THE GRACIOUS QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH

ALSO BY DR. AHMAD ZAKI HAMMAD

The Luminous Quran Elucidated in Context

◆ *The Gracious Quran* ◆

A Modern-Phrased Interpretation in English

Deluxe Edition

◆ *Volume One* ◆

The Complete English Text of the Translation; Annotated Names of Surahs; and Substantive Indexes

◆ *Volume Two* ◆

The Arabic Text of the Quran; Comprehensive Introduction to the Gracious Quran (Arabic & English) and General Notes and Background Essays

.....

Other Works

◆ *The Opening to the Quran* ◆

Commentary & Vocabulary Reference of al-Fâtiḥa

◆ *Lasting Prayers* ◆

of the Quran & the Prophet Muḥammad ﷺ

◆ *One God: The Everlasting Refuge* ◆

Commentary & Vocabulary Reference of Sûrat al-Ikhlâṣ

◆ *Father of the Flame* ◆

Commentary & Vocabulary Reference of Sûrat al-Masad

◆ *The Fairest of Stories* ◆

The Life Story of Joseph Son of Jacob in the Quran: An Interlinear Commentary on Sûrat Yûsuf

◆ *Mary: The Chosen Woman* ◆

The Mother of Jesus in the Quran: An Interlinear Commentary on Sûrat Maryam

◆ *Understanding Juristic Differences* ◆

A Primer on the Science of al-Khilâf al-Fiqhî *In Light of the Sharī'ah Sources*

◆ اللّٰه الأحَـد ◆

صِفَاتُهُ وَكَمَالاَتُهُ مِنْ كَلِمَاتِهِ: دِرَاسَةٌ مَوضُوعِيَّةٌ لِسُورَةِ الإِخْلاَصِ

◆ أَبُولَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ الحَطَبِ ◆

دِرَاسَةٌ مَوضُوعِيَّةٌ لِسُورَةِ المَسَدِ

.....

Forthcoming

◆ المُسْتَصْفَى مِنْ عِلْمِ الأُصُولِ ◆

لِلإِمَامِ حُجَّةِ الإِسْلاَمِ أَبِي حَامِدٍ مُحَمَّد بن مُحَمَّد بن مُحَمَّد الغَزَالِي

◆ *The Quintessence* ◆

of the Science of the Principles of Islamic Law, Al-Mustaṣfâ min ʿIlm al-Uṣûl, *by Abû Ḥâmid Al-Ghazâlî*

Translation in Three Volumes, with a One Volume Study

◆ *The Great Tiding* ◆

Life Everlasting: A Glimpse Into the Hereafter

The Question and the Quran: An Interlinear Commentary on Sûrat Al-Naba'

THE GRACIOUS QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH

ARABIC-ENGLISH PARALLEL EDITION
SIXTH PRINT

Ahmad Zaki Hammad, Ph.D.

Professor Ahmad Zaki Hammad, author and translator, currently teaches Islamic Studies at the University of Al-Azhar, Faculty of Languages & Translation, Department of English, as well as at Al-Azhar's Faculty of Sharī'ah, Department of Juristic Studies. His books include *Lasting Prayers of the Quran and the Prophet Muḥammad* ﷺ; *Mary: The Chosen Woman;* and *One God: The Everlasting Refuge.*

LUCENT
INTERPRETATIONS, LLC
إشـــــــــــــــــراق

P.O. Box 3931
Lisle, IL 60532-8831 USA

Email: azh@azhammad.com

Copyright © 2007, 2008, 2009 by Ahmad Zaki Hammad
All rights reserved, including the right to reproduce this book or any portion thereof in any form. The text of *The Gracious Quran: A Modern-Phrased Interpretation in English* may be quoted and/or reprinted without the express written permission of Dr. Ahmad Zaki Hammad with the following qualifications for this and all previous editions:

1. Up to and inclusive of twenty (20) words may be quoted in printed form provided that the verses do not amount to a complete surah, or chapter, of the Quran translation.
2. All quotations from *The Gracious Quran: A Modern-Phrased Interpretation in English* must conform accurately to the text and may not be altered or modified in any form and must remain in their original context.

Any use of *The Gracious Quran: A Modern-Phrased Interpretation in English* text must include a proper acknowledgment with a notice of copyright that must appear on the title or copyright page of the work as follows:

"Translation taken from *The Gracious Quran: A Modern-Phrased Interpretation in English*, Copyright © 2007, 2008, 2009 by Ahmad Zaki Hammad. Used by permission. All rights reserved."

When quotations from the *The Gracious Quran: A Modern-Phrased Interpretation in English* text are used in noncommercial, nonprofit, or nonsalable media such as school bulletins, posters, transparencies, or similar media, a complete copyright notice is not required, but author and title information must appear as follows: *The Gracious Quran: A Modern-Phrased Interpretation in English* by Dr. Ahmad Zaki Hammad.
Quotations and/or reprints in excess of the above limitations, or other permission requests, must be submitted in writing to:
Dr. Ahmad Zaki Hammad, P.O. Box 3931, Lisle, IL 60532-8831 USA.
First edition published 2007. Second Edition 2008.
Printed in Lebanon

14 13 12 11 10 09 08 07 06 1 2 3 4 5

ISBN: 0-9787849-3-6

Library of Congress Cataloging-in-Publication Data

Hammad, Ahmad Zaki Mansur, 1946-
The gracious Quran : a modern-phrased interpretation in English / Ahmad Zaki Hammad. -- Arabic-English parallel ed.
p. cm.
Includes indexes.
ISBN 0-9787849-3-6 (hardcover : alk. paper)
I. Koran. English & Arabic 2008. II. Title.
BP130.4.H24 2008
297.1'22--dc22
2008028271

♾ The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1992.

The typeface for the text of the translation is Bembo, a world classic and typographic gem. Originating in Venice, Italy, in the late 15th century, Aldus Manutius the 3rd published an essay by the Italian scholar Pietro Bembo using this typeface for the text. In the mid-16th century, Francesco Garamond, the French type-founder, cut the font and duplicated the design, thereby spreading its influence throughout Europe. In the year 2005, M. Seddik, produced a new rendering of Bembo for this translation, featuring diacritical marks for Arabic transliteration, such as: Ā, ā, Ḍ, ḍ, Ḥ, ḥ, Ǐ, ī, Ṣ, ṣ, Ṭ, ṭ, Ū, ū, Ẓ, ẓ, ʿ. Other icons featured in this new rendering include: ﷺ, ﷻ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ❊, ﷺ, and the brackets: ﴿ ﴾. Humanist hand-script is used for the title page and Palatino Diacritic for the surah titles.

www.azhammad.com

TRANSLITERATION NOTE

The transliteration of Arabic names and terms into English follows the well-established scheme shown below. For a more extensive discussion on Arabic as the language of the Quran and the pronunciation of Arabic letters and words, see "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition of *The Gracious Quran: A Modern-Phrased Interpretation in English*.

ء ..... ’	ز ..... z	ق ..... q
ا ..... â *or* a	س ..... s	ك ..... k
ب ..... b	ش ..... sh	ل l
ت ..... t	ص ..... ṣ	م ..... m
ث ..... th	ض ..... ḍ	ن ..... n
ج ..... j	ط ..... ṭ	ه ..... h
ح ..... ḥ	ظ ..... ẓ	و ..... û *or* u
خ ..... kh	ع ..... ᶜ	w *(consonant)*
د ..... d	غ ..... gh	ى ..... î *or* i *or* iyy
ذ ..... dh	ف ..... f	y *(consonant)*
ر ..... r		

With the exception of the main text of the translation itself, nearly every mention of the name of Prophet Muḥammad ﷺ is followed by the Arabic "ﷺ" which may be translated as "God bless him and grant him peace," a prayer of endearment reflecting Muslim veneration for the Prophet ﷺ. The Arabic Prayer "عليه السلام" also may appear after the names of other prophets (as well as Angel Gabriel عليه السلام), meaning "peace be upon him," an expression of Muslim love and esteem for each of them.

The English meanings of other Arabic icons featured in the new rendering of the Bembo font for this translation are listed in the table below.

ﷻ	Highly exalted is He, and most high
﷼	The One to whom belongs absolute power and majesty
ﷺ	God bless him and grant him peace
عليه السلام	Peace be upon him
عليها السلام	Peace be upon her
عليهم السلام	Peace be upon them (plural, masculine)
رضي الله عنه	God be pleased with him
رضي الله عنها	God be pleased with her
رضي الله عنهما	God be pleased with both of them (dual)
رضي الله عنهم	God be pleased with them (plural, masculine)
رضي الله عنهن	God be pleased with them (plural, feminine)
❊	Marks the beginning of the *rubᶜ,* or quarter part
۩	Marks a place at the end of a Quranic verse calling for ritual performance of the *sajdah,* or bowing down
« »	Marks the beginning and end of a Quranic citation in English

QURANIC CITATION NOTE

References to the Quran's verses in this book are cited following an established system: "Surah" (Quran Chapter) name; "Comma"; "Number" of Surah; "Colon"; "Number" of verse. For example, the *third verse* of the Quran's *first surah* (or chapter) is cited as *Sûrat Al-Fâtiḥah, 1:3.*

BRACKET NOTE

Within some translated texts are half brackets ⌜ ⌝ that contain clarifying text that should be read as if it were part of the text. For example: *He is the One who pronounces blessings ⌜that descend⌝ upon you ⌜with His mercy⌝…* (The Quran, Sûrat Al-Aḥzâb, 33:43).

FOR

Peace on Earth
And for all in the English-speaking world who
may derive from the Heavenly Book, even in the
smallest degree, the impulse to seek divine
guidance for a meaningful life,
here and in the Hereafter.

AND FOR

The very special people
who have immeasurably enriched my life
— as a son, a brother, a husband, a father,
a friend, a student, and a teacher —
and who have enabled me to enjoy
an ever-rewarding study
of the Gracious Quran and the graced Prophet ﷺ.

AND

Especially for my wife,
a beacon of unfailing light
through all the reaches of my life —
may she be ever blessed with God's light.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

Had We sent this Quran down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
[on the power of divine guidance].
He [alone] is God, the One
besides whom there is no other God—
[the Sole] Knower of the [realms]
of all the [unseen and the seen].
He is the All-Merciful, the Mercy-Giving.
He [alone] is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering [One],
the Irresistible, the Sublime.
Highly exalted is God
[far] above all that they associate as gods [with Him]!
He [alone] is God.
The Creator, the Maker, the Fashioner.
To Him [alone] belong the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He [alone] is the Overpowering [One], the All-Wise.

—The Quran, 59:21–24

CONTENTS

XI
Before You Read!

XIV
The Quran and You

XXI
Annotated Contents

1
The Gracious Quran: A Modern-Phrased Interpretation in English

1103
A Library of the Principal Sources of Islam

1106
Presenting The Gracious Quran

1245
Indexes

BEFORE YOU READ!

IN THE PHYSICAL world, elements join forces, despite differences, to sustain the existence we all know. We see water and light, feel the air on our faces, and live on earth with countless diverse beings. We walk the world's valleys, run its sandy shores, and scale its mountains. Their soft, earthen, or rocky surfaces do not keep us from them. We cherish the fragrant greenery of their plants and flowers no more than the silent austerity of their crests and shoals. Forms diverge in shape and color, smell and texture, function and lifespan; yet they are deeply interdependent and together make up what our scholars of the empirical sciences have so aptly termed the "natural" order. There can be no doubt that an unyielding emphasis on the "dissimilarities" of the constituents of existence would limit the human outlook on the world to a dangerously narrow margin, indeed. For, in fact, such a mood clashes with the most urgent message of the scientists of our age: A great unity underlies all earthly existence, wherein lies its phenomenal individual resilience and its precarious collective fragility.

The analogy I am making is especially well suited to a first, or first serious, exploration of the Quran, the Sacred Text at the root of the religion of Islam. In the world of the Quran, as in the natural one, there is an elemental unity to its Heavenly message just beneath the unique style of its outward expression. This point is particularly important in light of the inexorably mundane conventions of "the publication" that have so thoroughly trained readers in our time to acquiesce in the hegemony of the linear, the chronological, the dismembered, the provisional. Yet the Quran is dynamic, integrative, holistic, and unconditional. That is *its* nature.

For the Creator, resplendent and exalted, who originated the multifarious order of the physical world, as believers of every Heavenly faith report to us, is the same One who revealed and gave order to the content of the Quran as a final divine dispensation to all human beings, whoever and wherever they might be until the end of time; hence, their similar animation and character. So the natural world fills up our senses with countless signs of its All-Living God, and the Quran explains the significance of those signs directly from God to give life to our hearts. Indeed, both of these constituencies, the individual things of creation and the singular verses of the Quran, the Quran terms *ayah* (pl. *ayât*), each one a "sign."

These "textual" and "contextual" worlds share much else, as well. There is utter distinctiveness in each and every sign, and also a profound repetition in their occurrence and collectivity. The signs in the pages of the Quran, like those in its counterpart book of nature, often appear together, despite their diver-

sity, and shift from shape to scape unexpectedly, but never haphazardly, and always to the effect of an acute escalation of experience and realization—provided the factor of human contemplation is applied. Most tellingly, they share two distinguishing marks of the work of the Creator: At once, they provoke an exquisite event of beauty and an experience of soul-shuddering truth.

It should come as no surprise, then, that the divine address of the Quran centers on two principal domains: That of the Creator and creation and, as an extension of this, the realms of the unseen and the seen. Viewed from our little corner of the natural cosmos, the human being represents the focal point of this Heavenly discourse. We are introduced as masters of the earth, vis-à-vis the rest of creation, and dignified beyond our fellow creatures, animate and inanimate. Indeed, all of them on earth, and in the lower heaven, have been subjugated to us and made serviceable for our life here. Yet at the same time we are told clearly that, in fact, we too are servants in both our corporeality and in our nature—but only to the Creator and to no other, human or otherwise. For every woman and man of us springs from a single origin, is hosted in one environment, and walks into a singular inevitable destiny. We meet with all existents, other than God, only upon the plane of our mutual "createdness" as His fellow servants. They can never be in service, in the sense of worship, to anyone other than God, and we must never allow ourselves to be. God has raised human beings to the top of creation, though we are not the oldest of creatures, nor the strongest, nor the most complex. Thus, we are forbidden to compromise this divine order or vested honor to worship anything or anyone equal to or below us in status or stature as creature. There is none to be worshipped save God.

Who is the Creator? Who is man? How shall he live as an individual, as part of a family, in community? What is his relationship to generations past, his responsibility to those forthcoming? What is his earthly mission? Why are there different religions and how is the human worshipper to relate to others in view of this? What shall be man's worldly end? Shall there be another beginning? These are the vital questions running through the veins of the human creature, with tens of related queries besides. Their answers, all of them, one may find in the "sign-verses" of the Quran—yet in the peerless style of the Quran and in its inimitable way.

All that is requested of you, whatever may be your conviction, is that you approach this expression of much love to render the Quran's meanings into another tongue and time, with the decisively human virtues of sincerity and humility, along with an open mind and sound heart. Read what has come down to us as a confirmation of the message of Noah ﷺ, the Parchments of Abraham ﷺ, the Torah of Moses ﷺ, the Psalms of David ﷺ, and the Evangel of Jesus ﷺ. This work of translation has garnered untold hours of care because of a divine worthiness in the original that is beyond the inventive competencies of mere mortals. Yet I have attempted to make it deserving of a reader whom I pray will be activated in making for a better tomorrow, wherein humankind will bequeath to its children and its descendants after them (and all earth's other inhabitants) a world guided by the blessings of knowledge from Heaven and sustained by Heaven's mercy from above them and beneath their feet, a place long from our present woes of hunger and fear, a far serene country, distant from the desperate pang of poverty and the desolating shriek of war. In a word, may they partake in the fruit of all of this, a term we call "peace": The very meaning of a religion the Quran names *Islam*.

A Final Word

THIS WORK RESOLUTELY adheres to scholarly principles, but it is not directed to the academician or specialist. It has been rendered in the service of the much broader audience comprising the universe of English speakers. This, of course, divulges a monumental hope. I confess an even greater debt of gratitude to every person who has prayed for, given to, or trekked through this long journey to *The Gracious Quran: A Modern-Phrased Interpretation in English*. They know who they are—and, indeed, God knows them (and shall suffice them!) best.

﴿ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٓ ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ ﴾ (الأحقاف ٤٦/١٥)

﴿My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are *muslims*, in willing submission to God alone.﴾

— Sûrat Al-Aḥqâf, 46:15

Ahmad Zaki Hammad, Ph.D.
24 Rabîʿ Al-Thânî 1429
30 April 2008
Cairo, Egypt

THE QURAN AND YOU

To Be Human

GOD CREATED YOU, and all that you see in the world and do not see, for a reason. Your shape and spirit are different from the sky's, the earth's, the mountain's, the bird's, and the tree's, but your purpose is not. It is to come to unwavering faith in God as He is—without seeing Him—and then to worship Him as if you do. Your fellows in creation, the nonhuman ones just mentioned and others besides, always know their purpose and succeed in achieving it simply by being what they are because God fixed this function into the natures He created them with. This does not, however, make them better than you. In fact, it is you, as a human being, whom God has raised above much of His creation, subjugating all that you see in this life, and much that you do not see, to your will. That is because you have what these other creatures do not: Freedom to choose and a mind to make those choices with.

These two gifts come with consequences, however. First, God set faith in Him as our Sole Creator, deep within your human nature, even as He did in, say, the bee's or the flower's. Yet unlike them, your disposition to believe in and worship God sleeps in your soul and must be awakened by the use of your mind (which is really another word for your heart). Second, God may or may not choose to call the bee or flower to account for what it does, but He will definitely call on you and hold you responsible for all the choices you make as an individual and as a part of a larger community. Moreover, the results of this accountability will come to you and your people, both in this life and after death. This is morality coupled with mortality, the two defining qualities of the human being.

The idea that we are liable in life and after death for our beliefs and actions brings up two important questions, the second one claiming a thing that may surprise some of us: First, why has God obliged us to *find* our faith instead of programming it in us, like the rest of creation that we know? Second, can it be that when we have lost our souls, and our bodies decay into the earth, that God will truly raise us to life again? The first answer is that by making us come to the realization that we have a Creator, God tests our gratitude to Him for bringing us from a condition of deadness into the thrill of living existence, and from utter unawareness to the dignity of rational being. The second is that God, who created everything from nothing and then guided it to its natural way of life, can recreate it all over again with complete precision whenever He chooses and with no weariness. In fact, He has told us that He means to do exactly this with His entire human creation after we die and the world ends. Then He will keep us in new states of being ever after. This last statement is both a major part of our test of

faith and the perfection of the blessing of human life, for which no amount of thankfulness to God can suffice, a demonstration of pure divine mercy.

Many religions teach the essence of all that has just been said. Moreover, the human sense of moral conduct across time and the world is remarkably common. Yet, how can you know that these ideas are true? Why are the concepts of right and wrong so widely and persistently shared? The response is twofold: God set free-willed people upon the earth to journey back to pure belief in Him alone and to strive for all that is good for themselves and the rest of creation along the way. He did not strand them, however, in the lonely vastness of a planet adrift in space without the sustenance their bodies require or the guidance their souls need. Provision flourishes all about us in the teeming creation God made serve us as food, fuel, and habitation; and it extends to the way He divided us into genders and united us as families. As for the want of our spirits, God continuously sent among humankind two forms of guidance to stir our souls to remembrance of Him and to ease our social and emotional existence. On one hand, He sent us human beings, whom He communicated with, taught, and raised as models for the rest of us to follow. These are the prophets and messengers, most of whom we no longer know, though nearly every community in the history of humanity has had them. On the other, He revealed through some of His messengers Heavenly Books that we ordinary people could directly access. These scriptures are the inscribed remembrances of God in His own words, meant to explain to the first of us and the last of us who our Creator is, what He expects of humankind, and what we can hope for in Him in the days of the world and the life everlasting.

The messages that these prophets and revelations spread enjoin belief in the same One God, practice of the same human virtues, and admonition about our same ultimate destiny. However, God evolved their traditions and systems of human self-governance regarding the rights and obligations of the individual, the community, and human interaction as humankind itself developed personally, socially, and globally. It is God's way that all He does should come to perfection. Therefore, from the beginning, He willed that the human leadership of His prophets and the revealed guidance of His Books would reach a culmination at precisely the right moment in history. The work that these words introduce represents in English the fruition of that anciently sacred tradition. In its original Arabic, it is entitled the Quran, meaning the Recitation, or the Reading. It is named this because God intended for believing men and women to read and recite it over and over again, as a grace and as a Reminder to them. For it makes clear to them who they are, where they come from, where they are headed, what they are to do, what will happen if they do not listen, what will be theirs if they do, and Who it is that brought them to life and why.

The "translation" of this Book is not the Quran itself, an important distinction to keep in mind. The Quran only exists as God Himself revealed it to the final messenger—letter-by-letter, word-by-word, verse-by-verse, segment-by-segment, surah-by-surah. This prophet then conveyed it verbatim to all those around him as he received it, and saw to it that his companions memorized it accurately and transcribed it meticulously in writing. Nearly fourteen hundred years later, it still holds the selfsame language and final verse and segment order that this last of God's messengers to the world transmitted, bringing it to life and others to life with it. That messenger's name is

Muhammad, God's blessings and peace be upon him—and upon all his brothers whom God sent as prophets and messengers before him. These include Jesus ﷺ, Moses ﷺ, Abraham ﷺ, and Noah ﷺ. There are other men and women of God that the Quran will present to you as role models, many of whom you will likely have heard of before, and some who may be new to you. The Quran makes no distinction between the creed of any of them. They are a single fellowship charged with bringing to the world a solitary faith: Belief in One God without partner. It does not take its name from any one of them, nor from their peoples or lands. Rather, from its central, singular truth comes its title: Islam, the religion of willing human submission to the will of God.

This Translation

This book is not the first to interpret the Quran into English, but many of the preceding efforts are dependent on the translations of others, rather than on original investigation and studious engagement with the Quran itself. Moreover, it was those who openly, and often hostilely, rejected the truth of the Quran as a divine communication that made most of the early presentations of the Quran in translation. Like the unbelievers that the Quran itself talks about, they saw it as no more than a mere human fabrication, and this inevitably slanted their representations of it. In addition, a majority of the Quran's translators, Muslims and others, have had inadequate higher training in understanding this Revelation and little or no traditional grounding in its learning or in the related primary fields of knowledge that the Quran gave birth to and still nourishes. This means that a good number of the early translations of the Quran were done by individuals who understood the Quran little, or who sought to attack it because they saw religions and ways of life other than their own as antagonistic competitors.

You may ask why Muslim scholars left such an obviously crucial task to those who would portray the Quran as false or who lacked the capacity to do it well. It is a fair question, but the answer is complex. The upshot is that, for various reasons of confidence and competence, they were profoundly late in meeting the urgent need to express the meaning of the Book of God in English. This is despite the fact that God has entrusted the Muslim community to uphold the Quran's message on earth and to teach it without compulsion to the peoples of the world. At present, existing English translations of the Quran by Muslims are not few, but the capabilities of their translators differ widely, as do the criteria they set for themselves. A number of them are reasonably good and accurate, and, therefore, worthy.

The distinctive merits of this new interpretation, God willing, are three: (1) It conveys an understanding of the intent of the words and verses of the Arabic Quran, according to a comprehensive, if not exhaustive, study of how the Prophet Muhammad ﷺ reportedly explained them and how his Companions understood his elucidation. (This is knowledge that has been preserved, considered, and classified through fourteen centuries of continuous Quran scholarship by the learned throughout the world.) (2) It supplies from this research sufficient context, within its translation, to allow the new reader and the nonspecialist to understand the references and connections that an Arabic reader well-studied in the Quran would grasp. (3) It presents this reading of the Quran's verses in clear language that also tries to elicit a sense of reverence and beauty because the meanings of the Quran should also sound becoming; for that is very much a part of the original Quranic experience, though we have no

hope of duplicating that in another language since the Quran is miraculous in this regard. In addition, a premium has been placed on accessibility, not only in language, but in the way the words, verses, surahs, and parts of the Quran are designated and displayed on the page.

A word here is in order about the religion of Islam and the Quran in our times, though actually it applies to all wisdom and ways of life we may meet. The Quran holds that God gave human beings minds so that they could evaluate for themselves the truth and import of things. The very fact that we have independent wills for which we each bear individual moral responsibility makes thinking one of those essential obligations that one cannot pass off to another. All of us are responsible to assess the truth and rectitude of our own thoughts and beliefs, and to do likewise with the information that comes to us from others. We must do this inventory in an ongoing fashion, in order to adjust our perceptions continually to reality (that is, to learn) and to repeatedly redirect our behavior to good action (that is, to improve). In other words, critical reflection cultivates modesty and honesty, the two mother traits of noble character. God has given this power of judgment to us as an internal safeguard against our being involuntarily misled into either condoning or perpetrating wrongful harm. That is to say, our reasoning ability constitutes a failsafe faculty that nullifies the dubious claim that it is a human "right" to blame others and to excuse oneself for believing wrongly about God and being ignorant of the good, the right, and the wholesome thing to do in virtually every situation.

Increasingly much is now being said in English about Islam, its Book, its Messenger, and Muslims. The truth is this talk simply cannot be properly appraised without accurately knowing what the Quran says for itself and comprehending what it means to say, not what others may second- or third-handedly attribute to it and then recklessly ascribe to its adherents. Nor should hearsay about Muslims—even hearsay dressed in expensive suits and illustrated with quotes and film footage—be taken as legitimate commentary on the Quran. If we do not know something or understand it from our own personal intellectual exertion, then we must reserve judgment until we do. To believe in something that we have not even considered and do not fathom is the definition of ignorance. To act on that assumption is the very meaning of belligerence.

Resolving ourselves to live by this kind of simple but principled policy of forming opinions only after study gives way to thought and thought to knowledge could not possibly be more relevant or crucial to our success as people and nations. It is tantamount to asking oneself what kind of human being one wants to be and what kind of society and world one wants to be part of. For it is only after we first understand that we can begin the reflection that is necessary to believe correctly and then act deliberately. Here, let the Muslim take special note, particularly those who remain confined to the far shores of the Arabic language. God revealed the Quran for humanity to listen to with heed, that is, to pay serious attention to its meanings, because the secret of God's mercy itself lies in pondering them and living them. This work has been done through many years and challenges to equip people from every place and path of life—someone like yourself—to do exactly that: To make an educated judgment about your faith, your life, your conduct, and your world, and thereby become a wise participant in all of them.

For the Quran is here to tell us that all we shall ever believe, say, and do—that is, our real worship in life—shall hang in the divine balance at an inevitable, all-determining end.

THE GRACIOUS QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH

ANNOTATED CONTENTS
FOR THE GRACIOUS QURAN
A MODERN-PHRASED INTERPRETATION IN ENGLISH

1. Sûrat Al-Fâtiḥah سُورَةُ الفَاتِحَة — 2
   The surah that is THE OPENING to the Quran and to the straight way of God.

2. Sûrat Al-Baqarah سُورَةُ البَقَرَة — 3
   The surah that mentions the story of THE COW designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.

3. Sûrat Âl ʿImrân سُورَةُ آلِ عِمْرَان — 83
   The surah that mentions that God has chosen the descendants of THE FAMILY OF ʿIMRÂN to inherit prophethood above the people of all the world.

4. Sûrat Al-Nisâ' سُورَةُ النِّسَاء — 127
   The surah that enshrines the spiritual-, property-, lineage-, and marriage-rights and obligations of WOMEN.

5. Sûrat Al-Mâ'idah سُورَةُ المَائِدَة — 172
   The surah that mentions the story of THE TABLE-SPREAD from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus ﷺ was, indeed, the awaited Messiah and Prophet of God.

6. Sûrat Al-Anʿâm سُورَةُ الأَنْعَام — 207
   The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of CATTLE—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.

7. Sûrat Al-Aʿrâf سُورَةُ الأَعْرَافِ 248
The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

8. Sûrat Al-Anfâl سُورَةُ الأَنْفَالِ 292
The surah that answers the question that the believers put to the Prophet ﷺ regarding how God and His Messenger ﷺ would have them distribute THE SPOILS OF WAR, after the believers had differed among themselves about its disbursement.

9. Sûrat Al-Tawbah سُورَةُ التَّوْبَةِ 308
The surah that announces for all time that God granted to His Prophet ﷺ, to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Ḥunayn.

10. Sûrat Yûnus سُورَةُ يُونُسَ 339
The surah that mentions the repentance of the people of the Prophet JONAH ﷺ as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.

11. Sûrat Hûd سُورَةُ هُودٍ 362
The surah that mentions an ancient prophet after Noah ﷺ named HÛD ﷺ, whom God sent to the mighty people of ʿÂd, the dwellers of a great pillared city called Iram.

12. Sûrat Yûsuf سُورَةُ يُوسُفَ 387
The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH ﷺ—son of Jacob ﷺ, son of Isaac ﷺ, son of Abraham ﷺ—calling it "the fairest of stories," an inspirational triumph of morality and faith.

13. Sûrat Al-Raʿd سُورَةُ الرَّعْدِ ——— 408
The surah that translates into human experience the overpowering meaning of what THE THUNDER says when it resounds through the sky and God sends bolts to the earth.

14. Sûrat Ibrâhîm سُورَةُ إِبْرَاهِيمَ ——— 420
The surah that records the prayer of ABRAHAM ﷺ—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God's command, he settled his beloved spouse Hagar and first son Ishmael ﷺ there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.

15. Sûrat Al-Ḥijr سُورَةُ الْحِجْرِ ——— 431
The surah that mentions the ancient and mighty people of Thamûd who carved out their homes in the mountain caves of THE STONE VALLEY, and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.

16. Sûrat Al-Naḥl سُورَةُ النَّحْلِ ——— 442
The surah that mentions BEES—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God's creation.

17. Sûrat Al-Isrâʾ سُورَةُ الْإِسْرَاءِ ——— 467
The surah that mentions the miracle of THE NIGHT JOURNEY, wherein God transported His servant Muhammad ﷺ in a single night from the Sacred Mosque of Makkah to Al-Aqsa Mosque in Jerusalem, to show him some of His most wondrous signs.

18. Sûrat Al-Kahf سُورَةُ الْكَهْفِ ——— 490
The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of THE CAVE wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.

19. Sûrat Maryam سُورَةُ مَرْيَمَ ____ 511
The surah that mentions the miracle-filled story of MARY عليها السلام—the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus عليه السلام, the true Messiah and a human messenger of God to the Children of Israel.

20. Sûrat Ṭâ Hâ سُورَةُ طٰهٰ ____ 524
The surah that opens with the discrete Arabic letters ṬÂ HÂ.

21. Sûrat Al-Anbiyâ' سُورَةُ الأَنبِيَاءِ ____ 541
The surah that mentions the names of sixteen PROPHETS and Mary عليها السلام, illustrating the unity of the divine message.

22. Sûrat Al-Ḥajj سُورَةُ الحَجِّ ____ 558
The surah wherein God commands Abraham عليه السلام to proclaim to all humanity the obligation of THE ḤAJJ-PILGRIMAGE to the Ancient House of God—the Kaʿbah—in Makkah.

23. Sûrat Al-Mu'minûn سُورَةُ المُؤمِنُونَ ____ 575
The surah that declares the ultimate success of THE BELIEVERS in One God, without partner, and that describes the irreproachable standard of their spiritual and moral virtues.

24. Sûrat Al-Nûr سُورَةُ النُّورِ ____ 590
The surah that contains the inimitable verse that celebrates God as THE LIGHT of the heavens and the earth, guiding to Himself whomever He so wills.

25. Sûrat Al-Furqân سُورَةُ الفُرقَانِ ____ 605
The surah proclaiming the Quran that God bestowed upon Muhammad ﷺ to be, in its finality and totality, THE CRITERION of everlasting salvation for all humankind until the end of time.

26. Sûrat Al-Shuʿarâ' سُورَةُ الشُّعَرَاءِ ____ 618
The surah that mentions the aimless meandering of unbelieving POETS in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.

27. Sûrat Al-Naml سُورَةُ النَّمْلِ ——— 637
The surah that speaks of the Valley of THE ANTS, through which the hosts of Solomon ﷺ were once marching, wherein God miraculously enabled Solomon ﷺ to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon ﷺ thanked God profusely.

28. Sûrat Al-Qaṣaṣ سُورَةُ القَصَصِ ——— 654
The surah that mentions how Moses ﷺ came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and THE STORIES of his flight from Egypt; and that mentions, as well, the stories of Moses' ﷺ call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.

29. Sûrat Al-ʿAnkabût سُورَةُ العَنكَبُوتِ ——— 674
The surah that mentions the practical fragility of the webbed home of THE SPIDER as an analogy for those who take false deities as a shelter.

30. Sûrat Al-Rûm سُورَةُ الرُّومِ ——— 689
The surah that mentions the defeat of THE BYZANTINES and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet ﷺ at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.

31. Sûrat Luqmân سُورَةُ لُقْمَانَ ——— 701
The surah that mentions the judicious and poignant admonitions of LUQMÂN (whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.

32. Sûrat Al-Sajdah سُورَةُ السَّجْدَةِ ——— 709
The only surah beginning with the discrete Arabic letters *Alif Lâm Mîm* that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN to the ground before God in worship at the mention of God's revealed signs.

33. Sûrat Al-Aḥzâb سُورَةُ الأَحْزَابِ ——— 715
The surah that mentions THE FEDERATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.

34. Sûrat Saba' سُورَةُ سَبَإٍ ——— 733
The surah that mentions the gracious dwelling place of the prosperous people of SHEBA in Yemen, whom God whelmed away for their rejection of God's blessings by causing the great ʿArim Dam to break, drowning their spectacular parallel orchards.

35. Sûrat Fâṭir سُورَةُ فَاطِرٍ ——— 746
The surah that opens with the praise of God as the SOLE ORIGINATOR of the heavens and the earth.

36. Sûrat Yâ Sîn سُورَةُ يٰسٓ ——— 756
The surah that opens with the discrete Arabic letters YÂ SÎN, and which the Prophet ﷺ called the "Heart of the Quran."

37. Sûrat Al-Ṣâffât سُورَةُ الصَّافَّاتِ ——— 767
The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in DEVOTIONAL RANKS and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God's praise.

38. Sûrat Ṣâd سُورَةُ صٓ ——— 781
The surah that opens with the single discrete Arabic letter ṢÂD.

39. Sûrat Al-Zumar سُورَةُ الزُّمَرِ ——— 792
The surah that mentions THE COMPANIES of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.

40. Sûrat Ghâfir سُورَةُ غَافِرٍ ——— 808
The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER of Sin, the Acceptor of Repentance, but also the Severe in Punishment.

41. Sûrat Fuṣṣilat سُورَةُ فُصِّلَتْ ——— 825
The surah that describes the Quran as THE LUCIDLY DISTINCT Heavenly revelation for those who would give it heed.

42. Sûrat Al-Shûrâ سُورَةُ الشُّورَىٰ ——— 837
The surah that mentions mutual CONSULTATION among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.

43. Sûrat Al-Zukhruf سُورَةُ الزُّخْرُفِ ——— 849
The surah that mentions the solid GOLD ORNAMENTS, and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.

44. Sûrat Al-Dukhân سُورَةُ الدُّخَانِ ——— 862
The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called THE SMOKE. It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger ﷺ if only He delivers them from this torment.

45. Sûrat Al-Jâthiyah سُورَةُ الْجَاثِيَةِ ——— 868
The surah that mentions THE KNEELING of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.

46. Sûrat Al-Aḥqâf سُورَةُ الْأَحْقَافِ ——— 875
The surah that mentions the fatal lesson of the ancient people of ʿÂd who dwelled in THE DUNE VALLEYS OF AL-AḤQÂF, whose prophet warned them to give up idolatry and worship only God, but to no avail.

47. Sûrat Muḥammad سُورَةُ مُحَمَّدٍ ——— 885
The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD ﷺ.

48. Sûrat Al-Fatḥ سُورَةُ الفَتح 893
The surah that opens by acclaiming THE MANIFEST TRIUMPH of peace that God accorded His Prophet ﷺ in the truce he agreed to with the Makkans at a place called Ḥudaybiyyah.

49. Sûrat Al-Ḥujurât سُورَةُ الحُجُرَاتِ 901
The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS of the Prophet's wives and call him forth for discourse with raised voices.

50. Sûrat Qâf سُورَةُ قٓ 906
The surah that opens with the single discrete Arabic letter QÂF.

51. Sûrat Al-Dhâriyât سُورَةُ الذَّارِيَاتِ 913
The surah that opens with the oath of the Divine One swearing by THE SCATTERING WINDS that stream far and wide bearing the rain clouds of His mercy.

52. Sûrat Al-Ṭûr سُورَةُ الطُّورِ 919
The surah that opens with the oath of the Divine One swearing by MOUNT ṬÛR of Sinai, where the Torah was revealed to Moses عليه السلام.

53. Sûrat Al-Najm سُورَةُ النَّجۡمِ 924
The surah that opens with the oath of the Divine One swearing by every one of THE STARS, as they descend and disappear beneath the horizon, that Muhammad ﷺ is indeed God's awaited Messenger.

54. Sûrat Al-Qamar سُورَةُ القَمَرِ 930
The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON having split apart.

55. Sûrat Al-Raḥmân سُورَةُ الرَّحۡمَٰنِ 936
The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God's most beautiful names, THE ALL-MERCIFUL.

56. Sûrat Al-Wâqiʿah سُورَةُ الوَاقِعَةِ 942
The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; for all who deny that it is coming will never belie it when finally it happens.

57. Sûrat Al-Ḥadîd سُورَةُ الحَدِيدِ 948
The surah that mentions the heavy metallic element IRON as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.

58. Sûrat Al-Mujâdilah سُورَةُ المُجَادِلَةِ 956
The surah that mentions the complaint of Khawlah bint Thaʿlabah to the Prophet ﷺ as SHE WHO ARGUED for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.

59. Sûrat Al-Ḥashr سُورَةُ الحَشْرِ 963
The surah that mentions God's expulsion of the clan of Banû Al-Naḍîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.

60. Sûrat Al-Mumtaḥanah سُورَةُ المُمْتَحَنَةِ 969
The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.

61. Sûrat Al-Ṣaff سُورَةُ الصَّفِّ 974
The surah that declares God's love of all those believers who maintain THE SOLID RANKS of unbreachable communal unity in selflessly and fearlessly defending God's cause against aggression.

62. Sûrat Al-Jumuʿah سُورَةُ الجُمُعَةِ 977
The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION and to quit all commercial transacting as soon as they hear the call to the Prayer.

63. Sûrat Al-Munâfiqûn سُورَةُ المُنَافِقُونَ 980
The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES is uttered only as a screen to hide their duplicity.

64. Sûrat Al-Taghâbun سُورَةُ التَّغَابُنِ 983
The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers ﷺ.

65. Sûrat Al-Ṭalâq سُورَةُ الطَّلَاقِ 987
The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.

66. Sûrat Al-Taḥrîm سُورَةُ التَّحْرِيمِ 992
The surah that opens with admonishing the Prophet ﷺ against THE PROHIBITION of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.

67. Sûrat Al-Mulk سُورَةُ الْمُلْكِ 996
The surah that opens with the statement ﴿Blessed be the One in whose mighty Hand is all THE DOMINION﴾.

68. Sûrat Al-Qalam سُورَةُ الْقَلَمِ 1001
The surah that opens with the single discrete Arabic letter Nûn and the oath of the Divine One swearing by the instrument of THE PEN, as well as all knowledge that people are able to preserve and communicate thereby.

69. Sûrat Al-Ḥâqqah سُورَةُ الْحَاقَّةِ 1006
The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.

70. Sûrat Al-Maʿârij سُورَةُ الْمَعَارِجِ 1010
The surah that proclaims God to be the August Lord of THE HEAVENLY ASCENTS, the points of rising from which the angels and Gabriel ﷺ shall go up to God on the Day of Resurrection.

71. Sûrat Nûḥ سُورَةُ نُوحٍ 1014
The surah that opens with the story of the ancient Prophet NOAH ﷺ, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.

72. Sûrat Al-Jinn سُورَةُ الْجِنِّ 1018
The surah that opens with the revelation that a group of JINN-KIND listened to the Prophet ﷺ reciting the Quran, believed in it, and so admonished their own race.

73. Sûrat Al-Muzzammil سُورَةُ الْمُزَّمِّلِ 1023
The surah that opens by addressing the mantled Prophet ﷺ as THE ENWRAPPED MESSENGER.

74. Sûrat Al-Muddaththir سُورَةُ الْمُدَّثِّرِ 1026
The surah that opens by addressing the enwrapped Prophet ﷺ as THE MANTLED MESSENGER.

75. Sûrat Al-Qiyâmah سُورَةُ الْقِيَامَةِ 1030
The surah that opens with the emphatic oath of the Divine One swearing by the looming DAY OF RESURRECTION.

76. Sûrat Al-Insân سُورَةُ الْإِنسَانِ 1033
The surah that opens with a question posed to arrogant MAN about his utter nothingness before God brought him into existence.

77. Sûrat Al-Mursalât سُورَةُ الْمُرْسَلَاتِ 1037
The surah that opens with the oath of the Divine One swearing by the gusting winds as THOSE SENT FORTH IN SUCCESSION.

78. Sûrat Al-Naba' سُورَةُ النَّبَإِ 1041
The surah that mentions THE GREAT TIDING of the coming of the Day of Judgment, the truth of which people yet dispute.

79. Sûrat Al-Nâziʿât سُورَةُ النَّازِعَاتِ 1044
The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS who shall harshly wrench out the souls of the unbelievers at their appointed time of death.

80. Sûrat ᶜAbasa سُورَةُ عَبَسَ 1048
The surah that opens with admonishing the Prophet ﷺ and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet ﷺ was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's ﷺ reaction, which God corrected.

81. Sûrat Al-Takwîr سُورَةُ التَّكْوِيرِ 1051
The surah that opens with a riveting description of THE ENFOLDING of the sun at the end of earthly life and the dawn of eternity.

82. Sûrat Al-Infiṭâr سُورَةُ الانفِطَارِ 1053
The surah that opens with a riveting description of THE SPLITTING open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.

83. Sûrat Al-Muṭaffifîn سُورَةُ المُطَفِّفِينَ 1055
The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS because they insist on receiving a full amount in return for the partial measure that they themselves give.

84. Sûrat Al-Inshiqâq سُورَةُ الانشِقَاقِ 1058
The surah that opens with a riveting description of THE RENDING of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection.

85. Sûrat Al-Burûj سُورَةُ البُرُوجِ 1060
The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.

86. Sûrat Al-Ṭariq سُورَةُ الطَّارِقِ 1062
The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.

87. Sûrat Al-Aʿlâ سُورَةُ الأَعْلَى ____ 1064
The surah that opens with the command to highly exalt God, the Divine One who is THE MOST HIGH, far above all that is unworthy that people wrongly attribute to Him.

88. Sûrat Al-Ghâshiyah سُورَةُ الغَاشِيَةِ ____ 1066
The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—which is the advent of the Day of Resurrection.

89. Sûrat Al-Fajr سُورَةُ الفَجْرِ ____ 1068
The surah that opens with the oath of the Divine One swearing by THE DAWN, and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.

90. Sûrat Al-Balad سُورَةُ البَلَدِ ____ 1071
The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.

91. Sûrat Al-Shams سُورَةُ الشَّمْسِ ____ 1073
The surah that opens with the oath of the Divine One swearing by THE SUN as it shines out with morning's radiance.

92. Sûrat Al-Layl سُورَةُ اللَّيْلِ ____ 1075
The surah that opens with the oath of the Divine One swearing by the whelming of THE NIGHT that swathes the world in darkness.

93. Sûrat Al-Ḍuḥa سُورَةُ الضُّحَى ____ 1077
The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE and the night when all falls still.

94. Sûrat Al-Sharḥ سُورَةُ الشَّرْحِ ____ 1078
The surah that opens with a reassurance to the Prophet ﷺ that his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.

95. Sûrat Al-Tîn سُورَةُ التِّينِ 1079
The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.

96. Sûrat Al-ʿAlaq سُورَةُ العَلَقِ 1080
The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.

97. Sûrat Al-Qadr سُورَةُ القَدْرِ 1082
The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREE

98. Sûrat Al-Bayyinah سُورَةُ البَيِّنَةِ 1083
The surah that mentions the advent of the message of the Quran and its Messenger ﷺ as THE CLEAR PROOF of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God's word.

99. Sûrat Al-Zalzalah سُورَةُ الزَّلْزَلَةِ 1085
The surah that opens with the mention of THE QUAKING of the earth in utter destruction at the end of the world.

100. Sûrat Al-ʿÂdiyât سُورَةُ العَادِيَاتِ 1086
The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.

101. Sûrat Al-Qâriʿah سُورَةُ القَارِعَةِ 1087
The surah that opens with this single word, Al-Qâriʿah, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.

102. Sûrat Al-Takâthur سُورَةُ التَّكَاثُرِ 1088
The surah that opens with the mention of the vying of the children of Adam عليهم السلام for WORLDLY ABUNDANCE, grasping for an ephemeral wealth that shall be utterly consumed and annihilated.

103. Sûrat Al-ʿAṣr سُورَةُ العَصۡرِ ____ 1089
The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.

104. Sûrat Al-Humazah سُورَةُ الهُمَزَةِ ____ 1090
The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, one who, in greediness of wealth and acclaim, defames others.

105. Sûrat Al-Fîl سُورَةُ الفِيلِ ____ 1091
The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, after the animal they intended to use to destroy the Kaʿbah, in the generation before the advent of Islam.

106. Sûrat Quraysh سُورَةُ قُرَيۡشٍ ____ 1092
The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.

107. Sûrat Al-Mâʿûn سُورَةُ المَاعُونِ ____ 1093
The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of AID.

108. Sûrat Al-Kawthar سُورَةُ الكَوۡثَرِ ____ 1094
The surah that informs the Prophet ﷺ that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.

109. Sûrat Al-Kâfirûn سُورَةُ الكَافِرُونَ ____ 1095
The surah that instructs the Prophet ﷺ to inform THE DISBELIEVERS that the worship of false deities and the worship of One God are not, and can never be, compatible.

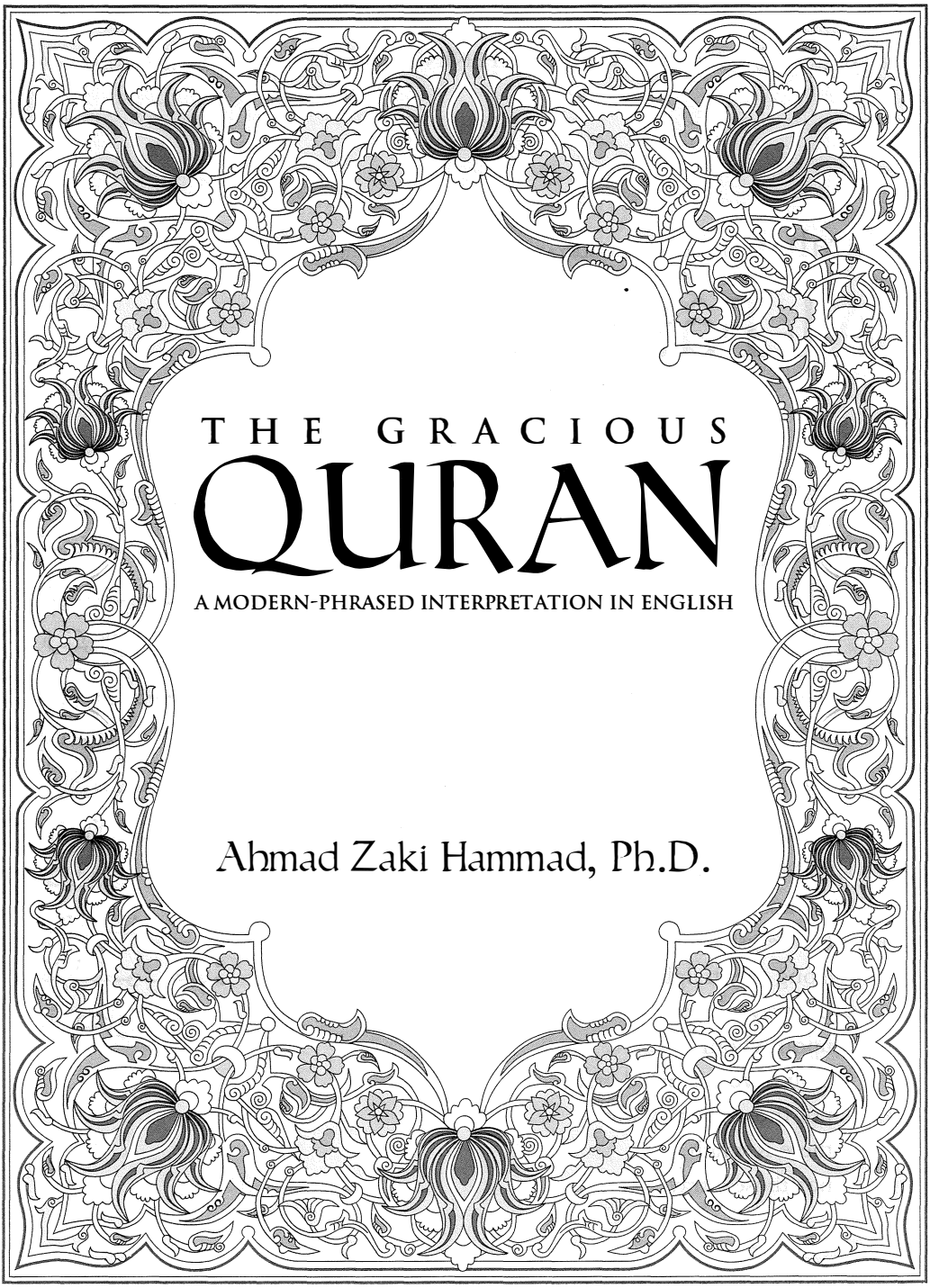
110. Sûrat Al-Naṣr سُورَةُ النَّصۡرِ ____ 1096
The surah that informs the Prophet ﷺ that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.

111. Sûrat Al-Masad سُورَةُ المَسَدِ ____ 1097
The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ﷺ path to injure his feet.

112. Sûrat Al-Ikhlâṣ سُورَةُ الإِخْلَاصِ ____ 1098
The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God's divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.

113. Sûrat Al-Falaq سُورَةُ الفَلَقِ ____ 1099
The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.

114. Sûrat Al-Nâs سُورَةُ النَّاسِ ____ 1100
The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.



THE GRACIOUS QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH

Ahmad Zaki Hammad, Ph.D.

Surah 1 / 7 VERSES / REVEALED AT MAKKAH

Al-Fâtiḥah

PART 1 *half-part* 1/60

1:1 In the name of God,
the All-Merciful,
the Mercy-Giving.
1:2 All praise is for God alone,
Lord of All the Worlds,
1:3 the All-Merciful,
the Mercy-Giving,
1:4 Master of the Day of Judgment.

1:5 It is You alone
we worship,
and it is You alone
we ask for help.
1:6 Guide us
along the straight way—
1:7 the way of those
upon whom
You have bestowed grace,
not those upon whom
there is wrath,
nor those astray.

١ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
٢ ٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَٰلَمِينَ
٣ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
٤ مَٰلِكِ يَوْمِ ٱلدِّينِ
٥ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ
٦ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ
٧ صِرَٰطَ ٱلَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ

سُورَةُ البَقَرَة

The surah that mentions the story of THE COW *designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.*

Surah 2 / 286 VERSES / REVEALED AT MADINAH

Al-Baqarah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

2:1 *Alif Lâm Mîm*

الٓمٓ ١

2:2 This is the Book ⌜of God⌝.
There is no doubt therein.
It is guidance for the God-fearing:

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ٢

2:3 Those who believe
in the ⌜realms of the⌝ unseen,
and who ⌜duly⌝ establish the Prayer
⌜set by God⌝,
and who spend ⌜charitably⌝
out of what We have provided them;

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣

2:4 and those who ⌜further⌝ believe in ⌜this Quran⌝
that has been sent down to you,
⌜O Muhammad, as a revelation from God⌝
and ⌜who believe in the Scripture⌝
that has been sent down ⌜to the prophets
who came⌝ before you,
and those who, ⌜within themselves,⌝
have ⌜utter⌝ certainty
of ⌜the imminence of⌝ the Hereafter.

وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ٤

2:5 It is these who are ⌜advancing⌝
upon ⌜the path of⌝ guidance from their Lord.
And so it is these who are the ⌜truly⌝ successful.

أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥

2:6 As for those who disbelieve,
it is the same to them
whether you forewarn them
of the consequence of unbelief
or you do not forewarn them.
They will not believe.

2:7 Therefore, God has set a seal
upon their hearts and upon their hearing.
And over their eyes, there is a veil.
Thus for them there is a great torment
awaiting in the Hereafter.

2:8 Now, there are also among humankind
those who say:
We believe in God
and in the coming Judgment of the Last Day!
But they do not truly believe.

2:9 They seek to deceive God
and those who believe.
Yet they deceive none but themselves,
though they do not perceive it.

2:10 In their doubting hearts, there is a sickness.
Therefore, God increases them in sickness.
Thus for them there is a most painful torment
awaiting in the Hereafter
because they have lied about their faith.

2:11 Now, when it is said to them:
Do not spread corruption in the earth, they say:
On the contrary, it is we who are the ones
sowing righteousness!

2:12 Most assuredly no!
Indeed, it is they themselves
who are the sowers of corruption.
Yet they do not perceive it.

2:13 Moreover, when it is said to them:

٦ إِنَّ ٱلَّذِينَ كَفَرُوا
سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
٧ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
وَعَلَىٰ سَمْعِهِمْ ۖ
وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ
وَلَهُمْ عَذَابٌ عَظِيمٌ
٨ وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ
وَمَا هُم بِمُؤْمِنِينَ
٩ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟
وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ
١٠ فِى قُلُوبِهِم مَّرَضٌ
فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌۢ
بِمَا كَانُوا۟ يَكْذِبُونَ
١١ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ
قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ
١٢ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ
وَلَٰكِن لَّا يَشْعُرُونَ
١٣ وَإِذَا قِيلَ لَهُمْ

ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ
قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ
أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ
وَلَٰكِن لَّا يَعْلَمُونَ
(١٤) وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟
قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ
قَالُوٓا۟ إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ
(١٥) ٱللَّهُ يَسْتَهْزِئُ بِهِمْ
وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ
(١٦) أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ
فَمَا رَبِحَت تِّجَٰرَتُهُمْ
وَمَا كَانُوا۟ مُهْتَدِينَ
(١٧) مَثَلُهُمْ كَمَثَلِ ٱلَّذِى
ٱسْتَوْقَدَ نَارًا
فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ
(١٨) صُمٌّۢ بُكْمٌ عُمْىٌ
فَهُمْ لَا يَرْجِعُونَ
(١٩) أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ

Believe in the Heavenly message,
as the people of true faith have believed,
they say:
Shall we believe as the fools have believed?
Most assuredly no!
Indeed, it is they themselves who are the fools.
Yet they do not know it.

2:14 Thus when they meet those who believe,
they say:
We too have believed!
But when they are alone with their evil ones,
they say:
We are, indeed, with you!
We were only making mockery of them!

2:15 Rather, it is God
who makes a mockery of them,
for He lets them continue in their transgression,
wandering blindly.

2:16 These are the ones
who have purchased misguidance
at the cost of guidance.
Thus their trade has not profited their souls,
for they have not been guided aright.

2:17 Their parable is this:
They are like one who seeks to kindle a fire
for his companions.
Then when it has begun
to shine out all around him,
God takes away their light,
and He leaves them enveiled in darkness,
unable to see.

2:18 Deaf, dumb, and blind—
never shall they return to guidance.

2:19 Or they are like those who have been caught
in a cloudburst from the sky

in which there are ˹billowing˺ veils
of darkness, and thunder, and lightning.
They put their fingers in their ears
˹to shield themselves˺
against the peals of thunder, wary of death.
Yet God is all-encompassing of the disbelievers.

2:20 The lightning nearly snatches away their sight.
Whenever it shines forth for them,
they walk in its ˹light˺.
But when suddenly it darkens all about them,
they stand still.
And had God so willed,
He, most surely, could have taken away
their hearing and their sight ˹altogether˺.
Indeed, God is powerful over all things.

2:21 O humankind!
Worship your Lord, who created you
and those before you,
so that you may become God-fearing.

2:22 ˹Worship none but˺ the One
who ˹alone˺ has made the earth
a furnished habitation for you,
and ˹who alone
has made˺ the heaven a ˹sheltering˺ edifice,
and who ˹alone˺
has sent down from the sky water,
whereby He brought forth with it
the ˹varied˺ fruits ˹of the earth˺
as a provision for you.
Therefore, you shall not set up rivals to God
when you know ˹well
that such deities cannot exist˺.

2:23 And if you are in doubt about ˹the divine origin
of˺ what We have sent down

فِيهِ ظُلُمَٰتٌ وَرَعۡدٞ وَبَرۡقٞ
يَجۡعَلُونَ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم
مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ
وَٱللَّهُ مُحِيطُۢ بِٱلۡكَٰفِرِينَ
(٢٠) يَكَادُ ٱلۡبَرۡقُ يَخۡطَفُ أَبۡصَٰرَهُمۡۖ
كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ
وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ قَامُواْۚ
وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ
بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
(٢١) يَٰٓأَيُّهَا ٱلنَّاسُ
ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ
وَٱلَّذِينَ مِن قَبۡلِكُمۡ
لَعَلَّكُمۡ تَتَّقُونَ
(٢٢) ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ
فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ
رِزۡقٗا لَّكُمۡۖ
فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا
وَأَنتُمۡ تَعۡلَمُونَ
(٢٣) وَإِن كُنتُمۡ فِي رَيۡبٖ
مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا

to Our servant ˹Muhammad in the Quran˺,
then bring forth a ˹single˺ surah of its like.
Moreover, call all your witnesses,
apart from God,
˹to prove your claim,˺ if you are truthful.
2:24 Yet if you cannot do so—
and never shall you do so—
then fear the Fire ˹of Hell˺,
whose fuel is people and stones—
˹a Fire˺ prepared for the disbelievers.
2:25 But give glad tidings, ˹O Prophet,˺
to those who believe and do righteous deeds
that for them there are Gardens ˹of Paradise
awaiting in the Hereafter˺,
beneath which rivers flow.
Whenever they are provided from it
of ˹its varied Heavenly˺ fruits
as a provision ˹to enjoy˺, they will say:
This is, ˹in appearance,
like˺ what we were provided before
˹in the life of the world˺!
And, indeed, it shall be brought to them
in full resemblance,
˹yet being far more delectable˺!
And so too shall they have
in these ˹Gardens of Delight˺
spouses who are ever pure.
And, therein,
shall they abide ˹with them˺ forever.

2:26 ❊Indeed, God does not refrain
from giving any example
˹to teach humankind˺—
not even that of a gnat—
or ˹anything˺ that should surpass it,

فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ
وَٱدْعُوا۟ شُهَدَآءَكُم
مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ
(٢٤) فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟
فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى
وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ
أُعِدَّتْ لِلْكَٰفِرِينَ
(٢٥) وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
كُلَّمَا رُزِقُوا۟ مِنْهَا
مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟
هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ
وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ
وَهُمْ فِيهَا خَٰلِدُونَ
(٢٦) ۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ
أَن يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا ۚ

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
فَيَعْلَمُونَ أَنَّهُ
ٱلْحَقُّ مِن رَّبِّهِمْ ۖ
وَأَمَّا ٱلَّذِينَ كَفَرُوا۟
فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ
بِهَٰذَا مَثَلًا ۘ
يُضِلُّ بِهِۦ كَثِيرًا
وَيَهْدِى بِهِۦ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِۦٓ
إِلَّا ٱلْفَٰسِقِينَ
(٢٧) ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ
مِنۢ بَعْدِ مِيثَٰقِهِۦ
وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ
بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
(٢٨) كَيْفَ تَكْفُرُونَ بِٱللَّهِ
وَكُنتُمْ أَمْوَٰتًا
فَأَحْيَٰكُمْ ۖ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ
(٢٩) هُوَ ٱلَّذِى خَلَقَ لَكُم
مَّا فِى ٱلْأَرْضِ جَمِيعًا
ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ
فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ
وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

in smallness or greatness.
Then, as for those who believe,
they know well
that such an example is, indeed, the truth
from their Lord.
But as for those who disbelieve,
they say, with contempt:
What would God intend
with such an unworthy example?
Say to them:
It is a test of choice.
By this He leads many astray.
And by this He guides many.
Yet He does not lead anyone astray, thereby,
except the ungodly—

2:27 those who break the covenant of God
after it has been solemnly pledged before Him;
and who cut off the relations
that God has commanded to be kept joined;
and who spread corruption in the earth.
It is such as these who are the losers
of an everlasting Paradise.

2:28 How can you human beings disbelieve in God
when you were once lifeless,
and He gave you life;
then He causes you to die;
then He shall again give you life;
then to Him
shall you all be returned for Judgment?

2:29 He is the One who created for you
all that is in the earth.
Then He directed Himself toward the heaven,
and He fashioned it into seven heavens.
For He alone is all-knowing of all things.

2:30 Now, behold!
Your Lord said to the angels:
I am placing upon the earth
a ˹human˺ successor ˹to steward it˺.
They said:
Will You place thereupon
one who will spread corruption therein,
and who, ˹moreover,˺ will shed blood,
while we ever exalt You with all praise
and hallow You?
He said:
Indeed, I know what you do not know.

2:31 Thus He taught Adam
the names ˹of created beings˺, all of them.
Thereafter, He arrayed them before the angels.
Then He said:
Tell Me the names of these,
if you are truthful ˹in saying
that man is undeserving of this stewardship˺.

2:32 They said:
Highly exalted be You!
We have no knowledge,
other than what You, Yourself, have taught us.
Indeed, it is You, ˹our Lord,˺ You ˹alone˺,
who are the All-Knowing, the All-Wise.

2:33 He said: O Adam!
Tell them the names of these ˹beings˺.
So when he had informed them
of ˹all˺ their names,
˹God˺ said ˹to the angels˺:
Did I not say to you that I know ˹all˺ the ˹realms
of the˺ unseen of the heavens and the earth,
and I know what you reveal
and what you conceal?

2:34 Then behold! We said to the angels:

(٣٠) وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّي جَاعِلٌ
فِي ٱلْأَرْضِ خَلِيفَةً
قَالُوٓاْ أَتَجْعَلُ فِيهَا
مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ ٱلدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ
قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ
(٣١) وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا
ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ
فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ
إِن كُنتُمْ صَٰدِقِينَ
(٣٢) قَالُواْ سُبْحَٰنَكَ
لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ
إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ
(٣٣) قَالَ يَٰٓـَٔادَمُ
أَنۢبِئْهُم بِأَسْمَآئِهِمْ
فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ
قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ
غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ
وَمَا كُنتُمْ تَكْتُمُونَ
(٣٤) وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ

Bow your faces down to receive Adam into life and to honor him!
So they all bowed down, except Iblîs.
He refused and grew greatly arrogant.
And thus did he become
of the rebellious disbelievers.

2:35 Thereafter, We said: O Adam!
Dwell, you and your wife, in the garden;
and eat from it plentifully, both of you,
wherever of it you so please.
But you shall not come near
this single tree to eat of its fruit.
For, then,
you shall both be of the wrongdoers.

2:36 Yet Satan caused them both to eat from it
and so slip from the garden.
Thus did he expel them
from where they had been secure.
And so it was that We said to them all:
Descend from here,
being enemies to one another!
Yet there is for you in the earth
a place suitable for settlement,
and of goodly provision,
for a preordained time.

2:37 Adam then received words of guidance
from his Lord.
Thus, He granted him repentance.
For, indeed, it is He alone
who is the All-Relenting, the Mercy-Giving.

2:38 For We had said:
Descend from it now, all together!
Then whenever guidance from Me
comes to you—then know
that as for all those who follow My guidance,

ٱسْجُدُوا۟ لِـَٔادَمَ
فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ
أَبَىٰ وَٱسْتَكْبَرَ
وَكَانَ مِنَ ٱلْكَٰفِرِينَ
٣٥ وَقُلْنَا يَٰٓـَٔادَمُ
ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ
وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ
فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ
٣٦ فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ
وَقُلْنَا ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
وَلَكُمْ فِى ٱلْأَرْضِ
مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ
٣٧ فَتَلَقَّىٰٓ ءَادَمُ
مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ
إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
٣٨ قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى

there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:39 But as to those who disbelieve
and belie Our ˹natural and revealed˺ signs—
it is these who are ˹destined
to be˺ the Companions of the Fire ˹of Hell˺.
They shall abide therein forever.

2:40 O Children of Israel!
Recall ˹in your hearts˺ My blessings
with which I have blessed you.
Thus you shall fulfill ˹the terms
of˺ My covenant ˹with you˺,
and I shall fulfill ˹the terms
of˺ your covenant ˹with Me˺.
And ˹it is˺ Me alone you shall hold in awe.

2:41 Therefore, you shall believe
in that which I have sent down ˹in this Quran˺,
confirming ˹the truth of the Scripture˺
that is already with you.
And be not the first
˹among the People of the Scripture˺
to disbelieve in it.
Nor be ˹the ones
to˺ sell My ˹revealed˺ signs for a small price.
And it is Me alone whom you shall fear.

2:42 Nor shall you mix the truth with falsehood,
nor ˹willfully˺ suppress the truth,
while you know ˹that it is wrong to do so˺.

2:43 Rather, you shall ˹duly˺ establish the Prayer,
and you shall give the Zakât-Charity,
and you shall bow ˹to God in Prayer˺
along with those who bow ˹to Him˺.

فَمَن تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٣٩ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ
أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَـٰلِدُونَ
٤٠ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ
ٱذْكُرُوا۟ نِعْمَتِىَ
ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا۟ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ
وَإِيَّـٰىَ فَٱرْهَبُونِ
٤١ وَءَامِنُوا۟ بِمَآ أَنزَلْتُ
مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ ۖ
وَلَا تَشْتَرُوا۟ بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا
وَإِيَّـٰىَ فَٱتَّقُونِ
٤٢ وَلَا تَلْبِسُوا۟
ٱلْحَقَّ بِٱلْبَـٰطِلِ
وَتَكْتُمُوا۟ ٱلْحَقَّ
وَأَنتُمْ تَعْلَمُونَ
٤٣ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ

2:44 ❋Do you enjoin virtuousness
upon ˹other˺ people while forgetting yourselves?
And yet you ˹are a people
who˺ recite the Scripture!
Are you not, then, able to understand?
2:45 Rather, seek ˹God's˺ help
through ˹enduring˺ patience
and ˹devotion in˺ Prayer.
And this is, indeed, a great ˹burden˺,
except on those
who humble themselves ˹before God˺—
2:46 those who realize that they will, assuredly,
meet their Lord, and that, indeed,
it is to Him ˹alone˺ that they are returning
˹for Judgment in the Hereafter˺.

2:47 O Children of Israel!
Recall ˹in your hearts˺ My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of ˹the time in all˺ the world.
2:48 Then be ever fearful of a Day ˹Hereafter˺
when no soul shall indemnify any other soul
against anything ˹from God˺.
Nor shall any intercession
be accepted from it ˹for its salvation˺.
Nor shall any compensation
be taken from it ˹in atonement for its sins˺.
Nor shall they ˹who have disbelieved˺
ever be helped ˹against God's Judgment˺.

2:49 And ˹recall, O Children of Israel˺,
how We delivered you
from the House of Pharaoh.

٤٤ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ
وَتَنسَوْنَ أَنفُسَكُمْ
وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ
أَفَلَا تَعْقِلُونَ
٤٥ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ
وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى ٱلْخَٰشِعِينَ
٤٦ ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ
وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ
٤٧ يَٰبَنِىٓ إِسْرَٰٓءِيلَ
ٱذْكُرُوا۟ نِعْمَتِىَ
ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ
٤٨ وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى
نَفْسٌ عَن نَّفْسٍ شَيْـًٔا
وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ
٤٩ وَإِذْ نَجَّيْنَٰكُم

مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ

They were inflicting upon you
[a most] evil torment, slaying your sons
and keeping your womenfolk alive
[in bondage for themselves].
And in this, there was a great trial
from your Lord.

يُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ
وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ

2:50 And [recall] how We divided the sea for you.
Thus We delivered you
and drowned the House of Pharaoh,
even while you were looking on.

٥٠ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ
فَأَنجَيْنَٰكُمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ
وَأَنتُمْ تَنظُرُونَ

2:51 And [recall] when We promised to Moses
[an appointment of] forty nights
[on Mount Ṭûr in Sinai
to receive the Torah].
Then you took the [Golden] Calf [as a god]
after him, [when he had departed
from your midst]—and [in this]
you became [idolatrous] wrongdoers!

٥١ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ
ٱلْعِجْلَ مِنۢ بَعْدِهِۦ
وَأَنتُمْ ظَٰلِمُونَ

2:52 Then We pardoned you, [even] after this,
so that you might give thanks.

٥٢ ثُمَّ عَفَوْنَا عَنكُم
مِّنۢ بَعْدِ ذَٰلِكَ
لَعَلَّكُمْ تَشْكُرُونَ

2:53 And [recall] when We gave Moses
the Book [of the Torah]
and the criterion [of right and wrong],
so that you might be guided aright.

٥٣ وَإِذْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ وَٱلْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ

2:54 And [recall] when Moses said to his people:
O my people!
Indeed, you have wronged yourselves
by your taking of the [Golden] Calf [as a god].
So repent to your Maker,
and [let the righteous among you]
slay [the wrongdoers among] yourselves.

٥٤ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَٰقَوْمِ
إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ
فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ
فَٱقْتُلُوٓا۟ أَنفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ
فَتَابَ عَلَيْكُمْ ۚ
إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

That is best for you in the sight of your Maker.
Then He granted you repentance.
Indeed, it is He
who is the All-Relenting, the Mercy-Giving.

٥٥ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ
لَن نُّؤْمِنَ لَكَ
حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً
فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ
وَأَنتُمْ تَنظُرُونَ

٥٦ ثُمَّ بَعَثْنَٰكُم

2:55 And ⌜recall⌝ when you said: O Moses!
We shall never believe in you
until we see God openly, ⌜before our very eyes⌝.
Then, suddenly, the thunderbolt seized you,
even while you were looking on.

مِّنۢ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

2:56 Then We revived you after your death,
so that you might give thanks.

٥٧ وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ
وَأَنزَلْنَا عَلَيْكُمُ
ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ
كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ ۚ
وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

2:57 Furthermore, We shaded you ⌜in the desert⌝
with thin cloud cover.
Moreover, We sent down upon you
manna and quail, ⌜saying⌝:
Eat of the wholesome foods
which We have provided you.
And yet it was not Us whom they wronged
⌜with their defiant ingratitude⌝.
But, rather, it was their own souls
they were ⌜all the while⌝ wronging.

٥٨ وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ
فَكُلُوا۟ مِنْهَا
حَيْثُ شِئْتُمْ رَغَدًا
وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
وَقُولُوا۟ حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ

2:58 And ⌜recall⌝ when We said:
Enter ⌜the blessed land of⌝ this city,
and eat from it plentifully wherever you will.
Yet you shall enter the gateway
bowing down ⌜to God⌝ while you say ⌜in prayer⌝:
Disburden us, ⌜our Lord,
from the consequences of our wrongdoing.
Then⌝ We shall forgive you of your sins.
And We shall increase ⌜the reward
of⌝ those who excel in ⌜doing⌝ good.

٥٩ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟
قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟
رِجْزًا مِّنَ ٱلسَّمَآءِ

2:59 But those ⌜of them⌝
who were ⌜habituated to⌝ doing wrong

substituted this invocation with a word
unlike the Heavenly command
that was said to them.
So upon those who were doing wrong,
We sent down a plague
of castigation from the sky
for the deeds of ungodliness
they had committed.

بِمَا كَانُوا۟ يَفْسُقُونَ

2:60 ❊And recall how Moses sought drinking water
in the desert for his people.
So We said to him:
Strike the stone with your staff!
Then from it twelve springs burst forth.
Each group of people knew its watering place.
And it was said to them:
Eat and drink freely
from the generous provision of God.
Yet you shall not make mischief in the earth,
sowing corruption in it.

٦٠ ۞ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ
لِقَوْمِهِۦ فَقُلْنَا
ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ
فَٱنفَجَرَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ
كُلُوا۟ وَٱشْرَبُوا۟
مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟
فِى ٱلْأَرْضِ مُفْسِدِينَ

2:61 And recall when you said, thereafter:
O Moses!
Never shall we endure with patience
one kind of food.
So call upon your Lord for us,
to bring forth for us some variation
from what the earth grows—
of its herbs and its cucumbers,
and its garlic, and its lentils, and its onions.
He said:
Do you seek to substitute that which is lesser
for that which is better?
Go down in shame to any township!
Then, indeed, you shall have

٦١ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ
لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ
فَٱدْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ
مِنۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ
قَالَ أَتَسْتَبْدِلُونَ
ٱلَّذِى هُوَ أَدْنَىٰ
بِٱلَّذِى هُوَ خَيْرٌ ۚ
ٱهْبِطُوا۟ مِصْرًا
فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ
وَضُرِبَتْ عَلَيْهِمُ
ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ

all that you have asked for!
So they were struck with humiliation
and indigence.
For they had brought upon themselves
great wrath from God.
That is because, ˹again and again,˺
they disbelieved in the ˹revealed˺ signs of God
and killed ˹His˺ prophets without any right.
That is because they disobeyed ˹God˺
and ˹persistently˺ transgressed ˹His covenant˺.

2:62 Indeed, those who believe ˹in Islam˺,
and those of Jewry, and the Christians,
and the Sabians—
whoever ˹among them truly˺ believes in God
and ˹in the coming Judgment of˺ the Last Day
and works righteousness—
shall have their reward with their Lord ˹in full˺;
and there shall be no fear upon them
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:63 And ˹recall, O Children of Israel˺,
when We took your ˹pledge
to fulfill Our˺ covenant,
and We lifted Mount Ṭûr ˹of Sinai˺
above you, ˹saying˺:
Take ˹hold of˺ all that We have given you
˹in the covenant˺ with ˹utmost˺ power!
And be ˹ever˺ mindful of
what is ˹prescribed˺ in it,
so that you may become ˹truly˺ God-fearing.
2:64 But, thereafter, you turned away.
And had it not been

بِـَٔايَـٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ
بِغَيْرِ ٱلْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوا
وَّكَانُوا۟ يَعْتَدُونَ
﴿٦٢﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَادُوا۟
وَٱلنَّصَـٰرَىٰ وَٱلصَّـٰبِـُٔونَ
مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَعَمِلَ صَـٰلِحًا
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
﴿٦٣﴾ وَإِذْ أَخَذْنَا مِيثَـٰقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ
خُذُوا۟ مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ
وَٱذْكُرُوا۟ مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ
﴿٦٤﴾ ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ
فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ
لَكُنتُم مِّنَ ٱلْخَـٰسِرِينَ
﴿٦٥﴾ وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ
ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ
فَقُلْنَا لَهُمْ

for the grace of God upon you, and His mercy,
most surely,
you would have become among the losers
of an everlasting Paradise.

2:65 And truly, you have known already
what became of those of you
who violated the solemnity of the Sabbath.
Thus, We said to them:
Be you apes, most despicable!

2:66 Thus We made it an exemplary punishment
for the people of their time,
and for those who succeeded them;
and it remains an admonition
to the God-fearing for all time.

2:67 Moreover, behold!
Moses said to his people:
Indeed, God commands you
to slaughter a cow in charitable sacrifice.
They said:
Do you mean to make a mockery of us?
He said:
I take refuge in God
from ever being of the ignorant
who mock God's commands!

2:68 They said:
Call upon your Lord for us to make clear to us
what sort of cow it may be.
He said:
Indeed, He says:
It is to be a cow that is neither old
nor a virgin calf—but midrange in between.
So do at once as you are commanded.

2:69 They said:
Call again upon your Lord for us

كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ
٦٦ فَجَعَلْنَـٰهَا نَكَـٰلًا
لِّمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ
٦٧ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ
إِنَّ ٱللَّهَ يَأْمُرُكُمْ
أَن تَذْبَحُوا۟ بَقَرَةً
قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًا
قَالَ أَعُوذُ بِٱللَّهِ
أَنْ أَكُونَ مِنَ ٱلْجَـٰهِلِينَ
٦٨ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا فَارِضٌ وَلَا بِكْرٌ
عَوَانٌۢ بَيْنَ ذَٰلِكَ
فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ
٦٩ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا لَوْنُهَا
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَآءُ فَاقِعٌ لَّوْنُهَا
تَسُرُّ ٱلنَّـٰظِرِينَ
٧٠ قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ
يُبَيِّن لَّنَا مَا هِىَ
إِنَّ ٱلْبَقَرَ تَشَـٰبَهَ عَلَيْنَا

to make clear to us what its color may be.
He said:
Indeed, He says:
It is to be a yellow cow, so intense in its color
that it gladdens all beholders.

2:70 They said:
Call ˹again˺ upon your Lord for us
to make clear to us what ˹sort of cow˺ it may be;
˹for,˺ indeed, all cows look alike to us.
If God so wills, we shall, most surely,
be guided aright.

2:71 He said:
Indeed, He says:
It is to be a cow never yoked to plow the land,
nor to water the tillage,
one which has been ˹kept˺ sound,
without ˹any˺ blemish in it.
They said:
Now you have come out with the whole truth!
Then ˹reluctantly˺ they slaughtered it—
though very nearly they did not do so.

2:72 And ˹recall˺ when ˹some among˺ you
had killed a person, and therein
you contended against each other—
though God was to bring to light
all that you were suppressing.

2:73 So We said:
Strike the ˹slain˺ one
with part of ˹the slaughtered cow,
and he shall come to life˺!
Even so does God give life to the dead
and show you His ˹miraculous˺ signs,
so that you might reflect ˹and believe
that He who gives life to one can give life to all˺.

وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهْتَدُونَ
(٧١) قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ
لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ
وَلَا تَسْقِى ٱلْحَرْثَ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ
قَالُوا۟ ٱلْـَٰٔنَ جِئْتَ بِٱلْحَقِّ ۚ
فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ
(٧٢) وَإِذْ قَتَلْتُمْ نَفْسًا
فَٱدَّٰرَـْٔتُمْ فِيهَا ۖ
وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ
(٧٣) فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ
كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ
وَيُرِيكُمْ ءَايَـٰتِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ
(٧٤) ثُمَّ قَسَتْ قُلُوبُكُم
مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ
أَوْ أَشَدُّ قَسْوَةً ۚ
وَإِنَّ مِنَ ٱلْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ
وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ
مِنْ خَشْيَةِ ٱللَّهِ ۗ

2:74 Yet still your hearts hardened after ˹all˺ this,
and they became like stones, or even harder;
for assuredly there are some stones
from which rivers burst forth!
And, indeed, some of them split asunder,
so that water issues from them!
And some of them fall down
in fear of God!
And never is God at all heedless of what you do.

وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ

(٧٥) ۞ أَفَتَطۡمَعُونَ أَن يُؤۡمِنُواْ لَكُمۡ
وَقَدۡ كَانَ فَرِيقٞ مِّنۡهُمۡ
يَسۡمَعُونَ كَلَٰمَ ٱللَّهِ
ثُمَّ يُحَرِّفُونَهُۥ
مِنۢ بَعۡدِ مَا عَقَلُوهُ
وَهُمۡ يَعۡلَمُونَ

(٧٦) وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ
قَالُوٓاْ ءَامَنَّا
وَإِذَا خَلَا بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ
قَالُوٓاْ أَتُحَدِّثُونَهُم
بِمَا فَتَحَ ٱللَّهُ عَلَيۡكُمۡ
لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمۡۚ
أَفَلَا تَعۡقِلُونَ

(٧٧) أَوَلَا يَعۡلَمُونَ أَنَّ ٱللَّهَ
يَعۡلَمُ مَا يُسِرُّونَ
وَمَا يُعۡلِنُونَ

(٧٨) وَمِنۡهُمۡ أُمِّيُّونَ
لَا يَعۡلَمُونَ ٱلۡكِتَٰبَ
إِلَّآ أَمَانِيَّ وَإِنۡ هُمۡ إِلَّا يَظُنُّونَ

(٧٩) فَوَيۡلٞ لِّلَّذِينَ يَكۡتُبُونَ
ٱلۡكِتَٰبَ بِأَيۡدِيهِمۡ ثُمَّ يَقُولُونَ
هَٰذَا مِنۡ عِندِ ٱللَّهِ
لِيَشۡتَرُواْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ
فَوَيۡلٞ لَّهُم
مِّمَّا كَتَبَتۡ أَيۡدِيهِمۡ
وَوَيۡلٞ لَّهُم مِّمَّا يَكۡسِبُونَ

(٨٠) وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ

2:75 ❊So ˹after all this˺, do you ˹believers˺
hope for them to profess belief because of you,
while already a group of them used to hear
the ˹very˺ words of God ˹in the Torah˺
and would thereafter alter them—
after they had understood them—
and they did so knowingly?

2:76 Now, when they meet
those ˹of you˺ who believe, they say:
We believe!
But when they are alone with one another,
they say ˹to each other˺:
Do you speak to them
about what God has revealed to you
˹in the Torah˺, so that with it
they can argue against you before your Lord?
Will you not, then, understand ˹and beware˺?

2:77 Do they not know that God knows ˹well˺
all that they conceal and all that they reveal?

2:78 Rather, ˹some˺ among them are illiterate,
having no knowledge of the Scripture
other than ˹vague˺ fancies.
Thus they do nothing but conjecture.

2:79 So woe to those who write the Scripture
with their own hands and then say:

This is from God!
They do so to obtain thereby a small price.
So woe to them
for what their hands have written!
And woe to them for what they earn from it!

2:80 Moreover, they have even said:
Never will the Fire of Hell
touch us in the Hereafter,
except for a few numbered days. Say:
Have you made a covenant with God
promising you this?
For never will God fail His covenant!
Or is it, rather, that you say about God
what truly you do not know?

2:81 Indeed, the truth
is that whoever has earned an evil deed
and is encompassed
by the enormity of his sin—
then it is these
who are the Companions of the Fire of Hell.
They shall abide therein forever.

2:82 Yet those who truly believe
and do righteous deeds, it is these
who are the Companions
of the Everlasting Garden of Paradise.
They shall abide therein forever.

2:83 Now, behold!
We took the covenant of the Children of Israel,
commanding them:
You shall worship none but God.
And to your parents you shall be good—
as well as to close relatives,
and to orphans, and to the indigent.
And you shall speak to people in a goodly way.

إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ
قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا
فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ
أَمْ تَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ
(٨١) بَلَىٰ مَن كَسَبَ سَيِّئَةً
وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ
فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(٨٢) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(٨٣) وَإِذْ أَخَذْنَا
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ
لَا تَعْبُدُونَ إِلَّا ٱللَّهَ
وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا
وَذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَقُولُوا۟ لِلنَّاسِ حُسْنًا
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
ثُمَّ تَوَلَّيْتُمْ
إِلَّا قَلِيلًا مِّنكُمْ
وَأَنتُم مُّعْرِضُونَ
(٨٤) وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ
لَا تَسْفِكُونَ دِمَآءَكُمْ

And you shall establish the Prayer.
And you shall give the Zakât-Charity.
Yet, thereafter, all but a few of you turned away.
And still, you forsake your covenant.

2:84 And recall, O Children of Israel,
that We took your covenant,
commanding you that you shall not
shed the blood of your own;
and you shall not expel one another
from your dwellings.
And to this you consented and bore witness.
2:85 Then there you were
treacherously killing one another
and expelling a group
of your own faith-community
from their dwellings—
banding together against them
with unbelievers, in sin and aggression.
Then, when they have been seized
by the unbelievers,
and they come to you as captives
to obtain their own release,
it is you who ransom them
according to the Law of the Torah—
while their expulsion
was unlawful for you in the first instance!
Then is it that you believe
in part of the Scripture
and disbelieve in part of it?
What, then, shall be the recompense
for those among you who do such deeds—
except disgrace in the life of this world?
Then on the Day of Resurrection
such wrongdoers shall be driven

وَلَا تُخْرِجُونَ أَنفُسَكُم
مِّن دِيَـٰرِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنتُمْ تَشْهَدُونَ
(٨٥) ثُمَّ أَنتُمْ هَـٰٓؤُلَآءِ
تَقْتُلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِّنكُم
مِّن دِيَـٰرِهِمْ
تَظَـٰهَرُونَ عَلَيْهِم
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَإِن يَأْتُوكُمْ أُسَـٰرَىٰ
تُفَـٰدُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ
أَفَتُؤْمِنُونَ
بِبَعْضِ ٱلْكِتَـٰبِ
وَتَكْفُرُونَ بِبَعْضٍ ۚ
فَمَا جَزَآءُ مَن يَفْعَلُ
ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَيَوْمَ ٱلْقِيَـٰمَةِ يُرَدُّونَ
إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ
بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ
(٨٦) أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ ۖ
فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنصَرُونَ

into the most severe torment ⌜of Hell⌝.
For never is God at all heedless of what you do.

2:86 These are the ones who have purchased
the life of this world
⌜at the cost of⌝ the Hereafter.
Thus the torment
shall never be lightened for them.
Nor shall they ever be helped
⌜against God's punishment⌝.

2:87 Now, very truly, We gave Moses the Scripture,
and following in his footsteps,
We sent ⌜the Children of Israel
many⌝ messengers.
Then We gave Jesus, son of Mary,
clear ⌜and miraculous⌝ proofs
⌜to confirm his truth to them⌝.
Moreover, We aided him
with ⌜Angel Gabriel,⌝ the Holy Spirit.
So is it that whenever a messenger
comes to you with ⌜a message⌝
that your souls do not desire,
you grow so very arrogant
and you belie some ⌜messengers⌝,
while others you kill?

2:88 Indeed, they have said ⌜of this revelation⌝:
Our hearts are encased ⌜in our own religion
against further revelation⌝.
Rather, God has cursed them
for their unbelief—
and little is it that they believe!

2:89 So when this very Book
came to them from God
confirming what is with them, ⌜they belied it⌝—
though beforehand

وَلَقَدْ ءَاتَيْنَا ٨٧
مُوسَى ٱلْكِتَٰبَ
وَقَفَّيْنَا مِنۢ بَعْدِهِۦ بِٱلرُّسُلِ ۖ
وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ
ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ ۗ
أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ
بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ
ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
وَفَرِيقًا تَقْتُلُونَ
وَقَالُوا۟ قُلُوبُنَا غُلْفٌۢ ۚ ٨٨
بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ
وَلَمَّا جَآءَهُمْ كِتَٰبٌ ٨٩
مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
وَكَانُوا۟ مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى ٱلَّذِينَ كَفَرُوا۟
فَلَمَّا جَآءَهُم مَّا عَرَفُوا۟
كَفَرُوا۟ بِهِۦ ۚ
فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ

they were ardently seeking God's victory
over those who disbelieved.
Yet when that which they recognized
as a true message came to them,
they disbelieved in it.
So may the curse of God
be upon the disbelievers!

2:90 How woeful is that for which
they have sold their souls!
For it is only out of malice
that they have disbelieved
in what God has sent down—
envious that God should send down guidance
from His bounty upon whomever He so wills
from among His servants.
So they have brought upon themselves
wrath upon wrath.
And for the disbelievers,
there shall be a disgracing torment.

2:91 For when it is said to them:
Believe in what God has sent down!
They say:
We believe only
in what has been sent down to us!
Thus, they disbelieve in what is beyond it,
though it is the truth,
confirming what is already with them.

Say to them, O Prophet:
Why, then, did you kill God's prophets of old
who came specially to you,
if, indeed, you are true believers
in what has been sent down to you?

2:92 ❊Moreover,
very truly, Moses himself came to you

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ ﴿٩٠﴾
أَنفُسَهُمْ أَن يَكْفُرُوا۟
بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا
أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ
عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ
وَلِلْكَٰفِرِينَ
عَذَابٌ مُّهِينٌ
وَإِذَا قِيلَ لَهُمْ ﴿٩١﴾
ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ نُؤْمِنُ
بِمَآ أُنزِلَ عَلَيْنَا
وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ
وَهُوَ ٱلْحَقُّ
مُصَدِّقًا لِّمَا مَعَهُمْ
قُلْ فَلِمَ تَقْتُلُونَ
أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ
إِن كُنتُم مُّؤْمِنِينَ
۞ وَلَقَدْ جَآءَكُم ﴿٩٢﴾
مُّوسَىٰ بِٱلْبَيِّنَٰتِ
ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ
مِنۢ بَعْدِهِۦ
وَأَنتُمْ ظَٰلِمُونَ
وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ ﴿٩٣﴾

with clear and miraculous proofs from God.
Then still you took the Golden Calf
as a god, after him, when he had departed
to receive the Torah—
and in this
you became idolatrous wrongdoers!

2:93 Furthermore, recall
when We took your pledge
to fulfill Our covenant,
and We lifted Mount Ṭûr of Sinai
above you, saying:
Take hold of all that We have given you
in the covenant with utmost power,
and hear, O Children of Israel!
But they said:
We hear and we disobey!
For profound adoration of the Golden Calf
had infused deep into their hearts
because of their incessant unbelief in God.
Say to them:
Woeful is what your false faith bids you to,
if, indeed, you are believers!

2:94 Say to the Children of Israel:
If the abode of the Hereafter with God
is, indeed, purely for you,
to the exclusion of all other people,
then wish for death, if, indeed, you are truthful.

2:95 But never will they ever wish for it,
for they well know
what their hands in this life have forwarded
for the Hereafter.
And God is all-knowing about the wrongdoers
who are godless in heart.

2:96 Thus you will most surely find them

وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ
خُذُوا۟ مَآ ءَاتَيْنَٰكُم
بِقُوَّةٍ وَٱسْمَعُوا۟ۖ
قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ
ٱلْعِجْلَ بِكُفْرِهِمْ ۚ
قُلْ بِئْسَمَا
يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ
إِن كُنتُم مُّؤْمِنِينَ
٩٤ قُلْ إِن كَانَتْ لَكُمُ
ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ
خَالِصَةً مِّن دُونِ ٱلنَّاسِ
فَتَمَنَّوُا۟ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ
٩٥ وَلَن يَتَمَنَّوْهُ أَبَدًۢا
بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
٩٦ وَلَتَجِدَنَّهُمْ
أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ ۚ
وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ
أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُزَحْزِحِهِۦ
مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ
وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ

the most eager of all people for ˹this˺ life—
even more than those
who associate gods with God.
Each one of them ˹who disbelieve˺
would love that his life be prolonged
˹for˺ a thousand years—
though, still, this would not remove such a one
from the torment ˹of Hellfire˺,
even if he should live ˹that long˺.
For God is all-seeing of all that they do.

2:97 Say, ˹O Prophet:
Woe to˺ whomever is an enemy
to ˹Angel˺ Gabriel.
For, indeed, it is he
who has brought ˹this Quran˺
to your own heart ˹from on high˺—
by the permission of God—
as a confirmation
of all ˹the Heavenly revelations˺ that preceded it,
and as guidance ˹to salvation˺ and glad tidings
˹of an everlasting Paradise˺ for the believers.

2:98 Whoever is an enemy to God,
and His angels, and His messengers—
and ˹especially to angels˺ Gabriel and Michael—
then ˹let it be known, that˺, most surely,
God is an enemy to ˹all˺ the disbelievers.

2:99 Now, very truly, We have sent down to you,
˹O Prophet, in this Quran˺
clear ˹Heavenly˺ verses.
Thus none shall disbelieve in them
but the ungodly.

2:100 Is it that whenever these ˹Children of Israel˺
make a covenant ˹with God˺,
a group of them must cast it away?

٩٧ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ
فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ
بِإِذْنِ ٱللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ
٩٨ مَن كَانَ عَدُوًّا لِّلَّهِ
وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ
وَجِبْرِيلَ وَمِيكَىٰلَ
فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ
٩٩ وَلَقَدْ أَنزَلْنَآ إِلَيْكَ
ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ
وَمَا يَكْفُرُ بِهَآ
إِلَّا ٱلْفَٰسِقُونَ
١٠٠ أَوَكُلَّمَا عَٰهَدُوا۟ عَهْدًا
نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ
١٠١ وَلَمَّا جَآءَهُمْ رَسُولٌ
مِّنْ عِندِ ٱللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيقٌ
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
كِتَٰبَ ٱللَّهِ
وَرَآءَ ظُهُورِهِمْ
كَأَنَّهُمْ لَا يَعْلَمُونَ

Rather, most of them do not truly believe.

2:101 For even now, when a messenger
has come to them from God—
and his description is in confirmation
of what was already with them in the Torah—
a group of those to whom
that Scripture was given
did cast the Book of God behind their backs,
as though they did not know it to be true.

2:102 So too, before this,
did they follow what the satans
deceptively recited to their predecessors
during the reign of Solomon.
And, most surely, Solomon did not disbelieve
or learn sorcery, as they have alleged,
but it was the satans themselves
who disbelieved, teaching the people sorcery.
Moreover, thereafter,
they followed into unbelief what was sent down
to the two angels of Babylon, Hârût and Mârût.
Yet the two of them did not teach anyone
without first saying to them:
We are but a test of faith,
sent from God to expose the evil of sorcery.
So do not disbelieve by learning it.
Even so, they did learn from them
that by which they could separate
a man from his wife.
Yet they could not harm anyone with it,
except by God's permission.
Thus they learned
what would harm their own souls,
rather than benefit their own souls.
For, most surely, they knew
that whoever acquired this evil knowledge

١٠٢ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ
عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ
وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ
ٱلشَّيَـٰطِينَ كَفَرُوا۟
يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ
وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ
بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَآ
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِۦ
بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ
وَمَا هُم بِضَآرِّينَ بِهِۦ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
وَلَا يَنفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ
مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ
مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ
مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ
١٠٣ وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟
لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ

would have no share ˹of Paradise˺
in the Hereafter.
So how woeful ˹a price it is˺
for which they have sold their souls—
if only they were to know
˹the graveness of their sin˺.

2:103 And had they believed and been God-fearing,
then, most surely, ˹their˺ reward from God
would have been ˹far˺ better,
if only they were to know
˹the delight in the Hereafter
awaiting the believers˺.

2:104 O you who believe!
Do not say ˹to the Prophet˺:
Rāʿinā, ˹pay heed to us!˺
But, rather, say:
Unẓurnā, ˹grant us consideration˺—
and listen, ˹thereafter, attentively to him˺!
Indeed, for the disbelievers
there shall be a most painful torment.

2:105 Those who disbelieve from among
the People of the Scripture—
along with the idolaters—
wish that nothing good
would ever be sent down to you ˹believers˺
from your Lord.
But it is God who singles out for His mercy
whomever He so wills.
For God ˹alone˺
is the Possessor of Magnificent Bounty.

2:106 ❋Whatever ˹decree or˺ verse We abrogate,
or cause to be forgotten,
We bring ˹in its place˺

خَيْرٌ ۗ لَّوْ كَانُوا۟ يَعْلَمُونَ
١٠٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقُولُوا۟ رَٰعِنَا
وَقُولُوا۟ ٱنظُرْنَا وَٱسْمَعُوا۟ ۗ
وَلِلْكَٰفِرِينَ
عَذَابٌ أَلِيمٌ
١٠٥ مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَٰبِ
وَلَا ٱلْمُشْرِكِينَ
أَن يُنَزَّلَ عَلَيْكُم
مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ
وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ
مَن يَشَآءُ ۚ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ
١٠٦ ۞ مَا نَنسَخْ مِنْ ءَايَةٍ
أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ
أَوْ مِثْلِهَآ ۗ
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
١٠٧ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ
١٠٨ أَمْ تُرِيدُونَ أَن

one better for the welfare of humanity
or one similar to it.
Do you not know
that God is, indeed, powerful over all things?

2:107 Do you not know that to God alone belongs
all dominion over the heavens and the earth
and that you do not have,
apart from God, any patron or supporter
to help you?

2:108 Or is it that you believers
wish to question your Messenger,
as Moses was questioned before by his people?
Yet whoever replaces faith with unbelief
has truly strayed far from the even way.

2:109 Many are those
among the People of the Scripture
who would love to turn you back
into disbelievers after your coming to faith—
out of the envy that has grown in their souls,
even after the truth has become clear to them.
Yet pardon and overlook this, O believers,
until God brings about
whatever He shall decree regarding them.
Indeed, God is powerful over all things.

2:110 However, duly establish the Prayer,
and give the Zakât-Charity.
For whatever good you advance for your souls,
you will find its reward with God.
Indeed, God is all-seeing of all that you do.

2:111 Now, some among the People of the Scripture
have said:
None shall enter the Garden of Paradise
except for those who are Jews,
or those who are Christians.

تَسْـَٔلُوا۟ رَسُولَكُمْ
كَمَا سُـِٔلَ مُوسَىٰ مِن قَبْلُ ۗ
وَمَن يَتَبَدَّلِ
ٱلْكُفْرَ بِٱلْإِيمَـٰنِ فَقَدْ
ضَلَّ سَوَآءَ ٱلسَّبِيلِ
١٠٩ وَدَّ كَثِيرٌ
مِّنْ أَهْلِ ٱلْكِتَـٰبِ
لَوْ يَرُدُّونَكُم
مِّنۢ بَعْدِ إِيمَـٰنِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِم
مِّنۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ ٱلْحَقُّ ۖ
فَٱعْفُوا۟ وَٱصْفَحُوا۟
حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
١١٠ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُوا۟
لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ
١١١ وَقَالُوا۟ لَن يَدْخُلَ ٱلْجَنَّةَ
إِلَّا مَن كَانَ هُودًا
أَوْ نَصَـٰرَىٰ ۗ
تِلْكَ أَمَانِيُّهُمْ ۗ
قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ
إِن كُنتُمْ صَـٰدِقِينَ
١١٢ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ

These are their wishful fancies!
Say ˹to them˺:
Bring ˹us˺ your proof, if you are truthful ˹in this˺.
2:112 On the contrary!
Whoever willingly submits his face ˹in worship˺
to God ˹alone—
striving all the˺ while to excel in ˹doing˺ good—
he shall then have his reward
with his Lord ˹in full˺.
And there shall be no fear upon such as these
˹when they assemble for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺.

2:113 Nevertheless, the Jews say:
The Christians stand on nothing!
And the Christians say:
The Jews stand on nothing!
Yet they recite from ˹the same˺ Scripture.
Moreover, these ˹idolaters˺—
who do not ˹even˺ know ˹revealed Scripture˺—
say the same ˹of both of them˺,
just as these ˹both˺ have said ˹of each other˺.
Thus God will judge between them ˹all˺
on the Day of Resurrection about that wherein
they have been disputing.

2:114 Yet who does a greater wrong
than those who close off the mosques of God,
barring the mention of His name in them
and striving ˹all the while˺ to bring them to ruin?
It is not befitting for such as these
to ever ˹even˺ enter them—except in fear.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter

وَهُوَ مُحۡسِنٞ
فَلَهُۥٓ أَجۡرُهُۥ عِندَ رَبِّهِۦ
وَلَا خَوۡفٌ عَلَيۡهِمۡ
وَلَا هُمۡ يَحۡزَنُونَ
١١٣ وَقَالَتِ ٱلۡيَهُودُ
لَيۡسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَيۡءٖ
وَقَالَتِ ٱلنَّصَٰرَىٰ
لَيۡسَتِ ٱلۡيَهُودُ عَلَىٰ شَيۡءٖ
وَهُمۡ يَتۡلُونَ ٱلۡكِتَٰبَۗ
كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ
مِثۡلَ قَوۡلِهِمۡۚ فَٱللَّهُ يَحۡكُمُ
بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ
فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
١١٤ وَمَنۡ أَظۡلَمُ
مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ
أَن يُذۡكَرَ فِيهَا ٱسۡمُهُۥ
وَسَعَىٰ فِي خَرَابِهَآۚ
أُوْلَٰٓئِكَ مَا كَانَ لَهُمۡ
أَن يَدۡخُلُوهَآ إِلَّا خَآئِفِينَۚ
لَهُمۡ فِي ٱلدُّنۡيَا خِزۡيٞ
وَلَهُمۡ فِي ٱلۡأٓخِرَةِ
عَذَابٌ عَظِيمٞ
١١٥ وَلِلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ
فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ
إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٞ
١١٦ وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ
سُبۡحَٰنَهُۥۖ بَل لَّهُۥ

a great torment awaiting.

2:115 For to God alone
belongs the East and the West.
So wherever you turn, there is the Face of God.
Indeed, God is all-encompassing, all-knowing.

2:116 Yet still they say:
God has taken for Himself offspring.
Highly exalted is He far above this!
Rather, to Him alone
belongs all that is in the heavens and the earth.
All are inescapably obedient to Him.

2:117 For He is the Sole Originator
of the heavens and the earth
with no precedent.
Thus when He decrees a matter,
He but says to it: Be! And so it is.

2:118 But these idolaters who do not know
revealed Scripture say:
If only God would speak to us,
or if only a miraculous sign would come to us,
we would believe!
So said those disbelievers before them—
similar in their very word.
Their hearts are all alike.
Truly, We have made the revealed verses clear
for a people who would have certainty of faith.

2:119 O Prophet!
Indeed, We have sent you with the truth,
as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner
of God's nearing Judgment.
But you shall not be called to account
for the fate of the Companions of Hellfire.

مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
كُلٌّ لَّهُۥ قَٰنِتُونَ
١١٧ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَإِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
١١٨ وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ
لَوْلَا يُكَلِّمُنَا ٱللَّهُ
أَوْ تَأْتِينَآ ءَايَةٌ ۗ
كَذَٰلِكَ قَالَ
ٱلَّذِينَ مِن قَبْلِهِم
مِّثْلَ قَوْلِهِمْ ۘ
تَشَٰبَهَتْ قُلُوبُهُمْ ۗ
قَدْ بَيَّنَّا ٱلْءَايَٰتِ
لِقَوْمٍ يُوقِنُونَ
١١٩ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ
بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ
عَنْ أَصْحَٰبِ ٱلْجَحِيمِ
١٢٠ وَلَن تَرْضَىٰ عَنكَ
ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ
قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ

2:120 Yet, never will the Jews or the Christians
be pleased with you
until you follow their way ˹of faith˺.
So say ˹to them˺:
Indeed, the ˹revealed˺ guidance of God
is the ˹only˺ sure guidance.
For if ever you were to follow
their whims, ˹O Prophet˺—
after sure knowledge has come to you—
then against God you would have
neither patron nor supporter ˹to help you˺.

2:121 Those to whom We have given the ˹Quran
as a revealed˺ Book—
who recite it with its due recitation—
it is these who ˹truly˺ believe in it.
And whoever disbelieves in it,
then it is such as these who are the losers
˹of an everlasting Paradise˺.

2:122 O Children of Israel!
Recall ˹in your hearts˺ My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of ˹the time in all˺ the world.

2:123 Then be ever fearful of a Day ˹Hereafter˺
when no soul shall indemnify any other soul
against anything ˹from God˺.
Nor shall any compensation
be accepted from it ˹in atonement for its sins˺.
Nor shall any intercession
benefit it ˹to obtain salvation˺.
Nor shall they ˹who have disbelieved˺
ever be helped ˹against God's Judgment˺!

مَا لَكَ مِنَ ٱللَّهِ
مِن وَلِيٍّ وَلَا نَصِيرٍ
(١٢١) ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ
أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ
وَمَن يَكْفُرْ بِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
(١٢٢) يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ
ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ
وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ
(١٢٣) وَٱتَّقُوا۟ يَوْمًا
لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا
وَلَا يُقْبَلُ مِنْهَا عَدْلٌ
وَلَا تَنفَعُهَا شَفَٰعَةٌ
وَلَا هُمْ يُنصَرُونَ
(١٢٤) ۞ وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ
بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ
قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ

2:124 ❊Now, behold!
Abraham's Lord tested him
with ⌜arduous⌝ commandments,
and he fulfilled ⌜all of⌝ them.
So ⌜God⌝ said ⌜to him⌝:
Indeed, I shall make you an exemplar
for all people.
⌜Abraham⌝ implored ⌜the favor of his Lord⌝:
And also my descendants.
⌜God⌝ said:
⌜The promise of⌝ My covenant shall not extend
to the wrongdoers ⌜among them
who are godless in heart⌝.

2:125 So behold!
We made the ⌜Sacred⌝ House ⌜in Makkah⌝
a ⌜spiritual⌝ resort and ⌜place of⌝ security
for all ⌜believing⌝ people.
So take up
the ⌜marked⌝ Station of Abraham ⌜there,⌝
as a place of Prayer.
Moreover,
We covenanted with Abraham and Ishmael:
⌜You shall⌝ purify My House for all those
who shall circumambulate ⌜it in worship;
and for all those who shall⌝ retreat ⌜there;
and for all those who shall both⌝ bow,
and bow ⌜their faces⌝ down to the ground,
⌜in Prayer there⌝.

2:126 And behold! Abraham said ⌜in supplication⌝:
My Lord!
Make this land ⌜of Makkah⌝ secure.
And provide its people
⌜with every kind⌝ of fruit—
such of them as believe in God
and ⌜in the coming Judgment of⌝ the Last Day.

قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ
لَا يَنَالُ عَهْدِي ٱلظَّٰلِمِينَ
(١٢٥) وَإِذْ جَعَلْنَا ٱلْبَيْتَ
مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟
مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ
وَعَهِدْنَآ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ
أَن طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ
وَٱلْعَٰكِفِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ
(١٢٦) وَإِذْ قَالَ إِبْرَٰهِـۧمُ
رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا
وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ
مَنْ ءَامَنَ مِنْهُم
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا
ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ
وَبِئْسَ ٱلْمَصِيرُ

God said:
As for any one of them who disbelieves,
I shall grant him
the enjoyment of his provision,
for a little while, until the Hereafter—
whereupon I shall compel him
into the torment of the Fire of Hell—
and a most woeful destination it is!

2:127 Thus when Abraham and Ishmael
raised the foundation of the Sacred House,
they prayed: Our Lord!
Accept this deed from us.
Indeed, it is You, You alone
who are the All-Hearing, the All-Knowing.

2:128 Our Lord!
And make us both *muslims*,
in willing submission to You alone.
And make of our children
a community of *muslims*,
in willing submission to You alone.
And show us
our religious rites in Your worship,
and grant us repentance.
Indeed, it is You, You alone
who are the All-Relenting, the Mercy-Giving.

2:129 Our Lord!
And send forth among our descendants
a messenger from their own midst
who shall recite to them Your verses,
and teach them the revealed Book
and the way of prophetic wisdom,
and purify them.
Indeed, it is You, You alone
who are the Overpowering One, the All-Wise.

2:130 Now, who but one who fools himself

(١٢٧) وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ
ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ
وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(١٢٨) رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِن ذُرِّيَّتِنَآ
أُمَّةً مُّسْلِمَةً لَّكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ
(١٢٩) رَبَّنَا وَٱبْعَثْ فِيهِمْ
رَسُولًا مِّنْهُمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(١٣٠) وَمَن يَرْغَبُ
عَن مِّلَّةِ إِبْرَٰهِـۧمَ
إِلَّا مَن سَفِهَ نَفْسَهُۥ
وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ
لَمِنَ ٱلصَّٰلِحِينَ
(١٣١) إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ

could be averse to the sacred way of Abraham?
For very truly, We did choose him
as a messenger in this world.
Moreover, in the Hereafter,
he shall, most surely,
be among the righteous in Paradise.

2:131 For when his Lord said to him:
Submit yourself!
He said at once:
Willingly, I submit my face in worship
to the Lord of All the Worlds.

2:132 Thus Abraham enjoined his children
with this sincere devotion to God,
as did Jacob, saying:
O my children!
Indeed, God has chosen for you
the religion of purity.
So take care not to die except as *muslims*,
in willing submission to God alone.

2:133 Or were those of you who would deny this
witnesses when death approached Jacob?
Behold! He said to his children:
What will you worship after me?
They said:
We shall worship your God alone
and the God of your fathers—
Abraham, and Ishmael, and Isaac—
the One and only God.
Thus are we *muslims*,
in willing submission to Him alone.

2:134 This is a community that has already passed on.
For its people awaits the recompense
of all that they have earned.
And for you awaits the recompense
of all that you have earned.

قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ
١٣٢ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَٰبَنِىَّ
إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ
فَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسْلِمُونَ
١٣٣ أَمْ كُنتُمْ شُهَدَآءَ
إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ
إِذْ قَالَ لِبَنِيهِ
مَا تَعْبُدُونَ مِنۢ بَعْدِى
قَالُوا۟ نَعْبُدُ إِلَٰهَكَ
وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
إِلَٰهًا وَٰحِدًا
وَنَحْنُ لَهُۥ مُسْلِمُونَ
١٣٤ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ
لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ
وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ
١٣٥ وَقَالُوا۟ كُونُوا۟
هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ
قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ

Thus you shall not be called ˹to account˺
for what they used to do ˹in life˺.

2:135 Now, ˹some˺ have said: Be Jews!
Or: ˹Be˺ Christians!
˹And then˺ you shall be guided ˹aright˺.
Say ˹to them, O Prophet˺:
Rather: ˹We follow only˺
the sacred way of Abraham,
the ˹purely˺ upright ˹in heart˺—
and never was he of those
who associated gods with God.
2:136 Say, ˹O believers˺:
We believe in ˹One˺ God,
and ˹in˺ all that has been sent down to us
˹in the Quran˺;
and ˹in˺ all that has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and ˹to˺ the ˹prophets of the˺ Tribes ˹of Israel˺;
and ˹in˺ all that was given to Moses
and ˹to˺ Jesus;
and ˹in˺ all that was given
to ˹all˺ the ˹other˺ prophets from their Lord.
We do not differentiate ˹in faith˺
between any of them.
Thus are we *muslims*,
in willing submission to Him ˹alone˺.
2:137 Then if they believe in the same ˹creed˺
in which you have believed,
then, truly, they are guided ˹aright˺.
But if they turn away ˹from the true religion˺,
then it is they who are ˹the ones˺
in schism ˹with God's religion˺.
Thus God
shall suffice you, ˹O Prophet,˺ against them.

وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
﴿١٣٦﴾ قُولُوٓاْ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ
وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَمَآ أُوتِيَ ٱلنَّبِيُّونَ
مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ
﴿١٣٧﴾ فَإِنْ ءَامَنُواْ
بِمِثْلِ مَآ ءَامَنتُم بِهِۦ
فَقَدِ ٱهْتَدَواْ
وَّإِن تَوَلَّوْاْ فَإِنَّمَا هُمْ فِى شِقَاقٍ
فَسَيَكْفِيكَهُمُ ٱللَّهُ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
﴿١٣٨﴾ صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ
مِنَ ٱللَّهِ صِبْغَةً
وَنَحْنُ لَهُۥ عَٰبِدُونَ

For He is the All-Hearing, the All-Knowing.

2:138 Say, O believers:
It is the hue of God alone
that is upon our religion.
And who is there better than God
to endue the human soul
with the true hue of His religion!
Thus to Him alone we do solemnly devote
all our worship.

2:139 Say to the People of the Scripture, O Prophet:
Do you argue with us about our faith in God,
while He alone is our Lord and your Lord;
and while to our souls shall be the recompense
of our deeds and to your souls
shall be the recompense of your deeds;
and while it is Him alone
we do serve in all sincerity?

2:140 Or do you say
that Abraham, and Ishmael, and Isaac, and Jacob,
and the prophets of the Tribes of Israel
were Jews or Christians?
Say to them, O Prophet:
Do you know best, or does God?
For who does a greater wrong than one
who willfully suppresses the truth
of a testament revealed from God?
Yet never is God at all heedless of what you do.

2:141 Again, this is a community
that has already passed on.
For its people awaits the recompense
of all that they have earned.
And for you awaits the recompense
of all that you have earned.
Thus you shall not be called to account
for what they used to do in life.

(١٣٩) قُلْ أَتُحَآجُّونَنَا فِي ٱللَّهِ
وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَآ أَعْمَٰلُنَا
وَلَكُمْ أَعْمَٰلُكُمْ
وَنَحْنُ لَهُۥ مُخْلِصُونَ
(١٤٠) أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطَ
كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ
قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ
وَمَنْ أَظْلَمُ مِمَّن كَتَمَ
شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
(١٤١) تِلْكَ أُمَّةٌ قَدْ خَلَتْ
لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ
وَلَا تُسْـَٔلُونَ
عَمَّا كَانُوا۟ يَعْمَلُونَ
(١٤٢) سَيَقُولُ ٱلسُّفَهَآءُ
مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ
عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا



2:142 ❋The insolent fools among the people
shall say of the Muslims:
What turned them away
from their first direction of Prayer
toward Jerusalem,
which they had been facing?
Say to them, O Prophet:
To God belongs the East and the West.
He guides whomever He so wills
to a straight way of salvation.

قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ
يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
١٤٣ وَكَذَٰلِكَ جَعَلْنَٰكُمْ
أُمَّةً وَسَطًا لِّتَكُونُوا۟
شُهَدَآءَ عَلَى ٱلنَّاسِ
وَيَكُونَ ٱلرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۗ
وَمَا جَعَلْنَا ٱلْقِبْلَةَ
ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ
مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ
وَإِن كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ
وَمَا كَانَ ٱللَّهُ
لِيُضِيعَ إِيمَٰنَكُمْ ۚ
إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٌ رَّحِيمٌ
١٤٤ قَدْ نَرَىٰ تَقَلُّبَ
وَجْهِكَ فِى ٱلسَّمَآءِ ۖ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟

2:143 And so it is
that We have now appointed you Muslims
the Chosen Community of the Midmost Way,
to stand as witnesses to the revealed truth
before all people,
and for Muhammad, the Messenger of God,
to be a witness before all of you.
Nor did We appoint
the first direction of Prayer
which you had been facing but as a trial,
so that We might distinguish
one who would follow the Messenger
from one who would turn back on his heels.
And, indeed, it was most surely a great trial—
except for all those whom God guided.
Yet never would God render
the acts of your sincere faith futile.
For toward all people,
God is all-kind and mercy-giving.

2:144 O Prophet!
We have, indeed, seen your face
turn in supplication toward the heaven.
Therefore, We shall turn you

toward a direction of Prayer
that is pleasing to you.
So, henceforth, turn your face in Prayer
toward the Sacred Mosque
in Makkah built by Abraham.
Thus, wherever you may be,
O you who believe,
turn your faces toward it in Prayer.
Indeed, those who have been given
the Scripture
know that this change is, most surely, the truth
from their Lord.
And never is God at all heedless
of what they do.

2:145 Yet even if you were to bring
every miraculous sign in evidence
to those who have been given the Scripture,
O Prophet, still they would not follow
your direction of Prayer.
Nor are you ever to follow
their direction of Prayer.
Indeed, some of them
will not even follow the direction of Prayer
of others among themselves.
And were you ever to follow their whims,
after sure knowledge from God
has come to you, then, most surely,
you would be of the wrongdoers,
godless in heart.

2:146 Those to whom We have given the Scripture
recognize the divine message of this Prophet
as they recognize their own children.
But there is a group of them
who willfully suppress the truth,
though they know it well.

وُجُوهَكُمْ شَطْرَهُۥ ۗ
وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ
مِن رَّبِّهِمْ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ
١٤٥ وَلَئِنْ أَتَيْتَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ
مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ
وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ
وَمَا بَعْضُهُم بِتَابِعٍ
قِبْلَةَ بَعْضٍ ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
مِّنۢ بَعْدِ
مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ
إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ
١٤٦ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ
وَإِنَّ فَرِيقًا مِّنْهُمْ
لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ
١٤٧ ٱلْحَقُّ مِن رَّبِّكَ ۖ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ
١٤٨ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ
أَيْنَ مَا تَكُونُوا۟

2:147 The very essence of all truth is from your Lord.
So do not ever be of those who doubt it.

يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

2:148 Thus for each faith-community
there is a direction of Prayer
to which one is to turn in facing God.
Therefore, race one another to good works.
Wherever you may be,
God will bring all of you to Judgment.
Indeed, God is powerful over all things.

(١٤٩) وَمِنْ حَيْثُ خَرَجْتَ
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ
وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

2:149 Thus from wherever
you may go forth, O Prophet,
turn your face in Prayer
toward the Sacred Mosque.
For, indeed, this decree
is most surely the truth from your Lord.
And never, O believers,
is God at all heedless of what you do.

(١٥٠) وَمِنْ حَيْثُ خَرَجْتَ
فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَحَيْثُ مَا كُنتُمْ
فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ
لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى
وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ

2:150 And, again, O Prophet!
From wherever you may go forth,
turn your face in Prayer
toward the Sacred Mosque.
Thus, wherever you may be,
O you who believe,
turn your faces toward it in Prayer.
God makes this decree so that people will have
no argument against you believers—
except for those of them
who are clearly wrongdoers, godless in heart.
Therefore, you shall not fear them!
Rather, you shall fear Me—and so shall it be,
that I may perfect My blessings upon you,
and so that you may be guided aright—

(١٥١) كَمَآ أَرْسَلْنَا فِيكُمْ
رَسُولًا مِّنكُمْ
يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَيُعَلِّمُكُم
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ

2:151 even as We have already sent among you
the blessing of a messenger
from among your own selves.

He recites to you Our revealed verses.
And he purifies you.
And he teaches you the commandments
of God's Book
and the way of prophetic wisdom.
Moreover, he teaches you other matters
that you did not know.

فَاذْكُرُونِي أَذْكُرْكُمْ ﴿١٥٢﴾

2:152 So be ever in remembrance of Me,
and I shall remember you.
Moreover, be ever thankful to Me,
and do not ever be ungrateful to Me!

وَاشْكُرُوا لِي
وَلَا تَكْفُرُونِ

O you who believe!
Seek God's help through enduring patience
and devotion in Prayer.
Indeed,
God is with those who are enduringly patient.

يَا أَيُّهَا الَّذِينَ آمَنُوا ﴿١٥٣﴾
اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

2:154 Thus you shall not say,
regarding those who are killed
in the path of God, that they are dead.
Rather, they are alive!
But you cannot perceive it.

وَلَا تَقُولُوا لِمَن يُقْتَلُ ﴿١٥٤﴾
فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاءٌ
وَلَٰكِن لَّا تَشْعُرُونَ

2:155 And, most surely,
We shall test all of you believers
with something of fear and with hunger
and with loss of wealth and life and crops.
So give glad tidings
of everlasting delight in Paradise
to those who are enduringly patient—

وَلَنَبْلُوَنَّكُم بِشَيْءٍ ﴿١٥٥﴾
مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ

2:156 those who when an affliction strikes them, say:
Indeed, to God do we belong,
and, indeed, to Him are we returning.

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ ﴿١٥٦﴾
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

2:157 Upon such as these descend prayers of blessing
from their Lord, and His mercy.
And it is these who are the rightly guided.

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ ﴿١٥٧﴾
مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

إِنَّ الصَّفَا وَالْمَرْوَةَ ﴿١٥٨﴾
مِن شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ

2:158 ❊ Concerning the Pilgrimage:
the Mounts of Ṣafâ and Marwah
are, indeed, among the ritual waymarks
set by God.
So as to one who makes the Ḥajj-Pilgrimage
to the Sacred House in Makkah,
or one who makes
the ʿUmrah-Lesser Pilgrimage—
it is no sin for him to circumambulate
between the two hillocks.
Moreover, whoever volunteers
a good act for the sake of God—then, indeed,
God is ever-thankful, all-knowing.

2:159 As to those who suppress the clear evidences
of divine revelation and its right guidance
that We have sent down
in the preceding Scripture—
doing so after We had made it clear
for all people—
it is they whom God shall curse,
and who shall be cursed
by whoever is entitled to curse—
2:160 except for those of them who repent
and set things aright and make evident
what they had formerly suppressed.
It is to these that I grant repentance;
for I alone am God,
the All-Relenting, the Mercy-Giving.
2:161 As to those who have disbelieved,
and died as disbelievers,
upon them is the curse of God
and of the angels and of humanity all together.
2:162 They are doomed to Hell
and shall abide therein forever.

أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ
أَن يَطَّوَّفَ بِهِمَاۚ
وَمَن تَطَوَّعَ خَيۡرٗا
فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ
(١٥٩) إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا
مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ
مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ
فِي ٱلۡكِتَٰبِ
أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ
وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ
(١٦٠) إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ
وَبَيَّنُواْ فَأُوْلَٰٓئِكَ
أَتُوبُ عَلَيۡهِمۡۚ
وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ
(١٦١) إِنَّ ٱلَّذِينَ كَفَرُواْ
وَمَاتُواْ وَهُمۡ كُفَّارٌ
أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ
وَٱلۡمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجۡمَعِينَ
(١٦٢) خَٰلِدِينَ فِيهَاۖ
لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ
وَلَا هُمۡ يُنظَرُونَ
(١٦٣) وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ
لَّآ إِلَٰهَ إِلَّا هُوَ
ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ

Never shall the torment be lightened for them.
Nor shall they ever be reprieved.

2:163 For the God ˹of all˺ of you is One God.
There is no God but Him,
the All-Merciful, the Mercy-Giving.

2:164 Indeed, in the creation of the heavens
and the earth;
and in the alternation of the night
and the daylight;
and in the ships that run through the sea
with all that benefits people;
and in every ˹shower of˺ water
that God sends down from the sky
with which He gives life to the earth
after its death;
and ˹in all the many species˺
that He spreads about therein
of every ˹treading˺ creature;
and ˹in His˺ turning about of the winds;
and ˹in˺ the clouds subjugated
between heaven and earth—
˹in all this˺ there are sure signs
˹of God's magnificent blessing˺
for a people who would ˹use their reason
to˺ understand.
2:165 Yet among humankind
there are those who take ˹false gods˺
apart from God as ˹His˺ rivals.
They love them with the love due only to God!
But those who ˹truly˺ believe
have a far greater love for God.
If only those who do wrong
˹by associating others with God˺

إِنَّ فِي خَلْقِ ﴿١٦٤﴾
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَٱلْفُلْكِ ٱلَّتِي تَجْرِي
فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ
وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَآبَّةٍ
وَتَصْرِيفِ ٱلرِّيَٰحِ
وَٱلسَّحَابِ ٱلْمُسَخَّرِ
بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ
وَمِنَ ٱلنَّاسِ ﴿١٦٥﴾
مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا
يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ
وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ
وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟
إِذْ يَرَوْنَ ٱلْعَذَابَ
أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا
وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ

could see ˹themselves˺
at the moment they shall behold
the torment ˹of Hellfire˺,
when they realize˹ that, indeed, all power
belongs to God, entirely—and that, indeed,
God is most severe in ˹administering˺ torment.

2:166 Then ˹and there, all˺ those who were followed
˹into heinous unbelief in the world˺
shall disavow ˹all˺ those who followed ˹them˺—
as they behold the ˹imminent˺ torment
˹that awaits them˺.
Thus all ties between them
shall be ˹utterly˺ cut off.

2:167 And those who were followers
shall say ˹of their leaders˺:
If only we had a chance
to return ˹to life in the world˺!
Then we would disavow them
as they ˹now˺ have disavowed us.
Thus will God show them
˹the enormity of˺ their deeds,
heaping much ˹overwhelming˺ regret
upon them.
For never shall they emerge
from the Fire ˹of Hell˺.

2:168 O humankind!
Eat from whatever is upon the earth
that is lawful and wholesome.
Yet do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:169 Thus, he but commands you
to ˹every˺ evil and lewdness,
and that you should say about God
what you do not know.

١٦٦ إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُوا۟
مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟
وَرَأَوُا۟ ٱلْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ
١٦٧ وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا۟
لَوْ أَنَّ لَنَا كَرَّةً
فَنَتَبَرَّأَ مِنْهُمْ
كَمَا تَبَرَّءُوا۟ مِنَّا ۗ
كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ
أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ
وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ
١٦٨ يَٰٓأَيُّهَا ٱلنَّاسُ
كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ
حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
١٦٩ إِنَّمَا يَأْمُرُكُم
بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ
وَأَن تَقُولُوا۟
عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ
١٧٠ وَإِذَا قِيلَ لَهُمُ
ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ
قَالُوا۟ بَلْ نَتَّبِعُ
مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَا ۗ
أَوَلَوْ كَانَ ءَابَآؤُهُمْ

2:170 When the disbelievers
are admonished with this, and it is said to them:
Follow what God has sent down!
They say:
Rather, we shall follow only that to which
we found our forefathers adhering.
Will they do so even if their forefathers
did not understand anything
about the truth of God,
nor were they guided aright?

2:171 This is the parable of those who disbelieve
in the call of their messenger:
It is like the case of a shepherd
who hollers out to flocks that hear nothing
but mere calls and cries.
Deaf, dumb, and blind in heart—
never shall they understand.

2:172 O you who believe!
Eat of the wholesome foods
which We have provided you.
And give thanks to God,
if, indeed, it is He alone whom you worship.

2:173 Indeed, He has but forbidden you to eat
carrion, and blood, and the flesh of swine,
and that over which
other than the name of God has been invoked
at the time of slaughter.
But whoever is compelled
by circumstance to eat any of this—
without being rebellious
and without being a willful transgressor—
then no penalty of sin shall there be upon him.
Indeed, God is all-forgiving, mercy-giving.

2:174 As for those who suppress any part

لَا يَعْقِلُونَ شَيْـًٔا
وَلَا يَهْتَدُونَ
١٧١ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟
كَمَثَلِ ٱلَّذِى يَنْعِقُ
بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ
صُمٌّۢ بُكْمٌ عُمْىٌ
فَهُمْ لَا يَعْقِلُونَ
١٧٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ
إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ
١٧٣ إِنَّمَا حَرَّمَ عَلَيْكُمُ
ٱلْمَيْتَةَ وَٱلدَّمَ
وَلَحْمَ ٱلْخِنزِيرِ
وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٧٤ إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ
أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ
وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ
أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ
فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ
وَلَا يُكَلِّمُهُمُ ٱللَّهُ
يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ

of what God has sent down in the Scripture—
and thereby sell it for a small price—
they do nothing but consume fire from Hell
into their bellies.
Nor shall God speak to them
on the Day of Resurrection.
Nor shall He purify them from the stain of sin.
Thus for them,
there is a most painful torment awaiting.

2:175 These are the ones
who have purchased misguidance
at the cost of guidance,
and eternal torment at the cost of forgiveness.
Oh, with what shocking patience
shall they endure the Fire of Hell!

2:176 This they deserve
because God sent down the Scripture
to His messengers with the truth.
Then the wrongdoers suppressed it.
And, indeed,
those of the People of the Scripture
who dispute about the Scripture
are yet in uttermost schism
about its true tidings.

2:177 ❊Righteousness in the sight of God
is not the mere turning of your faces
toward the East or the West.
Rather, true righteousness
dwells in one who believes in God,
and in the coming Judgment of the Last Day,
and in the angels, and in every revealed Book,
and in all the prophets;
and dwells in one, who—
despite his love for it—
gives of his wealth in charity

وَلَهُمْ عَذَابٌ أَلِيمٌ
(١٧٥) أُولَٰئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟
ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ
وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ ۚ
فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ
(١٧٦) ذَٰلِكَ بِأَنَّ ٱللَّهَ
نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ
وَإِنَّ ٱلَّذِينَ
ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ
لَفِى شِقَاقٍۭ بَعِيدٍ
(١٧٧) ۞ لَّيْسَ ٱلْبِرَّ
أَن تُوَلُّوا۟ وُجُوهَكُمْ
قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ
وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ
وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ
ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ
وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ
وَفِى ٱلرِّقَابِ
وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ

to close relatives and orphans,
and to the indigent and the wayfarer,
and to beggars,
and for the emancipation of slaves;
and dwells in one who establishes the Prayer
and gives the Zakât-Charity;
and dwells in all those
who fulfill their covenant
when they make a covenant,
as well as in those who are patient
during periods of affliction and harm
and times of conflict.
These are the ones who have been truehearted,
and it is such as these who are the God-fearing.

وَٱلْمُوفُونَ بِعَهْدِهِمْ
إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ
فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
وَحِينَ ٱلْبَأْسِ ۗ
أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

2:178 O you who believe!
Equivalence in retribution is prescribed for you
regarding all those who are murdered.
For instance:
The life of the freeman who has killed
for the life of the freeman he has killed;
and the life of the slave who has killed
for the life of the slave he has killed;
and the life of the female who has killed
for the life of the female she has killed.
But if one is granted a pardon from execution
by his brother in faith,
then let the latter pursue restitution,
in accordance with what is right.
Moreover, let his due compensation
be remitted in a most excellent way.
This commandment is an alleviation
from your Lord, and thus a mercy from Him,
for it frees you from lawless vengeance.
So whoever commits an offense of reprisal

١٧٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُتِبَ عَلَيْكُمُ
ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ
ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ
وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ
فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ
فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ
وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ
تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ
فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ
فَلَهُۥ عَذَابٌ أَلِيمٌ

١٧٩ وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
لَعَلَّكُمْ تَتَّقُونَ

after this ˹compensation is taken˺, then for him,
there shall be a most painful torment
˹in the Hereafter˺.

2:179 Hence, there is life for ˹all of˺ you in retribution,
O people of ˹discretion and˺ understanding,
so that you may be ever God-fearing.

2:180 Prescribed for you ˹believers˺,
when death approaches any one of you
who shall leave behind wealth,
is that he make a will
for ˹his˺ parents and nearest relatives,
in accordance with what is right.
˹This is˺ an obligation upon the God-fearing.

2:181 Thus whoever changes ˹a will˺
after hearing it ˹from a testator˺,
the ˹guilt of˺ sin shall fall only upon those
who ˹make the˺ change ˹in˺ it.
Indeed, God is all-hearing, all-knowing.

2:182 Yet as to one who fears erroneous inclination
from the testator,
or willful violation ˹of the heirs' due right,
and who˺ then sets matters aright between them,
no ˹guilt of˺ sin shall fall upon him.
Indeed, God is all-forgiving, mercy-giving.

2:183 O you who believe!
Fasting is prescribed for you
as it has been prescribed
for those ˹who have believed˺ before you,
so that you may be ˹ever˺ God-fearing.

2:184 It is for a specified number of days.
But one among you who is sick
or is on a journey ˹shall then fast˺
the same number of other days.

١٨٠ كُتِبَ عَلَيْكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ
إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ
لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
بِٱلْمَعْرُوفِ ۖ
حَقًّا عَلَى ٱلْمُتَّقِينَ
١٨١ فَمَنۢ بَدَّلَهُۥ بَعْدَ مَا سَمِعَهُۥ
فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
١٨٢ فَمَنْ خَافَ
مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٨٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ
كَمَا كُتِبَ
عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ
١٨٤ أَيَّامًا مَّعْدُودَٰتٍ ۚ
فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ
وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ
فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ
وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ

Yet for those who are ˹hardly˺ able to endure it,
˹and do not fast,˺ the redemption ˹for each day˺
is feeding an indigent person ˹instead˺.
And if one volunteers a good offering
˹over and above this˺, it is better for him, ˹still˺.
However, if you fast ˹despite difficulty˺,
it is best for you, if only you were to know.

شَهْرُ رَمَضَانَ ١٨٥
ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ
هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ
مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنكُمُ
ٱلشَّهْرَ فَلْيَصُمْهُ ۖ
وَمَن كَانَ مَرِيضًا
أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ
وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ
وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ
وَلِتُكَبِّرُوا۟ ٱللَّهَ
عَلَىٰ مَا هَدَىٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ

2:185 It was the month of Ramadan
in which the Quran was ˹first˺ sent down
as guidance for all people,
having ˹in it˺ clear proofs of ˹divine˺ guidance
and the criterion ˹for right and wrong˺.
So whoever among you
bears witness to the month shall then fast it.
Yet if one among you is sick or is on a journey
˹such a person shall then fast˺ the same number
of other days.
God intends for you ease,
and does not intend for you hardship.
Rather, ˹He wills˺ for you to complete
the number ˹of prescribed days˺—
and that you shall extol God
for ˹the blessing of faith
to˺ which He has guided you,
so that you may give thanks
˹to Him alone for easing its way
and establishing you therein˺.

وَإِذَا سَأَلَكَ عِبَادِى ١٨٦
عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ
دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا۟ لِى
وَلْيُؤْمِنُوا۟ بِى
لَعَلَّهُمْ يَرْشُدُونَ

2:186 Now, if My servants ask you,
˹O Prophet,˺ about Me—
then, indeed, I am near.
I answer the call of the caller
when he calls upon Me.
Then let them ˹all˺ respond to Me
and believe in Me,
so that they may be rightly guided.

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ١٨٧
ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ
هُنَّ لِبَاسٌ لَّكُمْ
وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ

2:187 Permitted for you ˹believers˺
on the night of the fast
is intimate approach to your wives.
They are a garment for you.
And you are a garment for them.
God knows
that ˹before granting this permission,˺
you used to betray yourselves.
Thus He has granted you repentance
˹for what is past˺ and pardoned you.
So now you may lie with them
and seek whatever ˹offspring˺
God has decreed for you.
Moreover, you may ˹now˺ eat and drink
until the white thread of dawn
becomes clear to you,
˹as distinguished˺
from the black thread ˹of night˺.
Then complete the fast until the night.
But do not ˹ever˺ lie with them
for so long as you may be in ritual retreat
in the mosques ˹of God˺.
These are the ordained limits of God.
Therefore, do not approach them.
Thus does God make clear
His ˹revealed˺ signs to ˹all˺ people,
that they may be ever God-fearing.

2:188 Moreover, you shall not consume
one another's wealth by false means,
nor proffer any of it to ˹bribe˺ those in authority,
in order to sinfully consume
a portion of people's wealth—
while you know ˹it is wrong˺.

2:189 ❋They ˹who believe˺ ask you, ˹O Prophet,˺

عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ
تَخْتَانُونَ أَنفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ
فَٱلْـَٰٔنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟
مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ
وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ
ٱلْخَيْطُ ٱلْأَبْيَضُ
مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ
ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ
وَلَا تُبَـٰشِرُوهُنَّ
وَأَنتُمْ عَـٰكِفُونَ فِى ٱلْمَسَـٰجِدِ ۗ
تِلْكَ حُدُودُ ٱللَّهِ
فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ ءَايَـٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُونَ
(١٨٨) وَلَا تَأْكُلُوٓا۟
أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ
وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ
لِتَأْكُلُوا۟ فَرِيقًا
مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ
وَأَنتُمْ تَعْلَمُونَ
(١٨٩) ۞ يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ
قُلْ هِىَ مَوَٰقِيتُ
لِلنَّاسِ وَٱلْحَجِّ ۗ

about the significance of the lunar crescents
and the waxing and waning of the moon. Say:
They are but time-marks for people
and for the Ḥajj-Pilgrimage.
Thus there is no virtue in the pagan custom
that after making the Pilgrimage
you return home and come into your houses
from openings you rend in their back walls.
Rather, true virtue is exemplified
in the conduct of one who is God-fearing.
So come into your homes
from their proper doors.
And be ever God-fearing,
so that you may be successful.

2:190 Furthermore, fight in the path of God
all those who fight you.
But do not commit aggression.
Indeed, God does not love those
who commit aggression.
2:191 Yet if they continue
in their aggression against you,
kill them wherever you encounter them.
And expel them
from wherever they have expelled you.
For persecution
is far more grievous than killing.
But do not fight them at the Sacred Mosque,
unless they first fight you therein.
Yet if they fight you there, then kill them.
Such is the recompense of the disbelievers.
2:192 But if they desist, then, indeed,
God is all-forgiving, mercy-giving.
2:193 Moreover, fight them
until there is no more persecution,

وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟
ٱلْبُيُوتَ مِن ظُهُورِهَا
وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ
وَأْتُوا۟ ٱلْبُيُوتَ
مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ
١٩٠ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يُقَٰتِلُونَكُمْ
وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلْمُعْتَدِينَ
١٩١ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ
وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ
وَلَا تُقَٰتِلُوهُمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ
حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ
فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ
كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ
١٩٢ فَإِنِ ٱنتَهَوْا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٩٣ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ
فَإِنِ ٱنتَهَوْا۟
فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ

and religion is for God alone.
But if they desist,
then let there be no ongoing hostility,
except against the wrongdoers
who are godless in heart.

2:194 Reprisal in the Sacred Month
is rightly due for aggression
in the Sacred Month,
for there is to be retribution
for violating the sacred.
So whoever commits aggression
against you believers therein,
then you may rightfully commit
the like of that aggression against him.
Yet be ever God-fearing, and know that God
is with the God-fearing.

2:195 And thus shall you spend freely for defense
in the path of God.
Yet do not cast your souls,
by your own hands, into destruction.
Rather, do good to one and all.
Indeed, God loves those
who excel in doing good.

2:196 So complete the Ḥajj-Pilgrimage
and the ʿUmrah-Lesser Pilgrimage
solely for the sake of God.
But if you are prevented therefrom,
then send forth
whatever charitable-offering of sacrifice
is ready at hand.
Yet you shall not ritually shave your heads
until the charitable-offering reaches
its destination for sacrifice.
As to whoever among you becomes sick,
or has an ailment of the head

١٩٤ ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ
وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ
فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ
فَٱعْتَدُوا۟ عَلَيْهِ
بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ
وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ
١٩٥ وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ
وَأَحْسِنُوٓا۟ ۛ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ
١٩٦ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ
فَإِنْ أُحْصِرْتُمْ
فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ
وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ
فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ
فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ
فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ

بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ
فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ
فَمَن لَّمْ يَجِدْ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ
حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
١٩٧ ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ
فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟
فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ
وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
١٩٨ لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَبْتَغُوا۟
فَضْلًا مِّن رَّبِّكُمْ ۚ

that requires shaving,
then the due redemption is fasting,
or giving charity,
or a charitable-offering of sacrifice.
But when you become safe and secure,
then whoever takes advantage of performing
the 'Umrah-Lesser Pilgrimage separately,
before the designated days of Ḥajj-Pilgrimage,
let him then send forth
whatever charitable-offering of sacrifice
is ready at hand.
But if one of you does not find the means
to make an offering,
then fasting three days during Ḥajj-Pilgrimage
is obligatory —
and seven days when you return home.
This is a total of ten days.
That is for one whose family
does not reside in the precincts
of the Sacred Mosque.
Thus be ever God-fearing!
And know that God is severe in punishment.
2:197 The time-frame of the Ḥajj-Pilgrimage
falls within the well-known months
at the end of the lunar year.
So whoever determines to undertake
the Ḥajj-Pilgrimage therein,
then there shall be no sexual relations,
nor ungodliness, nor disputation,
during the Ḥajj-Pilgrimage.
And whatever good you do, God knows it.
Moreover, take with you
your own provisions—
and, indeed, the best provision
is to be ever God-fearing.

Therefore, fear Me,
O people of ⌜discretion and⌝ understanding.
2:198 It is not a sin for you ⌜during Ḥajj-Pilgrimage⌝
if you seek ⌜to obtain⌝ bounty from your Lord
⌜through commerce⌝.
Yet when you pour forth
from ⌜the plain of⌝ ʿArafât,
then remember God ⌜much
with most solemn reverence⌝
at the sacred waymark ⌜of Muzdalifah⌝.
And remember Him ⌜always
with much solemn reverence⌝,
as He has guided you.
And, indeed, before this
you were of those ⌜gone⌝ astray.
2:199 Thus ⌜be sure to⌝ pour forth from ⌜ʿArafât⌝,
where ⌜all⌝ the people
have poured forth ⌜in the past⌝.
And seek God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.
2:200 Yet ⌜even⌝ when you have concluded your rites
⌜of Ḥajj-Pilgrimage⌝,
then ⌜still⌝ you shall remember God
⌜with much solemn reverence⌝,
like your ⌜past⌝ remembrance
of your forefathers—
or with yet greater ⌜solemnity
and⌝ remembrance.

Now, among people,
there are those who say ⌜in supplication⌝:
Our Lord! Give to us in this world!
Yet such a one has no ⌜Heavenly⌝ share
in the Hereafter.
2:201 But among them are those who say:

فَإِذَآ أَفَضْتُم
مِّنْ عَرَفَٰتٍ
فَٱذْكُرُوا۟ ٱللَّهَ
عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ
كَمَا هَدَىٰكُمْ
وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ
١٩٩ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ
أَفَاضَ ٱلنَّاسُ
وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
٢٠٠ فَإِذَا قَضَيْتُم
مَّنَاسِكَكُمْ
فَٱذْكُرُوا۟ ٱللَّهَ
كَذِكْرِكُمْ ءَابَآءَكُمْ
أَوْ أَشَدَّ ذِكْرًا ۗ
فَمِنَ ٱلنَّاسِ
مَن يَقُولُ
رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ
مِنْ خَلَٰقٍ
٢٠١ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ
ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً
وَفِى ٱلْءَاخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ ٱلنَّارِ

Our Lord!
Give us good in this world
and good in the Hereafter,
and save us
from the torment of the Fire ˹of Hell˺.

2:202 As to these,
for them there is a ˹Heavenly˺ portion ˹awaiting˺
for all ˹the good˺ that they have earned.
And God is swift in reckoning.

2:203 ❊Thus make ˹much˺ mention
˹of the name˺ of God ˹with solemn reverence˺
in the ˹special˺ numbered days
˹in the valley of Minâ˺.
Yet should one hasten ˹to depart Minâ˺
on the second day,
then no ˹penalty of˺ sin shall there be upon him.
And ˹as to˺ one who delays ˹a day more˺,
then no ˹penalty of˺ sin
shall there be upon him, ˹either,˺
provided one remains God-fearing.
So be ever God-fearing!
And know that ˹all of˺ you
shall, indeed, be assembled
before Him ˹for Judgment˺.

2:204 Now, there is among humanity,
˹the like of˺ one
whose words about the life of this world
please you.
And he ˹openly˺ calls upon God to bear witness
as to what is in his heart, though truly,
he is most relentlessly contentious.

2:205 For when he turns away ˹from you˺,
he strives in the land
to spread corruption therein

٢٠٢ أُولَٰٓئِكَ لَهُمْ
نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ
٢٠٣ ۞ وَٱذْكُرُوا۟ ٱللَّهَ
فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ
فَمَن تَعَجَّلَ فِى يَوْمَيْنِ
فَلَآ إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ
لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّكُمْ
إِلَيْهِ تُحْشَرُونَ
٢٠٤ وَمِنَ ٱلنَّاسِ
مَن يُعْجِبُكَ قَوْلُهُۥ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ
وَهُوَ أَلَدُّ ٱلْخِصَامِ
٢٠٥ وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ
لِيُفْسِدَ فِيهَا
وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ
٢٠٦ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ
أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ
فَحَسْبُهُۥ جَهَنَّمُ ۚ

and to destroy tillage and livestock—
and God does not love corruption.
2:206 Thus when it is said to him:
Be ˹truly˺ God-fearing!
arrogant pride carries him into ˹yet more˺ sin.
Thus sufficient for him is Hell—
and a most woeful cradle ˹it is˺!
2:207 Yet there are among people
those who would give their ˹very˺ souls
in seeking the good pleasure of God—
and God is all-kind to ˹all His˺ servants.

2:208 O you who believe!
Enter into peace, all of you together.
And do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.
2:209 And should you ever backslide,
after the clear proofs ˹from God˺
have come to you,
then know that God is overpowering, all-wise.

2:210 Do those ˹who are faithless˺ await anything
but that God should come to them
˹with punishment˺
from overshadowing clouds,
along with the angels,
and that the matter ˹of their doom˺
be determined!
Indeed, to God ˹alone˺ are all matters returned
˹for just Judgment˺.
2:211 Ask the Children of Israel
how many a clear ˹and miraculous˺ sign
We gave them.
Yet whoever exchanges the favor
of ˹faith in˺ God ˹for ungodliness˺

وَلَبِئْسَ ٱلْمِهَادُ
٢٠٧ وَمِنَ ٱلنَّاسِ
مَن يَشْرِى نَفْسَهُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ
٢٠٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً
وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
٢٠٩ فَإِن زَلَلْتُم مِّنۢ بَعْدِ
مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ
فَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
٢١٠ هَلْ يَنظُرُونَ
إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ
فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ
وَٱلْمَلَٰٓئِكَةُ
وَقُضِىَ ٱلْأَمْرُ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
٢١١ سَلْ بَنِىٓ إِسْرَٰٓءِيلَ
كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ
وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ
مِنۢ بَعْدِ مَا جَآءَتْهُ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
٢١٢ زُيِّنَ لِلَّذِينَ كَفَرُوا۟
ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟

after faith has come to him—know, then,
that God is, indeed, severe in punishment.
2:212 The life of this world is made fair-seeming
to those who disbelieve.
And so they scoff at those who believe.
But those who are God-fearing
shall be above them on the Day of Resurrection.
For God alone gives provision
to whomever He so wills without measure.
2:213 Once, all people were one faith-community.
Then they differed.
So God sent forth the prophets,
as bearers of glad tidings and forewarners.
And with them,
He sent down the Heavenly Scripture
with the truth,
so as to judge between people
about that wherein they disputed.
Yet none other than those peoples
to whom the Scripture was given
disputed over it—
after the clear and miraculous proofs of God
had come to them—
thereby exceeding the due bounds of God
with one another
out of nothing but insolence and envy.
Then, by His divine permission,
God guided those who believed to the truth
about that wherein they had been disputing.
For God guides whomever He so wills
to a straight way of salvation.
2:214 So do you believers think
that you will ever enter the Garden of Paradise
without there coming to you
the like of the trials that befell

وَٱلَّذِينَ ٱتَّقَوْا۟
فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ
وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ
٢١٣ كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً
فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ
مُبَشِّرِينَ وَمُنذِرِينَ
وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ
لِيَحْكُمَ بَيْنَ ٱلنَّاسِ
فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ
وَمَا ٱخْتَلَفَ فِيهِ
إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ
بَغْيًۢا بَيْنَهُمْ ۖ
فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
لِمَا ٱخْتَلَفُوا۟ فِيهِ
مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
٢١٤ أَمْ حَسِبْتُمْ
أَن تَدْخُلُوا۟ ٱلْجَنَّةَ
وَلَمَّا يَأْتِكُم
مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ
مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ
وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ

those who have passed
over the path of belief before you?
Affliction and harm struck them,
and they were severely shaken,
until each messenger,
and whoever believed with him, would say:
When comes the help of God?
Yet most surely, the help of God is ever near!

2:215 They ask you, O Prophet,
what ways they should spend charitably.
Say to them:
Whatever good offering you spend
is to be for your parents, and nearest relatives,
and orphans, and the indigent,
and the needy wayfarers.
And whatever good you do,
God is, indeed, all-knowing of it.

2:216 Fighting in the just cause of God
is prescribed for you,
though it is hateful to you to fight.
Yet it may be that you hate a thing,
while it is good for you.
And it may be that you love a thing,
while it is evil for you.
Yet God knows
what is most beneficial for you,
and you do not know.

2:217 They ask you, O Prophet,
about the sacred month, about fighting therein.
Say:
Fighting therein is a great sin.
But to bar people from the way of God,
and to disbelieve in Him,

مَتَىٰ نَصْرُ ٱللَّهِ ۗ
أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ
(٢١٥) يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ
قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ
فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ ۗ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ
(٢١٦) كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ
وَهُوَ كُرْهٌ لَّكُمْ ۖ
وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا
وَهُوَ خَيْرٌ لَّكُمْ ۖ
وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا
وَهُوَ شَرٌّ لَّكُمْ ۗ
وَٱللَّهُ يَعْلَمُ
وَأَنتُمْ لَا تَعْلَمُونَ
(٢١٧) يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ
قِتَالٍ فِيهِ ۖ
قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ
وَصَدٌّ عَن سَبِيلِ ٱللَّهِ
وَكُفْرٌۢ بِهِۦ
وَٱلْمَسْجِدِ ٱلْحَرَامِ
وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ
أَكْبَرُ عِندَ ٱللَّهِ ۚ
وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ
وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ

and ˹to bar them from˺ the Sacred Mosque,
and to expel its people from its precincts—
˹all˺ are greater ˹sins˺ in the sight of God.
For persecution is a ˹far˺ greater ˹sin˺ than killing.
Still, they shall never cease
fighting you ˹believers˺
until they turn you away from your religion,
if ever they are so able.
And whoever among you
should turn away from his religion,
then die while he is a disbeliever—
the ˹good˺ works of ˹the likes of˺ these
are ˹rendered utterly˺ futile ˹with God˺—
in this world and in the Hereafter—
and these are the Companions
of the Fire ˹of Hell˺.
They shall abide therein forever.

2:218 As for those who have believed,
and those who have emigrated
and striven in the path of God,
˹the likes of˺ these have hope
for the mercy of God—
and God is all-forgiving, mercy-giving.

2:219 ❊They ask you, ˹O Prophet,˺
about intoxicants and gambling. Say:
In both of them, there is great sinfulness—
and some benefit for people.
Yet their sinfulness
is ˹far˺ greater than their benefit.

They ask you, as well, ˹O Prophet,˺
what ˹part of their wealth˺
they should spend ˹charitably˺. Say:
˹Spend of your˺ surplus.

حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ
إِنِ ٱسْتَطَٰعُوا۟ ۚ
وَمَن يَرْتَدِدْ مِنكُمْ
عَن دِينِهِۦ
فَيَمُتْ وَهُوَ كَافِرٌ
فَأُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(٢١٨) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَٱلَّذِينَ هَاجَرُوا۟
وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
(٢١٩) ۞ يَسْـَٔلُونَكَ عَنِ
ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ
قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ
وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ
أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ
قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ
(٢٢٠) فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۗ

Thus does God make the wisdom
of His revealed verses clear to you,
so that you may reflect on them
2:220 in relation to the affairs of this world
and the consequences in the Hereafter.

And they ask you, O Prophet,
about looking after orphans. Say:
Setting their affairs aright
is best for you and them.
Thus if you interrelate with them,
then they are to be treated
as your brothers in faith.
And God knows best the sower of corruption
from the sower of righteousness.
And had God so willed,
He could have overburdened you
with restrictions.
Indeed, God is overpowering, all-wise.
2:221 Moreover, you shall not marry
idolatrous women
until they believe in God alone.
For a believing bondwoman
is most surely better
than an idolatrous woman—
even if she should please you.
Nor shall you marry your believing women
to idolatrous men
until they believe in God alone.
For a believing bondman is most surely better
than an idolater—even if he should please you.
These idolaters call to the Fire of Hell,
while God calls to the Garden of Paradise,
and to forgiveness, by His permission.
Thus does He make

وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ
وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ
مِنَ ٱلْمُصْلِحِ ۚ
وَلَوْ شَآءَ ٱللَّهُ لَأَعْنَتَكُمْ ۚ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
(٢٢١) وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ
حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّن مُّشْرِكَةٍ
وَلَوْ أَعْجَبَتْكُمْ ۗ
وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ
خَيْرٌ مِّن مُّشْرِكٍ
وَلَوْ أَعْجَبَكُمْ ۗ
أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ
وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ
وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ
وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ
(٢٢٢) وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ
قُلْ هُوَ أَذًى

His signs clear to the people,
so that they may become mindful
of His commandments.

2:222 And they ask you, O Prophet,
about menstruation. Say:
It is a cause for harm.
So withhold yourselves
from sexual intercourse with women
during menstruation,
and do not approach them there
until they are cleansed.
Then, when they are cleansed, come to them
as God has commanded you.
Indeed, God loves those who are ever-penitent,
and He loves those who purify themselves.

2:223 Your lawful women are a tillage for you.
So come to your tillage as you will.
Yet advance good deeds for your souls.
And fear God!
And know
that you will, most surely, meet Him.
So give glad tidings to the believers.

2:224 Moreover, do not use the name of God
in your oaths as a hindrance to being virtuous,
or to being God-fearing,
or to setting things aright among the people.
And God is all-hearing, all-knowing.

2:225 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what your hearts have intentionally earned.
For God is all-forgiving, most forbearing.

2:226 So as to those who forswear
relations with their wives,

فَٱعۡتَزِلُواْ ٱلنِّسَآءَ
فِي ٱلۡمَحِيضِ ۖ
وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَ ۖ
فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ
مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ
وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ
٢٢٣ نِسَآؤُكُمۡ حَرۡثٞ لَّكُمۡ
فَأۡتُواْ حَرۡثَكُمۡ أَنَّىٰ شِئۡتُمۡ ۖ
وَقَدِّمُواْ لِأَنفُسِكُمۡ ۚ
وَٱتَّقُواْ ٱللَّهَ
وَٱعۡلَمُوٓاْ أَنَّكُم مُّلَٰقُوهُ ۗ
وَبَشِّرِ ٱلۡمُؤۡمِنِينَ
٢٢٤ وَلَا تَجۡعَلُواْ ٱللَّهَ
عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ
أَن تَبَرُّواْ وَتَتَّقُواْ
وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِ ۚ
وَٱللَّهُ سَمِيعٌ عَلِيمٞ
٢٢٥ لَّا يُؤَاخِذُكُمُ ٱللَّهُ
بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ
وَلَٰكِن يُؤَاخِذُكُم
بِمَا كَسَبَتۡ قُلُوبُكُمۡ ۗ
وَٱللَّهُ غَفُورٌ حَلِيمٞ
٢٢٦ لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ
تَرَبُّصُ أَرۡبَعَةِ أَشۡهُرٖ ۖ
فَإِن فَآءُو

causing them to suffer abuse,
there shall be a waiting period
of cessation of intimacy for four months.
But if they go back to their wives
during this period, then, indeed,
God is all-forgiving, mercy-giving.

2:227 But if they stay resolved
to divorce them thereafter, so shall it be—
and God is all-hearing, all-knowing.

2:228 Divorced women shall keep themselves in wait
for three monthly periods before remarrying.
Nor is it lawful for them therein
to conceal what God has created
in their wombs—
if they truly believe in God
and in the coming Judgment of the Last Day.
For their husbands have full right to restore
them as wives during this waiting period,
if they truly desire reconciliation.
Yet for women, there are rights equal
to what is enjoined upon them,
in accordance with what is right.
But commensurate
with their family obligations,
men shall have a degree over them.
And God is overpowering, all-wise.

2:229 Pronouncement of divorce
is revocable two times.
Each time thereafter, wives are to be retained,
in accordance with what is right,
or set free with generous kindness.
Moreover, it is not lawful for you
to take back anything in divorce
of what you have given them—

فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٢٢٧) وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ
فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
(٢٢٨) وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ
بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ
وَلَا يَحِلُّ لَهُنَّ
أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ
فِىٓ أَرْحَامِهِنَّ
إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ
إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ وَلَهُنَّ
مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ
(٢٢٩) ٱلطَّلَٰقُ مَرَّتَانِ ۖ
فَإِمْسَاكٌۢ بِمَعْرُوفٍ
أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ
وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟
مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا
إِلَّآ أَن يَخَافَآ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ
فَإِنْ خِفْتُمْ
أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ
فَلَا جُنَاحَ عَلَيْهِمَا

فِيمَا ٱفْتَدَتْ بِهِۦ ۗ
تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
٢٣٠ فَإِن طَلَّقَهَا
فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ
حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ
فَإِن طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ
إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ ۗ
وَتِلْكَ حُدُودُ ٱللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ
٢٣١ وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَبَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ
وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا۟ ۚ

unless both have cause to fear
that they will not ⌜be able to⌝ maintain
the ordained limits of God ⌜in their settlement⌝.
So, if you ⌜who judge between them
have cause to⌝ fear
that they will not ⌜be able to⌝ maintain
the ordained limits of God,
then there shall be no blame on either of them
in that which she may compensate
⌜the husband, for her parting⌝.
Thus these are the ordained limits of God,
so do not transgress them.
For whoever transgresses
the ordained limits of God,
then it is such as these who are the wrongdoers,
⌜accountable before Him⌝.

2:230 But if he duly divorces her ⌜the third time⌝,
she is not lawful to him thereafter,
until she marries a husband other than him.
Then, ⌜should the succeeding husband die,
or⌝ should he duly divorce her,
then there is no blame on either of them
⌜in the preceding union⌝
if they go back to each other—
provided both think they can maintain
the ordained limits of God.
Thus, these are the ordained limits of God,
which He makes clear
for a people who would ⌜seek to⌝ know
⌜and fulfill His commandments⌝.

2:231 Thus, if you ⌜declare the first or second⌝
divorce ⌜pronouncement to⌝ your wives
and they reach ⌜the end
of⌝ their term ⌜of waiting⌝,
then retain them ⌜in marriage⌝,

in accordance with what is right,
or set them free,
in accordance with what is right.
Yet you shall not retain them
to ˹cause them˺ harm,
so as to transgress ˹against them and God˺.
For whoever does this,
then truly he has wronged his own soul.
Moreover, you shall not take
the ˹revealed˺ verses of God as a mockery.
Rather, remember ˹with reverence˺
the grace of God upon you,
and what He has sent down to you
of the Book, and the wisdom ˹of revelation˺,
with which He admonishes you.
So fear God, and know that, indeed,
God is all-knowing of all things.

2:232 Now, if you ˹declare
the first or second˺ divorce ˹pronouncement
to˺ your wives and they reach ˹the end
of˺ their term ˹of waiting˺,
you ˹believers˺ shall not impede them
from marrying their husbands ˹again˺,
if both of them consent,
in accordance with what is right.
With this, let whoever among you
who believes in God
and ˹in the coming Judgment of˺ the Last Day
be admonished.
These ˹commandments˺
are most befitting for you
and most pure ˹for your hearts˺.
For God knows
˹what is most beneficial for you˺,
and you do not know.

وَمَن يَفْعَلْ ذَٰلِكَ
فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
وَلَا تَتَّخِذُوٓا۟
ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ
وَمَآ أَنزَلَ عَلَيْكُم
مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ
يَعِظُكُم بِهِۦ ۚ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
٢٣٢ وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَبَلَغْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ
أَن يَنكِحْنَ أَزْوَٰجَهُنَّ
إِذَا تَرَٰضَوْا۟ بَيْنَهُم بِٱلْمَعْرُوفِ ۗ
ذَٰلِكَ يُوعَظُ بِهِۦ
مَن كَانَ مِنكُمْ
يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۗ
ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
٢٣٣ ۞ وَٱلْوَٰلِدَٰتُ
يُرْضِعْنَ أَوْلَٰدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ ۖ
لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ

2:233 ❊Furthermore,
mothers shall nurse their children
two full years, for one who desires to complete
the nursing ˹period˺.
And ˹incumbent˺ upon the child's father
is ˹supplying˺ their provision and their clothing,
in accordance with what is right.
No soul shall be tasked beyond its capacity.
No mother shall be harmed for her child,
nor a father for his child.
Moreover, ˹incumbent˺ upon the ˹father's˺ heir
is the like of this ˹paternal obligation˺.
But if both ˹parents˺ desire to wean ˹the child˺
by their mutual consent and consultation,
then there is no blame on either of them.
And if you desire to wet-nurse your children,
then there is no blame on you,
provided ˹each of˺ you tender all ˹the wages˺
that you must give,
in accordance with what is right. And fear God!
And know that, indeed,
God is all-seeing of all that you do.

2:234 As for those among you who die
and leave wives ˹behind˺,
your widows˺ shall keep themselves in wait
for four months and ten ˹days˺.
But when they reach ˹the end
of˺ their term ˹of waiting˺,
then there shall be no blame on you
˹who watch over them˺ as to what they ˹choose
to˺ do with themselves,
in accordance with what is right.
And God is all-aware of all that you do.

2:235 Moreover, there shall be no blame

وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ
لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا
وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ
وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ
فَإِنْ أَرَادَا فِصَالًا
عَن تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَدتُّمْ
أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم
مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
٢٣٤ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ
وَيَذَرُونَ أَزْوَٰجًا
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ
فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
٢٣٥ وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا عَرَّضْتُم بِهِۦ
مِنْ خِطْبَةِ ٱلنِّسَآءِ
أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ

on you ˹believers˺
wherein you allude to a marriage proposal
regarding ˹such˺ women ˹in waiting˺,
or if you conceal ˹it˺ within yourselves.
God knows
that you will make mention of them.
But do not make a firm promise
˹of marriage˺ to them in secret,
other than to say a ˹benevolent˺ word,
in accordance with what is right.
Yet do not resolve
˹to make˺ the marriage contract
until the prescribed term reaches its end.
And know that, indeed,
God knows what is within your souls.
So beware of Him.
And know that
God is all-forgiving, most forbearing.

2:236 There shall be no blame on you
if ˹after the marriage contract˺
you divorce women
whom you have yet to touch ˹in intimacy˺
and with whom you have not yet determined
an obligatory dowry.
Yet make a ˹goodly˺ provision for them—
the affluent man according to his means
and the constrained man according to his means.
A ˹goodly˺ provision
in accordance with what is right is incumbent
upon those who excel in ˹doing˺ good.

2:237 But if you divorce them
before you have touched them ˹in intimacy˺,
and you have already determined for them
an obligatory dowry,
then ˹give them˺ half

عَلِمَ ٱللَّهُ
أَنَّكُمۡ سَتَذۡكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا
إِلَّآ أَن تَقُولُواْ
قَوۡلٗا مَّعۡرُوفٗاۚ وَلَا تَعۡزِمُواْ
عُقۡدَةَ ٱلنِّكَاحِ
حَتَّىٰ يَبۡلُغَ ٱلۡكِتَٰبُ أَجَلَهُۥۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ
مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ
غَفُورٌ حَلِيمٞ
(٢٣٦) لَّا جُنَاحَ عَلَيۡكُمۡ
إِن طَلَّقۡتُمُ ٱلنِّسَآءَ
مَا لَمۡ تَمَسُّوهُنَّ
أَوۡ تَفۡرِضُواْ لَهُنَّ فَرِيضَةٗۚ
وَمَتِّعُوهُنَّ عَلَى ٱلۡمُوسِعِ قَدَرُهُۥ
وَعَلَى ٱلۡمُقۡتِرِ قَدَرُهُۥ
مَتَٰعَۢا بِٱلۡمَعۡرُوفِۖ
حَقًّا عَلَى ٱلۡمُحۡسِنِينَ
(٢٣٧) وَإِن طَلَّقۡتُمُوهُنَّ
مِن قَبۡلِ أَن تَمَسُّوهُنَّ
وَقَدۡ فَرَضۡتُمۡ لَهُنَّ فَرِيضَةٗ
فَنِصۡفُ مَا فَرَضۡتُمۡ
إِلَّآ أَن يَعۡفُونَ
أَوۡ يَعۡفُوَاْ ٱلَّذِي بِيَدِهِۦ
عُقۡدَةُ ٱلنِّكَاحِۚ

of what you have already determined,
unless they grant remission ˹of it˺,
or the one
in whose hand is the marriage contract
grants remission ˹of it˺.
Yet if you ˹believers˺ grant remission
˹of the full amount˺,
it is, indeed, nearer to ˹the virtue
of˺ fearing God.
Thus do not forget benevolence
among yourselves.
Indeed, God is all-seeing of all that you do.

وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ
وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ
إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

2:238 Be ever mindful of the ˹obligatory˺ Prayers—
and ˹especially˺ the middle Prayer.
And stand devoutly obedient before God.

٢٣٨ حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ
وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ
وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ

2:239 But if you fear ˹harm˺,
then ˹pray˺ on foot or ˹while˺ riding.
Then when you become secure,
remember God ˹with solemn reverence˺,
as it is He who has taught you
˹of the Divine Law˺ what you did not know.

٢٣٩ فَإِنْ خِفْتُمْ
فَرِجَالًا أَوْ رُكْبَانًا ۖ
فَإِذَآ أَمِنتُمْ
فَٱذْكُرُوا۟ ٱللَّهَ
كَمَا عَلَّمَكُم
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ

2:240 As to those among you who die
and leave wives ˹behind˺,
let there be a testament for their wives,
˹bequeathing˺ provision for a year,
without expulsion
˹from the husband's residence˺.
But if they depart ˹of their own accord˺,
then there is no blame on you
˹who are his heirs˺,
as to what they ˹choose to˺ do with themselves,
in accordance with what is right.
And God is overpowering, all-wise.

٢٤٠ وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ
وَيَذَرُونَ أَزْوَٰجًا
وَصِيَّةً لِّأَزْوَٰجِهِم
مَّتَٰعًا إِلَى ٱلْحَوْلِ
غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ
فِى مَا فَعَلْنَ
فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ

٢٤١ وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ
حَقًّا عَلَى ٱلْمُتَّقِينَ

2:241 And let there ˹also˺ be ˹reasonable˺ provision
for divorced women,
in accordance with what is right,
as an obligation upon the God-fearing.

2:242 Thus does God make ˹the commandments
of˺ His ˹revealed˺ verses clear to you,
so that you may understand ˹them˺.

كَذَٰلِكَ ٢٤٢
يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ

2:243 ❋Have you not considered ˹the miraculous case
of˺ those ˹from the Children of Israel˺
who ˹in the spirit of cowardice˺
departed from their dwellings in thousands,
fearful of death, whereupon God said to them:
Die ˹all of you˺!
and, thereafter, brought them back to life?
Indeed, God is ever bountiful to ˹all˺ people.
But most people do not give thanks
˹for the plenty God gives them˺.

٢٤٣ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
خَرَجُوا۟ مِن دِيَٰرِهِمْ
وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟
ثُمَّ أَحْيَٰهُمْ ۗ إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَشْكُرُونَ

2:244 So ˹have no fear,
and˺ fight ˹on˺ in the path of God
˹against aggression˺—
and know that God is, indeed,
all-hearing, all-knowing.

٢٤٤ وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
سَمِيعٌ عَلِيمٌ

2:245 Who is that ˹special˺ one who shall loan to God
a goodly loan ˹for His cause˺,
so that He may multiply it for him
many times over?
For it is God ˹alone˺ who withholds and extends
˹reward and abundant provision˺.
And to Him ˹alone˺ shall you ˹all˺ be returned.

٢٤٥ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ
قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ
أَضْعَافًا كَثِيرَةً ۗ
وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ
وَإِلَيْهِ تُرْجَعُونَ

2:246 Have you not ˹also˺ considered
˹the case of˺ the elders of the Children of Israel
after Moses?
They said to a prophet of theirs:

٢٤٦ أَلَمْ تَرَ إِلَى ٱلْمَلَإِ
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ
مِنۢ بَعْدِ مُوسَىٰٓ
إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ
ٱبْعَثْ لَنَا مَلِكًا
نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ
قَالَ هَلْ عَسَيْتُمْ
إِن كُتِبَ عَلَيْكُمُ
ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ

Appoint for us a king ⌜and⌝ we will fight
in the path of God!
He said:
Might it be that if fighting is prescribed for you
you will not fight?
They said:
Why should we not fight in the path of God
while truly we have been driven out
of our own dwellings
and ⌜deprived of⌝ our children
⌜whom they have killed⌝?
But when fighting was prescribed for them,
they turned away ⌜from it⌝—
all but a few of them.
And God is all-knowing about the wrongdoers
⌜who are godless in heart⌝.

2:247 Thus their prophet said to them:
Indeed, God has appointed Saul for you
as a king.
They said:
How can it be
that he shall have kingship over us,
while we are ⌜nobles⌝
more worthy of kingship than him,
and while he has not ⌜even⌝ been given
any abundance of wealth?
He said:
Indeed, God has chosen him over you
and has increased him amply
in knowledge and in stature.
For God gives His dominion
to whomever He so wills.
And God is all-encompassing, all-knowing.

2:248 Thus their prophet said to them:
Indeed, the sign of his kingship

قَالُوا۟ وَمَا لَنَآ
أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ
وَقَدْ أُخْرِجْنَا
مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ
فَلَمَّا كُتِبَ
عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟
إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
٢٤٧ وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا ۚ قَالُوٓا۟
أَنَّىٰ يَكُونُ لَهُ
ٱلْمُلْكُ عَلَيْنَا
وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ
وَلَمْ يُؤْتَ سَعَةً
مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ
ٱصْطَفَىٰهُ عَلَيْكُمْ
وَزَادَهُۥ بَسْطَةً
فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ
مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
٢٤٨ وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ ءَايَةَ مُلْكِهِۦٓ
أَن يَأْتِيَكُمُ ٱلتَّابُوتُ
فِيهِ سَكِينَةٌ
مِّن رَّبِّكُمْ

is that the ark of the covenant will come to you
from the hand of the enemy,
wherein shall be tranquility for your hearts
from your Lord
and a remnant of what the Family of Moses
and the Family of Aaron
have left behind.
And carrying it shall be the angels.
Indeed, in this there is a sure sign for you
if, indeed, you are believers.

2:249 So when Saul set out with the hosts of Israel,
he said:
God shall, indeed, test you with thirst
when you come to a river.
Thus whoever drinks of it is not of me.
And whoever does not taste it, he is of me—
except one who is compelled
to scoop up a single scoop with his hand.
But they all drank their fill of it,
except a few of them.
Then when he had crossed it—
he and those few who believed with him—
they said in their council:
There is no force of strength for us today
compared with Goliath and his hosts!
But those who realized that they would certainly
meet God said:
How many a small company
of believers has prevailed
over a more numerous company
of the ungodly, by God's permission?
And God is with those who are patient.

2:250 So when they came forth
to engage Goliath and his hosts, they said:
Our Lord! Pour forth upon us patience.

وَبَقِيَّةٌ مِّمَّا تَرَكَ
ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ
تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ
إِن كُنتُم مُّؤْمِنِينَ
(٢٤٩) فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ
قَالَ إِنَّ ٱللَّهَ
مُبْتَلِيكُم بِنَهَرٍ
فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّى
وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ
إِلَّا مَنِ ٱغْتَرَفَ
غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ
إِلَّا قَلِيلًا مِّنْهُمْ ۗ
فَلَمَّا جَاوَزَهُۥ هُوَ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ
بِجَالُوتَ وَجُنُودِهِۦ ۚ
قَالَ ٱلَّذِينَ يَظُنُّونَ
أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ
كَم مِّن فِئَةٍ قَلِيلَةٍ
غَلَبَتْ فِئَةً كَثِيرَةًۢ
بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ
(٢٥٠) وَلَمَّا بَرَزُوا۟
لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟
رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَثَبِّتْ أَقْدَامَنَا
وَٱنصُرْنَا عَلَى
ٱلْقَوْمِ ٱلْكَٰفِرِينَ

And set firm our feet.
And grant us victory
over the disbelieving people.

2:251 And so they vanquished them,
by God's permission.
And David killed Goliath.
And God gave him kingship
and ˹prophetic˺ wisdom.
Moreover, He taught him
of ˹divine and worldly matters˺
whatever He so willed.
And were it not ˹for the decree˺ of God
to repel some people by ˹means of˺ others,
the ˹whole˺ earth
would, most surely, become corrupted.
But ever is God benevolent
to ˹the peoples of˺ all the world.

2:252 These are the ˹revealed˺ verses of God.
We recite them to you
with the ˹very essence of all˺ truth.
For, indeed, ˹O Muhammad,˺
you are, most surely,
˹one˺ of the ˹chosen˺ messengers ˹of God.

PART 3 half-part 5/60

2:253 ❊Of˺ these messengers—
We have shown preference
to some above others:
Among them
are those to whom God has spoken.
And some of them He raised ˹higher˺ by degrees.
Thus We gave Jesus, son of Mary,
clear ˹and miraculous˺ proofs
˹to confirm his truth˺.
Moreover, We aided him
with ˹Angel Gabriel˺, the Holy Spirit.

(٢٥١) فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ
وَقَتَلَ دَاوُۥدُ جَالُوتَ
وَءَاتَىٰهُ ٱللَّهُ
ٱلْمُلْكَ وَٱلْحِكْمَةَ
وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ
وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ ٱلْأَرْضُ
وَلَٰكِنَّ ٱللَّهَ
ذُو فَضْلٍ
عَلَى ٱلْعَٰلَمِينَ
(٢٥٢) تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ
وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ
(٢٥٣) ۞ تِلْكَ ٱلرُّسُلُ
فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ
مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ
وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ
وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ
ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ
بِرُوحِ ٱلْقُدُسِ ۗ
وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ
ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ
مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ

وَلَٰكِنِ ٱخْتَلَفُوا۟
فَمِنْهُم مَّنْ ءَامَنَ
وَمِنْهُم مَّن كَفَرَ ۚ
وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ
٢٥٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ
لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ
وَلَا شَفَٰعَةٌ ۗ
وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ
٢٥٥ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ ۚ
لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ
لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ
إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ
وَلَا يُحِيطُونَ بِشَىْءٍ
مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِيُّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ
وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ
وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

And had God so willed,
those people who came after them
would not have fought each other,
after the clear and miraculous proofs of God
had come to them. Yet they bitterly disputed.
So among them are those who believed.
And among them are those who disbelieved.
And had God so willed,
they would not have fought each other.
Yet God does all that He intends.

2:254 O you who believe!
Spend charitably
out of what We have provided you,
before there comes a Day Hereafter
in which there shall be no gainful trade
nor availing friendship, nor intercession.
Then as to the disbelievers
who embrace false gods—
it is they who are the wrongdoers,
godless in heart.

2:255 God! There is no God but Him,
the All-Living,
the Self-Subsisting All-Sustaining One.
Slumber does not overtake Him, nor does sleep.
To Him belongs all that is in the heavens
and all that is in the earth.
Who is it that shall intercede with Him,
except by His permission?
He knows what lies before them
and what lies behind them.
And they do not comprehend anything
of His knowledge—
except that which He wills.

His Seat of Divinity
encompasses the heavens and the earth,
and preserving them does not fatigue Him.
For He is the Ever-Exalted, the Magnificent.

2:256 There shall be no compulsion in religion!
For truly
rectitude has been made clearly distinct
from perversity.
Thus whoever disbelieves in false deities
and believes in God alone
has truly grasped the firmest handhold,
which is forever unbreakable.
And God is all-hearing, all-knowing.

2:257 God is the Patron of those who believe.
He brings them out
from the veils of darkness into the light.
And those who disbelieve,
their patrons are false deities.
They bring them out from the light
into the veils of darkness.
These are the Companions of the Fire of Hell.
They shall abide therein forever.

2:258 Have you not considered the folly
of the one who arrogantly argued
with Abraham about his Lord—
simply because God had given him
the kingship?
When Abraham said to him:
My Lord is He who gives life and gives death,
he said:
I give life and give death.
Abraham said:
Then, indeed, it is God
who brings the sun from the East;

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ
قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ
فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ
وَيُؤْمِنۢ بِٱللَّهِ
فَقَدِ ٱسْتَمْسَكَ
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟
يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ ۖ
وَٱلَّذِينَ كَفَرُوٓا۟
أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ
يُخْرِجُونَهُم مِّنَ ٱلنُّورِ
إِلَى ٱلظُّلُمَٰتِ ۗ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
أَلَمْ تَرَ إِلَى ٱلَّذِى
حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ
إِذْ قَالَ إِبْرَٰهِۦمُ
رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ
قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ
قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ
يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ
فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ
فَبُهِتَ ٱلَّذِى كَفَرَ ۗ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ

so you bring it from the West.
Thus he who disbelieved was confounded.
For God does not guide the wrongdoing people
[who are godless in heart].

2:259 Or [consider] the case
of the [sincere and humble] one
[from the prophets of Israel]
who passed by a town,
desolate and [toppled] upon its rooftops.
He said:
How will God ever give life to [all] this
after its death?
So God caused him to die for a hundred years.
Then He resurrected him.
[God] said [to him]:
How long have you tarried?
He said:
I have tarried a day, or some part of a day.
He said: No.
Rather, you have tarried a hundred years!
But look at your food and your drink.
They have not spoiled.
And look at [the remnants of] your donkey,
so that We may make you
a [clear] sign [of resurrection] for people.
Now look at the bones [of the donkey],
how We set them [together],
then clothe them with flesh!
So when it [all] became clear to him, he said:
I know [now with certainty]
that God is, indeed, powerful over all things!

2:260 And behold! Abraham said:
My Lord!
Show me how You give life to the dead.

٢٥٩ أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ
وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ
بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ
ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا
أَوْ بَعْضَ يَوْمٍ ۖ قَالَ
بَل لَّبِثْتَ مِائَةَ عَامٍ
فَانظُرْ إِلَىٰ طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ
وَانظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ
آيَةً لِّلنَّاسِ ۖ
وَانظُرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا ۚ
فَلَمَّا تَبَيَّنَ لَهُ
قَالَ أَعْلَمُ أَنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
٢٦٠ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي
كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ
قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ
وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ

قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ
وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
(٢٦١) مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ
فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ
وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
(٢٦٢) ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِى سَبِيلِ ٱللَّهِ
ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟
مَنًّا وَلَآ أَذًى ۙ
لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(٢٦٣) ۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ
خَيْرٌ مِّن صَدَقَةٍ
يَتْبَعُهَآ أَذًى ۗ
وَٱللَّهُ غَنِىٌّ حَلِيمٌ
(٢٦٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُبْطِلُوا۟ صَدَقَٰتِكُم
بِٱلْمَنِّ وَٱلْأَذَىٰ

God said:
Do you not believe?
Abraham said: I do indeed!
But it is only that my heart
may be fully assured.
He said:
Take, then, four varied types of birds
and draw them to you.
Then set on each mountain top
a dismembered part of them.
Then call them.
They shall come rushing to you.
And know, then, with certainty
that God is, indeed, overpowering, all-wise.

2:261 The likeness of those who spend their wealth
in the path of God is as the likeness of a grain
that sprouts seven spikes.
In every spike, there are a hundred grains.
Thus does God multiply reward
for whomever He so wills.
And God is all-encompassing, all-knowing.

2:262 Those who spend their wealth
in the path of God—then do not follow up
what they have spent in charity
with boastful reminders, or any harm—
they shall have their reward
with their Lord in full.
And there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

2:263 ❊A good word and forgiveness
are better than any charity
that is followed by harm.

And God is self-sufficient, most forbearing.

2:264 O you who believe!
Do not nullify your charitable acts
with boastful reminders and harm,
as does one who spends his wealth
merely to be seen by people
while he does not truly believe in God
and ˹in the coming Judgment of˺ the Last Day.
The likeness of such a one
is as a ˹smooth˺ boulder
upon which there is ˹light˺ soil.
Then a heavy rain strikes it and leaves it bare.
They have no power to ˹retain˺ anything
that they have ˹sought to˺ earn.
For God does not guide the disbelieving people.
2:265 But the likeness of those who spend their wealth
seeking the pleasure of God—
and as an affirmation ˹of faith˺ for themselves—
is as the likeness of a garden on a hilltop
struck by heavy rain,
such that it brings forth its produce twofold.
And even if no heavy rain strikes it,
then a drizzle ˹suffices˺.
And God is all-seeing of all that you do.
2:266 Would any one of you like
to have a garden of date palms and grapevines,
beneath which rivers flow,
wherein he has every kind of fruit,
but then old age strikes him
while he has children who are weak,
and then a whirlwind wherein is fire
strikes it, and thus it is burned?
Thus does God make ˹the wisdom
of His revealed˺ verses clear to you,

كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ
فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ
فَتَرَكَهُۥ صَلْدًا ۖ
لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ
مِّمَّا كَسَبُوا۟ ۗ وَٱللَّهُ لَا
يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ
٢٦٥ وَمَثَلُ ٱلَّذِينَ
يُنفِقُونَ أَمْوَٰلَهُمُ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ
فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ
فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
٢٦٦ أَيَوَدُّ أَحَدُكُمْ
أَن تَكُونَ لَهُۥ جَنَّةٌ
مِّن نَّخِيلٍ وَأَعْنَابٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَأَصَابَهُ ٱلْكِبَرُ
وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ
٢٦٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَنفِقُوا۟ مِن طَيِّبَٰتِ

so that you may reflect on them
and their benefit for you.

2:267 O you who believe!
Spend charitably from the wholesome things
you have earned and from all
that We have brought forth for you
from the earth.
Thus do not target what is vile
to spend from it in charity,
though you yourselves would not take it,
without closing your eyes to accept it.
And know that God is self-sufficient, all-praised.

2:268 Satan threatens you with poverty,
and he commands you to obscenity,
while God promises you
much forgiveness from Him and great bounty.
And God is all-encompassing, all-knowing.

2:269 He gives wisdom to whomever He so wills.
And whoever is given wisdom
has truly been given much goodness.
And none is truly mindful of this
but those who are endowed
with discretion and understanding
and so heed admonition.

2:270 Thus whatever expenditure you spend,
and whatever vow you vow,
indeed, God knows it.
And for the wrongdoers
who are godless in heart,
there shall not be any helpers
against God's punishment.

2:271 If you disclose your charitable offerings,
it is commendable.
But if you conceal them,

مَا كَسَبْتُمْ
وَمِمَّآ أَخْرَجْنَا لَكُم
مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟
ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ
وَلَسْتُم بِـَٔاخِذِيهِ
إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ
(٢٦٨) ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ
وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ
وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
(٢٦٩) يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ
وَمَن يُؤْتَ ٱلْحِكْمَةَ
فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ
وَمَا يَذَّكَّرُ
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ
(٢٧٠) وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ
أَوْ نَذَرْتُم مِّن نَّذْرٍ
فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ
وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ
(٢٧١) إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ
فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا
وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَيُكَفِّرُ عَنكُم
مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

and give them to the poor,
then it is best for you.
Thus shall He absolve you of your misdeeds.
For God is all-aware of all that you do.

2:272 ❊It is not incumbent upon you,
˹O Muhammad,˺ to ˹ensure the openness
of the hearts of people
and˺ their ˹acceptance of divine˺ guidance.
Rather, it is God who guides
whomever He so wills.
And ˹know
that˺ whatever good you ˹believers˺ spend,
it is for ˹the good of˺ your own souls.
So whatever you spend ˹in charity˺,
do so seeking only the Face of God.
Thus whatever good you spend
shall be rendered to you in full—
and never shall you be wronged ˹in the least.

2:273 Give˺ to the poor
who, ˹striving˺ in the path of God,
have become constrained—
unable to tread through the land ˹for livelihood˺.
One ignorant ˹of their condition˺
would think them rich
because of ˹their˺ self-restraint.
You shall recognize them
by their mark ˹of poverty˺.
They ask not of people importunately.
And whatever good you spend,
God is indeed all-knowing of it.

2:274 Those who spend their wealth
˹for the sake of God˺, by night and by day,
secretly and openly—
they shall have their reward
with their Lord ˹in full˺.

(٢٧٢) ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى
مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟
مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ
وَمَا تُنفِقُونَ
إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ
وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ

(٢٧٣) لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟
فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا
فِى ٱلْأَرْضِ
يَحْسَبُهُمُ ٱلْجَاهِلُ
أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ
تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ
إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ

(٢٧٤) ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ
سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

And there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

2:275 Those who devour usury
shall not rise on Judgment Day,
except as one rises whom Satan has battered
with the touch of madness.
That is because they say:
Indeed, selling is just like usury—
while God has made selling lawful
and has prohibited usury.
So when an admonition comes to one
from his Lord, and he quits usury,
then to him belongs what was formerly gained.
And his affair henceforth rests with God.
But whoever returns to usury—
then these are the Companions
of the Fire of Hell.
They shall abide therein forever.
2:276 God obliterates all blessing from usury
and increases generously the reward for charity.
For God loves no relentlessly unbelieving sinner.
2:277 Indeed, those who believe
and do righteous deeds
and duly establish the Prayer
and give the Zakât-Charity,
they shall have their reward
with their Lord in full.
And there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

٢٧٥ ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟
لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ
ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟
إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ
وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ
فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ
فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ
وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ
فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
٢٧٦ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟
وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ
٢٧٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٢٧٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ
وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟
إِن كُنتُم مُّؤْمِنِينَ

2:278 O you who believe!
Be ever God-fearing and forsake all that remains
due to you from usury,
if, indeed, you are believers.
2:279 Yet if you do not do so,
then be forewarned of war from God
and His Messenger.
But if you repent,
for you is the capital of your wealth.
You shall neither do wrong nor be wronged.

2:280 Now, if one in debt has hardship,
then let there be respite,
until there is ease for him.
And should you give it up as charity,
it is best for you, if only you were to know.
2:281 Thus fear a Day Hereafter
in which you shall be returned to God.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged in the least.

2:282 O you who believe!
When you contract a loan between each other
for a stated term, then write it down.
Indeed, let a scribe
write it down between you with justice.
And never should a scribe refuse to write,
truthfully, as God has taught him.
Therefore, let him write.
Moreover, let the one who shall incur the debt
dictate the terms of the contract.
And let him fear God, his Lord.
Nor shall he defraud anyone of any part of it.
But if the one who shall incur the debt

٢٧٩ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ
مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ
فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ
٢٨٠ وَإِن كَانَ ذُو عُسْرَةٍ
فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ
وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ
٢٨١ وَٱتَّقُوا۟ يَوْمًا
تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ
مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ
٢٨٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا تَدَايَنتُم بِدَيْنٍ
إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ
وَلْيَكْتُب بَّيْنَكُمْ
كَاتِبٌۢ بِٱلْعَدْلِ ۚ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ
كَمَا عَلَّمَهُ ٱللَّهُ ۚ
فَلْيَكْتُبْ وَلْيُمْلِلِ
ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ
وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ
فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا
أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ
وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ
مِن رِّجَالِكُمْ ۖ

is incompetent, or a minor, or he himself
is unable to dictate its terms,
then let his guardian dictate them with justice.
Moreover, bring two witnesses
from your men to witness it.
But if there are not two men,
then you may bring a man and two women
from those whom you mutually approve of
as witnesses,
so that if one of the two should err
then the other one can remind her.
Nor shall the witnesses refuse to bear witness
when they are called upon to do so.
Still, you shall not be loath to write it down
in a contract—be it small or large in value—
together with its due term.
That is more just than oral agreement
in the sight of God,
and more suitable for testimony,
and likelier to safeguard you
from becoming doubtful.
Excepted from this command
to write down terms is an immediate transaction
transferred between yourselves.
In such case,
then, there shall be no blame on you
for not writing it down.
But otherwise have witnesses
when you sell to one another.
Moreover, neither scribe nor witness
shall be harmed.
For if ever you do so,
it shall be deemed grave ungodliness
on your part.
Therefore, be ever God-fearing.

فَإِن لَّمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ
أَن تَضِلَّ إِحْدَىٰهُمَا
فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ
وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ
وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ
صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ
ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ
وَأَقْوَمُ لِلشَّهَـٰدَةِ
وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ
إِلَّآ أَن تَكُونَ تِجَـٰرَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا ۗ
وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ
وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ
وَإِن تَفْعَلُوا۟
فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ ۖ
وَيُعَلِّمُكُمُ ٱللَّهُ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

﴿٢٨٣﴾ ۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ
وَلَمْ تَجِدُوا۟ كَاتِبًا
فَرِهَـٰنٌ مَّقْبُوضَةٌ ۖ

For it is God who teaches you.
And God is all-knowing of all things.

2:283 ❊But if you are on a journey
and you cannot find a scribe,
then have a security on hand.
But if you trust one another,
then let him who is entrusted deliver his trust—
and let him be ever God-fearing,
⌜and conscious of⌝ God, his Lord.
Nor shall you ever ⌜willfully⌝ suppress
a testimony.
For whoever suppresses it,
then, most surely, his heart is sinful.
And God is all-knowing of all that you do.

2:284 To God belongs all that is in the heavens
and all that is in the earth.
Hence, whether you disclose
what is in your souls or you conceal it,
God will call you to account for it.
Thus He shall ⌜mercifully⌝ forgive
whomever He so wills
and ⌜justly⌝ torment whomever He so wills.
For God is powerful over all things.

2:285 The Messenger believes
in what has been sent down to him
from his Lord, as do the believers.
All believe in God
and His angels and His ⌜revealed⌝ Books
and His messengers.
⌜They say:⌝
We do not differentiate ⌜in faith⌝
between any of His messengers.
Moreover, they say: We hear and we obey.
Your forgiveness, our Lord!

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا
فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُۥ
وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ
وَلَا تَكْتُمُوا۟ ٱلشَّهَـٰدَةَ ۚ
وَمَن يَكْتُمْهَا
فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
٢٨٤ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟
مَا فِىٓ أَنفُسِكُمْ
أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ
فَيَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٢٨٥ ءَامَنَ ٱلرَّسُولُ
بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ
وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ
وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ
غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ ٱلْمَصِيرُ
٢٨٦ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ

For to You ˹alone˺ is the ultimate destiny.
2:286 God does not task a soul beyond its capacity.
For it ˹in the Hereafter˺
is all ˹the good˺ that it has earned.
And against it is ˹the evil˺ it has reaped.
˹Thus pray, O you who believe:˺ Our Lord!
Hold us not accountable
if ever we forget or we have erred.
Our Lord! Neither lay upon us a burden
like that which You have laid
upon those before us.
Our Lord! Nor lay upon us
that which we do not have the strength to bear.
Rather, pardon us. And forgive us.
And have mercy upon us.
You ˹alone˺ are our Patron.
So give us victory over the disbelieving people.

رَبَّنَا لَا تُؤَاخِذْنَآ
إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
إِصْرًا كَمَا حَمَلْتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَٱعْفُ عَنَّا
وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

سُورَةُ آلِ عِمْرَانَ *The surah that mentions that God has chosen the descendants of* THE FAMILY OF ʿIMRÂN *to inherit prophethood above the people of all the world.*

Surah 3 / 200 VERSES / REVEALED AT MADINAH

Âl ʿImrân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

3:1 *Alif Lâm Mîm*

الٓمٓ ١

3:2 God!
There is no God but Him, the All-Living,
the Self-Subsisting ⌜All-Sustaining One⌝.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ٢

3:3 It is He who has sent down
to you, ⌜O Muhammad,⌝ the Book
with the ⌜very essence of all revealed⌝ truth—
to confirm ⌜the divine revelations⌝
that have preceded it.
And He sent down the Torah and the Evangel

نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٣

3:4 before ⌜this⌝—as guidance for all people.
And ⌜now⌝ He has sent down ⌜in this Quran⌝
the Criterion ⌜of the way of truth⌝.
As for those who disbelieve
in the ⌜revealed⌝ signs of God,
for them there is a severe torment
⌜awaiting in the Hereafter⌝.
For God is overpowering,
all-avenging ⌜of evildoing⌝.

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ٤

3:5 Indeed, God is He
from whom nothing in the earth
nor in the heaven is hidden.

إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ٥

3:6 He is the One
who fashions you in the wombs as He so wills.
There is no God but Him,
the Overpowering, the All-Wise.

3:7 He is the One
who has sent down the Book to you.
In it are verses
˹clearly˺ decisive ˹in their meaning˺.
They are the mother of the Book.
And others are ambiguous.
As for those in whose hearts there is perversity,
they pursue whatever is ambiguous in it,
˹thereby˺ seeking dissension
and ˹thereby˺ seeking
˹to distort˺ its interpretation.
But none truly knows
its ˹ultimate˺ interpretation except God.
Thus, those well-grounded in knowledge say:
We believe in it. All of it is from our Lord.
And none is truly mindful ˹of this˺
but those who are endowed
with ˹discretion and˺ understanding
˹and thus heed admonition, and so pray:˺

3:8 Our Lord! Let not our hearts swerve
after You have guided us.
And grant us mercy
from Your own ˹providence˺.
Indeed, it is You, You ˹alone˺,
who are the All-Granting.

3:9 Our Lord!
You shall certainly gather all people
for a Day ˹Hereafter˺,
about which there is no doubt.
Indeed, God does not fail ˹to fulfill˺
the promise ˹He makes˺.

٦ هُوَ ٱلَّذِى يُصَوِّرُكُمْ
فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ
لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٧ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ
مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ
هُنَّ أُمُّ ٱلْكِتَٰبِ
وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ
فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ
ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ
وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ
وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ
ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ
٨ رَبَّنَا لَا تُزِغْ قُلُوبَنَا
بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِن لَّدُنكَ رَحْمَةً ۚ
إِنَّكَ أَنتَ ٱلْوَهَّابُ
٩ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ
لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ

3:10 As for those who disbelieve—
never shall their wealth, nor their children,
avail them against God in anything ⌜at all⌝.
And it is they who are the fuel
for the Fire ⌜of Hell⌝.

3:11 Such was the case with the House of Pharaoh,
and ⌜all⌝ those ⌜who disbelieved⌝ before them.
They denied Our signs.
Then, suddenly, God seized them by their sins,
for God is severe in punishment.

3:12 Say, ⌜O Prophet,⌝ to those who disbelieve:
You shall be defeated.
And you shall be mustered to Hell—
and a most woeful cradle ⌜it is⌝!

3:13 There has already been,
for you ⌜who disbelieve⌝,
a sure sign ⌜of the triumph of faith⌝
in the encounter of the two companies
⌜at the Battle of the Wells of Badr⌝:
One company, fighting in the path of God;
and the other—⌜staunch⌝ disbelievers,
⌜who⌝ saw ⌜the believers⌝ with their very eyes
as twice their ⌜own⌝ number.
For God aids with His victory
whomever He so wills.
Indeed in this, there is a sure lesson
for those who have eyes to see!

3:14 Made fair-seeming to people
are ⌜their⌝ beloved desires—
as to women, and ⌜begetting⌝ children,
and heaped up piles of gold and silver,
and well-bred horses, and cattle, and tillage.
That is the mere enjoyment

لَا يُخْلِفُ ٱلْمِيعَادَ
(١٠) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ
(١١) كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ
كَذَّبُوا۟ بِـَٔايَٰتِنَا
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ
(١٢) قُل لِّلَّذِينَ كَفَرُوا۟
سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ
وَبِئْسَ ٱلْمِهَادُ
(١٣) قَدْ كَانَ لَكُمْ ءَايَةٌ
فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ
فِى سَبِيلِ ٱللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم
مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ
وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً
لِّأُو۟لِى ٱلْأَبْصَٰرِ
(١٤) زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ
مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ
وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ
مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ
وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ

of the life of this world.
Yet with God is the most excellent resort.
3:15 ❋Say, ˹O Prophet, to humanity˺:
Shall I tell you of something
˹far˺ better than this,
˹reserved˺ for those who are God-fearing?
They shall have Gardens ˹of Paradise˺
with their Lord, beneath which rivers flow,
wherein they shall abide forever—
along with spouses, ever pure,
and the good pleasure of God.
And God is all-seeing of ˹all His˺ servants.
3:16 It is they who say ˹penitently˺:
Our Lord, we have, indeed, believed.
So forgive us our sins.
And save us
from the torment of the Fire ˹of Hell˺.
3:17 These are the patient ˹ones˺, the truthful ˹ones˺,
the devoutly obedient, the givers of charity,
and the seekers of forgiveness at night's end.
3:18 God ˹Himself˺ bears witness that, indeed,
there is no God but Him—as do the angels,
and those with knowledge—
˹that He is the One˺ upholding justice.
There is no God but Him,
the Overpowering, the All-Wise.
3:19 Indeed, the ˹true˺ religion with God
˹that He has revealed to all the prophets˺ is Islam,
˹a willing submission to God alone˺.
As for those who were ˹previously˺
given the Scripture,
they did not dispute ˹among themselves
regarding the true religion˺,
until after the ˹revealed˺ knowledge
˹of the Scripture˺ had come to them,

ذَٰلِكَ مَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ
(١٥) ۞ قُلْ أَؤُنَبِّئُكُم
بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ
لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ
جَنَّٰتٌ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ
(١٦) ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ إِنَّنَآ ءَامَنَّا
فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ ٱلنَّارِ
(١٧) ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ
وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ
وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ
(١٨) شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ
وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ
قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ
(١٩) إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ
وَمَا ٱخْتَلَفَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ

بَغْيًۢا بَيْنَهُمْ ۗ
وَمَن يَكْفُرْ بِـَٔايَـٰتِ ٱللَّهِ
فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ
﴿٢٠﴾ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ
وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ
وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ
وَّإِن تَوَلَّوْا۟
فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ
وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ
﴿٢١﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ
بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ
وَيَقْتُلُونَ ٱلَّذِينَ
يَأْمُرُونَ بِٱلْقِسْطِ
مِنَ ٱلنَّاسِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
﴿٢٢﴾ أُو۟لَـٰٓئِكَ ٱلَّذِينَ
حَبِطَتْ أَعْمَـٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
وَمَا لَهُم مِّن نَّـٰصِرِينَ
﴿٢٣﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟

thereby exceeding the due bounds of God
with one another,
out of nothing but insolence and envy.
Yet whoever disbelieves
in the revealed signs of God, know, then,
that God is, indeed, swift in reckoning.

3:20 So if they argue with you
about God, O Prophet, then say:
Willingly, have I submitted my face
in worship to God alone,
as have those who follow me.
And say, moreover,
to those who were given the Scripture
and to those who are unlettered in revelation:
Will you not
submit yourselves to God willingly?
Thus if they willingly submit themselves,
then truly they are rightly guided.
But if they turn away,
then what is incumbent upon you is no more
than the clear conveyance of the message.
And God is all-seeing of all His servants.

3:21 As to those who disbelieve in the signs of God,
and who kill the prophets without any right,
and who kill those among the people
who enjoin justice—give them heavy tidings
of a most painful torment.

3:22 It is these whose good works
are rendered utterly futile with God—
in this world and in the Hereafter.
And for them, there shall not be any helpers
against God's punishment.

3:23 Have you not seen the case
of those who were given knowledge
of a portion of Heavenly Scripture?

They are called to the Book of God,
so that it may judge between them
ʿwherein they differ.
Yet ʿthereafter a group of them turns away,
in ʿutterʿ evasion ʿof the truthʿ.

3:24 And ʿthey dare do this becauseʿ they say:
Never will the Fire ʿof Hellʿ touch us,
ʿin the Hereafterʿ
except for a ʿfewʿ numbered days!
For these ʿliesʿ they have forged in their religion
have deluded them.

3:25 How then shall it be
when We gather them to a Day ʿHereafterʿ
wherein there is no doubt
and each soul is rendered in full
what it has earned?
And never shall they be wronged ʿin the least.

3:26 Ratherʿ, say ʿin all humilityʿ: O God!
Master of all dominion!
You give dominion to whomever You will.
And You strip dominion
from whomever You will.
You exalt whomever You will.
And You abase whomever You will.
In Your ʿmightyʿ Hand is all good.
Truly, You have power over all things.

3:27 You make the night penetrate the daylight.
And You make the daylight penetrate the night.
And You bring forth the living from the dead.
And You bring forth the dead from the living.
And You give provision to whomever You will,
without measure.

3:28 Let not the believers
take the disbelievers as allies

نَصِيبًا مِّنَ ٱلْكِتَٰبِ
يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ
لِيَحْكُمَ بَيْنَهُمْ
ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ
وَهُم مُّعْرِضُونَ
٢٤ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لَن تَمَسَّنَا ٱلنَّارُ
إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ ۖ
وَغَرَّهُمْ فِى دِينِهِم
مَّا كَانُوا۟ يَفْتَرُونَ
٢٥ فَكَيْفَ إِذَا جَمَعْنَٰهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ
كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ
٢٦ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ
تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ
وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ
وَتُعِزُّ مَن تَشَآءُ
وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٢٧ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ
وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ
وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ
وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ
٢٨ لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ
ٱلْكَٰفِرِينَ أَوْلِيَآءَ

instead of the believers.
And whoever among you does this
has nothing to hope for from God—
except if you are safeguarding against
a genuine fear from them.
And God warns you to beware of Him.
For to God alone is the ultimate destiny.

مِن دُونِ ٱلْمُؤْمِنِينَ ۖ
وَمَن يَفْعَلْ ذَٰلِكَ
فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ
إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ
وَإِلَى ٱللَّهِ ٱلْمَصِيرُ

3:29 Say to them, O Prophet:
Whether you conceal what is in your breast
or you disclose it, God knows it.
And He knows what is in the heavens
and what is in the earth.
For God is powerful over all things.

(٢٩) قُلْ إِن تُخْفُوا۟
مَا فِى صُدُورِكُمْ
أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ
وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

3:30 There shall come a Day Hereafter
when each soul will find present before it
whatever good it had done in the world.
And concerning whatever evil it had done—
it shall wish there were a very great distance
between it and that evildoing.
And God warns you to beware of Him,
though God is all-kind to all His servants.

(٣٠) يَوْمَ تَجِدُ كُلُّ نَفْسٍ
مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِن سُوٓءٍ
تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ
أَمَدًۢا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ
وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ

3:31 O Muhammad, say to the believers:
If you love God, then follow me.
God will love you and forgive you your sins.
For God is all-forgiving, mercy-giving.

(٣١) قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

3:32 Say to them:
Obey God and the Messenger.
And if they turn away,
then know that God does not love
the disbelievers.

(٣٢) قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ
فَإِن تَوَلَّوْا۟
فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ

3:33 ❋Indeed, God has chosen Adam and Noah,
and the Family of Abraham,
and the Family of ʿImrân
above the people of all the world.

(٣٣) ۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا
وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ
عَلَى ٱلْعَٰلَمِينَ

3:34 ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

3:35 ٣٥ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ
رَبِّ إِنِّى نَذَرْتُ لَكَ
مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ
إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

3:36 ٣٦ فَلَمَّا وَضَعَتْهَا
قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ
وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ ۖ
وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ
وَإِنِّى سَمَّيْتُهَا مَرْيَمَ
وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ

3:37 ٣٧ فَتَقَبَّلَهَا رَبُّهَا
بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا
حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ
وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ
أَنَّىٰ لَكِ هَٰذَا ۖ
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ
إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ

3:38 ٣٨ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ
قَالَ رَبِّ هَبْ لِى
مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ

3:34 They are descendants, one of another.
And God is all-hearing, all-knowing.

3:35 Behold! The wife of ʿImrân said:
My Lord, I have, indeed, dedicated to You
what is in my belly to be solely devoted
to Your service.
So accept this from me.
For it is You who are the All-Hearing,
the All-Knowing.

3:36 So when she delivered her, she said: My Lord!
I have, indeed, delivered her, a female—
and God knows best what she had delivered.
And, my Lord, she said,
the male is not like the female
as to service in the High Temple!
Yet I have named her Mary.
And I do, indeed, seek refuge for her in You,
and for her children, from Satan, the Accursed.

3:37 And so it was that her Lord accepted Mary
with goodly acceptance
and caused her to grow up wholesomely
in the years of her growing.
And He entrusted her
to the foster care of Zachariah.
Whenever Zachariah entered upon her place
in the Sanctuary, he found her with provisions.
He said: O Mary!
From where does this come to you?
She said: It is from God.
Indeed, God provides
for whomever He so wills without measure.

3:38 Then and there, Zachariah called upon his Lord.
He said: My Lord!
Grant me from Your bounty
wholesome children.

Indeed, You are the Hearer of Prayer.

إِنَّكَ سَمِيعُ ٱلدُّعَآءِ

3:39 Then the angels called out to him,
as he stood offering ⌜his⌝ Prayer in the Sanctuary:
God, indeed, gives you glad tidings of ⌜a son
who shall be named⌝ John,
confirming ⌜the revelation of⌝ a word from God.
⌜And he shall be⌝ an honored leader,
and abstinent,
and a prophet from among the righteous.

(٣٩) فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ
وَهُوَ قَآئِمٌ يُصَلِّى
فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ
بِيَحْيَىٰ مُصَدِّقًۢا
بِكَلِمَةٍ مِّنَ ٱللَّهِ
وَسَيِّدًا وَحَصُورًا
وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ

3:40 He said: My Lord!
How shall I have a boy when old age
has already come upon me,
and my wife is barren?
He said: So shall it be!
God does whatever He so wills.

(٤٠) قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ
وَٱمْرَأَتِى عَاقِرٌ
قَالَ كَذَٰلِكَ ٱللَّهُ
يَفْعَلُ مَا يَشَآءُ

3:41 He said: My Lord!
Appoint for me a sign ⌜that this will be⌝!
He said:
Your sign is that
you shall not ⌜be able to⌝ speak to people
for three days, except by gesture.
And remember your Lord much,
⌜with reverence⌝.
And exalt ⌜Him⌝
in the evenings and the mornings.

(٤١) قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً
قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ
ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا
وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ
بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ

3:42 And behold!
The angels said: O Mary!
Indeed, God has chosen you
⌜to serve Him⌝ and purified you.
And He has chosen you
above ⌜all⌝ the women of the world.

(٤٢) وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ
يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ
وَطَهَّرَكِ وَٱصْطَفَىٰكِ
عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ

3:43 O Mary, be ever devoutly obedient
to your Lord.
And bow ⌜your face⌝ down

(٤٣) يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ
وَٱسْجُدِى

to the ground ⌜before Him⌝.
And bow with those who bow ⌜in Prayer.

3:44 O Muhammad!⌝
This is ⌜but one⌝ of the tidings
of the unseen ⌜past⌝ that We reveal to you.
For you were not with them
when they cast their quills
⌜to resolve⌝ which of them
would have the ⌜foster⌝ care of Mary.
And you were not with them
when they were contending ⌜for this honor⌝.

3:45 Behold!
The angels said: O Mary!
Indeed, God gives you glad tidings of ⌜a son
brought into being by⌝ a word from Him.
His name is the Messiah, Jesus, son of Mary,
eminent in this world and ⌜in⌝ the Hereafter,
and of those brought near ⌜to God⌝.
3:46 And he shall speak to people
⌜of Heavenly guidance while⌝ in the cradle
and in the prime of manhood.
⌜Moreover⌝, he shall be of the righteous.
3:47 She said: My Lord!
How shall I have a son
when no human being has touched me?
He said: So shall it be!
God creates whatever He so wills.
When He decrees a matter,
He but says to it: Be! And so it is.
3:48 Moreover, He shall teach him
the ⌜skill of⌝ writing,
⌜with regard to the divine law,⌝
and the wisdom ⌜of prophethood,⌝

وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ
٤٤ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ
نُوحِيهِ إِلَيۡكَۚ
وَمَا كُنتَ لَدَيۡهِمۡ
إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ
أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ
وَمَا كُنتَ لَدَيۡهِمۡ
إِذۡ يَخۡتَصِمُونَ
٤٥ إِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ
يَٰمَرۡيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ
بِكَلِمَةٖ مِّنۡهُ ٱسۡمُهُ
ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ
وَجِيهٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ
وَمِنَ ٱلۡمُقَرَّبِينَ
٤٦ وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ
وَكَهۡلٗا وَمِنَ ٱلصَّٰلِحِينَ
٤٧ قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ
وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ
قَالَ كَذَٰلِكِ ٱللَّهُ
يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
٤٨ وَيُعَلِّمُهُ ٱلۡكِتَٰبَ
وَٱلۡحِكۡمَةَ
وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ

and the Torah, and the Evangel,

3:49 and ⌜appoint him as⌝ a messenger
to the Children of Israel, ⌜to say⌝:
Truly, I have come to you
with a sign ⌜of my commission⌝ from your Lord,
that I, indeed, form for you
from the mud ⌜of the earth⌝ a bird-like figure.
Then I blow into it, and so it becomes a bird—
by God's permission.
I heal the born-blind and the leper;
and I give life to the dead—
by God's permission.
And I tell you ⌜what no person knows⌝
of what you eat
and of what you store up in your houses.
Indeed, in this there is a sure sign for you,
if, indeed, you are believers.

3:50 And I am to confirm what has preceded me
of ⌜the Commandments of⌝ the Torah
and to make lawful for you
some of what has been ⌜previously⌝
prohibited to you.
I have come to you
with a sign ⌜of my truth⌝ from your Lord.
So fear God, and obey me!

3:51 Indeed, God is my Lord and your Lord.
So worship Him ⌜alone⌝.
This is a straight way ⌜to salvation⌝.

3:52 ❊But when Jesus discerned from them
⌜resolute⌝ unbelief, he said ⌜to his followers⌝:
Who will be my supporters
⌜on the path⌝ to God?
The Disciples said:
We are the supporters of ⌜the religion of⌝ God.
We have, indeed, believed in God.

وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ ٤٩
أَنِّي قَدۡ جِئۡتُكُم
بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ
أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ
كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ
فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ
وَأُبۡرِئُ ٱلۡأَكۡمَهَ
وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ
بِإِذۡنِ ٱللَّهِۖ
وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ
وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ
إِن كُنتُم مُّؤۡمِنِينَ
وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ ٥٠
مِنَ ٱلتَّوۡرَىٰةِ
وَلِأُحِلَّ لَكُم بَعۡضَ
ٱلَّذِي حُرِّمَ عَلَيۡكُمۡۚ
وَجِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
إِنَّ ٱللَّهَ ٥١
رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۗ
هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ
۞ فَلَمَّآ أَحَسَّ عِيسَىٰ ٥٢
مِنۡهُمُ ٱلۡكُفۡرَ
قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ
قَالَ ٱلۡحَوَارِيُّونَ
نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ

So bear witness that we are, indeed, *muslims*,
in willing submission to God ˹alone˺.

3:53 Our Lord! We have believed in ˹the Revelation˺
that You have sent down ˹to Jesus˺.
And we have followed ˹him
as˺ the Messenger ˹You sent to us˺.
So inscribe us among those
who bear witness ˹to Your Oneness˺.

3:54 Now, they ˹who disbelieved˺
had devised a plan ˹to kill Jesus˺.
But God had devised a plan ˹to save him˺.
And God is the best of ˹all˺ those who plan.

3:55 Behold! God said: O Jesus!
Indeed, I shall take your soul.
And I shall lift you up to Me.
And I shall cleanse you from ˹the defilement
of all˺ those who disbelieve ˹in you˺.
Moreover, I shall place those who follow you
˹and confirm your message˺
above those who disbelieve
until the Day of Resurrection.
Then to Me ˹alone˺ shall be the return
of ˹all of˺ you, and I shall judge between you
regarding that wherein you have been disputing.

3:56 Then as for those who disbelieve,
I shall torment them with a severe torment
in the ˹life of this˺ world and ˹in˺ the Hereafter.
And for them, there shall not be any helpers
˹against God's punishment˺.

3:57 But as for those who believe ˹in God˺,
and do righteous deeds,
He shall render them their rewards ˹in full˺.
Yet God does not love the wrongdoers
˹who are godless in heart˺.

وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ

(٥٣) رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ
وَٱتَّبَعْنَا ٱلرَّسُولَ
فَٱكْتُبْنَا
مَعَ ٱلشَّٰهِدِينَ

(٥٤) وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ
وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ

(٥٥) إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ
إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ
وَمُطَهِّرُكَ
مِنَ ٱلَّذِينَ كَفَرُوا۟
وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ
ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

(٥٦) فَأَمَّا ٱلَّذِينَ كَفَرُوا۟
فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَمَا لَهُم مِّن نَّٰصِرِينَ

(٥٧) وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ

3:58 This ˹account that˺ We recite to you,
˹O Muhammad,˺
is among the signs ˹of your prophethood˺
and ˹a confirmation of the truth of this Quran˺—
the All-Wise Reminder—˹for all humanity˺.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٥٨
ٱلْـَٔايَـٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ

3:59 Indeed, the likeness of ˹the creation of˺ Jesus,
with respect to God,
is as the likeness of ˹that of˺ Adam:
He created him out of dust.
Then He said to him: Be! And he was.

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ ٥٩
كَمَثَلِ ءَادَمَ
خَلَقَهُۥ مِن تُرَابٍ
ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ

3:60 This is the truth from your Lord
˹regarding Jesus˺.
So do not be of those who have doubt ˹about it˺.

ٱلْحَقُّ مِن رَّبِّكَ ٦٠
فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ

3:61 Hence, whoever argues with you, ˹O Prophet,˺
concerning him
after ˹this˺ knowledge has come to you,
say ˹to them˺: Come!
Let us call upon our sons and your sons,
and our women and your women,
and ourselves and yourselves.
Then we shall earnestly pray
to lay the curse of God
upon ˹those of us who are˺ the liars.

فَمَنْ حَآجَّكَ فِيهِ ٦١
مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
فَقُلْ تَعَالَوْا
نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ
وَنِسَآءَنَا وَنِسَآءَكُمْ
وَأَنفُسَنَا وَأَنفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَل
لَّعْنَتَ ٱللَّهِ
عَلَى ٱلْكَـٰذِبِينَ

3:62 Indeed, this is most surely
the true narrative ˹regarding Jesus˺.
Nor is there any god but the ˹One˺ God.
Indeed, God is most surely
the Overpowering, the All-Wise.

إِنَّ هَـٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ٦٢
وَمَا مِنْ إِلَـٰهٍ إِلَّا ٱللَّهُ
وَإِنَّ ٱللَّهَ
لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

3:63 Yet if they turn away ˹from this summons˺,
then God is assuredly all-knowing
of the sowers of corruption.

فَإِن تَوَلَّوْا ٦٣
فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ

3:64 ˹O Muhammad,˺ say:
O People of the Scripture!
Come to an equitable word

قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ ٦٤
تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ

between us and you:
That ⌜together⌝ we shall not
worship other than God.
And ⌜together⌝ we shall not
associate anything ⌜at all⌝
in ⌜our worship of⌝ Him.
And ⌜together⌝ we shall not
take one another as lords apart from God.
Yet if they turn away, ⌜O believers⌝,
then say ⌜to them⌝:
Bear witness that we, indeed, are *muslims*,
in willing submission to God ⌜alone⌝.

بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ
وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِّن دُونِ ٱللَّهِ
فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟
بِأَنَّا مُسْلِمُونَ

3:65 O People of the Scripture!
Why do you argue ⌜with us⌝ about ⌜your claim
that⌝ Abraham ⌜was a Jew or a Christian⌝,
while the Torah ⌜of Moses⌝
and the Evangel ⌜of Jesus⌝
were not sent down until after him?
Are you not, then, able to understand?

٦٥ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ
لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ
وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ
وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ
أَفَلَا تَعْقِلُونَ

3:66 Yet there you are!
You ⌜attempt to⌝ argue ⌜about Moses and Jesus⌝,
wherein you have ⌜some⌝ knowledge.
Why, then, would you argue
about that which you have
no knowledge ⌜at all⌝?
For God knows ⌜the truth of all matters⌝,
and you do not know!

٦٦ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ حَـٰجَجْتُمْ
فِيمَا لَكُم بِهِۦ عِلْمٌ
فَلِمَ تُحَآجُّونَ
فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

3:67 Abraham was neither a Jew nor a Christian.
Rather, he was a ⌜believer,
purely⌝ upright ⌜in heart⌝,
a *muslim*, in willing submission to God ⌜alone⌝—
and never was he of those
who associated gods with God.

٦٧ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا
وَلَا نَصْرَانِيًّا
وَلَـٰكِن كَانَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

3:68 Indeed, the people most worthy

٦٨ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ

of ⌜tracing their faith back to⌝ Abraham
are surely those who follow him
⌜in willing submission to God alone⌝—
and ⌜foremost among them is⌝
this Prophet, ⌜Muhammad,⌝
and ⌜all⌝ those who believe ⌜in his message⌝.
And God ⌜alone⌝ is the Patron of the believers.

3:69 A group of the People of the Scripture
would love to lead you ⌜believers⌝ astray.
But they lead none astray but themselves,
though they are not aware ⌜of their doom⌝.

3:70 O People of the Scripture!
Why do you disbelieve
in the ⌜revealed⌝ signs of God
while you yourselves
bear witness ⌜to their truth⌝?

3:71 O People of the Scripture!
Why do you mix the truth with falsehood
and ⌜willfully⌝ suppress the truth,
while you know ⌜that it is wrong to do so⌝?

3:72 And ⌜furthermore⌝,
a group from the People of the Scripture
say ⌜to one another⌝:
Profess faith at the start of the day
in what has been sent down ⌜to Muhammad
and⌝ to those who believe ⌜in his message⌝.
And renounce faith at day's end,
so that they may ⌜doubt⌝ themselves
⌜and⌝ turn back ⌜from their faith⌝.

3:73 Yet ⌜all the while, in your heart⌝
believe none except one
who follows your own religion,
⌜keeping its knowledge to yourselves⌝.

لَلَّذِينَ ٱتَّبَعُوهُ
وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ
وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ
٦٩ وَدَّت طَّآئِفَةٞ
مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَوۡ يُضِلُّونَكُمۡ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ
٧٠ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَأَنتُمۡ تَشۡهَدُونَ
٧١ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ
وَتَكۡتُمُونَ ٱلۡحَقَّ
وَأَنتُمۡ تَعۡلَمُونَ
٧٢ وَقَالَت طَّآئِفَةٞ
مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ
ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ
عَلَى ٱلَّذِينَ ءَامَنُواْ
وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ
لَعَلَّهُمۡ يَرۡجِعُونَ
٧٣ وَلَا تُؤۡمِنُوٓاْ
إِلَّا لِمَن تَبِعَ دِينَكُمۡ

Say ⌜to them⌝:
Indeed, all ⌜true⌝ guidance
is the guidance of God.
⌜Are you envious and begrudging⌝
that someone is given ⌜revealed knowledge
from God⌝
like what you have been given ⌜from Him⌝,
or ⌜are you fearful⌝ that ⌜the believers⌝ will prevail
in argument against you ⌜on Judgment Day⌝
before your Lord?
Say: Indeed,
all bounty is in the ⌜mighty⌝ Hand of God.
He gives it to whomever He so wills.
And God is all-encompassing, all-knowing.

3:74 It is He who singles out for His mercy
whomever He so wills.
For God ⌜alone⌝
is the Possessor of Magnificent Bounty.

3:75 ❊Yet there are ⌜also⌝
among the People of the Scripture
⌜the likes of⌝ one who,
if you were to entrust him with a heap ⌜of gold⌝,
he would faithfully restore it to you.
And there are among them
⌜the likes of⌝ one who,
if you were to entrust him
with even a ⌜single⌝ dinar,
he would not restore it to you,
unless you were to remain standing over him.
That is because they say:
It is not incumbent upon us to keep faith
with people unlettered ⌜in Scripture⌝!
And thus do they speak lies against God—
and they do so knowingly.

قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ
أَن يُؤْتَىٰٓ أَحَدٌ
مِّثْلَ مَآ أُوتِيتُمْ
أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ
قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
٧٤ يَخْتَصُّ بِرَحْمَتِهِۦ
مَن يَشَآءُ ۗ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ
٧٥ ۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ
مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ
يُؤَدِّهِۦٓ إِلَيْكَ
وَمِنْهُم مَّنْ إِن تَأْمَنْهُ
بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ
إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ

3:76 Rather, whoever fulfills his covenant
and fears God, ⌜know that⌝ God, indeed,
loves the God-fearing.

(٧٦) بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ
فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

3:77 As for those ⌜People of the Scripture⌝
who sell the covenant of God
and their ⌜solemn⌝ oaths for a small price,
they shall not have any share ⌜of Paradise⌝
in the Hereafter.
Nor shall God speak to them!
Nor shall He ⌜even⌝ look at them
on the Day of Resurrection!
Nor shall He purify them ⌜of this evildoing⌝!
Rather, there shall be for them
a most painful torment ⌜awaiting⌝.

(٧٧) إِنَّ ٱلَّذِينَ
يَشْتَرُونَ بِعَهْدِ ٱللَّهِ
وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا
أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ
فِى ٱلْءَاخِرَةِ
وَلَا يُكَلِّمُهُمُ ٱللَّهُ
وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ
وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ

3:78 For, indeed, there is a faction among them
who distort the Scripture with their tongues,
so as to make you think ⌜what they say⌝
is from the Scripture,
when it is not from the Scripture.
And they say: This is from God!
Yet it is not from God.
And thus do they speak lies against God—
and they do so knowingly.

(٧٨) وَإِنَّ مِنْهُمْ لَفَرِيقًا
يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ
لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ
وَمَا هُوَ مِنَ ٱلْكِتَٰبِ
وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ
وَمَا هُوَ مِنْ عِندِ ٱللَّهِ
وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَهُمْ يَعْلَمُونَ

3:79 It is not conceivable for a human being
to whom God gives the Scripture
and good judgment
and ⌜the gift of⌝ prophethood
to say thereafter to the people:
Be you worshippers of me instead of God!
Rather ⌜he would say⌝:
Be you ⌜well-versed
and⌝ devout servants of God ⌜alone
and exemplify His way⌝,
in that you have been teaching the Scripture,
and in that you have been studying ⌜it⌝.

(٧٩) مَا كَانَ لِبَشَرٍ
أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا۟ عِبَادًا لِّى
مِن دُونِ ٱللَّهِ
وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ
بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ

3:80 Nor would one ˹so commissioned˺
command you to take the angels or the prophets
as lords ˹to be worshipped˺.
Would he command you to disbelieve
after you have become *muslims*,
in willing submission to God ˹alone˺?

٨٠ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا
ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا
أَيَأْمُرُكُم بِٱلْكُفْرِ
بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ

3:81 And behold!
God made ˹a sacred˺ covenant
with all the prophets, ˹saying:
Convey to your people˺
whatever I give you of the Scripture
and ˹of revealed˺ wisdom.
Then when there comes to you
a ˹final˺ messenger
who confirms what is with ˹all of˺ you—
˹in fulfillment of My promise—
ardently˺ shall you believe in him
and ˹ardently˺ shall you support him.
˹God˺ said:
Do you pledge your consent
and accept My solemn compact
˹to fulfill this trust˺?
They said: We do so consent.
He said: Then bear you witness ˹to it˺!
For, indeed, I am with you
among those who so bear witness.

٨١ وَإِذْ أَخَذَ ٱللَّهُ
مِيثَٰقَ ٱلنَّبِيِّـۧنَ
لَمَآ ءَاتَيْتُكُم
مِّن كِتَٰبٍ وَحِكْمَةٍ
ثُمَّ جَآءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ
قَالَ ءَأَقْرَرْتُمْ
وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى
قَالُوٓا۟ أَقْرَرْنَا
قَالَ فَٱشْهَدُوا۟
وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ

3:82 Thus whoever turns away
˹from God's religion˺ after this—
then it is they who are the ungodly.

٨٢ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ
هُمُ ٱلْفَٰسِقُونَ

3:83 So ˹as to the People of the Scripture˺:
Is it, then, other than God's religion
that they seek,
when all those in the heavens
and ˹in˺ the earth submit to Him—

٨٣ أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ
وَلَهُۥٓ أَسْلَمَ مَن
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ
(٨٤) قُلْ ءَامَنَّا بِاللَّهِ
وَمَآ أُنزِلَ عَلَيْنَا
وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ
وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ
(٨٥) وَمَن يَبْتَغِ
غَيْرَ ٱلْإِسْلَٰمِ دِينًا
فَلَن يُقْبَلَ مِنْهُ
وَهُوَ فِى ٱلْآخِرَةِ
مِنَ ٱلْخَٰسِرِينَ
(٨٦) كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ
وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ
وَجَآءَهُمُ ٱلْبَيِّنَٰتُ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ
(٨٧) أُو۟لَٰٓئِكَ جَزَآؤُهُمْ
أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ

willingly or unwillingly—
and when it is to Him
that they shall all be returned for Judgment?

3:84 Say to one and all, O Prophet:
As for those who follow me, we believe in God
and in what has been sent down to us,
and in what has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel.
And we believe in what was given to Moses
and to Jesus and to all the other prophets
from their Lord.
We do not differentiate in faith
between any of them.
Thus are we *muslims*,
in willing submission to Him alone.

3:85 And so, anyone after this
who seeks submission to God
through a religion other than Islam
as revealed to all the prophets—
never shall it be accepted from him!
Moreover, in the Hereafter,
he shall be among the losers
of an everlasting Paradise.

3:86 How shall God guide a people
who have disbelieved
after they have professed their faith
and borne witness that the Messenger is true,
and after the clear proofs of God
have come to them?
For God does not guide the wrongdoing people
who are godless in heart.

3:87 As for the likes of these,
their recompense is
that upon them is the curse of God,

and of the angels and of humanity all together.

3:88 They are doomed to Hell
and shall abide therein forever.
Never shall the torment be lightened for them.
Nor shall they ever be reprieved—

3:89 except for those of them
who repent after this breach of faith,
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

3:90 But as for those who have disbelieved
after having professed their faith,
and who then stubbornly increase in unbelief,
never shall their repentance be accepted!
For it is these who are the ones astray.

3:91 Indeed, those who disbelieve
and die as disbelievers,
not even the whole earth full of gold
shall be accepted from any of them
in repentance,
were one of them so able
to ransom himself with it.
It is these for whom there shall be
a most painful torment.
And for them, there shall not be any helpers
against God's punishment.

3:92 Even so, O believers, you shall never attain
to the highest virtue of faith
until you spend in charity
from that which you love.
And anything you spend,
indeed, God is all-knowing of it.

3:93 ❋ Furthermore, all wholesome food
was lawful to the Children of Israel,
except what the Prophet Israel

وَٱلْمَلَٰٓئِكَةِ
وَٱلنَّاسِ أَجْمَعِينَ
(٨٨) خَٰلِدِينَ فِيهَا
لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ
وَلَا هُمْ يُنظَرُونَ
(٨٩) إِلَّا ٱلَّذِينَ تَابُوا۟
مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٩٠) إِنَّ ٱلَّذِينَ كَفَرُوا۟
بَعْدَ إِيمَٰنِهِمْ
ثُمَّ ٱزْدَادُوا۟ كُفْرًا
لَّن تُقْبَلَ تَوْبَتُهُمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ
(٩١) إِنَّ ٱلَّذِينَ كَفَرُوا۟
وَمَاتُوا۟ وَهُمْ كُفَّارٌ
فَلَن يُقْبَلَ مِنْ أَحَدِهِم
مِّلْءُ ٱلْأَرْضِ ذَهَبًا
وَلَوِ ٱفْتَدَىٰ بِهِۦٓ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُم مِّن نَّٰصِرِينَ
(٩٢) لَن تَنَالُوا۟ ٱلْبِرَّ
حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ
وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ
(٩٣) ۞ كُلُّ ٱلطَّعَامِ
كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ

إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ
عَلَىٰ نَفْسِهِۦ
مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ
قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ
إِن كُنتُمْ صَٰدِقِينَ
٩٤ فَمَنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ
مِنۢ بَعْدِ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
٩٥ قُلْ صَدَقَ ٱللَّهُ
فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
٩٦ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
لَلَّذِى بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَٰلَمِينَ
٩٧ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ
مَّقَامُ إِبْرَٰهِيمَ ۖ
وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ
وَلِلَّهِ عَلَى ٱلنَّاسِ
حِجُّ ٱلْبَيْتِ
مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ

prohibited for himself
long before the Torah was sent down.
Say to them, O Muhammad:
If you deny this, then bring the Torah
and recite the evidence from it,
if you are truthful in your claim.

3:94 But whoever forges lies
against God after this word of truth,
then it is they who are the wrongdoers,
godless in heart.

3:95 Say: God has spoken the truth.
So follow the sacred way of Abraham,
the purely upright in heart—
and never was he of those
who associated gods with God.

3:96 Indeed, the first House of God
appointed for all people
is that in the valley of Bakkah.
It is most blessed and a source of guidance
for all the peoples of the world.

3:97 From the time of Abraham,
there have remained in it clear signs—
such as the Station of Abraham.
Moreover, whoever enters its sanctuary
shall be secure.
Thus Ḥajj-Pilgrimage
to the Sacred House in Makkah
is owed to God,
as an obligation upon all people
who are able to attain a way to it.
And as to those who disbelieve this,
know, then, that God is, indeed, self-sufficient,
without any need
for any of His creation in all the worlds.

3:98 Say: O People of the Scripture!
Why do you disbelieve
in the ˹revealed˺ signs of God,
while ˹you yourselves know
that˺ God is all-witnessing over what you do?
3:99 Moreover, say: O People of the Scripture!
Why do you bar from the ˹straight˺ path of God
those who believe, seeking to render it crooked,
while you are ˹charged
to be˺ witnesses ˹to its truth˺?
Yet never is God at all heedless of what you do.

3:100 O you who believe!
Were you to obey ˹the dictates
of˺ a ˹certain˺ faction of those
who have been given the Scripture,
they would turn you back into disbelievers
after your ˹having come to˺ faith.
3:101 Yet how could you disbelieve,
while it is to you yourselves
that the verses of God are being recited?
Moreover, His Messenger is among you!
So ˹know well
that˺ whoever holds fast to ˹faith in˺ God,
then ˹it is˺ he who is most surely guided
along a straight way ˹of salvation˺.

3:102 O you who believe!
Be ever God-fearing, with a fear justly due Him.
And do not die, except while you are *muslims*,
in willing submission to God ˹alone˺.
3:103 So hold fast to the rope of God—
all ˹of you˺ together! You shall not divide!
And remember ˹with reverence˺
the grace of God upon you

٩٨ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ
٩٩ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ
تَبْغُونَهَا عِوَجًا
وَأَنتُمْ شُهَدَآءُ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ
١٠٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا
إِن تُطِيعُوا۟ فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ
١٠١ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ
تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ
وَفِيكُمْ رَسُولُهُۥ
وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
١٠٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ
وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
١٠٣ وَٱعْتَصِمُوا۟
بِحَبْلِ ٱللَّهِ جَمِيعًا
وَلَا تَفَرَّقُوا۟
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ

إِذْ كُنتُمْ أَعْدَآءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا
وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ
مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ
١٠٤ وَلْتَكُن مِّنكُمْ أُمَّةٌ
يَدْعُونَ إِلَى ٱلْخَيْرِ
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
١٠٥ وَلَا تَكُونُوا۟
كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟
مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ
وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
١٠٦ يَوْمَ تَبْيَضُّ وُجُوهٌ
وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ
ٱسْوَدَّتْ وُجُوهُهُمْ
أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ
فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ
١٠٧ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ
فَفِى رَحْمَةِ ٱللَّهِ
هُمْ فِيهَا خَٰلِدُونَ

when you were enemies
and He bound your hearts together,
so that you became—by His grace—
brothers ˹to one another˺.
For you were on the brink of a pit of Fire.
And He rescued you from it.
Thus does God make His revealed signs
clear to you, so that you may be guided aright.

3:104 So let there be of you one ˹united˺ community
calling to all that is good
and enjoining what is right
and forbidding what is wrong.
And it is these who are the ˹truly˺ successful.

3:105 Therefore, be not like those
who became divided
and disputed ˹regarding the true religion˺—
even after the clear
˹and miraculous˺ proofs ˹of God˺
had come to them!
Indeed, for these,
there shall be a great torment ˹awaiting˺

3:106 on a Day ˹Hereafter
when˺ some faces
shall be whitened ˹with purity˺,
and some faces blackened ˹by sin˺.
As for those whose faces shall be blackened,
˹it will be said˺:
Did you disbelieve after ˹professing˺ your faith?
Then taste the ˹everlasting˺ torment
in that ˹before this Day˺ you have disbelieved!

3:107 Yet as for those whose faces shall be whitened,
they shall be ˹secure˺ in the mercy of God.
Therein shall they abide forever.

3:108 These are the ˹revealed˺ verses of God

that We recite to you, ʿO Prophet,ˀ
with the ʿvery essence of allˀ truth.
And never does God desire injustice
for ʿany being in allˀ the worlds.

3:109 For to God ʿaloneˀ belongs
all that is in the heavens
and all that is in the earth.
Indeed, to God ʿaloneˀ
are all matters returned ʿfor just judgmentˀ.

3:110 You ʿbelieversˀ are the best Community
ever brought forth for ʿthe good ofˀ humankind:
You enjoin what is right.
And you forbid what is wrong.
And you believe in God.

Yet if only the People of the Scripture
had believed!
It most surely would have been better for them.
Among them, there are believers.
But most of them are ungodly.

3:111 So ʿbe comfortedˀ
that ʿthey shall not inflict harm upon you,ˀ
except a slight hurt.
And if they should fight you,
they shall ʿultimatelyˀ turn away from you
in retreat.
Then they shall not be helped ʿby Godˀ.

3:112 They shall be struck with humiliation
wherever they are encountered—
except if they have a bond ʿof covenantˀ
with God,
or a bond ʿof peace and securityˀ
with the people ʿof the communityˀ.
For they have incurred great wrath from God.

١٠٨ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ
١٠٩ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
١١٠ كُنتُمْ خَيْرَ أُمَّةٍ
أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِٱلْمَعْرُوفِ
وَتَنْهَوْنَ
عَنِ ٱلْمُنكَرِ
وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ
أَهْلُ ٱلْكِتَٰبِ
لَكَانَ خَيْرًا لَّهُم ۚ
مِّنْهُمُ ٱلْمُؤْمِنُونَ
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ
١١١ لَن يَضُرُّوكُمْ إِلَّآ أَذًى ۖ
وَإِن يُقَٰتِلُوكُمْ
يُوَلُّوكُمُ ٱلْأَدْبَارَ
ثُمَّ لَا يُنصَرُونَ
١١٢ ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ
أَيْنَ مَا ثُقِفُوٓا۟
إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ
وَحَبْلٍ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ

وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟
يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ
(١١٣) ۞ لَيْسُوا۟ سَوَآءً ۗ
مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ
قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ
ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ
(١١٤) يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْـَٔاخِرِ
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ
(١١٥) وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ
فَلَن يُكْفَرُوهُ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ
(١١٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(١١٧) مَثَلُ مَا يُنفِقُونَ
فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ

Moreover, they shall be struck with indigence.
That is because, ⌜again and again,⌝
they have disbelieved
in the ⌜revealed⌝ signs of God
and killed ⌜His⌝ prophets without right.
That is ⌜also⌝ because they have disobeyed ⌜God⌝
and ⌜persistently⌝ transgressed ⌜His covenant⌝.

3:113 ❊Yet ⌜know that⌝ not all ⌜of them⌝ are the same.
For among the People of the Scripture,
there is an upstanding community
that recites the verses of God
in the watches of the night.
And they bow ⌜their faces⌝ down
to the ground ⌜in worship before Him alone⌝.

3:114 They believe in God
and in ⌜the coming Judgment of⌝ the Last Day.
Moreover, they enjoin what is right
and forbid what is wrong.
And they hasten to ⌜exceed one another
in⌝ good works.
So these are among the righteous.

3:115 Thus whatever good they do,
never shall they be denied its ⌜reward⌝.
For God is all-knowing
of those who are God-fearing.

3:116 As for those who disbelieve,
never shall their wealth, nor their children,
avail them against God in anything ⌜at all⌝.
These are the Companions of the Fire ⌜of Hell⌝.
They shall abide therein forever.

3:117 The parable of what they spend ⌜charitably⌝
in the life of this world is like that of a wind
in which there is a bitter cold that afflicts—
and thus destroys—the tillage of a people
who have wronged their own souls.

For God has not wronged them
⌜in punishing them⌝.
But rather, it is their own souls
they ⌜themselves⌝ have wronged
⌜with ungodliness⌝.

3:118 O you who believe!
Do not take anyone as a confidant,
apart from ⌜those
who believe in⌝ your own ⌜faith.
And beware!⌝
Those ⌜who disbelieve⌝
will spare nothing to corrupt you.
They love that which overburdens you.
Already, ⌜bitter⌝ hatred has become apparent
from their ⌜own⌝ mouths.
And what their hearts conceal is greater still.
We have, indeed, made clear to you
the ⌜revealed⌝ signs, if you but ⌜use your reason
to⌝ understand ⌜His admonitions⌝.
3:119 Yet there you are! You love them.
But they do not love you.
Moreover, you believe in every ⌜revealed⌝ Book.
But as for them, when they meet you they say:
We believe.
But when they are alone,
they bite their very fingertips out of rage
because of you.
Say ⌜to them⌝: Die in your rage!
Indeed, God is all-knowing
of all that is ⌜harbored⌝
within the breast ⌜of people⌝.
3:120 If any good comes to you ⌜believers⌝,
it troubles them.
And if any evil afflicts you, they rejoice in it.

وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِن أَنفُسَهُمْ يَظْلِمُونَ
١١٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ بِطَانَةً
مِّن دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ
ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ
وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ
قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ
إِن كُنتُمْ تَعْقِلُونَ
١١٩ هَٰٓأَنتُمْ أُو۟لَآءِ
تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ
وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا
وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ
ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ
قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
١٢٠ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِن تُصِبْكُمْ سَيِّئَةٌ
يَفْرَحُوا۟ بِهَا ۖ

وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا
إِنَّ ٱللَّهَ
بِمَا يَعْمَلُونَ مُحِيطٌ

(١٢١) وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
تُبَوِّئُ ٱلْمُؤْمِنِينَ
مَقَـٰعِدَ لِلْقِتَالِ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

(١٢٢) إِذْ هَمَّت
طَّآئِفَتَانِ مِنكُمْ
أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

(١٢٣) وَلَقَدْ نَصَرَكُمُ ٱللَّهُ
بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ
فَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تَشْكُرُونَ

(١٢٤) إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَلَن يَكْفِيَكُمْ
أَن يُمِدَّكُمْ رَبُّكُم
بِثَلَـٰثَةِ ءَالَـٰفٍ
مِّنَ ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ

(١٢٥) بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟
وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا
يُمْدِدْكُمْ رَبُّكُم
بِخَمْسَةِ ءَالَـٰفٍ
مِّنَ ٱلْمَلَـٰٓئِكَةِ مُسَوِّمِينَ

And ˹yet˺, if you but remain patient
and God-fearing,
their cunning will not harm you
in anything ˹at all˺.
Indeed,
God is all-encompassing of what they do.

3:121 ˹Remember, O Muhammad,˺
when you went forth in the early morning
from your household
to settle the believers in positions
for fighting ˹at the Battle of Uḥud˺.
And God is all-hearing, all-knowing.
3:122 Then two groups among you
were about to become fainthearted.
Yet God was the ˹assuring˺ Patron of them both.
So upon God ˹alone˺, let the believers rely.
3:123 And truly God gave you victory
at ˹the Battle of˺ Badr ˹before this˺,
though you were humble ˹in number˺.
Thus be ever God-fearing.
˹And be conscious of His help,˺
so that you may give thanks ˹to Him˺.
3:124 Behold, ˹O Prophet˺! You said to the believers:
Will it not suffice you
that your Lord shall reinforce you
with three thousand ˹forces˺ from the angels
sent down ˹to help you˺?
3:125 Most certainly,
if you remain patient and God-fearing
and ˹the enemy forces˺
come upon you suddenly,
your Lord will reinforce you
with five thousand ˹forces˺
from the angels of marked ˹distinction˺.

3:126 Nor does God occasion this ⌜promise of help⌝
as other than a glad tiding for you—
and for your hearts to be calmed thereby.
For victory comes only from God,
the Overpowering ⌜One⌝, the All-Wise.

(١٢٦) وَمَا جَعَلَهُ ٱللَّهُ
إِلَّا بُشْرَىٰ لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ
وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ
ٱلْعَزِيزِ ٱلْحَكِيمِ

3:127 ⌜God made the believers victorious at Badr⌝,
so that He might cut off a ⌜leading⌝ flank
of those who disbelieve, or subdue them,
so that they would turn back in ⌜utter⌝ failure.

(١٢٧) لِيَقْطَعَ طَرَفًا
مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ
فَيَنقَلِبُوا۟ خَآئِبِينَ

3:128 You have nothing ⌜to say⌝ of this matter,
⌜O Prophet⌝.
Rather, it is for Him ⌜alone to determine⌝
whether to grant them repentance
or to punish them.
For, indeed, they are wrongdoers,
⌜godless in heart⌝.

(١٢٨) لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَٰلِمُونَ

3:129 For to God ⌜alone⌝ belongs
all that is in the heavens
and all that is in the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet God is all-forgiving, mercy-giving.

(١٢٩) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

3:130 O you who believe!
You shall not consume usury ⌜on anything lent⌝,
multiplying and compounding ⌜the return⌝.
Rather, be ever God-fearing,
so that you may be successful.

(١٣٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟
أَضْعَٰفًا مُّضَٰعَفَةً ۖ
وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:131 Therefore, fear the Fire ⌜of Hell⌝,
which has been prepared for the disbelievers.

(١٣١) وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ
أُعِدَّتْ لِلْكَٰفِرِينَ

3:132 Thus obey God
and, ⌜Muhammad⌝, the Messenger,
so that you may be shown mercy.

(١٣٢) وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ

3:133 ❋And hasten to ⌜attain⌝ forgiveness
from your Lord—

(١٣٣) ۞ وَسَارِعُوٓا۟ إِلَىٰ
مَغْفِرَةٍ مِّن رَّبِّكُمْ

and a Garden ⌜in Paradise⌝, whose breadth
is ⌜as⌝ the heavens and the earth,
prepared ⌜only⌝ for the God-fearing:
3:134 The ones who spend ⌜in charity⌝,
in ⌜times of⌝ prosperity and adversity ⌜alike⌝;
and who suppress ⌜their⌝ rage,
and who pardon people—
for God loves those who excel in ⌜doing⌝ good.
3:135 Moreover, these are the ones
who when they commit any ⌜act of⌝ obscenity,
or wrong themselves ⌜with sin⌝,
they remember God,
⌜to whom they are accountable⌝,
and so seek forgiveness for their sins.
For who is it that forgives sins but God?
Nor do they persist
in whatever ⌜wrong⌝ they have done
when they know ⌜it is wrong⌝.
3:136 It is these whose reward
is forgiveness from their Lord—
and Gardens beneath which rivers flow,
wherein they shall abide forever.
And how ⌜exceedingly⌝ commendable
is the reward of those
who ever do ⌜the will of God⌝!

3:137 Entire ⌜ways of life⌝ have already passed away
⌜in the generations⌝ before you, ⌜O humanity⌝.
So journey in the earth,
and see how ⌜devastating⌝ was the end
of those who belied ⌜God⌝!
3:138 This ⌜Quran⌝ is a clear declaration
⌜of divine truth⌝ for all people.
Thus ⌜it is Heavenly⌝ guidance
and an ⌜inspired⌝ admonition

وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ
(١٣٤) ٱلَّذِينَ يُنفِقُونَ
فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ
وَٱلْكَٰظِمِينَ ٱلْغَيْظَ
وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
(١٣٥) وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً
أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ
ذَكَرُوا۟ ٱللَّهَ
فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ
وَمَن يَغْفِرُ ٱلذُّنُوبَ
إِلَّا ٱللَّهُ
وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟
وَهُمْ يَعْلَمُونَ
(١٣٦) أُو۟لَٰٓئِكَ جَزَآؤُهُم
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ
وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
(١٣٧) قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُكَذِّبِينَ
(١٣٨) هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

for the God-fearing.

3:139 So do not grow feeble ⌜in spirit, O believers⌝,
nor grieve ⌜over losses⌝.
For you shall be the uppermost,
if, indeed, you are believers.

3:140 If ⌜painful⌝ injury has touched you,
then ⌜know that⌝ similar injury
has certainly touched the people ⌜opposing you⌝.
And such are the days ⌜of life⌝.
By turns do ⌜We alternate them
among humankind,
that God may know those who believe,
and ⌜that⌝ He may take to Himself martyrs
from among you.
For God does not love
the wrongdoers ⌜who are godless in heart⌝.

3:141 Moreover, ⌜in this way⌝
does God purge ⌜fault⌝ from the believers
and obliterate the disbelievers.

3:142 Or did you think that you would enter
the Garden ⌜of Paradise⌝
while God has not yet ⌜made⌝ known
who among you has ⌜faithfully⌝ striven,
nor ⌜made⌝ known those who are ⌜truly⌝ patient?

3:143 And, indeed, you used to long
for death ⌜in the cause of God⌝,
before ⌜actually⌝ confronting it ⌜in combat⌝.
So now you have truly seen it
for yourselves and looked upon it.
⌜So endure patiently.⌝

3:144 And ⌜remember that⌝ Muhammad
is not other than a Messenger ⌜of God⌝.
All the messengers before him
have already passed on.
If he dies, or is killed ⌜in battle⌝,

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟
وَأَنتُمُ ٱلْأَعْلَوْنَ
إِن كُنتُم مُّؤْمِنِينَ
إِن يَمْسَسْكُمْ قَرْحٌ
فَقَدْ مَسَّ ٱلْقَوْمَ
قَرْحٌ مِّثْلُهُۥ
وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا
بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟
وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ
وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَيَمْحَقَ ٱلْكَٰفِرِينَ
أَمْ حَسِبْتُمْ
أَن تَدْخُلُوا۟ ٱلْجَنَّةَ
وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ
وَيَعْلَمَ ٱلصَّٰبِرِينَ
وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ
مِن قَبْلِ أَن تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ
أَفَإِيْن مَّاتَ أَوْ قُتِلَ

will you then turn back on your heels
after having faith?
Yet should any one so turn back on his heels,
never would he harm God in anything.
And it is the thankful whom God shall reward.

3:145 Nor does any soul ever die,
except by the permission of God,
at the end of a predetermined term.
So whoever desires the reward of this world,
from this shall We give him.
And whoever desires
the reward of the Hereafter,
from this shall We give him.
And it is the thankful whom We shall reward
with great goodness.

3:146 And how many a prophet has there been,
alongside of whom
fought many godly followers!
Nor were they ever disheartened
by what afflicted them in the path of God.
Nor did they weaken.
Nor did they seek to surrender.
And God loves those who are patient.

3:147 Rather, their only utterance then was to say:
Our Lord! Forgive us our sins,
and our excesses in our affairs.
And set firm our feet.
And grant us victory
over the disbelieving people.

3:148 So God gave them the reward of this world
and the most excellent reward of the Hereafter.
For God loves those who excel in doing good.

3:149 O you who believe!
Were you to obey the dictates of

ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ
وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ
فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ
وَسَيَجْزِى ٱللَّهُ
ٱلشَّٰكِرِينَ
(١٤٥) وَمَا كَانَ لِنَفْسٍ
أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ
كِتَٰبًا مُّؤَجَّلًا ۗ
وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا
نُؤْتِهِۦ مِنْهَا
وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ
نُؤْتِهِۦ مِنْهَا ۚ
وَسَنَجْزِى ٱلشَّٰكِرِينَ
(١٤٦) وَكَأَيِّن مِّن نَّبِىٍّ
قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ
فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ
فِى سَبِيلِ ٱللَّهِ
وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ
وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ
(١٤٧) وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟
رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا
وَإِسْرَافَنَا فِىٓ أَمْرِنَا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ
(١٤٨) فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا
وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
(١٤٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟

those who disbelieve, they would cause you
to turn back on your heels ⌜after having faith⌝.
And thus you would turn back
as losers ⌜of an everlasting Paradise⌝.

3:150 Indeed, God ⌜alone⌝ is your patron.
And He is the very best of supporters.

3:151 We shall cast terror in the hearts
of those who disbelieve
for having associated gods with God,
for which He has not sent down any authority.
Moreover, their ⌜final⌝ abode
shall be the Fire ⌜of Hell⌝—
and a most woeful dwelling it is
for the wrongdoers ⌜who are godless in heart⌝!

3:152 And truly God has fulfilled His promise to you
⌜of victory at Uḥud⌝.
Behold! You were sweeping them away,
with His permission—
until, suddenly, you grew fainthearted.
And you quarreled about the ⌜Prophet's⌝ order
⌜to hold your positions⌝.
And you disobeyed ⌜it⌝—
as soon as He had shown you what you love
⌜of spoils and worldly gain⌝—
among you being those who desire this world,
and among you being those
who desire the Hereafter.
Thereupon, He turned you away
from ⌜routing⌝ them, that He might test you.
But truly He has pardoned you.
For ever is God benevolent to the believers.

3:153 ❊Behold!
You were scrambling up ⌜the hillsides, fleeing⌝—
and not looking back for anyone ⌜else⌝!—
while the Messenger was calling ⌜out to⌝ you,

إِن تُطِيعُوا۟
ٱلَّذِينَ كَفَرُوا۟
يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ
فَتَنقَلِبُوا۟ خَٰسِرِينَ
١٥٠ بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ
وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ
١٥١ سَنُلْقِى فِى قُلُوبِ
ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ
بِمَآ أَشْرَكُوا۟ بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ
وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ
وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ
١٥٢ وَلَقَدْ
صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ
إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ
حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ
وَعَصَيْتُم مِّنۢ بَعْدِ
مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ
مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا
وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ
ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۖ
وَلَقَدْ عَفَا عَنكُمْ ۗ
وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ
١٥٣ ۞ إِذْ تُصْعِدُونَ
وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ
وَٱلرَّسُولُ يَدْعُوكُمْ

from behind you, to stand firm.
And God sees all things.
Thus He requited you,
with anguish upon anguish,
so that you might learn not to grieve
for whatever gain has escaped you,
nor for whatever loss has stricken you.
And God is all-aware of all that you do.
3:154 Then He sent down upon you,
after the anguish, a sense of security
in the form of a sleepfulness
that came upon a group of you.
Yet a group of you
kept worrying about themselves,
having thoughts about God that are not true—
like the thoughts of the days of ignorance,
saying:
Did we have any choice at all
in undertaking this affair?
Say to them:
Indeed, the whole of every affair
belongs to God alone.
They conceal in their souls
what they do not disclose to you, O Prophet.
They say to themselves:
Had we anything at all to do with this affair,
we would not have fought and our companions
would not have been killed here in this place!
Say to them:
Even if you had been
in your own homes at that time,
still those for whom death by killing
was prescribed
would have issued forth to their death place.
And it is such, so that God may test you

فِيٓ أُخۡرَىٰكُمۡ
فَأَثَٰبَكُمۡ غَمَّۢا بِغَمّٖ
لِّكَيۡلَا تَحۡزَنُواْ
عَلَىٰ مَا فَاتَكُمۡ
وَلَا مَآ أَصَابَكُمۡۗ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ
١٥٤ ثُمَّ أَنزَلَ عَلَيۡكُم
مِّنۢ بَعۡدِ ٱلۡغَمِّ أَمَنَةٗ نُّعَاسٗا
يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡۖ
وَطَآئِفَةٞ قَدۡ
أَهَمَّتۡهُمۡ أَنفُسُهُمۡ
يَظُنُّونَ بِٱللَّهِ غَيۡرَ ٱلۡحَقِّ
ظَنَّ ٱلۡجَٰهِلِيَّةِۖ يَقُولُونَ
هَل لَّنَا مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ
قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ لِلَّهِۗ
يُخۡفُونَ فِيٓ أَنفُسِهِم
مَّا لَا يُبۡدُونَ لَكَۖ يَقُولُونَ
لَوۡ كَانَ لَنَا مِنَ ٱلۡأَمۡرِ شَيۡءٞ
مَّا قُتِلۡنَا هَٰهُنَاۗ
قُل لَّوۡ كُنتُمۡ فِي بُيُوتِكُمۡ لَبَرَزَ
ٱلَّذِينَ كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ
إِلَىٰ مَضَاجِعِهِمۡۖ وَلِيَبۡتَلِيَ ٱللَّهُ

as to ⌜what⌝ ⌜conviction⌝ is in your breast;
and ⌜also⌝ that God may purge
whatever ⌜sin⌝ is in your hearts.
For God is all-knowing of all that is ⌜harbored⌝
within the breast ⌜of people⌝.

مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ

3:155 As for those among you
who turned away ⌜from their duty⌝
the day the two armies met ⌜at Uḥud⌝,
it was Satan who caused them to slip ⌜into error⌝
by ⌜means of⌝ something ⌜sinful⌝
they themselves have earned.
Yet truly God has pardoned them.
Indeed, God is all-forgiving, most forbearing.

(١٥٥) إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ
إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ
بِبَعْضِ مَا كَسَبُوا۟ ۖ
وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ
إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ

3:156 O you who believe!
Do not be like those who disbelieve
and who say of their brothers
when they tread in the land
or are on a campaign:
Had they remained with us,
they would not have died,
and they would not have been killed.
⌜So does it appear, but⌝ only that God
may make it a cause of regret in their hearts.
For it is God ⌜alone⌝
who gives life and gives death.
And God is all-seeing of all that you do.

(١٥٦) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟
وَقَالُوا۟ لِإِخْوَٰنِهِمْ
إِذَا ضَرَبُوا۟ فِي ٱلْأَرْضِ
أَوْ كَانُوا۟ غُزًّى
لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟
وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ
حَسْرَةً فِي قُلُوبِهِمْ ۗ
وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

3:157 Thus, if you are killed
in the path of God or die ⌜in it⌝,
most surely forgiveness from God
and ⌜His⌝ mercy are ⌜far⌝ better
than all that they ⌜who remain alive⌝
shall amass ⌜in the life of this world⌝.

(١٥٧) وَلَئِن قُتِلْتُمْ
فِي سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ

3:158 Yet even if you should ⌜so⌝ die or be killed,
⌜still,⌝ you shall most surely

(١٥٨) وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ

be assembled before God ⌜in the Hereafter⌝.

3:159 And so, ⌜O Muhammad⌝,
it was by the sheer mercy of God
that you were lenient with them
⌜after their disobedience at Uḥud⌝.
For had you been harsh and hard-hearted,
then they would have disbanded
from around you.
So pardon them. And seek forgiveness for them.
And take counsel with them
concerning the ⌜community's⌝ affairs.
Thereafter, if you become resolved
⌜on a matter, O Muhammad⌝,
then rely upon God ⌜alone⌝.
Indeed, God loves those
who rely ⌜only on Him⌝.

3:160 If God helps you, then none shall defeat you.
But if ever He forsakes you,
then who is it that can help you besides Him?
So upon God ⌜alone⌝ let the believers rely.

3:161 It is not conceivable that a prophet
would defraud.
For whoever defrauds
shall come on the Day of Resurrection
with whatever he has defrauded.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged ⌜in the least⌝.

3:162 Is one who follows the good pleasure of God
like one who brings upon himself
the wrath of God,
and whose ⌜final⌝ abode shall be Hell?
And a most woeful destination it is!

3:163 They shall be ⌜arrayed⌝ before God
in ranks ⌜of ascending grace

لِإِلَى ٱللَّهِ تُحۡشَرُونَ
(١٥٩) فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ
لِنتَ لَهُمۡۖ
وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ
لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ
فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ
وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ
فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ
(١٦٠) إِن يَنصُرۡكُمُ ٱللَّهُ
فَلَا غَالِبَ لَكُمۡۖ
وَإِن يَخۡذُلۡكُمۡ
فَمَن ذَا ٱلَّذِي
يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
(١٦١) وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّۚ
وَمَن يَغۡلُلۡ
يَأۡتِ بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ
ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ
مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ
(١٦٢) أَفَمَنِ ٱتَّبَعَ رِضۡوَٰنَ ٱللَّهِ
كَمَنۢ بَآءَ بِسَخَطٖ مِّنَ ٱللَّهِ
وَمَأۡوَىٰهُ جَهَنَّمُۚ
وَبِئۡسَ ٱلۡمَصِيرُ
(١٦٣) هُمۡ دَرَجَٰتٌ عِندَ ٱللَّهِۗ

and descending damnation.
For God is all-seeing of all that they do.
3:164 Truly, God has conferred favor
upon the believers
in sending forth to them a messenger
from among themselves,
one who recites to them
His verses revealed in the Quran,
and who purifies them,
and teaches them the Heavenly Book
and the wisdom of prophethood.
Indeed, before this
they were utterly lost in clear misguidance.
3:165 O believers!
Is it that when an affliction strikes you—
while you have already
afflicted your opponents
with one twice as great!—
that you say:
How could this be?
Rather, say to them, O Prophet:
It is from the doings of your own souls.
Indeed, God is powerful over all things.
3:166 Thus what afflicted you
the day the two armies met at Uḥud
was by the permission of God,
so that God might make known
the true believers;
3:167 and that He might make known
those who are hypocrites.
For when it was said to them: Come!
Fight in the path of God,
or defend us against our foes!
They said:
If we knew with certainty

وَٱللَّهُ بَصِيرٌۢ بِمَا يَعۡمَلُونَ
(١٦٤) لَقَدۡ مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ
إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا
مِّنۡ أَنفُسِهِمۡ
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ
وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ
ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ
وَإِن كَانُواْ مِن قَبۡلُ
لَفِي ضَلَٰلٖ مُّبِينٍ
(١٦٥) أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ
قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا
قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ
قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ
إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
(١٦٦) وَمَآ أَصَٰبَكُمۡ
يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ
فَبِإِذۡنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ
(١٦٧) وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ
وَقِيلَ لَهُمۡ تَعَالَوۡاْ قَٰتِلُواْ
فِي سَبِيلِ ٱللَّهِ أَوِ ٱدۡفَعُواْۖ
قَالُواْ لَوۡ نَعۡلَمُ

that there will be fighting,
we certainly would follow you
ʿto the battlefieldʾ.
On that day,
they were closer to unbelief than to belief.
They say with their mouths
what is not in their hearts.
And God knows best what they suppress.
3:168 They are the ones who said of their brothers,
while they themselves stayed behind:
Had they obeyed us,
they would not have been killed!
Say ʿto themʾ:
Then thrust death away from yourselves,
if you are truthful.
3:169 And do not think those
killed in the path of God are dead.
Rather, they are alive, with their Lord,
being provided for,
3:170 rejoicing in what God has given them
from His bounty.
Moreover, ʿthey areʾ gladdened
by ʿthe prospects of those believersʾ
who have not ʿyetʾ joined them,
who remain behind ʿin the worldʾ.
For they know
that there shall be no fear upon them
ʿwhen they assemble for Judgmentʾ.
Nor shall they ever grieve
ʿover the life of the worldʾ.
3:171 ❊They are gladdened
by the grace and great favor of God,
and that God, indeed,
does not neglect the reward of the believers:
3:172 The ones who have answered ʿthe summonsʾ

قِتَالًا لَّاتَّبَعْنَٰكُمْ ۗ
هُمْ لِلْكُفْرِ يَوْمَئِذٍ
أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ
يَقُولُونَ بِأَفْوَٰهِهِم
مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ
وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ
١٦٨ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟
لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ
قُلْ فَٱدْرَءُوا۟
عَنْ أَنفُسِكُمُ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ
١٦٩ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟
فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ
بَلْ أَحْيَآءٌ
عِندَ رَبِّهِمْ يُرْزَقُونَ
١٧٠ فَرِحِينَ بِمَآ
ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ
وَيَسْتَبْشِرُونَ بِٱلَّذِينَ
لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
١٧١ ۞ يَسْتَبْشِرُونَ
بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ
وَأَنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ

of God and the Messenger
to press on in pursuit of the aggressors—
even after they themselves
had been stricken with wounds.
For such of them as have excelled
in doing good and have been God-fearing,
there is a magnificent reward awaiting;
3:173 the ones to whom the faithless people said:
Indeed, the people have amassed against you.
So be fearful of them!
This, then, only increased them in faith.
Thus they said to them:
God is sufficient for us.
And He is the most excellent Guardian!
3:174 So they returned from pursuing the aggressors
with the grace of God and His great favor,
untouched by any evil.
For they had followed the good pleasure
of God.
And God alone
is the Possessor of Magnificent Bounty.
3:175 Indeed, that voice of despair
is only from Satan,
prompting your hearts with fear of his patrons.
So do not fear them.
But fear Me, if, indeed, you are believers!
3:176 O Messenger!
Do not let those factions
bent on racing one another into unbelief
grieve you:
Never shall they harm God in anything at all.
God intends not to assign to them
any good portion in the Hereafter.
And for them,
there is a great torment awaiting.

(١٧٢) ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ
مِنۢ بَعْدِ
مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟
أَجْرٌ عَظِيمٌ
(١٧٣) ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ
إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ
فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ
وَنِعْمَ ٱلْوَكِيلُ
(١٧٤) فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ
وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ ۚ
وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ
وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ
(١٧٥) إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ
فَلَا تَخَافُوهُمْ وَخَافُونِ
إِن كُنتُم مُّؤْمِنِينَ
(١٧٦) وَلَا يَحْزُنكَ
ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ
إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ
يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ
حَظًّا فِى ٱلْءَاخِرَةِ ۖ

وَلَهُمْ عَذَابٌ عَظِيمٌ

(١٧٧) إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟

ٱلْكُفْرَ بِٱلْإِيمَٰنِ

لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا

وَلَهُمْ عَذَابٌ أَلِيمٌ

(١٧٨) وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟

أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ

إِنَّمَا نُمْلِى لَهُمْ

لِيَزْدَادُوٓا۟ إِثْمًا ۚ

وَلَهُمْ عَذَابٌ مُّهِينٌ

(١٧٩) مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ

عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ

ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ

وَمَا كَانَ ٱللَّهُ

لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ

وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى

مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ

فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ

وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟

فَلَكُمْ أَجْرٌ عَظِيمٌ

(١٨٠) وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ

بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ

هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ

سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ

يَوْمَ ٱلْقِيَٰمَةِ ۗ

3:177 Indeed, those who have purchased unbelief
at the cost of belief
shall never harm God in anything.
For them, moreover,
there is a most painful torment awaiting.

3:178 Then let not those who disbelieve
think that the respite We now grant them
is good for their souls.
Indeed, We grant them respite
only that they may increase in sin.
For them, moreover,
there is a disgracing torment awaiting.

3:179 Never will God leave you believers
in the state of vulnerability you are in,
with hypocrites in your midst,
but only until He sets apart through trial
those who are corrupt in faith
from those who are good.
Nor will God let you believers
look into the realms of the unseen
to know who is faithful and who is not.
But rather, God chooses from His messengers
whomever He so wills for this end.
So believe in God
and His messengers, unfailingly.
And if you so believe and are God-fearing,
then for you
there is a magnificent reward awaiting.

3:180 Nor let those who are miserly
with what God has given them of His bounty
think that it is good for them.
Rather, it is evil for them.
What they stingily withhold
shall be hung about their necks
on the Day of Resurrection.

For to God ˹alone˺
belongs the ˹inevitable˺ heritage
of the heavens and the earth.
For God is all-aware of all that you do.

3:181 Truly God has heard the statement
of those who ˹mockingly˺ said:
Most surely God is poor, and we are rich!
We shall inscribe what they have said—
along with their ˹condoning
of the˺ killing of the prophets without any right!
Then We shall say ˹to them in the Hereafter˺:
Taste the ˹everlasting˺ torment of burning!

3:182 That is ˹the recompense˺ for all ˹the evil˺
that your own hands
have advanced ˹in the world˺—
and never does God wrong ˹His˺ servants
˹in the least˺.

3:183 There are others, as well, who have said:
Indeed, God has made a covenant with us
that we shall not believe
in any messenger until he brings us an offering
that shall be consumed by fire.
Say ˹to them˺:
Truly, messengers have come to you
before me ˹from God˺—
with clear ˹and miraculous˺ proofs—
and with ˹the fulfillment
of˺ what you have ˹now˺ said.
Why, then, did you kill them,
if you are truthful?

3:184 So if they have belied you, ˹O Muhammad,
then do not grieve˺.
For messengers before you
have been belied ˹by them˺.
They came ˹to them˺

وَلِلَّهِ مِيرَٰثُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(١٨١) لَّقَدْ سَمِعَ ٱللَّهُ
قَوْلَ ٱلَّذِينَ قَالُوٓا۟
إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ
سَنَكْتُبُ مَا قَالُوا۟
وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ

(١٨٢) ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ
لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ

(١٨٣) ٱلَّذِينَ قَالُوٓا۟
إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ
أَلَّا نُؤْمِنَ لِرَسُولٍ
حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ
قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى
بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ
إِن كُنتُمْ صَٰدِقِينَ

(١٨٤) فَإِن كَذَّبُوكَ
فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ

with clear and miraculous proofs from God—
along with revealed Writs,
and the Illuminating Scripture.

جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ
وَٱلْكِتَٰبِ ٱلْمُنِيرِ

3:185 Every single soul shall taste death.
And you shall all be rendered in full
your rewards on the Day of Resurrection.
So whoever is removed
far from the Fire of Hell and is admitted
to the Garden of Paradise,
truly he has triumphed.
For the life of this world is nothing
but the mere enjoyment of a delusion.

(١٨٥) كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ
وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ
فَمَن زُحْزِحَ عَنِ ٱلنَّارِ
وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ

3:186 ❋You shall most surely be tested
in your wealth and in your persons.
And you shall most surely hear
many hurtful things
from those who have been given the Scripture
before you and from those
who have associated gods with God.
But if you remain patient and be God-fearing,
great shall be your reward.
For, indeed, these are among
the foremost commandments of God
that must be kept with diligent resolve.

(١٨٦) ۞ لَتُبْلَوُنَّ فِىٓ
أَمْوَٰلِكُمْ وَأَنفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ
مِن قَبْلِكُمْ
وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟
أَذًى كَثِيرًا ۚ
وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟
فَإِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ

3:187 And behold!
God took the covenant
of those who were given the Scripture, saying:
You shall make its message clear to the people.
And you shall not suppress it.
But they cast it behind their backs.
And sold it for a small price.
How woeful
is what they have purchased with it!

(١٨٧) وَإِذْ أَخَذَ ٱللَّهُ
مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ
فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ
وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ
فَبِئْسَ مَا يَشْتَرُونَ

3:188 Do not think that those who exult
in ⌜abominable acts⌝ that they have done,
and who love to be praised
for what they have not done—
do not think that they shall ever
be safe from torment ⌜in this life⌝.
And for them ⌜in the Hereafter⌝,
there shall be a most painful torment.

(١٨٨) لَا تَحْسَبَنَّ
ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟
وَّيُحِبُّونَ أَن يُحْمَدُوا۟
بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌ

3:189 For to God ⌜alone⌝ belongs all dominion
over the heavens and the earth.
And God is powerful over all things.

(١٨٩) وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

3:190 Indeed, in the creation
of the heavens and the earth
and in the alternation
of the night and the daylight
are signs ⌜of God's creative power⌝
for those who are endowed
with ⌜discretion and⌝ understanding
⌜and so heed admonition⌝:

(١٩٠) إِنَّ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ

3:191 The ones who remember God ⌜with reverence⌝
while standing and while sitting
and while lying on their sides;
and who reflect on the creation
of the heavens and the earth,
⌜saying⌝: Our Lord!
You have not created ⌜all⌝ this in vain.
Highly exalted are You ⌜far above all⌝!
So save us from the torment of the Fire ⌜of Hell⌝.

(١٩١) ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ
قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا
سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

3:192 Our Lord!
Indeed, whoever You commit
to the Fire ⌜of Hell⌝,
truly You have disgraced him.
And for the wrongdoers
⌜who are godless in heart⌝,
there shall not be any helpers

(١٩٢) رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ
فَقَدْ أَخْزَيْتَهُۥ ۖ

وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ

(١٩٣) رَّبَّنَآ إِنَّنَا سَمِعْنَا
مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ
أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا
رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا
وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ

(١٩٤) رَبَّنَا وَءَاتِنَا
مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ
إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ

(١٩٥) فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ
أَنِّى لَآ أُضِيعُ
عَمَلَ عَٰمِلٍ مِّنكُم
مِّن ذَكَرٍ أَوْ أُنثَىٰ
بَعْضُكُم مِّنۢ بَعْضٍ
فَٱلَّذِينَ هَاجَرُوا۟
وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأُوذُوا۟ فِى سَبِيلِى
وَقَٰتَلُوا۟ وَقُتِلُوا۟
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
ثَوَابًا مِّنْ عِندِ ٱللَّهِ
وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ

(١٩٦) لَا يَغُرَّنَّكَ تَقَلُّبُ
ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ

"to deliver them from it".

3:193 Our Lord!
We have heard a caller calling to faith, "saying":
Believe in your Lord! So we have believed.
Our Lord! Forgive us our sins.
And absolve us of our misdeeds.
And take our souls
"while we are" among the virtuous.

3:194 Our Lord!
And give us what You have promised us
through Your messengers.
And do not disgrace us
on the Day of Resurrection.
Indeed, You do not fail "to fulfill"
the promise "You make".

3:195 Thus their Lord has answered them:
I do not neglect the deeds of anyone of you
who works, whether male or female.
You are of one another.
So those who have emigrated
"for the sake of God"
and who have been expelled from their homes
and who have suffered harm in My path
and who fought "against persecution"
and were killed—
I shall absolve them "all" of their misdeeds.
Moreover, I shall admit them
into Gardens beneath which rivers flow—
a reward from God.
And with God is the most excellent reward.

3:196 Do not let the unrestrained mobility
of the disbelievers in the land delude you.

3:197 It is small enjoyment!
Thereafter, their abode shall be Hell—

and a most woeful cradle ⌜it is⌝!

3:198 But ⌜as to⌝ those who fear their Lord,
for them there are Gardens
beneath which rivers flow
wherein they shall abide forever—
an ⌜everlasting⌝ hospitality ⌜extended⌝ from God.
And all that is with God
is most surely ⌜far⌝ better for the virtuous.

3:199 Now, indeed,
there are among the People of the Scripture
those who believe in God
and ⌜in⌝ what has been sent down to you
and ⌜in⌝ what has been sent down to them,
humbling themselves before God.
They do not sell the ⌜revealed⌝ signs of God
for a small price.
For these, their reward is with their Lord ⌜in full⌝.
Indeed, God is swift in reckoning.

3:200 O you who believe! Be patient.
And have outlasting patience.
And be ever at the ready.
And be ever God-fearing,
so that you may be successful.

١٩٧ مَتَٰعٌ قَلِيلٌ
ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ
وَبِئْسَ ٱلْمِهَادُ
١٩٨ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ
لَهُمْ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا
نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ
وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ
١٩٩ وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ
لَمَن يُؤْمِنُ بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْكُمْ
وَمَآ أُنزِلَ إِلَيْهِمْ
خَٰشِعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنًا قَلِيلًا ۚ أُو۟لَٰٓئِكَ
لَهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ
٢٠٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟
وَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ

سُورَةُ النِّسَاءِ *The surah that enshrines the spiritual-, property-, lineage-, and marriage-rights and obligations of* WOMEN.

Surah 4 / 176 VERSES / REVEALED AT MADINAH

Al-Nisâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

4:1 O humankind!
Be ever God-fearing, ⌜conscious⌝ of your Lord
who created ⌜all of⌝ you from a single soul—
and from it created its mate,
and from them both spread ⌜abroad⌝
many men and women.
So fear God,
in whose name you ask ⌜consideration⌝
of one another.
And, therefore, ⌜be dutiful to⌝ kindred.
For, indeed, ever is God vigilant
over ⌜all of⌝ you.

4:2 Moreover, restore to orphans their wealth
⌜when they attain maturity⌝.
Nor shall you substitute ⌜your⌝ tainted ⌜wealth⌝
for their wholesome ⌜wealth⌝.
Nor shall you consume their wealth
with your own wealth,
for it is, indeed, a great offense.

4:3 Thus if you ⌜men⌝ fear
that in ⌜marrying⌝ orphaned females
you may not act with justice,
then marry ⌜other⌝ women

١ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ
ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
رِجَالًا كَثِيرًا وَنِسَآءً ۚ
وَٱتَّقُوا۟ ٱللَّهَ
ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ
إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
٢ وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ
وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ
وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ
إِنَّهُۥ كَانَ حُوبًا كَبِيرًا
٣ وَإِنْ خِفْتُمْ
أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ

that seem good to you—
up to two, or three, or four.
Yet if you fear that you will not be equitable
between them, then marry only one.
Or consider those
whom your hands may rightfully attain to.
This is most befitting
to ensure that you will not be unfair.

4:4 Moreover, give the women whom you marry
their rightful marriage present, unconditionally.
Yet if they are pleased
to give something of it to you,
then enjoy it salubriously, pleasantly.

4:5 But do not give those
who are mentally incompetent your wealth,
for God has assigned you
to maintain this yourselves.
Rather, provide for them from it.
And clothe them.
And say to them
a gracious and comforting word.

4:6 Therefore, test the judgment of the orphans
in your care,
until they reach the age of marriage.
And when you recognize
mature judgment in them,
then hand over their wealth to them.
Nor shall you consume it in wasteful spending,
or in haste,
for fear they will grow up and claim it.
Moreover,
if the one who is the orphan's guardian is rich,
then let him abstain from it entirely.
But if one is poor, then let him consume of it
only in accordance with what is right.

فَٱنكِحُوا۟ مَا طَابَ لَكُم
مِّنَ ٱلنِّسَآءِ مَثْنَىٰ
وَثُلَٰثَ وَرُبَٰعَ ۖ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ
ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟
٤ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ
فَإِن طِبْنَ لَكُمْ
عَن شَىْءٍ مِّنْهُ نَفْسًا
فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا
٥ وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ
ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا
وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ
وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا
٦ وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ
حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ
فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا
فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ
وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا
أَن يَكْبَرُوا۟ ۚ
وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا
فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ

And when you hand over their wealth to them,
then bring witnesses before them ˹to attest to it˺.
Yet sufficient is God as a ˹just˺ reckoner.

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهِدُوا عَلَيْهِمْ ۚ
وَكَفَىٰ بِاللَّهِ حَسِيبًا

4:7 For men, there shall be a portion
of what parents and nearest relatives
leave ˹behind in death˺.
And for women, there shall be a portion
of what parents and nearest relatives
leave ˹behind˺.
Whatever there is of it, ˹be it˺ little or much,
˹there shall be˺
an obligatory apportionment ˹made˺.

٧ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ
نَصِيبًا مَّفْرُوضًا

4:8 Moreover, when close relatives,
or orphans, or the indigent
attend the division ˹of inheritance˺,
provide for them out of it.
Moreover, say to them
a gracious ˹and comforting˺ word.

٨ وَإِذَا حَضَرَ الْقِسْمَةَ
أُولُو الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينُ
فَارْزُقُوهُم مِّنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

4:9 And let those, who were they ˹themselves˺
to leave behind them helpless children—
for whom they would be fearful—
beware ˹of God˺!
Thus let them fear God
and say a forthright word
˹to uphold the inheritance rights
of orphans and others˺.

٩ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا
مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا

4:10 Indeed, those who consume
the wealth of the orphan unjustly
are only consuming fire into their bellies.
For they shall roast in a flaming fire ˹in Hell˺.

١٠ إِنَّ الَّذِينَ يَأْكُلُونَ
أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ
فِي بُطُونِهِمْ نَارًا ۖ
وَسَيَصْلَوْنَ سَعِيرًا

4:11 God ˹hereby˺ enjoins you
concerning your children's ˹inheritance˺:
To the male ˹heir

١١ يُوصِيكُمُ اللَّهُ
فِي أَوْلَادِكُمْ ۖ

goes a portion like that of two females.
But if there are only females—two or more—
then to them go two-thirds
of what he who is deceased leaves behind.
But if there is only one daughter,
then to her goes one-half.
And as to his parents, to each one of them,
goes one-sixth of what he leaves behind,
if he has children.
But if he does not have children,
and his only heirs are his parents,
then to his mother goes one-third.
Yet if he has brothers or sisters,
then to his mother goes one-sixth,
after any testament he bequeaths
is apportioned or any debt is paid.

Behold!
They are your parents and your children.
Yet you do not know
which one of them is rightfully closer
as a benefactor to you.
This injunction of inheritance
is an obligation from God.
Indeed, ever is God all-knowing, all-wise.

4:12 ❊And as to you men, there goes one-half
of what your wives leave behind,
if they do not have children.
But if they have children,
then to you goes one-fourth
of what they leave behind,
after any testament they bequeath
is apportioned or any debt is paid.

لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ
فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ
فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ
وَإِن كَانَتْ وَٰحِدَةً
فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ
لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ
مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ
فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ
وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ
فَإِن كَانَ لَهُۥٓ إِخْوَةٌ
فَلِأُمِّهِ ٱلسُّدُسُ ۚ
مِنۢ بَعْدِ وَصِيَّةٍ
يُوصِى بِهَآ أَوْ دَيْنٍ ۗ
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ
لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا
(١٢) ۞ وَلَكُمْ نِصْفُ
مَا تَرَكَ أَزْوَٰجُكُمْ
إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ
فَإِن كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ ٱلرُّبُعُ
مِمَّا تَرَكْنَ ۚ
مِنۢ بَعْدِ وَصِيَّةٍ
يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ

وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ
إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ
فَإِن كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ
مِّنۢ بَعْدِ وَصِيَّةٍ
تُوصُونَ بِهَآ أَوْ دَيْنٍ ۗ
وَإِن كَانَ رَجُلٌ
يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ
وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ
فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ
فَإِن كَانُوٓا۟
أَكْثَرَ مِن ذَٰلِكَ
فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ
مِنۢ بَعْدِ وَصِيَّةٍ
يُوصَىٰ بِهَآ أَوْ دَيْنٍ
غَيْرَ مُضَآرٍّ ۚ
وَصِيَّةً مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ عَلِيمٌ حَلِيمٌ

(١٣) تِلْكَ حُدُودُ ٱللَّهِ ۚ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

(١٤) وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ
وَيَتَعَدَّ حُدُودَهُۥ
يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا
وَلَهُۥ عَذَابٌ مُّهِينٌ

(١٥) وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ
مِن نِّسَآئِكُمْ

And to them ⌜goes⌝ one-fourth
of what you ⌜husbands⌝ leave ⌜behind⌝,
if you do not have children.
But if you have children,
then to them ⌜goes⌝ one-eighth
of what you leave ⌜behind⌝,
after any testament you bequeath
⌜is apportioned⌝ or any debt ⌜is paid⌝.

And if a man or a woman is to be inherited
by a non-lineal heir
while having a ⌜uterine⌝ brother or sister,
then to each one of them ⌜goes⌝ one-sixth.
But if they ⌜number⌝ more than two,
then they ⌜all⌝ share ⌜equally⌝ in one-third,
after any testament one bequeaths
⌜is apportioned⌝ or any debt ⌜is paid⌝—
without causing ⌜anyone⌝ harm.
This is an enjoinment from God.
And God is all-knowing, most forbearing.

4:13 These are the ordained limits of God.
And whoever obeys God and His Messenger,
He shall admit him
into Gardens beneath which rivers flow
to abide therein forever.
And that is the magnificent triumph!
4:14 But whoever disobeys God and His Messenger,
and transgresses His ordained limits,
He will commit him to a ⌜blazing⌝ Fire ⌜in Hell⌝,
wherein he shall abide forever.
And for ⌜the likes of⌝ him
a disgracing torment ⌜awaits⌝.

4:15 As to those of your women

فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ
أَرْبَعَةً مِّنكُمْ ۖ
فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ
فِى ٱلْبُيُوتِ
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ
أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا
١٦ وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ
فَـَٔاذُوهُمَا ۖ
فَإِن تَابَا وَأَصْلَحَا
فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ
كَانَ تَوَّابًا رَّحِيمًا
١٧ إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ
لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ
ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُو۟لَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْ ۗ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
١٨ وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ
إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ
قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ
وَلَا ٱلَّذِينَ يَمُوتُونَ
وَهُمْ كُفَّارٌ ۚ
أُو۟لَٰٓئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا
١٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا يَحِلُّ لَكُمْ

who commit illicit sexual intercourse,
you shall call against them
four eyewitnesses ⌜to the very act⌝
from among yourselves.
Thus if these so bear witness,
then confine such ⌜women⌝
within ⌜designated⌝ homes
until death takes them,
or ⌜until⌝ God decrees ⌜in His Book⌝
a ⌜different⌝ means ⌜of discipline⌝ for them.

4:16 As to the two parties among you
who commit this ⌜offense⌝,
you shall punish them both.
Then if they repent and do righteousness,
turn aside from them
⌜and punish them no more⌝.
Indeed, ever is God
all-relenting, mercy-giving.

4:17 Yet there is ⌜acceptance of⌝ repentance with God
only for those who do evil out of ignorance
then repent soon after.
It is to such as these whom God
will grant repentance.
And ever is God all-knowing, all-wise.

4:18 But there is no repentance for those
who ⌜continue to⌝ do ⌜great⌝ sins—
until, when death approaches one of them,
he says:
I do, indeed, repent now!
Nor ⌜is there repentance⌝ for those who die
while they are disbelievers.
For such as these, We have made ready
a most painful torment.

4:19 O you who believe!

It is not lawful for you
to inherit ˹like mere objects˺
the women ˹of your deceased;
nor to hold them˺ forcibly
˹in order to have their wealth˺.
Nor shall you impede them ˹from marriage˺,
in order for you to take away anything
of whatever ˹possessions˺ you have given them,
except when they commit flagrant indecency.
So consort with them ˹only˺ in accordance
with what is right ˹and honorable˺.
And should you ˹come to˺ detest them
˹after marrying them, then˺, behold:
It may be that you detest something
and God will place therein much goodness.

4:20 Moreover,
if you intend a substitution of one wife
in place of another wife
and you have given one of them
˹as much as˺ a heap ˹of gold in dowry˺,
then you shall not take back
anything ˹at all˺ from it.
Will you take it by way of calumny
and clear sin?

4:21 And how could you take it ˹back˺
when you have consorted intimately
with each other,
and ˹when˺ they have taken from you
a most solemn covenant ˹of marriage˺?

4:22 Moreover, you shall not marry those women
whom your fathers have married ˹before˺.
Excepted ˹from this proscription˺
is what has already ˹taken place in the˺ past.
It is, indeed, lewdness,

أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟
بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ
إِلَّآ أَن يَأْتِينَ
بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ
فَإِن كَرِهْتُمُوهُنَّ
فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا
وَيَجْعَلَ ٱللَّهُ فِيهِ
خَيْرًا كَثِيرًا
(٢٠) وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ
زَوْجٍ مَّكَانَ زَوْجٍ
وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا
فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ
أَتَأْخُذُونَهُۥ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا
(٢١) وَكَيْفَ تَأْخُذُونَهُۥ
وَقَدْ أَفْضَىٰ
بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَأَخَذْنَ مِنكُم
مِّيثَٰقًا غَلِيظًا
(٢٢) وَلَا تَنكِحُوا۟
مَا نَكَحَ ءَابَآؤُكُم
مِّنَ ٱلنِّسَآءِ
إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهُۥ كَانَ فَٰحِشَةً
وَمَقْتًا وَسَآءَ سَبِيلًا

and utterly abhorrent, and an evil way.

4:23 Forbidden to you in marriage, as well,
are your mothers,
and your daughters,
and your sisters,
and your paternal aunts,
and your maternal aunts,
and the daughters of a brother,
and the daughters of a sister,
and your foster-mothers—
who have nursed you—
and your sisters through nursing,
and the mothers of your wives,
and your step-daughters
who are in your foster care
from your wives with whom
you have consummated marriage.
But if you divorce them
while you have not yet
consummated marriage with them,
then there is no blame on you
in marrying their daughters.
Furthermore, the spouses of your sons
from your own loins
are forbidden to you in marriage
as is having two sisters as wives together.
Excepted from this proscription
is what has already taken place in the past.
Indeed, ever is God all-forgiving, mercy-giving.

PART 5 half-part 9/60

4:24 ❊Also forbidden to you
are presently wedded women,
excepting those whom your hands
may rightfully come to attain to.
Such is the prescribed law of God.
It is binding upon you.

٢٣ حُرِّمَتْ عَلَيْكُمْ
أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَٰتُكُمْ
وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ
وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ
وَأُمَّهَٰتُكُمُ
ٱلَّٰتِىٓ أَرْضَعْنَكُمْ
وَأَخَوَٰتُكُم
مِّنَ ٱلرَّضَٰعَةِ
وَأُمَّهَٰتُ نِسَآئِكُمْ
وَرَبَٰٓئِبُكُمُ
ٱلَّٰتِى فِى حُجُورِكُم
مِّن نِّسَآئِكُمُ
ٱلَّٰتِى دَخَلْتُم بِهِنَّ
فَإِن لَّمْ تَكُونُوا۟
دَخَلْتُم بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ
ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ
وَأَن تَجْمَعُوا۟
بَيْنَ ٱلْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا
٢٤ ۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ
إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ
وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ

أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم
مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ
فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ
فَـَٔاتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً ۚ
وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَٰضَيْتُم بِهِۦ
مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا
٢٥ وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ
طَوْلًا أَن يَنكِحَ
ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ
فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم
مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ
وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُمْ ۚ
بَعْضُكُم مِّنۢ بَعْضٍ ۚ
فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَءَاتُوهُنَّ
أُجُورَهُنَّ بِٱلْمَعْرُوفِ
مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ
وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ
فَإِذَآ أُحْصِنَّ
فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى ٱلْمُحْصَنَٰتِ
مِنَ ٱلْعَذَابِ ۚ

But lawful for you are all those beyond this,
provided you seek them out
through a gift of your wealth
in chaste matrimony, not in fornication.
So if ever you are to have
intimate marital enjoyment from them,
you shall first give them
their full dowry compensation,
by way of obligation.
Yet there is no blame on you
regarding adjustments you both agree to
by mutual consent,
after having established the dowry obligation.
Indeed, ever is God all-knowing, all-wise.
4:25 Now, if any among you
are unable to afford marrying
believing, chaste, free-women,
then you may marry
of those to whom your hands
may rightfully attain
from your believing handmaids.
And God knows best about your faith.
Moreover,
you human beings are all of one another.
So regarding your handmaids,
you may marry them,
with the permission of their households.
But give them their full dowry compensation,
in accordance with what is right.
They are to be chaste women
and not fornicators, nor those who take lovers.
But when they are in wedlock,
if they commit illicit sexual intercourse,
then for them is half the punishment
prescribed for chaste free-women.

ذَٰلِكَ لِمَنْ
خَشِيَ ٱلْعَنَتَ مِنكُمْ ۚ
وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

(٢٦) يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ
ٱلَّذِينَ مِن قَبْلِكُمْ
وَيَتُوبَ عَلَيْكُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(٢٧) وَٱللَّهُ يُرِيدُ
أَن يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ ٱلَّذِينَ
يَتَّبِعُونَ ٱلشَّهَوَٰتِ
أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا

(٢٨) يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ
وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا

(٢٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم
بَيْنَكُم بِٱلْبَٰطِلِ
إِلَّآ أَن تَكُونَ تِجَٰرَةً
عَن تَرَاضٍ مِّنكُمْ ۚ
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ
إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا

(٣٠) وَمَن يَفْعَلْ ذَٰلِكَ
عُدْوَٰنًا وَظُلْمًا
فَسَوْفَ نُصْلِيهِ نَارًا ۚ
وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا

(٣١) إِن تَجْتَنِبُوا۟ كَبَآئِرَ
مَا تُنْهَوْنَ عَنْهُ

This marriage provision to handmaids
is for those among you who fear the burden
of illicit sexual intercourse.
Yet if you remain patient, it is best for you.
And God is all-forgiving, mercy-giving.

4:26 God desires to clarify for you
His commandments,
and to guide you to the godly ways
of those before you,
and to grant you repentance.
For God is all-knowing, all-wise.

4:27 Moreover,
God desires to grant you repentance,
while those who follow their passions
desire that you should fall a great fall
away from faith.

4:28 God desires to lighten the burden for you,
for man is created weak.

4:29 O you who believe!
You shall not consume one another's wealth
by false means.
But, rather, let there be free trade
with consent among yourselves.
And you shall not kill one another.
Indeed, God is ever merciful to you.

4:30 And whoever does this—
with aggression and injustice—
We shall most surely roast him
in the Fire of Hell.
And that, for God, is ever easy.

4:31 If you but keep away from the great sins
from which you are forbidden,
We shall absolve you of your misdeeds.

	And We shall cause you to enter ⌜Paradise⌝
	with ⌜a ⌜most⌝ honorable entrance.
4:32	Thus you shall not covet that with which God
	has favored some of you over others.
	To men ⌜goes in recompense⌝
	the portion that they have earned.
	And to women ⌜goes in recompense⌝
	the portion that they have earned.
	Rather, ask God of His bounty.
	Indeed, God is ever knowing of all things.
4:33	Therefore, to everyone have We assigned heirs
	to ⌜receive⌝ from what parents
	and nearest relatives leave ⌜behind⌝.
	As to those with whom
	you have ⌜a bond of⌝ sworn fidelity,
	give them their due portion, ⌜as well⌝.
	Indeed, ever is God a witness over all things.
4:34	Men are maintainers ⌜of the affairs⌝ of women,
	for God has preferred in bounty
	one of them over the other,
	and for what they spend ⌜to sustain them⌝
	from their own wealth.
	Thus, righteous women are devoutly obedient,
	safeguarding ⌜their sacred trusts⌝
	in the absence ⌜of their husbands⌝.
	For God has ordained
	⌜such trusts⌝ to be safeguarded.
	So as to those ⌜wives⌝
	whose ⌜flagrant⌝ defiance you fear,
	you shall admonish them.
	And, ⌜should they persist⌝,
	part with them in bed.
	And, ⌜should they persist⌝
	strike them ⌜with a light hand⌝.
	But if they obey you,

	نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ
	وَنُدْخِلْكُم
	مُّدْخَلًا كَرِيمًا
٣٢	وَلَا تَتَمَنَّوْا
	مَا فَضَّلَ ٱللَّهُ بِهِۦ
	بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ
	لِّلرِّجَالِ نَصِيبٌ
	مِّمَّا ٱكْتَسَبُوا۟ ۖ
	وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
	وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۚ
	إِنَّ ٱللَّهَ كَانَ
	بِكُلِّ شَىْءٍ عَلِيمًا
٣٣	وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ
	مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
	وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ
	عَقَدَتْ أَيْمَٰنُكُمْ
	فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ
	إِنَّ ٱللَّهَ كَانَ
	عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
٣٤	ٱلرِّجَالُ قَوَّٰمُونَ
	عَلَى ٱلنِّسَآءِ
	بِمَا فَضَّلَ ٱللَّهُ
	بَعْضَهُمْ عَلَىٰ بَعْضٍ
	وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ
	فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ
	حَٰفِظَٰتٌ لِّلْغَيْبِ
	بِمَا حَفِظَ ٱللَّهُ ۚ
	وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ
	فَعِظُوهُنَّ
	وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
	وَٱضْرِبُوهُنَّ ۖ

then do not seek ˹to go˺ against them
in any way.
Indeed, God is ever exalted, all great.
4:35 Moreover, ˹as to spouses in dispute˺,
if you ˹believers˺ fear a split
between the two of them,
then send for an arbitrator from his people
and another arbitrator from her people.
If they both desire reconciliation,
God will bring about harmony
between the two of them.
Indeed, God is ever-knowing, all-aware.

4:36 ❊ ˹O believers!˺ You shall worship God ˹alone˺.
And you shall not associate anything
with Him ˹therein˺.
And to ˹your˺ parents you shall be good,
as well as to close relatives
and orphans and the indigent;
and also to the neighbor who is near,
and to the neighbor who is distant;
and to the companion by your side,
and to the wayfarer;
and to those
whom your hands rightfully possess.
Indeed, God does not love anyone
who is self-conceited, boastful—
4:37 those who are miserly
and enjoin miserliness on people,
and who conceal
whatever God has given them of His bounty.
Thus have We made ready for the disbelievers
a disgracing torment.
4:38 ˹Nor does God love˺ those
who spend their wealth

فَإِنْ أَطَعْنَكُمْ
فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا
(٣٥) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا
إِن يُرِيدَا إِصْلَاحًا
يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا
(٣٦) ۞ وَاعْبُدُوا اللَّهَ
وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنۢبِ
وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ
إِنَّ اللَّهَ لَا يُحِبُّ
مَن كَانَ مُخْتَالًا فَخُورًا
(٣٧) الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ
مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ
وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُّهِينًا

merely to be seen by people, while in truth
they do not believe in God,
nor in the coming Judgment of the Last Day.
So as to such as these
for whom Satan becomes a close companion—
how evil a close companion they have chosen!
4:39 For what harm would come to them
were they to believe in God
and in the coming Judgment of the Last Day
and spend charitably
from all that God has provided them?
And ever is God all-knowing about them.
4:40 Indeed, God wrongs none,
not even an atom's weight.
Yet if there is a good deed, He multiplies it
and gives, moreover, from His own bounty
a magnificent reward in the Hereafter.
4:41 How then shall it be on Judgment Day
when We bring forth from each community
its prophet as a witness—
and We bring you forth, O Muhammad,
over all these as a witness?
4:42 On that Day, those who have disbelieved
and disobeyed the Messenger
shall ardently wish
that the earth would be leveled with them in it.
For they shall not conceal from God
even a single word of their deeds.

4:43 O you who believe!
Do not approach the Prayer
while you are intoxicated,
until you know what you are saying.
Nor approach a place of Prayer
when you are ritually unclean,

(٣٨) وَٱلَّذِينَ يُنفِقُونَ
أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُونَ بِٱللَّهِ
وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ
وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ
قَرِينًا فَسَآءَ قَرِينًا
(٣٩) وَمَاذَا عَلَيْهِمْ
لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ
وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا
(٤٠) إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ
حَسَنَةً يُضَٰعِفْهَا
وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا
(٤١) فَكَيْفَ إِذَا جِئْنَا
مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ
وَجِئْنَا بِكَ
عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا
(٤٢) يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟
وَعَصَوُا۟ ٱلرَّسُولَ
لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ
وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا
(٤٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ
وَأَنتُمْ سُكَٰرَىٰ

until you have bathed—except to cross through.
And if you become sick, or are on a journey,
or if one of you comes forth
from the place of relieving oneself,
or if you have touched women ⌜intimately⌝
and you cannot find water—then take recourse
to ⌜patting⌝ clean earth;
then wipe ⌜it⌝ over your faces
and your hands ⌜in place of ritual ablution⌝.
Indeed, God is ever pardoning, all-forgiving.

حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ
وَلَا جُنُبًا إِلَّا
عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ
وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَآءَ أَحَدٌ مِّنكُم
مِّنَ ٱلْغَآئِطِ
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ
فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا
فَٱمْسَحُوا۟
بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ
إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا

4:44 Have you not seen ⌜the case
of⌝ those who were given ⌜knowledge
of⌝ a portion of ⌜Heavenly⌝ Scripture,
⌜how⌝ they have purchased misguidance
⌜in exchange for Heavenly truth⌝?
And ⌜now⌝ they desire
that you ⌜too should⌝ stray from ⌜God's⌝ path.

(٤٤) أَلَمْ تَرَ إِلَى ٱلَّذِينَ
أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ
يَشْتَرُونَ ٱلضَّلَٰلَةَ
وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ

4:45 Yet God knows best your enemies!
And sufficient is God as an ⌜invincible⌝ ally.
And sufficient is God as a ⌜mighty⌝ supporter.

(٤٥) وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ
وَكَفَىٰ بِٱللَّهِ وَلِيًّا
وَكَفَىٰ بِٱللَّهِ نَصِيرًا

4:46 There are those among Jewry
who alter the words ⌜of the Scripture⌝,
omitting them ⌜from their contexts⌝.
Moreover, they say ⌜of this Quran⌝:
We have heard. But we disobey!
And also ⌜they say to you, O Prophet⌝:
Hear! But ⌜may you⌝ be unable to hear!
And ⌜they say to you⌝, as well:
Râʿinâ, ⌜pay heed to us,⌝
twisting it with their tongues
and ⌜thereby⌝ reviling ⌜this⌝ religion.
Yet if only they had said:
We have heard, and we obey!
And also: Do hear and regard us.

(٤٦) مِّنَ ٱلَّذِينَ هَادُوا۟
يُحَرِّفُونَ ٱلْكَلِمَ
عَن مَّوَاضِعِهِۦ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَٱسْمَعْ غَيْرَ مُسْمَعٍ
وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ
وَطَعْنًا فِى ٱلدِّينِ ۚ
وَلَوْ أَنَّهُمْ قَالُوا۟
سَمِعْنَا وَأَطَعْنَا

It, most surely, would have been better for them
and most upright of heart.
But God has cursed them for their unbelief.
Little, then, do they believe.

4:47 O you who have been given the Scripture!
Believe in what We have sent down
to Muhammad,
confirming what is already with you,
before the time comes when We blot out faces
and turn them around upon their backs;
or before We condemn the ungodly
and curse them,
as We have cursed the Sabbath-breakers.
And the command of God is ever done.

4:48 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
For whoever associates gods with God
has truly forged a great sin.

4:49 Have you not seen those among Jewry
who profess the inherent purity
of their own souls.
Rather, it is God who commends the purity
of whomever He so wills.
And never shall they be wronged even a whit.

4:50 Look how they have forged lies
against God by saying this!
And that alone suffices as a clear act of sin.

4:51 Have you not seen the case
of those who were given knowledge
of a portion of Heavenly Scripture?
They believe in demonic witchery
and false deities.
Then they dare to say—

وَٱسْمَعْ وَٱنظُرْنَا
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ
وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا
٤٧ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
ءَامِنُوا۟ بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُم
مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا
فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ
أَوْ نَلْعَنَهُمْ
كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا
٤٨ إِنَّ ٱللَّهَ لَا يَغْفِرُ
أَن يُشْرَكَ بِهِۦ
وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا
٤٩ أَلَمْ تَرَ إِلَى
ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ
بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ
وَلَا يُظْلَمُونَ فَتِيلًا
٥٠ ٱنظُرْ كَيْفَ يَفْتَرُونَ
عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ
وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا
٥١ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
أُوتُوا۟ نَصِيبًا
مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ

to bolster those who disbelieve:
These idolaters have a more guided way
than Muhammad and
those who have believed with him.

4:52 These are the faithless ones
whom God has cursed.
And whomever God curses—
never will you find any supporter for him!

4:53 So do they yet claim to have
a controlling share in God's kingdom?
If ever they did, then be sure
that they would not give people
even a speck of it.

4:54 Or is it rather that they envy Muhammad
and his people for the Heavenly guidance
that God has given them
from His abounding benevolence?
Then, assuredly, such is Our way.
For We gave to the Family of Abraham
the Scripture, and prophetic wisdom.
And We gave to them
under David and Solomon
a magnificent kingdom.

4:55 Yet as to Muhammad,
some of them, who follow the Scripture,
have believed in him, and some of them
have barred people from believing in him.
So sufficient for the disbelievers
is Hell as a flaming fire!

4:56 As for those who disbelieve
in Our revealed signs,
We shall, assuredly, roast them
in the Fire of Hell.
Whenever their skins are thoroughly burned,
We shall give them, in exchange, other skins,

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟
هَٰٓؤُلَآءِ أَهْدَىٰ
مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا

(٥٢) أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ
وَمَن يَلْعَنِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ نَصِيرًا

(٥٣) أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ
فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا

(٥٤) أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ
مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ
فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا

(٥٥) فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ
وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ
وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

(٥٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا
سَوْفَ نُصْلِيهِمْ نَارًا

so that they may ceaselessly taste
the eternal torment.
Indeed, ever is God overpowering, all-wise.

4:57 But as to those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide forever and ever.
For them therein are spouses ever-pure.
And We shall admit them
into a blissful shade that is ever-shading.

4:58 ❊Indeed, God commands you
to render all trusts to their rightful people.
Moreover,
whenever you judge between people,
you shall judge with justice.
Indeed, that to which God exhorts you
is most excellent.
Indeed, ever is God all-hearing, all-seeing.

4:59 O you who believe! You shall obey God.
And you shall obey the Messenger
and those in authority among you.
And if you should ever dispute over anything,
then refer it to God and the Messenger,
if truly you believe in God
and in the coming Judgment of the Last Day.
That is the best and fairest resolution
to your conflicts.

4:60 Have you not seen the feckless example
of those who allege
that they have believed in the revelation
that has been sent down to you
and in the revelation

كُلَّمَا نَضِجَتْ جُلُودُهُم
بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ
إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا
(٥٧) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا
(٥٨) ۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن
تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا
وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ
أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ
إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ
إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا
(٥٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ
وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ
فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ
فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ
إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
(٦٠) أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟

that has been sent down before you?
They desire to submit
to the judgment of false deities,
while they have been commanded
to disbelieve in them.
Yet Satan desires to mislead them far astray.

4:61 So when it is said to them:
Come to ˹the decree˺ that God has sent down,
and to ˹the judgment of˺ the Messenger,
you see the hypocrites—
so very averse ˹to this˺—
adamantly turn ˹themselves and others˺
away from you, ˹O Prophet˺.

4:62 How then shall it be
when an affliction strikes them
for what ˹evil˺ their own hands have advanced,
whereafter they come to you ˹lamenting,˺
swearing by God, we intended nothing
but ˹to bring about˺ goodwill and conciliation?

4:63 These are the ones whom God well knows
what is ˹lurking˺ in their hearts.
So turn aside from them. Yet admonish them.
And say to them a cogent word
about ˹the remedy for˺ their souls.

4:64 For never have We sent any messenger
but to be obeyed ˹by the people˺,
with the permission of God.
Thus, if after wronging themselves
they had come to you, ˹O Muhammad,˺
and sought the forgiveness of God—
and had the Messenger, as well,
sought forgiveness for them—
they most surely would have found God
all-relenting, mercy-giving.

4:65 But no!

بِمَآ أُنزِلَ إِلَيْكَ
وَمَآ أُنزِلَ مِن قَبْلِكَ
يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟
إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟
أَن يَكْفُرُوا۟ بِهِۦ
وَيُرِيدُ ٱلشَّيْطَٰنُ
أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا
٦١ وَإِذَا قِيلَ لَهُمْ
تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ
رَأَيْتَ ٱلْمُنَٰفِقِينَ
يَصُدُّونَ عَنكَ صُدُودًا
٦٢ فَكَيْفَ إِذَآ
أَصَٰبَتْهُم مُّصِيبَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ
إِنْ أَرَدْنَآ
إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا
٦٣ أُو۟لَٰٓئِكَ ٱلَّذِينَ
يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ
قَوْلًۢا بَلِيغًا
٦٤ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ
وَلَوْ أَنَّهُمْ
إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ
جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ
وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُوا۟ ٱللَّهَ

	By your Lord, they will not ⌜truly⌝ believe	تَوَّابًا رَّحِيمًا
	until they make you the judge	٦٥ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
	of whatever ⌜disputes⌝ break out among them,	حَتَّىٰ يُحَكِّمُوكَ
	finding, then,	فِيمَا شَجَرَ بَيْنَهُمْ
	no ⌜sense of⌝ constraint within themselves,	ثُمَّ لَا يَجِدُوا۟ فِىٓ
	as to ⌜complying with⌝ what you have decided—	أَنفُسِهِمْ حَرَجًا
	submitting ⌜to it willingly⌝	مِّمَّا قَضَيْتَ
	with a pure submission.	وَيُسَلِّمُوا۟ تَسْلِيمًا
4:66	And had We ever prescribed for them:	٦٦ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ
	You are to kill ⌜the godless wrongdoers	أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ
	among⌝ yourselves! Or:	أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم
	You are to leave your own dwellings	مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ
	⌜forevermore⌝!	وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ
	They would not have done it,	لَكَانَ خَيْرًا لَّهُمْ
	except for a few of them.	وَأَشَدَّ تَثْبِيتًا
	Yet had they done	٦٧ وَإِذًا لَّءَاتَيْنَٰهُم
	what they were admonished to do,	مِّن لَّدُنَّآ أَجْرًا عَظِيمًا
	it would have been best for them	٦٨ وَلَهَدَيْنَٰهُمْ
	and far stronger in setting firm ⌜their faith⌝.	صِرَٰطًا مُّسْتَقِيمًا
4:67	For, then, We would have given them,	٦٩ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ
	out of Our own bounty,	فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ
	a magnificent reward ⌜in the Hereafter⌝.	أَنْعَمَ ٱللَّهُ عَلَيْهِم
4:68	Moreover,	مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ
	We would have certainly guided them	وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ
	upon a straight way ⌜in this life⌝.	وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا
4:69	For whoever obeys God and the Messenger,	
	then it is these who shall be	
	with those upon whom God	
	has bestowed grace—	
	among the prophets and the truthful	
	and the martyrs and the righteous	
	⌜in the Hereafter⌝.	
	And most excellent are they as companions!	
4:70	Such is the ⌜abounding⌝ benevolence of God.	
	And sufficient is God as the All-Knowing.	

4:71 O you who believe!
Take due precaution against all belligerents.
Then advance against them in detachments.
Or advance all together.

4:72 For, indeed,
there are among you those who tarry.
Then if an affliction strikes you believers,
the likes of one who tarried says:
Truly, God has bestowed grace upon me,
since I was not present with them in defeat.

4:73 But whenever a great triumph and bounty
comes to you from God,
he most surely says in lament—
as if there had never been
genuine mutual love between you and him—
Oh! If only I had been with them,
I too would have obtained
a magnificent worldly triumph.

4:74 ❊So let those who would trade
the life of this world for the Hereafter
fight on against aggression in the path of God.
For whoever fights aggression
in the path of God and is killed or triumphs,
We shall then give him a magnificent reward.

4:75 Then what is with you
that you do not fight in the path of God,
and for the utterly helpless
among the men and the women
and the children who say: Our Lord!
Bring us out of this city
whose people are oppressive wrongdoers,
godless in heart.
And appoint for us, from Yourself,
an invincible ally.
And appoint for us, from Yourself,

٧٠ ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ عَلِيمًا
٧١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
خُذُوا۟ حِذْرَكُمْ
فَٱنفِرُوا۟ ثُبَاتٍ
أَوِ ٱنفِرُوا۟ جَمِيعًا
٧٢ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ
فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ
قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ
إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا
٧٣ وَلَئِنْ أَصَٰبَكُمْ
فَضْلٌ مِّنَ ٱللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُۢنۢ
بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ
يَٰلَيْتَنِى كُنتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا
٧٤ ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
ٱلَّذِينَ يَشْرُونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ
وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
٧٥ وَمَا لَكُمْ لَا تُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ أَخْرِجْنَا
مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا

a ˹mighty˺ supporter.

4:76 Those who believe fight in the path of God.
And those who disbelieve
fight in the path of false deities.
So fight the allies of Satan.
Indeed, Satan's plot is ever weak.

4:77 Have you not seen ˹the example
of˺ those to whom it was ˹previously˺ said:
Stay your hands ˹from fighting˺
and ˹duly˺ establish the Prayer
and give the Zakât-Charity?
Yet when fighting was prescribed for them,
at once, a group of them
feared the people ˹they were to fight˺
as they should fear God—
or with an even greater fear.
And so they said: Our Lord!
Why ˹now˺ have You prescribed fighting for us?
If only You had deferred ˹it for˺ us
to a near term!
Say ˹to them˺:
The enjoyment of this world is little,
while the Hereafter is best
for those who are God-fearing.
And never shall you be wronged ˹even˺ a whit.

4:78 Wherever you may be, death shall overtake you
˹at the pre-ordained time˺—
even if you are in lofty towers.
Yet if any good comes to them,
they say ˹in their wavering hearts˺:
This is from God!
But if any harm strikes them,
they say:
This is from you, ˹O Muhammad˺!
Say ˹to them˺:

وَٱجۡعَل لَّنَا مِن لَّدُنكَ وَلِيّٗا
وَٱجۡعَل لَّنَا مِن لَّدُنكَ نَصِيرًا
(٧٦) ٱلَّذِينَ ءَامَنُواْ
يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ
وَٱلَّذِينَ كَفَرُواْ
يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ
فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ
إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ كَانَ ضَعِيفًا
(٧٧) أَلَمۡ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمۡ
كُفُّوٓاْ أَيۡدِيَكُمۡ وَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ
فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ
إِذَا فَرِيقٞ مِّنۡهُمۡ يَخۡشَوۡنَ ٱلنَّاسَ
كَخَشۡيَةِ ٱللَّهِ أَوۡ أَشَدَّ خَشۡيَةٗۚ
وَقَالُواْ رَبَّنَا
لِمَ كَتَبۡتَ عَلَيۡنَا ٱلۡقِتَالَ
لَوۡلَآ أَخَّرۡتَنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖۗ
قُلۡ مَتَٰعُ ٱلدُّنۡيَا قَلِيلٞ
وَٱلۡأٓخِرَةُ خَيۡرٞ لِّمَنِ ٱتَّقَىٰ
وَلَا تُظۡلَمُونَ فَتِيلًا
(٧٨) أَيۡنَمَا تَكُونُواْ
يُدۡرِككُّمُ ٱلۡمَوۡتُ
وَلَوۡ كُنتُمۡ فِي بُرُوجٖ مُّشَيَّدَةٖۗ
وَإِن تُصِبۡهُمۡ حَسَنَةٞ
يَقُولُواْ هَٰذِهِۦ مِنۡ عِندِ ٱللَّهِۖ
وَإِن تُصِبۡهُمۡ سَيِّئَةٞ

All things are decreed from God.
What is with these people
that they can hardly understand any discourse?

4:79 Whatever good has come to any one of you,
it is from God.
And whatever harm has stricken you,
it is from your own self.
Thus have We sent you, O Muhammad,
as a Messenger to all people
to convey this message.
And sufficient is God as a witness to this.

4:80 Whoever obeys the Messenger
has thus obeyed God.
But as to whoever turns away from God—
then know that We have not sent you,
O Muhammad,
to be a keeper over any of them.

4:81 Moreover, they say to you:
We pledge obedience!
But when they depart from your presence,
a group of them deliberate by night
to do other than what you say.
Yet God inscribes
what they deliberate on by night.
So turn away from them.
And rely on God alone.
For sufficient is God as a guardian.

4:82 Will they not, then, reflect
on the meaning of the Quran?
If it had been from other than God,
they would, most surely, have found in it
much discrepancy.

4:83 And again,
when there comes to them a matter—
be it of general security or alarm—

يَقُولُوا۟ هَٰٓؤُلَآءِ مِنْ عِندِكَ ۚ
قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ
فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

٧٩ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ
وَمَآ أَصَابَكَ مِن سَيِّئَةٍ
فَمِن نَّفْسِكَ ۚ
وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا

٨٠ مَّن يُطِعِ ٱلرَّسُولَ
فَقَدْ أَطَاعَ ٱللَّهَ ۖ
وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا

٨١ وَيَقُولُونَ طَاعَةٌ
فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ
بَيَّتَ طَآئِفَةٌ مِّنْهُمْ
غَيْرَ ٱلَّذِى تَقُولُ ۖ
وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ
فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا

٨٢ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ
وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ
لَوَجَدُوا۟ فِيهِ
ٱخْتِلَٰفًا كَثِيرًا

they broadcast it.
But if they referred it to the Messenger,
and to those in authority among them,
those of them who could discover its ˹veracity˺
would know ˹of˺ it ˹and act accordingly˺.
And had it not been
for the grace of God upon you, and His mercy,
all but a few of you ˹believers˺
would have followed ˹the promptings of˺ Satan.

4:84 So fight ˹on against aggression˺
in the path of God, ˹undaunted˺.
You are not accountable, ˹O Prophet,˺
for other than yourself.
Yet urge the believers on ˹to fearlessness, as well˺.
It may be that God
will hold back the mighty power
of those who have disbelieved.
For God is far greater in mighty power
and far greater in chastisement.

4:85 Whoever intercedes ˹in a matter˺
with benevolent intercession,
there shall be for him
a portion of its ˹Heavenly reward˺.
And whoever intercedes with evil intercession,
there shall be for him a share of its ˹sin˺.
And ever is God an able watcher over all things.

4:86 Moreover, whenever you are greeted
with a salutation, then return the greeting
with an even better salutation.
Or, ˹at the least,˺ return it ˹in kind˺.
Indeed, ever is God
a ˹just˺ reckoner of all things.

4:87 God! There is no God but Him.

٨٣ وَإِذَا جَآءَهُمْ أَمْرٌ
مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ
أَذَاعُوا۟ بِهِۦ ۖ
وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ
وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ
لَعَلِمَهُ ٱلَّذِينَ
يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ
لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ
إِلَّا قَلِيلًا
٨٤ فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ
لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ
وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ
عَسَى ٱللَّهُ أَن يَكُفَّ
بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ
وَٱللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا
٨٥ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً
يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ
وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً
يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا
٨٦ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ
فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ
أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ

كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
٨٧ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ
لَيَجْمَعَنَّكُمْ إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ
وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا
٨٨ ۞ فَمَا لَكُمْ
فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ
وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ
أَتُرِيدُونَ أَن
تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۗ
وَمَن يُضْلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلًا
٨٩ وَدُّوا۟ لَوْ تَكْفُرُونَ
كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۗ
فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ
حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ
فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ
وَٱقْتُلُوهُمْ
حَيْثُ وَجَدتُّمُوهُمْ ۖ
وَلَا تَتَّخِذُوا۟ مِنْهُمْ
وَلِيًّا وَلَا نَصِيرًا
٩٠ إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ
قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ
أَوْ جَآءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن
يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ
وَلَوْ شَآءَ ٱللَّهُ
لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ

He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.
And who is more truthful in word than God?

4:88 ❋What is with you, then,
that you believers are of two parties,
divided in opinion regarding the hypocrites,
while God has subverted them
for all the evil works they have earned?
Do you wish to guide those
whom God has left to stray?
And whomever God leaves to stray,
never will you find for him
a rightly guided way.

4:89 They would love that you disbelieve,
as they themselves have disbelieved—
so that you may be all alike.
Therefore, take no allies from among them
until they emigrate in the path of God.
But if they turn away from faith,
then seize them and kill them
wherever you find them.
So take from them no ally, nor supporter.

4:90 Excepted are those
who take asylum with a people
wherein there is a treaty between you and them;
and also those who come to you
with their hearts constrained
from fighting against you,
or from fighting their own people.
Had God so willed,
He would have given them power over you.
Then they would have most surely fought you.
Therefore, if they withdraw themselves
from belligerence against you,

and do not fight you, and offer you peace,
then God accords you no ˹lawful˺ way
˹to fight˺ against them.

4:91 You shall find others, ˹as well,˺
who seek ˹a promise of˺ security from you,
and ˹who at the same time
seek˺ to have security from their own people.
Yet whenever they are returned
to the temptation ˹of unbelief and hostility˺,
they are subverted therein.
So if they do not withdraw ˹unconditionally˺
from ˹fighting˺ you,
and ˹if they do not˺ offer you peace
and stay their hands,
then seize them and kill them
wherever you encounter them.
It is over these people
that We have accorded you manifest authority.

4:92 But it is not ˹lawful˺ for a believer
to kill a believer, unless it be by mistake.
Thus, whoever kills a believer by mistake,
then ˹the atonement˺ shall be
the freeing of a believing human being
˹from bondage˺, and ˹due˺ compensation
submitted to his ˹surviving˺ family—
unless they remit it as a charitable offering.
But if the one ˹killed˺ is from a people
who are an enemy to you,
and he was a believer,
then ˹the atonement˺ shall be
the freeing of a believing human being
˹from bondage only˺.
And if he is from a people
wherein there is a treaty between you and them,

فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَٰتِلُوكُمۡ
وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ
فَمَا جَعَلَ ٱللَّهُ لَكُمۡ
عَلَيۡهِمۡ سَبِيلٗا
٩١ سَتَجِدُونَ ءَاخَرِينَ
يُرِيدُونَ أَن يَأۡمَنُوكُمۡ
وَيَأۡمَنُواْ قَوۡمَهُمۡ
كُلَّ مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ
أُرۡكِسُواْ فِيهَاۚ فَإِن لَّمۡ يَعۡتَزِلُوكُمۡ
وَيُلۡقُوٓاْ إِلَيۡكُمُ ٱلسَّلَمَ
وَيَكُفُّوٓاْ أَيۡدِيَهُمۡ
فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ
حَيۡثُ ثَقِفۡتُمُوهُمۡۚ
وَأُوْلَٰٓئِكُمۡ جَعَلۡنَا لَكُمۡ
عَلَيۡهِمۡ سُلۡطَٰنٗا مُّبِينٗا
٩٢ وَمَا كَانَ لِمُؤۡمِنٍ أَن
يَقۡتُلَ مُؤۡمِنًا إِلَّا خَطَـٔٗاۚ
وَمَن قَتَلَ مُؤۡمِنًا خَطَـٔٗا
فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ
وَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ أَهۡلِهِۦٓ
إِلَّآ أَن يَصَّدَّقُواْۚ
فَإِن كَانَ مِن قَوۡمٍ
عَدُوّٖ لَّكُمۡ وَهُوَ مُؤۡمِنٞ
فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۗ

then ˹the atonement˺ shall be
˹due˺ compensation submitted to his family
and the freeing of a believing human being
˹from bondage˺.
As for one who ˹commits this offense,
yet˺ cannot find ˹such means of atonement˺,
then he shall ˹instead˺ fast
two consecutive months
as a repentance ˹ordained˺ by God!
And ever is God, all-knowing, all-wise.

4:93 But whoever kills a believer deliberately,
his due recompense is Hell,
wherein he shall abide forever.
For God will be wrathful with him
and will curse him and will prepare for him
a great torment ˹in the Hereafter˺.

4:94 O you who believe!
When you strike out in the path of God
˹in a campaign˺,
be duly discerning ˹of friend and foe˺.
But you shall not say to one
who offers you ˹the greeting of˺ peace:
You are not a believer, ˹and vanquish him,˺
seeking ˹to have˺ the fleeting things
of the life of this world.
For with God are abundant gains.
You yourselves were ˹exactly˺ like this
before ˹Islam came to you˺.
Then God conferred ˹His˺ favor upon you.
So be duly discerning!
Indeed, ever is God all-aware of all that you do.

4:95 Not equal are the believers
who stay behind ˹in times of conflict˺—
apart from those who suffer injury—

وَإِن كَانَ مِن قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ
فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ
فَمَن لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ
تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا
(٩٣) وَمَن يَقْتُلْ
مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهُۥ جَهَنَّمُ
خَٰلِدًا فِيهَا
وَغَضِبَ ٱللَّهُ عَلَيْهِ
وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ
عَذَابًا عَظِيمًا
(٩٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ
فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ
أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ
لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَٰلِكَ
كُنتُم مِّن قَبْلُ
فَمَنَّ ٱللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا

and those who strive in the path of God
with their wealth and their persons.
God has preferred in rank
those who strive with their wealth
and their persons
above those who stay behind.
And to each, God has promised great goodness.
Yet God has preferred those who strive
above those who stay behind
with the promise of a magnificent reward.

4:96 High ranks from Him
shall they have in Paradise,
and His forgiveness and mercy.
And ever is God all-forgiving, mercy-giving.

4:97 As for those whose souls the angels take
while they are wronging themselves
in the midst of unbelief,
the angels will say to them:
In what state of faith were you in life?
They will say:
We were utterly helpless in the land.
The angels will say:
Was God's earth not spacious enough
for you to migrate therein, away from unbelief?
It is these, then,
whose final abode shall be Hell—
and what an evil destination it is!

4:98 Excepted are the truly helpless
among the men and the women
and the children
who can gather no means
to avert their oppression,
nor find a way out of it.

4:99 It is these, then, whom God may pardon.

(٩٥) لَّا يَسْتَوِي ٱلْقَٰعِدُونَ
مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ
وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ
فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ
وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ
وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ
عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا
(٩٦) دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(٩٧) إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ
ظَالِمِىٓ أَنفُسِهِمْ
قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟
كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ
قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ
وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ
فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَسَآءَتْ مَصِيرًا
(٩٨) إِلَّا ٱلْمُسْتَضْعَفِينَ
مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ
لَا يَسْتَطِيعُونَ حِيلَةً

Indeed, ever is God all-pardoning, all-forgiving.

4:100 ❊Thus whoever emigrates in the path of God
shall find in the land many a ⌜flourishing⌝ refuge
and great plenitude.
And whoever departs from his home
as an émigré to God and His Messenger,
⌜but⌝ thereafter death overtakes him
⌜on the road⌝,
then truly ⌜the granting of⌝ his reward
shall fall to God.
And ever is God all-forgiving, mercy-giving.

4:101 Now, when you strike out in the land,
then there shall be no blame on you
if you shorten ⌜something⌝ of the Prayer,
should you fear that those who disbelieve
will assail you.
Indeed, the disbelievers are to you
a clear enemy.

4:102 Thus, ⌜as to congregational Prayer
with the believers
in an area of conflict, O Prophet,⌝
whenever you are among them
and you have called them
to stand for the Prayer,
then let one group of them
stand with you ⌜in the Prayer⌝.
Moreover, let them take ⌜with them⌝ their arms.
And when they are bowing ⌜their faces⌝ down
⌜to the ground in the Prayer⌝,
let the ⌜other group be on guard⌝ behind you.
Then ⌜after you rise
from first bowing your face down⌝,
let the other group who has not yet prayed
come ⌜and begin⌝ to pray with you

وَلَا يَهْتَدُونَ سَبِيلًا

٩٩ فَأُولَٰئِكَ عَسَى اللَّهُ
أَن يَعْفُوَ عَنْهُمْ ۚ
وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

١٠٠ ۞ وَمَن يُهَاجِرْ
فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مُرَاغَمًا كَثِيرًا وَسَعَةً ۚ
وَمَن يَخْرُجْ مِن بَيْتِهِۦ
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِۦ
ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى اللَّهِ ۗ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

١٠١ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَقْصُرُوا مِنَ الصَّلَاةِ
إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ
الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ
كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

١٠٢ وَإِذَا كُنتَ فِيهِمْ
فَأَقَمْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ مِّنْهُم مَّعَكَ
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِن وَرَائِكُمْ

after the first group has completed its Prayer.
And let them take due precaution
as well as their arms.
For those who disbelieve
would love for you to neglect your arms
and your belongings.
Then they would pounce down upon you
all at once.
But there shall be no blame on you—
when you are beset with hardship from rain
or you are sick—if you set aside your arms.
Yet take due precaution.
And know that indeed,
God has prepared for the disbelievers
a disgracing torment.

4:103 So when you have concluded the Prayer,
then remember God with reverence,
while standing, or sitting,
or lying on your sides.
Thereafter, when you are secure,
establish the regular Prayer.
Indeed, the Prayer
is a prescribed obligation for the believers
at the well-known appointed times.

4:104 Yet do not become disheartened
in pursuing the people who have assailed you.
If you suffer pain, they too suffer pain
as you suffer pain.
But you have hope to receive from God
what they can never hope for.
And ever is God all-knowing, all-wise.

4:105 O Prophet!
We have, indeed, sent down the Book to you
with the very essence of all truth
to judge between people

وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ
لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ
وَلْيَأْخُذُوا۟ حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ تَغْفُلُونَ
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ
وَلَا جُنَاحَ عَلَيْكُمْ
إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ
أَوْ كُنتُم مَّرْضَىٰٓ
أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ
وَخُذُوا۟ حِذْرَكُمْ ۗ
إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا
١٠٣ فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ
فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِكُمْ ۚ
فَإِذَا ٱطْمَأْنَنتُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ
كَانَتْ عَلَى ٱلْمُؤْمِنِينَ
كِتَٰبًا مَّوْقُوتًا
١٠٤ وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ
إِن تَكُونُوا۟ تَأْلَمُونَ
فَإِنَّهُمْ يَأْلَمُونَ
كَمَا تَأْلَمُونَ ۖ
وَتَرْجُونَ مِنَ ٱللَّهِ
مَا لَا يَرْجُونَ ۗ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

by what God has shown you.
So do not be an advocate
for the treacherous ˹who disavow the truth˺.
4:106 But seek ˹much˺ forgiveness from God.
Indeed, ever is God all-forgiving, mercy-giving.
4:107 Moreover, do not argue on behalf of those
who betray their own souls ˹with sin˺.
Indeed, God does not love one
who is treacherous, sinful.
4:108 They seek to hide their ˹true˺ selves from people.
But they do not hide from God.
For He is with them, ˹watching˺,
when at night they deliberate
on a discourse with which He is not pleased.
And ever is God
all-encompassing of what they do.
4:109 So there you ˹believers˺ are
having argued on their behalf
in the life of this world!
But who will argue before God on their behalf
on the Day of Resurrection?
Or who will be there as a guardian for them
˹to defend them˺?
4:110 Whoever does a misdeed
or wrongs his own soul
then seeks forgiveness from God
will find God all-forgiving, mercy-giving.
4:111 Yet whoever earns a sin
earns it only against his own soul.
And ever is God all-knowing, all-wise.
4:112 But whoever commits an offense or a sin,
then casts it upon an innocent ˹person˺,
then, assuredly, he shall bear the burden
of ˹both a grave˺ calumny and a clear sin.
4:113 And were it not for the grace of God upon you,

(١٠٥) إِنَّآ أَنزَلْنَآ إِلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ
لِتَحْكُمَ بَيْنَ ٱلنَّاسِ
بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن
لِّلْخَآئِنِينَ خَصِيمًا
(١٠٦) وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ
كَانَ غَفُورًا رَّحِيمًا
(١٠٧) وَلَا تُجَٰدِلْ عَنِ
ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ
إِنَّ ٱللَّهَ لَا يُحِبُّ
مَن كَانَ خَوَّانًا أَثِيمًا
(١٠٨) يَسْتَخْفُونَ مِنَ ٱلنَّاسِ
وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ
مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ
وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا
(١٠٩) هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ
عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ
يَوْمَ ٱلْقِيَٰمَةِ
أَم مَّن يَكُونُ عَلَيْهِ وَكِيلًا
(١١٠) وَمَن يَعْمَلْ سُوٓءًا
أَوْ يَظْلِمْ نَفْسَهُۥ
ثُمَّ يَسْتَغْفِرِ ٱللَّهَ
يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا
(١١١) وَمَن يَكْسِبْ إِثْمًا
فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
(١١٢) وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا

ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا
فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا
(١١٣) وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ
وَرَحْمَتُهُۥ
لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ
أَن يُضِلُّوكَ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَضُرُّونَكَ مِن شَىْءٍ
وَأَنزَلَ ٱللَّهُ عَلَيْكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ ٱللَّهِ
عَلَيْكَ عَظِيمًا
(١١٤) ۞ لَّا خَيْرَ
فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ
إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ
بَيْنَ ٱلنَّاسِ
وَمَن يَفْعَلْ ذَٰلِكَ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
(١١٥) وَمَن يُشَاقِقِ ٱلرَّسُولَ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ
نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصْلِهِۦ جَهَنَّمَ
وَسَآءَتْ مَصِيرًا
(١١٦) إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ

"O Muhammad," and His mercy,
a group of them would have resolved
to lead you astray.
But, "in fact,"
they lead none astray but themselves.
And they will not harm you in anything.
For it is God
who has sent down to you the Book
and "prophetic" wisdom.
And He has taught you what you did not know.
Thus the bounty of God upon you
has been magnificent, "indeed".

4:114 ❊There is nothing good
in most of the secret converse "of people",
except if one enjoins charitable offerings,
or "the doing of" what is right,
or reconciliation among people.
And whoever does this,
seeking the pleasure of God,
then We shall give him a magnificent reward.
4:115 But whoever rebels against the Messenger
after the "revealed" guidance
has become clear to him,
and follows other than the way of the believers,
We shall turn him over
to that which he "himself" has turned.
And We shall roast him in Hell—
and what an evil destination it is!
4:116 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
Thus whoever associates gods with God
has truly strayed far astray!

4:117 ˹As for the Makkan idolaters˺,
they call upon nothing besides Him
but ˹false˺ female ˹deities˺.
And they call upon nothing, ˹in reality˺,
but a rebellious Satan,
4:118 whom God has cursed,
and who has ˹himself˺ said ˹to God˺:
I shall most surely take hold
of an appointed portion of Your servants.
4:119 And I shall, most surely, lead them astray.
Moreover, I shall, most surely, fill them
with fancies.
Thus, I shall command them:
And they shall slit the ears of cattle
˹in false ritual˺.
And I shall command them:
And they shall ˹seek unnatural˺ change
˹to˺ the creation of God.
But whoever takes Satan as a patron,
apart from God,
has most surely suffered a manifest loss.
4:120 ˹Satan˺ makes promises to them
and fills them with fancies.
Yet Satan promises ˹those of˺ them
˹who follow him˺ nothing but a mere delusion.
4:121 The ˹final˺ abode of these shall be Hell!
And they shall not find any asylum from it.
4:122 But ˹as for˺ those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide, forever and ever.
It is the true promise of God.
And who is more truthful in word than God?
4:123 It shall not be willed by your fancies—

وَيَغْفِرُ مَا دُونَ ذَٰلِكَ
لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ
فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا
(١١٧) إِن يَدْعُونَ مِن دُونِهِۦٓ
إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ
إِلَّا شَيْطَٰنًا مَّرِيدًا
(١١٨) لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ
لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا
(١١٩) وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ
ءَاذَانَ ٱلْأَنْعَٰمِ
وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ
خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ
ٱلشَّيْطَٰنَ وَلِيًّا
مِّن دُونِ ٱللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِينًا
(١٢٠) يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا
يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا
(١٢١) أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا
(١٢٢) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
سَنُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ

nor the fancies of the People of the Scripture—
[that any of you enter Paradise].
Rather, whoever does a misdeed
shall be recompensed for it.
And he shall not find for himself,
apart from God, any patron nor supporter.

4:124 But whoever does righteous deeds—
whether male or female and is a believer—
these, then, shall enter the Garden [of Paradise].
And never shall they be wronged even a speck.

4:125 For who is of a more excellent faith
than one who submits his face to God,
while he excels in [doing] good
and follows the sacred way of Abraham,
the upright [in heart]?
For God took Abraham to be a [beloved] friend.

4:126 And to God belongs all that is in the heavens
and all that is in the earth.
And ever is God all-encompassing of all things.

4:127 Now, they [who follow you in faith]
seek a ruling from you, [O Muhammad],
about their obligations [concerning women].
Say [to them]:
God [Himself] gives you a ruling about them—
and what has been recited to you [before]
in the Book [clarifies this for you]:
Uphold all rights
with regard to female orphans—
[especially] those whom you have not granted
all that has been [duly] prescribed for them
[by God], though you desire to marry them.
Moreover, [uphold all rights]
with regard to children,
who are [utterly] helpless.

وَعْدَ ٱللَّهِ حَقًّا ۚ
وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا
(١٢٣) لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ
أَهْلِ ٱلْكِتَٰبِ ۗ
مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ
وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا
(١٢٤) وَمَن يَعْمَلْ
مِنَ ٱلصَّٰلِحَٰتِ
مِن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ
فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
وَلَا يُظْلَمُونَ نَقِيرًا
(١٢٥) وَمَنْ أَحْسَنُ دِينًا
مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ
وَهُوَ مُحْسِنٌ
وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ
وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا
(١٢٦) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ
بِكُلِّ شَىْءٍ مُّحِيطًا
(١٢٧) وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ
قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ
وَمَا يُتْلَىٰ عَلَيْكُمْ
فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ
ٱلَّٰتِى لَا تُؤْتُونَهُنَّ
مَا كُتِبَ لَهُنَّ
وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ

وَٱلْمُسْتَضْعَفِينَ
مِنَ ٱلْوِلْدَٰنِ وَأَن
تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ
وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا

(١٢٨) وَإِنِ ٱمْرَأَةٌ خَافَتْ
مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَآ
أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ
وَٱلصُّلْحُ خَيْرٌ ۗ
وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ
وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟
فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا

(١٢٩) وَلَن تَسْتَطِيعُوٓا۟
أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ
وَلَوْ حَرَصْتُمْ ۖ فَلَا
تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ
فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ
وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟
فَإِنَّ ٱللَّهَ كَانَ
غَفُورًا رَّحِيمًا

(١٣٠) وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ
كُلًّا مِّن سَعَتِهِۦ ۚ
وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا

(١٣١) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ

"In addition", uphold "all rights"
with regard to "all" orphans, with due justice.
And "know that" whatever good you do,
then, indeed, ever is God all-knowing of it.

4:128 Furthermore, if any woman
fears disfavor or alienation from her husband,
then there shall be no blame on the two of them
if they reconcile a peaceful settlement
between themselves.
For reconciliation is "far" better
"than kindling strife",
though "beware that" avarice is ever-present
in the "human" soul.
But if you excel in doing good
and are God-fearing—
then ever is God all-aware of all that you do.

4:129 Yet you shall never be able
to be "purely" equitable between wives—
even if you are solicitous "about doing so".
But do not altogether incline against one,
such that you leave her,
as it were, hanging.
Rather, if you set affairs aright,
and be God-fearing, then, indeed, ever is God
all-forgiving, mercy-giving.

4:130 If, however, the two of them part "equitably",
God will enrich each one of them
out of His "vast" bounty.
And ever is God all-encompassing, all-wise.

4:131 For to God belongs all that is in the heavens
and all that is in the earth.
And truly We have enjoined those
who were given the Scripture before you—
and you yourselves—

that you shall ˹all˺ be God-fearing.
But if you disbelieve—
then, nevertheless, to God
belongs all that is in the heavens
and all that is in the earth.
And ever is God self-sufficient, all-praised.

4:132 For to God belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.

4:133 If ever He so wills, He shall do away with you,
O people ˹of the Earth˺,
and bring others ˹in your place˺.
And ever is God all-able to do this.

4:134 Thus whoever desires
the reward of this world—
then ˹know that˺
with God is the reward of this world
and the Hereafter.
Indeed, ever is God all-hearing, all-seeing.

4:135 ❊O you who believe!
Be most upright in ˹upholding˺ justice,
bearing ˹true˺ witness
for ˹the sake of˺ God ˹alone˺—
even if it is against your own selves,
or ˹your˺ parents, or ˹your˺ nearest relatives—
˹regardless of˺ whether one ˹party˺ is rich
and ˹the other˺ is poor,
for God is most regardful
of ˹what is good for˺ them both.
So do not follow whim
such that you pervert equity.
For if you distort ˹testimony˺
or turn away ˹from the truth˺,
then, indeed, ever is God all-aware

وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ
وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا
(١٣٢) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
(١٣٣) إِن يَشَأْ يُذْهِبْكُمْ
أَيُّهَا ٱلنَّاسُ
وَيَأْتِ بِـَٔاخَرِينَ ۚ
وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا
(١٣٤) مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا
فَعِندَ ٱللَّهِ
ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ
وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا
(١٣٥) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ
شُهَدَآءَ لِلَّهِ
وَلَوْ عَلَىٰٓ أَنفُسِكُمْ
أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ
فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ
أَن تَعْدِلُوا۟ ۚ

of all that you do.

4:136 O you who believe!
Believe ˹steadfastly˺ in God,
and His Messenger, and the Book
that He has, indeed, sent down
to His Messenger—
and every ˹revealed˺ Book
that He has sent down before.
For whoever disbelieves in God
and His angels and His ˹revealed˺ Books
and His messengers
and ˹in the coming Judgment of˺ the Last Day
has truly strayed far astray.

4:137 As to those who have believed, then disbelieved,
then believed, then disbelieved,
then ˹stubbornly˺ increased in unbelief—
never will God forgive them.
Nor will He guide them to ˹the right˺ way.

4:138 Give ˹heavy˺ tidings to the hypocrites, ˹as well,˺
that for them there is a most painful torment
˹awaiting in the Hereafter.

4:139 For they are ˹the ones
who take the disbelievers as allies
instead of the believers.
Do they seek invincible might from them?
Then, most surely,
invincibility is altogether with God.

4:140 Moreover, ˹recall
that˺ He has already sent down to you
˹a commandment˺ in the Book
that when you hear the verses of God
being belied and mocked at ˹by people˺,
then do not sit with them
until they take up some other discourse.

وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟
فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا
١٣٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱلْكِتَٰبِ ٱلَّذِى
نَزَّلَ عَلَىٰ رَسُولِهِۦ
وَٱلْكِتَٰبِ ٱلَّذِىٓ
أَنزَلَ مِن قَبْلُ
وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ
وَٱلْيَوْمِ ٱلْءَاخِرِ
فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا
١٣٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا
لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا
١٣٨ بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ
لَهُمْ عَذَابًا أَلِيمًا
١٣٩ ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ
أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ
فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا
١٤٠ وَقَدْ نَزَّلَ عَلَيْكُمْ
فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ
ءَايَٰتِ ٱللَّهِ

يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِۦٓ
إِنَّكُمْ إِذًا مِّثْلُهُمْ
إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ
وَٱلْكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا
(١٤١) ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ
فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ
قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ
وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ
قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ
وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ
فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ ٱلْقِيَٰمَةِ
وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ
عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا
(١٤٢) إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ
وَهُوَ خَٰدِعُهُمْ
وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ
قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ
وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا
(١٤٣) مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ
لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ
وَمَن يُضْلِلِ ٱللَّهُ
فَلَن تَجِدَ لَهُۥ سَبِيلًا
(١٤٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

"For", indeed, you would then be like them.
Indeed, God shall gather the hypocrites
and the disbelievers in Hellfire, all together.
4:141 "The hypocrites are" those
who await misfortune to befall you.
But if there is for you a victory from God,
they say: Were we not with you?
But when the disbelievers
have a measure of "success over you",
they say "to them":
Did we not have the advantage over you
and shield you against the believers?
Indeed, God shall judge between you "all"
on the Day of Resurrection.
And never will God
make a way for the disbelievers
to "utterly" overcome the "true" believers.
4:142 Indeed, the hypocrites seek to deceive God.
But it is He who causes them to be deceived.
Whenever they stand for the Prayer,
they stand lazily, "for they merely desire"
to show themselves before people.
Nor do they remember God "thereafter"
except a little—
4:143 wavering between the two "sides",
belonging "neither to these nor to those.
Yet whomever God leaves to stray,
never will you find for him
a "rightly guided" way.

4:144 O you who believe!
You shall not take the disbelievers as allies
instead of the believers.
Do you desire, "in doing this",
to give God a manifest proof against you

as to your faithlessness?
4:145 Indeed, the hypocrites shall be
in the lowest depth of the Fire of Hell!
And never will you find for them
any helper to deliver them.
4:146 Excepted are those who repent,
and set their affairs aright,
and hold fast to faith in God,
and make their religion sincere to God alone.
Such as these shall be ever with the believers.
And God shall give the believers
a magnificent reward.

4:147 What would God attain by tormenting you
if you give thanks to Him
and truly believe in Him?
And ever is God all-thankful, all-knowing.
PART 6 half-part 11/60
4:148 ❊God does not love overt expression
of offensive discourse, unless it be in redress
by one who has been wronged.
And, indeed, ever is God
all-hearing, all-knowing.
4:149 If you disclose a good deed done by one,
or conceal it,
or pardon an evil offense against you—
then know that ever is God
all-pardoning, almighty.
4:150 Those who disbelieve in God
and His messengers,
and who desire to separate
between belief in God
and belief in all His messengers, saying:
We believe in some.
But we disbelieve in others!—
and who thereby desire

لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ
أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ
عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا
(١٤٥) إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ
ٱلْأَسْفَلِ مِنَ ٱلنَّارِ
وَلَن تَجِدَ لَهُمْ نَصِيرًا
(١٤٦) إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟
وَٱعْتَصَمُوا۟ بِٱللَّهِ
وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ
فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ
وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ
أَجْرًا عَظِيمًا
(١٤٧) مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ
وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا
(١٤٨) ۞ لَّا يُحِبُّ ٱللَّهُ
ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ
إِلَّا مَن ظُلِمَ ۚ
وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا
(١٤٩) إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ
أَوْ تَعْفُوا۟ عَن سُوٓءٍ
فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا
(١٥٠) إِنَّ ٱلَّذِينَ
يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ
وَيُرِيدُونَ أَن يُفَرِّقُوا۟
بَيْنَ ٱللَّهِ وَرُسُلِهِۦ

to pursue a deceptive path between them—
4:151 it is these who are, in truth, the disbelievers.
And We have made ready for the disbelievers
a disgracing torment.
4:152 But all those who believe in God
and His messengers—
not differentiating in faith
between any of them—
to those He shall give their full rewards.
And ever is God all-forgiving, mercy-giving.

4:153 The People of the Scripture ask you,
O Prophet, to bring down to them
an inscribed book from Heaven.
Truly, they have asked Moses
for something greater than this.
They said:
Show us God openly, before our very eyes!
Then, suddenly, the thunderbolt seized them
for their wrongdoing.
Then they took the Golden Calf for worship,
after the clear and miraculous proofs
of God had come to them.
Then We pardoned this.
Moreover, We gave Moses
clear evidence against idolatry.
4:154 For We lifted Mount Ṭûr above them
as a warning for defying their covenant.
And thereafter We said to them:
Enter through the gate of Jerusalem
bowing down in all humility.
But they defied it.
And thereafter We said to them,
You shall commit no violation in the Sabbath.
But they defied it.

وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَن يَتَّخِذُوا۟
بَيْنَ ذَٰلِكَ سَبِيلًا
(١٥١) أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ
وَأَعْتَدْنَا لِلْكَٰفِرِينَ
عَذَابًا مُّهِينًا
(١٥٢) وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ
وَلَمْ يُفَرِّقُوا۟
بَيْنَ أَحَدٍ مِّنْهُمْ
أُو۟لَٰٓئِكَ سَوْفَ
يُؤْتِيهِمْ أُجُورَهُمْ ۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
(١٥٣) يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ
أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا
مِّنَ ٱلسَّمَآءِ ۚ
فَقَدْ سَأَلُوا۟ مُوسَىٰٓ
أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟
أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ
ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ
ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ
مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ
فَعَفَوْنَا عَن ذَٰلِكَ ۚ
وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا
(١٥٤) وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ
بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ
ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ
بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

(١٥٦) وَبِكُفْرِهِمْ وَقَوْلِهِمْ
عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا

(١٥٧) وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ
عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَٰكِن شُبِّهَ لَهُمْ ۚ
وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ
لَفِى شَكٍّ مِّنْهُ ۚ
مَا لَهُم بِهِۦ مِنْ عِلْمٍ
إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ
وَمَا قَتَلُوهُ يَقِينًۢا

(١٥٨) بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

And thereafter We took from them
a most solemn covenant. But they defied it.
4:155 Thus for breaking their own covenant;
and for their disbelief in the signs of God;
and for their killing of the prophets
without any right;
and for their saying:
Our hearts are encased
against further Revelation—
they were condemned.
Rather, as to their hearts,
God has set a seal upon them for their unbelief.
For they do not believe, except for a little.
4:156 Moreover they were condemned
for their unbelief;
and for their utterance
of an enormous calumny against Mary;
4:157 and for their saying:
Indeed, we have killed the Messiah,
Jesus, son of Mary, the Messenger of God!
However, they did not kill him.
Nor did they crucify him.
Rather, it was made to appear to them as so.
And as to those who are in dispute
with regard to him and the crucifixion,
they themselves remain in doubt about it.
They have no sure knowledge of it,
except the following of mere conjecture.
Yet for a certainty they did not kill him!
4:158 Rather, God has raised him to Himself.
And ever is God overpowering, all-wise.
4:159 And there is not a single one
of the People of the Scripture
save that every last one of them
shall most surely believe in him

(١٥٩) وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا
لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ
يَكُونُ عَلَيْهِمْ شَهِيدًا
(١٦٠) فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟
حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَن سَبِيلِ ٱللَّهِ كَثِيرًا
(١٦١) وَأَخْذِهِمُ ٱلرِّبَوٰا۟
وَقَدْ نُهُوا۟ عَنْهُ
وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ
وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا
(١٦٢) لَّٰكِنِ ٱلرَّٰسِخُونَ
فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ
وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ
وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ
وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ
وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

as the Messiah before his death.
Moreover, on the Day of Resurrection,
he himself shall be a witness against them.

4:160 Because of the wrongdoing
perpetrated by those of Jewry,
We have made forbidden to them
wholesome foods
previously made lawful to them—
and also because of their barring
of so many people from the way of God;
4:161 and for their taking of usury,
though they were forbidden to do it;
and for their consuming
the wealth of the people by false means.
Moreover, We have prepared
for the disbelievers among them
a most painful torment in the Hereafter.
4:162 But those among them
who are well-grounded in knowledge,
as well as the true believers,
believe in this revelation
that has been sent down to you,
O Muhammad,
and in the Scripture that has been sent down
to the prophets who came before you—
as do the steadfast in establishing the Prayer,
and the givers of the Zakât-Charity,
and the believers in God
and in the coming Judgment of the Last Day.
It is to these that We shall give
a magnificent reward.
4:163 ❊Indeed, We have given revelation to you,
O Muhammad,
even as We gave revelation to Noah

and the prophets after him—
and ˹as˺ We have given revelation to Abraham,
and Ishmael, and Isaac, and Jacob,
and ˹to˺ the ˹prophets of the˺ Tribes ˹of Israel˺,
and ˹to˺ Jesus, and Job, and Jonah,
and Aaron, and Solomon.
And We gave David the Psalms ˹as a revelation˺.
4:164 Thus there are messengers
of whom We have told you before
and other messengers
of whom We have not told you.
And ˹it is true
that˺ God spoke ˹directly˺ to Moses—
His very word, indeed!
4:165 They were messengers—
bearers of glad tidings and forewarners—
so that after ˹the coming of˺ the messengers
people would have no argument before God
˹to justify their misdeeds˺.
Indeed, ever is God overpowering, all-wise.
4:166 Yet ˹if they belie you˺, God bears witness
to what He has sent down to you,
˹O Muhammad˺:
He has sent it down with His knowledge.
And ˹all˺ the angels so bear witness.
Yet sufficient is God as a witness ˹to this.
4:167 So˺ as to those who disbelieve
and bar ˹people˺ from the path of God,
they have truly strayed far astray.
4:168 Indeed, those who disbelieve and do wrong,
God shall not forgive them!
Nor shall He guide them along any path—
4:169 except the path to Hell,
wherein they shall abide, forever and ever.
And that, for God, ever is easy.

(١٦٣) ۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ
كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ
وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ
وَأَوۡحَيۡنَآ إِلَىٰٓ
إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ
وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَعِيسَىٰ
وَأَيُّوبَ وَيُونُسَ
وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا
(١٦٤) وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ
عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا
لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ
وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا
(١٦٥) رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ
حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا
(١٦٦) لَّٰكِنِ ٱللَّهُ يَشۡهَدُ
بِمَآ أَنزَلَ إِلَيۡكَۖ
أَنزَلَهُۥ بِعِلۡمِهِۦۖ
وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا
(١٦٧) إِنَّ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ
قَدۡ ضَلُّواْ ضَلَٰلَۢا بَعِيدًا
(١٦٨) إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ
لَمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ
وَلَا لِيَهۡدِيَهُمۡ طَرِيقًا

إِلَّا طَرِيقَ جَهَنَّمَ ﴿١٦٩﴾
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا
يَٰٓأَيُّهَا ٱلنَّاسُ ﴿١٧٠﴾
قَدْ جَآءَكُمُ ٱلرَّسُولُ
بِٱلْحَقِّ مِن رَّبِّكُمْ
فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ
وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا
يَٰٓأَهْلَ ٱلْكِتَٰبِ ﴿١٧١﴾
لَا تَغْلُوا۟ فِى دِينِكُمْ
وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ
إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ
عِيسَى ٱبْنُ مَرْيَمَ
رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ
أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ
وَرُوحٌ مِّنْهُ ۖ
فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ
وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ
ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ
إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ
سُبْحَٰنَهُۥٓ
أَن يَكُونَ لَهُۥ وَلَدٌ ۘ
لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
لَّن يَسْتَنكِفَ ٱلْمَسِيحُ ﴿١٧٢﴾
أَن يَكُونَ عَبْدًا لِّلَّهِ

4:170 O humankind!
Most surely,
the promised Messenger has come to you
with the truth from your Lord.
So believe. It is best for you.
Yet if you disbelieve, then be forewarned
that, indeed, to God belongs
all that is in the heavens and the earth.
And ever is God all-knowing, all-wise.

4:171 O People of the Scripture!
Do not exceed the bounds of revealed faith
in the creed of your religion.
Nor say about God other than the truth.
Indeed, the Messiah, Jesus, son of Mary,
is only God's messenger;
and was created by His word
that He cast to Mary;
and was a spirit that issued forth
by a command from Him to be.
So believe in God and all His messengers.
And do not say:
Three gods in a Trinity!
Desist! It is better for you.
Indeed, God is but One God.
Highly exalted is He above having a son!
To Him belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.

4:172 Never shall the Messiah disdain
to be a servant of God,
nor the angels brought near.
So as to whoever is disdainful of His worship—
and grows arrogant—
let it be known, then,

that He shall certainly assemble them
for Judgment before Him, all together.

4:173 Then as to those who believe in God,
and do righteous deeds,
He shall render them their rewards in full
and increase them evermore from His bounty.
But as for those who become disdainful
of His worship, and grow arrogant,
He shall torment them
with a most painful torment.
And they shall not find for themselves,
apart from God, either patron or supporter.

4:174 O humankind!
Truly decisive proof of the true religion
has come to you from your Lord in this Quran.
And herein have We sent down to you
a manifest light.

4:175 So for those who believe in God
and hold fast to faith in Him,
He shall admit them to a mercy of His own,
and to His favor.
And He shall guide them to Himself,
along a straight way of salvation.

4:176 They who believe
seek an additional ruling from you,
concerning inheritance, O Muhammad.
Say to them:
God Himself gives you a ruling
regarding one who has only a non-lineal heir:
If a person perishes, having no children,
but he has a sister, then to her goes one-half
of what he leaves behind.
And he alone inherits her

وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ
وَمَن يَسْتَنكِفْ
عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا
١٧٣ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ
وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ
وَأَمَّا ٱلَّذِينَ
ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا
وَلَا يَجِدُونَ لَهُم
مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا
١٧٤ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم
بُرْهَٰنٌ مِّن رَّبِّكُمْ
وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا
١٧٥ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ
وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ
فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَيْهِ
صِرَٰطًا مُّسْتَقِيمًا
١٧٦ يَسْتَفْتُونَكَ قُلِ ٱللَّهُ
يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ

if she has no children.
But if there are two ˹surviving˺ sisters,
to them ˹go˺ two-thirds
of what he leaves ˹behind˺.
Yet if there are ˹surviving˺ siblings,
men and women,
then to the male ˹goes˺ a portion
like that of two females.
God clarifies ˹this˺ for you,
so that you may not go astray.
And God is all-knowing of all things.

إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ
وَلَهُۥٓ أُخْتٌ
فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَآ
إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ
فَإِن كَانَتَا ٱثْنَتَيْنِ
فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ
وَإِن كَانُوٓا۟ إِخْوَةً
رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ
مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ
يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ

سُورَةُ المَائِدَة

The surah that mentions the story of THE TABLE-SPREAD *from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus ﷺ was, indeed, the awaited Messiah and Prophet of God.*

Surah 5 / 120 VERSES / REVEALED AT MADINAH

Al-Mâ'idah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

5:1 O you who believe!
Fulfill all contracts, treaties, and covenants
with God and with people.

God decrees these terms:
Lawful for you as food are grazing beasts—
excluding what shall be presently
recited to you as specifically forbidden,
and provided you do not make lawful
the hunting of game
while you are in the state of pilgrim sanctity.
Indeed, God decrees whatever He so wills.

5:2 O you who believe!
As to the Pilgrimage:
Do not violate the prescribed rituals
and waymarks of God therein—
neither in relation to the sacred month
in which it occurs;
nor in relation to the animal you bring along
as a charitable-offering of sacrifice;
nor in relation to sacrificial animals for charity,
so marked by their bearing of garlands;

١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَوْفُوا۟ بِٱلْعُقُودِ ۚ
أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ
غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ
إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ
٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُحِلُّوا۟ شَعَٰٓئِرَ ٱللَّهِ
وَلَا ٱلشَّهْرَ ٱلْحَرَامَ
وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ
وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ
يَبْتَغُونَ فَضْلًا
مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ
وَإِذَا حَلَلْتُمْ فَٱصْطَادُوا۟ ۚ
وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ

أَن صَدُّوكُمْ
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ
أَن تَعْتَدُوا۟
وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ
وَلَا تَعَاوَنُوا۟ عَلَى
ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ
وَٱتَّقُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
(٣) حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ
وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ
وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ
وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ
وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ
وَمَآ أَكَلَ ٱلسَّبُعُ
إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ

nor in relation to those pilgrims
headed for the Sacred House in Makkah
seeking bounty from their Lord
and in quest of His good pleasure.
But when you lawfully end
the state of pilgrim sanctity,
then you may resume hunting game.
Yet you shall not let your feelings
of detestation toward a people
who have previously barred you
from the Sacred Mosque
cause you to commit aggression against them.
Rather, you shall help one another
to virtuousness, and to the fear of God.
But you shall not help one another
to sin and to aggression.
Therefore, fear God.
Indeed, God is severe in punishment
for the breaking of His covenant.

5:3 As to specific dietary prohibitions:
Forbidden to you
is the consumption of carrion,
and blood, and the flesh of swine,
and that over which
other than the name of God has been invoked,
and what has been strangled,
and what has been beaten to death,
and what has fallen to its death,
and what has been gored to death,
and what has been eaten by a predator—
except that which you duly slaughter
before it dies—
and what has been slaughtered on any altar.
And prohibited to you, as well,

is that you cast lots with divining arrows
to determine your decisions.
This is sheer ungodliness.

This day:
Those who disbelieve
have despaired of destroying your religion.
So do not fear them. But fear Me!
This day:
I have perfected for you your religion!
And I have completed My grace upon you!
And I am well-pleased for you
with Islam—The Peace—as your religion!

But whoever is compelled by starvation
to eat of forbidden foods
without inclining to sin, then, indeed,
God is all-forgiving, mercy-giving.

5:4 They ask you, O Prophet,
for further clarification
about what food is lawful for them.
Say to them:
Lawful for you are all wholesome foods,
along with the prey
of the hunting creatures you have taught,
training them as hounds
and teaching them
from what God has taught you.
So eat from what they catch for you.
But mention the name of God over it.
And be ever God-fearing!
Indeed, God is swift in reckoning.

5:5 This day:
Also made lawful for you

وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ
ذَٰلِكُمْ فِسْقٌ ۗ
ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟
مِن دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ
ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى
وَرَضِيتُ لَكُمُ
ٱلْإِسْلَٰمَ دِينًا ۚ
فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ
غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٤) يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ
قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ
وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ
مُكَلِّبِينَ تُعَلِّمُونَهُنَّ
مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ
فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ
وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ
(٥) ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ

وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
حِلٌّ لَّكُمْ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ
وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ
مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ
وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ
وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ
فَقَدْ حَبِطَ عَمَلُهُۥ
وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ
٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ
فَٱغْسِلُوا۟ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ
وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ
وَإِن كُنتُم مَّرْضَىٰٓ
أَوْ عَلَىٰ سَفَرٍ
أَوْ جَآءَ أَحَدٌ مِّنكُم
مِّنَ ٱلْغَآئِطِ
أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ
فَلَمْ تَجِدُوا۟ مَآءً
فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ
وَأَيْدِيكُم مِّنْهُ

are all wholesome things.
Thus the food of those
who have been given the Scripture
is lawful for you.
And your food is lawful for them.
Moreover, lawful for you in matrimony
are chaste women from among the believers
and chaste women from among those
who have been given the Scripture
before you—
provided you have given them
their full dowry compensation in marriage—
not to commit fornication,
nor to take them as lovers.
Yet whoever belies faith in God,
his good work
shall assuredly be rendered utterly futile.
And he shall be, in the Hereafter,
among the losers of an everlasting Paradise.

5:6 O you who believe!
When you rise for the Prayer,
wash your faces, and your hands to the elbows.
And wipe your heads with wet hands.
And wash your feet to the ankles.
And when again you become ritually unclean,
then cleanse yourselves thus.
But if you become sick or are on a journey,
or if one of you comes forth
from the place of relieving oneself,
or if you have touched women intimately
and you cannot find water—
then take recourse to patting clean earth;
then wipe over your faces
and your hands with it

مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ
وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ
٧ وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ
عَلَيْكُمْ وَمِيثَٰقَهُ
ٱلَّذِى وَاثَقَكُم بِهِۦٓ
إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوا۟ قَوَّٰمِينَ لِلَّهِ
شُهَدَآءَ بِٱلْقِسْطِ ۖ
وَلَا يَجْرِمَنَّكُمْ
شَنَـَٔانُ قَوْمٍ
عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟
هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
خَبِيرٌۢ بِمَا تَعْمَلُونَ
٩ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ
١٠ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَحِيمِ
١١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

"in place of ritual ablution".
God does not wish to place any strain upon you.
Rather, He intends to purify you
and to perfect His blessings upon you,
so that you may give thanks.

5:7 And remember "with reverence"
the grace of God upon you
and His "solemn" covenant
which He has covenanted with you,
when you said:
We hear and we obey! So fear God.
Indeed, God is all-knowing
of all that is "harbored"
within the breast "of people".

5:8 O you who believe!
Be ever upright for "the sake of" God,
bearing witness "to truth" with "impartial" justice.
Therefore, let not detestation
"for some people" induce you to be unfair.
"Rather," be fair!
For to do so
is, indeed, closer to the fear of God.
Therefore, fear God!
Indeed, God is all-aware of all that you do.

5:9 God has promised those who believe
and do righteous deeds,
that for them there is forgiveness
and a magnificent reward "awaiting"!

5:10 As for those who have disbelieved
and belied Our "revealed" signs,
these are the Companions of Hellfire.

5:11 O you who believe!
Remember "with reverence"

the grace of God upon you
when a certain people resolved
to stretch out their hands against you.
But God held back their hands
from harming you.
So be ever God-fearing!
And upon God alone, let the believers rely.

5:12 ❊For truly God
had previously taken the solemn covenant
of the Children of Israel.
And We raised up from among them
twelve leaders.
And God said to them:
Indeed, I am with you.
Assuredly, if you but duly establish the Prayer
and give the Zakât-Charity
and believe in My messengers and uphold them
and lend to God a goodly loan
by spending in His cause,
I shall most surely absolve you of your misdeeds.
And I shall most surely admit you
into Gardens beneath which rivers flow.
But whoever among you disbelieves after this
shall have truly strayed from the even way.

5:13 Thus for breaking their own covenant,
We cursed them.
And We made their hearts harden.
For they altered the words of the Scripture,
omitting them from their contexts.
Thus they forgot a cardinal portion
of the Torah out of neglect for the very thing
that they had been reminded to uphold.
Nor shall you cease
to observe treachery from them—
except for a few among them. So pardon them.

اذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ
فَكَفَّ أَيْدِيَهُمْ عَنكُمْ
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 وَآمَنتُم
بِرُسُلِي وَعَزَّرْتُمُوهُمْ
وَأَقْرَضْتُمُ اللَّهَ
قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ
عَنكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ
فَمَن كَفَرَ
بَعْدَ ذَٰلِكَ مِنكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

١٣ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ
لَعَنَّاهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَاسِيَةً
يُحَرِّفُونَ الْكَلِمَ
عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا
مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ
تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِّنْهُمْ
إِلَّا قَلِيلًا مِّنْهُمْ

And overlook ˹mistreatment from them˺.
Indeed, God loves those
who excel in ˹doing˺ good.

5:14 Now, as to those who say: We are Christians!
We took their ˹solemn˺ covenant, ˹as well˺.
Yet they ˹too˺ have forgotten
a ˹cardinal˺ portion of ˹the Evangel
out of neglect for the very thing˺
that they had been reminded ˹to uphold˺.
Thus We have roused between them
enmity and ˹bitter˺ hatred
until the Day of Resurrection.
And God shall tell them ˹then˺
about all that they used to do ˹in life˺.

5:15 O People of the Scripture!
Truly Our Messenger has come to you
to make clear to you
much of what you have been concealing
of the Scripture—
and to pass over much
˹that is no longer essential˺.
Truly there has ˹now˺ come to you
from God a ˹guiding˺ light
and a clear Book ˹in this Quran˺.

5:16 By it God guides
whomever follows His good pleasure
along the pathways of peace.
And, thereby, He brings them out
from the ˹veils of˺ darkness into the light—
by His permission.
Thus does He guide them
to a straight way ˹of salvation˺.

5:17 Very truly they have disbelieved who say:
Indeed, God, Himself, is the Messiah,

فَٱعۡفُ عَنۡهُمۡ وَٱصۡفَحۡۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ
١٤ وَمِنَ ٱلَّذِينَ قَالُوٓاْ
إِنَّا نَصَٰرَىٰٓ
أَخَذۡنَا مِيثَٰقَهُمۡ
فَنَسُواْ حَظّٗا
مِّمَّا ذُكِّرُواْ بِهِۦ
فَأَغۡرَيۡنَا بَيۡنَهُمُ
ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ
إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ
وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ
بِمَا كَانُواْ يَصۡنَعُونَ
١٥ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
قَدۡ جَآءَكُمۡ رَسُولُنَا
يُبَيِّنُ لَكُمۡ كَثِيرٗا
مِّمَّا كُنتُمۡ تُخۡفُونَ
مِنَ ٱلۡكِتَٰبِ
وَيَعۡفُواْ عَن كَثِيرٖۚ
قَدۡ جَآءَكُم مِّنَ ٱللَّهِ
نُورٞ وَكِتَٰبٞ مُّبِينٞ
١٦ يَهۡدِي بِهِ ٱللَّهُ
مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ
سُبُلَ ٱلسَّلَٰمِ
وَيُخۡرِجُهُم
مِّنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ بِإِذۡنِهِۦ
وَيَهۡدِيهِمۡ إِلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ

son of Mary.
Say ˹to them˺:
Who, then, would be able
to do anything against God
if He so willed to destroy the Messiah,
son of Mary,
and his mother—
and everyone in the earth all together?
For to God ˹alone˺ belongs
all dominion over the heavens and the earth
and all that is between them.
He creates whatever He so wills.
For God is powerful over all things.

5:18 Moreover,
˹both˺ the Jews and the Christians say:
We are the children of God,
and His most beloved!
Say ˹to them˺:
Why, then, does He punish you for your sins?
Rather, you are but human beings
among all ˹the others˺ that He has created!
He forgives whomever He so wills.
And He punishes whomever He so wills.
For to God ˹alone˺ belongs
all dominion over the heavens and the earth
and all that is between them.
Thus to ˹stand for Judgment before˺ Him
˹in the Hereafter˺
is the ultimate destiny ˹of every human being˺.

5:19 O People of the Scripture!
Truly Our Messenger has come to you
to make ˹faith˺ clear to you
after an ˹extended˺ interval ˹has passed
in the coming˺ of the messengers.
For ˹otherwise˺ you would say

١٧ لَقَدْ كَفَرَ
ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ
قُلْ فَمَن يَمْلِكُ
مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ
أَن يُهْلِكَ ٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَأُمَّهُۥ
وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ
وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ۚ
يَخْلُقُ مَا يَشَآءُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
١٨ وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ
نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ
قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ
بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ
يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ
وَإِلَيْهِ ٱلْمَصِيرُ
١٩ يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ
رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ

أَن تَقُولُوا۟ مَا جَآءَنَا
مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ
فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٢٠) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَٰقَوْمِ ٱذْكُرُوا۟
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكًا
وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ
أَحَدًا مِّنَ ٱلْعَٰلَمِينَ

(٢١) يَٰقَوْمِ ٱدْخُلُوا۟
ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى
كَتَبَ ٱللَّهُ لَكُمْ
وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِكُمْ
فَتَنقَلِبُوا۟ خَٰسِرِينَ

(٢٢) قَالُوا۟ يَٰمُوسَىٰٓ
إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَن نَّدْخُلَهَا
حَتَّىٰ يَخْرُجُوا۟ مِنْهَا
فَإِن يَخْرُجُوا۟ مِنْهَا
فَإِنَّا دَٰخِلُونَ

(٢٣) قَالَ رَجُلَانِ
مِنَ ٱلَّذِينَ يَخَافُونَ
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا

"in your defense on Judgment Day":
Neither bearer of glad tidings nor forewarner
has "ever" come to us "from You"!
So truly a bearer of glad tidings and a forewarner
has "now" come to you.
And God "alone" is powerful over all things.

5:20 "Give heed, O believers!"
For Moses said to his people: O my people!
Remember "with reverence"
the grace of God upon you
when He appointed prophets among you
and made you sovereigns "over yourselves".
Moreover, He gave to you
what He has not given to anyone "else"
in all the worlds.

5:21 O my people!
Enter the Holy Land
that God has decreed for you "to enter".
And do not turn away "from this battle"
in retreat.
For then, you shall turn back "from faith itself"
as losers "of an everlasting Paradise".

5:22 They said: O Moses!
Indeed, there are people therein
of a tyrannical might.
And never, indeed, shall we enter it,
until they depart from it!
But if they depart from it,
then we shall most surely enter "the land
as you so command".

5:23 Two men from among those who feared "God",
on whom God had bestowed His blessings, said:
Enter upon them
"through" the very gate "of the city".

ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ
فَإِذَا دَخَلۡتُمُوهُ
فَإِنَّكُمۡ غَٰلِبُونَۚ وَعَلَى ٱللَّهِ
فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ
٢٤ قَالُواْ يَٰمُوسَىٰٓ
إِنَّا لَن نَّدۡخُلَهَآ أَبَدٗا
مَّا دَامُواْ فِيهَاۖ فَٱذۡهَبۡ
أَنتَ وَرَبُّكَ فَقَٰتِلَآ
إِنَّا هَٰهُنَا قَٰعِدُونَ
٢٥ قَالَ رَبِّ إِنِّي لَآ أَمۡلِكُ
إِلَّا نَفۡسِي وَأَخِيۖ
فَٱفۡرُقۡ بَيۡنَنَا
وَبَيۡنَ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ
٢٦ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيۡهِمۡۛ
أَرۡبَعِينَ سَنَةٗۛ
يَتِيهُونَ فِي ٱلۡأَرۡضِۗ
فَلَا تَأۡسَ
عَلَى ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ
٢٧ ۞ وَٱتۡلُ عَلَيۡهِمۡ
نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ
إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ
مِنۡ أَحَدِهِمَا
وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ
قَالَ لَأَقۡتُلَنَّكَۖ قَالَ
إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ
٢٨ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي

For if you [so] enter it,
you shall be triumphant—
and rely upon God [alone],
if, indeed, you are believers!
5:24 They said: O Moses!
Never, indeed, shall we enter it, ever,
so long as they remain in it!
So go—you and your Lord—
and both of you fight [them]!
Indeed, we shall be right here, sitting!
5:25 He said: My Lord!
Indeed, I control none
but myself and my brother.
So give judgment between us
and the ungodly people.
5:26 [God] said:
Therefore, [as to the Holy Land,]
it shall, indeed, be forbidden to them.
Forty years shall they wander in the [earth]!
So do not grieve over the ungodly people.

5:27 ❊And recite to them, in truth, [O Muhammad,]
the tidings of the two sons of Adam, [as well].
For they both offered a [freewill] offering.
So it was accepted [by God] from one of them.
And it was not accepted from the other,
who [thus] said [to his brother]:
Most surely, I will kill you!
[His brother] said:
Indeed, God but accepts [the offering]
of the God-fearing.
5:28 Assuredly,
if you stretch out your hand against me
to kill me,
I will not stretch out my hand against you

to kill you.
For, indeed, I fear God,
Lord of ⌜All⌝ the Worlds.
5:29 Indeed, I intend ⌜by withholding my hand⌝
that you bear my sin and your own sin,
so that you will become
of the Companions of the Fire ⌜of Hell⌝!
For that is the recompense
of the wrongdoers ⌜who are godless in heart⌝.
5:30 Yet still his ⌜brother's⌝ soul prompted him
to kill his own brother. So he killed him.
Thus he became among the losers
⌜of an everlasting Paradise⌝.
5:31 Then God sent forth a crow
that scratched ⌜a hollow⌝ into the earth
to show him how to bury
the corpse of his brother.
He said: Oh, woe to me!
Am I not even able to be like this crow,
so as to bury the corpse of my ⌜own⌝ brother?
And thus did he become of the regretful.
5:32 Because of this,
We did prescribe for the Children of Israel
that whoever kills a person—
except ⌜in punishment⌝
for ⌜the killing of another⌝ person,
or for the spreading of ⌜dire⌝ corruption
in the earth—
it shall be ⌜reckoned⌝ as though
he has killed all humankind.
And whoever saves a life,
it shall be ⌜reckoned⌝ as though
he has saved the life of all humankind.
And very truly, Our messengers came to them
with the clear ⌜and miraculous⌝ proofs ⌜of God⌝.

مَآ أَنَا۠ بِبَاسِطٍ
يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ
إِنِّىٓ أَخَافُ ٱللَّهَ
رَبَّ ٱلْعَٰلَمِينَ
٢٩ إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ
بِإِثْمِى وَإِثْمِكَ فَتَكُونَ
مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ
وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ
٣٠ فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ
قَتْلَ أَخِيهِ فَقَتَلَهُۥ
فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ
٣١ فَبَعَثَ ٱللَّهُ غُرَابًا
يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ
كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ
قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ
أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ
فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ
فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ
٣٢ مِنْ أَجْلِ ذَٰلِكَ
كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
أَنَّهُۥ مَن قَتَلَ نَفْسًۢا
بِغَيْرِ نَفْسٍ
أَوْ فَسَادٍ فِى ٱلْأَرْضِ
فَكَأَنَّمَا قَتَلَ
ٱلنَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ
أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ

وَلَقَدْ جَآءَتْهُمْ
رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ
كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ
فِى ٱلْأَرْضِ لَمُسْرِفُونَ

(٣٣) إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ
يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا
أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟
أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُم مِّنْ خِلَٰفٍ
أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ
ذَٰلِكَ لَهُمْ
خِزْىٌ فِى ٱلدُّنْيَا
وَلَهُمْ فِى ٱلْءَاخِرَةِ
عَذَابٌ عَظِيمٌ

(٣٤) إِلَّا ٱلَّذِينَ تَابُوا۟
مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ

(٣٥) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ
وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ
وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ
لَعَلَّكُمْ تُفْلِحُونَ

(٣٦) إِنَّ ٱلَّذِينَ كَفَرُوا۟
لَوْ أَنَّ لَهُم
مَّا فِى ٱلْأَرْضِ جَمِيعًا
وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ
مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ
مَا تُقُبِّلَ مِنْهُمْ

Yet, indeed, even then
many among them thereafter
were exceedingly rebellious in the land.

5:33 Assuredly, the ˹just˺ recompense
for those who wage war against God
and His Messenger,
and go about in the land sowing corruption,
is nothing less
than that they be killed or crucified,
or that their hands and their feet
be cut off on opposite sides,
or that they be exiled from the land.
That is a disgrace for them in this world.
And for them there shall be in the Hereafter
a great torment ˹awaiting˺—

5:34 except for those
who return penitently ˹to you believers˺
before you gain power over them.
Know, then,
that God is most forgiving, mercy-giving.

5:35 O you who believe! Be ever God-fearing!
And seek every ˹devout˺ way
˹of approach˺ to Him.
And strive ˹hard˺ in His path,
so that you may be successful.

5:36 As for those who disbelieve,
even if they shall have
amassed all that is in the earth
and the like of it along with it
by which to ransom themselves
from the torment of the Day of Resurrection,
it shall not be accepted from them.
Rather, for them
there is a most painful torment ˹awaiting˺.

5:37 How they will desire to get out of the Fire!
But they will never get out of it.
Rather, for them
there is only an enduring torment.

وَلَهُمْ عَذَابٌ أَلِيمٌ
(٣٧) يُرِيدُونَ أَن
يَخْرُجُوا مِنَ ٱلنَّارِ
وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ

5:38 As for the male thief and the female thief
among yourselves,
cut off their hands as a recompense
for what evil they have earned,
and as a chastisement of deterrence from God.
And God is overpowering, all-wise.

(٣٨) وَٱلسَّارِقُ وَٱلسَّارِقَةُ
فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا
جَزَآءًۢ بِمَا كَسَبَا
نَكَٰلًا مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ

5:39 But whoever repents after his wrongdoing,
and sets things aright,
then, indeed, God shall grant him repentance.
Indeed, God is most forgiving, mercy-giving.

(٣٩) فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ
وَأَصْلَحَ فَإِنَّ ٱللَّهَ
يَتُوبُ عَلَيْهِ ۗ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

5:40 Do you not know that to God alone belongs
all dominion over the heavens and the earth?
He punishes whomever He so wills.
And He forgives whomever He so wills.
For God is powerful over all things.

(٤٠) أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُعَذِّبُ مَن يَشَآءُ
وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

5:41 ❊O Messenger!
Do not let those factions
bent on racing one another into unbelief
grieve you:
Those hypocrites who say with their mouths:
We believe!
while their hearts do not believe;
and those among Jewry
who listen eagerly to lies about you,
who listen eagerly to the connivance
of another group among their people
who have never themselves
even come to you to heed your judgment.
They knowingly alter the laws laid down

(٤١) ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ
لَا يَحْزُنكَ ٱلَّذِينَ
يُسَٰرِعُونَ فِى ٱلْكُفْرِ
مِنَ ٱلَّذِينَ
قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ
وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ
سَمَّٰعُونَ لِلْكَذِبِ
سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ

in the words of the Scripture,
after their contexts have been set,
by saying to one another
when seeking your prophetic arbitration:
If you are given this
favorable ruling by the Messenger, then take it.
But if you are not given it,
then beware of accepting his ruling.
Do not grieve for them.
For one whose trial God intends,
you shall never acquire for him
any measure of saving grace from God.
These are the ones whose hearts
God does not intend to purify.
For them there shall be in this world disgrace.
And for them there shall be in the Hereafter
a great torment awaiting.

5:42 They listen eagerly to lies.
They devour ill-gotten gains.
Thus, if ever they should come to you again
for arbitration, then judge between them
or turn away from them.
And should you turn away from them,
they shall never harm you in any way.
Yet if you judge between them,
then judge between them with justice.
Indeed, God loves those who are just.

5:43 And how is it that they seek your judgment
while the Torah itself is with them?
In it is the ruling from God which they seek.
Yet even when you render
the Torah's own judgment,
still, after this, they turn away from it!
Therefore, these are not truly believers.

5:44 Indeed, it is We, Ourself,

لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ
مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ
يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا
فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ
فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ
فَلَن تَمْلِكَ لَهُۥ
مِنَ ٱللَّهِ شَيْـًٔا ۚ
أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ
أَن يُطَهِّرَ قُلُوبَهُمْ ۚ
لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ
وَلَهُمْ فِى ٱلْـَٔاخِرَةِ
عَذَابٌ عَظِيمٌ
٤٢ سَمَّٰعُونَ لِلْكَذِبِ
أَكَّٰلُونَ لِلسُّحْتِ ۚ
فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ ۖ
وَإِن تُعْرِضْ عَنْهُمْ
فَلَن يَضُرُّوكَ شَيْـًٔا ۖ
وَإِنْ حَكَمْتَ
فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
٤٣ وَكَيْفَ يُحَكِّمُونَكَ
وَعِندَهُمُ ٱلتَّوْرَىٰةُ
فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ
مِنۢ بَعْدِ ذَٰلِكَ ۚ

who sent down the Torah.
In it there is guidance and light.
With it the prophets,
who submitted themselves ˹to God˺,
made judgments for Jewry,
as did the rabbis and the scribes;
for they had been entrusted
to preserve the Scripture of God—
and to this ˹trust˺ they were ˹mindful˺ witnesses.
˹God said to them:˺
Henceforth, you shall not fear people!
Rather, you shall fear Me.
Nor shall you sell My ˹revealed˺ signs
for a small price.
And whoever does not rule
by what God has sent down—
then such as these are the disbelievers.

5:45 Now, in it We prescribed for them:
A life for a life, and an eye for an eye,
and a nose for a nose, and an ear for an ear,
and a tooth for a tooth,
and retribution for wounds.
Yet whoever would forgo this, out of charity,
then it will be taken as an atonement
for the one ˹who has suffered injury˺.
But whoever does not rule
by what God has sent down—
then such as these are the wrongdoers,
˹godless in heart˺.

5:46 And ˹after the prophets of Israel˺,
We sent following upon their traces
Jesus, son of Mary,
as a confirmation of ˹the truth˺
that had preceded him ˹in the law˺ of the Torah.
Moreover, We gave him the Evangel—

وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ
٤٤ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ
فِيهَا هُدًى وَنُورٌ ۚ
يَحْكُمُ بِهَا ٱلنَّبِيُّونَ
ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟
وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ
بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ
وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ
فَلَا تَخْشَوُا۟ ٱلنَّاسَ
وَٱخْشَوْنِ
وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ
وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ
٤٥ وَكَتَبْنَا عَلَيْهِمْ فِيهَآ
أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ
وَٱلْعَيْنَ بِٱلْعَيْنِ
وَٱلْأَنفَ بِٱلْأَنفِ
وَٱلْأُذُنَ بِٱلْأُذُنِ
وَٱلسِّنَّ بِٱلسِّنِّ
وَٱلْجُرُوحَ قِصَاصٌ ۚ
فَمَن تَصَدَّقَ بِهِۦ
فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ
وَمَن لَّمْ يَحْكُم
بِمَآ أَنزَلَ ٱللَّهُ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
٤٦ وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم
بِعِيسَى ٱبْنِ مَرْيَمَ

in which there is guidance and light—
as a confirmation of ˹the truth˺
that had preceded him
˹in the law˺ of the Torah,
along with ˹further˺ guidance
and ˹inspired˺ admonition for the God-fearing.
5:47 Then let the people of the Evangel
rule by what God has sent down in it.
For whoever does not rule
by what God has sent down—
then such as these are the ungodly.
5:48 Now We have sent down to you,
˹O Muhammad,˺ the Scripture ˹of the Quran˺
with the truth,
as a confirmation of all the Scripture
that preceded it—
and as a guardian over it
˹to preserve divine guidance˺.
So judge between them
by what God has sent down.
And do not follow their whims
over what has come to you
˹as a clear statement˺ of the truth.
For each ˹faith-community˺ among you
We have appointed a Divine Law
and a way of life.
And had God so willed,
He would have made all of you
one ˹faith˺-community ˹without choice˺.
But He has intended to test you
in what He has given you.
Thus race ˹with one another˺ to good works!
To God is your return—all of you.
He shall then tell you ˹the truth˺
about all that you have been disputing.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ ٱلتَّوْرَىٰةِ ۖ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ
٤٧ وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ
بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ
وَمَن لَّمْ يَحْكُم
بِمَآ أَنزَلَ ٱللَّهُ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ
٤٨ وَأَنزَلْنَآ إِلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ
ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ
فَٱحْكُم بَيْنَهُم
بِمَآ أَنزَلَ ٱللَّهُ ۖ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ
لِكُلٍّ جَعَلْنَا مِنكُمْ
شِرْعَةً وَمِنْهَاجًا ۚ
وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ
أُمَّةً وَٰحِدَةً وَلَٰكِن
لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ
مَرْجِعُكُمْ جَمِيعًا

5:49 And thus, judge between them
by what God has sent down.
Nor are you to follow their whims.
Yet beware of them!
Or else they may tempt you from ˹adhering
to˺ some of what God has sent down to you.
So if they turn away
˹from the commandments of God˺,
then know that God only intends to afflict them
for some of their sins.
And, assuredly,
many of the people are, indeed, ungodly.

5:50 Is it, then, the judgment of ˹pagan˺ ignorance
that they seek?
Yet who renders a fairer judgment than God
to a people who would have certainty ˹of faith˺?

5:51 ❋O you who believe!
Do not take the Jews and the Christians as allies.
They are allies one to another.
And whoever among you
takes them as allies, then he is of them.
Indeed, God does not guide
the wrongdoing people
˹who are godless in heart˺.

5:52 Yet you see ˹the hypocrites˺,
those in whose ˹doubting˺ hearts
there is a sickness,
rushing to ˹ally themselves with˺ them,
saying ˹to one another˺:
We ˹must do this for˺ fear ˹of defeat,
for we fear˺ that a ˹bad˺ turn of fortune
will afflict us.
Yet it may be
that God shall bring ˹the believers˺ victory,

فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
(٤٩) وَأَنِ ٱحْكُم بَيْنَهُم
بِمَآ أَنزَلَ ٱللَّهُ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ
عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ
فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ
أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
لَفَٰسِقُونَ
(٥٠) أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ
وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا
لِّقَوْمٍ يُوقِنُونَ
(٥١) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ
أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ
(٥٢) فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ
نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ

or a decree from Him
that whelms away the disbelievers.
Then will the hypocrites
become utterly remorseful
for what treachery they kept secret
within themselves.

5:53 For those who believe will then say:
Are these traitors
the same ones who swore by God
with the utmost of their vows
that they were most surely with you?
Utterly futile are their good works with God!
Thus have they become losers
of an everlasting Paradise.

5:54 O you who believe!
Should any of you turn back from his religion,
then know that God shall bring forth instead
a people He will love and who will love Him—
humble with the believers,
mighty with the disbelievers,
striving hard in the path of God,
and having no fear of the blame of any
who would cast blame on their religion.
That is the bounty of God.
He gives it to whomever He so wills.
And God is all-encompassing, all-knowing.

5:55 Indeed, your ally is none but God,
and also His Messenger,
and those who have believed—
those who duly establish the Prayer,
and give the Zakât-Charity,
and who, moreover, bow humbly
before God alone.

5:56 Thus whoever takes God as an ally—

فَعَسَى ٱللَّهُ أَن يَأْتِيَ بِٱلْفَتْحِ
أَوْ أَمْرٍ مِّنْ عِندِهِۦ
فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟
فِىٓ أَنفُسِهِمْ نَٰدِمِينَ
٥٣ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟
أَهَٰٓؤُلَآءِ ٱلَّذِينَ
أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ
إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ
فَأَصْبَحُوا۟ خَٰسِرِينَ
٥٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ
فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ
أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ
أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ
يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ
ذَٰلِكَ فَضْلُ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۚ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
٥٥ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ
وَٱلَّذِينَ ءَامَنُوا۟
ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ

and also His Messenger,
and those who believe—
they are indeed ˹of˺ the alliance of God.
It is they who shall be triumphant.

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ
وَٱلَّذِينَ ءَامَنُوا۟
فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ

5:57 O you who believe!
You shall not take as allies
those who take your religion
for mockery and play,
˹be it˺ from those
who have been given the Scripture before you,
or the disbelievers.
And fear God, if, indeed, you are believers.

٥٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟
ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا
مِّنَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ
وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ
وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ

5:58 For when you call to the Prayer,
they take it for mockery and play.
That is because they are people
who have no understanding ˹of true religion˺.

٥٨ وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ
ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

5:59 Say ˹to them˺:
O People of the Scripture!
Do you take umbrage at us ˹for any reason˺
but that we believe in God
and what was sent down to us,
and what was sent down before ˹us˺,
while most of you are ungodly?

٥٩ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
هَلْ تَنقِمُونَ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ
وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ
وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ

5:60 Say ˹to them˺:
Shall I tell you of a recompense
˹awaiting˺ with God ˹that is far˺ worse than that
˹which you do to us?
It is the punishment
of˺ those whom God has cursed,
and with whom He is wrathful,
and ˹out˺ of whom He made apes and swine,
and who worship false deities.
It is these who are in the worst position
and furthest astray from the even way ˹of faith˺.

٦٠ قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ
مَثُوبَةً عِندَ ٱللَّهِ ۚ
مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ

وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ
وَعَبَدَ ٱلطَّٰغُوتَ ۚ
أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ
٦١ وَإِذَا جَآءُوكُمْ قَالُوٓا۟ ءَامَنَّا
وَقَد دَّخَلُوا۟ بِٱلْكُفْرِ
وَهُمْ قَدْ خَرَجُوا۟ بِهِۦ ۚ
وَٱللَّهُ أَعْلَمُ بِمَا كَانُوا۟ يَكْتُمُونَ
٦٢ وَتَرَىٰ كَثِيرًا مِّنْهُمْ
يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ
٦٣ لَوْلَا يَنْهَىٰهُمُ
ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ
عَن قَوْلِهِمُ ٱلْإِثْمَ
وَأَكْلِهِمُ ٱلسُّحْتَ ۚ
لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ
٦٤ وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ
غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟
بَلْ يَدَاهُ مَبْسُوطَتَانِ
يُنفِقُ كَيْفَ يَشَآءُ ۚ
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم
مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ
طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ

5:61 And when they come to you, they say:
We believe!
though truly they entered ⌜your presence⌝
with unbelief ⌜in their hearts⌝.
And truly they have departed
with it, ⌜unchanged⌝.
And God knows best about
what they have been suppressing.

5:62 Moreover, you see many of them
racing with one another
in sinful ⌜lies⌝ and aggression,
and in their devouring of ill-gotten gains.
Truly woeful is what they have been doing!

5:63 If only the rabbis and the scribes
would forbid their saying
of what is ⌜false and⌝ sinful
and their devouring of ill-gotten gains!
Truly woeful is what they have wrought!

5:64 And the Jews have said:
The Hand of God is chained!
Chained be their hands!
And cursed are they for what they have said!
Rather, both His ⌜mighty⌝ Hands
are stretched out ⌜wide⌝.
He dispenses ⌜His ever-flowing blessings⌝
as He so wills.
And assuredly, ⌜O Prophet,⌝
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
Thus have We cast between them
enmity and ⌜bitter⌝ hatred
until the Day of Resurrection.
And whenever they kindle a fire for war,
God extinguishes it.

Moreover, they go about in the earth
sowing corruption ⌜in it⌝.
And God does not love
the sowers of corruption.

5:65 But if only the People of the Scripture
had believed and been God-fearing!
Assuredly, We would have absolved them
of their misdeeds.
And, assuredly,
We would have admitted them ⌜forever⌝
into the Gardens of Delight.

5:66 And if only they had upheld
the ⌜commandments of⌝ the Torah
and the Evangel,
and what has ⌜thereafter⌝
been sent down to them
from their Lord ⌜in the Quran⌝!
They assuredly would have partaken
⌜of every kind of goodness,⌝
from above them and from beneath their feet.
Among them, there is an equable community.
Yet ⌜for⌝ many of them,
evil is that which they do.

5:67 ❊O Messenger!
Proclaim all that has been sent down to you
from your Lord.
For if you do not,
then you will not have conveyed His message.
And ⌜have no fear⌝.
God will preserve you from the people.
Indeed, God does not guide
the disbelieving people.

5:68 Say: O People of the Scripture!
You stand on nothing,

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ
كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ
أَطْفَأَهَا ٱللَّهُ ۚ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ
وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ

٦٥ وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ
ءَامَنُوا۟ وَٱتَّقَوْا۟
لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ

٦٦ وَلَوْ أَنَّهُمْ أَقَامُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ
وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ
لَأَكَلُوا۟ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِمْ ۚ
مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ
وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ

٦٧ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ
مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ
وَإِن لَّمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ
وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ

إِنَّ ٱللَّهَ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ
٦٨ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ
لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ تُقِيمُواْ
ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ
وَمَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡۗ
وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم
مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ
طُغۡيَٰنٗا وَكُفۡرٗاۖ فَلَا تَأۡسَ
عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ
٦٩ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَٱلَّذِينَ هَادُواْ
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ
مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَعَمِلَ صَٰلِحٗا
فَلَا خَوۡفٌ عَلَيۡهِمۡ
وَلَا هُمۡ يَحۡزَنُونَ
٧٠ لَقَدۡ أَخَذۡنَا
مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ
وَأَرۡسَلۡنَآ إِلَيۡهِمۡ رُسُلٗاۖ
كُلَّمَا جَآءَهُمۡ رَسُولُۢ
بِمَا لَا تَهۡوَىٰٓ أَنفُسُهُمۡ
فَرِيقٗا كَذَّبُواْ
وَفَرِيقٗا يَقۡتُلُونَ

until you uphold the Commandments
of the Torah and the Evangel
and what has been sent down to you
from your Lord in the Quran.
Yet, assuredly, O Prophet,
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
So do not grieve over a disbelieving people.

5:69 Indeed, those who believe in Islam
and those of Jewry, and the Sabians,
and the Christians—
whoever among them truly believes in God
and in the coming Judgment of the Last Day
and works righteousness—
there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

5:70 As to Jewry:
Truly We have taken a covenant
with the Children of Israel.
And We sent to them messengers
to guide them.
Whenever a messenger came to them
with anything that they disliked,
a group of the messengers they belied
and a group they killed—
5:71 and they thought there would be
no trial by affliction in consequence!
Thus were they struck blind to guidance
and deaf to truth.
Then God granted them repentance.

Then, again, many of them
were ⌜struck⌝ blind and deaf
⌜for their disobedience⌝.
Yet God is all-seeing of all that they do.

وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتۡنَةٌ ٧١
فَعَمُواْ وَصَمُّواْ
ثُمَّ تَابَ ٱللَّهُ عَلَيۡهِمۡ
ثُمَّ عَمُواْ وَصَمُّواْ
كَثِيرٞ مِّنۡهُمۡۚ
وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ

5:72 ⌜And as to the Christians⌝:
Very truly they have disbelieved who say:
Indeed, God, Himself, is the Messiah,
son of Mary.
while the Messiah ⌜himself⌝ said:
O Children of Israel:
Worship God, my Lord and your Lord!
Indeed,
as to anyone who associates gods with God,
then truly God has prohibited for such a one
the Garden ⌜of Paradise⌝.
And his abode shall be the Fire ⌜of Hell⌝.
And for the wrongdoers
⌜who are godless in heart⌝,
there shall not be any helpers
⌜to deliver them from it⌝.

لَقَدۡ كَفَرَ ٧٢
ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ
هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ
وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ
ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ
إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ
فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ
وَمَأۡوَىٰهُ ٱلنَّارُۖ
وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

5:73 Truly they have disbelieved who say
that God is the third of three ⌜in a trinity⌝,
while there is no other god but the One God.
And if they do not desist
from what they are saying,
assuredly a most painful torment
will strike those of them who ⌜thus⌝ disbelieve.

لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ ٧٣
إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٖۘ
وَمَا مِنۡ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ
وَإِن لَّمۡ يَنتَهُواْ
عَمَّا يَقُولُونَ
لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ
مِنۡهُمۡ عَذَابٌ أَلِيمٌ

5:74 Will they not, then, repent to God
and seek His forgiveness,
while God is all-forgiving, mercy-giving?

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ ٧٤
وَيَسۡتَغۡفِرُونَهُۥۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ

5:75 The Messiah, son of Mary,
was only a ⌜mortal⌝ messenger.
Truly, before him messengers have passed away.
And his mother ⌜too⌝

was a ˹mortal˺ woman of ˹faith and˺ truth.
Both of them used to eat food
˹to sustain themselves˺.
Look how We make clear
to ˹those of˺ them ˹who thus disbelieve˺
the signs ˹of Our Oneness˺.
Then, look again!
How are they turned away ˹from the truth˺?

5:76 Say ˹to them˺:
Do you worship apart from God
what holds neither harm nor benefit for you,
while God is He who is the All-Hearing,
the All-Knowing?

5:77 Say ˹to them˺: O People of the Scripture!
Do not exceed the bounds ˹of Heavenly faith˺
in ˹the creed of˺ your religion
without ˹revealed˺ truth.
And do not follow the whims of a people
who have gone astray before ˹you˺.
For they have led many astray,
having strayed from the even path ˹themselves˺.

5:78 Cursed
by the tongue of David and Jesus, son of Mary,
˹in their Heavenly Books˺,
were those who disbelieved
of the Children of Israel.
That is because they disobeyed ˹God˺
and ˹persistently˺ transgressed ˹His covenant˺.

5:79 They used not to forbid one another
from any wrongdoing they did.
Truly woeful is what they have been doing!

5:80 You see many of them taking as allies
those ˹idolaters˺ who disbelieve.
Woeful is what their souls
have advanced for themselves,

٧٥ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ
إِلَّا رَسُولٌ
قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ
وَأُمُّهُۥ صِدِّيقَةٌ
كَانَا يَأْكُلَانِ ٱلطَّعَامَ
ٱنظُرْ كَيْفَ نُبَيِّنُ
لَهُمُ ٱلْآيَٰتِ ثُمَّ ٱنظُرْ
أَنَّىٰ يُؤْفَكُونَ
٧٦ قُلْ أَتَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا
وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٧٧ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لَا تَغْلُوا۟ فِى دِينِكُمْ
غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟
أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟
مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا
وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ
٧٨ لُعِنَ ٱلَّذِينَ كَفَرُوا۟
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ
عَلَىٰ لِسَانِ دَاوُۥدَ
وَعِيسَى ٱبْنِ مَرْيَمَ
ذَٰلِكَ بِمَا عَصَوا۟
وَّكَانُوا۟ يَعْتَدُونَ
٧٩ كَانُوا۟ لَا يَتَنَاهَوْنَ
عَن مُّنكَرٍ فَعَلُوهُ
لَبِئْسَ
مَا كَانُوا۟ يَفْعَلُونَ

such that God's wrath has fallen upon them!
Thus in the torment of Hellfire,
they shall abide forever.

5:81 And had they believed in God
and the Prophet Muhammad,
and the Quran that was sent down to him,
they would not have taken them as allies.
But many of them are ungodly.

PART 7 half-part 13/60

5:82 ❋You shall assuredly find
that of all people the severest in enmity
against those who believe are the Jews
and those who associate gods with God.
And you shall assuredly find
that the nearest of all of them
in genuine love to those who believe
are those who say:
We are, indeed, Christians.
That is because
there are among them priests and monks—
and they do not grow arrogant.

5:83 And when they hear what has been sent down
to the Messenger,
you see their eyes overflowing with tears
because of the truth, which they recognize.
They say: Our Lord!
We have believed.
So inscribe us
among those who bear witness to the truth.

5:84 Why should we not believe in God
and the truth that has come to us,
and hope for our Lord to admit us to Paradise
with the righteous people?

5:85 So God has rewarded them
for what they have said—
Gardens beneath which rivers flow,

٨٠ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ
لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ
أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ
وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ
٨١ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ
وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ
مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ
كَثِيرًا مِّنْهُمْ فَٰسِقُونَ
٨٢ ۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ
عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟
ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً
لِّلَّذِينَ ءَامَنُوا۟
ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ
ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ
٨٣ وَإِذَا سَمِعُوا۟
مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ
أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ
يَقُولُونَ رَبَّنَآ ءَامَنَّا
فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ
٨٤ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ
وَمَا جَآءَنَا مِنَ ٱلْحَقِّ
وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا
مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ
وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ
٨٦ وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ
٨٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ
أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ
٨٨ وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ
حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ
ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ
٨٩ لَا يُؤَاخِذُكُمُ ٱللَّهُ
بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ
وَلَٰكِن يُؤَاخِذُكُم
بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ
إِطْعَامُ عَشَرَةِ مَسَٰكِينَ
مِنْ أَوْسَطِ مَا تُطْعِمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ
أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ
ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ
إِذَا حَلَفْتُمْ ۚ
وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ

wherein they shall abide forever.
Such is the reward
of those who excel in ⌜doing⌝ good.

5:86 But those who have disbelieved
and belied Our ⌜revealed⌝ signs,
these are the Companions of Hellfire.

5:87 O you who believe!
You shall not prohibit the wholesome things
that God has made lawful for you.
And you shall not
transgress ⌜His ordained limits⌝.
Indeed, God does not love the transgressors.

5:88 Thus eat from whatever God
has provided for you, lawful and wholesome.
And you shall fear God,
in whom you are believers.

5:89 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what you have ⌜intentionally⌝
bound yourselves to by oaths,
the atonement of which
is feeding ten indigent people with the average
of what you feed your own families;
or clothing them;
or freeing a human being from bondage.
But if one ⌜of you⌝ does not find ⌜such means⌝,
then fast three days ⌜instead⌝.
That is the atonement for your oaths,
when you swear ⌜and break them⌝.
So guard your oaths.
Thus does God make clear to you
His ⌜revealed⌝ signs, so that you may give thanks.

5:90 O you who believe!

Indeed intoxicants, and gambling,
and idol altars, and divining arrows
are but defilement from the works of Satan.
So shun them, so that you may be successful.

5:91 Indeed, Satan only desires
to instill between you enmity and ˹bitter˺ hatred
through intoxicants and gambling,
and to turn you away
from the remembrance of God
and from the Prayer.
Will you not, then, desist?

5:92 Rather, you shall obey God.
And you shall obey the Messenger.
And you shall beware ˹of all evil˺!
But if you turn away,
then know that, indeed,
what is incumbent upon Our Messenger
is only the clear conveyance ˹of this message˺.

5:93 There is no blame on those who believe
and do righteous deeds
as to what they have consumed
˹before this prohibition˺,
provided that they fear God and believe
and do righteous deeds!
And, again,
˹provided that˺ they fear God and believe!
And, again, ˹provided that˺ they fear God
and excel in ˹doing˺ good!
And God loves those who excel in ˹doing˺ good.

5:94 O you who believe!
God shall assuredly test you
˹during the Pilgrimage˺
with something of the ˹restricted˺ game
to which your hands and your lances
can readily attain—

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ
ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ
٩٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ
وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ
رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ
فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ
٩١ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ
أَن يُوقِعَ بَيْنَكُمُ
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ
فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ
عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ
فَهَلْ أَنتُم مُّنتَهُونَ
٩٢ وَأَطِيعُوا۟ ٱللَّهَ
وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ
فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا
عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ
٩٣ لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
جُنَاحٌ فِيمَا طَعِمُوٓا۟
إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟
ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ
وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ
٩٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟

that God may know who fears Him
and His torment in the unseen.
Thus, whoever commits such a violation
after this warning,
for him there is a most painful torment
awaiting in the Hereafter.

لِيَبْلُوَنَّكُمُ ٱللَّهُ
بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ
أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ
مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ
فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ
فَلَهُۥ عَذَابٌ أَلِيمٌ

5:95 O you who believe!
Do not kill any game
while you are in the state of pilgrim sanctity.
And whoever among you
kills any game therein deliberately,
then the recompense for him shall be
the like of what he has killed
in a charitable sacrifice of cattle—
as two just men from among you shall so judge.
It shall be treated
as a charitable-offering of sacrifice to God
brought to the Kaʿbah for the poor.
Or, in atonement,
one shall offer its value in food
for the indigent of the Sacred Precincts;
or one shall render
the equivalent of this measure in fasting—
so that he may taste
the grievous consequences of his action.
God has pardoned of this
what has already passed.
Yet whoever willfully repeats this violation,
then God will take vengeance on him.
And God is overpowering,
all-avenging of evildoing.

٩٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَقْتُلُوا۟ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ۗ
وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ
يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ
هَدْيًۢا بَٰلِغَ ٱلْكَعْبَةِ
أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ
أَوْ عَدْلُ ذَٰلِكَ صِيَامًا
لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ
عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ
وَمَنْ عَادَ
فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ
وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ

5:96 Lawful for you is fishing the waters
and eating of its food,
as an enjoyment for you
who are fishermen and for travelers.
Yet forbidden for you still

٩٦ أُحِلَّ لَكُمْ

صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ
مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ
وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ
مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ
ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ

(٩٧) ۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ
ٱلْبَيْتَ ٱلْحَرَامَ
قِيَٰمًا لِّلنَّاسِ
وَٱلشَّهْرَ ٱلْحَرَامَ
وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ
ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

(٩٨) ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ
وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

(٩٩) مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ
وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ

(١٠٠) قُل لَّا يَسْتَوِى
ٱلْخَبِيثُ وَٱلطَّيِّبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ

is hunting the game of the land—
as long as you remain
in the state of pilgrim sanctity.
And you shall fear God,
before whom you shall be assembled
for Judgment.

5:97 ❊God from of old has ordained the Kaʿbah,
the Sacred House in Makkah,
to be a cherished sanctuary
of peace and security,
for the future welfare and prosperity
of the people—
and so too ordained the Sacred Months,
and the charitable-offerings of sacrifice,
and the animals bearing garlands
that mark them for sacrifice.
This We reveal that you may come to know
that God alone knows all that is in the heavens
and all that is in the earth,
and that from everlasting to everlasting
God is, indeed, all-knowing of all things.

5:98 Know that God is severe in punishment,
and that God is all-forgiving, mercy-giving.

5:99 What is incumbent upon the Messenger
is only the clear conveyance of this message.
And God knows what all of you reveal
and what all of you conceal.

5:100 Say to humanity:
The corrupt and the good are not equal—
even if the profusion of corrupt ways
is pleasing to you.
So fear God,
O you people of discretion and understanding,
so that you may be successful.

5:101 O you who believe!

فَٱتَّقُوا۟ ٱللَّهَ
يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ
لَعَلَّكُمْ تُفْلِحُونَ
(١٠١) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ
إِن تُبْدَ لَكُمْ تَسُؤْكُمْ
وَإِن تَسْـَٔلُوا۟ عَنْهَا
حِينَ يُنَزَّلُ ٱلْقُرْءَانُ
تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ
وَٱللَّهُ غَفُورٌ حَلِيمٌ
(١٠٢) قَدْ سَأَلَهَا
قَوْمٌ مِّن قَبْلِكُمْ
ثُمَّ أَصْبَحُوا۟ بِهَا كَـٰفِرِينَ
(١٠٣) مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ
وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ ۙ
وَلَـٰكِنَّ ٱلَّذِينَ كَفَرُوا۟
يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ
(١٠٤) وَإِذَا قِيلَ لَهُمْ
تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ
قَالُوا۟ حَسْبُنَا
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ

Do not ask about things of religion
with which you have not been obliged,
which if disclosed to you
will distress you with further obligation.
Yet if you ask about them
when the Quran is being sent down,
they will be disclosed to you.
God has pardoned of it what has past.
For God is all-forgiving, most forbearing.

5:102 Truly people before you
have asked such questions of their messengers.
Then they forsook the ensuing obligations,
and thereby became disbelievers.

5:103 God has never sanctified
pagan designations for offerings,
such as *Baḥîrah*, the ear-slit she-camel,
or *Sâ'ibah*, the free-grazing she-camel,
or *Waṣîlah*,
the successive female-bearing cattle,
or *Ḥâm*, the protected, ten-sire camel.
Rather, those who disbelieve
have forged lies against God about them.
And most of them have no understanding
of true religion.

5:104 Thus when it is said to them:
Come to faith
in that which God has sent down
and to enlightenment from the Messenger.
They say:
Sufficient for us is the faith
that we found our forefathers following.
How so, when their forefathers
knew nothing of revealed religion
and were not guided to the truth?

5:105 O you who believe!

أَوَلَوْ كَانَ ءَابَآؤُهُمْ
لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ
١٠٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
عَلَيْكُمْ أَنفُسَكُمْ ۖ
لَا يَضُرُّكُم مَّن ضَلَّ
إِذَا ٱهْتَدَيْتُمْ ۚ
إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
١٠٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
شَهَٰدَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ
حِينَ ٱلْوَصِيَّةِ
ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ
إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ
تَحْبِسُونَهُمَا
مِنۢ بَعْدِ ٱلصَّلَوٰةِ
فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ
لَا نَشْتَرِى بِهِۦ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ
وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ
إِنَّآ إِذًا لَّمِنَ ٱلْـَٔاثِمِينَ
١٠٧ فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا
ٱسْتَحَقَّآ إِثْمًا
فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا

Incumbent upon you
is the safeguarding of your own souls.
For those who go astray
will not harm you if you are guided.
To God is your return, all of you.
He shall then tell you the due recompense
of all that you have been doing in life.

5:106 O you who believe!
When the signs of death
approach any one of you,
let two just persons among you
who are Muslims be in witness among you
at the time of one's utterance of bequeathal.
Or let two persons
other than from your own community
be in witness,
if you have set out in the land
and the affliction of death strikes you.
Thereupon summon them
to testify to the bequest before people
after the Prayer.
Then both shall swear by God, saying:
If you doubt our testimony, we swear:
Never would we exchange truth at any price—
even if it were to benefit a close relative.
And never would we conceal any testimony
that we have sworn to by God.
Indeed, we would then be of the sinful!
5:107 Yet if it is discovered
that both of them are guilty of sinning
by bearing false witness, then two others,
from those bereaved against whom
the two have committed a sin,
shall stand in witness in their place,
and shall then swear by God saying:

Our testimony is more truthful
than their testimony.
And we swear we have not transgressed
against the other witnesses.
For, indeed,
we would then be of the wrongdoers.

5:108 This provision makes it more likely
that they who testify will give testimony
according to fact,
or else have fear that their oaths will be refuted
by the oaths of others.
So fear God and listen carefully.
For God does not guide an ungodly people.

5:109 ❊On a Day Hereafter,
God shall assemble all the messengers,
then say to them:
What has been the response
of your people to you?
They shall say:
We have no knowledge of their hearts.
Indeed, it is You who are all-knowing
of all the realms of the unseen.

5:110 It is then when God shall say:
O Jesus, son of Mary!
Remember My grace upon you,
and upon your mother:
When I aided you
with Angel Gabriel, the Holy Spirit,
so that you might speak to the people
of Heavenly guidance, while in the cradle
and in the prime of manhood;
and when I taught you writing
and the wisdom of prophethood
and the Torah and the Evangel;
and when you formed out of mud

مِنَ ٱلَّذِينَ ٱسْتَحَقَّ
عَلَيْهِمُ ٱلْأَوْلَيَٰنِ
فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ
أَحَقُّ مِن شَهَٰدَتِهِمَا
وَمَا ٱعْتَدَيْنَآ
إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ
(١٠٨) ذَٰلِكَ أَدْنَىٰٓ
أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ
عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟
أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ
(١٠٩) ۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ
فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ
قَالُوا۟ لَا عِلْمَ لَنَآ ۖ
إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ
(١١٠) إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ
ٱذْكُرْ نِعْمَتِى عَلَيْكَ
وَعَلَىٰ وَٰلِدَتِكَ
إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ
تُكَلِّمُ ٱلنَّاسَ
فِى ٱلْمَهْدِ وَكَهْلًا ۖ

a bird-like figure—by My permission—
then you blew into it,
and behold it became a bird—
by My permission;
and when you healed the born-blind
and the leper—by My permission;
and when you brought forth the dead—
by My permission;
and when I withheld the Children of Israel
from killing you, when you came to them
with clear and miraculous proofs
confirming the truth of your Message.
Then those who disbelieved
from among them said:
This is nothing but manifest sorcery.

وَإِذْ عَلَّمْتُكَ
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ
وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ
كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى
فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ
ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ
وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ
وَإِذْ كَفَفْتُ
بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ
إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ
فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

5:111 And remember
when I revealed to the Disciples:
Believe in Me and in My messenger, Jesus.
They said: We believe!
And bear witness that we are, indeed, *muslims*,
in willing submission to God alone.

(١١١) وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ
أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى
قَالُوٓا۟ ءَامَنَّا
وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ

5:112 Behold! The Disciples said:
O Jesus, son of Mary!
Can your Lord send down to us
a table-spread of food as a sign from Heaven?
He said:
Fear God, if, indeed, you are believers!

(١١٢) إِذْ قَالَ ٱلْحَوَارِيُّونَ
يَٰعِيسَى ٱبْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ
أَن يُنَزِّلَ عَلَيْنَا
مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ
قَالَ ٱتَّقُوا۟ ٱللَّهَ
إِن كُنتُم مُّؤْمِنِينَ

5:113 They said:
We wish to eat from it
and for our hearts thereby
to repose in full assurance,
so that we may know with certainty
that you have spoken the truth to us,
and so that we may ourselves be
among the elect witnesses to its miracle.

(١١٣) قَالُوا۟ نُرِيدُ أَن نَّأْكُلَ مِنْهَا
وَتَطْمَئِنَّ قُلُوبُنَا

5:114 Jesus, son of Mary, said:
O God! Our Lord!
Send down to us a table-spread from Heaven
to be a feast for us—
for the first of us and the last of us—
and ˹to be˺ a sure sign from You
˹of my prophethood˺.
And provide for us ˹always˺,
for You are the best of providers.

وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا
وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ
(١١٤) قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ
رَبَّنَآ أَنزِلْ عَلَيْنَا
مَآئِدَةً مِّنَ ٱلسَّمَآءِ
تَكُونُ لَنَا عِيدًا
لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ
وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ

5:115 God said:
Indeed, I shall send it down to you.
But whoever of you disbelieves thereafter,
I will punish him with a punishment
such as I shall not punish anyone ˹else˺ with
among ˹all˺ the people ˹of the world˺.

(١١٥) قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ
فَمَن يَكْفُرْ بَعْدُ مِنكُمْ
فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا
لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ

5:116 Thus ˹it is then,
on the Day of Judgment˺, when God shall say:
O Jesus, son of Mary:
Did you say to the people:
Take me and my mother both
as gods apart from God?
˹Jesus˺ shall say:
Highly exalted are You ˹far above this˺!
It was not for me to say
what I had no right to ˹say˺.
If I had said it,
then, truly, You would have known it.
You know what is in my soul,
and I do not know what is in Yourself.
Indeed, it is You,
You ˹alone˺ who are all-knowing
˹of all˺ the ˹realms of the˺ unseen.

(١١٦) وَإِذْ قَالَ ٱللَّهُ
يَٰعِيسَى ٱبْنَ مَرْيَمَ
ءَأَنتَ قُلْتَ لِلنَّاسِ
ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ
مِن دُونِ ٱللَّهِ
قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ
أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ
إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ
تَعْلَمُ مَا فِى نَفْسِى
وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ
إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ

5:117 I have not said to them other than what
You have commanded me:
Worship God ˹alone˺, my Lord and your Lord!

Moreover, I was witness over them
only while I remained among them.
Then when You took my soul,
You Yourself were ever-vigilant over them.
For You are witness over all things.

5:118 If You torment them,
indeed, they are Your servants.
And if You forgive them,
indeed, it is You who are the Overpowering,
the All-Wise.

5:119 God shall say:
This is the Day when the truthful shall benefit
from their truthfulness.
For them are Gardens
beneath which rivers flow—
wherein they shall abide, forever and ever—
God being well-pleased with them,
and they well-pleased with Him.
That is the magnificent triumph!

5:120 To God alone belongs
all dominion over the heavens and the earth,
and all that is in them.
And He alone is powerful over all things.

١١٧ مَا قُلْتُ لَهُمْ
إِلَّا مَآ أَمَرْتَنِي بِهِۦٓ
أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ
وَكُنتُ عَلَيْهِمْ شَهِيدًا
مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى
كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

١١٨ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ
وَإِن تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

١١٩ قَالَ ٱللَّهُ هَٰذَا يَوْمُ
يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ
لَهُمْ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

١٢٠ لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا فِيهِنَّ ۚ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

سُورَةُ الأَنعَام *The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of* CATTLE*—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.*

Surah 6 / 165 VERSES / REVEALED AT MAKKAH

Al-Anʿâm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

6:1 All praise is for God ˹alone˺,
who created the heavens and the earth
and made the ˹enveiling˺ darkness
and the ˹unveiling˺ light.
Yet those who disbelieve
assign equals to their Lord!

١ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ
ثُمَّ ٱلَّذِينَ كَفَرُوا۟
بِرَبِّهِمْ يَعْدِلُونَ

6:2 He is the One
who created ˹all of˺ you out of mud.
Then He decreed a term
˹for human life on earth˺.
And a stated term ˹for the Day of Judgment˺
is with Him ˹alone˺.
Yet ˹those of˺ you ˹who disbelieve˺
doubt ˹that it is nearing˺.

٢ هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ
ثُمَّ قَضَىٰٓ أَجَلًا ۖ
وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ
ثُمَّ أَنتُمْ تَمْتَرُونَ

6:3 Moreover, He is God
in the heavens and in the earth.
He knows your secrets
and what you make public.
And He knows all ˹the good and the evil˺
that you are earning.

٣ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ
وَفِى ٱلْأَرْضِ ۖ
يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تَكْسِبُونَ

6:4 Yet not a ˹single˺ sign
˹of God's Oneness˺ comes to them,
from the ˹revealed and natural˺
signs of their Lord,
but that they ˹who disbelieve˺ turn away from it.

٤ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ
مِّنْ ءَايَٰتِ رَبِّهِمْ
إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ

6:5 So truly, they have ˹willfully˺ denied the truth
when it came to them ˹from God˺.
And thus the ˹revealed˺ tidings
˹of the just recompense˺
that they are mocking shall come to them.

٥ فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ
لَمَّا جَآءَهُمْ
فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟
مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

6:6 Have they not considered
how many a ˹disbelieving˺ generation
before them We have destroyed—
whom We ˹firmly˺ established in the earth,
such as We have not established you,
having sent down upon them ˹of old˺
the ˹blessing of rain from˺ heaven in abundance,
thus causing the ˹great˺ rivers
to run beneath them ˹at their feet˺?
Then We destroyed them for their sins
and brought forth after ˹each of˺ them
another generation.

٦ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا
مِن قَبْلِهِم مِّن قَرْنٍ
مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ
مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا
ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا
وَجَعَلْنَا ٱلْأَنْهَٰرَ
تَجْرِى مِن تَحْتِهِمْ
فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ
وَأَنشَأْنَا مِنۢ بَعْدِهِمْ
قَرْنًا ءَاخَرِينَ

6:7 And had We sent down to you,
˹O Muhammad,˺
a ˹revealed˺ Book ˹inscribed˺ on parchment,
so that they could feel it
with their ˹very own˺ hands,
those who disbelieve
would ˹still˺ most surely say:
This is nothing but manifest sorcery!

٧ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا
فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

6:8 For ˹already˺ they have said:
If only an angel had been sent down
˹with Muhammad˺ to ˹confirm˺ him!
But had We sent down an angel,

٨ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ

وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ ٱلْأَمْرُ
ثُمَّ لَا يُنظَرُونَ
(٩) وَلَوْ جَعَلْنَٰهُ مَلَكًا
لَّجَعَلْنَٰهُ رَجُلًا
وَلَلَبَسْنَا عَلَيْهِم
مَّا يَلْبِسُونَ
(١٠) وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
(١١) قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
ثُمَّ ٱنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ
(١٢) قُل لِّمَن
مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
قُل لِّلَّهِ ۚ
كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ
لَيَجْمَعَنَّكُمْ إِلَىٰ
يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ

it would have been with their destruction,
and the matter would have been concluded.
Then they would not have been reprieved
for a single moment.

6:9 And even if We had sent
other than a human messenger
and made him an angel,
We, assuredly, would have made him
appear like a man.
Yet, assuredly, by this
We would have made confounding for them
what they now make confounding
for themselves.

6:10 And very truly, messengers before you
were mocked, O Muhammad.
But those who scoffed at them
were encompassed by the very punishment
they used to mock.

6:11 Say to them:
Journey in the earth,
and see how devastating was the end
of those who denied God!

6:12 Say to them:
To whom belongs
all that is in the heavens and the earth?
And say in answer: To God alone.
He has prescribed for Himself mercy.
Yet, most surely,
He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.
The ones who shall then lose their souls
are but those who do not believe
in the Heavenly call of God.

6:13 ❋Moreover, to Him alone
belongs all that dwells in stillness
in the night and the daylight.
And He is the All-Hearing, the All-Knowing.

(١٣) ۞ وَلَهُۥ مَا سَكَنَ
فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

6:14 Say to them:
Shall I take a patron other than God,
the Sole Originator
of the heavens and the earth,
while it is He who feeds and is not fed?
Say to them, O Muhammad:
Indeed, I have been commanded
to be the foremost of those
who have willingly submitted themselves
as a Muslim to God alone.
Moreover, I have been commanded:
You shall not be of those
who associate gods with God.

(١٤) قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ
قُلْ إِنِّىٓ
أُمِرْتُ أَنْ أَكُونَ
أَوَّلَ مَنْ أَسْلَمَ ۖ
وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ

6:15 Say to them:
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day!

(١٥) قُلْ إِنِّىٓ أَخَافُ
إِنْ عَصَيْتُ رَبِّى
عَذَابَ يَوْمٍ عَظِيمٍ

6:16 Whoever is turned away from the torment
that Day,
then He has truly shown him mercy.
And that is the manifest triumph!

(١٦) مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهُۥ ۚ
وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ

6:17 Yet should God touch you with harm,
there is none who can remove it but Him.
But if He touches you with good,
then He is powerful over all things.

(١٧) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ
وَإِن يَمْسَسْكَ بِخَيْرٍ
فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

6:18 For He alone is all-dominating
over all His servants.
And He is the All-Wise, the All-Aware.

(١٨) وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

6:19 Say to them, O Muhammad:
Which thing is greatest as a witness
to the truth of my message?

(١٩) قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ

And say in answer:
God Himself is a witness between me and you.
Moreover, this Quran has been revealed to me,
as a means with which to forewarn you
and whomever it reaches
of His nearing Judgment.
Do you, indeed, bear witness
that there are other gods with God?
Say to them: I shall not bear such witness!
Say: Indeed, He is One God alone.
And, indeed, I am innocent of worshipping
all that you associate as gods with God.

قُلِ ٱللَّهُ شَهِيدُۢ بَيْنِى وَبَيْنَكُمْ ۚ
وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ
لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ
أَئِنَّكُمْ لَتَشْهَدُونَ
أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ
قُل لَّآ أَشْهَدُ ۚ
قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ
وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ

6:20 Regarding those to whom
We gave the Scripture,
they recognize the divine message
of this Prophet
as they recognize their own children.
These are the ones
who have utterly lost their souls,
for they do not believe
in the Heavenly call of God.

(٢٠) ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْرِفُونَهُۥ
كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ

6:21 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs?
Indeed, the godless wrongdoers
shall not succeed.

(٢١) وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ

6:22 For on the Day of Judgment
We shall assemble them all together.
We shall then say to those
who associated gods with God:
Where, now, are your associate-gods
that you used to allege?

(٢٢) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟
أَيْنَ شُرَكَآؤُكُمُ
ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

6:23 Thereupon, they shall have nothing else
in their hour of trial, but to say:

By God, our Lord!
Never were we of those
who associated gods with God!
6:24 Look how ˹even then˺
they shall lie about themselves!
For all ˹the false gods˺ that they used to forge
shall have strayed from them.
6:25 Yet ˹even now
as you recite this Quran to them˺,
among them are those
who listen to you ˹with malicious intent,
pursuing their whims˺.
Therefore, We have placed sheaths
over their ˹ill-inclined˺ hearts,
so that they may ˹no longer˺ understand it,
and in their ears, an utter deafness.
For even if they were to see
every ˹natural and revealed˺ sign
˹of Heavenly truth,
still˺ they would not believe in it.
Thus when they come to you
to argue with you, those who disbelieve say:
This is nothing but tales of the ancients!
6:26 Moreover, they forbid ˹other people˺
from ˹listening to˺ it.
And they draw ˹themselves˺ away from it.
Yet they are destroying none but themselves,
though they are not aware ˹of it˺.
6:27 And if only you could ˹now˺ see
when they shall be set upon
˹the brink of˺ the Fire ˹of Hell˺,
and they shall say: Oh, ˹woe to us!˺
If only we could be returned ˹to the world˺
and not deny the signs
of ˹the Oneness of˺ our Lord

٢٣ ثُمَّ لَمۡ تَكُن فِتۡنَتُهُمۡ
إِلَّآ أَن قَالُواْ
وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشۡرِكِينَ
٢٤ ٱنظُرۡ كَيۡفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمۡۚ
وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ
٢٥ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَۖ
وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً
أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۚ
وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ
لَّا يُؤۡمِنُواْ بِهَاۚ
حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ
يَقُولُ ٱلَّذِينَ كَفَرُوٓاْ
إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
٢٦ وَهُمۡ يَنۡهَوۡنَ عَنۡهُ
وَيَنۡـَٔوۡنَ عَنۡهُۖ
وَإِن يُهۡلِكُونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ
٢٧ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ
فَقَالُواْ يَٰلَيۡتَنَا
نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا

and become of the believers!

6:28 Rather, what they previously used to conceal
shall manifest ˹itself˺ before them.
Yet ˹even˺ if they were to be ˹so˺ returned
˹to the world˺, they would revert to all ˹the ways˺
that have been forbidden ˹to them˺.
For, indeed, they are most surely liars.

6:29 Now, ˹also,˺ they ˹who disbelieve˺ say:
There is nothing but our life in this world.
And never shall we be raised ˹from the dead˺.

6:30 Yet if only you could ˹now˺ see
when they shall be ˹brought back to life
and˺ set before their Lord ˹for Judgment˺.
He shall say ˹to them˺:
Is this ˹Resurrection to life˺ not the very truth?
They shall say: Oh yes, indeed!
By our Lord ˹it is˺!
He shall say:
Then taste the ˹everlasting˺ torment
in that ˹before this Day˺ you have disbelieved!

6:31 Truly those ˹in life˺
who have belied ˹resurrection
and˺ the ˹destined˺ Meeting of God
˹for Judgment in the Hereafter˺
shall lose ˹all˺—
until, suddenly, when the Hour ˹of Doom˺
shall have come to them, they shall say:
Alas for us!
for all that we have neglected
regarding this ˹Day˺!
And they shall carry their load ˹of sin˺
upon their backs.
Most surely, evil is the load they bear.

6:32 For the life of this world

وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ

(٢٨) بَلْ بَدَا لَهُم
مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ
وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ
وَإِنَّهُمْ لَكَٰذِبُونَ

(٢٩) وَقَالُوٓا۟ إِنْ هِىَ
إِلَّا حَيَاتُنَا ٱلدُّنْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ

(٣٠) وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ
قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ
قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ

(٣١) قَدْ خَسِرَ ٱلَّذِينَ
كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا
جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً
قَالُوا۟ يَٰحَسْرَتَنَا
عَلَىٰ مَا فَرَّطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۚ

is nothing but play and amusement.
And, most surely,
the abode of the Hereafter is ˹far˺ better
for those who are God-fearing.
Will you not, then, understand?

6:33 Truly, We know that what they say
˹in open defiance of your message˺
grieves you, ˹O Muhammad˺.
But it is not ˹really˺ you
whom they are belying.
Rather, it is the ˹revealed˺ signs of God
that the ˹godless˺ wrongdoers disavow.

6:34 Yet very truly, messengers before you,
˹O Muhammad,˺ were belied.
But they endured patiently
against the denials and harm ˹they suffered˺—
until Our help came to them.
For there is none who can replace
the words of God,
˹which have assured you of victory˺.
And very truly,
some account of ˹what˺ the messengers ˹faced
and their ultimate triumph˺
has already come to you.

6:35 Yet ˹as to the disbelievers˺, if their turning away
is too great ˹a burden˺ on you, ˹O Prophet,˺
then seek a tunnel into the ˹heart of the˺ Earth,
if you are so able, or a stairway to Heaven,
so as to bring to them a sign
˹that will make them believe˺!
For had God so willed,
He would most surely have gathered them all
upon ˹the path of˺ guidance.
So never become of the ignorant,
˹frozen with anguish˺.

أَلَا سَآءَ مَا يَزِرُونَ

(٣٢) وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا لَعِبٌ وَلَهْوٌ ۖ
وَلَلدَّارُ ٱلْـَٔاخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ
أَفَلَا تَعْقِلُونَ

(٣٣) قَدْ نَعْلَمُ إِنَّهُۥ
لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَٰكِنَّ ٱلظَّٰلِمِينَ
بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ

(٣٤) وَلَقَدْ كُذِّبَتْ
رُسُلٌ مِّن قَبْلِكَ
فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟
وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ
وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ
وَلَقَدْ جَآءَكَ
مِن نَّبَإِى ٱلْمُرْسَلِينَ

(٣٥) وَإِن كَانَ كَبُرَ عَلَيْكَ
إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ
أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ
فَتَأْتِيَهُم بِـَٔايَةٍ ۚ
وَلَوْ شَآءَ ٱللَّهُ
لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ

6:36 ❋Indeed, only those who truly hear
shall answer the call to faith.
And as for the dead of heart, who disbelieve,
God shall, indeed, resurrect them as well.
Then to Him they shall all be returned.

6:37 Moreover, in arrogance
they have said of you, O Prophet:
If only a miraculous sign from his Lord
were sent down to him!
Say to them:
Indeed, God is well able
to send down such a sign.
Yet most of them do not know
the wisdom of God.

6:38 For there is not a single beast
treading on the earth,
nor a bird flying with its two wings,
but that they are communities like you.
We have not neglected anything
in the Preserved Book of Heaven.
Then they who ask for miracles
shall be assembled in the Hereafter
before their Lord with all people.

6:39 And so it is
that those who have denied Our signs
are deaf and dumb to God's living miracles,
cut off in veils of darkness.
Whomever God so wills, He leaves astray.
And whomever God so wills,
He sets upon a straight way of salvation.

6:40 Say to all those
who take associate-gods with God:
Have you considered if the punishment of God
were to come to you,

فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ
(٣٦) ۞ إِنَّمَا يَسْتَجِيبُ
ٱلَّذِينَ يَسْمَعُونَ
وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ
ثُمَّ إِلَيْهِ يُرْجَعُونَ
(٣٧) وَقَالُوا۟ لَوْلَا
نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ
قُلْ إِنَّ ٱللَّهَ قَادِرٌ
عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
(٣٨) وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ
وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا
فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ
(٣٩) وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ ۗ
مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ
وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ
(٤٠) قُلْ أَرَءَيْتَكُمْ

إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ
أَوْ أَتَتْكُمُ ٱلسَّاعَةُ
أَغَيْرَ ٱللَّهِ تَدْعُونَ
إِن كُنتُمْ صَٰدِقِينَ
(٤١) بَلْ إِيَّاهُ تَدْعُونَ
فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ
إِن شَآءَ
وَتَنسَوْنَ مَا تُشْرِكُونَ
(٤٢) وَلَقَدْ أَرْسَلْنَآ
إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ
(٤٣) فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا
تَضَرَّعُوا۟
وَلَٰكِن قَسَتْ قُلُوبُهُمْ
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
مَا كَانُوا۟ يَعْمَلُونَ
(٤٤) فَلَمَّا نَسُوا۟
مَا ذُكِّرُوا۟ بِهِۦ
فَتَحْنَا عَلَيْهِمْ
أَبْوَٰبَ كُلِّ شَىْءٍ
حَتَّىٰٓ إِذَا فَرِحُوا۟ بِمَآ أُوتُوٓا۟
أَخَذْنَٰهُم بَغْتَةً
فَإِذَا هُم مُّبْلِسُونَ
(٤٥) فَقُطِعَ دَابِرُ ٱلْقَوْمِ
ٱلَّذِينَ ظَلَمُوا۟
وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

or if the Hour of Doom itself
were to come to you?
Would it be other than God
whom you would call upon for help,
if you are truthful with yourselves?
6:41 Rather, it is only Him you call upon!
And He alone removes the affliction
for which you call Him, if He so wills—
for then you utterly forget
all that you associate as gods with Him.
6:42 And very truly, We have sent messengers
to communities before you.
But they denied Our message,
so We seized them with affliction
and harm in this world,
so that they might humble themselves.
6:43 Yet if only when Our affliction came to them,
they had humbled themselves.
But rather, their hearts hardened,
and Satan made what they were doing
fair-seeming to them.
6:44 Then when they forgot that true faith
of which they had been reminded,
We opened for them
the gates of everything they desired—
until when they exulted
in what they had been given,
We seized them suddenly;
and then they became utterly despondent.
6:45 Thus all the people who did wrong—
to the very last one of them—were cut off.
For all praise is for God alone,
Lord of All the Worlds.
6:46 Say to them:
Have you considered if God

were to take away your hearing
and your sight and seal up your hearts?
Who is that god, other than God Himself,
that would give them back to you?
Behold how We vary the clear signs.
Yet still they turn away.

6:47 Say to them:
Have you considered if the torment of God
were to come upon you suddenly, or overtly?
Would anyone be destroyed
but the wrongdoing people?

6:48 Thus We do not send the messengers
but as bearers of glad tidings to the believers
of everlasting delight in Paradise,
and as forewarners of God's nearing Judgment.
So whoever believes and does righteousness—
there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

6:49 But as to those who deny Our signs,
the torment shall touch them
for the deeds of ungodliness
they have committed.

6:50 Say to them, O Muhammad:
I do not say to you
that the treasures of God are with me,
nor that I know the unseen.
Nor do I say to you that I am an angel.
I but follow what is revealed to me.
Say to them:
Are the blind and the seeing equal?
Will you not, then, reflect on the signs of God?

6:51 Hence, forewarn with this Quran
all those who fear being gathered

٤٦ قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ
سَمْعَكُمْ وَأَبْصَـٰرَكُمْ
وَخَتَمَ عَلَىٰ قُلُوبِكُم
مَّنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِۦ
ٱنظُرْ كَيْفَ
نُصَرِّفُ ٱلْـَٔايَـٰتِ
ثُمَّ هُمْ يَصْدِفُونَ
٤٧ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ
عَذَابُ ٱللَّهِ بَغْتَةً
أَوْ جَهْرَةً هَلْ يُهْلَكُ
إِلَّا ٱلْقَوْمُ ٱلظَّـٰلِمُونَ
٤٨ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٤٩ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
يَمَسُّهُمُ ٱلْعَذَابُ
بِمَا كَانُوا۟ يَفْسُقُونَ
٥٠ قُل لَّآ أَقُولُ لَكُمْ
عِندِى خَزَآئِنُ ٱللَّهِ
وَلَآ أَعْلَمُ ٱلْغَيْبَ
وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
قُلْ هَلْ يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ

before their Lord
⌜that⌝ they have no patron apart from Him,
nor any intercessor,
so that they may become God-fearing.

6:52 Nor shall you ⌜heed the arrogant
and⌝ send away ⌜the humble⌝
who call upon their Lord ⌜with devotion⌝
in the morning and in the evening,
desiring ⌜only⌝ His Face.
Nothing of their reckoning ⌜bears⌝ upon you.
And nothing of your reckoning
⌜bears⌝ upon them
that you should send them away
and thus become of the wrongdoers.

6:53 For in this ⌜variance of wealth and poverty⌝
We ⌜but⌝ try some of them
through ⌜the condition of the⌝ others—
that they ⌜who are rich and powerful⌝
might ⌜be tempted to⌝ say:
Is it these, ⌜the poor and the meek,⌝
upon whom God has conferred favor
among ⌜all of⌝ us?
⌜Rather,⌝ is not God most knowing
of those who are thankful?

6:54 So when those who believe
in Our ⌜revealed⌝ signs come to you,
then say ⌜to them⌝: Peace be upon you!
Your Lord has prescribed
for Himself mercy,
so that whoever among you
does a misdeed in ignorance,
then repents after it, and sets things aright,
then, indeed, He is all-forgiving, mercy-giving.

6:55 And so it is that We make utterly distinct
the ⌜revealed⌝ signs, so as to make manifest

٥١ وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ
أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُم مِّن دُونِهِۦ
وَلِىٌّ وَلَا شَفِيعٌ
لَّعَلَّهُمْ يَتَّقُونَ
٥٢ وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ
رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ
يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ
مِنْ حِسَابِهِم مِّن شَىْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِم
مِّن شَىْءٍ فَتَطْرُدَهُمْ
فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ
٥٣ وَكَذَٰلِكَ فَتَنَّا
بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟
أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم
مِّنۢ بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ
بِأَعْلَمَ بِٱلشَّٰكِرِينَ
٥٤ وَإِذَا جَآءَكَ
ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا
فَقُلْ سَلَٰمٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ
عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ
أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ
سُوٓءًۢا بِجَهَٰلَةٍ
ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ
فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ

وَكَذَٰلِكَ نُفَصِّلُ ٱلْآيَٰتِ ﴿٥٥﴾
وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ
قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ ﴿٥٦﴾
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ
قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ
قَدْ ضَلَلْتُ إِذًا
وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ
قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي ﴿٥٧﴾
وَكَذَّبْتُم بِهِۦ ۚ
مَا عِندِي
مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ
إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ
يَقُصُّ ٱلْحَقَّ ۖ
وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ
قُل لَّوْ أَنَّ عِندِي ﴿٥٨﴾
مَا تَسْتَعْجِلُونَ بِهِۦ
لَقُضِيَ ٱلْأَمْرُ
بَيْنِي وَبَيْنَكُمْ ۗ
وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ
۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ ﴿٥٩﴾
لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ
وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ ۚ
وَمَا تَسْقُطُ مِن وَرَقَةٍ
إِلَّا يَعْلَمُهَا

the contrary way of the defiant unbelievers.
6:56 Say to them, O Prophet:
Indeed, I have been forbidden
to worship all those whom you call upon
apart from God. Then say:
I shall not follow your whims.
For then I would have certainly gone astray,
and I would not be of the rightly guided.
6:57 Say to them, as well:
I am firmly established
on a clear proof from my Lord.
Yet you have belied it.
It is not in my power
to carry out the threat of divine judgment
which you seek to hasten.
Judgment belongs to none but God.
He relates nothing but the truth
in His forewarnings.
And He is the very best of judges.
6:58 Say to them:
If what you seek to hasten
of your punishment was with me,
the matter would have been decided
between me and you.
But God knows best about the wrongdoers
who are godless in heart.
6:59 ❋Moreover, with Him are the keys
of the realms of the unseen.
No one knows of them but Him.
And He knows, as well,
all that is in the land and the sea.
Not even a leaf falls but He knows it.
Nor is there a single grain
hidden within the veils
of the darkness of the earth—

nor anything moist therein
nor anything withered—
but that it is recorded in a clear Book
preserved in Heaven.

6:60 Moreover, it is He who takes your souls
by night as you sleep.
And He knows what you earn by day.
Then He restores your souls,
awakening you therein
for a stated term to be fulfilled.
Then to Him is your return in the Afterlife.
Then He shall tell you the due recompense
of all that you have been doing in life.

6:61 For He alone is all-dominating
over all His servants.
Thus He sends angels, as guardians over you,
to record your every deed—
until when death comes to any one of you,
Our messenger-angels take his soul—
and never do they neglect anything
they are ordered to do.

6:62 Then they who die are returned to God,
their true Patron.
Most surely, judgment belongs to Him alone—
and He is the swiftest of reckoners.

6:63 Say to them:
Who is it that delivers you
from the veils of darkness of land and sea?
You call upon Him imploringly and inwardly:
If He delivers us from this peril,
we shall most surely
be of those who are ever-thankful!

6:64 Say to them:
God delivers you from this
and from every anguish!

وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ
وَلَا رَطْبٍ وَلَا يَابِسٍ
إِلَّا فِي كِتَٰبٍ مُّبِينٍ
٦٠ وَهُوَ ٱلَّذِي
يَتَوَفَّىٰكُم بِٱلَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ
ثُمَّ يَبْعَثُكُمْ فِيهِ
لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
٦١ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰٓ إِذَا
جَآءَ أَحَدَكُمُ ٱلْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا
وَهُمْ لَا يُفَرِّطُونَ
٦٢ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ
مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ
وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ
٦٣ قُلْ مَن يُنَجِّيكُم
مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً
لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ

Yet ˹still˺ you associate ˹gods with Him˺.

6:65 Say ˹to them˺:
It is He ˹alone˺ who is well-able
to send forth upon you torment from above you
or from beneath your feet;
or to confound you into dissenting factions
and cause some of you
to taste the ˹violent˺ affliction of others.
Behold how We vary the ˹clear˺ signs,
that they may gain understanding
˹and heed admonition˺.

6:66 Yet your people have denied this ˹Quran,
O Muhammad˺,
while it is ˹in every word˺ the truth.
Say ˹to them˺:
I am not a guardian over you
˹to compel you to believe˺.

6:67 For every tiding ˹revealed in this Quran˺,
there is an appointed destiny ˹for its fulfillment˺.
And ˹soon˺ shall you know
˹your own fate with God˺.

6:68 Thus, whenever you see those
who fall to ˹vilifying˺ Our ˹revealed˺ signs,
then turn away from them
until they take up some other discourse.
And if Satan should ˹ever˺ cause you
to forget ˹this command˺, then do not ˹continue
to˺ sit with the wrongdoing people
after remembering ˹this˺.

6:69 And ˹while˺ those who are God-fearing
bear nothing of ˹the disbelievers' sin
or˺ their reckoning,
nevertheless, ˹they should give them˺ a reminder,
so that they may ˹desist from their calumny
and˺ become God-fearing.

٦٤ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا
وَمِن كُلِّ كَرْبٍ
ثُمَّ أَنتُمْ تُشْرِكُونَ
٦٥ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ
عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ
أَوْ مِن تَحْتِ أَرْجُلِكُمْ
أَوْ يَلْبِسَكُمْ شِيَعًا
وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ
ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ
لَعَلَّهُمْ يَفْقَهُونَ
٦٦ وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ
قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ
٦٧ لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ
وَسَوْفَ تَعْلَمُونَ
٦٨ وَإِذَا رَأَيْتَ
ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا
فَأَعْرِضْ عَنْهُمْ
حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ
وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ
فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
٦٩ وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ
مِنْ حِسَابِهِم مِّن شَىْءٍ

وَلَٰكِن ذِكۡرَىٰ
لَعَلَّهُمۡ يَتَّقُونَ
٧٠ وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ
دِينَهُمۡ لَعِبٗا وَلَهۡوٗا
وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ
وَذَكِّرۡ بِهِۦٓ
أَن تُبۡسَلَ نَفۡسُۢ بِمَا كَسَبَتۡ
لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ
وَلِيّٞ وَلَا شَفِيعٞ
وَإِن تَعۡدِلۡ كُلَّ عَدۡلٖ
لَّا يُؤۡخَذۡ مِنۡهَآۗ أُوْلَٰٓئِكَ
ٱلَّذِينَ أُبۡسِلُواْ بِمَا كَسَبُواْۖ
لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ
وَعَذَابٌ أَلِيمُۢ
بِمَا كَانُواْ يَكۡفُرُونَ
٧١ قُلۡ أَنَدۡعُواْ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلَىٰٓ أَعۡقَٰبِنَا
بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ كَٱلَّذِي
ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ
فِي ٱلۡأَرۡضِ حَيۡرَانَ
لَهُۥٓ أَصۡحَٰبٞ يَدۡعُونَهُۥٓ
إِلَى ٱلۡهُدَى ٱئۡتِنَاۗ

6:70 Thus, leave alone those who take their religion
as play and amusement
and whom the life of this world
has 'utterly' deluded.
Yet remind 'one and all' with this 'Quran',
so that no soul shall be wrecked
by what it has earned.
For 'each soul' shall have neither patron
nor intercessor
apart from God 'on Judgment Day'.
And even if it 'seeks to' ransom 'itself'
with every 'conceivable' ransom,
such shall not be accepted from it.
These are the ones who shall be wrecked
by what they have earned.
For them, 'in the Hereafter,'
there shall be a drink of scalding fluid,
along with a most painful torment,
in that they have disbelieved.

6:71 Say 'to them':
Are we 'in our worship'
to call upon other than God—
'upon' what neither benefits us nor harms us?
And are we to be turned back
on our heels 'from true faith'
after God has guided us—
like one whom the satans lure
'aimlessly' through the land,
'until' he is utterly bewildered,
'though' he has 'faithful' companions
calling him to 'the path of' guidance, 'saying':
Come to us! Say 'to them':
Indeed, the 'revealed' guidance of God
is the 'only' sure guidance.
And we are commanded

to willingly submit only
to the Lord of All the Worlds.
6:72 And thus are we commanded, as well:
You shall duly establish the Prayer.
And you shall fear God alone.
For He is the One
before whom you shall all be assembled.
6:73 And He alone is the One
who created the heavens and the earth
with the very essence of all truth.
Thus, on the Day of Resurrection
He shall but say: Be! And so shall it be.
His word is the utter truth.
And for Him alone
shall be all the dominion on a Day Hereafter
when the Trumpet of Resurrection is blown.
He is the Sole Knower of all the realms
of the unseen and the seen.
For He is the All-Wise, the All-Aware.

6:74 ❊Now, behold!
Abraham said to his father, Âzar:
Do you take idols for gods?
Indeed, I see you and your people
falling into clear misguidance.
6:75 And so too did We show Abraham
the celestial majesty
and divine authority in the vast kingdom
of the heavens and the earth,
so that he would be of those
who believe in God with certainty.
6:76 So when the night spread over him,
he saw a star.
He said: This is my Lord!
Then when it disappeared,

قُلْ إِنَّ هُدَى ٱللَّهِ
هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا
لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ
٧٢ وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ
وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ
إِلَيْهِ تُحْشَرُونَ
٧٣ وَهُوَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ
كُن فَيَكُونُ ۚ
قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ
يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ
٧٤ ۞ وَإِذْ قَالَ إِبْرَٰهِيمُ
لِأَبِيهِ ءَازَرَ
أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ
إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ
فِى ضَلَٰلٍ مُّبِينٍ
٧٥ وَكَذَٰلِكَ
نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ
٧٦ فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ
رَءَا كَوْكَبًا ۖ

he said: I do not love that which disappears.
6:77 So when he saw the moon rising, he said:
This is my Lord!
Then when it disappeared, he said:
If my Lord does not guide me,
I shall most surely
be of the people who are astray.
6:78 So when he saw the sun rising, he said:
This is my Lord!
This is greater than both of them!
Then when it disappeared, he said:
O my people!
I am innocent of worshipping
all that you associate as gods with God.
6:79 I have turned my face,
being ever upright of heart,
to the One who alone originated the heavens
and the earth—
and I am not of those
who associate gods with God!
6:80 And so his people argued with him
about his faith.
He said: Do you argue with me
concerning the Oneness of God,
while truly He Himself has guided me
to the truth?
Thus I shall never fear your threats of wrath
from all the gods
that you associate with Him—
except if my Lord were to will something;
for my Lord has encompassed
all things in knowledge.
Will you not then be mindful that God is One?
6:81 And how is it that I should fear
what you have associated as gods with Him,

قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ
قَالَ لَا أُحِبُّ الْآفِلِينَ
(٧٧) فَلَمَّا رَأَى الْقَمَرَ بَازِغًا
قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ
مِنَ الْقَوْمِ الضَّالِّينَ
(٧٨) فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً
قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ
فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ
إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
(٧٩) إِنِّي وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضَ حَنِيفًا ۖ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ
(٨٠) وَحَاجَّهُ قَوْمُهُ ۚ
قَالَ أَتُحَاجُّونِّي فِي اللَّهِ
وَقَدْ هَدَانِ ۚ
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا ۗ
وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا ۗ
أَفَلَا تَتَذَكَّرُونَ

while you do not fear
to associate ˹in worship˺ with God
that for which He has not sent down to you
any authority?
Which of these two parties, then,
is more worthy of feeling secure—
if, indeed, you know ˹the truth˺?

6:82 Those who believe ˹in the One God˺—
and who do not mingle their faith
with wrongdoing—
it is these who shall have security
˹from God's Judgment˺.
For they are, indeed, guided.

6:83 Such, then, was Our clear argument.
We gave it to Abraham against his people.
We raise in rank whomever We so will.
Indeed, your Lord is all-wise, all-knowing.

6:84 And to him We granted Isaac
and, ˹from Isaac,˺ Jacob.
Each We guided.
And Noah We had guided ˹long˺ before.
And ˹descending from Noah˺, of his seed,
˹We guided˺ David and Solomon,
and Job and Joseph, and Moses and Aaron.
And even so do We reward
˹all˺ those who excel in ˹doing˺ good.

6:85 And also ˹We guided˺
Zachariah and John and Jesus and Elias.
All are of the righteous.

6:86 And ˹so too We guided˺
Ishmael and Elisha and Jonah and Lot.
And each ˹of these messengers˺
We preferred above all the people
˹of their times˺.

6:87 And ˹thus have We guided

٨١ وَكَيْفَ أَخَافُ
مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ
عَلَيْكُمْ سُلْطَٰنًا ۚ
فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ
إِن كُنتُمْ تَعْلَمُونَ
٨٢ ٱلَّذِينَ ءَامَنُوا۟
وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ
أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ
وَهُم مُّهْتَدُونَ
٨٣ وَتِلْكَ حُجَّتُنَآ
ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
٨٤ وَوَهَبْنَا لَهُۥٓ
إِسْحَٰقَ وَيَعْقُوبَ ۚ
كُلًّا هَدَيْنَا ۚ
وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ
وَمِن ذُرِّيَّتِهِۦ
دَاوُۥدَ وَسُلَيْمَٰنَ
وَأَيُّوبَ وَيُوسُفَ
وَمُوسَىٰ وَهَٰرُونَ ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
٨٥ وَزَكَرِيَّا وَيَحْيَىٰ
وَعِيسَىٰ وَإِلْيَاسَ ۖ
كُلٌّ مِّنَ ٱلصَّٰلِحِينَ
٨٦ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ
وَيُونُسَ وَلُوطًا ۚ وَكُلًّا
فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ

(٨٧) وَمِنْ ءَابَآئِهِمْ
وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ
وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(٨٨) ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ
وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم
مَّا كَانُوا۟ يَعْمَلُونَ
(٨٩) أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ
ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ
فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ
فَقَدْ وَكَّلْنَا بِهَا قَوْمًا
لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ
(٩٠) أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ
فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ
قُل لَّآ أَسْـَٔلُكُمْ
عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ
إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ
(٩١) وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ
إِذْ قَالُوا۟
مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ

many of their forefathers,
and their descendants, and their brethren.
For We chose them and guided them
to a straight way of salvation.

6:88 Such is the guidance of God.
He guides with it
whomever He so wills of His servants.
But had they associated others
as gods with Him,
all the good they had ever done
would be rendered utterly futile for them
with God.

6:89 These are the ones
to whom We gave the Scripture,
and the knowledge of revealed wisdom,
and the inspiration of prophethood.
So if these unbelievers now disbelieve in it,
then, assuredly,
We have already entrusted it to a people
who do not disbelieve in it.

6:90 These prophets of old are the ones
whom God has guided.
So follow after their guidance,
walking in their way.
And say to those
who disbelieve in this message:
I do not ask of you any reward for it.
Indeed, this Quran is but a revealed Reminder
sent to all the people of the worlds.

6:91 Thus they who disbelieve
have not esteemed God with His rightful esteem
when they have said:
God has never sent down anything
of His Heavenly revelation
to a mere human being.

Say ˹to them˺:
Who ˹then˺ sent down the Scripture
that Moses came with,
as a light and guidance for people?
You, ˹O People of the Scripture,˺
make of it parchments,
disclosing them ˹in part˺ and concealing much.
And you ˹who were unlettered in revelation˺
have been taught ˹from this Quran˺
that which you did not know
˹before its revelation˺—
neither you nor your forefathers.
Say ˹to them all˺: God ˹revealed it˺!
Then leave them
˹steeped˺ in their indulgence, playing!

6:92 For this ˹Quran˺ is ˹also˺ a ˹Heavenly˺ Book
We have sent down.
It is blessed and ˹it is˺ a confirmation
of all ˹the revealed Scripture˺
that has preceded it,
and to forewarn ˹therewith Makkah,˺
the Mother of Cities,
˹of God's nearing Judgment˺,
as well as those ˹in all the world
dwelling˺ around it.
Thus those who ˹truly˺ believe
in the Hereafter believe in it ˹as His revelation˺.
And so they are constant
in keeping up their Prayers.

6:93 For who does a greater wrong
than one who forges lies against God?
Or ˹one who˺ says:
It has been revealed to me!
While ˹in truth˺
nothing has been revealed to him.

قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ
ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ
نُورًا وَهُدًى لِّلنَّاسِ
تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا
وَتُخْفُونَ كَثِيرًا
وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟
أَنتُمْ وَلَآ ءَابَآؤُكُمْ قُلِ ٱللَّهُ
ثُمَّ ذَرْهُمْ
فِى خَوْضِهِمْ يَلْعَبُونَ
(٩٢) وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ
مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ
وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ
وَمَنْ حَوْلَهَا
وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ
يُؤْمِنُونَ بِهِۦ
وَهُمْ
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
(٩٣) وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا
أَوْ قَالَ أُوحِىَ إِلَىَّ

Or one who says:
I too shall send down revelation
like that which God has sent down.
If only you could see
when the godless wrongdoers
are whelmed in the throes of death
and the angels stretch out their hands, saying:
Bring forth your souls!
This Day, you shall be recompensed
with the torment of disgrace,
in that you used to say of God
other than the truth.
Moreover, you grew arrogant
against the imperatives of His revealed signs.

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ
وَمَن قَالَ سَأُنزِلُ
مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ
إِذِ ٱلظَّٰلِمُونَ
فِى غَمَرَٰتِ ٱلْمَوْتِ
وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ
أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ
ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ
بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ
غَيْرَ ٱلْحَقِّ وَكُنتُمْ
عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ

6:94 And, truly, you have come to Us now,
singly and naked,
just as We created you the first time.
And you have left all that We afforded you
of wealth and power
behind your backs in the world.
Nor do We see with you your intercessors,
whom you alleged in life
to be associates with God
in the matter of saving you from His torment.
Truly the bond between you and them
has been utterly cut off.
Thus all the false gods that you have alleged
have gone far astray from you.

(٩٤) وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ
كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ
وَرَآءَ ظُهُورِكُمْ ۖ
وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ
ٱلَّذِينَ زَعَمْتُمْ
أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ
لَقَد تَّقَطَّعَ بَيْنَكُمْ
وَضَلَّ عَنكُم
مَّا كُنتُمْ تَزْعُمُونَ

6:95 ❊Indeed, God alone is splitter of grain and pit.
He brings forth the living from the dead.
And He brings forth the dead from the living.
That is God!
How, then, are you turned away
from worshipping Him alone?

(٩٥) ۞ إِنَّ ٱللَّهَ
فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ
يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ
وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ

ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ

(٩٦) فَالِقُ ٱلْإِصْبَاحِ
وَجَعَلَ ٱلَّيْلَ سَكَنًا
وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

(٩٧) وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا
فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ

(٩٨) وَهُوَ ٱلَّذِىٓ أَنشَأَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ
فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَفْقَهُونَ

(٩٩) وَهُوَ ٱلَّذِىٓ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا
نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا
وَمِنَ ٱلنَّخْلِ
مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

6:96 Splitter of morning light from the darkness—
He alone made the night for repose
and the sun and the moon for reckoning.
That is the decree
of the Overpowering One, the All-Knowing.

6:97 And He alone is the One
who made the stars for you,
that you might be guided by them .
through the veils of darkness of land and sea.
Truly, We have made the signs in creation
utterly distinct indications
for a people who would know God
and His way.

6:98 And He alone is the One
who has produced all of you from a single soul.
Then there is habitation for you
upon the earth,
then a repository in it, in the grave.
Truly, We have made the signs in your lives
utterly distinct indications
for a people who would reflect on them
and understand their wisdom.

6:99 And He alone is the One
who has sent down
from the sky water,
by which We have thus brought forth
plants of every kind,
and from which We bring forth anew
green sprouts.
From this do We bring forth
lushly layered grain.
And so too from the spathes of date palms
issue clusters of dates,
hanging near in easy reach;
moreover, from it

وَجَنَّٰتٍ مِّنْ أَعْنَابٍ
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ
مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ
ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ
إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ
إِنَّ فِى ذَٰلِكُمْ لَـَٔايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(١٠٠) وَجَعَلُوا۟ لِلَّهِ
شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ
وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ
بِغَيْرِ عِلْمٍ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يَصِفُونَ
(١٠١) بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ
وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ
وَخَلَقَ كُلَّ شَىْءٍ
وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ
(١٠٢) ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَآ إِلَٰهَ إِلَّا هُوَ
خَٰلِقُ كُلِّ شَىْءٍ
فَٱعْبُدُوهُ وَهُوَ عَلَىٰ
كُلِّ شَىْءٍ وَكِيلٌ

He brings forth gardens of grapevines
and groves of olives and pomegranates—
alike in their foliage
yet unalike in their fruitage.
Look at their fruits when they fruit
and again when they ripen upon them.
Indeed, in this there are sure signs
of God's might and mercy
for a people who believe.

6:100 Still, they who disbelieve
have appointed for God
associate-gods from among the jinn,
though He created them.
Moreover, they impute to Him sons
and daughters, as well,
without any true source of knowledge.
Highly exalted is He and Most High
far above all that they ascribe to Him!

6:101 He is the Sole Originator
of the heavens and the earth
with no precedent!
Then, shall there be a son for Him,
while there has never been
a consort for Him?
Rather, He created everything from nothing.
For He is all-knowing of all things.

6:102 O humanity!
That is God, your Lord!
There is no God but Him,
the Creator of everything.
So worship Him alone.
For He is guardian over all things,
directing the affairs of creation.

6:103 No eye attains Him.
Yet He attains all that every eye sees.

For He is the Subtle, the All-Aware.

6:104 Truly, manifest proofs have come to you
from your Lord.
Thus whoever sees ⌜them⌝,
then it is for ⌜the good of⌝ his own soul.
But whoever blinds himself ⌜to them⌝,
then it is ⌜an offense⌝ against himself.
So ⌜say to them, O Muhammad⌝:
I am not a keeper over you.

6:105 And so it is that We vary the ⌜natural
and the revealed⌝ signs;
so that they ⌜who disbelieve⌝ may say:
You have studied this ⌜from another⌝!
And that We may ⌜bring forth the truth
and⌝ make it clear to a people who know
⌜that it is revelation from God⌝.

6:106 Follow what has been revealed to you
from your Lord, ⌜O Muhammad⌝.
There is no God but Him.
And turn away from the idolaters.

6:107 For had God so willed,
⌜He would not have given them
wills to choose with,⌝
and they would not have associated gods
with God.
Therefore, We have not appointed you
a keeper ⌜to avail them
against divine punishment⌝.
Nor are you a guardian over them
⌜to compel them to believe⌝.

6:108 Yet do not revile any ⌜of the divinities⌝
which they call upon apart from God.
For out of aggression they may revile God
without knowledge ⌜of its enormity⌝.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ ﴿١٠٣﴾
وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ
وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ
قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ ﴿١٠٤﴾
فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ
وَمَنْ عَمِىَ فَعَلَيْهَا ۚ
وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ
وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ ﴿١٠٥﴾
وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ
لِقَوْمٍ يَعْلَمُونَ
ٱتَّبِعْ مَآ أُوحِىَ ﴿١٠٦﴾
إِلَيْكَ مِن رَّبِّكَ ۖ
لَآ إِلَٰهَ إِلَّا هُوَ ۖ
وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ
وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ ﴿١٠٧﴾
وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

For to every community
We have made their deeds fair-seeming.
Then to their Lord is their return.
Then He shall tell them the due recompense
of all that they have been doing in life.

6:109 Now, they who disbelieve have sworn by God
with the utmost of their vows that most surely
if a miraculous sign were to come to them,
they would believe in it.
Say to them: All such signs are only with God.
Yet what will make you believers realize
that even if these signs were to come to them,
they still would not believe?

6:110 Thus We turn away their hearts and their eyes
from recognizing the varied signs,
just as they denied the miracle of the Quran
and did not believe in it
from the very first moment—
and thus shall We leave them
in their transgression wandering blindly.

PART 8 half-part 15/60

6:111 ❊And were We to send
the angels from heaven down to them,
and were the dead of the earth
to speak to them,
and were We to assemble before them
every miraculous thing in creation
that they request—face to face—
still, they would never believe—
except if God so willed.
Rather, most of them are ignorant.

6:112 And so it is
that We have appointed for every prophet
an inveterate enemy—satans,
from among both people and jinn,

١٠٨ وَلَا تَسُبُّوا۟ ٱلَّذِينَ
يَدْعُونَ مِن دُونِ ٱللَّهِ
فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ
كَذَٰلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ
ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ
فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ
١٠٩ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ
لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا
قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ
وَمَا يُشْعِرُكُمْ أَنَّهَآ
إِذَا جَآءَتْ لَا يُؤْمِنُونَ
١١٠ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ
وَأَبْصَٰرَهُمْ
كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ
وَنَذَرُهُمْ
فِى طُغْيَٰنِهِمْ يَعْمَهُونَ
١١١ ۞ وَلَوْ أَنَّنَا
نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ
وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ
كُلَّ شَىْءٍ قُبُلًا
مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟
إِلَّآ أَن يَشَآءَ ٱللَّهُ
وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

inspiring one another with florid words,
causing mere delusion ˹among themselves˺.
Yet had your Lord so willed,
they would not have done this.
So leave them alone,
along with all ˹the lies˺ that they forge.
6:113 ˹They but embellish words˺,
so that the hearts of those who do not believe
in the Hereafter may be swayed by them
and be pleased with them
and ˹go on˺ reaping ˹the evil˺
that they are ˹diligently˺ reaping.
6:114 ˹Ask them, O Muhammad:˺
Shall I seek other than God as a judge
˹between us˺, while it is He
who has sent down to you the ˹Quran
as a˺ Book detailing all distinctions?
Yet those to whom
We have ˹previously˺ given the Scripture
˹well˺ know that ˹the Quran˺ is sent down
from your Lord with the truth.
So do not ever be of those
who doubt ˹the revealed word of God˺.
6:115 For the word of your Lord is ever fulfilled
with ˹profound˺ truth and justice—
and there is none who can replace His words!
And He is the All-Hearing, the All-Knowing.
6:116 For were you to obey ˹the dictates
of˺ most of those on earth,
they would lead you astray
from the way of God.
For they do not follow anything
but mere conjecture
and do nothing but bring forth lies.
6:117 Indeed, it is your Lord who knows best

(١١٢) وَكَذَٰلِكَ جَعَلْنَا
لِكُلِّ نَبِيٍّ عَدُوًّا
شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ
يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ
زُخْرُفَ ٱلْقَوْلِ غُرُورًا
وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ
(١١٣) وَلِتَصْغَىٰٓ إِلَيْهِ
أَفْـِٔدَةُ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟
مَا هُم مُّقْتَرِفُونَ
(١١٤) أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا
وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ
ٱلْكِتَٰبَ مُفَصَّلًا
وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
يَعْلَمُونَ أَنَّهُۥ
مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ
(١١٥) وَتَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَعَدْلًا
لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(١١٦) وَإِن تُطِعْ
أَكْثَرَ مَن فِى ٱلْأَرْضِ
يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ

those who stray from His way.
And He knows best those who are guided.

6:118 So 'in the matter of food',
eat 'only' of that over which
the name of God has been mentioned,
if, indeed, you are believers
in His 'revealed' signs.

6:119 And why should you not eat of that over which
the name of God has been mentioned,
while He has, indeed, made distinct for you
all that He has forbidden to you—
exempting that 'food'
to which you are compelled 'to eat of'?
For, indeed, many lead 'others' astray
by their whims,
without any 'true source of' knowledge.
Indeed, your Lord knows best
about 'the acts of' the transgressors.

6:120 Moreover, forsake 'all' manifest sin,
'O humankind'—
and its hidden 'practice, as well'.
Indeed, those who earn sin shall be recompensed
for all that they have been reaping.

6:121 Thus you 'who believe'
shall not eat 'any flesh' of that over which
the name of God has not been mentioned
'in its slaughter'.
For it is, indeed, ungodly.
And the satans do, indeed, inspire their patrons
to dispute with you 'as to eating carrion'.
So if you obey them,
then you, indeed, are most surely idolaters.

6:122 So, is one who was dead
whom We then gave life

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
(١١٧) إِنَّ رَبَّكَ هُوَ أَعْلَمُ
مَن يَضِلُّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
(١١٨) فَكُلُوا۟ مِمَّا
ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ
إِن كُنتُم بِـَٔايَـٰتِهِۦ مُؤْمِنِينَ
(١١٩) وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟
مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُم
مَّا حَرَّمَ عَلَيْكُمْ
إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَآئِهِم
بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ
(١٢٠) وَذَرُوا۟
ظَـٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ
إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا۟ يَقْتَرِفُونَ
(١٢١) وَلَا تَأْكُلُوا۟
مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ
وَإِنَّهُۥ لَفِسْقٌ
وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ
إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَـٰدِلُوكُمْ

and for whom We made light
by which he might walk among the people
like one who is as ˹if shrouded˺
in ˹veils˺ of darkness
from which he cannot come out?
So it is that whatever the disbelievers do
has been made fair-seeming to them.

6:123 And so it is, ˹as well,˺
that We have placed in every town
its chief ˹trespassers and˺ defiant unbelievers,
so that they may plot in it.
Yet they plot against none but themselves,
though ˹of this˺ they are unaware.

6:124 Thus when a ˹divine˺ sign came
to ˹the people of Makkah˺, they said:
We shall never believe until we ˹ourselves˺
are given the like of ˹the revelations˺
that the messengers of God have been given!
˹Yet it is˺ God ˹who˺ knows best
where to place His message.
Abasement ˹decreed˺ by God
shall afflict those who defiantly disbelieve,
and a severe torment ˹shall befall them˺
for what they used to plot ˹against God˺.

6:125 Thus whomever God desires to guide,
He opens his heart to Islam,
˹a willing submission to God alone˺.
And whomever He desires to leave astray,
He makes his breast
narrow and constrained ˹by it˺,
as if he were mounting up to the heaven.
Thus does God lay chastisement
upon those who do not believe.

6:126 For this ˹religion˺ is the way of your Lord:
It is ever straight.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(١٢٢) أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ
وَجَعَلْنَا لَهُۥ نُورًا
يَمْشِى بِهِۦ فِى ٱلنَّاسِ
كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ
لَيْسَ بِخَارِجٍ مِّنْهَا
كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ
مَا كَانُوا۟ يَعْمَلُونَ

(١٢٣) وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ
أَكَٰبِرَ مُجْرِمِيهَا
لِيَمْكُرُوا۟ فِيهَا
وَمَا يَمْكُرُونَ
إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ

(١٢٤) وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُوا۟
لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ
مِثْلَ مَآ أُوتِىَ رُسُلُ ٱللَّهِ
ٱللَّهُ أَعْلَمُ
حَيْثُ يَجْعَلُ رِسَالَتَهُۥ
سَيُصِيبُ ٱلَّذِينَ أَجْرَمُوا۟
صَغَارٌ عِندَ ٱللَّهِ
وَعَذَابٌ شَدِيدٌۢ
بِمَا كَانُوا۟ يَمْكُرُونَ

(١٢٥) فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ
يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ
وَمَن يُرِدْ أَن يُضِلَّهُۥ
يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ

كَذَٰلِكَ يَجْعَلُ ٱللَّهُ
ٱلرِّجْسَ عَلَى
ٱلَّذِينَ لَا يُؤْمِنُونَ
(١٢٦) وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ
قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَذَّكَّرُونَ
(١٢٧) ۞ لَهُمْ دَارُ ٱلسَّلَٰمِ
عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
(١٢٨) وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
يَٰمَعْشَرَ ٱلْجِنِّ
قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ
وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ
رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَغْنَآ أَجَلَنَا
ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ
قَالَ ٱلنَّارُ مَثْوَىٰكُمْ
خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
(١٢٩) وَكَذَٰلِكَ نُوَلِّى
بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ
(١٣٠) يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

Truly, We have made the revealed signs
utterly distinct
for a people who would remember
God with reverence.

6:127 ❊For them is the Abode of Peace,
in Paradise with their Lord.
And ever is He their Patron
because of all the good that they used to do.

6:128 Thus on a Day Hereafter
when He shall assemble them all together,
He shall say: O fellowship of jinn:
Truly you have tempted
a great number of humans.
Their allies from among the humans shall say:
Our Lord!
We have enjoyed benefits
from one another in the world.
But we have reached
the end of our earthly term
that You have appointed for us. He shall say:
The Fire of Hell is your dwelling,
wherein you shall abide evermore—
except as God wills.
Indeed, your Lord is all-wise, all-knowing.

6:129 And even so
do We make the godless wrongdoers
allies of one another in the world,
for all the sin
that they have been duly earning in it.

6:130 Moreover, on that Day God shall say:
O fellowship of jinn and humans!
Did there not come to you messengers
from among yourselves
relating to you My revealed signs
and forewarning you of the inevitable Meeting

of this Day of yours?
They will say:
We do so bear witness against ourselves!
For the life of the world ˹utterly˺ deluded
˹the disbelievers among˺ them.
Thus they ˹who denied the messengers˺
shall bear witness against themselves
that they were, indeed, disbelievers
˹in their lifetimes˺.

6:131 That is so, for never has your Lord
destroyed any ˹of the past˺ communities unjustly,
while their people were ˹left˺ heedless,
˹without divine forewarning
against their ungodliness˺.

6:132 Thus, for each ˹and every individual˺
there is a rank in accordance with all
that they have done ˹in life˺.
And never is your Lord at all heedless
of what they do.

6:133 Moreover, your Lord, ˹O Prophet,˺
is the Self-Sufficient ˹One˺,
the Possessor of Mercy.
If ever He so wills,
He shall do away with ˹all of˺ you,
˹O people of the earth˺,
and appoint as successors after you
whomever He so wills,
just as He brought you forth
from the posterity of another people.

6:134 Indeed, all that you are promised
shall assuredly come to pass.
And never shall you be able to elude
˹the mighty Hand of God.

يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى
وَيُنذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟
شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ
وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا
وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ
أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ
١٣١ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ
مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا غَٰفِلُونَ
١٣٢ وَلِكُلٍّ دَرَجَٰتٌ
مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعْمَلُونَ
١٣٣ وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ
إِن يَشَأْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ
مِنۢ بَعْدِكُم مَّا يَشَآءُ
كَمَآ أَنشَأَكُم
مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ
١٣٤ إِنَّ مَا تُوعَدُونَ لَءَاتٍ ۖ

وَمَآ أَنتُم بِمُعْجِزِينَ

(١٣٥) قُلْ يَٰقَوْمِ ٱعْمَلُوا۟

عَلَىٰ مَكَانَتِكُمْ

إِنِّى عَٰمِلٌ ۖ

فَسَوْفَ تَعْلَمُونَ مَن

تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ

إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ

(١٣٦) وَجَعَلُوا۟ لِلَّهِ

مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ

وَٱلْأَنْعَٰمِ نَصِيبًا

فَقَالُوا۟

هَٰذَا لِلَّهِ بِزَعْمِهِمْ

وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا

كَانَ لِشُرَكَآئِهِمْ

فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ

وَمَا كَانَ لِلَّهِ

فَهُوَ يَصِلُ

إِلَىٰ شُرَكَآئِهِمْ ۗ

سَآءَ مَا يَحْكُمُونَ

6:135 O Prophet! Say to them:
O my people!
Work in accordance with your ungodly stand.
Indeed, I am working for God's way.
Yet soon shall you know
for whom will be
the ultimate abode of Paradise.
Indeed, the godless wrongdoers
shall not succeed.

6:136 Now, the idolaters have appointed for God,
as an offering to the poor,
a portion of the tillage and cattle
He Himself has created and multiplied.
Then they have arbitrarily said:
This portion is for the sake of God—
according to their false claims—
and this other portion
is only for our associate-gods
and thus is forbidden to the poor.
So whatever is apportioned
for their associate-gods
only depletes their own provision
and shall never reach God for reward.
And whatever is apportioned by them
for the poor for the sake of God—
rather they appropriate it
for their associate-gods.
Thus it reaches the idol-altars
of their associate-gods,
whereupon they forbid it to the poor.
So very grievous is the judgment they make!

6:137 And so it is that their associate-gods
impoverish them,
and thus make fair-seeming

for many of the idolaters
the killing of their children
⌜for fear of poverty⌝,
that they may ⌜in effect⌝
doom themselves ⌜with God
for killing innocent souls⌝
and confound for them
their religion ⌜with deceit⌝.
Yet had God so willed,
they would not have done this.
So leave them alone,
along with all that they forge.

وَكَذَٰلِكَ ١٣٧
زَيَّنَ لِكَثِيرٍ
مِّنَ ٱلْمُشْرِكِينَ
قَتْلَ أَوْلَٰدِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوهُمْ
وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ
وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ
فَذَرْهُمْ وَمَا يَفْتَرُونَ

6:138 Moreover, they have ⌜arbitrarily⌝ said:
Such ⌜and such⌝ cattle and tillage
⌜are religiously designated offerings
that⌝ are restricted.
None shall eat from them
except whomever we so will—
according to their ⌜false⌝ claims.
And ⌜they further restrict⌝ cattle
whose backs are forbidden ⌜to be ridden⌝
and ⌜other⌝ cattle over which
they do not mention the name of God—
⌜all of which is⌝ mere forgery against ⌜God.⌝
He shall recompense them
for what they have been forging.

وَقَالُوا۟ هَٰذِهِۦٓ أَنْعَٰمٌ ١٣٨
وَحَرْثٌ حِجْرٌ
لَّا يَطْعَمُهَآ
إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ
وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا
وَأَنْعَٰمٌ لَّا يَذْكُرُونَ
ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ
سَيَجْزِيهِم
بِمَا كَانُوا۟ يَفْتَرُونَ

6:139 Furthermore, they have ⌜arbitrarily⌝ said:
Whatever is in the bellies
of these ⌜designated⌝ cattle
is purely for the ⌜consumption
of the⌝ males among us
and forbidden ⌜by religion
to be food⌝ for our wives.
But if it is ⌜born⌝ dead,

وَقَالُوا۟ مَا فِى ١٣٩
بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ
خَالِصَةٌ لِّذُكُورِنَا

then they all may have shares in it.
He shall recompense them for their ˹false˺ claim.
Indeed, He is all-wise, all-knowing.

6:140 Truly, those who have killed their children
in ˹unlawful˺ folly—without ˹the permission
of revealed˺ knowledge—
have ˹utterly˺ lost ˹their souls˺.
Moreover, they have made forbidden
˹the very food˺
that God has ˹lawfully˺ provided for them
in a ˹manifest˺ forgery against God!
Truly, they have gone ˹far˺ astray
and have not been guided.

6:141 ❊For He is the One
who has brought forth ˹for you˺ gardens,
trellised and untrellised,
and date palms,
and planted fields of varied produce,
and olives and pomegranates—
alike ˹in their foliage˺
yet unalike ˹in their fruitage˺.
Eat of their fruits when they bear fruit.
And give out ˹to the poor˺
what is rightfully due from this
on the day of its harvest.
But do not be excessive.
For, indeed, He does not love those
who are excessive.

6:142 And of the cattle ˹He has made for you˺,
there are the load carrying
and the tender of age ˹for slaughter˺.
Eat of ˹them˺
what God has provided you ˹as lawful˺.
And do not follow the footsteps of Satan
˹in forbidding their use or consumption˺.

وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ
وَإِن يَكُن مَّيْتَةً
فَهُمْ فِيهِ شُرَكَآءُ ۚ
سَيَجْزِيهِمْ وَصْفَهُمْ ۚ
إِنَّهُۥ حَكِيمٌ عَلِيمٌ
(١٤٠) قَدْ خَسِرَ ٱلَّذِينَ
قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا
بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟
مَا رَزَقَهُمُ ٱللَّهُ
ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟
وَمَا كَانُوا۟ مُهْتَدِينَ
(١٤١) ۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ
جَنَّٰتٍ مَّعْرُوشَٰتٍ
وَغَيْرَ مَعْرُوشَٰتٍ
وَٱلنَّخْلَ وَٱلزَّرْعَ
مُخْتَلِفًا أُكُلُهُۥ
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ
مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ
كُلُوا۟ مِن ثَمَرِهِۦٓ
إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ
يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ
(١٤٢) وَمِنَ ٱلْأَنْعَٰمِ
حَمُولَةً وَفَرْشًا ۚ

كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ
وَلَا تَتَّبِعُوا۟
خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(١٤٣) ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ
مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ
وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ
أَمِ ٱلْأُنثَيَيْنِ
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
نَبِّـُٔونِى بِعِلْمٍ
إِن كُنتُمْ صَٰدِقِينَ
(١٤٤) وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ
وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ
قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ
أَمِ ٱلْأُنثَيَيْنِ
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ
أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ
أَمْ كُنتُمْ شُهَدَآءَ
إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ
فَمَنْ أَظْلَمُ مِمَّنِ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

For, indeed, he is a clear enemy to you.
6:143 Let the idolaters consider
the randomness of their prohibitions:
Suppose there are eight males and females
in four pairs of cattle:
Of sheep there are two pairs,
and of goats there are two.
Say to them, O Prophet:
Has He made forbidden for food or use
the two males among them or the two females?
Or is it rather what is contained
in the wombs of the two females
that He has forbade?
Tell me with sure knowledge
what God has forbade, if you are truthful.
6:144 Also, of camels there are two,
one male and one female
and of cows there are two,
one male and one female.
Say to them:
Has He made forbidden the two males
or the two females?
Or is it what is contained
in the wombs of the two females
that He has forbade?
Or is it the case that you idolaters
were present as witnesses
when God was to have enjoined
such prohibitions upon you?
Rather, who does a greater wrong
than one who forges lies against God
to lead people astray,
without any sound knowledge!
Indeed, God does not guide
the wrongdoing people

لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّٰلِمِينَ

(١٤٥) قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ
مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ
إِلَّآ أَن يَكُونَ مَيْتَةً
أَوْ دَمًا مَّسْفُوحًا
أَوْ لَحْمَ خِنزِيرٍ
فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ
ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

(١٤٦) وَعَلَى ٱلَّذِينَ هَادُوا۟
حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ
وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ
أَوِ ٱلْحَوَايَآ
أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ
ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ
وَإِنَّا لَصَٰدِقُونَ

(١٤٧) فَإِن كَذَّبُوكَ فَقُل
رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ
وَلَا يُرَدُّ بَأْسُهُۥ
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ

who are godless in heart.

6:145 Say to them, O Muhammad:
I do not find in what has been revealed to me
anything prohibited of the food one eats—
except if it be carrion or outpoured blood
or the flesh of swine—
for, indeed, this is defilement—
or an ungodly offering
invoked thereby to other than God.
But whoever is compelled
by circumstance to eat any of this—
without being rebellious
and without being a willful transgressor—
then, indeed, your Lord
is all-forgiving, mercy-giving.

6:146 And as to those of Jewry,
We forbade every animal with undivided hoof.
And from cows and sheep,
We forbade them their fat,
excepting what their backs carry,
or the animals' entrails,
or what is joined with bone.
That is how We recompensed them
for their offenses.
And, indeed, We are ever truthful.

6:147 So if they belie you, O Prophet, then say:
Your Lord alone
is the Possessor of All-Encompassing Mercy.
Yet His severe chastisement
shall not be turned back
from any defiant, unbelieving people.

6:148 Those who associate gods with God shall say:
If God had so willed, we would not have
associated gods with Him.
Nor would our forefathers have done so.

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟
لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا
وَلَآ ءَابَآؤُنَا
وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ
كَذَٰلِكَ كَذَّبَ
ٱلَّذِينَ مِن قَبْلِهِمْ
حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ
قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا ۖ
إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ
قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ
فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ
قُلْ هَلُمَّ شُهَدَآءَكُمُ
ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ
حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟
فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ
وَهُم بِرَبِّهِمْ يَعْدِلُونَ
۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ
رَبُّكُمْ عَلَيْكُمْ ۖ
أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ

Nor would we have made forbidden
anything ˹without His approval˺.
In this ˹very˺ manner did those before them
deny ˹Our message˺—
until they tasted Our ˹deadly˺ affliction.
Say ˹to them˺:
Do you have any ˹sure˺ knowledge
˹to prove your claims˺
so that you may bring it forth for us?
Rather, you follow nothing
but mere conjecture,
and you do nothing but bring forth lies.

6:149 Say ˹to them˺:
Yet to God belongs the all-conclusive proof—
and had He so willed,
He would have guided all of you.

6:150 Say ˹to them˺:
Bring forward your witnesses
who will bear witness that God has, indeed,
made forbidden such ˹animals˺!
Yet if they so bear witness,
then you shall not so bear witness with them.
Nor shall you follow the whims
of those who belie Our ˹revealed˺ signs—
those who do not believe in the Hereafter—
and who, moreover, assign equals to their Lord.

6:151 ❊Say ˹to them˺: Come!
I will recite what your Lord
has ˹in fact˺ forbidden to you:
That you shall not
associate anything ˹as a god˺ with Him.
And to your parents you shall be good.
And you shall not
kill your children because of indigence;
We provide for you and for them.

And you shall not come near lewdness,
what is manifest of it and what is hidden.
And you shall not ever kill any ˹human˺ soul
that God has prohibited,
except by what is ˹lawful and˺ right.
˹All˺ this has He enjoined upon you,
so that you may understand ˹the
commandments of God and observe them˺.

6:152 And you shall not ever
approach the wealth of the orphan
˹in your care˺—except in the fairest manner,
until he reaches full maturity
˹and you return it to him˺.
And ˹in trade˺, fill the measure
and ˹weigh˺ the balance with ˹all˺ justice;
We do not task any soul beyond its capacity.
And when you speak out, be fair,
even if one ˹party˺ is a close relative.
And fulfill the covenant of God.
˹All˺ this has He enjoined upon you,
so that you may become mindful
˹of the commandments of God˺.

6:153 For, indeed, this is My way, a straight one.
So follow it.
Thus, you shall not follow ˹other crooked˺ ways,
for they will separate you from His way.
˹All˺ this has He enjoined upon you,
so that you may be God-fearing.

6:154 Furthermore,
˹it is˺ We ˹who˺ gave Moses the Book
˹of the Torah˺ as a complete ˹blessing˺
upon one who does good,
and ˹as˺ an explanation
for everything ˹fundamental to the Law˺,

وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُم
مِّنْ إِمْلَـٰقٍ ۖ
نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ
وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟
ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ
إِلَّا بِٱلْحَقِّ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ
(١٥٢) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ
وَأَوْفُوا۟ ٱلْكَيْلَ
وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ
لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا ۖ
وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَذَكَّرُونَ
(١٥٣) وَأَنَّ هَٰذَا صِرَٰطِى
مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ
وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَتَّقُونَ
(١٥٤) ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ

and as a guidance and a mercy,
so that they who would have faith
may believe in and work for
the destined Meeting of their Lord.

6:155 And this Quran is also a Heavenly Book
We have sent down.
It is blessed. So follow it.
And be ever God-fearing,
so that you may be shown mercy—

6:156 or else you would say in the Hereafter:
Indeed, the Book was only sent down
upon two groups of people long before us.
And, assuredly, we were heedless
of their scriptural study.

6:157 Or you would say:
If only the Book had been sent down to us,
assuredly, we would have been
more guided than them.
So truly, there has now come to you
a clear proof from your Lord,
and guidance, and mercy.
Who, then, does a greater wrong
than one who denies God's signs
and turns away from them?
We shall recompense those
who turn away from Our signs
with the worst torment,
for, indeed, they used to turn away unfailingly.

6:158 Then do those who disbelieve
await anything other than for the angels
to come to them with death;
or for your Lord Himself to come to them;
or for some of the great signs
of your Lord, heralding the end of time,
to come?

تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ
وَتَفْصِيلًا لِّكُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً لَّعَلَّهُم
بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ
(١٥٥) وَهَٰذَا كِتَٰبٌ
أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ
وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ
(١٥٦) أَن تَقُولُوٓا۟
إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ
عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا
وَإِن كُنَّا
عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ
(١٥٧) أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا
ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ
فَقَدْ جَآءَكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ ۚ
فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ
بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا ۗ
سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ
عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ
بِمَا كَانُوا۟ يَصْدِفُونَ
(١٥٨) هَلْ يَنظُرُونَ إِلَّآ
أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ

أَوْ يَأْتِيَ رَبُّكَ
أَوْ يَأْتِيَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ
يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ
لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا
لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ
أَوْ كَسَبَتْ فِيٓ إِيمَٰنِهَا خَيْرًا ۗ
قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ
(١٥٩) إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا
لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ
إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ
ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ
(١٦٠) مَن جَآءَ بِٱلْحَسَنَةِ
فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا
وَهُمْ لَا يُظْلَمُونَ
(١٦١) قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

On a Day when some of the awesome signs
of your Lord shall come at the end of time,
sudden belief will not benefit a soul
that has not believed before,
nor a soul that has not earned any good
from its belief.
Say to them: Wait!
Indeed, we too are waiting.

6:159 As to those who divide up their religion
and become factions, you, O Prophet,
are not associated with them in anything.
Indeed their affair is left only to God.
Then He shall tell them the due recompense
of all that they used to do in life.

6:160 Whoever comes on Judgment Day
with a good deed,
then he shall have ten times the like of it
in reward.
And whoever comes with a misdeed,
then he will not be recompensed
but with the like of it—
and never shall they be wronged in the least.

6:161 Say to them:
As for me, my Lord has guided me
to the straight way.
It is the upright religion,
the sacred way of Abraham,
the purely upright in heart—
and never was he of those
who associated gods with God.

6:162 Say to them:
Indeed, my Prayer and my rites of worship
and my life and my death
are for God alone,
Lord of All the Worlds.

6:163 No partner is there for Him.
And to this I have been commanded.
Moreover, I am the foremost
of those who are *muslims*,
in willing submission to God ⌜alone⌝.

6:164 Say ⌜to them⌝:
Shall I seek a lord other than God,
while He is the Lord of everything?
Nor does a soul earn anything ⌜sinful⌝,
but ⌜that it is counted⌝ against itself.
Moreover, no sin-laden soul
shall carry the ⌜sinful⌝ load of another.
Then to your Lord
is your return ⌜on Judgment Day⌝.
He shall then tell you ⌜the truth⌝
about that which you have been disputing.

6:165 For He ⌜alone⌝ is the One
who has made you successors in the land,
⌜O humankind,⌝
and He has raised some of you above others
by degrees, to test you
in all that He has given you.
Indeed, your Lord is swift in punishment.
Yet, indeed,
He is most surely forgiving, mercy-giving.

(١٦٢) قُلْ إِنَّ صَلَاتِي وَنُسُكِي
وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
(١٦٣) لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ
وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ
(١٦٤) قُلْ أَغَيْرَ ٱللَّهِ أَبْغِي رَبًّا
وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ
وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ
(١٦٥) وَهُوَ ٱلَّذِي جَعَلَكُمْ
خَلَٰٓئِفَ ٱلْأَرْضِ
وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَٰتٍ
لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ ۗ
إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ
وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ

سُورَةُ الأَعْرَافِ *The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called* THE HEIGHTS *that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.*

Surah 7 / 206 VERSES / REVEALED AT MAKKAH

Al-Aʿrâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

7:1 *Alif Lâm Mîm Ṣâd*

الٓمٓصٓ ١

7:2 This is a Heavenly Book
that God has sent down to you,
O Muhammad.
So let there be no cause
for anguish in your breast from it.
With it, you are to forewarn the disbelievers
of divine judgment.
Moreover, it is a revealed Reminder
of God's commandments sent to the believers.

كِتَٰبٌ أُنزِلَ إِلَيْكَ ٢
فَلَا يَكُن فِي صَدْرِكَ
حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ
وَذِكْرَىٰ لِلْمُؤْمِنِينَ

7:3 O humankind!
Follow what has been sent down to you
from your Lord.
And, apart from Him,
you shall not follow any patrons.
How very little you remember
God's favor upon you!

٣ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ
قَلِيلًا مَّا تَذَكَّرُونَ

7:4 Yet how many a sinful community
have We devastated,
such that Our deadly affliction
came upon them by night,

٤ وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا
فَجَآءَهَا بَأْسُنَا بَيَٰتًا
أَوْ هُمْ قَآئِلُونَ

or while they were napping.

7:5 Then their only plea,
when Our ˹deadly˺ affliction came upon them,
was but to cry out:
Indeed, we have been ˹godless˺ wrongdoers!

7:6 Thus, We shall certainly question
˹on Judgment Day˺
those ˹communities˺ to whom
˹Our messages˺ were sent.
And We shall certainly question the messengers
˹about what they conveyed to them˺.

7:7 Then, most surely,
We shall relate ˹their every response˺ to them
with ˹precise˺ knowledge,
for never were We absent—

7:8 and the weighing ˹of deeds on˺ that Day
will be true.
Thus those whose balances
are heavy ˹with good works˺—
then it is these who are the ˹truly˺ successful.

7:9 But those whose balances are light—
˹whose sins thus prevail˺—then it is these
who shall have ˹utterly˺ lost their souls,
for they were ever transgressing
Our ˹revealed˺ signs.

7:10 For very truly,
We have well-established you
in the earth, ˹O humanity˺.
Moreover, ˹it is˺ We ˹alone
who˺ have made for you therein
˹prolific˺ livelihood.
˹How very˺ little are the thanks that you give!

7:11 And very truly, We created you.
Then We fashioned you.

٥ فَمَا كَانَ دَعْوَىٰهُمْ
إِذْ جَاءَهُم بَأْسُنَا إِلَّا أَن
قَالُوا إِنَّا كُنَّا ظَالِمِينَ
٦ فَلَنَسْـَٔلَنَّ ٱلَّذِينَ
أُرْسِلَ إِلَيْهِمْ
وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ
٧ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ
وَمَا كُنَّا غَآئِبِينَ
٨ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ
فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
٩ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم
بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ
١٠ وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ
قَلِيلًا مَّا تَشْكُرُونَ
١١ وَلَقَدْ خَلَقْنَٰكُمْ
ثُمَّ صَوَّرْنَٰكُمْ

Then We said to the angels:
Bow down before Adam.
So they ˹all˺ bowed down, except Iblîs.
He was not among those who bowed down.

7:12 ˹God˺ said ˹to him˺:
What has prevented you
from bowing ˹your face˺ down to the ground
when I commanded you?
He said: I am better than him!
You created me out of fire,
and You created him out of mud.

7:13 ˹God˺ said: Descend from this ˹blessed place˺!
It is not for you to be arrogant herein.
Be gone!
You are assuredly of the ˹eternally˺ disgraced.

7:14 ˹Iblîs˺ said:
Grant me respite,
until the Day they ˹who are his offspring˺
are ˹all˺ resurrected.

7:15 ˹God˺ said:
You are, indeed, of those granted respite.

7:16 ˹Iblîs˺ said:
Then because You have denounced me
as astray,
I shall, most surely, lie ever in ambush
for them ˹with temptation˺
upon Your straight way ˹of salvation˺.

7:17 Then I shall set upon them from before them
and from behind them;
from their right and from their left.
And You shall not find most of them thankful.

7:18 ˹God˺ said:
Be gone from here, ˹utterly˺ despised, banished!
Whoever among them follows you,
I shall, most surely, fill Hell

ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ
ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ
لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ
(١٢) قَالَ مَا مَنَعَكَ
أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ
وَخَلَقْتَهُۥ مِن طِينٍ
(١٣) قَالَ فَٱهْبِطْ مِنْهَا
فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا
فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ
(١٤) قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ
(١٥) قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ
(١٦) قَالَ فَبِمَآ أَغْوَيْتَنِى
لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ
(١٧) ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ
وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ
(١٨) قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ
لَّمَن تَبِعَكَ مِنْهُمْ
لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

with all of you, all together!

7:19 And ˹God said˺: O Adam!
Dwell, you and your wife, in the garden.
Then eat, both of you,
from wherever ˹of it˺ you so please.
But neither one of you
shall come near this ˹single˺ tree
˹to eat of its fruit˺.
For, ˹then˺, you shall both
be of the wrongdoers.

7:20 Then Satan whispered to them both,
to expose to them both
what had been hidden from them both
of their secret parts.
Thus ˹Satan˺ said ˹to them˺:
Your Lord has forbidden you both from this tree
˹only˺ so that you would ˹not˺ become angels,
or become of the immortal.

7:21 And he swore to them:
Indeed, I am truly of good counsel
to both of you.

7:22 Thus he caused them to fall ˹into sin˺
by way of delusion.
So when they had both tasted of the tree,
their secret parts became exposed to them.
So, ˹instantly,˺
they both took to heaping together
upon themselves leaves of the garden,
whereupon their Lord called out to them both:
Did I not forbid you both from this tree
and say to you both that Satan is most surely
a clear enemy to both of you?

7:23 They both said: Our Lord!
We have wronged ourselves!
And if You do not forgive us

(١٩) وَيَٰٓـَٔادَمُ
ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ
فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ
(٢٠) فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ
لِيُبْدِيَ لَهُمَا
مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا
وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا
عَنْ هَٰذِهِ ٱلشَّجَرَةِ
إِلَّآ أَن تَكُونَا مَلَكَيْنِ
أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ
(٢١) وَقَاسَمَهُمَآ
إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ
(٢٢) فَدَلَّىٰهُمَا بِغُرُورٍ ۚ
فَلَمَّا ذَاقَا ٱلشَّجَرَةَ
بَدَتْ لَهُمَا سَوْءَٰتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِن وَرَقِ ٱلْجَنَّةِ ۖ
وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا
عَن تِلْكُمَا ٱلشَّجَرَةِ
وَأَقُل لَّكُمَآ
إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ
(٢٣) قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا

and have mercy upon us,
we shall most surely be among the losers
⌜of an everlasting Paradise⌝.

وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

7:24 He said:
Descend ⌜from here⌝,
being enemies to one another!
Yet there is for you in the earth
a place ⌜suitable⌝ for settlement,
and ⌜of⌝ goodly provision,
for a ⌜preordained⌝ time.

(١٤) قَالَ ٱهْبِطُوا۟
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ
وَمَتَٰعٌ إِلَىٰ حِينٍ

7:25 He said: Therein shall you live.
And therein shall you die.
And therefrom you shall be brought forth
⌜from the earth for Judgment⌝.

(١٥) قَالَ فِيهَا تَحْيَوْنَ
وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ

7:26 O Children of Adam!
We have, indeed, bestowed upon you
⌜a sense of want for⌝ clothing—
to cover your secret parts—
and ⌜garments⌝ for adornment.
Yet the garment of fearing God—
that is the best ⌜of human adornment⌝.
This is of the ⌜manifest⌝ signs of ⌜One⌝ God,
that they may remember ⌜His mercy
and be thankful⌝.

(١٦) يَٰبَنِىٓ ءَادَمَ
قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا
يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ
وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ
ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ

7:27 O Children of Adam!
Let not Satan seduce you,
as he expelled your parents from the garden,
stripping them of their clothing,
that he might show them their secret parts.
Indeed, he sees you—he and his tribe—
from where you do not see ⌜either him or⌝ them.
Indeed, We have made the satans allies
of those who do not believe.

(١٧) يَٰبَنِىٓ ءَادَمَ
لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ
كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ
يَنزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ
إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ
مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ
إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ
أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ

7:28 Thus, when they ⌜who disbelieve⌝

(١٨) وَإِذَا فَعَلُوا۟ فَٰحِشَةً

commit an obscene act, they say:
We found our forefathers doing it,
and God commanded us to it.
Say ˹to them˺:
Indeed, God does not command obscenity.
Do you say of God what you do not know?

7:29 Say ˹to them˺:
My Lord has commanded ˹only˺ justice
˹in the conduct of your affairs˺,
and ˹that you shall˺ set your faces
˹devoutly toward Him˺
at every place of worship;
and that you shall call upon Him,
making the ˹practice of your˺ religion
˹pure and˺ sincere to Him ˹alone˺.
For ˹even as He first made you,
so shall you return ˹to Him for Judgment˺.

7:30 One faction ˹of humanity˺ He has guided.
And ˹the other˺ faction
has deservedly gone astray.
For, indeed,
they have taken ˹the˺ satans as patrons,
apart from God.
Yet they think that they ˹themselves˺ are guided.

7:31 ❊O Children of Adam!
Don your adorning apparel
when setting out for every place of worship.
Moreover, eat and drink ˹freely˺.
But do not be excessive.
For, indeed, He does not love those
who are excessive.

7:32 Say ˹to those who would ban God's blessings˺:
Who is it that has prohibited
the adornments of God,

قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا
وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ
إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ
أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ
٢٩ قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ
وَأَقِيمُوا۟ وُجُوهَكُمْ
عِندَ كُلِّ مَسْجِدٍ
وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ
كَمَا بَدَأَكُمْ تَعُودُونَ
٣٠ فَرِيقًا هَدَىٰ
وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ
إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ
أَوْلِيَآءَ مِن دُونِ ٱللَّهِ
وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ
٣١ ۞ يَٰبَنِىٓ ءَادَمَ
خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ
٣٢ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ
ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ

which He has brought forth for His servants,
and the wholesome things of ˹His˺ provision?
Say ˹to them˺:
Such things are ˹lawful˺ in the life of this world
for those who believe—
and they shall be purely so ˹for them alone˺
on the Day of Resurrection.
Thus do We make distinct the ˹revealed˺ signs
for a people who ˹would˺ know
˹God's purpose for creation˺.

7:33 Say ˹to them˺:
Indeed,
my Lord has only prohibited obscenities—
whatever of it is manifest
and whatever ˹of it˺ is hidden; and ˹all˺ sin;
and ˹especially the offense of˺
oppression, without any right;
and that you associate ˹as a god˺ with God
that for which He has never sent down
any authority;
and that you say concerning God
what you do not know.

7:34 Yet for every ˹disbelieving˺ nation,
there is a term ˹of demise˺.
When their term comes ˹due˺,
they shall not tarry ˹for˺ even an hour;
nor shall they go in advance ˹of their time˺.

7:35 O Children of Adam!
Whenever there come to you messengers—
˹mortals˺ from among you—
who relate to you My signs ˹of divine guidance˺,
then such as ˹heed them
and˺ become God-fearing, and do righteousness,
there shall be no fear upon them

وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ
قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ
كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ
(٣٣) قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ
وَأَن تُشْرِكُوا۟ بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا
وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ
(٣٤) وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ
فَإِذَا جَآءَ أَجَلُهُمْ
لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ
وَلَا يَسْتَقْدِمُونَ
(٣٥) يَٰبَنِىٓ ءَادَمَ
إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ
يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى ۙ
فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ

فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(٣٦) وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَاسْتَكْبَرُوا عَنْهَا
أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ
(٣٧) فَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ كَذَّبَ بِآيَاتِهِ
أُولَٰئِكَ
يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ
حَتَّىٰ إِذَا جَاءَتْهُمْ
رُسُلُنَا يَتَوَفَّوْنَهُمْ
قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ
قَالُوا ضَلُّوا عَنَّا
وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ
أَنَّهُمْ كَانُوا كَافِرِينَ
(٣٨) قَالَ ادْخُلُوا فِي أُمَمٍ
قَدْ خَلَتْ مِنْ قَبْلِكُمْ
مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا
قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ
رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا
فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ

when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.
7:36 But those who belie Our revealed signs
and become arrogant regarding them,
they are the Companions of the Fire of Hell.
They shall abide therein forever.
7:37 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs?
It is these who shall have their share of torment
as decreed in the Preserved Book of Heaven.
So when Our messenger-angels
come to them to take their souls,
they shall say to them:
Where are those that you used to call upon
in worship apart from God?
They shall say: They have strayed away from us!
Thus shall they bear witness against themselves
that they were, indeed, disbelievers
in their lifetimes.
7:38 God will say:
Enter among the communities
of jinn and humans,
which have passed before you
into the Fire of Hell.
Whenever a community enters,
it curses its preceding sister-community
which they followed in the world
into unbelief.
So at last, when they follow one another into it
all together, the last of them shall say
of the first of them: Our Lord!
These disbelievers have led us astray.
So give them a double torment of the Fire!

He shall say:
For each ⌜one of you⌝
shall be a double ⌜torment⌝!
Yet ⌜the last of⌝ you do not realize
⌜why it is doubled for you, as well⌝.

7:39 Thus the first of them
shall say to the last of them:
You have no favor over us.
So taste the torment
for all that you ⌜yourselves⌝ have earned!

7:40 Indeed, those who belie Our ⌜revealed⌝ signs
and who are arrogant regarding them—
the gates of Heaven
shall never be opened for them.
Nor shall they ever enter
the Garden ⌜of Paradise⌝,
any more than a camel can pass
through the eye of a needle.
And thus do We recompense
the defiant unbelievers.

7:41 For them there are cradles of Hell.
And from above them ⌜tiers of⌝ enveiling ⌜fire⌝.
And thus do We recompense
the wrongdoers ⌜who are godless in heart⌝.

7:42 But those who ⌜truly⌝ believe
and do righteous deeds—
⌜and⌝ We do not task any soul
beyond its capacity—
these are the Companions
of the ⌜Everlasting⌝ Garden ⌜of Paradise⌝.
They shall abide therein forever.

7:43 Moreover, We shall strip away any malice
that is within their breast,
rivers running beneath them ⌜at their feet⌝,

قَالَ لِكُلٍّ ضِعْفٌ
وَلَٰكِن لَّا تَعْلَمُونَ
(٣٩) وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ
فَمَا كَانَ
لَكُمْ عَلَيْنَا مِن فَضْلٍ
فَذُوقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْسِبُونَ
(٤٠) إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَاسْتَكْبَرُوا عَنْهَا
لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ
وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ
يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
وَكَذَٰلِكَ
نَجْزِي الْمُجْرِمِينَ
(٤١) لَهُم مِّن جَهَنَّمَ مِهَادٌ
وَمِن فَوْقِهِمْ غَوَاشٍ
وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ
(٤٢) وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ
(٤٣) وَنَزَعْنَا مَا فِي صُدُورِهِم
مِّنْ غِلٍّ
تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ

while they rejoice as they enter Paradise,
and say:
All praise is for God alone
who has guided us to this!
Nor would we ever have been guided
had God not guided us.
Truly, the messengers of our Lord
came with the truth.
And they shall be hailed
to Paradise on the Day of Judgment:
This is the Garden you are given to inherit
for what you have done in life!

7:44 And it is then that the Companions
of the Everlasting Garden of Paradise
shall call out
to the Companions of the Fire of Hell:
Indeed, we have found
what our Lord has promised us to be true!
Have you also found
what your Lord has promised to be true?
They shall reply: Yes!
And then between them
a caller shall call out:
May the curse of God
be upon the godless wrongdoers—

7:45 those who used to bar others
from the straight path of God,
and who sought to have it appear crooked,
and who, concerning the Hereafter,
were inveterate disbelievers!

7:46 For there shall be between them
a dividing wall as a veil.
Yet awaiting upon the Heights of the wall
will be men who can see and recognize
each group, those of Paradise and those of Hell,

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى هَدَىٰنَا لِهَٰذَا
وَمَا كُنَّا لِنَهْتَدِىَ
لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ
لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ
وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ
أُورِثْتُمُوهَا
بِمَا كُنتُمْ تَعْمَلُونَ
٤٤ وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ
أَصْحَٰبَ ٱلنَّارِ أَن قَدْ
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدتُّم
مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ
فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن
لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ
٤٥ ٱلَّذِينَ يَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ
٤٦ وَبَيْنَهُمَا حِجَابٌ ۚ
وَعَلَى ٱلْأَعْرَافِ رِجَالٌ
يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ ۚ

by their respective marks:
Thus they shall call out to the Companions
of the Everlasting Garden of Paradise:
Peace be upon you!
For they themselves
will have not yet entered it,
while ardently they desire to do so.

7:47 ❋But when their eyes are turned
toward the Companions of the Fire of Hell,
they will say: Our Lord!
Do not place us among the wrongdoing people!

7:48 And the Companions of the Heights
will call out to men
whom they recognize by their mark, saying:
Your amassing of forces and resources
has not availed you,
nor have your arrogant ways.

7:49 Are these believers the same ones
about whom you swore,
claiming that God would not extend
any mercy to them?
At last it will be said
to the Companions of the Heights:
Enter the Garden of Paradise!
No fear shall be upon you, nor shall you grieve.

7:50 And the Companions of the Fire of Hell
shall call out to the Companions
of the Everlasting Garden of Paradise:
Pour down upon us some water
or give us some sustenance
from what God has provided you!
They shall say:
Indeed, God has forbidden each of them
to the disbelievers,

7:51 those who took their religion

وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ
أَن سَلَٰمٌ عَلَيْكُمْ ۚ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ
٤٧ ۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ
تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا
لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
٤٨ وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ
رِجَالًا يَعْرِفُونَهُم بِسِيمَٰهُمْ
قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ
وَمَا كُنتُمْ تَسْتَكْبِرُونَ
٤٩ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ
لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ
ٱدْخُلُوا۟ ٱلْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ
وَلَآ أَنتُمْ تَحْزَنُونَ
٥٠ وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ
أَصْحَٰبَ ٱلْجَنَّةِ
أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ
أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ
قَالُوٓا۟ إِنَّ ٱللَّهَ
حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ
٥١ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ
لَهْوًا وَلَعِبًا

as amusement and play,
and whom the life of the world
˹utterly˺ deluded. ˹God shall say:˺
So this Day We shall forget them,
as they have forgotten
the ˹destined˺ Meeting of ˹God for Judgment
on˺ this Day of theirs,
and as they used to disavow Our ˹revealed˺ signs.

7:52 For truly ˹in this Quran˺,
We have brought to them a Book
that We have, indeed, expounded
with ˹full˺ knowledge,
as guidance and mercy for a people who believe.

7:53 Do they ˹who disbelieve˺
only await the fulfillment of its ˹forewarnings˺?
The Day its fulfillment comes ˹true˺,
those who neglected it before shall say:
Indeed, the messengers of our Lord
came with the truth!
Then do we have any intercessors
to intercede for us ˹now before God˺?
Or can we be returned ˹to the world˺
so that we may do
other than what we used to do?
Truly, they shall have ˹utterly˺ lost their souls
˹to the Fire˺.
For all ˹the false gods˺ that they used to forge
shall have strayed from them.

7:54 Indeed, your Lord is God,
who created the heavens and the earth
in ˹the span of˺ six ˹Heavenly˺ days.
Then, ˹befittingly,˺
He settled Himself over the Throne.

وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ
فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا
نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا
وَمَا كَانُوا۟
بِـَٔايَٰتِنَا يَجْحَدُونَ
٥٢ وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ
فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
٥٣ هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ
يَوْمَ يَأْتِى تَأْوِيلُهُۥ
يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ
قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ
فَهَل لَّنَا مِن شُفَعَآءَ
فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ
فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ
وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَفْتَرُونَ
٥٤ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ
يَطْلُبُهُۥ حَثِيثًا

وَٱلشَّمۡسَ وَٱلۡقَمَرَ
وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ
أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ
تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ
٥٥ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ
إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ
٥٦ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ
بَعۡدَ إِصۡلَٰحِهَا
وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ
إِنَّ رَحۡمَتَ ٱللَّهِ
قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ
٥٧ وَهُوَ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ
بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦٓۖ
حَتَّىٰٓ إِذَآ
أَقَلَّتۡ سَحَابٗا ثِقَالٗا
سُقۡنَٰهُ لِبَلَدٖ مَّيِّتٖ
فَأَنزَلۡنَا بِهِ ٱلۡمَآءَ
فَأَخۡرَجۡنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِۚ
كَذَٰلِكَ نُخۡرِجُ ٱلۡمَوۡتَىٰ
لَعَلَّكُمۡ تَذَكَّرُونَ
٥٨ وَٱلۡبَلَدُ ٱلطَّيِّبُ
يَخۡرُجُ نَبَاتُهُۥ بِإِذۡنِ رَبِّهِۦۖ
وَٱلَّذِي خَبُثَ
لَا يَخۡرُجُ إِلَّا نَكِدٗاۚ
كَذَٰلِكَ نُصَرِّفُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَشۡكُرُونَ

He causes the night to enveil the day,
pursuing it incessantly.
And the sun and the moon and the stars
are subjugated by His command.
Most surely, to Him belongs all the creation
and all the command.
Blessed be God, Lord of ˹All˺ the Worlds.

7:55 ˹O believers!˺
Call upon your Lord, in humility and privately!
Indeed, He does not love the transgressors
˹who violate God's commandments˺.
7:56 Nor shall you spread corruption in the earth,
after it has been set aright ˹by God˺.
So call upon Him, in fear and hope.
Indeed, the mercy of God is ˹ever˺ near to those
who excel in ˹doing˺ good.
7:57 For it is He who sends the winds
bearing glad tidings before ˹the rain-showers
of˺ His mercy—
until when they lift heavy clouds ˹aloft˺,
We drive them to a lifeless land.
Then upon it, We send down water.
Then We bring forth with it
fruits of every kind.
Thus do We bring forth the dead,
so that you may become mindful
˹of your own resurrection˺.
7:58 As for the wholesome land—
its plants come forth
by permission of their Lord.
Yet as for that ˹land˺ which is befouled—
they come forth ˹from it˺ only meagerly.
Thus do We vary the ˹clear˺ signs ˹of God˺
for a people who are thankful.

٥٩ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ
فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ
إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ

٦٠ قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ

٦١ قَالَ يَٰقَوْمِ
لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى
رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ

٦٢ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى
وَأَنصَحُ لَكُمْ وَأَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ

٦٣ أَوَعَجِبْتُمْ أَن جَآءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ
عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ

٦٤ فَكَذَّبُوهُ
فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ
فِى ٱلْفُلْكِ وَأَغْرَقْنَا
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ

٦٥ ۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ

7:59 Now, very truly,
We sent Noah as a messenger to his people.
So he said: O my people!
Worship God alone.
You do not have any God other than Him.
Indeed, I fear for you
the divine torment of an awesome Day!

7:60 The elders of his people said:
Indeed, we certainly see that you are mired
in clear misguidance.

7:61 He said: O my people!
There is no measure of misguidance in me.
Rather, I am a messenger
from the Lord of All the Worlds.

7:62 I convey to you the messages of my Lord,
and I give to you good counsel,
for I know from God through His revelation
what you do not know.

7:63 So is it that you are astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
of God's nearing Judgment,
so that you might become God-fearing
and perhaps be shown mercy?

7:64 But they belied him.
So We delivered him, and all those with him,
to safety in the Ark.
And We drowned those
who belied Our self-evident signs.
Indeed, they were a blind people.

7:65 ❊And to the people of ʿÂd, We sent
their brother Hûd as a messenger.
He said: O my people! Worship God alone.

You do not have any God other than Him.
Will you not then be God-fearing?

7:66 The elders of his people who disbelieved said:
Indeed, we certainly see
that you are ⌜mired⌝ in foolishness.
Rather, indeed, we think
you are ⌜to be counted⌝ among the ⌜sheer⌝ liars.

7:67 He said: O my people!
There is no foolishness in me.
Rather, I am a messenger
from the Lord of ⌜All⌝ the Worlds.

7:68 I convey to you the messages of my Lord.
Moreover, I am a trustworthy counselor for you.

7:69 Then are you astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
⌜of God's nearing Judgment⌝?
Rather, remember ⌜with gratitude⌝
that ⌜God⌝ appointed you successors
⌜in the earth⌝, after the people of Noah,
and increased you amply
in ⌜the endowment of your⌝ creation.
So remember ⌜with gratitude⌝
God's bounties ⌜upon you⌝,
that you may be successful
⌜and be saved from their doom⌝.

7:70 They said:
Did you come to us
that we should worship God alone
and forsake what our forefathers worshipped?
Bring us, then, whatever ⌜doom⌝
you have promised us,
if, indeed, you are ⌜one⌝ of the truthful
⌜messengers of God⌝.

أَفَلَا تَتَّقُونَ

٦٦ قَالَ ٱلْمَلَأُ
ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ
وَإِنَّا لَنَظُنُّكَ
مِنَ ٱلْكَٰذِبِينَ

٦٧ قَالَ يَٰقَوْمِ
لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى
رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ

٦٨ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى
وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ

٦٩ أَوَعَجِبْتُمْ أَن جَآءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ
وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ
خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ
فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ

٧٠ قَالُوٓا۟ أَجِئْتَنَا
لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ
مَا كَانَ يَعْبُدُ ءَابَآؤُنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

٧١ قَالَ قَدْ وَقَعَ
عَلَيْكُم مِّن رَّبِّكُمْ
رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِي
فِيٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ
فَٱنتَظِرُوٓا۟ إِنِّي مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ
٧٢ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ
وَمَا كَانُوا۟ مُؤْمِنِينَ
٧٣ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۘ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ
نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ
فَذَرُوهَا
تَأْكُلْ فِيٓ أَرْضِ ٱللَّهِ ۖ
وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ
٧٤ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ
خُلَفَآءَ مِنۢ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِى ٱلْأَرْضِ
تَتَّخِذُونَ
مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ

7:71 He said:
Truly, chastisement
and great wrath from your Lord
shall befall you!
Do you argue with me about ⌜mere⌝ names
you yourselves have named—
you and your forefathers!
God has not sent down
any authority for them ⌜as deities⌝.
So wait ⌜for the Judgment of God⌝.
Indeed, I too am waiting with you.

7:72 Then We delivered him, and those with him,
with mercy from Us.
And We cut off the ⌜very⌝ last of those
who belied Our signs and were not believers.

7:73 And to ⌜the people of⌝ Thamûd
⌜We sent⌝ their brother Ṣâliḥ ⌜as a messenger⌝.
He said: O my people! Worship God ⌜alone⌝.
You do not have any God other than Him.
Truly, a clear proof has come to you
from your Lord:
This is the ⌜miraculously created⌝ she-camel
of God, ⌜come as⌝ a sign for you.
So leave her to eat in God's land,
and do not touch her
with any ⌜act of⌝ evil ⌜intent⌝,
or you will be seized by a most painful torment.

7:74 Rather, remember ⌜with gratitude⌝
when He made you successors
after ⌜the people of⌝ ʿÂd,
and settled you in the land.
You take ⌜for residences⌝ castles upon its plains
and carve out of the mountains ⌜sturdy⌝ houses.
So remember God's bounties

فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا
تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ
٧٥ قَالَ ٱلْمَلَأُ ٱلَّذِينَ
ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ
لِلَّذِينَ ٱسْتُضْعِفُواْ
لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَٰلِحًا
مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓاْ
إِنَّا بِمَآ أُرْسِلَ بِهِۦ
مُؤْمِنُونَ
٧٦ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ
إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ
كَٰفِرُونَ
٧٧ فَعَقَرُواْ ٱلنَّاقَةَ
وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ
وَقَالُواْ يَٰصَٰلِحُ
ٱئْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ
٧٨ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ
فَأَصْبَحُواْ فِى دَارِهِمْ جَٰثِمِينَ
٧٩ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ
لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى
وَنَصَحْتُ لَكُمْ وَلَٰكِن
لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
٨٠ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ

upon you with gratitude.
And do not make mischief in the earth,
sowing corruption in it.

7:75 The elders among his people
who had become arrogant said to those
who were considered weak,
to those of them who believed:
Do you know with certainty that Ṣâliḥ
is one truly sent from his Lord?
They said:
We are, indeed, believers
in what he has been sent with.

7:76 Those who became arrogant said:
Indeed, we are disbelievers
in what you believe in!

7:77 So they hamstrung the she-camel.
Thus they insolently defied
the command of their Lord.
Moreover, they said: O Ṣâliḥ!
Bring us, then, whatever doom
you have promised us,
if, indeed, you are truly one of the messengers.

7:78 Then the convulsion of the earth
seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.

7:79 So he turned away from them and said:
O my people!
Very truly, I conveyed to you
the message of my Lord.
And I gave to you good counsel.
But you do not love the givers of good counsel.

7:80 And mention Lot, as well,
when he said to his people:

أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ
(٨١) إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ
(٨٢) وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوٓا۟
أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ
(٨٣) فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ
(٨٤) وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُجْرِمِينَ
(٨٥) وَإِلَىٰ مَدْيَنَ
أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ
ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
قَدْ جَآءَتْكُم
بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ
فَأَوْفُوا۟ ٱلْكَيْلَ
وَٱلْمِيزَانَ
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
أَشْيَآءَهُمْ
وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ
بَعْدَ إِصْلَٰحِهَا ۚ

Do the men among you
openly commit such abominable lewdness
with each other,
with which no one has preceded you
in all the worlds!
7:81 You do, indeed, approach men in lust
instead of women.
No, but you are
an exceedingly rebellious people!
7:82 Yet the response of his people
was only to say of Lot and his followers:
Expel them from your town!
For they are a people
who seek to keep themselves pure
from our ways.
7:83 So We delivered him
and his family from doom—
except his faithless wife.
She was of those who lingered behind.
7:84 And We rained down upon them
a devastating rain of marked stones!
So see how dreadful was the end
of the defiant unbelievers.

7:85 And to the people of Midian
We sent their brother Shuʿayb as a messenger.
He said: O my people! Worship God alone!
You do not have any God other than Him.
Truly, clear proof upholding my message
has come to you from your Lord.
So equitably fill the measure
and the balance in your trade.
And you shall not defraud the people
of their rightful things.
Nor shall you spread corruption in the earth,

after it has been set aright ˹by God˺.
This is best for you,
if, indeed, you are believers.

7:86 Moreover, do not sit ˹as highwaymen˺
alongside every pathway,
threatening ˹people with robbery˺
and barring
those who believe in Him
from the ˹straight˺ path of God,
such that you seek to make it a crooked way.
Rather, remember ˹with gratitude˺
when you were few,
then He made you many.
So see ˹for˺ yourselves
how ˹devastating˺ was the end
of the sowers of corruption!

7:87 Moreover, if there is a group of you
that believes in what I have been sent with
and a group that does not believe,
then be patient until God judges between us.
For He is the very best of judges.

PART 9 half-part 17/60

7:88 ❊The elders of his people,
who became arrogant,
said:
Most surely,
We shall expel you from our town,
O Shuʿayb,
and those who believe ˹along˺ with you,
unless you do, indeed, return to our ways!
He said:
Even if we are unwilling?

7:89 Truly, we would forge a lie against God
if we returned to your way ˹of worship˺
after God has delivered us from it.
It is not for us to return to it,

ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ
إِن كُنتُم مُّؤۡمِنِينَ
(٨٦) وَلَا تَقۡعُدُواْ
بِكُلِّ صِرَٰطٖ تُوعِدُونَ
وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
مَنۡ ءَامَنَ بِهِۦ
وَتَبۡغُونَهَا عِوَجٗاۚ
وَٱذۡكُرُوٓاْ إِذۡ كُنتُمۡ
قَلِيلٗا فَكَثَّرَكُمۡۖ
وَٱنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُفۡسِدِينَ
(٨٧) وَإِن كَانَ طَآئِفَةٞ مِّنكُمۡ
ءَامَنُواْ بِٱلَّذِيٓ أُرۡسِلۡتُ بِهِۦ
وَطَآئِفَةٞ لَّمۡ يُؤۡمِنُواْ فَٱصۡبِرُواْ
حَتَّىٰ يَحۡكُمَ ٱللَّهُ بَيۡنَنَاۚ
وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ
(٨٨) ۞ قَالَ ٱلۡمَلَأُ
ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ
لَنُخۡرِجَنَّكَ يَٰشُعَيۡبُ
وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرۡيَتِنَآ
أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۚ
قَالَ أَوَلَوۡ كُنَّا كَٰرِهِينَ
(٨٩) قَدِ ٱفۡتَرَيۡنَا عَلَى ٱللَّهِ كَذِبًا
إِنۡ عُدۡنَا فِي مِلَّتِكُم
بَعۡدَ إِذۡ نَجَّىٰنَا ٱللَّهُ مِنۡهَاۚ
وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ
إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَاۚ

unless God, our Lord, so wills.
Our Lord encompasses all things in knowledge.
On God ˹alone˺ do we rely. Our Lord!
Judge between us and our people
with the truth—
for You are the best of those who judge.

7:90 The elders of his people
who disbelieved said ˹to the people˺:
Indeed, if you follow Shuʿayb,
then assuredly you shall ˹all˺ be utter losers.

7:91 Then the convulsion ˹of the earth˺
seized them, suddenly,
and by morning they were ˹dead,
laying˺ prostrate in their dwelling-place.

7:92 Those who denied Shuʿayb—
˹it was˺ as if they had never dwelled
˹in prosperity˺ therein.
Those who had denied Shuʿayb—
it was they who were the ˹utter˺ losers.

7:93 Then he turned away from them and said:
O my people!
Very truly, I conveyed to you
˹all˺ the messages of my Lord.
And I gave to you good counsel.
So how shall I grieve over a disbelieving people?

7:94 Nor have We sent any prophet
into a town ˹that belied them˺,
but that We seized its ˹disbelieving˺ people
with ˹severe˺ affliction and harm,
so that they might humble themselves
˹before God˺.

7:95 Then We replaced bad ˹conditions˺ with good,
until they thrived and said:
Truly, harm and joy

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ
عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ
رَبَّنَا ٱفْتَحْ بَيْنَنَا
وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ
وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ
٩٠ وَقَالَ ٱلْمَلَأُ
ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ
لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا
إِنَّكُمْ إِذًا لَّخَٰسِرُونَ
٩١ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟
فِى دَارِهِمْ جَٰثِمِينَ
٩٢ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا
كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ
ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا
كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ
٩٣ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ
لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى
وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ
ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ
٩٤ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ
مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
لَعَلَّهُمْ يَضَّرَّعُونَ
٩٥ ثُمَّ بَدَّلْنَا
مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ
حَتَّىٰ عَفَوا۟ وَّقَالُوا۟
قَدْ مَسَّ ءَابَآءَنَا
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ

فَأَخَذْنَٰهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
(٩٦) وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ
ءَامَنُوا۟ وَٱتَّقَوْا۟
لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم
بِمَا كَانُوا۟ يَكْسِبُونَ
(٩٧) أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ
أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا
وَهُمْ نَآئِمُونَ
(٩٨) أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ
أَن يَأْتِيَهُم بَأْسُنَا ضُحًى
وَهُمْ يَلْعَبُونَ
(٩٩) أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ
فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ
إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ
(١٠٠) أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ
ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ
أَن لَّوْ نَشَآءُ
أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ
وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ

have likewise touched our forefathers
throughout time!
Then We seized them suddenly,
while they were completely unaware.
7:96 Yet if only the people
of the faithless towns had believed
and feared God,
We most surely would have
opened forth upon them blessings
from the sky and the earth.
But they denied faith.
So We seized them, suddenly,
for what they had duly earned.
7:97 Do the people of the towns of the world
then feel secure against Our deadly affliction
that may come to them
at night while they sleep?
7:98 Or do the people of the towns of the world
feel secure against Our deadly affliction
that may come to them
at mid-morning while they play?
7:99 Do they, then, feel secure against God's design?
For none feels secure against God's design,
except a people who are losers
of an everlasting Paradise.
7:100 Is it, then, not enough of a guiding sign
for those who have inherited the land
after it had been inhabited by others
whom We destroyed for their sins —
that had We so willed
We could have stricken them too for their sins
and set a seal upon their hearts, as well,
so that they could not hear
the admonitions of God?

7:101 Such were the ˹faithless˺ towns.
We relate to you of their tidings, ˹O Prophet˺.
For very truly, their messengers came to them
with clear ˹and miraculous˺ proofs ˹of God˺.
But they were not such as to believe
in what they had belied of old.
And so it is that God
sets a seal upon the hearts of the disbelievers.
7:102 Nor did We find most of them ˹willing˺
to ˹uphold˺ any ˹sacred˺ covenant.
Rather, We found most of them
utterly ungodly.

7:103 Then after them We sent forth Moses,
with Our ˹miraculous˺ signs,
to Pharaoh and his ˹assembly of˺ nobles.
Yet they did wrong by ˹denying˺ them.
So see how ˹devastating˺
was the end of the sowers of corruption!
7:104 Thus Moses said: O Pharaoh!
I am a messenger
from the Lord of ˹All˺ the Worlds,
7:105 obliged to say nothing about God but the truth.
Indeed, I have come to you
with clear ˹and miraculous˺ proof
from your Lord.
So ˹set free and˺ send forth with me
the Children of Israel.
7:106 ˹Pharaoh˺ said:
If, indeed, you have come with a sign,
then bring it forth,
if you are ˹one˺ of the truthful
˹messengers of God˺.
7:107 So ˹Moses˺ threw his staff ˹to the ground˺,
and, behold, it was a manifest snake.

١٠١ تِلْكَ ٱلْقُرَىٰ
نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ
وَلَقَدْ جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟
بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ
١٠٢ وَمَا وَجَدْنَا
لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ
وَإِن وَجَدْنَآ
أَكْثَرَهُمْ لَفَٰسِقِينَ
١٠٣ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ
بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَظَلَمُوا۟ بِهَا ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ
١٠٤ وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ
إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
١٠٥ حَقِيقٌ عَلَىٰٓ أَن لَّآ
أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ
قَدْ جِئْتُكُم
بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ
١٠٦ قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ
فَأْتِ بِهَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
١٠٧ فَأَلْقَىٰ عَصَاهُ
فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

7:108 And he drew forth his hand
from the bosom of his garment,
and, behold,
it was radiant white without blemish
to all the onlookers.

7:109 The assembly of nobles from Pharaoh's people
conferred privately and said to Pharaoh:
This is most surely a learned sorcerer!

7:110 He desires only to oust all of you
from your land. Pharaoh said:
So what, O assembly of nobles,
do you command concerning him?

7:111 They said: O Pharaoh:
Delay answering him and his brother,
and send forth summoners into the cities.

7:112 They shall come to you
with every learned sorcerer
to overcome Moses.

7:113 So the sorcerers came to Pharaoh.
They said:
Shall there, indeed, be a reward for us,
if it is we who are triumphant?

7:114 He said: Yes!
Moreover, you shall be of those brought near
as an added honor.

7:115 They said: O Moses!
Either you throw your staff to the ground,
or we shall be the ones
to throw down our objects first.

7:116 He said: You throw first.
So when they threw down what they had,
they bewitched the eyes of the people,
and terrified them,
and came forth with awesome sorcery.

(١٠٨) وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ
(١٠٩) قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ
(١١٠) يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ
فَمَاذَا تَأْمُرُونَ
(١١١) قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ
وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
(١١٢) يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ
(١١٣) وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ
قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا
إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ
(١١٤) قَالَ نَعَمْ
وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ
(١١٥) قَالُوا۟ يَٰمُوسَىٰٓ
إِمَّآ أَن تُلْقِىَ وَإِمَّآ
أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ
(١١٦) قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟
سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ
وَٱسْتَرْهَبُوهُمْ
وَجَآءُو بِسِحْرٍ عَظِيمٍ

7:117 ❊But We revealed to Moses:
Throw your staff ˹to the ground˺,
and behold ˹the power of God˺!
And at once it began swallowing
all that they did falsify.
7:118 Thus the truth befell ˹them openly˺,
and all that they had done was obliterated.
7:119 For ˹right˺ then and there they were defeated,
and they had become ˹utterly˺ disgraced.
7:120 So the sorcerers fell ˹to the ground,
in astonishment˺, bowing ˹their faces˺ down
˹in submission to God˺.
7:121 They said:
We believe in the Lord of ˹All˺ the Worlds,
7:122 the Lord of Moses and Aaron!
7:123 Pharaoh said:
Have you believed in him ˹impetuously˺
before I have permitted you to do so?
Indeed, this is, most surely, a conspiracy,
in which all of you
have conspired ˹beforehand˺ in the city,
so as to drive out its ˹rightful˺ people from it.
Yet ˹now˺ you shall know
˹how great is my chastisement˺?
7:124 I shall, most surely, cut off
your hands and your feet on opposite sides!
Then I shall, most surely, crucify you
all together!
7:125 They said:
Indeed, to our Lord we are returning.
7:126 Moreover, you are only taking revenge on us
because we have believed
in the ˹sure˺ signs of our Lord
when they came to us.
˹Thus they prayed:˺ Our Lord!

(١١٧) ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَلْقِ عَصَاكَ ۖ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
(١١٨) فَوَقَعَ ٱلْحَقُّ
وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ
(١١٩) فَغُلِبُوا۟ هُنَالِكَ
وَٱنقَلَبُوا۟ صَٰغِرِينَ
(١٢٠) وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ
(١٢١) قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ
(١٢٢) رَبِّ مُوسَىٰ وَهَٰرُونَ
(١٢٣) قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ
قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا
لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ
لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ
فَسَوْفَ تَعْلَمُونَ
(١٢٤) لَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ
(١٢٥) قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ
(١٢٦) وَمَا تَنقِمُ مِنَّآ
إِلَّآ أَنْ ءَامَنَّا
بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ
رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا

Pour forth upon us patience,
and take our souls as *muslims*,
in willing submission to You ˹alone˺.

وَتَوَفَّنَا مُسۡلِمِينَ

7:127 So the ˹assembly of˺ nobles
from Pharaoh's people said ˹to him˺:
Will you leave Moses and his people
to spread corruption in the land
and to abandon you and your gods?
He said:
We shall ˹forthwith˺ slay their sons
and keep their womenfolk alive ˹for ourselves
in bondage˺.
Indeed, we are all-dominating over them.

١٢٧ وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ
أَتَذَرُ مُوسَىٰ وَقَوۡمَهُۥ
لِيُفۡسِدُواْ فِي ٱلۡأَرۡضِ
وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ
سَنُقَتِّلُ أَبۡنَآءَهُمۡ
وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ
وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ

7:128 Moses said to his people:
Seek help from God and be patient.
Indeed, the earth belongs to God,
and He bequeaths it to whomever He so wills
from among His servants.
Thus the ultimate outcome
is ˹success˺ for the God-fearing.

١٢٨ قَالَ مُوسَىٰ لِقَوۡمِهِ
ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُوٓاْۖ
إِنَّ ٱلۡأَرۡضَ لِلَّهِ
يُورِثُهَا
مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ
وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ

7:129 They said ˹to Moses˺:
We have been harmed
˹with this very persecution˺
before you came to us
and after you have come to us.
He said: It may well be
that your Lord will destroy your enemy
and make you successors ˹to sovereignty˺
in the land ˹after them˺.
Then He shall see how ˹godly˺ you shall act.

١٢٩ قَالُوٓاْ أُوذِينَا
مِن قَبۡلِ أَن تَأۡتِيَنَا
وَمِنۢ بَعۡدِ مَا جِئۡتَنَاۚ قَالَ
عَسَىٰ رَبُّكُمۡ
أَن يُهۡلِكَ عَدُوَّكُمۡ
وَيَسۡتَخۡلِفَكُمۡ
فِي ٱلۡأَرۡضِ
فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ

7:130 And very truly, We seized the House of Pharaoh
with severe drought and a dearth of fruits,
so that they might become mindful
˹of God's admonition˺.

١٣٠ وَلَقَدۡ أَخَذۡنَآ
ءَالَ فِرۡعَوۡنَ بِٱلسِّنِينَ
وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ
لَعَلَّهُمۡ يَذَّكَّرُونَ

7:131 Yet when the blessing ˹of God˺

١٣١ فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ

came to them, they said:
This is due to us!
But when any evil afflicted them
⌜for their obstinacy⌝,
they attributed ill-omen to Moses
and those with him.
Now, assuredly,
their ill omen was ⌜decreed⌝ by God ⌜alone⌝.
Yet most of them did not know ⌜this⌝.

7:132 Moreover, they said:
Whatever sign you bring to us
with which to bewitch us—
still, we shall never become believers in you!
7:133 So We sent upon them the flood
and locusts and grasshoppers and frogs
and ⌜turned their waters into⌝ blood—
utterly distinct signs
⌜that could only be from God⌝.
But they grew so very arrogant
and were a people of defiant unbelief.
7:134 Yet whenever ⌜Our⌝ chastisement
fell upon them, they said: O Moses!
Call upon your Lord for us, ⌜to relieve us⌝
by virtue of what He has covenanted with you.
If you remove from us
the ⌜plague of⌝ castigation,
we will, most surely, believe in you
and we will ⌜set free and⌝ send forth with you
the Children of Israel.
7:135 But whenever We removed
the ⌜plague of⌝ castigation from them for a term,
which they would then reach,
at once they would breach ⌜their promise⌝.
7:136 So We took vengeance on them.

قَالُواْ لَنَا هَٰذِهِۦۖ
وَإِن تُصِبۡهُمۡ سَيِّئَةٞ
يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۚ
أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ
١٣٢ وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ
لِّتَسۡحَرَنَا بِهَا
فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ
١٣٣ فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ
وَٱلۡجَرَادَ وَٱلۡقُمَّلَ
وَٱلضَّفَادِعَ وَٱلدَّمَ
ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ
وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ
١٣٤ وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ
قَالُواْ يَٰمُوسَى ٱدۡعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَۖ
لَئِن كَشَفۡتَ عَنَّا ٱلرِّجۡزَ
لَنُؤۡمِنَنَّ لَكَ
وَلَنُرۡسِلَنَّ مَعَكَ
بَنِيٓ إِسۡرَٰٓءِيلَ
١٣٥ فَلَمَّا كَشَفۡنَا
عَنۡهُمُ ٱلرِّجۡزَ
إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ
إِذَا هُمۡ يَنكُثُونَ
١٣٦ فَٱنتَقَمۡنَا مِنۡهُمۡ
فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ

Thus We drowned them in the sea.
For they persistently denied
Our miraculous signs,
and they were obstinately heedless of them.

7:137 Thus We caused the people
who had been oppressed
to inherit the eastern and western parts
of the land
wherein We have bestowed blessings.
Thus the good word of your Lord
was fulfilled upon the Children of Israel,
for they were patient.
Moreover, We shattered to bits
all that Pharaoh and his people wrought
and all that they constructed.

7:138 Now, We caused the Children of Israel
to pass in safety through the divided sea.
Then they came upon a people
devoting themselves to idols
they had fashioned.
They said: O Moses!
Make for us a god just as they have gods!
He said:
Indeed, you are a people
who are steeped in ignorance!

7:139 Indeed, all that these idol-worshippers
are engaged in shall be ruined.
And what they have been doing shall be in vain.

7:140 He said:
Shall I seek for you a god
other than the One God,
while He has shown you preference
above the peoples of all the world?

بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
وَكَانُوا۟ عَنْهَا غَـٰفِلِينَ
١٣٦ وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ
كَانُوا۟ يُسْتَضْعَفُونَ
مَشَـٰرِقَ ٱلْأَرْضِ
وَمَغَـٰرِبَهَا
ٱلَّتِى بَـٰرَكْنَا فِيهَا ۖ
وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ
عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ
وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ
وَمَا كَانُوا۟ يَعْرِشُونَ
١٣٨ وَجَـٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ
فَأَتَوْا۟ عَلَىٰ قَوْمٍ
يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ
قَالُوا۟ يَـٰمُوسَى
ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ
١٣٩ إِنَّ هَـٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ
وَبَـٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ
١٤٠ قَالَ أَغَيْرَ ٱللَّهِ
أَبْغِيكُمْ إِلَـٰهًا وَهُوَ
فَضَّلَكُمْ عَلَى ٱلْعَـٰلَمِينَ

7:141 And ˹recall, O Children of Israel˺,
how We delivered you
from the House of Pharaoh.
They were inflicting upon you
˹a most˺ evil torment, killing your sons
and keeping your womenfolk alive
˹for themselves in bondage˺.
And in this, there was a great trial
from your Lord.

(١٤١) وَإِذْ أَنجَيْنَٰكُم
مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُقَتِّلُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ
وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ

7:142 ❋Thereafter, We promised to Moses
thirty nights ˹of retreat in Our presence
at Mount Ṭûr˺,
and We completed them with ten ˹more˺.
Thus the appointed time of his Lord
was completed ˹in˺ forty nights.
So Moses said to his brother, Aaron:
You shall succeed me among my people.
And you shall do what is right.
And you shall not follow the way
of the sowers of corruption.

(١٤٢) ۞ وَوَٰعَدْنَا مُوسَىٰ
ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ
فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ
أَرْبَعِينَ لَيْلَةً
وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ
ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ
وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ

7:143 So when Moses came at Our appointed time
and his Lord spoke to him, he said:
My Lord, show me ˹Yourself˺,
that I may look upon You.
He said:
You cannot ˹withstand this, so as to˺ see Me.
But look upon the mountain.
If it holds firm in its place,
then shall you see Me.
Yet when his Lord manifested Himself
to the mountain, He caused it to crumble,
and Moses fell down ˹faint, utterly˺ stunned.
Then when he recovered ˹his senses˺, he said:
Highly exalted are You ˹far above all˺!

(١٤٣) وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا
وَكَلَّمَهُۥ رَبُّهُۥ قَالَ
رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ
قَالَ لَن تَرَىٰنِى
وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ
فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ
فَسَوْفَ تَرَىٰنِى
فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ
جَعَلَهُۥ دَكًّا
وَخَرَّ مُوسَىٰ صَعِقًا
فَلَمَّآ أَفَاقَ قَالَ
سُبْحَٰنَكَ تُبْتُ إِلَيْكَ

وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ

(١٤٤) قَالَ يَٰمُوسَىٰٓ إِنِّى

ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ

بِرِسَٰلَٰتِى وَبِكَلَٰمِى

فَخُذْ مَآ ءَاتَيْتُكَ

وَكُن مِّنَ ٱلشَّٰكِرِينَ

(١٤٥) وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ

مِن كُلِّ شَىْءٍ مَّوْعِظَةً

وَتَفْصِيلًا لِّكُلِّ شَىْءٍ

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ

يَأْخُذُوا۟ بِأَحْسَنِهَا

سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ

(١٤٦) سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ

يَتَكَبَّرُونَ فِى ٱلْأَرْضِ

بِغَيْرِ ٱلْحَقِّ

وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ

لَّا يُؤْمِنُوا۟ بِهَا

وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ

I repent to You!
And I am the foremost of the believers in You among my people!

7:144 God said: O Moses!
Indeed, I have chosen you over all people
with the revelation of My messages
to bear them to all those
to whom I have sent you—
and with the revelation of My words,
which I speak directly to you.
So take the commandments
I have given you and hold to them.
And be of those who are ever thankful.

7:145 Thus We inscribed for him on the Tablets
the fundamental Law
of everything We had decreed in admonition—
and given in explanation—
regarding everything that We had enjoined
upon the Children of Israel.
So take hold of it
with utmost power, O Moses!
And enjoin your people
to take the very best of it and live by it.
Otherwise, I shall show you,
O Children of Israel,
the dwelling-place in Hellfire
of all those who are ungodly.

7:146 I shall turn away from My signs
those who have grown arrogant
in the land, without any right.
For even if they were to see
every natural and revealed sign
of Heavenly truth,
still they would not believe in it.
Moreover, if they see

لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرَوْا سَبِيلَ ٱلْغَيِّ
يَتَّخِذُوهُ سَبِيلًا
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
وَكَانُوا۟ عَنْهَا غَـٰفِلِينَ
١٤٧ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
وَلِقَآءِ ٱلْـَٔاخِرَةِ
حَبِطَتْ أَعْمَـٰلُهُمْ
هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ
١٤٨ وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِنۢ بَعْدِهِۦ
مِنْ حُلِيِّهِمْ
عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ
أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا
ٱتَّخَذُوهُ
وَكَانُوا۟ ظَـٰلِمِينَ
١٤٩ وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ
وَرَأَوْا۟ أَنَّهُمْ قَدْ ضَلُّوا۟
قَالُوا۟ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُونَنَّ
مِنَ ٱلْخَـٰسِرِينَ

the way of faith and right guidance,
they do not take it as a way of life.
Yet if they see the way of perversion,
they take it as a way of life.
That is because
they have belied Our revealed signs
and have been heedless of them.
7:147 Yet all those who belie Our signs
and the destined Meeting of God
for Judgment in the Hereafter—
their good works
shall be rendered utterly futile with God.
Shall they be recompensed
with eternal Fire for other than
all the evil that they have done?

7:148 Still, the people of Moses,
after his departure to Mount Ṭûr,
made from their ornaments
a Golden Calf to worship—
a mere spiritless body
that with the blowing wind
made the sound of a low.
Did they not consider
that it could not even speak to them,
nor guide them in any way?
They took it as a god,
and thus they were wrongdoers,
godless in heart.
7:149 So when they fell
to wringing their hands in regret,
and they saw that they had strayed, they said:
If our Lord
does not have mercy upon us, and forgive us,
we will, most surely, be among the losers

of an everlasting Paradise!

7:150 Thus when Moses returned to his people,
wrathful and sorrowful, he said:
Woeful is that
with which you have succeeded me
after my departure!
Have you hastened your Lord's command
of destruction?
And he threw the inscribed Tablets
to the ground
and seized his brother by the head,
dragging him toward himself.
Aaron said: Son of my mother!
Indeed, the people oppressed me
and were about to kill me!
So do not make
the enemies of faith gloat over me.
And do not place me
among the wrongdoing people.

7:151 Moses said: My Lord!
Forgive me and my brother!
And admit us into Your mercy,
for it is You alone
who are the most merciful
of all who are merciful.

7:152 As to those who took the Golden Calf
as a god,
indeed, great wrath from their Lord
shall reach them,
as well as humiliation in the life of this world.
And thus do We recompense
the forgers of idolatry.

7:153 Yet those who did vile deeds,
then repented thereafter and believed,

(١٥٠) وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ
غَضْبَٰنَ أَسِفًا قَالَ
بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ
أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى ٱلْأَلْوَاحَ
وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ
قَالَ ٱبْنَ أُمَّ
إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى
وَكَادُوا۟ يَقْتُلُونَنِى
فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ
وَلَا تَجْعَلْنِى
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
(١٥١) قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى
وَأَدْخِلْنَا فِى رَحْمَتِكَ
وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ
(١٥٢) إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ
وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ
(١٥٣) وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
ثُمَّ تَابُوا۟ مِنۢ بَعْدِهَا وَءَامَنُوٓا۟
إِنَّ رَبَّكَ مِنۢ بَعْدِهَا
لَغَفُورٌ رَّحِيمٌ

indeed, your Lord, thereafter,
is assuredly all-forgiving, mercy-giving.
7:154 So when Moses' wrath abated,
he retrieved the Tablets.
For in their inscription was ⌜divine⌝ guidance
and ⌜the way to God's⌝ mercy
for those who had dread
⌜of the punishment⌝ of their Lord.
7:155 Moreover, Moses chose from his people
seventy ⌜elect⌝ men for Our appointed time
⌜to meet at Mount Ṭûr,
to offer their repentance⌝.
Then when ⌜they demanded to see God,
and⌝ the convulsion ⌜of the earth⌝
overtook them, he said: My Lord!
Had You so willed, You would have destroyed
⌜all of⌝ them before—and myself ⌜as well—
for the Golden Calf⌝.
Will You destroy us
for what the fools among us have done?
It is only Your trial
by which You leave to stray
whomever You will
and You guide whomever You will.
You are our ⌜only⌝ Patron.
So forgive us and have mercy upon us.
For You are the best of those who forgive.
7:156 ❊Moreover, decree for us
good in this world and in the Hereafter.
Indeed, we have turned to You ⌜in repentance.
God⌝ said:
I afflict with My torment whomever I so will.
Yet My mercy encompasses all things.
Thus shall I decree it
for those who are God-fearing

(١٥٤) وَلَمَّا سَكَتَ
عَن مُّوسَى ٱلْغَضَبُ
أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا
هُدًى وَرَحْمَةٌ
لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ
(١٥٥) وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ
سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ
فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ
أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّىَّ ۖ
أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّا ۖ
إِنْ هِىَ إِلَّا فِتْنَتُكَ
تُضِلُّ بِهَا مَن تَشَآءُ
وَتَهْدِى مَن تَشَآءُ ۖ
أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ
وَأَنتَ خَيْرُ ٱلْغَٰفِرِينَ
(١٥٦) ۞ وَٱكْتُبْ لَنَا
فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً
وَفِى ٱلْءَاخِرَةِ
إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ
أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ
وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ
فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ

and who give the Zakât-Charity,
and those, moreover,
who believe in ⌜all of⌝ Our ⌜revealed⌝ signs.

7:157 ⌜These are⌝ the ones
who shall follow the ⌜last⌝ Messenger,
the unlettered Prophet, ⌜Muhammad—
he⌝ whom they find inscribed
in the Torah ⌜that is⌝ with them
and ⌜in⌝ the Evangel;
⌜he⌝ who enjoins them with what is right
and forbids them from what is wrong,
making lawful for them wholesome things,
and prohibiting for them impure things;
and relieving them
from the burden ⌜of strict obligation⌝
and the yokes ⌜of oppression⌝
that were ⌜before laid⌝ upon them.
So those who believe in him,
and who ⌜ardently⌝ uphold him and support him,
and who follow the ⌜guiding⌝ light
that has been sent down with him—
it is these who are the ⌜truly⌝ successful.

7:158 ⌜O Muhammad,⌝ say: O humankind!
Indeed, I am the Messenger of God
to all of you.
He is the One to whom the kingdom
of the heavens and the earth belong.
There is no God but Him.
He ⌜alone⌝ gives life. And He ⌜alone⌝ gives death.
So believe in God and His Messenger,
the unlettered Prophet,
who believes in God and His words.
Moreover, follow him,
so that you may be guided aright.

وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ

١٥٧ ٱلَّذِينَ يَتَّبِعُونَ
ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ
ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا
عِندَهُمْ فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ
يَأْمُرُهُم بِٱلْمَعْرُوفِ
وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ
وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ
وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ
فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ
وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ
أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

١٥٨ قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ
إِنِّى رَسُولُ ٱللَّهِ
إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ
فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ
ٱلنَّبِىِّ ٱلْأُمِّىِّ
ٱلَّذِى يُؤْمِنُ
بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ
لَعَلَّكُمْ تَهْتَدُونَ

7:159 Now, among the people of Moses,
there is a community
that guides ˹people˺ by the ˹revealed˺ truth,
and with it they do justice.
7:160 For We divided them into twelve tribes,
as communities.
Thus We revealed to Moses,
when his people
sought drinking water from him ˹in the desert˺,
strike the stone with your staff.
Then from it gushed twelve springs.
Each ˹group of˺ people knew its watering place.
Moreover, We shaded them
with thin cloud cover.
And We sent down upon them
manna and quail ˹for sustenance, saying˺:
Eat of the wholesome foods
which We have provided you.
Yet they did not wrong Us
˹with their defiant ingratitude˺.
But, rather, it was their own souls
they were ˹all the while˺ wronging.
7:161 For ˹they rebelled˺ when it was said to them:
Dwell in this town.
Moreover, eat from it wherever you will.
Yet say ˹to your Lord˺:
Disburden us ˹from our sins˺!
and enter the gate with bowed head.
We shall forgive you of your sins;
We shall increase ˹abundantly in reward˺
those who excel in ˹doing˺ good.
7:162 But those of them
who were ˹accustomed to˺ doing wrong
substituted ˹this invocation˺ with a word
unlike ˹the Heavenly command˺

وَمِن قَوْمِ مُوسَىٰٓ ١٥٩
أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ
وَبِهِۦ يَعْدِلُونَ
وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ ١٦٠
أَسْبَاطًا أُمَمًا
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ
ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ
فَٱنۢبَجَسَتْ مِنْهُ
ٱثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ
وَأَنزَلْنَا عَلَيْهِمُ
ٱلْمَنَّ وَٱلسَّلْوَىٰ
كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ
وَمَا ظَلَمُونَا
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
وَإِذْ قِيلَ لَهُمُ ١٦١
ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ
وَكُلُوا۟ مِنْهَا
حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ
وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيٓـَٰتِكُمْ
سَنَزِيدُ ٱلْمُحْسِنِينَ
فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ١٦٢
قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ

that was said to them.
So We sent upon them
[a plague of] castigation from the sky
for the wrong they were doing.

فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا
مِّنَ ٱلسَّمَآءِ بِمَا
كَانُوا۟ يَظْلِمُونَ

7:163 Moreover, ask them about the town
which was located by the sea,
when they violated the Sabbath.
Behold, [again and again,]
their fish came toward them
on their Sabbath day, shoreward, in plain view.
Yet every day that they had no Sabbath,
they did not come to them.
Thus did We try them,
for the [deeds of] ungodliness
they had committed.

(١٦٣) وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ
ٱلَّتِى كَانَتْ
حَاضِرَةَ ٱلْبَحْرِ
إِذْ يَعْدُونَ فِى ٱلسَّبْتِ
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا
وَيَوْمَ لَا يَسْبِتُونَ ۙ
لَا تَأْتِيهِمْ ۚ
كَذَٰلِكَ نَبْلُوهُم
بِمَا كَانُوا۟ يَفْسُقُونَ

7:164 And behold!
A [group in this] community said
[to another who used to admonish
the Sabbath-breakers]:
Why do you admonish a [transgressing] people
whom God will destroy
or whom He will torment
with a severe torment [in the Hereafter]?
They said: [We enjoin what is right]
to be blameless before your Lord,
and that they may become God-fearing.

(١٦٤) وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ
لِمَ تَعِظُونَ قَوْمًا ۙ
ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا ۖ قَالُوا۟
مَعْذِرَةً إِلَىٰ رَبِّكُمْ
وَلَعَلَّهُمْ يَتَّقُونَ

7:165 So when [the Sabbath-breakers]
abandoned [belief]
in [what they had been repeatedly]
reminded about [by way of admonition],
We delivered those
who [ever] forbade wrongdoing.
But, suddenly, We seized those
who were [ever] doing wrong
with a most woeful torment

(١٦٥) فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ
أَنجَيْنَا ٱلَّذِينَ
يَنْهَوْنَ عَنِ ٱلسُّوٓءِ

for the ⌜deeds of⌝ ungodliness
they had committed.

7:166 Thus, when they had become insolently defiant
concerning that from which
they had been ⌜strictly⌝ forbidden,
We said to them:
Be you apes, most despicable!

7:167 And behold!
Your Lord has solemnly proclaimed
that He will assuredly send forth
against ⌜all the rebellious among⌝ them—
until the Day of Resurrection—
those who shall afflict them
with the worst torment.
Indeed, your Lord
is assuredly swift in punishment.
Yet, indeed, He is most forgiving
⌜and⌝ mercy-giving ⌜to the penitent⌝.

7:168 Thus We rent them apart
into ⌜diverse⌝ communities ⌜and scattered them⌝
throughout the earth.
Some of them were righteous,
and some of them were otherwise.
So We tried ⌜those of⌝ them ⌜who were sinful⌝
with ⌜both⌝ good things and adversities,
that they might return ⌜to the way of God⌝.

7:169 Then succeeding after them
came ⌜generations of impious⌝ descendants
who—despite having inherited
the ⌜covenant of the⌝ Scripture—
⌜chose rather to⌝ seize ⌜hold
of⌝ the ⌜ungodly⌝, fleeting things
of this lesser world,
while saying ⌜to one another⌝:
It shall be forgiven for us.

وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟
بِعَذَابٍۭ بَـِٔيسٍۭ
بِمَا كَانُوا۟ يَفْسُقُونَ
(١٦٦) فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ
قُلْنَا لَهُمْ
كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ
(١٦٧) وَإِذْ تَأَذَّنَ رَبُّكَ
لَيَبْعَثَنَّ عَلَيْهِمْ
إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ مَن
يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ
إِنَّ رَبَّكَ
لَسَرِيعُ ٱلْعِقَابِ ۖ
وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ
(١٦٨) وَقَطَّعْنَـٰهُمْ
فِى ٱلْأَرْضِ أُمَمًا ۖ
مِّنْهُمُ ٱلصَّـٰلِحُونَ
وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ
وَبَلَوْنَـٰهُم بِٱلْحَسَنَـٰتِ
وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ
(١٦٩) فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ
وَرِثُوا۟ ٱلْكِتَـٰبَ
يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ

وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُ يَأْخُذُوهُ
أَلَمْ يُؤْخَذْ عَلَيْهِم
مِّيثَاقُ الْكِتَابِ أَن لَّا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ
وَدَرَسُوا مَا فِيهِ
وَالدَّارُ الْآخِرَةُ
خَيْرٌ لِّلَّذِينَ يَتَّقُونَ
أَفَلَا تَعْقِلُونَ
(١٧٠) وَالَّذِينَ
يُمَسِّكُونَ بِالْكِتَابِ
وَأَقَامُوا الصَّلَاةَ
إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ
(١٧١) ۞ وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ
كَأَنَّهُ ظُلَّةٌ
وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ
خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ
(١٧٢) وَإِذْ أَخَذَ رَبُّكَ
مِن بَنِي آدَمَ
مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ

And should more of the same fleeting things
again come their way,
they will yet seize hold of them obsessively.
Was not the covenant of the Scripture
taken by them, that they should say of God
nothing but the truth?
Moreover, they have studied
what is in it, as well!
Yet the abode of the Hereafter
is far better than all they have amassed,
for those who are God-fearing.
Will you not, then, understand this,
O People of the Scripture?

7:170 Thus those who hold firm
to the tidings and covenants of the Scripture
and duly establish the Prayer
shall be rewarded.
Indeed, We do not waste the reward
of any of the righteous.

7:171 ❊And, behold!
We lifted the very mountain
of Ṭûr of Sinai above them,
as though it were a great shade cloud,
and they thought that it would drop upon them.
We said: Take hold of the covenant
that We have given you, O Children of Israel,
with utmost power!
And be ever mindful of
what is prescribed in it,
so that you may become truly God-fearing.

7:172 Now, behold!
Your Lord took from the Children of Adam—
from their loins—
all the souls that would become their posterity.

وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ
قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ
أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ
إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ
(١٧٣) أَوْ تَقُولُوٓا۟
إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ
أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ
(١٧٤) وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
وَلَعَلَّهُمْ يَرْجِعُونَ
(١٧٥) وَٱتْلُ عَلَيْهِمْ
نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا
فَٱنسَلَخَ مِنْهَا
فَأَتْبَعَهُ ٱلشَّيْطَٰنُ
فَكَانَ مِنَ ٱلْغَاوِينَ
(١٧٦) وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا
وَلَٰكِنَّهُۥٓ
أَخْلَدَ إِلَى ٱلْأَرْضِ
وَٱتَّبَعَ هَوَىٰهُ ۚ
فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ
إِن تَحْمِلْ عَلَيْهِ يَلْهَث
أَوْ تَتْرُكْهُ يَلْهَث ۚ

And He made them bear witness
to their own souls—˹saying to them:˺
Am I not your Lord?
They said: Oh yes, indeed!
We do so bear witness!
˹This We did in the event˺ that you should say
on the Day of Resurrection:
Indeed, we were heedless of this ˹truth˺.
7:173 Or that you should say:
It was only that our forefathers
associated gods ˹with You˺ from of old,
and we were ˹merely their˺ posterity
˹following˺ after them.
Will You, then, destroy us
for what the ˹real˺ progenitors of falsehood did?
7:174 And so it is that We make utterly distinct
the ˹revealed˺ signs,
so that they may return ˹to the way of God˺.

7:175 Recite to them, as well,
the account of one to whom We gave
Our ˹illuminating˺ signs,
˹so that he might be upright and godly˺.
But he stripped himself of them.
So Satan followed after him.
Thus did he become of the perverse.
7:176 And had We so willed,
We would, most surely, have elevated him
by these ˹illuminating signs˺.
But, rather, he clung to the earth
and followed his whims.
Thus his likeness is as the example of a dog.
If you chase it, it pants.
Or if you leave it, it pants.
That is the likeness of people

who belie Our ˹revealed˺ signs.
So relate ˹to one and all˺
the stories ˹of bygone people˺,
so that they may reflect ˹on the consequences
of their own deeds˺.

7:177 Evil is the likeness of a people who have belied
Our ˹revealed and natural˺ signs.
Yet it is their own souls
they were ˹all the while˺ wronging
˹in rejecting them˺.

7:178 Whomever God guides,
then he is ˹truly˺ guided.
And whomever He leaves to stray,
it is they who are the losers
˹of an everlasting Paradise˺.

7:179 For truly We created for Hell
many of the jinn and humans.
They have hearts
with which they do not understand.
And they have eyes with which they do not see.
And they have ears
with which they do not hear.
Such as these are like cattle.
Rather, they are more astray!
It is these who are the heedless.

7:180 Yet to God belong the most excellent names.
So call upon Him with them.
And leave ˹alone˺ those who profane His names.
They shall be ˹duly˺ recompensed
for all that they have done ˹in life˺.

7:181 Thus, of ˹all˺ those whom We have created,
there is a community
that guides ˹people˺ by the ˹revealed˺ truth,
and with it they do justice ˹to others˺.

ذَٰلِكَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ
فَٱقْصُصِ ٱلْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ
(١٧٧) سَآءَ مَثَلًا ٱلْقَوْمُ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ
(١٧٨) مَن يَهْدِ ٱللَّهُ
فَهُوَ ٱلْمُهْتَدِى ۖ
وَمَن يُضْلِلْ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
(١٧٩) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ
كَثِيرًا مِّنَ
ٱلْجِنِّ وَٱلْإِنسِ ۖ
لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا
وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ
أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ
بَلْ هُمْ أَضَلُّ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ
(١٨٠) وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ
فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ
سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ
(١٨١) وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ
بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ

7:182 But as to those who belie Our ˹revealed˺ signs,
We shall draw them forth
˹by the cares of the world˺,
gradually, ˹to their horrific end˺,
from where they do not know.
7:183 Yet I shall ˹first˺ grant them respite.
Indeed, My plan is ˹inescapably˺ firm.
7:184 Do they not reflect?
There is no ˹trace of˺ insanity at all
in their companion, ˹Muhammad˺.
Indeed, he is not less than a clear forewarner.
7:185 Do they not look upon the vast kingdom
of the heavens and the earth,
and everything God has created ˹therein˺,
and ˹consider˺ that it may well be
that their own term ˹of death˺ is drawing near?
Then in which ˹divine˺ pronouncement
after this ˹Quran˺ will they believe?
7:186 Whomever God leaves to stray,
no guide is there for him.
For He will leave them in their transgression,
wandering blindly.

7:187 They ask you ˹scornfully˺
about the Hour ˹of Doom, O Prophet,˺
when its arrival shall be.
Say ˹to them˺:
Indeed, the knowledge of its ˹arrival˺
is solely with my Lord.
None shall reveal it at its time, except Him.
It weighs heavy in the heavens
and ˹upon˺ the earth.
It shall not come to you, save suddenly.
They ask you ˹about the time for it˺
as though you are apprised of it.

١٨٢ وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا
سَنَسْتَدْرِجُهُم
مِّنْ حَيْثُ لَا يَعْلَمُونَ
١٨٣ وَأُمْلِى لَهُمْ ۚ
إِنَّ كَيْدِى مَتِينٌ
١٨٤ أَوَلَمْ يَتَفَكَّرُوا۟ ۗ
مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ
إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ
١٨٥ أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ
وَأَنْ عَسَىٰٓ أَن يَكُونَ
قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ
فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ
١٨٦ مَن يُضْلِلِ ٱللَّهُ
فَلَا هَادِىَ لَهُۥ ۚ
وَيَذَرُهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ
١٨٧ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ
أَيَّانَ مُرْسَىٰهَا ۖ
قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ
لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ
ثَقُلَتْ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ
يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ

Say: Indeed, its knowledge is solely with God.
But most people do not know ˹this˺.

7:188 Say ˹to them˺:
I do not hold for myself either benefit or harm,
except as God so wills.
And were I to know the ˹hidden˺ unseen,
I would certainly increase myself
in all that is good,
and never would evil touch me.
Yet I am only a forewarner
˹of God's nearing Judgment˺
and a bearer of glad tidings
˹of everlasting delight in Paradise
sent˺ to a people who would believe.

7:189 ❊He is the One
who created ˹all of˺ you from a single soul.
And from it He made its mate,
to ˹find˺ repose with her.
˹And from them both,
descended all humankind.˺
So when ˹he approaches her
in intimacy, and˺ he covers her,
she bears ˹in her womb
what is first˺ a light burden.
Then she goes about with it.
Then when she becomes heavy ˹with child˺,
they call upon God,
the Lord of both of them, ˹praying:˺
If you give us a good ˹child˺,
we will most surely be
of those who are ˹forever˺ thankful.

7:190 Then when He gives them a good ˹child˺,
they ascribe to Him associate-gods
in ˹creating˺ what He ˹alone˺ has given them.
Yet God is most high—

قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
(١٨٨) قُل لَّآ أَمْلِكُ لِنَفْسِى
نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَآءَ ٱللَّهُ
وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ
لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ
وَمَا مَسَّنِىَ ٱلسُّوٓءُ
إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ
لِّقَوْمٍ يُؤْمِنُونَ
(١٨٩) ۞ هُوَ ٱلَّذِى خَلَقَكُم
مِّن نَّفْسٍ وَٰحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا
فَلَمَّا تَغَشَّىٰهَا
حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِۦ
فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا
لَئِنْ ءَاتَيْتَنَا صَٰلِحًا
لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ
(١٩٠) فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا
جَعَلَا لَهُۥ شُرَكَآءَ
فِيمَآ ءَاتَىٰهُمَا

فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ

(١٩١) أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا
وَهُمْ يُخْلَقُونَ

(١٩٢) وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا
وَلَآ أَنفُسَهُمْ يَنصُرُونَ

(١٩٣) وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ
لَا يَتَّبِعُوكُمْ ۚ
سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ
أَمْ أَنتُمْ صَٰمِتُونَ

(١٩٤) إِنَّ ٱلَّذِينَ تَدْعُونَ
مِن دُونِ ٱللَّهِ
عِبَادٌ أَمْثَالُكُمْ ۖ
فَٱدْعُوهُمْ
فَلْيَسْتَجِيبُوا۟ لَكُمْ
إِن كُنتُمْ صَٰدِقِينَ

(١٩٥) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ
أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ
أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ
أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ
قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ
ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ

(١٩٦) إِنَّ وَلِيِّىَ ٱللَّهُ
ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ
وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ

(١٩٧) وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ
لَا يَسْتَطِيعُونَ نَصْرَكُمْ
وَلَآ أَنفُسَهُمْ يَنصُرُونَ

far above all that they associate
as gods with Him.

7:191 Do they associate with God
entities that cannot create a thing,
but are themselves created,

7:192 and that are utterly incapable
of offering help to them,
or even of helping themselves?

7:193 Yet when you believers call
those of them who are idolaters to guidance,
they do not follow you.
It is the same for you in the end
whether you have called them to faith
or were silent.

7:194 Indeed, all those you call upon as deities
other than God are servants like yourselves.
So call upon them and let them answer you,
if you are, indeed, truthful.

7:195 Do they have feet, with which they walk?
Or do they have hands, with which they assault?
Or do they have eyes, with which they see?
Or do they have ears, with which they hear?
Say to them, O Prophet:
Call upon your associate-gods.
Then plot against me—and give me no respite!

7:196 Indeed, my Patron is God,
who has sent down the Quran
as a Heavenly Book—
and He alone is the Patron
who safeguards the righteous.

7:197 But all those you call upon, apart from Him,
are incapable of helping you.
Nor can they even help themselves.

7:198 Moreover, were you to call them,
to right guidance, they could not hear you.

Thus you, ⌜O Prophet,⌝
see them looking ⌜blankly⌝ at you,
for they do not see.

7:199 Take the course of pardoning ⌜others,
O Prophet,⌝ and enjoin what is right.
Yet turn away
from the ignorant ⌜and belligerent⌝.

7:200 And should there be any insinuation
by Satan to instigate you ⌜to do otherwise⌝,
then seek refuge in God.
Indeed, He is all-hearing, all-knowing.

7:201 ⌜For⌝, indeed, those who are God-fearing
remember ⌜God's covenant⌝ when touched
with a passing impulse from Satan—
and at once they see things ⌜as truly they are⌝.

7:202 But ⌜as for the ungodly⌝,
their ⌜devilish⌝ brethren abet them in perversity;
hence, they do not desist
⌜from sinful indulgence⌝.

7:203 Moreover, if you do not come forth to them
with a ⌜miraculous⌝ sign,
they say ⌜in mockery⌝:
Why do you not concoct one,
⌜or acquire it from God⌝!
Say ⌜to them⌝:
I follow only what is revealed to me
from my Lord.
This ⌜Quran⌝ has ⌜many⌝ manifest proofs
⌜that my message is⌝ from your Lord,
and ⌜that it is divine⌝ guidance
and ⌜the way to God's⌝ mercy
for a people who believe
⌜in Heavenly revelation⌝.

١٩٨ وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ
لَا يَسْمَعُوا۟ ۖ
وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبْصِرُونَ
١٩٩ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ
وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ
٢٠٠ وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ ۚ
إِنَّهُۥ سَمِيعٌ عَلِيمٌ
٢٠١ إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟
إِذَا مَسَّهُمْ طَٰٓئِفٌ
مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟
فَإِذَا هُم مُّبْصِرُونَ
٢٠٢ وَإِخْوَٰنُهُمْ
يَمُدُّونَهُمْ فِى ٱلْغَىِّ
ثُمَّ لَا يُقْصِرُونَ
٢٠٣ وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ
قَالُوا۟ لَوْلَا ٱجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَآ أَتَّبِعُ
مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ
هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُؤْمِنُونَ

7:204 So when the Quran is recited,
listen to it, ˹O humanity,˺ and give heed,
so that you may be shown mercy.

7:205 Moreover, remember your Lord, ˹O Prophet,˺
within your soul with humility and with fear,
yet without being loud of voice,
in the early mornings
and ˹in˺ the late afternoons.
And do not be of the heedless.

7:206 Indeed, those ˹angels˺ near your Lord
are not disdainful of His worship.
Rather, they duly exalt Him.
And to Him ˹alone˺
do they bow ˹their faces˺ down. ۩

٢٠٤ وَإِذَا قُرِئَ ٱلْقُرْءَانُ
فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟
لَعَلَّكُمْ تُرْحَمُونَ
٢٠٥ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ
تَضَرُّعًا وَخِيفَةً
وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ
بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ
وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ
٢٠٦ إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ
وَيُسَبِّحُونَهُۥ
وَلَهُۥ يَسْجُدُونَ ۩

سُورَةُ الأَنفَالِ *The surah that answers the question that the believers put to the Prophet ﷺ regarding how God and His Messenger ﷺ would have them distribute* THE SPOILS OF WAR, *after the believers had differed among themselves about its disbursement.*

Surah 8 / 75 VERSES / REVEALED AT MADINAH

Al-Anfâl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

8:1 They ask you, ˹O Prophet,˺
about the ˹proper disposition
of the˺ spoils of war.
Say ˹to them:
The authority to disburse˺ the spoils
belongs to God and the Messenger.
So fear God.
And set things aright among yourselves.
And obey God and His Messenger,
if, indeed, you are believers.

8:2 ˹For˺ only those are true believers
who, when God is mentioned,
their hearts tremble;
and when His verses are recited to them,
it increases them in faith;
and upon their Lord ˹alone do˺ they rely;

8:3 and who ˹duly˺ establish the Prayer
and who spend ˹charitably˺
out of what We have provided them.

8:4 It is these who are, in truth, the believers.
For them, there are ˹lofty˺ ranks
˹awaiting˺ with their Lord, and forgiveness,
and a generous provision.

١ يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ
قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ
فَٱتَّقُوا۟ ٱللَّهَ
وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ ۖ
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ
إِن كُنتُم مُّؤْمِنِينَ

٢ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ
إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ
زَادَتْهُمْ إِيمَٰنًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

٣ ٱلَّذِينَ
يُقِيمُونَ ٱلصَّلَوٰةَ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

٤ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ
لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:5 ⁽⁵⁾ كَمَآ أَخۡرَجَكَ رَبُّكَ
مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا
مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ

The differing of the believers
over the disbursement of the spoils
is similar to the time when your Lord
brought you out of your house
with the truth, O Muhammad,

8:6 ⁽⁶⁾ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ
بَعۡدَ مَا تَبَيَّنَ
كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ
وَهُمۡ يَنظُرُونَ

with the command to fight the unbelievers
at Badr,
when a group of the believers abhorred it.
They argued with you
about the rightful judgment
to engage in battle—
even after it had become clear
that it was inevitable—
as though they were being driven into death
while looking straight on at it.

8:7 ⁽⁷⁾ وَإِذۡ يَعِدُكُمُ ٱللَّهُ
إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ
وَتَوَدُّونَ أَنَّ
غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ
تَكُونُ لَكُمۡ
وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ
بِكَلِمَٰتِهِۦ
وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ

Yet, behold!
God had promised you believers, then
that one of the two hosts
that you had come upon would fall to you.
And you wished that the unarmed one,
the trade caravan, would be yours.
Yet God intended to establish
the religion of truth in the land—
in accordance with His words—
and to cut off the very last remnant
of the disbelievers,

8:8 ⁽⁸⁾ لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ
وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ

so as to establish, on the field of battle,
the truth and nullify falsehood—
even if the defiant unbelievers hate it!

8:9 ⁽⁹⁾ إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ
فَٱسۡتَجَابَ لَكُمۡ
أَنِّي مُمِدُّكُم بِأَلۡفٖ
مِّنَ ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ

Thus when all of you
cried out to your Lord for victory,
He, then, answered you: I will reinforce you
with a thousand forces from the angels,
following upon one another in ranks.

8:10 Nor did God occasion this promise of help

as other than a glad tiding ⌜for you⌝—
and for your hearts to be calmed by it.
For victory comes only from God.
Indeed, God is overpowering, all-wise.

(١٠) وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ
وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ
وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

8:11 And behold!
He caused slumber
to overcome ⌜all of⌝ you ⌜believers⌝
before the battle⌝,
as a ⌜source of⌝ security from Him.
Moreover, He sent down upon you,
from the sky, water to purify you thereby;
and to remove from you
the defilement of ⌜the whispering of⌝ Satan;
and to gird your hearts ⌜with strength⌝;
and to set firm ⌜your⌝ feet thereby.

(١١) إِذْ يُغَشِّيكُمُ
ٱلنُّعَاسَ أَمَنَةً مِّنْهُ
وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ
مَآءً لِّيُطَهِّرَكُم بِهِۦ
وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ

8:12 And behold!
Your Lord revealed to the angels:
Indeed, I am with you.
So confirm those who have believed.
I shall cast terror into the hearts
of those who disbelieve.
So strike at the necks ⌜of the disbelievers⌝,
and strike from them every fingertip!

(١٢) إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ
أَنِّى مَعَكُمْ
فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ
سَأُلْقِى فِى قُلُوبِ
ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ
فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ
وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ

8:13 That is because
they ⌜willfully⌝ rebelled against God
and His Messenger.
Yet whoever rebels against God
and His Messenger—
then, indeed, God is severe in punishment.

(١٣) ذَٰلِكَ بِأَنَّهُمْ
شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ
وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

8:14 ⌜O disbelievers!⌝
That ⌜affliction is for you in this world⌝!
So taste it!
Yet, indeed, for the disbelievers,
⌜in the Hereafter,⌝
there is the torment of the Fire ⌜of Hell in wait⌝.

(١٤) ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ
لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ

8:15 O you who believe!
Whenever you face those who disbelieve,
as you are advancing for battle,
do not turn your backs to flee from them.

8:16 For whoever turns his back from them
on such a day—
unless one is maneuvering to fight,
or seeking to join another company
of the believers—
he has truly brought upon himself
great wrath from God.
Thus his abode shall be Hell—
and a most woeful destination it is!

8:17 O believers!
It was thus not you who killed them at Badr.
Rather, it is God who in fact killed them.
Nor was it you, O Muhammad,
who threw dust at them when you threw it
symbolizing their fate.
Rather, it was God who threw it!
Moreover, He has done so
against the disbelievers,
so that He might test the believers
with a goodly test of victory from Him.
Indeed, God is all-hearing, all-knowing.

8:18 That is so!
And, indeed,
God will yet further enfeeble the scheming
of the disbelievers.

8:19 If it is a divine judgment
you disbelievers seek,
then judgment has come upon you at Badr.
So if you desist from aggression,

١٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا لَقِيتُمُ
ٱلَّذِينَ كَفَرُوا۟ زَحْفًا
فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ
١٦ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ
إِلَّا مُتَحَرِّفًا لِّقِتَالٍ
أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ
فَقَدْ بَآءَ
بِغَضَبٍ مِّنَ ٱللَّهِ
وَمَأْوَىٰهُ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ
١٧ فَلَمْ تَقْتُلُوهُمْ
وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ
وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ
وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ مِنْهُ
بَلَآءً حَسَنًا ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
١٨ ذَٰلِكُمْ وَأَنَّ ٱللَّهَ
مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ

it is best for you.
But if you return ˹to fighting˺,
then We shall assuredly return ˹you to defeat˺—
and never will your assembly avail you
in anything,
even if it grows into a multitude.
For ˹know that˺ God is assuredly
with the believers.

إِن تَسْتَفْتِحُوا۟
فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ
وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ
وَإِن تَعُودُوا۟ نَعُدْ وَلَن
تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا
وَلَوْ كَثُرَتْ
وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ﴿١٩﴾

8:20 O you who believe!
Obey God and His Messenger,
and do not turn away from ˹the Messenger˺,
when you hear ˹revealed commands˺.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَلَا تَوَلَّوْا۟ عَنْهُ
وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾

8:21 Nor be like those who say: We hear!—
while they do not hear.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ ﴿٢١﴾
قَالُوا۟ سَمِعْنَا
وَهُمْ لَا يَسْمَعُونَ

8:22 ❊Indeed, the worst beasts ˹treading the earth˺
in the sight of God
are the deaf and dumb ˹deniers of revelation˺—
those who do not ˹use their reason
to˺ understand.

إِنَّ شَرَّ ٱلدَّوَآبِّ ﴿٢٢﴾
عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ
ٱلَّذِينَ لَا يَعْقِلُونَ

8:23 For had God known any good
in ˹the disbelievers' hearts˺,
He would have made them hear ˹the truth˺.
But ˹even˺ if He were ˹now˺
to make them hear ˹it˺,
they would still turn away,
for they are evading ˹the truth˺.

وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا ﴿٢٣﴾
لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ

8:24 O you who believe!
Answer God and the Messenger
when he calls you to that which gives you life!
And know that God interposes
between a person and his own heart,
and that it is before Him
that you shall assuredly be assembled.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ﴿٢٤﴾
ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ

8:25 Moreover, guard yourselves
against ˹suffering˺ a chastisement
that will not merely afflict
those who do wrong among you.
And know that God is severe in punishment.
8:26 And remember when you were few
and ˹utterly˺ helpless in the land.
You were afraid that people
would snatch you away.
Then He sheltered you
and aided you with His victory.
Moreover, He provided you
with wholesome things,
so that you may give thanks.

8:27 O you who believe!
Do not betray God and the Messenger,
˹forsaking your covenants˺.
Nor shall you betray your trusts,
while you know ˹they are to be safeguarded˺.
8:28 Moreover, know that,
indeed, your wealth and your children
are a ˹cause of˺ temptation ˹for you˺
and that, assuredly, with God
is a ˹far more˺ magnificent reward.

8:29 O you who believe!
If you fear God, He will grant you
˹the power of prudent˺ distinction
˹between good and evil˺,
and absolve you of your misdeeds,
and forgive you.
For God ˹alone˺
is the Possessor of Magnificent Bounty.
8:30 And ˹remember, O Muhammad,˺

وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ
وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ
(٢٥) وَٱتَّقُوا۟ فِتْنَةً
لَّا تُصِيبَنَّ ٱلَّذِينَ
ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ
(٢٦) وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ
مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ
تَخَافُونَ
أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ
فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ
لَعَلَّكُمْ تَشْكُرُونَ
(٢٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ
وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ
وَأَنتُمْ تَعْلَمُونَ
(٢٨) وَٱعْلَمُوٓا۟ أَنَّمَآ
أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ
فِتْنَةٌ ۙ وَأَنَّ ٱللَّهَ عِندَهُۥٓ
أَجْرٌ عَظِيمٌ
(٢٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن تَتَّقُوا۟ ٱللَّهَ
يَجْعَل لَّكُمْ فُرْقَانًا
وَيُكَفِّرْ عَنكُمْ
سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ

وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

(٣٠) وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ ۚ
وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ
وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ

(٣١) وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ
لَقُلْنَا مِثْلَ هَٰذَآ ۙ إِنْ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ

(٣٢) وَإِذْ قَالُوا۟
ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ
ٱلْحَقَّ مِنْ عِندِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِّنَ ٱلسَّمَآءِ
أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ

(٣٣) وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ
وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

(٣٤) وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ
وَهُمْ يَصُدُّونَ
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ
إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ
وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ

(٣٥) وَمَا كَانَ صَلَاتُهُمْ
عِندَ ٱلْبَيْتِ
إِلَّا مُكَآءً وَتَصْدِيَةً ۚ

when those who disbelieved
devised a plan against you,
to confine you, or to kill you, or to expel you.
They were devising a plan.
But God was devising a plan.
And God is the best of those who plan.

8:31 Yet when Our verses are recited to them,
they say: We have heard ˹it all˺ already.
If we so wished,
we could utter the like of this ˹Quran˺.
For this is nothing but tales of the ancients!

8:32 And, behold, they have ˹also˺ said: O God!
If this is truly the truth from You,
then rain down upon us stones from the sky,
or bring us a most painful torment!

8:33 But God would not punish them ˹with ruin˺
while you, ˹O Muhammad,˺ were among them.
Nor would God punish them ˹with ruin˺,
if they sought forgiveness
˹and desisted from idol-worship˺.

8:34 But what ˹plea˺ have they now,
that God should not punish them,
when they bar ˹the believers˺
from the Sacred Mosque,
while they are not its ˹rightful˺ guardians.
Its ˹rightful˺ guardians
are none but the God-fearing.
But most of them do not know ˹this˺.

8:35 Thus their prayers
at the ˹Sacred˺ House ˹in Makkah˺
are nothing but whistling and clapping.
Now, taste ˹this˺ torment ˹of defeat at Badr˺,
in that you have disbelieved!

8:36 Indeed, those who disbelieve
spend their wealth to turn ˹others away˺

from the path of God.
They will ˹continue˺ to spend it ˹in this way˺.
But then it will become a great regret for them.
Then they will be defeated.
Moreover, ˹all˺ those who ˹die˺ disbelieving
shall be assembled in Hell.

8:37 In this way,
God sets apart those who are depraved
from those who are good.
Moreover, He will pile the depraved
one upon the other;
and thus He will heap them all together.
Then He will place them in Hell.
It is they who are the ˹utter˺ losers
˹of an everlasting Paradise˺.

8:38 Say to those who disbelieve
that if they desist ˹from unbelief˺
what ˹they have done˺ in the past
shall be forgiven them.
But if they return ˹to aggression, warn them
that˺ the example of ˹Our judgment
which befell˺ the earliest ˹generations˺
shall ˹once more˺ come to pass.

8:39 So fight them
until there is no ˹more˺ persecution,
and religion is altogether for God alone.
Yet if they desist,
then, indeed, God is all-seeing of what they do.

8:40 But if they turn away
˹from faith and fight you˺,
then know that God
is, indeed, your ˹Heavenly˺ Patron—
˹and˺ how commendably blessed
a patron ˹is God˺!
And how commendably blessed a supporter!

فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ
٣٦ إِنَّ ٱلَّذِينَ كَفَرُوا۟
يُنفِقُونَ أَمْوَٰلَهُمْ
لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ
فَسَيُنفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً
ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ جَهَنَّمَ يُحْشَرُونَ
٣٧ لِيَمِيزَ ٱللَّهُ
ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ
وَيَجْعَلَ ٱلْخَبِيثَ
بَعْضَهُۥ عَلَىٰ بَعْضٍ
فَيَرْكُمَهُۥ جَمِيعًا
فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ
٣٨ قُل لِّلَّذِينَ كَفَرُوٓا۟
إِن يَنتَهُوا۟ يُغْفَرْ لَهُم
مَّا قَدْ سَلَفَ
وَإِن يَعُودُوا۟ فَقَدْ مَضَتْ
سُنَّتُ ٱلْأَوَّلِينَ
٣٩ وَقَٰتِلُوهُمْ
حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ ٱلدِّينُ
كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟
فَإِنَّ ٱللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ
٤٠ وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ

8:41 ❊Now,
know that from whatever spoils you gain
[in just war against the disbelievers,
four-fifths of it
is for the participants in the battle;
and [one-fifth is [to be set aside] for God,
and for the Messenger, and [his] close relatives,
[who are prohibited from charity,]
and [for] the orphans,
and [for] the indigent,
and [for] the wayfarer.
[Uphold this commandment—]
if [truly] you believe in God
and all that We have sent down
to Our servant [Muhammad]
on the Day of Distinction
[between true faith and idol worship],
the day the two hosts met [at the Battle of Badr].
For God is powerful over all things.
8:42 [On that day],
you [believers] were on the hillside
of the valley [of Badr] nearer [to Madinah],
and they [who disbelieve]
were on the farther hillside of the valley,
while the trade-caravan [of the disbelievers]
was below you [toward the Red Sea].
Now, had you mutually appointed
[the time and place of battle],
you would, most surely,
have missed the appointment.
But it was so [ordained],
that God might fulfill a decree
that had already been determined [by Him].
Thus whomever would perish [in battle]
would perish after having a clear proof

نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ
(٤١) ۞ وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم
مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ
وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ
إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ
وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا
يَوْمَ ٱلْفُرْقَانِ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
(٤٢) إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا
وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ
وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ
وَلَوْ تَوَاعَدتُّمْ
لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ

of God's promise of victory to the believers;
and whomever would live
would live with clear proof
of the fulfillment of God's promise.
For, indeed,
God is assuredly all-hearing, all-knowing.

8:43 Behold, O Prophet:
God showed them to you as few
in your sleep before the battle.
And had He shown them to you as many,
you believers would most surely
have become fainthearted,
and you would have quarreled
over the matter of how to fight them.
But God saved you from this.
Indeed, He is all-knowing
of all that is harbored
within the breast of people.

8:44 Thus He showed them to you
as few in your eyes,
when you faced one another in battle.
Moreover, He made you few in their eyes
so they would take you lightly,
that God might fulfill a decree
that had already been determined.
Indeed, to God alone are all matters returned
for just judgment.

8:45 O you who believe!
If you face any armed force, stand firm,
and remember God much in supplication,
so that you may be successful.

8:46 Moreover, obey God and His Messenger,
and do not quarrel among yourselves,
or else you will become fainthearted
and your strength depart.

وَلَٰكِن لِّيَقْضِيَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا
لِّيَهْلِكَ مَنْ هَلَكَ
عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ
عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ
لَسَمِيعٌ عَلِيمٌ
٤٣ إِذْ يُرِيكَهُمُ ٱللَّهُ
فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ
أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ
وَلَتَنَٰزَعْتُمْ فِي ٱلْأَمْرِ
وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
٤٤ وَإِذْ يُرِيكُمُوهُمْ
إِذِ ٱلْتَقَيْتُمْ
فِيٓ أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِيٓ أَعْيُنِهِمْ
لِيَقْضِيَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۗ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
٤٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ

٤٦ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟
وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ
٤٧ وَلَا تَكُونُوا۟ كَٱلَّذِينَ
خَرَجُوا۟ مِن دِيَٰرِهِم
بَطَرًا وَرِئَآءَ ٱلنَّاسِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ
وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ
٤٨ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ
لَا غَالِبَ لَكُمُ ٱلْيَوْمَ
مِنَ ٱلنَّاسِ
وَإِنِّى جَارٌ لَّكُمْ ۖ
فَلَمَّا تَرَٰٓءَتِ ٱلْفِئَتَانِ
نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ
إِنِّى بَرِىٓءٌ مِّنكُمْ
إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ
إِنِّىٓ أَخَافُ ٱللَّهَ ۚ
وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ
٤٩ إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ
فَإِنَّ ٱللَّهَ
عَزِيزٌ حَكِيمٌ

Furthermore, be patient!
Indeed, God is with those who are patient.
8:47 Moreover, do not become like those
who came forth from their dwellings haughtily,
and as a show ⌜of force⌝ before the people
to thus ⌜intimidate them⌝
and turn ⌜them⌝ away from the path of God.
Yet God is all-encompassing of what they do.
8:48 Behold! Satan made the ⌜idolaters'⌝ deeds
fair-seeming to them, and said:
Among all people,
there is none to defeat you today,
for I shall be your protector!
But when the two armed forces saw each other,
he fell back upon his heels, and he said:
Indeed, I renounce you!
For I see ⌜of the ranks of fighting angels⌝
what you do not see.
Indeed, I fear God!
For God is severe in punishment!
8:49 Meanwhile, the hypocrites
and those in whose ⌜doubting⌝ hearts
there is a sickness were saying:
These ⌜outnumbered believers⌝
have been deluded by their religion
⌜into thinking they shall attain victory⌝.
Yet ⌜God speaks the truth in saying
that⌝ whoever places his trust in God—
God is, indeed, overpowering, all-wise.
8:50 And if only you could ⌜now⌝ see
as the angels take the souls
of those who disbelieve,
striking their faces and their backs, and ⌜saying⌝:
Taste the torment of ⌜forever⌝ burning!
8:51 That is ⌜the recompense⌝ for all ⌜the evil⌝

that your own hands
have advanced ⌜in the world⌝—
and never does God wrong ⌜His⌝ servants
⌜in the least⌝.

8:52 Such was the case with the House of Pharaoh,
and those before them.
They disbelieved in the signs of God.
So God seized them, suddenly, for their sins.
Indeed, God is all-powerful,
severe in punishment.

8:53 Such ⌜was their due recompense⌝,
for never does God change any blessing
that He has conferred upon a people
until they have changed
what is in themselves ⌜for the worse⌝.
For God is all-hearing, all-knowing.

8:54 Such was the case with the House of Pharaoh
and those before them.
They denied the signs of their Lord.
Then We destroyed them for their sins.
Thus We drowned the House of Pharaoh.
For they were all wrongdoers, ⌜godless in heart⌝.

8:55 Indeed, the worst beasts ⌜treading the earth⌝
in the sight of God
are those who have disbelieved
⌜in His revelation⌝ and who will never believe—

8:56 ⌜such as⌝ those with whom
you made a covenant,
but who, every time thereafter,
broke their covenant—
for never are they God-fearing!

8:57 Thus, if you should overcome them in war,
scatter by their ⌜example⌝
all who would follow their ⌜deceitful⌝ way,

٥٠ وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى
ٱلَّذِينَ كَفَرُوا۟
ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ
وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ
٥١ ذَٰلِكَ بِمَا
قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ
٥٢ كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ
كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ
إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ
٥٣ ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا
نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ
حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ
وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
٥٤ كَدَأْبِ ءَالِ فِرْعَوْنَ
وَٱلَّذِينَ مِن قَبْلِهِمْ
كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ
وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ
٥٥ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ
ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ
٥٦ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ

so that they may remember
to uphold their covenants.
8:58 Thus, if you have cause to
fear treachery from a people,
then cast back to them
their covenant equitably.
Indeed, God does not love the treacherous.
8:59 For those who disbelieve should never think
that they can slip away.
Indeed, they cannot escape God.
8:60 So prepare for them in deterrence
all that you can marshal as to military power
and war-horse garrisons,
through which you shall strike fear
in the hearts of the enemy of God,
and your enemy—
and others besides them
whom you do not yet know
but whom God knows.
Moreover, anything you spend
in the path of God
shall be fully rendered to you by God,
here and in the Hereafter—
and never shall you be wronged in the least.
8:61 ❊Yet if they incline to peace,
then incline to it also—
but rely upon God alone.
Indeed, it is He
who is the All-Hearing, the All-Knowing.
8:62 For should they intend to deceive you,
then God alone
is sufficient for you, O Prophet.
It is He alone who has strengthened you
with His victory,
and with the steadfastness of the believers.

ثُمَّ يَنقُضُونَ عَهْدَهُمْ
فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ
٥٧ فَإِمَّا تَثْقَفَنَّهُمْ فِي ٱلْحَرْبِ
فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ
لَعَلَّهُمْ يَذَّكَّرُونَ
٥٨ وَإِمَّا تَخَافَنَّ
مِن قَوْمٍ خِيَانَةً
فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ
٥٩ وَلَا يَحْسَبَنَّ
ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟
إِنَّهُمْ لَا يُعْجِزُونَ
٦٠ وَأَعِدُّوا۟ لَهُم
مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ
وَمِن رِّبَاطِ ٱلْخَيْلِ
تُرْهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ
وَءَاخَرِينَ مِن دُونِهِمْ
لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ
وَمَا تُنفِقُوا۟ مِن شَىْءٍ
فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ
وَأَنتُمْ لَا تُظْلَمُونَ
٦١ ۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ
فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

8:63 For ˹it is˺ He ˹alone˺
who has brought their hearts together.
Had you spent all that is in the earth,
you could not have brought
their hearts together.
Rather, God brought them together.
Indeed, He ˹alone˺ is overpowering, all-wise.

8:64 O Prophet! God ˹alone˺ is sufficient for you
and ˹for˺ those of the believers who follow you.
8:65 O Prophet! Urge the believers on to the fight.
If there are twenty of you who are patient,
they shall ˹strive to˺ overcome
two hundred ˹foes˺.
And if there are a hundred of you,
they shall ˹strive to˺ overcome
a thousand of those who disbelieve,
for they are a people who do not understand
˹for what cause they fight˺.
8:66 God has now lightened ˹the burden˺ for you,
for He knows that there is weakness in you.
So if there are a hundred of you
who are patient,
they shall ˹strive to˺ overcome two hundred.
And if there are a thousand of you,
they shall ˹strive to˺ overcome two thousand—
by God's permission.
For God is with those who are patient.
8:67 It is not for a prophet to take prisoners ˹of war˺
until he has thoroughly pacified the land.
˹Most of˺ you desire
the fleeting things of this world,
while God desires ˹for you˺
the ˹everlasting life of the˺ Hereafter.
And God ˹alone˺ is overpowering, all-wise.

٦٢ وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ
فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ
هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ
وَبِٱلْمُؤْمِنِينَ
٦٣ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ
لَوْ أَنفَقْتَ
مَا فِى ٱلْأَرْضِ جَمِيعًا
مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ
إِنَّهُۥ عَزِيزٌ حَكِيمٌ
٦٤ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ
وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ
٦٥ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ
ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ
إِن يَكُن مِّنكُمْ
عِشْرُونَ صَٰبِرُونَ
يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ
وَإِن يَكُن مِّنكُم
مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا
مِّنَ ٱلَّذِينَ كَفَرُوا۟
بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ
٦٦ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ
وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ
فَإِن يَكُن مِّنكُم
مِّاْئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ
وَإِن يَكُن مِّنكُمْ أَلْفٌ
يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ
وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ

8:68 Had it not been for a prior decree from God,
a great torment would have most surely
afflicted you ˹believers˺
for ˹the ransom˺ that you have taken
˹for the captives˺.

8:69 Now partake of the spoils ˹of ransom˺
you have gained.
It is ˹hereby
made˺ lawful and wholesome ˹for you˺.
Yet fear God.
Indeed, God is all-forgiving, mercy-giving.

8:70 O Prophet! Say to the prisoners ˹of war˺
who are in your hands:
If God knows of any good in your hearts,
He shall give you what is better
than what has been taken from you.
Moreover, He shall forgive you.
For God is all-forgiving, mercy-giving.

8:71 But if they intend treachery against you,
˹worry not, for˺ they have acted treacherously
against God before.
Yet still He empowered ˹you˺ over them.
For God is all-knowing, all-wise.

8:72 Indeed, those who have believed
and emigrated ˹with the Prophet˺
and striven with their wealth and their persons
in the path of God,
and also
those who gave ˹them˺ shelter and help—
it is these who are allies of one another.
As for those who have believed
but did not emigrate, you have no obligation
for their protection at all, until they emigrate.
But if they seek your help
˹against persecution˺ in religion,

٦٧ مَا كَانَ لِنَبِيٍّ
أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ
حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ
تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا
وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٞ

٦٨ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ
لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ
عَذَابٌ عَظِيمٞ

٦٩ فَكُلُواْ مِمَّا غَنِمۡتُمۡ
حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ
إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ

٧٠ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ
أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ
إِن يَعۡلَمِ ٱللَّهُ
فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ
خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ
وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ

٧١ وَإِن يُرِيدُواْ خِيَانَتَكَ
فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ
فَأَمۡكَنَ مِنۡهُمۡۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

٧٢ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ
وَجَٰهَدُواْ
بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ
فِي سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ

then help is incumbent upon you,
except against a people
wherein there is a covenant
between them and yourselves.
And God is all-seeing of all that you do.

8:73 As to those who disbelieve,
they are allies of one another.
Unless you act likewise ˹toward one another˺,
there will be ˹widespread˺ persecution
in the earth and great corruption.

8:74 Those who have believed
and emigrated ˹with the Prophet˺
and striven in the path of God,
and also
those who gave ˹them˺ shelter and help—
it is these who are, in truth, the believers.
For them, there is forgiveness
and a generous provision ˹awaiting with God˺.

8:75 As for those who have believed after
˹God's earlier command to emigrate˺—
and who ˹then˺ emigrated
and strove alongside you ˹believers˺—
they too are of you.
Still those who are related by blood
are more entitled to ˹inherit from˺ one another
˹than those who are not˺,
in accordance with ˹what is decreed
in˺ the Book of God.
Indeed, God is all-knowing of all things.

أُوْلَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟
مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ
حَتَّىٰ يُهَاجِرُوا۟ ۚ
وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ
فَعَلَيْكُمُ ٱلنَّصْرُ
إِلَّا عَلَىٰ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
(٧٣) وَٱلَّذِينَ كَفَرُوا۟
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
إِلَّا تَفْعَلُوهُ
تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ
وَفَسَادٌ كَبِيرٌ
(٧٤) وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟
وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟
أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ
لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
(٧٥) وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ
وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ
فَأُوْلَٰٓئِكَ مِنكُمْ ۚ
وَأُو۟لُوا۟ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِى كِتَٰبِ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ

سُورَةُ التَّوْبَةِ *The surah that announces for all time that God granted to His Prophet ﷺ, to the Emigrant and Helping Companions, and to three errant but honest believers* REPENTANCE*; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Ḥunayn.*

Surah 9 / 129 VERSES / REVEALED AT MADINAH

Al-Tawbah

(١) بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلَّذِينَ عَٰهَدتُّم
مِّنَ ٱلْمُشْرِكِينَ

9:1 ⌜This is⌝ a renunciation ⌜of treaty⌝
from God and His Messenger
⌜issued⌝ to those of the idolaters
with whom you ⌜believers⌝
had ⌜formerly⌝ made a covenant:

(٢) فَسِيحُواْ فِي ٱلْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓاْ أَنَّكُمْ
غَيْرُ مُعْجِزِي ٱللَّهِ
وَأَنَّ ٱللَّهَ مُخْزِي ٱلْكَٰفِرِينَ

9:2 You may journey ⌜safely⌝
throughout the land for four months,
but know that, indeed,
you cannot escape God and that, indeed,
God shall disgrace the disbelievers.

(٣) وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلنَّاسِ
يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ
أَنَّ ٱللَّهَ بَرِيٓءٌ
مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُۥٓ
فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ
وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓاْ
أَنَّكُمْ غَيْرُ مُعْجِزِي ٱللَّهِ
وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ
بِعَذَابٍ أَلِيمٍ

9:3 Further, ⌜it is⌝ a proclamation
from God and His Messenger to all people,
on the day of the Greater Ḥajj-Pilgrimage,
that God renounces the idolaters,
as does His Messenger.
So if you ⌜idolaters⌝ repent, that is best for you.
But if you turn away—
then know that you can never escape God.
Thus give ⌜heavy⌝ tidings
of a most painful torment
to those who disbelieve!

9:4 Exempted ⌜from this renunciation⌝

إِلَّا ٱلَّذِينَ عَٰهَدتُّم ٤
مِّنَ ٱلْمُشْرِكِينَ
ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا
وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا
فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ
فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ ٥
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ
وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ
كُلَّ مَرْصَدٍ
فَإِن تَابُوا۟
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
فَخَلُّوا۟ سَبِيلَهُمْ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٦
ٱسْتَجَارَكَ فَأَجِرْهُ
حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ
ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُونَ
كَيْفَ يَكُونُ ٧
لِلْمُشْرِكِينَ عَهْدٌ
عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ
إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ
عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ
فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ
فَٱسْتَقِيمُوا۟ لَهُمْ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

are those idolaters
with whom you had made a covenant,
and who thereafter
did not undercut you in any way,
nor support anyone against you.
So fulfill with them their covenants
to the limits of their duration.
Indeed, God loves the God-fearing.

9:5 Then when the sacred months elapse,
you may then slay the idolaters
wherever you find them,
or seize them, or besiege them,
or lie in wait for them in every place of ambush.
But if they repent and establish the Prayer
and give the Zakât-Charity,
then let them go their way.
Indeed, God is all-forgiving, mercy-giving.

9:6 Now, if anyone of the idolaters
seeks your refuge, then grant him refuge,
until he hears the words of God ˹in the Quran˺.
Then convey him to his place of security.
That is because assuredly
they are a people who do not know
˹the essence of faith˺.

9:7 How can there ever be a ˹lasting˺ covenant
for the idolaters with God and His Messenger?
Exempted are those with whom
you have made a covenant
near the Sacred Mosque.
As long as they keep straight with you,
keep straight with them.
Indeed, God loves the God-fearing.

9:8 How can there be
˹such a covenant with the idolaters˺,
while if ever they were to prevail over you,

they would not observe any bond or compact
with you?
They would appease you
merely by their mouths.
Yet their hearts ˹would˺ refuse ˹to comply˺.
For most of them are ungodly.

9:9 They have sold the ˹revealed˺ signs of God
for a small price
and have barred ˹people˺ from His path.
Assuredly, what they have been doing is evil.

9:10 They do not observe any bond or compact
with a believer—
and it is they who are the aggressors.

9:11 But if they repent and ˹duly˺ establish the Prayer
and give the Zakât-Charity,
then they are your brothers in religion.
Thus do We make distinct the ˹revealed˺ signs
for a people who ˹would reflect on them
and˺ know ˹God˺.

9:12 Yet if they breach their oaths
after making their covenant ˹with you˺
and revile your religion,
then fight the leaders of unbelief,
so that they may desist ˹from evildoing˺—
for, indeed, to them
there are no ˹such things as binding˺ oaths.

9:13 Will you not fight a people
who broke their oaths ˹with you˺
and resolved to expel the Messenger—
when they are the ones
who initiated ˹the violations against˺ you
in the first instance? Do you fear them?
Yet worthier is God that you fear Him,
if, indeed, you are believers.

9:14 Fight them!

٨ كَيْفَ
وَإِن يَظْهَرُوا۟ عَلَيْكُمْ
لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ
يُرْضُونَكُم بِأَفْوَٰهِهِمْ
وَتَأْبَىٰ قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَٰسِقُونَ
٩ ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنًا قَلِيلًا
فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ
سَآءَ مَا كَانُوا۟ يَعْمَلُونَ
١٠ لَا يَرْقُبُونَ فِى مُؤْمِنٍ
إِلًّا وَلَا ذِمَّةً ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ
١١ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ
ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ
١٢ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم
مِّنۢ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا۟ فِى دِينِكُمْ
فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ
إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ
لَعَلَّهُمْ يَنتَهُونَ
١٣ أَلَا تُقَٰتِلُونَ قَوْمًا
نَّكَثُوٓا۟ أَيْمَٰنَهُمْ
وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ
وَهُم بَدَءُوكُمْ
أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ
فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ
إِن كُنتُم مُّؤْمِنِينَ

God will punish them at your hands.
He will disgrace them
and give you victory over them.
Moreover, He will heal
⌜what is within⌝ the breast
of the believing people, ⌜thereby,⌝
9:15 and take away the ⌜deep⌝ rage from their hearts.
For it is God ⌜alone⌝ who grants repentance
to whomever He so wills.
For ⌜it is⌝ God ⌜alone⌝
who ⌝is all-knowing, all-wise.
9:16 Do you ⌜believers⌝ think
that you will be left ⌜untried⌝
without God knowing those of you
who have truly striven ⌜in His cause⌝
and who have not taken any covert ally
apart from God or His Messenger
or the believers?
For God is all-aware of all that you do.

9:17 It is not for the idolaters
to maintain ⌜services in⌝ the mosques of God,
for ⌜in them⌝ they bear witness
to their own unbelief.
It is these whose ⌜good⌝ works
are ⌜rendered utterly⌝ futile ⌜with God⌝,
and in the Fire ⌜of Hell⌝ they shall abide forever.
9:18 Indeed, the only ones worthy
of maintaining ⌜services in⌝ the mosques of God
are those who believe in God
and ⌜in the coming Judgment of⌝ the Last Day,
and who ⌜duly⌝ establish the Prayer
and give the Zakât-Charity,
and who fear none but God,
wherefore it may be that these shall be among

١٤ قَٰتِلُوهُمْ
يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ
وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ
قَوْمٍ مُّؤْمِنِينَ
١٥ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ
وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
١٦ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟
وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ
وَلَمْ يَتَّخِذُوا۟
مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ
وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ
وَٱللَّهُ خَبِيرٌۢ
بِمَا تَعْمَلُونَ
١٧ مَا كَانَ لِلْمُشْرِكِينَ
أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ
شَٰهِدِينَ عَلَىٰٓ
أَنفُسِهِم بِٱلْكُفْرِ ۚ
أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ
وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ
١٨ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ
مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ

the rightly guided.

9:19 ❋Do you equate the water-offering
for Ḥajj pilgrims
and maintenance of the Sacred Mosque
with the works of those
who have truly believed in God
and in the coming Judgment of the Last Day
and who have striven in the path of God?
They are not equal before God.
For God does not guide the wrongdoing people.

9:20 Those who have believed, and emigrated,
and striven in the path of God
with their wealth and their persons
are greater in rank with God.
And it is they who are the truly triumphant.

9:21 Their Lord gives them glad tidings
of mercy from Him and His good pleasure.
Moreover,
there are Gardens of Paradise for them
wherein is enduring delight.

9:22 Therein they shall abide forever and ever.
Indeed, with God is a magnificent reward.

9:23 O you who believe!
You shall not take even your fathers
and your brothers as allies
if they love unbelief over faith.
So whoever among you
takes them as allies henceforth—
then such as these are themselves wrongdoers,
godless in heart.

9:24 Say to the believers:
If your fathers and your children
and your brothers and your wives
and your kinsfolk,

وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ
وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟
مِنَ ٱلْمُهْتَدِينَ
(١٩) ❋ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ
وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ
كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
(٢٠) ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟
وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ
(٢١) يُبَشِّرُهُمْ رَبُّهُم
بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ
وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ
(٢٢) خَٰلِدِينَ فِيهَآ أَبَدًا
إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ
(٢٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوٓا۟
ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ
أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟
ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ
وَمَن يَتَوَلَّهُم مِّنكُمْ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
(٢٤) قُلْ إِن كَانَ
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ

and the wealth which you have acquired,
and the commerce that you fear may stagnate,
and the dwellings
with which you are well-pleased
are more beloved to you than God
and His Messenger and striving in His path,
then wait until God brings about His command
[to punish the godless wrongdoers]!
For God does not guide an ungodly people.

وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ ٱقْتَرَفْتُمُوهَا
وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَٰكِنُ تَرْضَوْنَهَآ
أَحَبَّ إِلَيْكُم
مِّنَ ٱللَّهِ وَرَسُولِهِۦ
وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟
حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ

9:25 Truly God [alone] has granted you victory
on many battlefields—
including on the Day of Ḥunayn,
when your large numbers elated you,
though this did not avail you in anything.
Thus the earth, for all its breadth,
narrowed upon you [that day].
Then you [believers] turned away in retreat.

٢٥ لَقَدْ نَصَرَكُمُ ٱللَّهُ
فِى مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ
أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا
وَضَاقَتْ عَلَيْكُمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

9:26 Then God sent down His tranquility
upon His Messenger and upon the believers.
Moreover, He sent down hosts [of angels]
that you could not see.
Thus He punished those who disbelieved—
and such is the recompense of the disbelievers.

٢٦ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ
رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا
وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟
وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ

9:27 Then [they turned to God in submission,
and] God shall grant repentance after this
to whomever He so wills.
For God is all-forgiving, mercy-giving.

٢٧ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ
عَلَىٰ مَن يَشَآءُ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

9:28 O you who believe!
Indeed, the idolaters are [ritually] unclean.
So do not let them come near
the Sacred Mosque
after this year of their [Pilgrimage].
And should you fear privation

٢٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ

فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ
بَعْدَ عَامِهِمْ هَٰذَا ۚ
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ
إِن شَآءَ ۚ إِنَّ ٱللَّهَ
عَلِيمٌ حَكِيمٌ

٢٩ قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ
بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْآخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ
وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ
عَن يَدٍ وَهُمْ صَٰغِرُونَ

٣٠ وَقَالَتِ ٱلْيَهُودُ
عُزَيْرٌ ٱبْنُ ٱللَّهِ
وَقَالَتِ ٱلنَّصَٰرَى
ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ
ذَٰلِكَ قَوْلُهُم
بِأَفْوَٰهِهِمْ ۖ يُضَٰهِـُٔونَ
قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ
قَٰتَلَهُمُ ٱللَّهُ ۚ
أَنَّىٰ يُؤْفَكُونَ

٣١ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ
وَرُهْبَٰنَهُمْ أَرْبَابًا
مِّن دُونِ ٱللَّهِ
وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ
وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ
لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ
عَمَّا يُشْرِكُونَ

from a diminished turnout,
then know that God will enrich you
from His bounty, if He so wills.
Indeed, God is all-knowing, all-wise.

9:29 Fight those who do not believe in God
nor in the coming Judgment of the Last Day.
Nor do they consider prohibited
what God and His Messenger
have made prohibited.
Nor do they profess
the religion of truth from among those
who were given the Scripture.
Fight them until they give the capitation tax
with a willing hand, and they become abased.

9:30 Some of the Jews say: Ezra is the son of God.
And the Christians say:
The Messiah is the son of God.
Such is their utterance from their own mouths.
In this, they compare with the utterance
of those who disbelieved of old.
May God strike them down!
How are they turned away from the truth?

9:31 They have taken their rabbis and their monks
as lords apart from God
by sanctifying their mortal dictates—
and so too have they taken the Messiah,
son of Mary, as a god,
though they were not commanded
but to worship the One, true God.
There is no God but Him.
Highly exalted is He
far above all that they associate
as gods with Him.

9:32 They desire to extinguish the light of God

with their mouths.
But God does not will other than
to perfect His light—
even if the disbelievers hate ˹it˺.
9:33 He is the One
who has sent His Messenger ˹Muhammad˺
with the guidance ˹of the Quran˺
and the religion of truth,
that He may cause it to prevail
˹on its own merit˺ over every religion—
even if the idolaters hate ˹it˺.

9:34 ❋O you who believe!
Indeed, many of the rabbis and the monks
consume the wealth of the people
by false means and bar ˹others˺
from the path of God.
Yet as for those who hoard up gold and silver
and do not spend it in the path of God—
give them ˹heavy˺ tidings
of a most painful torment—
9:35 on a Day ˹Hereafter˺ when ˹gold and silver˺
shall be heated in the Fire of Hell.
Then their foreheads and their sides
and their backs will be branded with it
˹and it shall be said to them˺:
This is what you have hoarded up
for yourselves!
So taste ˹now˺ what you used to hoard up!

9:36 Indeed, the ˹ordained˺ number of the months
with God is twelve ˹lunar˺ months,
˹as was decreed˺
in the ˹Preserved Heavenly˺ Book of God
on the day He created the heavens

٣٢ يُرِيدُونَ أَن
يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ
وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ
وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ
٣٣ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ
وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ
٣٤ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّ كَثِيرًا مِّنَ
ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ
أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ
وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ
وَٱلَّذِينَ يَكْنِزُونَ
ٱلذَّهَبَ وَٱلْفِضَّةَ
وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
٣٥ يَوْمَ يُحْمَىٰ عَلَيْهَا
فِى نَارِ جَهَنَّمَ
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا
مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ
٣٦ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ

and the earth.
Four of them are sacred—
and that is the upright religion—
so do not wrong yourselves or others in them.
Yet fight the warring idolaters,
all together, even during them,
just as all of them fight you therein.
And know that God is with the God-fearing.

9:37 As for the practice of deferring
the observances of a sacred month,
it is only an augmentation
of the customs of unbelief
by which those who disbelieve are led astray.
They permit
violating the sanctity of it one year,
and they prohibit it another year,
to match the mere number of months
that God has made sacred.
Thus they permit violating the sanctity of
what God has made sacred,
and the evil of their deeds
is made fair-seeming to them therein.
For God does not guide the disbelieving people.

9:38 O you who believe!
What has become of you
that when it was said to you:
Go forth in the path of God,
you became weighed down to the ground?
Is it that you are so pleased
with the life of this world over the Hereafter?
Yet the enjoyment of the life of this world
is so little
as compared to the endless abundance
of the Hereafter.

أَثْنَا عَشَرَ شَهْرًا
فِي كِتَٰبِ ٱللَّهِ يَوْمَ
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
مِنْهَآ أَرْبَعَةٌ حُرُمٌ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا
تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ
وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ
كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ
كَآفَّةً وَٱعْلَمُوٓا۟
أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ
٣٧ إِنَّمَا ٱلنَّسِىٓءُ
زِيَادَةٌ فِى ٱلْكُفْرِ
يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟
يُحِلُّونَهُۥ عَامًا
وَيُحَرِّمُونَهُۥ عَامًا
لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ
فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ
زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلْكَٰفِرِينَ
٣٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
مَا لَكُمْ إِذَا قِيلَ لَكُمُ
ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ
ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ
أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا
مِنَ ٱلْءَاخِرَةِ
فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا
فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ

9:39 If you do not go forth
⌜to strive in the path of God,⌝
He will torment you
with a most painful torment.
Moreover, He shall replace you
with another people ⌜who shall do so⌝—
and never shall you harm Him ⌜thereby⌝
in anything.
For God is powerful over all things.

٣٩ إِلَّا تَنفِرُوا۟
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

9:40 If you do not support ⌜the Prophet,⌝
it suffices that ⌜truly God supported him
when those who disbelieve
expelled him ⌜from Makkah⌝.
He was the second of two ⌜alone⌝
when they were ⌜hiding⌝ in the Cave ⌜of Thawr⌝.
Then he said to his companion:
Do not grieve, for, indeed, God is with us.
Then God sent down His tranquility upon him,
and He aided him with ⌜Heavenly⌝ hosts,
which you ⌜mortals⌝ did not see.
Thus He made the ⌜false⌝ word
of those who disbelieve the lowest,
while the ⌜revealed⌝ word of God is ever high.
For God ⌜alone⌝ is overpowering, all-wise.

٤٠ إِلَّا تَنصُرُوهُ
فَقَدْ نَصَرَهُ ٱللَّهُ
إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟
ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ
إِذْ يَقُولُ لِصَٰحِبِهِۦ
لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَيْهِ
وَأَيَّدَهُۥ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ
كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ
وَكَلِمَةُ ٱللَّهِ
هِىَ ٱلْعُلْيَا ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ

9:41 You must go forth, then—light or heavy—
and strive with your wealth
and your own persons in the path of God.
That is best for you, if only you were to know
⌜God's reward for it⌝.

٤١ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا
وَجَٰهِدُوا۟
بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ
فِى سَبِيلِ ٱللَّهِ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ

9:42 Had there been a ⌜worldly⌝ gain ⌜to be had⌝
near at hand, and a moderate journey,
they ⌜who are hypocrites⌝
would, most surely, have followed you,
⌜O Prophet, on the campaign of Tabûk⌝.
But the distance was too far for them.

٤٢ لَوْ كَانَ عَرَضًا قَرِيبًا
وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ

وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ ٱلشُّقَّةُۚ
وَسَيَحۡلِفُونَ بِٱللَّهِ
لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ
يُهۡلِكُونَ أَنفُسَهُمۡ
وَٱللَّهُ يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ
٤٣ عَفَا ٱللَّهُ عَنكَ
لِمَ أَذِنتَ لَهُمۡ حَتَّىٰ
يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ
وَتَعۡلَمَ ٱلۡكَٰذِبِينَ
٤٤ لَا يَسۡتَـٔۡذِنُكَ
ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
أَن يُجَٰهِدُواْ
بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۗ
وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ
٤٥ إِنَّمَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ
لَا يُؤۡمِنُونَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَٱرۡتَابَتۡ قُلُوبُهُمۡ
فَهُمۡ فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ
٤٦ ۞ وَلَوۡ أَرَادُواْ ٱلۡخُرُوجَ
لَأَعَدُّواْ لَهُۥ عُدَّةٗ وَلَٰكِن
كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ
فَثَبَّطَهُمۡ وَقِيلَ
ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ

Yet they will swear by God,
upon your return, saying:
Had we been able,
we most surely would have gone forth
with you believers.
They have destroyed themselves
with their false oaths.
For, most surely, God knows that they are liars.

9:43 May God pardon you, O Prophet!
Why did you permit them to stay behind
before it was clear to you
who spoke the truth in asking your leave,
so you would know with certainty
who were the sheer liars among them?

9:44 Those who believe in God
and in the coming Judgment of the Last Day
do not ask of you leave
from striving with their wealth
and their persons in the path of God.
And God is all-knowing
of those who are God-fearing.

9:45 Indeed, the ones who ask leave of you
are only those who do not believe in God
and in the coming Judgment of the Last Day,
and whose hearts have doubt.
Thus they waver in their doubt.

9:46 ❊For had they intended to go forth,
they would have adequately prepared for it.
Rather, God disliked their going forth,
so He disheartened them.
Thus it was said to them:
Stay behind with those who stay behind,
helpless and powerless!

9:47 Had they gone forth with you believers,
they would have added nothing to you

but turmoil.
For they would have rushed about
in your midst
seeking to cause sedition among you.
And among you are those
who would listen to them.
Yet God is all-knowing
about the wrongdoers ˹who are godless in heart˺.
9:48 They have already sought to cause sedition
˹among you˺ before.
For ˹many are the times˺
they have turned things upside down
to ˹overcome˺ you, ˹O Prophet˺—
until the truth came through
and God's decree ˹of victory˺
prevailed ˹in the land˺,
even though they were averse ˹to it˺.
9:49 For among them are those who say:
Grant me leave
˹to stay behind for this campaign˺,
and do not subject me to trial
˹by testing my forbearance˺!
Most assuredly,
they have already fallen into trial.
For, indeed, Hell shall, most surely,
encompass the disbelievers.
9:50 When good fortune strikes you, ˹O Prophet,˺
it troubles them.
But when affliction strikes you, they say:
Truly, we took ˹care of˺ our affairs beforehand.
Then they turn away and become exultant.
9:51 Say ˹to these hypocrites˺:
Never will anything afflict us
but that which God has written for us.
He is our Patron.

٤٧ لَوْ خَرَجُوا۟ فِيكُم
مَّا زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ
يَبْغُونَكُمُ ٱلْفِتْنَةَ
وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ
٤٨ لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ
وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ
حَتَّىٰ جَآءَ ٱلْحَقُّ
وَظَهَرَ أَمْرُ ٱللَّهِ
وَهُمْ كَٰرِهُونَ
٤٩ وَمِنْهُم مَّن يَقُولُ
ٱئْذَن لِّى وَلَا تَفْتِنِّى ۚ
أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ
وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ
٥٠ إِن تُصِبْكَ حَسَنَةٌ
تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ
مُصِيبَةٌ يَقُولُوا۟
قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ
وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ
٥١ قُل لَّن يُصِيبَنَآ
إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا

So upon God ˹alone˺ let the believers rely.

9:52 Say ˹to them˺:
Do you await anything for us
but one of two excellent things,
˹victory or martyrdom˺?
Yet we await in your ˹case˺
for God to afflict you with a torment,
˹either directly˺ from Him or at our hands.
So wait, for we are waiting along with you!

9:53 Say ˹to them˺:
Spend ˹in charity all that you have˺,
willingly or unwillingly.
It shall never be accepted ˹by God˺ from you.
For you have been an ungodly people.

9:54 Yet nothing has prevented
what they spend ˹in charity˺
from being accepted ˹by God˺
but that they have disbelieved in God
and in His Messenger.
Nor do they come to the Prayer
without being lazy.
Nor do they spend anything ˹for charity˺
without being averse ˹to it˺.

9:55 So let neither their wealth
nor their children stir your admiration.
God only intends to punish them thereby
in the life of this world
and that their souls may vanish
while they are disbelievers.

9:56 For they swear by God that they are of you,
while they are not of you.
Rather, they are a people who are fearful
˹of revealing the malice they bear you˺.

9:57 If they were to find a ˹hidden˺ refuge,
or ˹concealed˺ caverns,

هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
٥٢ قُلْ هَلْ تَرَبَّصُونَ بِنَآ
إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ
وَنَحْنُ نَتَرَبَّصُ بِكُمْ
أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ
مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ
فَتَرَبَّصُوٓا۟
إِنَّا مَعَكُم مُّتَرَبِّصُونَ
٥٣ قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا
لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ
كُنتُمْ قَوْمًا فَٰسِقِينَ
٥٤ وَمَا مَنَعَهُمْ
أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ
إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ
وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ
إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنفِقُونَ
إِلَّا وَهُمْ كَٰرِهُونَ
٥٥ فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ
لِيُعَذِّبَهُم بِهَا
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ
٥٦ وَيَحْلِفُونَ بِٱللَّهِ
إِنَّهُمْ لَمِنكُمْ
وَمَا هُم مِّنكُمْ
وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

or any place of ˹secret˺ entrance
˹into the earth for protection˺,
they would turn toward it and bolt.
9:58 Moreover, among them are those
who slander you about ˹your disbursement
of˺ charitable offerings ˹to the needy˺.
Yet if they are given from it,
they become well-pleased.
But if they are not given from it,
then they become wrathful.
9:59 ˹It would have been best˺
if they had been well-pleased
with whatever God and His Messenger
gave them, and then said:
Sufficient for us is God.
God shall give us from His bounty,
as shall His Messenger.
Indeed, in God we are hopeful!
9:60 ❋Indeed, ˹prescribed˺ charitable offerings
are only ˹to be given˺ to the poor
and the indigent,
and to those who work on ˹administering˺ it,
and to those whose hearts are to be reconciled,
and to ˹free˺ those in bondage,
and to the debt-ridden,
and for the cause of God,
and to the wayfarer.
˹This is˺ an obligation from God.
And God is all-knowing, all-wise.
9:61 Now, ˹as to the hypocrites,˺
among them are those
who seek to hurt the Prophet ˹by their words˺.
For they say: He is just an ear!
Say ˹to them: His˺ is an ear of goodness for you.
He believes in God

٥٧ لَوْ يَجِدُونَ مَلْجَـًٔا
أَوْ مَغَـٰرَٰتٍ أَوْ مُدَّخَلًا
لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ
٥٨ وَمِنْهُم مَّن يَلْمِزُكَ
فِى ٱلصَّدَقَـٰتِ
فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟
وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ
إِذَا هُمْ يَسْخَطُونَ
٥٩ وَلَوْ أَنَّهُمْ رَضُوا۟
مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ
سَيُؤْتِينَا ٱللَّهُ
مِن فَضْلِهِۦ وَرَسُولُهُۥٓ
إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ
٦٠ ۞ إِنَّمَا ٱلصَّدَقَـٰتُ
لِلْفُقَرَآءِ وَٱلْمَسَـٰكِينِ
وَٱلْعَـٰمِلِينَ عَلَيْهَا
وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ
وَفِى ٱلرِّقَابِ وَٱلْغَـٰرِمِينَ
وَفِى سَبِيلِ ٱللَّهِ
وَٱبْنِ ٱلسَّبِيلِ ۖ
فَرِيضَةً مِّنَ ٱللَّهِ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
٦١ وَمِنْهُمُ ٱلَّذِينَ
يُؤْذُونَ ٱلنَّبِىَّ

and has faith in the believers.
Indeed, he is a mercy
to those who believe among you.
As to those who hurt the Messenger of God,
for them,
there is a most painful torment awaiting
in the Hereafter.

9:62 They swear by God to you believers
that they desire the Prophet's welfare,
in order to please you.
Yet it is worthier that they please God
and His Messenger,
if, indeed, they are true believers.

9:63 Do they not know that, indeed, anyone
who opposes God and His Messenger
has assured himself
of entering the Fire of Hell,
wherein he shall abide forever?
That is the greatest disgrace!

9:64 The hypocrites are exceedingly wary
that a surah shall be sent down against them,
openly telling them about all the evil
that is in their hearts.
Say to them: Mock on!
Indeed, God will bring out
precisely that of which you are wary.

9:65 Yet if you ask them about their slander
of the Prophet and the believers,
they will, most surely, say:
We were only indulging
in idle-talk and playing.
Say to them:
Then, is it God and His revealed signs
and His Messenger
of which you were making mockery?

وَيَقُولُونَ هُوَ أُذُنٌ
قُلْ أُذُنُ خَيْرٍ لَّكُمْ
يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةٌ
لِّلَّذِينَ ءَامَنُوا مِنكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ
٦٢ يَحْلِفُونَ بِاللَّهِ لَكُمْ
لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ
أَحَقُّ أَن يُرْضُوهُ
إِن كَانُوا مُؤْمِنِينَ
٦٣ أَلَمْ يَعْلَمُوا أَنَّهُ
مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ
فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ
خَالِدًا فِيهَا ذَٰلِكَ
الْخِزْيُ الْعَظِيمُ
٦٤ يَحْذَرُ الْمُنَافِقُونَ
أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ
قُلِ اسْتَهْزِءُوا إِنَّ اللَّهَ
مُخْرِجٌ مَّا تَحْذَرُونَ
٦٥ وَلَئِن سَأَلْتَهُمْ
لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ

9:66 Offer no excuse!
For you have truly disbelieved after your belief.
If ever We pardon a group among you
[that sincerely repents],
still We shall torment another group
because they have been defiant unbelievers.

قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ
كُنتُمْ تَسْتَهْزِءُونَ
٦٦ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم
بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ
عَن طَآئِفَةٍ مِّنكُمْ
نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ
كَانُوا۟ مُجْرِمِينَ

9:67 The hypocrite men and the hypocrite women—
they are all of one another.
They enjoin what is wrong
and forbid what is right,
and they withhold their hands
[from the giving of due charity].
They have forgotten God.
So He has forgotten them.
Indeed, it is the hypocrites who are the ungodly.

٦٧ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
بَعْضُهُم مِّنۢ بَعْضٍ ۘ
يَأْمُرُونَ بِٱلْمُنكَرِ
وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ
وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ
نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ
إِنَّ ٱلْمُنَٰفِقِينَ
هُمُ ٱلْفَٰسِقُونَ

9:68 God has promised the hypocrite men
and the hypocrite women,
along with the disbelievers, the Fire of Hell,
wherein they shall abide forever.
It is sufficient for them.
For God has cursed them.
Thus for them, there is an enduring torment.

٦٨ وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ
نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ
هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ

9:69 [You hypocrites have become]
like those [disbelievers] before you.
They were mightier than you in power
and greater in wealth and children.
They merely pursued the enjoyment
of their [worldly] share.
You likewise
have [exclusively] pursued the enjoyment
of your [worldly] share,
as those before you pursued the enjoyment
of their share.
Moreover, you have indulged [in the world],
as they indulged [in it].

٦٩ كَٱلَّذِينَ مِن قَبْلِكُمْ
كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً
وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا
فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ

كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ
مِن قَبْلِكُم بِخَلَـٰقِهِمْ
وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ
أُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ
وَأُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ

٧٠ أَلَمْ يَأْتِهِمْ نَبَؤُا۟
ٱلَّذِينَ مِن قَبْلِهِمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَقَوْمِ إِبْرَٰهِيمَ
وَأَصْحَـٰبِ مَدْيَنَ
وَٱلْمُؤْتَفِكَـٰتِ ۚ
أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ ۖ
فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَـٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

٧١ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَـٰتُ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ
يَأْمُرُونَ بِٱلْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَـٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

It is these whose good works
are rendered utterly futile with God—
in this world and in the Hereafter.
Thus it is these who are the losers
of an everlasting Paradise.

9:70 Have the heavy tidings of those before them
not come to them—
the people of Noah, and the peoples of ʿÂd,
and Thamûd;
and the people of Abraham,
and the Dwellers of Midian,
and the Overturned Towns
of Sodom and Gomorrah?
Their messengers came to them
with clear and miraculous proofs of God,
and they belied them.
For never would God wrong them
by punishing them without cause.
But, rather, it was their own souls
they were all the while wronging
with ungodliness.

9:71 As for the believing men
and the believing women—
all of them are allies of one another.
They enjoin what is right
and forbid what is wrong.
Moreover, they duly establish the Prayer,
and give the Zakât-Charity,
and they obey God and His Messenger.
It is these upon whom God shall have mercy.
Indeed, God is overpowering, all-wise.

9:72 God has promised the believing men
and the believing women

Gardens beneath which rivers flow,
wherein they shall abide forever—
and ⌜therein shall they have⌝
good ⌜and pleasant⌝ dwellings
in a Garden everlasting.
Yet the pleasure of God is greater ⌜still⌝!
Assuredly, it is this
that is the magnificent triumph!

9:73 O Prophet!
Strive against the disbelievers
and the hypocrites, and be stern with them.
For their ⌜final⌝ abode shall be Hell—
and a most woeful destination it is!

9:74 They swear by God
that they have said nothing ⌜blasphemous⌝.
But most truly they have spoken
the ⌜very⌝ word of unbelief.
Indeed, they have disbelieved
after ⌜professing⌝ their submission ⌜to God
in Islam⌝.
Moreover, they have ⌜all along⌝ resolved
⌜themselves to do great evil against the Prophet⌝
to which they could not attain.
Nor did they take umbrage ⌜against him⌝
for any ⌜prudent⌝ reason,
except that God ⌜Himself⌝ and His Messenger
had enriched them from His bounty!
Thus, if they repent,
it will be ⌜far⌝ better for them.
Yet if they turn away, God will punish them
with a most painful torment
in this world and ⌜in⌝ the Hereafter.
Nor do they have on earth
any patron or supporter

(٧٢) وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا
وَمَسَٰكِنَ طَيِّبَةً
فِى جَنَّٰتِ عَدْنٍ ۚ
وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
(٧٣) يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ
ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ
وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ
(٧٤) يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟
وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ
وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ
وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ
وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ
ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ
فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ
وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ

to help them against God.

9:75 ❋For among them
are those who made a covenant with God,
swearing:
If He gives us of His bounty,
we shall, most surely, give charity,
and we shall, most surely,
become of the righteous!

9:76 Yet when He gave them of His bounty,
they became miserly with it.
Then they turned away—
and thus did they forsake their covenant.

9:77 Thus in consequence,
He has fixed hypocrisy in their hearts
until the Day Hereafter
when they shall meet Him,
for they have failed before God
in what they had promised Him
and because they have been lying.

9:78 Do they not know
that, indeed, God knows their secrets
and their concealed conversations
and that God is all-knowing
of everything unseen?

9:79 Among the hypocrites
are those who slander the believers
as to the charitable offerings they volunteer.
Indeed, they slander those
who find no more to offer in charity
than their personal efforts.
Still, they scoff at them.
Rather, God scoffs at
the scoffers among them!
And for them,
there is a most painful torment awaiting

عَذَابًا أَلِيمًا
فِي ٱلدُّنْيَا وَٱلْآخِرَةِ ۚ
وَمَا لَهُمْ فِي ٱلْأَرْضِ
مِن وَلِيٍّ وَلَا نَصِيرٍ
(٧٥) ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ
لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ ٱلصَّٰلِحِينَ
(٧٦) فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ
بَخِلُوا۟ بِهِۦ
وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ
(٧٧) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ
إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ
بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا۟ يَكْذِبُونَ
(٧٨) أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ
وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ
(٧٩) ٱلَّذِينَ يَلْمِزُونَ
ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ
فِي ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ
إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

in the Hereafter.

9:80 O Prophet!
Seek forgiveness for them,
or do not seek forgiveness for them!
For even if you seek forgiveness for them
seventy times, never will God forgive them.
That is because they have disbelieved
in God and His Messenger,
and God does not guide the ungodly people.

9:81 Those hypocrites who stayed back
from this just fight at Tabûk
rejoiced in their staying behind
in utter defiance of the Messenger of God,
for they abhorred striving with their wealth
and their persons in the path of God.
Thus they said to one another:
Do not go forth in the heat! Say to them:
The Fire of Hell is more intensely severe
in scorching heat!
If only they were to understand
the consequence of their deed.

9:82 So let them laugh a little now
and weep much in the Hereafter—
a recompense for all the evil
that they have earned.

9:83 So if ever God returns you, O Prophet,
to any group of inveterate hypocrites
among them, and they seek your permission
to go forth with you on a campaign,
then say to them:
Never will you go forth with me, ever!
And never will you fight with me any enemy!
Indeed, you were well-pleased
with sitting back the first time at Tabûk,

سَخِرَ ٱللَّهُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
٨٠ ٱسْتَغْفِرْ لَهُمْ
أَوْ لَا تَسْتَغْفِرْ لَهُمْ
إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟
بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ
٨١ فَرِحَ ٱلْمُخَلَّفُونَ
بِمَقْعَدِهِمْ
خِلَٰفَ رَسُولِ ٱللَّهِ
وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟
لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ
لَّوْ كَانُوا۟ يَفْقَهُونَ
٨٢ فَلْيَضْحَكُوا۟ قَلِيلًا
وَلْيَبْكُوا۟ كَثِيرًا
جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ
٨٣ فَإِن رَّجَعَكَ ٱللَّهُ
إِلَىٰ طَآئِفَةٍ مِّنْهُمْ
فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل
لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا

so sit back with ˹all˺ those who stay back!

9:84 Therefore, do not ever pray
over any one of them who dies.
Nor stand over the grave of such a one,
for they have disbelieved in God
and His Messenger
and died while they were ungodly.

9:85 And let not their wealth and their children
stir your admiration.
God only intends to punish them thereby
in this world
and ˹intends˺ that their souls may vanish
while they are disbelievers.

9:86 For whenever a surah
˹like this one˺ is sent down
˹exhorting the faithful˺ to believe in God
and ˹to˺ strive ˹in His path˺
alongside His Messenger,
the affluent among ˹those of˺ them
˹who are hypocrites˺ seek ˹exemption
through˺ permission from you, ˹O Prophet˺.
Thus they say:
Leave us to be with those who stay behind!

9:87 They were well-pleased
to be among those who remained behind.
Thus a seal was set upon their hearts,
so that they do not understand
˹what is good and right˺.

9:88 But the Messenger,
and all those who believed with him,
strove with their wealth and their persons.
Thus it is these
for whom all good things ˹are assured˺.
And it is these who are the ˹truly˺ successful.

9:89 God has prepared for them Gardens,

وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ
إِنَّكُمْ رَضِيتُم
بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ
فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ
٨٤ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم
مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ
إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ
٨٥ وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ
إِنَّمَا يُرِيدُ ٱللَّهُ
أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ
وَهُمْ كَٰفِرُونَ
٨٦ وَإِذَآ أُنزِلَتْ سُورَةٌ
أَنْ ءَامِنُوا۟ بِٱللَّهِ
وَجَٰهِدُوا۟ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ وَقَالُوا۟
ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ
٨٧ رَضُوا۟ بِأَن يَكُونُوا۟
مَعَ ٱلْخَوَالِفِ
وَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ
٨٨ لَٰكِنِ ٱلرَّسُولُ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ

beneath which rivers flow,
wherein they shall abide forever.
That is the magnificent triumph!

9:90 Now, ˹as to˺ the Bedouins
who came ˹to you˺ offering excuses
to be granted leave, ˹O Prophet˺—
and those who were lying
to God and His Messenger
˹in order to be of those who˺ stayed behind—
whoever among them has disbelieved
shall be afflicted with a most painful torment.

9:91 There is no blame ˹cast˺ upon the weak
˹for remaining behind˺, nor on the sick,
nor on those who found nothing to spend
˹to outfit themselves for battle˺,
provided they were sincere to God
and His Messenger.
˹For˺ never is there a cause ˹to cast blame
upon˺ those who excel in ˹doing˺ good.
For God is all-forgiving, mercy-giving.

9:92 Nor is there any cause ˹for blame˺
against those who, when they came to you,
˹O Prophet,˺ to provide them with mounts,
you said:
I find nothing upon which to mount you.
Thus did they turn away,
their eyes overflowing with tears
of ˹heartfelt˺ sorrow
because they found nothing to spend
˹to go out in the path of God˺.

9:93 ❋There is only cause ˹for blame˺
against those who seek leave
from ˹going forth with˺ you,
though they have wealth.

وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
٨٩ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
٩٠ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ
ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ
ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ
سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟
مِنْهُمْ عَذَابٌ أَلِيمٌ
٩١ لَّيْسَ عَلَى ٱلضُّعَفَآءِ
وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى
ٱلَّذِينَ لَا يَجِدُونَ
مَا يُنفِقُونَ حَرَجٌ
إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى
ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٩٢ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ
لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ
مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟
وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ
حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ
٩٣ ۞ إِنَّمَا ٱلسَّبِيلُ
عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ

PART 11 half-part 21/60

وَهُمْ أَغْنِيَآءُ ۚ رَضُوا
بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ
وَطُبِعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَعْلَمُونَ

يَعْتَذِرُونَ إِلَيْكُمْ ٩٤
إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ
قُل لَّا تَعْتَذِرُوا۟
لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ
وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ
ثُمَّ تُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ ٩٥
إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ
لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ
إِنَّهُمْ رِجْسٌ ۖ
وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ
بِمَا كَانُوا۟ يَكْسِبُونَ

يَحْلِفُونَ لَكُمْ ٩٦
لِتَرْضَوْا۟ عَنْهُمْ ۖ
فَإِن تَرْضَوْا۟ عَنْهُمْ
فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ
عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ

They were well-pleased
to be among those who remained behind.
Thus God has set a seal upon their hearts,
so they do not know their woeful destiny.

9:94 They make insincere excuses to you believers
when you return to them.
Say to them, O Prophet: Do not make excuses!
For we will never believe you.
God has already told us the news
of your evildoing—
and still God will see your works,
as will His Messenger.
Then you shall be returned in the end
to the Sole Knower of the realms
of all the unseen and the seen.
Then He shall tell you the due recompense
of all that you have been doing in life.

9:95 They will swear falsely to you by God
when you believers return to them,
so that you may turn any blame
aside from them.
Rather, turn aside from them instead!
For, indeed, they are defilement itself,
and their abode shall be Hell—
a recompense for all the evil
that they have earned!

9:96 They swear their fidelity to you believers,
so that you may be pleased with them.
But even if
you should become pleased with them,
assuredly, God will not be pleased
with the ungodly people.

9:97 The Bedouin are even more vehement
in unbelief and hypocrisy
than the faithless of Madinah—

and likelier not to know the ordained limits
that God has sent down to His Messenger.
Yet God is all-knowing, all-wise.

9:98 For among the Bedouins
are those who regard what they spend
⌜for the sake of God⌝ as a ⌜burdensome⌝ penalty.
Thus they await misfortunes
to ⌜befall⌝ you ⌜believers⌝.
May evil misfortune ⌜befall⌝ them!
For God is all-hearing, all-knowing.

9:99 Yet among the Bedouins, ⌜as well,⌝
are those who believe in God
and ⌜in the coming Judgment of⌝ the Last Day.
Thus they regard what they spend
⌜for the sake of God⌝ as goodly offerings
that gain them nearness to God
and prayers ⌜of blessing⌝ from the Messenger.
Most surely,
it is a means of nearness for them, indeed.
God shall admit them into His mercy.
Indeed, God is all-forgiving, mercy-giving.

9:100 As to the forerunners ⌜in faith⌝—
the first of the Émigrés and the Helpers—
as well as ⌜all⌝ those
who have followed their course in goodness,
God is well-pleased with them.
And they are well-pleased with Him.
He has prepared for them
Gardens beneath which rivers flow—
wherein they shall abide, forever and ever.
That is the magnificent triumph!

9:101 Thus among the Bedouins
who dwell ⌜in the desert⌝ around you,

٩٧ ٱلْأَعْرَابُ
أَشَدُّ كُفْرًا وَنِفَاقًا
وَأَجْدَرُ أَلَّا يَعْلَمُوا
حُدُودَ مَا أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

٩٨ وَمِنَ ٱلْأَعْرَابِ
مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ

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

١٠٠ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ
مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ
وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ
تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

there are hypocrites.
And also among the people of Madinah,
there are those who have become habituated
to hypocrisy.
You do not know them. We know them.
We shall punish them twice ˹in this life˺.
Then they will be returned
˹to God in the Hereafter˺ to a great torment.

9:102 Moreover, there are others
who have admitted their own sins.
They have mingled their righteous deeds
with evildoing.
God may grant them repentance.
Indeed, God is all-forgiving, mercy-giving.

9:103 Take from their wealth
a charitable offering to cleanse them
and purify them thereby.
Moreover, pray for them.
Indeed, your prayer is a comfort to them.
For God is all-hearing, all-knowing.

9:104 Do they not know that it is God ˹alone˺
who accepts repentance
from ˹all˺ His ˹true-hearted˺ servants,
accepting, as well,
˹their sincere˺ charitable offerings,
and that, indeed, it is God ˹alone˺
who is the All-Relenting, the Mercy-Giving?

9:105 Therefore, say ˹to them˺:
Do works ˹of righteousness˺!
For God will assuredly see your work,
and so will His Messenger and the believers.
Moreover, you shall be returned ˹in the end˺
to the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
Then He shall tell you ˹the due recompense˺

١٠١ وَمِمَّنْ حَوْلَكُم
مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ
وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ
مَرَدُوا۟ عَلَى ٱلنِّفَاقِ
لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ
سَنُعَذِّبُهُم مَّرَّتَيْنِ
ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ
١٠٢ وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ
خَلَطُوا۟ عَمَلًا صَٰلِحًا
وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ
أَن يَتُوبَ عَلَيْهِمْ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٠٣ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا
وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ
سَكَنٌ لَّهُمْ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
١٠٤ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ
يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ
وَيَأْخُذُ ٱلصَّدَقَٰتِ
وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
١٠٥ وَقُلِ ٱعْمَلُوا۟
فَسَيَرَى ٱللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ

وَسَتُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(١٠٦) وَءَاخَرُونَ
مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ
وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(١٠٧) وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا
ضِرَارًا وَكُفْرًا
وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ
وَإِرْصَادًا لِّمَنْ حَارَبَ
ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ
وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ
وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ

(١٠٨) لَا تَقُمْ فِيهِ أَبَدًا ۚ
لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ
مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَن تَقُومَ فِيهِ ۚ
فِيهِ رِجَالٌ
يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ
وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ

(١٠٩) أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ
عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ
وَرِضْوَٰنٍ خَيْرٌ

of all that you have been doing ˹in life˺.
9:106 There are yet others
˹who remained behind from the campaign˺
who have been deferred
until God's ˹further˺ decree.
Either He will punish them,
or He will grant them repentance.
For God is all-knowing, all-wise.

9:107 ˹But hypocrites all
are˺ those who have made a mosque
to instigate much harm, and unbelief,
and division among the believers,
and as ˹a station of˺ ambush,
˹backing˺ one who has before waged war
against God and His Messenger.
Though they shall swear, ˹O Prophet˺:
We desired nothing but good!
Yet God ˹Himself˺ bears witness
that they are, most surely, liars!
9:108 Do not ever stand ˹for the Prayer˺ in it.
Most surely, the mosque ˹of Qubâ'˺—
founded on the fear of God from the first day—
is worthier of you to stand therein
˹for the Prayer˺.
Therein are men who love to purify themselves.
And God loves those who purify themselves.
9:109 Who then is better:
One who founds his building
on the fear of God and ˹His˺ pleasure,
or one who founds his building
on the brink of a crumbling bank
that then tumbles with him
into the Fire of Hell?
For God does not guide the wrongdoing people

⌜who are godless in heart⌝.

9:110 The building that they have built
⌜with hypocrisy⌝ will ⌜forever⌝ remain
a source of doubt in their hearts,
until it be that their hearts are cut into pieces.
And God is all-knowing, all-wise.

أَم مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ
عَلَىٰ شَفَا جُرُفٍ هَارٍ
فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ
١١٠ لَا يَزَالُ بُنْيَـٰنُهُمُ ٱلَّذِى بَنَوْا

رِيبَةً فِى قُلُوبِهِمْ
إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

9:111 ❋Indeed, God has purchased from the believers
their lives and their wealth,
for which they shall assuredly have
the Garden ⌜of Paradise in return⌝.
For they fight in the path of God.
Thus they kill and are killed.
That is a true promise binding upon Him
in the Torah, and the Evangel,
and the Quran.
And who better fulfills his covenant than God?
So rejoice in the bargain
that you have made with Him.
For, assuredly, it is this
that is the magnificent triumph.

١١١ ۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ
مِنَ ٱلْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَٰلَهُم
بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ
يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ
وَعْدًا عَلَيْهِ حَقًّا فِى
ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ
وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ
بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ
فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ
ٱلَّذِى بَايَعْتُم بِهِۦ ۚ
وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

9:112 Such are the repentant,
the worshipful, the praise-giving;
those who go out ⌜in God's cause⌝,
who bow ⌜to Him alone⌝
and who bow ⌜their faces⌝ down
to the ground ⌜in Prayer to Him⌝;
those who enjoin what is right
and forbid what is wrong,
and who ⌜diligently⌝ observe
the ordained limits of God.
So give glad tidings to the believers
⌜of everlasting delight in Paradise⌝.

١١٢ ٱلتَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ
ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ
ٱلرَّـٰكِعُونَ
ٱلسَّـٰجِدُونَ
ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ
وَٱلنَّاهُونَ
عَنِ ٱلْمُنكَرِ

9:113 It is not for the Prophet and those who believe
to seek forgiveness for the idolaters—

even if they are ⌜their⌝ close relatives—
after it has become clear to them
that they are the Companions of Hellfire.

9:114 Abraham's seeking of forgiveness for his father
was only because of a promise
⌜Abraham⌝ had made to him.
But when it became clear to him that ⌜his father⌝
was an ⌜inveterate⌝ enemy of God,
he renounced him;
for Abraham was, indeed, tenderhearted,
most forbearing.

9:115 Never would God leave any people to stray
after He has guided them,
until He has made clear to them
⌜the commandments⌝ they should fear ⌜violating⌝.
Indeed, God is all-knowing of all things.

9:116 Indeed, to God ⌜alone⌝
belongs all dominion
over the heavens and the earth.
He gives life. And He gives death.
And you do not have, apart from God,
any patron or supporter ⌜to help you⌝.

9:117 God has already granted repentance
to the Prophet—
as well as to the Émigrés, and the Helpers,
those who followed him
in the hour of hardship, after the hearts
of a party ⌜of the believers⌝ among them
had nearly swerved
⌜from the path of the righteous.
It was⌝ then He granted them repentance.
Indeed, He was all-kind,
mercy-giving toward them—

وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ
١١٣ مَا كَانَ لِلنَّبِيِّ
وَٱلَّذِينَ ءَامَنُوٓا۟
أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ
وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ
مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ
أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ
١١٤ وَمَا كَانَ
ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ
إِلَّا عَن مَّوْعِدَةٍ
وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ
أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ
إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ
١١٥ وَمَا كَانَ ٱللَّهُ
لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ
حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ
١١٦ إِنَّ ٱللَّهَ لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يُحْىِۦ وَيُمِيتُ ۚ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ
١١٧ لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ
وَٱلْمُهَٰجِرِينَ
وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ
فِى سَاعَةِ ٱلْعُسْرَةِ

9:118 and so too upon the three ⌜believers⌝
who were left behind,
⌜who are herewith granted repentance⌝.
When, behold, the earth, for all its breadth,
⌜seemed to⌝ close in about them,
and ⌜the very reaches of⌝ their souls
closed in about them, as well, and they realized
that there is no refuge from God
except in Him—
then He relented toward them,
so that they may repent.
Indeed, it is God
who is the All-Relenting, the Mercy-Giving.

9:119 O you who believe! Be ever God-fearing!
And be with those who are ⌜ever⌝ truthful.
9:120 Never should the people of Madinah
and the Bedouins dwelling around them
remain behind
⌜when⌝ the Messenger of God ⌜campaigns
in the path of God⌝.
Nor should they prefer their souls over his soul.
That is because
never are they stricken with thirst,
nor weariness, nor starvation
in the path of God, nor do they tread a step
that enrages the disbelievers ⌜therein⌝,
nor do they inflict any loss on an enemy—
but that it is written for them
⌜in the divine scroll of their works⌝
as a righteous act.
Indeed, God never wastes the reward
of those who excel in ⌜doing⌝ good.
9:121 Nor do they spend any sum,
neither small nor great, nor cut across any valley,

مِنۢ بَعۡدِ مَا كَادَ
يَزِيغُ قُلُوبُ فَرِيقٖ مِّنۡهُمۡ
ثُمَّ تَابَ عَلَيۡهِمۡۚ
إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ
١١٨ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ
حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ
ٱلۡأَرۡضُ بِمَا رَحُبَتۡ
وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ
وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ مِنَ ٱللَّهِ
إِلَّآ إِلَيۡهِ
ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْۚ
إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ
١١٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱتَّقُواْ ٱللَّهَ
وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ
١٢٠ مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ
وَمَنۡ حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ
أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ
وَلَا يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ
ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ
ظَمَأٞ وَلَا نَصَبٞ
وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ
وَلَا يَطَـُٔونَ مَوۡطِئٗا
يَغِيظُ ٱلۡكُفَّارَ
وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا
إِلَّا كُتِبَ لَهُم بِهِۦ
عَمَلٞ صَٰلِحٌۚ

but that it is recorded for them
therein as a good deed,
so that God may give them
the very best recompense
for what they were doing.

9:122 ❊Yet never should the believers march out
to fight all at once.
Why should there not be—
from every division of them
that marches out to battle—
a company that stays behind
to become learned in religion,
so that they may admonish their people
about faith when they return to them,
so that they may sustain their fear of God?

9:123 O you who believe!
Fight those in the region surrounding you
who are disbelievers in God,
and let them find in you sternness.
And know that God is with the God-fearing.

9:124 And, again, whenever a surah like this one
is sent down exposing the hypocrites,
then some of them say
in denial and derision to the others:
Which of you has this surah increased in faith?
Yet as for those who believe,
truly it has increased them in faith,
and they rejoice.

9:125 But as for those
in whose doubting hearts there is a sickness,
it merely adds defilement to their defilement.
Thus they shall have died
while they are disbelievers.

9:126 Do they not see

إِنَّ ٱللَّهَ لَا يُضِيعُ
أَجْرَ ٱلْمُحْسِنِينَ
(١٢١) وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً
وَلَا كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا
إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيَهُمُ ٱللَّهُ
أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ
(١٢٢) ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ
لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ
مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ
وَلِيُنذِرُوا۟ قَوْمَهُمْ
إِذَا رَجَعُوٓا۟ إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ
(١٢٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم
مِّنَ ٱلْكُفَّارِ
وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ
(١٢٤) وَإِذَا مَآ أُنزِلَتْ سُورَةٌ
فَمِنْهُم مَّن يَقُولُ
أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
فَزَادَتْهُمْ إِيمَٰنًا
وَهُمْ يَسْتَبْشِرُونَ
(١٢٥) وَأَمَّا ٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ

that each year they are tried [by God],
once or twice?
Yet still they do not repent.
Nor do they [even] reflect.

9:127 Yet, [again], whenever a surah
[like this one] is sent down [exposing them],
they look at each other [utterly astonished]
and signal:
Does anyone see you
[when you speak in secret]?
Then [stealthily] they turn away
[from the Prophet].
God has turned their hearts away
because they are a people
who do not have [minds open to] understanding.

9:128 Truly, [O believers],
a Messenger has come to you
from among yourselves—
[one] upon whom it weighs heavily
that you should suffer [in this life
or in the life to come],
who is solicitous about you [and your welfare,
whose very nature] toward the believers
is [sheer] kindness and mercy.

9:129 Yet if they [who doubt or disbelieve]
turn away [from you, O Prophet,]
then say [to them]: Sufficient for me is God.
There is no God but Him.
Upon Him [alone] I have relied.
For He is the Lord of the Magnificent Throne.

فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ
وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ
﴿١٢٦﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ
فِى كُلِّ عَامٍ مَّرَّةً
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذَّكَّرُونَ
﴿١٢٧﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ
نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ
هَلْ يَرَىٰكُم مِّنْ أَحَدٍ
ثُمَّ ٱنصَرَفُوا۟
صَرَفَ ٱللَّهُ قُلُوبَهُم
بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ
﴿١٢٨﴾ لَقَدْ جَآءَكُمْ
رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُم
بِٱلْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ
﴿١٢٩﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

سُورَةُ يُونُسَ

The surah that mentions the repentance of the people of the Prophet JONAH ﷺ *as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.*

Surah **10** / 109 VERSES / REVEALED AT MAKKAH

Yûnus

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

10:1 *Alif Lâm Râ*
These are the ˹revealed˺ verses
of the all-wise Book.

الٓرٓ ۚ
تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ

10:2 Is it an astounding ˹thing˺ for people
that We have revealed ˹Our word˺
to a man from among them, ˹saying to him:˺
Forewarn the people
˹of God's nearing Judgment˺
and give glad tidings
to those who believe that for them
there is a true foothold
˹of everlasting honor˺ with their Lord
˹in Paradise?
Yet˺ the disbelievers say:
Indeed, this is, most surely, a manifest sorcerer!

٢ أَكَانَ لِلنَّاسِ عَجَبًا
أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ
أَنْ أَنذِرِ ٱلنَّاسَ
وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ
قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ
قَالَ ٱلْكَٰفِرُونَ
إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ

10:3 ˹Rather,˺ your Lord, ˹O humanity,˺
is, indeed, God,
the One who created the heavens and the Earth
in ˹a span of˺ six ˹Heavenly˺ days.
Then, ˹befittingly,˺
He settled Himself over the Throne.
He conducts every affair ˹of existence
with wisdom and perfection˺.

٣ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ
يُدَبِّرُ ٱلْأَمْرَ ۖ

There shall not be any intercessor
[with God on the Day of Resurrection],
except after His permission [is given].
That is God, your Lord!
So worship Him [alone].
Will you not, then,
become mindful [of God's signs]?

10:4 To Him is your return, all [of you] together.
It is the promise of God in truth.
Indeed, it is He who originates creation.
Then He causes it to return [to being
after it passes away],
so that He may recompense
with [perfect] justice those who believe
and do righteous deeds.
But for those who disbelieve,
there shall be a drink of scalding fluid
along with a most painful torment
[awaiting in the Hereafter]
in that they have disbelieved.

10:5 He is the One who has made the sun radiant
and the moon a light and measured out for it
[heavenly] mansions [through which it traverses],
so that you may know the number of the years
and [their] calculation.
God did not create [all] this,
except with [the very essence of] truth.
He makes distinct the signs [in creation]
for a people who [would reflect on them
and] know [God].

10:6 Indeed, in the alternation of night and daylight,
and in all that God has created
in the heavens and the earth,
there are most surely signs
[that there is One God]

مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ
فَٱعۡبُدُوهُۚ
أَفَلَا تَذَكَّرُونَ
٤ إِلَيۡهِ مَرۡجِعُكُمۡ جَمِيعًاۖ
وَعۡدَ ٱللَّهِ حَقًّاۚ
إِنَّهُۥ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ
لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ بِٱلۡقِسۡطِۚ
وَٱلَّذِينَ كَفَرُواْ لَهُمۡ
شَرَابٞ مِّنۡ حَمِيمٖ
وَعَذَابٌ أَلِيمُۢ
بِمَا كَانُواْ يَكۡفُرُونَ
٥ هُوَ ٱلَّذِي
جَعَلَ ٱلشَّمۡسَ ضِيَآءٗ
وَٱلۡقَمَرَ نُورٗا وَقَدَّرَهُۥ مَنَازِلَ
لِتَعۡلَمُواْ عَدَدَ
ٱلسِّنِينَ وَٱلۡحِسَابَۚ
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ
إِلَّا بِٱلۡحَقِّۚ يُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ
٦ إِنَّ فِي ٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ
وَمَا خَلَقَ ٱللَّهُ
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

for a people who are God-fearing.

10:7 Yet those who do not hope
for Our ˹destined˺ Meeting ˹on Judgment Day˺,
and ˹who˺ are pleased with the life of this world
and appeased by it, as well as ˹all˺ those
who are ˹utterly˺ heedless of Our signs—

10:8 for ˹such as˺ these,
their ˹final˺ abode shall be the Fire ˹of Hell˺,
for all ˹the evil˺ that they have earned ˹in life˺.

10:9 As to those who believe and do righteous deeds,
their Lord shall guide them
by their faith ˹to Paradise˺,
rivers running beneath them ˹at their feet˺
in the Gardens of Delight.

10:10 Their invocation therein shall be, ˹eternally˺:
Highly exalted are You, O God!
And their salutation therein shall ˹forever˺ be:
Peace!
And the last of their prayers shall be ˹always˺:
All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds.

10:11 ❋Now, if God were to hasten on for people
the evil ˹they invoke even˺ as they seek
to hasten on for themselves good,
their term ˹of divine judgment˺
would come due ˹at once
and˺ be ˹irrevocably˺ determined for them.
Yet We leave ˹for a time˺
those who do not hope
for Our ˹destined˺ Meeting ˹on Judgment Day˺
in their ˹state of˺ transgression,
wandering blindly.

10:12 For when harm touches a human being,
he calls upon Us ˹for relief˺—

لَآيَٰتٍ لِّقَوْمٍ يَتَّقُونَ

(٧) إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا
وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا
وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ
عَنْ ءَايَٰتِنَا غَٰفِلُونَ

(٨) أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ
بِمَا كَانُوا۟ يَكْسِبُونَ

(٩) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ
فِى جَنَّٰتِ ٱلنَّعِيمِ

(١٠) دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ
وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ
وَءَاخِرُ دَعْوَىٰهُمْ أَنِ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

(١١) ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ
لِلنَّاسِ ٱلشَّرَّ
ٱسْتِعْجَالَهُم بِٱلْخَيْرِ
لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ
فَنَذَرُ ٱلَّذِينَ
لَا يَرْجُونَ لِقَآءَنَا
فِى طُغْيَٰنِهِمْ يَعْمَهُونَ

(١٢) وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ
دَعَانَا لِجَنۢبِهِۦٓ
أَوْ قَاعِدًا أَوْ قَآئِمًا

lying on his side, or sitting, or standing.
Yet when We remove from him his harm,
he goes about as if he had never called upon Us
concerning the harm that touched him.
In this way, what the transgressors do
is made fair-seeming to them.

10:13 Yet, very truly, We have destroyed
⌜unbelieving⌝ generations before you
when they did wrong.
For their messengers came to them
with clear ⌜and miraculous⌝ proofs ⌜of God⌝,
but they would not believe.
Thus do We recompense
the people of defiant unbelief.

10:14 Then We made you
successors in the earth after them—
⌜O you to whom this Prophet has come⌝—
so that We may see how you shall do.

10:15 But when Our ⌜revealed⌝ verses
were recited to them
as clear evidence ⌜that God is One⌝,
those who do not hope
for Our ⌜destined⌝ Meeting
⌜on Judgment Day⌝ said:
Bring to us a Quran other than this,
or change it.
Say ⌜to them, O Prophet⌝:
It is not for me to change it of my own accord.
I only follow what is revealed to me.
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day ⌜Hereafter⌝!

10:16 Say ⌜to them⌝:
Had God so willed I would not ⌜now⌝
have ⌜received this Quran and⌝ recited it to you.
Nor would He have made it known to you.

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ
مَرَّ كَأَن لَّمْ يَدْعُنَآ
إِلَىٰ ضُرٍّ مَّسَّهُۥ
كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ
مَا كَانُوا۟ يَعْمَلُونَ
(١٣) وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ
مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟
وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَمَا كَانُوا۟ لِيُؤْمِنُوا۟
كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ
(١٤) ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ
فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ
لِنَنظُرَ كَيْفَ تَعْمَلُونَ
(١٥) وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ
لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ
بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ
قُلْ مَا يَكُونُ لِىٓ
أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى
عَذَابَ يَوْمٍ عَظِيمٍ
(١٦) قُل لَّوْ شَآءَ ٱللَّهُ
مَا تَلَوْتُهُۥ عَلَيْكُمْ
وَلَآ أَدْرَىٰكُم بِهِۦ
فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِۦٓ

أَفَلَا تَعْقِلُونَ

(١٧) فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ
إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ

(١٨) وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ
وَيَقُولُونَ
هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ
قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ
بِمَا لَا يَعْلَمُ فِى ٱلسَّمَـٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ
سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ
عَمَّا يُشْرِكُونَ

(١٩) وَمَا كَانَ ٱلنَّاسُ إِلَّآ
أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ
فِيمَا فِيهِ يَخْتَلِفُونَ

(٢٠) وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ
ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ
إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟

For, truly, I have dwelled among you a lifetime
before it was revealed to me
as an admonition to you.
Will you not, then, understand?

10:17 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs.
Indeed, the defiant unbelievers do not succeed.

10:18 Still, they worship apart from God
what neither harms them nor benefits them,
and then they say:
These idols are our intercessors with God!
Say to them: Will the likes of you inform God
as to what He does not know
in the heavens or in the earth?
Highly exalted is He, and most high,
far above all that they associate
as gods with Him.

10:19 Rather, humanity was not at first
other than one faith-community.
Then they disputed and some disbelieved.
And were it not for a preordained word
that preceded from your Lord, O Prophet,
to requite all people in the Hereafter,
most surely, judgment between them
would have been decided at once,
concerning all that wherein they are in dispute
and the disbelievers duly punished.

10:20 Thus they who disbelieve say:
If only a miraculous sign
were to be sent down from his Lord
to confirm him!
Then say, O Prophet:
Indeed, the unseen realm
belongs to God alone.

So wait for the Judgment of God.
Indeed, I too am waiting with you.

إِنِّي مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ

10:21 Now, when We give such people
a taste of mercy, after harm has touched them,
at once they have a device of mockery
to employ against Our revealed signs.
Say to them:
God is more swift in devising chastisement.
Indeed, Our messenger-angels
are writing down all that you devise.

٢١ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً
مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ
إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ
قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ
إِنَّ رُسُلَنَا
يَكْتُبُونَ مَا تَمْكُرُونَ

10:22 He is the One who empowers you to journey
through the land and the sea—
until, suddenly,
when some of you are embarked on ships,
and they are running with them
upon the water with a good wind
and they are exulting therein,
there comes upon them a stormy wind;
and the waves whelm them from every side;
and they think that they shall, most surely,
be engulfed by them.
It is then that they call upon God
for rescue with all sincerity,
devoting their religion to Him alone, saying:
Truly if You deliver us from this,
we shall, most surely, be
of those who are forever thankful!

٢٢ هُوَ ٱلَّذِى يُسَيِّرُكُمْ
فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ
حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ
وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ
وَفَرِحُوا۟ بِهَا
جَآءَتْهَا رِيحٌ عَاصِفٌ
وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ
وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ
دَعَوُا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ
لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ

10:23 But when He delivers them,
at once they commit and multiply
offenses in the land without any right.
O humankind!
Indeed your offenses
are but committed against your own souls,
and are the mere enjoyment

٢٣ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ
يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ
يَٰٓأَيُّهَا ٱلنَّاسُ
إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ
مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ

of the life of this world.
Then to Us is your final return.
Then We shall tell you the due recompense
of all that you have been doing in life.

10:24 Indeed, the parable of the life of this world
is like the water
that We send down from the sky.
Then the plants of the earth mingle with it,
and from them people and cattle eat.
Then when the earth assumes its floridness
and becomes adorned, and its inhabitants think
they have power over it,
Our command of doom
comes upon it, by night or by day,
and so We turn it into stubble,
as if it had never flourished just the day before.
Thus do We make distinct the signs of God
for a people who would reflect
on the wonder of creation.

10:25 Now, God calls all people
to the Everlasting Abode of Peace in Paradise
and guides whomever He so wills
to a straight way of salvation.

10:26 ❋For those who do good,
there shall be great goodness
and more in the Hereafter.
Their faces shall not be overspread with grime,
nor with humiliation.
These are the Companions
of the Everlasting Garden of Paradise.
They shall abide therein forever.

10:27 But for those who earn great sins
and disbelieve,
the recompense of an evil deed

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
(٢٤) إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا
كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ
فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ
حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ
زُخْرُفَهَا وَٱزَّيَّنَتْ
وَظَنَّ أَهْلُهَآ
أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ
أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَٰهَا حَصِيدًا
كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ
كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَتَفَكَّرُونَ
(٢٥) وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ
وَيَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
(٢٦) ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ
وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ
قَتَرٌ وَلَا ذِلَّةٌ ۚ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(٢٧) وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ
جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا

shall be the like of it.
Thus humiliation shall overtake them—
for there is none to preserve them,
apart from God—
and it shall be as if their faces
were enveiled by patches of deeply dark night.
These are the Companions of the Fire of Hell.
They shall abide therein forever.

10:28 For on the Day of Judgment
when We shall assemble them all together,
We shall then say to those
who associated gods with God:
Stay in your place, you and your associate-gods!
For We shall have set up a divide between them;
thus their associate-gods shall say to them:
It was not us you were worshipping!

10:29 So sufficient is God
as a witness between us and you.
Indeed,
we were utterly unaware of your worship.

10:30 Then and there,
each soul shall put to the test the true worth
of all that it had formerly done in life—
for they shall have been returned to God,
their true Patron.
Thus all the false gods that they used to forge
shall have strayed from them.

10:31 Say to those who associate others with God:
Who provides for you from heaven and earth?
Or who holds power over hearing and sight?
And who brings forth the living from the dead,
and brings forth the dead from the living?
And who conducts every affair
of existence with perfection and wisdom?

وَتَرْهَقُهُمْ ذِلَّةٌ ۖ
مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ ۖ
كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ
قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
هُمْ فِيهَا خَالِدُونَ

(٢٨) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ
فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُم
مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ

(٢٩) فَكَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا
عَنْ عِبَادَتِكُمْ لَغَافِلِينَ

(٣٠) هُنَالِكَ تَبْلُوا
كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ
وَرُدُّوا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُم
مَّا كَانُوا يَفْتَرُونَ

(٣١) قُلْ مَن يَرْزُقُكُم
مِّنَ السَّمَاءِ وَالْأَرْضِ
أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ
وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَمَن يُدَبِّرُ الْأَمْرَ ۚ
فَسَيَقُولُونَ اللَّهُ ۚ

Then they shall say: God!
Then say to them:
Will you not, then, be God-fearing?

10:32 This, then, is God, your Lord,
the Eternal Truth.
So after the truth, what is there but error?
How, then, are you turned away from God?

10:33 And so it is that the word of your Lord
will come to pass
against those who commit ungodly deeds,
for they do not believe.

10:34 Say to them:
Is there any among your associate-gods
who originates creation
then causes it to return to being
after it passes away?
Say to them:
It is God alone who originates creation
then causes it to return to being.
How, then, are you turned away
from worshipping Him alone?

10:35 Say to them:
Is there any among your associate-gods
who guides to the truth?
Say: It is God alone
who guides to the truth.
Then, is One who guides to the truth
more worthy of being followed,
or one who can find no guidance
except if he himself is guided by another?
What has become of you?
How do you make
such an irrational judgment?

10:36 For most of them do not follow anything
but mere conjecture—

فَقُلْ أَفَلَا تَتَّقُونَ

(٣٢) فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ
فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ
فَأَنَّىٰ تُصْرَفُونَ

(٣٣) كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى ٱلَّذِينَ فَسَقُوٓا۟
أَنَّهُمْ لَا يُؤْمِنُونَ

(٣٤) قُلْ هَلْ مِن شُرَكَآئِكُم
مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ
قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ

(٣٥) قُلْ هَلْ مِن شُرَكَآئِكُم
مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ
قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ
أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ
أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ
إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ

(٣٦) وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ
إِنَّ ٱلظَّنَّ لَا يُغْنِى
مِنَ ٱلْحَقِّ شَيْـًٔا ۚ

إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ

(٣٧) وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ
أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ
وَلَٰكِن تَصْدِيقَ ٱلَّذِى
بَيْنَ يَدَيْهِ وَتَفْصِيلَ
ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ
مِن رَّبِّ ٱلْعَٰلَمِينَ

(٣٨) أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ
قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ
وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم
مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ

(٣٩) بَلْ كَذَّبُوا۟
بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلظَّٰلِمِينَ

(٤٠) وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ

and conjecture avails nothing at all
against the truth.
Indeed, God is all-knowing of all that they do.

10:37 Yet never could this Quran
have been forged by anyone
so as to have originated apart from God.
Rather, it is a confirmation
of all the Heavenly Scriptures that preceded it
and a distinct detailing
of God's decreed commandments.
There is no doubt in it.
It is from the Lord of All the Worlds.

10:38 So is it that they say:
'This Quran is not from God.
Rather, he who has claimed prophethood
has forged it?
Say to them, O Prophet:
Bring forth, then, even a single surah like it!
Moreover, call upon
whomever you can for assistance,
apart from God, if you are truthful.

10:39 Rather, more astonishing
is that they have hastily belied a Book,
the knowledge of which
they did not even seek to comprehend—
even before its unfolding signs and portents
could come to light for them.
So too did those before them
belie their Heavenly messages.
Then see how devastating
was the end of the wrongdoers
who are godless in heart!

10:40 Thus among them
are those who insincerely profess
to believe in this Quran.

وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ
وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ

(٤١) وَإِن كَذَّبُوكَ فَقُل
لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ
وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ

(٤٢) وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ
أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ
وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ

(٤٣) وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ
أَفَأَنتَ تَهْدِى ٱلْعُمْىَ
وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ

(٤٤) إِنَّ ٱللَّهَ
لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا
وَلَٰكِنَّ ٱلنَّاسَ
أَنفُسَهُمْ يَظْلِمُونَ

(٤٥) وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟
إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ ۚ
قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟
بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ

And among them are those
who ˹openly˺ do not believe in it.
Yet your Lord knows best
who are the sowers of corruption.
10:41 So if they belie you, ˹O Prophet,˺
then say ˹to them˺:
For me shall be ˹the outcome
of˺ my work ˹in life˺,
and for you shall be ˹the outcome
of˺ your work ˹in life˺.
You are innocent of all that I do.
And I am innocent of all that you do.
10:42 Moreover, among them
are those who listen to you
˹but do not give heed˺.
Will you, then, make the deaf ˹of heart˺ hear,
even though they do not understand?
10:43 And among them are those who look at you
˹but have no insight˺.
Will you, then, guide the blind ˹in heart˺,
even though they do not see?
10:44 Indeed, God does not wrong people
in anything.
But rather,
˹it is˺ people ˹who˺ wrong themselves.
10:45 Yet on a Day ˹Hereafter˺
when ˹He shall assemble them ˹for Judgment˺,
it shall be as if
they did not remain ˹in the world˺
for more than an hour of a day.
˹There,˺ they shall recognize one another.
Truly those ˹in life˺
who have belied ˹resurrection
and˺ the ˹destined˺ Meeting of God
˹for Judgment in the Hereafter˺ shall lose ˹all˺—

for they were not guided.

10:46 But whether We show you ˹in your lifetime˺
the advent of ˹some of˺ the punishment˺
which We have promised them,
or We take your soul ˹first˺,
still to Us is their ˹final˺ return
˹for recompense˺—and God is a witness
over all that they do ˹in life˺.

10:47 Indeed, for every community,
there is a messenger ˹appointed˺
to admonish them˺.
Thus when their messenger has come to them
˹and they resolutely belie him˺,
it is ˹then that God's judgment
is irrevocably˺ decided concerning ˹all of˺ them
with ˹perfect˺ justice—
and they are not wronged ˹in the least˺.

10:48 Yet they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,
if you ˹believers˺ are, indeed, truthful?

10:49 Say ˹to them˺:
I do not hold for myself any harm or benefit,
except what God so wills.
For every nation,
there is an ˹appointed˺ term ˹of existence.
Then˺ when their term comes ˹due˺,
they shall not tarry ˹for˺ even an hour;
nor shall they go in advance ˹of their time˺.

10:50 Say ˹to them˺:
Have you considered if His punishment
were to come upon you by night or by daylight?
What ˹form˺ of its ˹utter destruction˺
would the defiant unbelievers seek to hasten!

10:51 Then is it only when it befalls

(٤٦) وَإِمَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ
(٤٧) وَلِكُلِّ أُمَّةٍ رَّسُولٌ
فَإِذَا جَآءَ رَسُولُهُمْ
قُضِىَ بَيْنَهُم بِٱلْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ
(٤٨) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ
(٤٩) قُل لَّآ أَمْلِكُ لِنَفْسِى
ضَرًّا وَلَا نَفْعًا
إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَآءَ أَجَلُهُمْ
فَلَا يَسْتَـْٔخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ
(٥٠) قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ
بَيَٰتًا أَوْ نَهَارًا
مَّاذَا يَسْتَعْجِلُ
مِنْهُ ٱلْمُجْرِمُونَ
(٥١) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ

that you shall believe in it,
whereupon it shall be said to you:
Now do you believe in this punishment,
while truly in insolence
you were seeking to hasten it?

10:52 Then it shall be said to those who did wrong:
Taste the torment of eternity!
Are you to be recompensed
with other than all the evil
that you consciously used to earn in life?

10:53 ❋Still they inquire of you: Can all this be true?
Say to them: Oh yes!
By my Lord, it is, most surely, true—
and never shall you be able to elude it!

10:54 Moreover, if each soul that had done wrong
were to have all that is in the earth,
it would, most surely, wish in vain
to ransom itself in the Hereafter
with every last bit of it.
And oh how they will whisper regret
when they see the torment
of Hell that awaits them loom
and the matter of their doom
is irrevocably decided by God
concerning all of them with perfect justice—
and never shall they be wronged in the least.

10:55 Most surely, to God alone belongs
all that is in the heavens and the earth.
Most surely, the promise of God is ever true,
but most of them do not know this.

10:56 He gives life. And He gives death.
And to Him alone shall you all be returned.

10:57 O humankind!
There has come to you in this Quran
an inspired admonition

ءَآلْـَٰٔنَ وَقَدْ كُنتُم
بِهِۦ تَسْتَعْجِلُونَ
(٥٢) ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
هَلْ تُجْزَوْنَ إِلَّا
بِمَا كُنتُمْ تَكْسِبُونَ
(٥٣) ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ
قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ
وَمَآ أَنتُم بِمُعْجِزِينَ
(٥٤) وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ
مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ
وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ
وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ
وَهُمْ لَا يُظْلَمُونَ
(٥٥) أَلَآ إِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
(٥٦) هُوَ يُحْىِۦ وَيُمِيتُ
وَإِلَيْهِ تُرْجَعُونَ
(٥٧) يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم
مَّوْعِظَةٌ مِّن رَّبِّكُمْ

of imminent Judgment from your Lord—
and a healing for all that is in the human breast,
as well as guidance for your salvation,
and a mercy for the well-being of the believers.

10:58 Say to all people:
In the favor of God for this Heavenly guidance,
and in His mercy—
in this let them rejoice!
It is far better than all that they amass
of the fleeting world.

10:59 Say to believers in false gods:
Have you considered
the way you place dietary restrictions
on any of the wholesome provision
that God has sent down to you,
such that you have arbitrarily made
some of it forbidden and some of it lawful?
Say to them:
Has God given you permission for this,
or do you merely forge lies against God?

10:60 Yet what do those who forge lies against God
think He will do to them
on the Day of Resurrection?
Indeed, God is ever bountiful to all people.
But most people do not give thanks
for the plenty He gives them.

10:61 For you shall never be engaged
in any affair, O Prophet,
nor will you recite any verses concerning it
from the Quran,
nor shall you do any deed at all, O people,
but that We shall be witness
over each one of you
when you are occupied therein.
For there is not even an atom's weight

وَشِفَآءٌ لِّمَا فِي ٱلصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
(٥٨) قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ
فَبِذَٰلِكَ فَلْيَفْرَحُوا۟
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ
(٥٩) قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ
لَكُم مِّن رِّزْقٍ
فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا
قُلْ ءَآللَّهُ أَذِنَ لَكُمْ
أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ
(٦٠) وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ
عَلَى ٱللَّهِ ٱلْكَذِبَ
يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ
(٦١) وَمَا تَكُونُ فِي شَأْنٍ
وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ
عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ

in the earth, nor in the heaven,
that eludes your Lord.
Nor is there anything smaller than that,
nor larger, but that it is ˹registered˺
in a clear ˹Heavenly˺ Book.

10:62 Most surely, the friends of God
shall have no fear upon them
˹when they Meet God for Judgment˺.
Nor shall they ever grieve
˹over the life of the world˺—

10:63 those who believed and were ever God-fearing.

10:64 For them, there are glad tidings
˹of hope and consolation˺
in the life of this world
and ˹the promise of Paradise˺ in the Hereafter.
Never can the ˹decreed˺ words
of God's ˹tidings˺ be changed.
This is, ˹in truth,˺ the magnificent triumph.

10:65 Thus, do not let ˹any of˺ their words grieve you.
Indeed, invincibility is altogether with God.
He is the All-Hearing, the All-Knowing.

10:66 Most surely, to God belongs
all who are in the heavens
and all who are in the earth.
Thus those who call upon anything
apart from God
do not ˹in reality˺ follow associate-gods.
Rather, they do not follow anything
but conjecture
and do nothing but bring forth lies.

10:67 He is the One who has made the night
for you to repose therein and the daylight
˹by which˺ to see.
Indeed, in this there are sure signs
for a people who would hear
˹the truth and reflect on it.

فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ
وَلَآ أَصْغَرَ مِن ذَٰلِكَ
وَلَآ أَكْبَرَ إِلَّا فِي كِتَٰبٍ مُّبِينٍ
(٦٢) أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ
لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
(٦٣) ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ
(٦٤) لَهُمُ ٱلْبُشْرَىٰ
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِي ٱلْءَاخِرَةِ
لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
(٦٥) وَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
(٦٦) أَلَآ إِنَّ لِلَّهِ
مَن فِي ٱلسَّمَٰوَٰتِ
وَمَن فِي ٱلْأَرْضِ
وَمَا يَتَّبِعُ
ٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ شُرَكَآءَ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
(٦٧) هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ

10:68 The idolaters lie when they say:
God has taken for Himself offspring.
Highly exalted is He!
He is the Self-Sufficient.
To Him alone belongs
all that is in the heavens
and all that is in the earth.
You do not have any authority for this claim.
Do you say of God what you do not know?

٦٨ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا
سُبْحَانَهُ هُوَ الْغَنِيُّ
لَهُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ
إِنْ عِنْدَكُمْ
مِنْ سُلْطَانٍ بِهَٰذَا
أَتَقُولُونَ عَلَى اللَّهِ
مَا لَا تَعْلَمُونَ

10:69 Say to them:
Indeed, those who forge such a lie against God
shall not succeed.

٦٩ قُلْ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ

10:70 A little enjoyment shall they have
in this world—then to Us is their final return.
Then We shall make them taste
the severe torment of Hellfire
because they used to disbelieve.

٧٠ مَتَاعٌ فِي الدُّنْيَا
ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِيقُهُمُ
الْعَذَابَ الشَّدِيدَ
بِمَا كَانُوا يَكْفُرُونَ

10:71 ❋Thus recite to them the account of Noah.
Behold! He said to his people: O my people!
If my stand among you
and my reminding you of God's signs
has become too burdensome for you
to abide, then know
that upon God alone have I relied.
So be resolved in your evil affair
to do away with me,
you and your associate-gods.
Therefore, let not your affair
be veiled among you.
Rather, openly determine my fate for me—
nor give me respite.

٧١ ۞ وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ
إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ
إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي
وَتَذْكِيرِي بِآيَاتِ اللَّهِ
فَعَلَى اللَّهِ تَوَكَّلْتُ
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ
أَمْرُكُمْ عَلَيْكُمْ غُمَّةً
ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ

10:72 Yet if you shall continue to turn away,
know that I have not asked of you any reward.
Indeed, my reward is only from God.

٧٢ فَإِنْ تَوَلَّيْتُمْ
فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَأُمِرْتُ أَنْ أَكُونَ
مِنَ الْمُسْلِمِينَ

For I have been commanded
to be of those who are *muslims*,
in willing submission to God ⌜alone⌝.

10:73 Still they belied him.
So We delivered him and ⌜all⌝ those with him
⌜to safety⌝ in the Ark.
Thus did We make them successors
⌜to sovereignty in the earth⌝.
For We drowned ⌜all⌝ those
who belied Our ⌜self-evident⌝ signs.
So see how ⌜devastating⌝ was the end
of those who had been forewarned
⌜of God's nearing Judgment⌝!

10:74 Then We sent forth, after him,
⌜other⌝ messengers to their own people.
They came to them
with clear ⌜and miraculous⌝ proofs ⌜of God⌝.
Yet ⌜their people⌝ were not ⌜of a mind⌝
to believe in what those ⌜of past generations⌝
had denied of old.
And so it is that We set a seal on the hearts
of those who commit aggression.

10:75 Then We sent forth, after them,
Moses and Aaron
with Our signs to Pharaoh
and his ⌜assembly of⌝ nobles.
But they grew so very arrogant—
and they were ⌜indeed⌝
a people of defiant unbelief.

10:76 So when the truth came to them from Us,
they said:
Indeed, this is, most surely, manifest sorcery.

10:77 Moses said:
Do you say this of the truth
when it has come to you?

(٧٣) فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ
فِى ٱلْفُلْكِ
وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ
وَأَغْرَقْنَا ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ
(٧٤) ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا
إِلَىٰ قَوْمِهِمْ
فَجَآءُوهُم بِٱلْبَيِّنَٰتِ
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟
بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ
كَذَٰلِكَ نَطْبَعُ
عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ
(٧٥) ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم
مُّوسَىٰ وَهَٰرُونَ
إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا
فَٱسْتَكْبَرُوا۟
وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ
(٧٦) فَلَمَّا جَآءَهُمُ ٱلْحَقُّ
مِنْ عِندِنَا قَالُوٓا۟
إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ
(٧٧) قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ
لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا
وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ

Is this, then, sorcery,
while never shall the sorcerers succeed?

10:78 They said:
Have you come to us
to divert us from that ˹path˺
which we found our forefathers
˹following˺ upon,
so that majesty in the land will be yours?
Yet never shall we be believers
in ˹either of˺ you ˹as messengers of God˺!

10:79 Thus Pharaoh said ˹to his assembly˺:
Bring to me every learned sorcerer.

10:80 Then when the sorcerers came,
Moses said to them:
Throw ˹to the ground˺
whatever you shall throw ˹down
to transform by your sorcery˺.

10:81 So when they had thrown ˹their objects down˺,
Moses said:
What you have brought ˹forth˺ is sorcery!
Most surely, God will render it ˹utterly˺ futile.
Indeed, God does not uphold the work
of the sowers of corruption.

10:82 Moreover, God will establish the truth
by His words—
even if the defiant unbelievers hate ˹it˺.

10:83 But no one ˹there˺ believed in Moses,
except some youths,
˹descended˺ from his own people,
˹while˺ being fearful that Pharaoh
and their ˹assembly of˺ nobles
would persecute them.
For Pharaoh was truly haughty in the land.
And, indeed,
he was one of the exceedingly rebellious.

10:84 Thus Moses said: O my people!

٧٨ قَالُوٓاْ أَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا
وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَا
وَتَكُونَ لَكُمَا ٱلۡكِبۡرِيَآءُ
فِي ٱلۡأَرۡضِ
وَمَا نَحۡنُ لَكُمَا بِمُؤۡمِنِينَ
٧٩ وَقَالَ فِرۡعَوۡنُ
ٱئۡتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٖ
٨٠ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالَ لَهُم مُّوسَىٰٓ
أَلۡقُواْ مَآ أَنتُم مُّلۡقُونَ
٨١ فَلَمَّآ أَلۡقَوۡاْ قَالَ مُوسَىٰ
مَا جِئۡتُم بِهِ ٱلسِّحۡرُ
إِنَّ ٱللَّهَ سَيُبۡطِلُهُۥٓ إِنَّ ٱللَّهَ
لَا يُصۡلِحُ عَمَلَ ٱلۡمُفۡسِدِينَ
٨٢ وَيُحِقُّ ٱللَّهُ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ
وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ
٨٣ فَمَآ ءَامَنَ لِمُوسَىٰٓ
إِلَّا ذُرِّيَّةٞ مِّن قَوۡمِهِۦ
عَلَىٰ خَوۡفٖ مِّن فِرۡعَوۡنَ
وَمَلَإِيْهِمۡ أَن يَفۡتِنَهُمۡۚ
وَإِنَّ فِرۡعَوۡنَ
لَعَالٖ فِي ٱلۡأَرۡضِ
وَإِنَّهُۥ لَمِنَ ٱلۡمُسۡرِفِينَ
٨٤ وَقَالَ مُوسَىٰ
يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ
فَعَلَيۡهِ تَوَكَّلُوٓاْ

إِن كُنتُم مُّسْلِمِينَ
(٨٥) فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلْقَوْمِ الظَّالِمِينَ
(٨٦) وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ
(٨٧) وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ
أَن تَبَوَّآ لِقَوْمِكُمَا
بِمِصْرَ بُيُوتًا وَاجْعَلُوا
بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ ۗ
وَبَشِّرِ الْمُؤْمِنِينَ
(٨٨) وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ
آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ
زِينَةً وَأَمْوَالًا
فِي الْحَيَاةِ الدُّنْيَا
رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ ۖ
رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ
فَلَا يُؤْمِنُوا
حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ
(٨٩) قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ
سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ
(٩٠) ۞ وَجَاوَزْنَا
بِبَنِي إِسْرَائِيلَ الْبَحْرَ

If you have believed in God,
then rely on Him alone,
if, indeed, you are *muslims*,
in willing submission to Him alone.

10:85 So they said: Upon God alone do we rely.
Our Lord! Subject us not to a trial of defeat
to tempt the wrongdoing people
to exult in their unbelief.

10:86 Rather, deliver us by Your mercy
from the disbelieving people.

10:87 Thus We revealed to Moses and his brother:
Settle your people in Egypt
in neighboring dwellings as a refuge for them.
Moreover, let each of you
make of your dwellings a prayer niche,
and duly establish the Prayer therein.
And give glad tidings of deliverance
to the believers, O Moses.

10:88 And, Moses said in prayer: Our Lord!
You have given Pharaoh
and his assembly of nobles
adornment and wealth
in the life of this world, our Lord!
Thus they lead people astray from Your way.
Our Lord!
Blot out their wealth and harden their hearts,
so that they will not believe
until they see the painful torment
that awaits them.

10:89 He said: O Moses and Aaron:
Your prayer has been answered.
So keep steadfastly straight
upon the path of your Lord,
and do not follow the way of those
who do not know the truth.

10:90 ❊Thus We caused the Children of Israel
to pass ˹in safety˺ through the ˹divided˺ sea.
Then Pharaoh and his hosts followed them
in ˹ruthless˺ injustice and aggression—until,
when the drowning ˹waters˺ overwhelmed him,
he said: I believe that there is no God
but the One in whom
the Children of Israel have believed.
And I am ˹now˺ of those who are *muslims*,
in willing submission to God ˹alone˺.
It was said:
10:91 Now ˹you believe,˺
while before you have truly disobeyed
˹your Lord˺, and you were ˹ever˺ of those
who sowed corruption?
10:92 Rather, today, We shall deliver you—
˹preserving you˺ in your body ˹only˺—
so that you will become a sign
for those ˹who come˺ after you
˹that God is exalted in His power˺.
For, indeed, many of the people
are heedless of Our signs.

10:93 Now, very truly,
We settled the Children of Israel
in a goodly settlement.
Moreover, We provided them
with wholesome nourishment.
Thus they did not dispute ˹among themselves
regarding the true religion˺,
until after the ˹revealed˺ knowledge
˹of the Scripture˺ had come to them
˹on the tongues of the messengers,
and some belied them˺.
Indeed, your Lord shall judge between them ˹all˺
on the Day of Resurrection

فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ
بَغْيًا وَعَدْوًا
حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ
قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا
ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ
وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ
(٩١) ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنتَ مِنَ ٱلْمُفْسِدِينَ
(٩٢) فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ
لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ
(٩٣) وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مُبَوَّأَ صِدْقٍ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
فَمَا ٱخْتَلَفُوا۟
حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ

as to that wherein they have been disputing.

10:94 So if you, O Muhammad, are in doubt
about what We have sent down to you
concerning such events,
then ask those who have read
the Heavenly Scripture that came before you.
Most surely, the very essence of all truth
has come to you from your Lord.
So do not ever be of those who doubt it.

10:95 Nor are you ever to be one of those
who deny the signs of God,
so as to become one of the losers
of an everlasting Paradise.

10:96 Indeed, those against whom
the word of your Lord
has come to pass will not believe—

10:97 even if every divine sign
should come to them in evidence—
until they see for themselves
the painful torment of God's Judgment.

10:98 Yet if only there had been a single town
that had believed among those forewarned
of God's nearing Judgment,
such that its faith profited it—
besides that of the people of Jonah!
When truly they believed,
We removed the torment of disgrace from them
in the life of this world,
and We gave them its enjoyment, for a time.

10:99 But had your Lord so willed,
all who are on the earth
would have believed in your message—
each one of them and all of them together.
Will you, then, be the one

٩٤ فَإِن كُنتَ فِي شَكٍّ
مِّمَّآ أَنزَلْنَآ إِلَيْكَ
فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ
ٱلْكِتَـٰبَ مِن قَبْلِكَ
لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ
فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ
٩٥ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ
كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ
فَتَكُونَ مِنَ ٱلْخَـٰسِرِينَ
٩٦ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ
كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ
٩٧ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ
٩٨ فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ
فَنَفَعَهَآ إِيمَـٰنُهَآ
إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟
كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَمَتَّعْنَـٰهُمْ إِلَىٰ حِينٍ
٩٩ وَلَوْ شَآءَ رَبُّكَ لَـَٔامَنَ مَن
فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا
أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ
حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ

to compel people to faith
so that they become believers, O Prophet?
10:100 It is not for any soul to believe
except by God's permission.
Thus He shall bring chastisement
upon those who do not use their reason
to understand the signs of God.
10:101 Say to them:
Look at what is in the heavens and the earth!
But neither signs nor warnings
shall avail a people who do not believe.
10:102 So do they await other than the days
like those of the generations
who passed away before them?
Say to them:
Then wait for the judgment of God.
Indeed, I too am waiting with you.
10:103 Then from its midst,
We shall deliver Our messengers
and those who have believed along with them.
Thus is it incumbent upon Us
to deliver the believers.

10:104 O Prophet, say: O humankind!
If you are in doubt of my religion,
then know, I do not worship
those whom you worship, apart from God.
But, rather, I worship God,
who takes your souls when you die.
Moreover, I have been commanded
to be of the believers.
10:105 Therefore, set your face
devoutly toward God
and to the true religion, O Prophet,
being ever upright of heart.
Nor shall you ever be of those

١٠٠ وَمَا كَانَ لِنَفْسٍ
أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَيَجْعَلُ ٱلرِّجْسَ
عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ
١٠١ قُلِ ٱنظُرُوا۟ مَاذَا
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ
عَن قَوْمٍ لَّا يُؤْمِنُونَ
١٠٢ فَهَلْ يَنتَظِرُونَ إِلَّا
مِثْلَ أَيَّامِ
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ
قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم
مِّنَ ٱلْمُنتَظِرِينَ
١٠٣ ثُمَّ نُنَجِّى رُسُلَنَا
وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ
حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ
١٠٤ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى
فَلَآ أَعْبُدُ
ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ
وَلَٰكِنْ أَعْبُدُ ٱللَّهَ
ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ
١٠٥ وَأَنْ أَقِمْ وَجْهَكَ
لِلدِّينِ حَنِيفًا ۖ وَلَا تَكُونَنَّ
مِنَ ٱلْمُشْرِكِينَ
١٠٦ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ

who associate gods with God!

10:106 Nor shall you ever call upon,
apart from God,
that which neither benefits you nor harms you!
For if you do so, then, indeed,
you will be one of the wrongdoers,
godless in heart.

10:107 And should God touch you with harm,
there is none who can remove it but Him.
Yet should He intend any good for you,
there is none to repel His bounty.
He bestows with it whomever He so wills
of His servants.
For He is the All-Forgiving, the Mercy-Giving.

10:108 Say, O Prophet: O humankind!
Most surely, the very essence of all truth
has come to you from your Lord in this Quran.
So whoever is guided aright in the world,
then he is but guided
for the good of his own soul.
And whoever goes astray,
he but strays, then, against
all that is good for it.
For I am not a guardian over you
to compel you to believe.

10:109 As for you, O Muhammad,
follow all that is revealed to you,
and be patient with the unbelievers
until God judges between you—
and He is the very best of judges.

مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ
فَإِن فَعَلْتَ
فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ
(١٠٧) وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ
وَإِن يُرِدْكَ بِخَيْرٍ
فَلَا رَآدَّ لِفَضْلِهِۦ ۚ
يُصِيبُ بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
(١٠٨) قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
قَدْ جَآءَكُمُ
ٱلْحَقُّ مِن رَّبِّكُمْ ۖ
فَمَنِ ٱهْتَدَىٰ
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ
(١٠٩) وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ
وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ
وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ

سُورَةُ هُودٍ *The surah that mentions an ancient prophet after Noah ﷺ named* HÛD ﷺ, *whom God sent to the mighty people of ʿÂd, the dwellers of a great pillared city called Iram.*

Surah 11 / 123 VERSES / REVEALED AT MAKKAH

Hûd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

11:1 *Alif Lâm Râ*
This is a Book whose verses are perfectly set,
then made utterly distinct,
from One who is all-wise, all-aware.
11:2 O Prophet! Say to one and all:
You shall not worship other than God.
Indeed, I am a forewarner sent to all of you
of His nearing Judgment,
and a bearer of glad tidings from Him
of everlasting delight in Paradise.
11:3 Moreover, you shall all
seek forgiveness from your Lord.
Then repent to Him.
He shall bestow on you the joy
of goodly enjoyment,
for a stated term in this world;
and to every person of benevolent work
He shall give of His benevolent grace
in the Hereafter.
But if you turn away,
then I fear for you the torment
of a great and terrible Day Hereafter.
11:4 To God is your return—

١ الٓرۚ
كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ
ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ
حَكِيمٍ خَبِيرٍ
٢ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ
إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ
٣ وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ
ثُمَّ تُوبُوٓاْ إِلَيۡهِ
يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا
إِلَىٰٓ أَجَلٖ مُّسَمّٗى
وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ
وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٖ كَبِيرٍ
٤ إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ

and He is powerful over all things.

11:5 Most surely,
they enfold ˹unbelief within˺ their breast
to hide ˹it˺ from Him.
Yet, most surely, ˹even˺ when they seek
to cover themselves with their garments,
He knows ˹well˺ all that they conceal
and all that they reveal.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

11:6 ❊Moreover, there is not a single beast
˹treading˺ on the earth but that its provision
depends solely upon God.
Thus He knows well
its habitation ˹upon the earth˺
and its repository ˹in the grave˺.
All is ˹decreed˺ in a clear Book
˹preserved in Heaven˺.

11:7 For He is the One
who created the heavens and the Earth
in ˹a span of˺ six ˹Heavenly˺ days—
while ˹before this˺
His Throne was over the water—
to test you ˹and reveal˺
which of you is best in deeds.
Yet if ever, ˹O Prophet,˺
you say ˹to the people˺:
You shall, indeed, be raised up after death,
those who disbelieve will, assuredly, say:
This is nothing but manifest sorcery!

11:8 Moreover, if We defer the torment for them
to a calculated period of time,
they shall, assuredly, say: What keeps it back?
Most surely, the day it comes to them,

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٥ أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ
لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ
يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

٦ ۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ
إِلَّا عَلَى ٱللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
كُلٌّ فِى كِتَٰبٍ مُّبِينٍ

٧ وَهُوَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ وَكَانَ
عَرْشُهُۥ عَلَى ٱلْمَآءِ
لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ
وَلَئِن قُلْتَ إِنَّكُم
مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ
لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

٨ وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ
إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ
لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ
أَلَا يَوْمَ يَأْتِيهِمْ
لَيْسَ مَصْرُوفًا عَنْهُمْ

PART 12 half-part 23/60

it shall not be turned back from them,
and that very punishment
at which they used to mock
shall have whelmed them from every side.

11:9 Now, if We give man a taste of mercy from Us,
then We strip it from him,
indeed, he is a most despairing,
unbelieving ingrate.

11:10 Yet if We give him a taste of blessing,
after harm has touched him,
he does, assuredly, say:
The evils have gone from me.
Indeed, he becomes exultant, boastful—

11:11 except for those who are patient
and do righteous deeds.
For such as these, there is forgiveness
and a great reward.

11:12 Then is it conceivable, O Muhammad,
that you would leave
some of what has been revealed to you—
and that your breast become constrained by it—
just because they say:
If only a treasure trove were sent down to him
instead of the Quran;
or if only an angel had come with him
to confirm him?
Indeed, you are not but a forewarner
sent to all people,
and it is God who is guardian over all things.

11:13 So is it that they say:
The Quran is not from God;
rather, he has forged it?
Say to them, O Prophet:
Then bring forth ten forged surahs like it!

وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
٩ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا
رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ
إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ
١٠ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ
بَعْدَ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ
ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ
إِنَّهُۥ لَفَرِحٌ فَخُورٌ
١١ إِلَّا ٱلَّذِينَ صَبَرُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ
١٢ فَلَعَلَّكَ تَارِكٌۢ
بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن
يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ
أَوْ جَآءَ مَعَهُۥ مَلَكٌ
إِنَّمَآ أَنتَ نَذِيرٌ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ
١٣ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ
فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ
مُفْتَرَيَٰتٍ

وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم
مِّن دُونِ ٱللَّهِ
إِن كُنتُمْ صَٰدِقِينَ

(١٤) فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ
فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ
وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ
فَهَلْ أَنتُم مُّسْلِمُونَ

(١٥) مَن كَانَ يُرِيدُ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا
نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا
وَهُمْ فِيهَا لَا يُبْخَسُونَ

(١٦) أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ
فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ
وَحَبِطَ مَا صَنَعُوا۟ فِيهَا
وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ

(١٧) أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ
وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً ۚ
أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ
وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ
فَٱلنَّارُ مَوْعِدُهُۥ ۚ
فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ

Moreover, call upon
whomever you can ⌜for assistance⌝,
apart from God, if, indeed, you are truthful.
11:14 Yet if they do not answer you,
then know, ⌜indeed⌝,
that this ⌜Quran⌝ has been sent down
with the knowledge of God ⌜alone⌝
and that there is no God but Him.
So will you, ⌜O people,⌝ become *muslims*,
in willing submission to God ⌜alone⌝?
11:15 Whoever desires the life of this world
and its adornment,
We shall render to them in full
⌜the outcome of⌝ their works in it,
and therein they shall not be defrauded.
11:16 These are the ones
for whom there is nothing in the Hereafter,
except the Fire ⌜of Hell⌝.
And therein whatever they have wrought
shall be ⌜rendered utterly⌝ futile,
and all that they have been doing ⌜in life⌝
shall be nullified.
11:17 What, then, of one ⌜whose faith
is based⌝ on manifest proof from his Lord,
who has—bearing witness to this—
a ⌜revealed⌝ testament from ⌜God⌝
that has a precedent in the Book of Moses
as a ⌜revealed⌝ exemplar and mercy?
⌜Such is the case of⌝ those
who believe in ⌜this Quran⌝.
Yet whosoever disbelieves in it
from the allies ⌜of unbelief⌝,
then the Fire ⌜of Hell⌝
shall be his promised place ⌜in the Hereafter⌝.
So never be in doubt about ⌜the Quran

and the commandments in it, O Prophet.
Indeed, it is the very essence of all truth
from your Lord.
But most people do not believe in it.

إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يُؤْمِنُونَ

11:18 Yet who does a greater wrong
than one who forges lies against God?
They shall all be displayed
before their Lord on Judgment Day,
and the witnesses against them shall say:
These are the ones who lied about their Lord!
Most assuredly, the curse of God
is on the godless wrongdoers—

(١٨) وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ
وَيَقُولُ ٱلْأَشْهَٰدُ
هَٰٓؤُلَآءِ ٱلَّذِينَ
كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ
أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ

11:19 those who used to bar others
from the straight path of God
and who sought to have it appear crooked.
They are the very people
who regarding the Hereafter
were inveterate disbelievers!

(١٩) ٱلَّذِينَ يَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ

11:20 The likes of these
shall never elude God anywhere in the earth.
For never did they really have
any patron, apart from God.
The torment for them in Hellfire
shall be multiplied.
Immersed in unbelief,
never were they able to hear
the word of God being recited to them.
Nor did they see His guiding signs
in the universe.

(٢٠) أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟
مُعْجِزِينَ فِى ٱلْأَرْضِ
وَمَا كَانَ لَهُم
مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ
يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ
مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ
وَمَا كَانُوا۟ يُبْصِرُونَ

11:21 These are the ones
who shall have utterly lost their souls
in the Hereafter.
For all the false gods that they used to forge
shall have strayed from them.

(٢١) أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟
أَنفُسَهُمْ وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَفْتَرُونَ

11:22 There is no doubt at all that in the Hereafter

(٢٢) لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ

it is, most surely, they themselves who shall be
the greatest losers of an everlasting Paradise.
11:23 As for those who truly believe
and do righteous deeds—
and who are humble to their Lord—
these are the Companions
of the everlasting Garden of Paradise.
They shall abide therein forever.
11:24 ❋The parable of these two groups is like this:
There is one who is blind and deaf
and one who is seeing and hearing.
Are they of a comparable condition?
Will you not, then, become mindful
and take heed?

11:25 For very truly, We sent Noah as a messenger
to his people, saying:
I am, indeed, a clear forewarner
sent by God to you.
11:26 So worship none but God.
Indeed, I fear for you the torment
of a painful Day Hereafter.
11:27 But the defiant elders of his people,
who disbelieved, said:
We do not see you to be other
than a human being like us.
Nor do we see following you any but those
who are the vilest among us—
who did so in haste, moreover,
without due reflection.
Neither do we see that you believers
have any excellence whatever over us.
Rather, we think you are all liars.
11:28 He said: O my people!
Have you considered your dreadful end,

هُمُ ٱلْأَخْسَرُونَ
(٢٣) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ
هُمْ فِيهَا خَٰلِدُونَ
(٢٤) ۞ مَثَلُ ٱلْفَرِيقَيْنِ
كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ
وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
أَفَلَا تَذَكَّرُونَ
(٢٥) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ
إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ
(٢٦) أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ
إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ أَلِيمٍ
(٢٧) فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟
مِن قَوْمِهِۦ مَا نَرَىٰكَ
إِلَّا بَشَرًا مِّثْلَنَا
وَمَا نَرَىٰكَ ٱتَّبَعَكَ
إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا
بَادِىَ ٱلرَّأْىِ ۖ وَمَا نَرَىٰ لَكُمْ
عَلَيْنَا مِن فَضْلٍ
بَلْ نَظُنُّكُمْ كَٰذِبِينَ
(٢٨) قَالَ يَٰقَوْمِ أَرَءَيْتُمْ

if, indeed, I stand upon
clear proof from my Lord,
inasmuch as He has given me revelation
as a mercy from Himself—
though this has been obscured from you?
Shall we believers, then, compel you to it,
though you are utterly abhorrent of it?

11:29 And, O my people! I am not asking of you
any riches for this message of salvation.
Indeed, my reward is only with God.
Nor am I ever to drive away
those who have believed,
and who know they shall meet their Lord
for Judgment in the Hereafter,
whereas I see that you are a people
who act in ignorance of this.

11:30 And, O my people!
Who is it that will support me against God
if I drive them away?
Will you not, then, become mindful
of the consequence of such an act?

11:31 Nor do I say to you
that with me are the treasures of God.
Nor do I know the realm of the unseen.
Nor do I say that I am an angel.
Yet I shall never say to those your eyes despise
that God will not bring them any good—
while God knows best what is in their souls.
For, indeed, then I would, most surely,
be of the wrongdoers.

11:32 They said: O Noah!
You have already argued about all this with us,
and made much argument with us.
Bring us, then, whatever doom
you have promised us, if you are, indeed,

إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ
فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا
وَأَنتُمْ لَهَا كَٰرِهُونَ
(٢٩) وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ
عَلَيْهِ مَالًا
إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ
وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ
وَلَٰكِنِّيٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ
(٣٠) وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ
إِن طَرَدتُّهُمْ أَفَلَا تَذَكَّرُونَ
(٣١) وَلَآ أَقُولُ لَكُمْ
عِندِي خَزَآئِنُ ٱللَّهِ
وَلَآ أَعْلَمُ ٱلْغَيْبَ
وَلَآ أَقُولُ إِنِّي مَلَكٌ
وَلَآ أَقُولُ لِلَّذِينَ
تَزْدَرِيٓ أَعْيُنُكُمْ
لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا
ٱللَّهُ أَعْلَمُ بِمَا فِيٓ أَنفُسِهِمْ
إِنِّيٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ
(٣٢) قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا
فَأَكْثَرْتَ جِدَٰلَنَا
فَأْتِنَا بِمَا تَعِدُنَآ

إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ

(٣٣) قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ
إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ

(٣٤) وَلَا يَنفَعُكُمْ نُصْحِيٓ
إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ
إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ
هُوَ رَبُّكُمْ
وَإِلَيْهِ تُرْجَعُونَ

(٣٥) أَمْ يَقُولُونَ ٱفْتَرَىٰهُ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَيَّ إِجْرَامِى
وَأَنَا۠ بَرِيٓءٌ مِّمَّا تُجْرِمُونَ

(٣٦) وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ
لَن يُؤْمِنَ مِن قَوْمِكَ
إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ
بِمَا كَانُوا۟ يَفْعَلُونَ

(٣٧) وَٱصْنَعِ ٱلْفُلْكَ
بِأَعْيُنِنَا وَوَحْيِنَا
وَلَا تُخَٰطِبْنِى
فِى ٱلَّذِينَ ظَلَمُوٓا۟
إِنَّهُم مُّغْرَقُونَ

(٣٨) وَيَصْنَعُ ٱلْفُلْكَ

one of the truthful forewarners sent from God.

11:33 He said: Indeed, it is God alone
who shall bring it to you, if He so wills.
Moreover, never shall you be able to elude
the judgment of the Almighty!

11:34 Nor shall my good counsel
benefit you in the least—
even if I intend to go on counseling you—
if it be that God intends
to subvert you with ruin. He is your Lord.
Thus to Him shall all of you
be returned in the end.

11:35 So is it that they say:
The Quran is not from God.
Rather, he has forged it?
Say to them, O Prophet:
Even if I have forged it, then upon me alone
is the consequence of my trespass.
Yet I am innocent of the trespass you commit
in alleging I have forged it.

11:36 So at last it was revealed to Noah:
Indeed, no one shall believe from your people,
other than those who have already believed.
Therefore, be troubled no longer
by whatever they have been doing against you.

11:37 Yet make the Ark
under the care of Our watchful Eyes
and according to Our revelation.
But you shall not address Me
regarding any reprieve for those
who have done wrong.
They are, indeed, doomed to be drowned.

11:38 So he began making the Ark.

وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ
مِّن قَوْمِهِۦ سَخِرُوا۟ مِنْهُ ۚ
قَالَ إِن تَسْخَرُوا۟ مِنَّا
فَإِنَّا نَسْخَرُ مِنكُمْ
كَمَا تَسْخَرُونَ
(٣٩) فَسَوْفَ تَعْلَمُونَ
مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ
(٤٠) حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا
وَفَارَ ٱلتَّنُّورُ
قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ
زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ
إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
وَمَنْ ءَامَنَ ۚ
وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ
(٤١) ۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا
بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ ۚ
إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ
(٤٢) وَهِىَ تَجْرِى بِهِمْ
فِى مَوْجٍ كَٱلْجِبَالِ
وَنَادَىٰ نُوحٌ ٱبْنَهُۥ
وَكَانَ فِى مَعْزِلٍ
يَٰبُنَىَّ ٱرْكَب مَّعَنَا
وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ
(٤٣) قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ
يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ

And whenever any gathering
from the defiant elders of his people
passed by him, they scoffed at him.
He said: If you scoff at us now,
soon shall we scoff at you as you scoff at us.
11:39 For you shall, most surely, know
to whom shall come a torment
that will disgrace him in this life
and whom an enduring torment
shall befall in the Hereafter.
11:40 So it was—until when Our command of doom
came to pass,
and the very hearth itself erupted
like a fount, as a sign and a portent—
We said to Noah:
Carry in the Ark mates of every living pair,
and your family—
except for those against whom
the word of destruction has gone forth—
and whoever has believed, carry also.
Yet none had believed along with him,
but a very few.
11:41 ❊ Noah said to them:
Embark in it, in the name of God,
wherein shall be its running and its arrival.
Indeed, my Lord
is most surely all-forgiving, mercy-giving.
11:42 Thus it ran with them on waves like mountains,
and Noah called out to his son,
who was in a place apart: O my dear son!
Embark with us!
And do not be with the disbelievers!
11:43 He said:
I shall take shelter in a mountain
that will preserve me from the water!

قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ
أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ
وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ
فَكَانَ مِنَ ٱلْمُغْرَقِينَ
(٤٤) وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ
وَيَٰسَمَآءُ أَقْلِعِى
وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ
وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ
وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ
(٤٥) وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ
رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى
وَإِنَّ وَعْدَكَ ٱلْحَقُّ
وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ
(٤٦) قَالَ يَٰنُوحُ
إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ
عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ
إِنِّىٓ أَعِظُكَ أَن تَكُونَ
مِنَ ٱلْجَٰهِلِينَ
(٤٧) قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ
أَنْ أَسْـَٔلَكَ
مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ
وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ
أَكُن مِّنَ ٱلْخَٰسِرِينَ

Noah said:
There is no preservation this Day
from the fatal command of God,
except on whom He shows mercy.
And the waves came between them.
And he was among those drowned.

11:44 And it was said:
O earth! Swallow your waters!
And O heaven! Abate!
So the waters receded.
And the matter was concluded.
And the Ark settled upon Mount Jûdî.
And it was said:
Away with the wrongdoing people!

11:45 Yet Noah called to his Lord, and said:
My Lord! My son is of my family,
and Your promise is the truth,
and You are the most just of judges.

11:46 He said: O Noah!
Indeed, he is not of your believing family.
For, indeed, it is an unrighteous deed
that he has done!
So do not ask Me
of that whereof you have no knowledge.
I admonish you,
so that you shall not become of the ignorant
in what you ask of God.

11:47 He said: My Lord!
I seek refuge in You
from ever asking You of that
whereof I have no knowledge.
And if You do not forgive me
and have mercy upon me,
I shall be among the losers
of an everlasting Paradise.

11:48 It was said: O Noah!
Disembark, with peace and security from Us,
and with blessings upon you
and upon the believing nations
that shall descend
from those who are with you.
Yet there shall be other nations
to whom We grant enjoyment in this life.
Then there shall befall them
a most painful torment from Us
in the Hereafter.

قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا ٤٨
وَبَرَكَٰتٍ عَلَيۡكَ
وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ
وَأُمَمٞ سَنُمَتِّعُهُمۡ
ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ

11:49 That is of the tidings of the unseen past
We reveal to you, O Prophet.
You did not know of them before this,
neither you nor your people. So be patient.
For the ultimate outcome
is success for the God-fearing.

تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ ٤٩
نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ
أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ
فَٱصۡبِرۡۖ
إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ

11:50 And to the people of ʿÂd
We sent their brother Hûd as a messenger.
He said: O my people! Worship God alone.
You do not have any God other than Him.
You are nothing but forgers of false gods.

وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ ٥٠
قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ
إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ

11:51 O my people!
I do not ask of you any reward for this message.
Indeed, my reward is only with the One
who originated me.
Will you not, then, understand?

يَٰقَوۡمِ ٥١
لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ
إِنۡ أَجۡرِيَ
إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ
أَفَلَا تَعۡقِلُونَ

11:52 And O my people!
Seek forgiveness from your Lord.
Then repent to Him.
He shall send down upon you
rain from heaven in abundance.
Moreover, He will greatly increase you

وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ٥٢
ثُمَّ تُوبُوٓاْ إِلَيۡهِ
يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم
مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً
إِلَىٰ قُوَّتِكُمۡ

وَلَا تَتَوَلَّوْا مُجْرِمِينَ

٥٣ قَالُوا يَا هُودُ
مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ
وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

٥٤ إِن نَّقُولُ إِلَّا اعْتَرَاكَ
بَعْضُ آلِهَتِنَا بِسُوءٍ
قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

٥٥ مِن دُونِهِ فَكِيدُونِي جَمِيعًا
ثُمَّ لَا تُنظِرُونِ

٥٦ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ
رَبِّي وَرَبِّكُم مَّا مِن دَابَّةٍ
إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا
إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

٥٧ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم
مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي
عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ

in power, adding to your power.
So do not turn away as defiant unbelievers.
11:53 They said: O Hûd!
You have not come to us
with a clear, miraculous proof
that is convincing.
And we shall not leave our gods
on your mere word.
Therefore, we shall never be believers in you.
11:54 We say only that some of our gods
have struck you with something evil.
He said: Indeed, I call God to bear witness—
and bear you witness—
that I am innocent of worshipping
all that you associate as gods with God,
11:55 apart from Him.
So plot against me, all of you together!
Then do not grant me respite.
11:56 Indeed, I have relied upon God alone—
my Lord and your Lord.
There is not a single beast
treading on the earth
but that He is holding it by its forelock
in complete subjugation.
Indeed, every decree of my Lord
is just and guides
upon a straight way of salvation.
11:57 But if you turn away from faith,
then truly I have conveyed to you
that with which I have been sent to you
by God.
Thus my Lord shall cause other people
to succeed you.
Yet you shall not harm Him in anything at all.
For, indeed, my Lord

is ˹vigilantly˺ all-preserving over all things.

11:58 Thus when Our command ˹of doom˺ came to pass,
We delivered Hûd
and all those who believed with him
by a ˹profound˺ mercy from Us.
And We delivered them, ˹as well,˺
from a stern torment ˹in the Hereafter˺.

11:59 And that was ˹the people of˺ ʿÂd.
They disavowed the ˹clear˺ signs
˹and wonders˺ of their Lord
and disobeyed ˹the divine mandate
of˺ His messengers
while they followed the command
of every obstinate,
˹insolently˺ tyrannical one ˹among them˺.

11:60 Thus, ˹at once˺ they were pursued
with a curse in this world—
and ˹it shall thrust them into Hellfire˺
on the Day of Resurrection.
Most assuredly,
ʿÂd had disbelieved in their Lord.
Most assuredly, away with ʿÂd,
the people of Hûd!

11:61 ❊Then to ˹the people of˺ Thamûd
˹God sent˺ their brother Ṣâliḥ ˹as a messenger˺.
He said: O my people! Worship God ˹alone˺.
You do not have any God other than Him.
He produced you from the earth
and has settled you therein ˹to cultivate it˺.
So seek His forgiveness. Then repent to Him.
Indeed, my Lord is near ˹and˺ answers ˹prayers˺.

11:62 They said: O Ṣâliḥ!
High were ˹the˺ hopes

٥٨ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا
وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ
٥٩ وَتِلْكَ عَادٌ ۖ
جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟
أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
٦٠ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً
وَيَوْمَ ٱلْقِيَٰمَةِ ۗ
أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ
٦١ ۞ وَإِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا ۚ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا
فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ
إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ
٦٢ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا
مَرْجُوًّا قَبْلَ هَٰذَآ ۖ

أَنْهَىٰنَآ أَن نَّعْبُدَ
مَا يَعْبُدُ ءَابَآؤُنَا
وَإِنَّنَا لَفِى شَكٍّ
مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ
(٦٣) قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن
كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى
وَءَاتَىٰنِى مِنْهُ رَحْمَةً
فَمَن يَنصُرُنِى مِنَ ٱللَّهِ
إِنْ عَصَيْتُهُۥ
فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ
(٦٤) وَيَٰقَوْمِ هَٰذِهِۦ
نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا
تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ
وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ
(٦٥) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟
فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ
ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ
(٦٦) فَلَمَّا جَآءَ أَمْرُنَا
نَجَّيْنَا صَٰلِحًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا
وَمِنْ خِزْىِ يَوْمِئِذٍ

"we had placed" in you before this.
Do you forbid us to worship
what our forefathers worshipped!
Indeed, we most certainly remain
in much-perplexed doubt
about what you call us "to worship".

11:63 He said: O my people!
Have you considered "your dreadful end",
if, "indeed", I "stand" upon
clear proof from my Lord,
inasmuch as He has given me "revelation
as" a mercy from Him?
Who then will support me against God
if I disobey Him?
Thus never would you increase me
in anything but "utter" loss "if I followed you"!

11:64 And "then he said": O my people!
This is the "miraculously created" she-camel
of God "come as" a sign for you.
So leave her to eat in God's land,
and do not touch her
with any "act of" evil "intent",
or you will be seized, suddenly,
by an imminent torment.

11:65 But they hamstrung her.
So "Ṣâliḥ" said "to them":
Enjoy yourselves in your dwellings
"in the life of this world"
for "only" three "more" days.
That is a promise "of imminent chastisement,
the truth of" which shall not be belied.

11:66 So when Our command "of doom" came to pass,
We delivered Ṣâliḥ
and all those who believed with him
by a "profound" mercy from Us

and saved them from the disgrace
of that awesome day.
Indeed, it is your Lord
who is the All-Powerful, the Overpowering.

11:67 For, suddenly,
the deadly blast seized those who did wrong,
and by morning they were dead,
laying prostrate in their dwellings,

11:68 as if they had never dwelled
in prosperity therein.
Most assuredly, the people of Thamûd
disbelieved in their Lord.
Most assuredly, away with Thamûd!

11:69 And, very truly,
Our messenger-angels came to Abraham
in the form of men
with the glad tiding of a son.
They said: Peace to you!
And to them he said: Peace!
And he made no delay
in bringing forth a roasted calf.

11:70 Yet when he saw that their hands
did not reach for it to eat, he mistrusted them
and conceived a fear of them.
They said: Have no fear.
We are angels sent to punish
the people of Lot.

11:71 Thereafter, his wife,
who had been standing aside, out of view,
laughed, for We had given her glad tidings
of conceiving Isaac in her old age,
and descending from Isaac would be Jacob.

11:72 She said: Oh, woe is me!
Will I give birth, though I am an old woman—

إِنَّ رَبَّكَ هُوَ ٱلْقَوِيُّ ٱلْعَزِيزُ

٦٧ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟
ٱلصَّيْحَةُ فَأَصْبَحُوا۟

فِى دِيَـٰرِهِمْ جَٰثِمِينَ

٦٨ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ
ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ

أَلَا بُعْدًا لِّثَمُودَ

٦٩ وَلَقَدْ جَآءَتْ رُسُلُنَآ
إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ

قَالُوا۟ سَلَـٰمًا ۖ قَالَ سَلَـٰمٌ ۖ

فَمَا لَبِثَ أَن جَآءَ

بِعِجْلٍ حَنِيذٍ

٧٠ فَلَمَّا رَأَىٰٓ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ

خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ

إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ

٧١ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ

فَبَشَّرْنَـٰهَا بِإِسْحَـٰقَ

وَمِن وَرَآءِ إِسْحَـٰقَ يَعْقُوبَ

٧٢ قَالَتْ يَـٰوَيْلَتَىٰٓ

ءَأَلِدُ وَأَنَا۠ عَجُوزٌ

وَهَـٰذَا بَعْلِى شَيْخًا ۖ

and this, my husband, is an aged man?
Indeed, this is, most surely, an astounding thing!

11:73 They said:
Do you wonder at the command of God?
The mercy of God and His blessings
are upon you,
O People of the Household ˹of Abraham˺.
He, indeed, is all-praised, sublime.

11:74 So when the fright had gone from Abraham,
and the glad tiding had come to him,
he entreated Us regarding ˹the punishment
of˺ the people of Lot.

11:75 Abraham was, indeed, most forbearing,
tenderhearted, ever-penitent.

11:76 ˹It was said:˺ O Abraham!
Turn aside from this, ˹now˺.
For truly, the command of your Lord
has already come.
And, most surely, a torment is coming to them
that cannot be turned back.

11:77 So when Our messenger-angels came to Lot
˹in the form of men˺,
he was ˹greatly˺ troubled over them.
Indeed, he grew helplessly distressed for them,
˹fearing his people would molest them;˺
and he said:
This is an ˹intensely˺ unnerving day!

11:78 Then his people came rushing toward him
˹to seize the strangers from his home˺ —
when ˹just˺ before
they had been doing vile deeds.
He said: O my people!
Here, rather, are my daughters. ˹Marry them.˺
They are purer for you.

إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ
٧٣ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۖ
رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ
إِنَّهُ حَمِيدٌ مَجِيدٌ
٧٤ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ
وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا
فِي قَوْمِ لُوطٍ
٧٥ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ
٧٦ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا ۖ
إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ
وَإِنَّهُمْ آتِيهِمْ عَذَابٌ
غَيْرُ مَرْدُودٍ
٧٧ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا
سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ
٧٨ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ
وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ ۚ
قَالَ يَا قَوْمِ هَٰؤُلَاءِ بَنَاتِي
هُنَّ أَطْهَرُ لَكُمْ ۖ
فَاتَّقُوا اللَّهَ
وَلَا تُخْزُونِ فِي ضَيْفِي ۖ

So fear God, and do not dishonor me
concerning my guests!
Is there not among you a rightly guided man?

11:79 They said:
Most surely, you know very well
that we do not have any true desire
for your daughters.
Rather, you know well what we desire.

11:80 He said:
If only I had invincible power over you,
or I could take recourse to a mighty defender!

11:81 Then and there, the guests said: O Lot!
Indeed, we are your Lord's messenger-angels.
Never shall they attain to you.
So set out with your family
in the latter part of the night—
and let no one among you look back.
But as to your wife,
what befalls them shall befall her.
Indeed, their appointed time of destruction
is morning.
Does not the morning draw near?

11:82 So when Our command of doom
came to pass against Sodom,
We made their land's uppermost its lowermost.
Then We rained down upon it
stones of hardened clay, clustered—

11:83 marked by your Lord!
Nor is this ever far-off
from the godless wrongdoers of the earth.

11:84 ❋Then to the people of Midian
We sent their brother Shu'ayb as a messenger.
He said: O my people! Worship God alone.
You do not have any God other than Him.

أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ

(٧٩) قَالُوا۟ لَقَدْ عَلِمْتَ
مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ
وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

(٨٠) قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً
أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ

(٨١) قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ
لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
إِلَّا ٱمْرَأَتَكَ ۖ
إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ
إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ
أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ

(٨٢) فَلَمَّا جَآءَ أَمْرُنَا
جَعَلْنَا عَٰلِيَهَا سَافِلَهَا
وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً
مِّن سِجِّيلٍ مَّنضُودٍ

(٨٣) مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ
مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ

(٨٤) ۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ
وَلَا تَنقُصُوا۟
ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۖ

إِنِّيٓ أَرَىٰكُم بِخَيۡرٖ
وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٖ مُّحِيطٖ
(٨٥) وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ
وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ
وَلَا تَبۡخَسُواْ
ٱلنَّاسَ أَشۡيَآءَهُمۡ
وَلَا تَعۡثَوۡاْ
فِي ٱلۡأَرۡضِ مُفۡسِدِينَ
(٨٦) بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ
إِن كُنتُم مُّؤۡمِنِينَۚ
وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ
(٨٧) قَالُواْ يَٰشُعَيۡبُ
أَصَلَوٰتُكَ تَأۡمُرُكَ
أَن نَّتۡرُكَ مَا يَعۡبُدُ ءَابَآؤُنَآ
أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا
مَا نَشَٰٓؤُاْۖ إِنَّكَ لَأَنتَ
ٱلۡحَلِيمُ ٱلرَّشِيدُ
(٨٨) قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ
إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي
وَرَزَقَنِي مِنۡهُ رِزۡقٗا حَسَنٗاۚ
وَمَآ أُرِيدُ أَنۡ أُخَالِفَكُمۡ
إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُۚ
إِنۡ أُرِيدُ إِلَّا ٱلۡإِصۡلَٰحَ
مَا ٱسۡتَطَعۡتُۚ

Do not lessen the measure
you give in commerce
or falsify the balance in trade.
For I see you thriving in prosperity,
and, indeed, I fear for you the torment
of an encompassing Day!

11:85 And, O my people!
You shall fill the measure
and the balance with justice.
And you shall not defraud the people
of their rightful things.
Nor shall you make mischief in the earth,
sowing corruption in it.

11:86 What abides with God in the Hereafter
is far better for you,
if, indeed, you are believers.
Yet I am not a keeper over you.

11:87 They said: O Shuʿayb!
Does your revealed Prayer command you
that we should forsake
what our forefathers worshipped,
or that we should not do
with our own wealth whatever we please?
Oh, you have certainly become
most forbearing and rightly guided!

11:88 He said: O my people!
Have you considered your dreadful end,
if, indeed, I stand upon
clear proof from my Lord,
inasmuch as He has provided me
with the goodly provision of revelation
from Him?
Nor do I desire merely to differ with you,
concerning what I have forbidden you.
I desire nothing more than to set things aright,

as much as I am able.
Nor is my success
in ⌜the hands of⌝ other than God.
On Him ⌜alone⌝ do I rely.
And to Him ⌜alone⌝ do I turn in penitence.

11:89 And, O my people!
Let not your dissension with me
cause you to be stricken by the likes of that
which struck Noah's people, or Hûd's people,
or Ṣâliḥ's people.
Nor are Lot's people far-off from you.

11:90 So seek forgiveness from your Lord.
Then repent to Him.
Indeed, my Lord is mercy-giving, all-loving.

11:91 They said: O Shuʿayb!
We do not understand much of what you say.
Yet, indeed, we see you
as utterly weak among us.
And were it not for ⌜our regard for⌝ your clan,
we, most surely, would have stoned you
⌜to death⌝.
Nor have you any power against us.

11:92 He said: O my people!
Is my clan more eminent to you than God,
such that you have taken Him ⌜as one⌝
to be thrust behind your back,
⌜disregarding His commandments⌝?
Indeed, my Lord is all-encompassing
of all that you do.

11:93 And, O my people!
Work in accordance with your ⌜ungodly⌝ stand.
For, indeed, I am working ⌜for God's way⌝.
Soon shall you know
to whom there shall come
a torment that disgraces him,

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
(٨٩) وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ
شِقَاقِي أَن يُصِيبَكُم
مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ
أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۚ
وَمَا قَوْمُ لُوطٍ
مِّنكُم بِبَعِيدٍ
(٩٠) وَاسْتَغْفِرُوا رَبَّكُمْ
ثُمَّ تُوبُوا إِلَيْهِ ۚ
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ
(٩١) قَالُوا يَا شُعَيْبُ
مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۖ
وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ
وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ
(٩٢) قَالَ يَا قَوْمِ أَرَهْطِي
أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ
وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ
إِنَّ رَبِّي
بِمَا تَعْمَلُونَ مُحِيطٌ
(٩٣) وَيَا قَوْمِ
اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
إِنِّي عَامِلٌ ۖ
سَوْفَ تَعْلَمُونَ

and who among us is a liar!
So wait. Indeed, I too am waiting
along with you for God's Judgment.
11:94 So when Our command of doom
came to pass, We delivered Shu'ayb,
and all those who believed with him,
by a profound mercy from Us.
For, suddenly,
the deadly blast seized those who did wrong,
and by morning they were dead,
laying prostrate in their dwellings,
11:95 as if they had never dwelled
in prosperity therein.
Most assuredly, away with Midian,
just as the people of Thamûd
were done away with!

11:96 And very truly,
We sent Moses with Our miraculous signs
and manifest authority
11:97 to Pharaoh and his assembly of nobles.
For they were following Pharaoh's command—
and Pharaoh's command
was not at all rightly guided.
11:98 At the head of his people he shall go
on the Day of Resurrection.
Then he will usher them
into the Fire of Hell—
and a most woeful destiny
to be ushered into it is!
11:99 Thus, at once they were pursued
with a curse in this world—
and it shall thrust them into Hellfire
on the Day of Resurrection—
and a most woeful offering to be offered it is!

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَٰذِبٌ ۖ
وَٱرْتَقِبُوٓا۟
إِنِّى مَعَكُمْ رَقِيبٌ
٩٤ وَلَمَّا جَآءَ أَمْرُنَا
نَجَّيْنَا شُعَيْبًا
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ
فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ
جَٰثِمِينَ
٩٥ كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ
أَلَا بُعْدًا لِّمَدْيَنَ
كَمَا بَعِدَتْ ثَمُودُ
٩٦ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ
بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ
٩٧ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ
وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ
٩٨ يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ
فَأَوْرَدَهُمُ ٱلنَّارَ ۖ
وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ
٩٩ وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً
وَيَوْمَ ٱلْقِيَٰمَةِ ۚ

11:100 That is part of the heavy tidings
that We relate to you
of the people of the ruined towns.
Some are standing. And some are stubble.
11:101 Yet We have not wronged any of them.
Rather, they wronged their own souls.
Their gods, whom they called upon
apart from God,
did not avail them against anything in the least
when the command of doom
from your Lord came to pass.
Nor did they increase them in other than ruin.
11:102 For that is the crushing grip of your Lord
when, suddenly, He seizes entire communities
while they are doing wrong.
Indeed, His grip is most painful and severe.
11:103 Indeed, in this there is a sure sign
for whoever fears the torment of the Hereafter.
That is the Day
to which all people shall be gathered.
And that is a Day
that shall be witnessed by all creation!
11:104 For We have only deferred it
to a specified term.
11:105 The Day it comes not a soul shall speak,
except by His permission.
Thus some of them shall be wretched
and some happy.
11:106 As for those wretched ones
who rejoiced in wrongdoing,
they shall be in the Fire of Hell.
For them therein,
there shall be heavy sighing and gasping,
11:107 wherein they shall abide evermore,
as long as the heavens and the earth remain—

بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ
(١٠٠) ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ
نَقُصُّهُۥ عَلَيْكَ
مِنْهَا قَآئِمٌ وَحَصِيدٌ
(١٠١) وَمَا ظَلَمْنَٰهُمْ
وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ
فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ
ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ
مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ
(١٠٢) وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ
أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ
إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ
(١٠٣) إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ
ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ
وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ
(١٠٤) وَمَا نُؤَخِّرُهُۥٓ
إِلَّا لِأَجَلٍ مَّعْدُودٍ
(١٠٥) يَوْمَ يَأْتِ
لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ
فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ
(١٠٦) فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ

except as your Lord wills.
Indeed, your Lord
is the doer of all that He intends.

11:108 ❋As for those happy ones
who rejoiced in doing good,
they shall be in the Garden of Paradise—
wherein they shall abide evermore,
as long as the heavens and the earth remain—
except as your Lord wills. It is an unbroken gift.

11:109 So do not be in doubt, O Prophet,
as to what these unbelievers truly worship.
They do not worship
but as their forefathers of old worshipped.
And, indeed, We shall fully render to them
their portion of recompense, undiminished.

11:110 Now very truly, it is We who gave Moses
the Book of the Torah.
But there was also dispute about whether
it was truly from God.
Yet were it not for a preordained word
that had preceded from your Lord, O Prophet,
to requite all people in the Hereafter,
most surely, judgment between them
would have been decided at once,
and the disbelievers duly punished.
But, indeed, they remain
in much-perplexed doubt about it.

11:111 Yet, indeed,
your Lord shall fully recompense all people
for their works.
For as to all that they do,
He is, indeed, all-aware.

11:112 So keep steadfastly straight

لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ
(١٠٧) خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ ۚ
إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
(١٠٨) ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟
فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا
مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ ۖ
عَطَآءً غَيْرَ مَجْذُوذٍ
(١٠٩) فَلَا تَكُ فِى مِرْيَةٍ
مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ
مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم
مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنقُوصٍ
(١١٠) وَلَقَدْ ءَاتَيْنَا مُوسَى
ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ
لَفِى شَكٍّ مِّنْهُ مُرِيبٍ
(١١١) وَإِنَّ كُلًّا لَّمَّا
لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ

إِنَّهُۥ بِمَا يَعۡمَلُونَ خَبِيرٞ

(١١٢) فَٱسۡتَقِمۡ كَمَآ أُمِرۡتَ
وَمَن تَابَ مَعَكَۚ وَلَا تَطۡغَوۡاْۚ
إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٞ

(١١٣) وَلَا تَرۡكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ
فَتَمَسَّكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِنۡ أَوۡلِيَآءَ ثُمَّ لَا تُنصَرُونَ

(١١٤) وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ
وَزُلَفٗا مِّنَ ٱلَّيۡلِۚ
إِنَّ ٱلۡحَسَنَٰتِ
يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ
ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ

(١١٥) وَٱصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ
أَجۡرَ ٱلۡمُحۡسِنِينَ

(١١٦) فَلَوۡلَا كَانَ مِنَ ٱلۡقُرُونِ
مِن قَبۡلِكُمۡ أُوْلُواْ بَقِيَّةٖ
يَنۡهَوۡنَ عَنِ ٱلۡفَسَادِ
فِي ٱلۡأَرۡضِ إِلَّا قَلِيلٗا
مِّمَّنۡ أَنجَيۡنَا مِنۡهُمۡۗ

upon God's path,
even as you have been commanded—
you and all those
who have repented with you.
Nor shall you believers transgress.
For as to all that you do,
He is, indeed, all-seeing.

11:113 Nor shall you incline
to those who do wrong,
for then the Fire of Hell shall touch you.
Moreover, you shall not have
apart from God any patron,
for then you will not be helped by God.

11:114 Thus duly establish the Prayer
at both ends of the day,
and at the near hours of the night.
Indeed, good deeds remove misdeeds.
This is a reminder
for those who would be mindful
and reflect on this admonition.

11:115 So be patient.
For, indeed, God never wastes the reward
of those who excel in doing good.

11:116 Yet if only there had been,
among the generations before you,
people of lasting virtue and righteous works—
forbidding corruption in the earth—
other than the few among them who did so,
and whom We, then, delivered
from punishment!
As for those who did wrong
by worshipping false gods,
they ungratefully followed
what endued them with
luxury and pleasure in life.

For they were defiant unbelievers.
11:117 ⌜So beware!⌝
For never would your Lord
destroy any ⌜such⌝ towns unjustly,
while their people were doers of righteousness.
11:118 Yet, ⌜still,⌝ had your Lord so willed,
He would, most surely, have made all people
one ⌜faith⌝-community.
But ⌜He has endowed them with moral choice;
thus⌝ they shall not cease
being disputants ⌜regarding faith⌝—
11:119 except for ⌜the firm believers among them,
to⌝ whom your Lord shows mercy—
and for this ⌜choice⌝ did He create them.
Thus the word of your Lord
⌜decreed at the creation of humankind⌝
shall be fulfilled:
Indeed, I shall most surely fill Hell
with the jinn and the people
⌜who are ungodly⌝—all ⌜of them⌝ together.

11:120 Yet all that We relate to you,
⌜O Muhammad,⌝
from the tidings of the messengers
⌜who preceded you⌝,
is but to set firm your ⌜own⌝ heart.
For in this ⌜surah⌝,
the ⌜revealed⌝ truth has come to you—
along with an ⌜inspired⌝ admonition
⌜for the unbelievers to turn to God⌝,
and a reminder ⌜of the way of God
and His messengers⌝ for the believers.
11:121 Therefore, say to those
who do not believe:
Work in accordance with your ⌜ungodly⌝ stand.

وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟
مَآ أُتْرِفُوا۟ فِيهِ
وَكَانُوا۟ مُجْرِمِينَ
(١١٧) وَمَا كَانَ رَبُّكَ
لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا مُصْلِحُونَ
(١١٨) وَلَوْ شَآءَ رَبُّكَ
لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ
وَلَا يَزَالُونَ مُخْتَلِفِينَ
(١١٩) إِلَّا مَن رَّحِمَ رَبُّكَ ۚ
وَلِذَٰلِكَ خَلَقَهُمْ ۗ
وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ
(١٢٠) وَكُلًّا نَّقُصُّ عَلَيْكَ
مِنْ أَنۢبَآءِ ٱلرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ
وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

For, indeed, we are working
for the cause of God.
11:122 And wait!
Indeed, we too are waiting
for God's Judgment.
11:123 Indeed, to God alone
belongs the knowledge
of all the unseen realities
of the heavens and the earth.
Thus to Him alone
every matter shall be returned
for final Judgment.
Then worship Him alone, O Prophet.
And rely on Him alone.
Moreover, be certain—all of you—
that never is your Lord at all heedless
of what you do.

(١٢١) وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنَّا عَٰمِلُونَ
(١٢٢) وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ
(١٢٣) وَلِلَّهِ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ
فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ
وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

سُورَةُ يُوسُفَ

The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH ﷺ*—son of Jacob* ﷺ*, son of Isaac* ﷺ*, son of Abraham* ﷺ*—calling it "the fairest of stories," an inspirational triumph of morality and faith.*

Surah 12 / 111 VERSES / REVEALED AT MAKKAH

Yûsuf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

12:1 *Alif Lâm Râ*
These are the ˹revealed˺ verses
of the clear Book ˹of God elucidating truth˺.
12:2 We have sent it down as an Arabic Quran,
so that you may understand
˹its prolific meaning˺.
12:3 We relate to you, ˹O Prophet,˺
the fairest of stories
in Our revealing to you this Quran.
And, indeed, before it ˹was revealed˺,
you were among those
who were unaware ˹of it˺.

12:4 Behold! Joseph said to his father:
My dear father!
I saw ˹in my dream˺ eleven stars,
and the sun and the moon—
I saw them bowing down before me.
12:5 He said: My dear son!
Do not relate your vision to your brothers,
for they will devise a plot against you.
Indeed, Satan is a clear enemy to man.
12:6 And thus shall your Lord choose you,

١ الٓرۚ
تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ
٢ إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا
لَّعَلَّكُمۡ تَعۡقِلُونَ
٣ نَحۡنُ نَقُصُّ عَلَيۡكَ
أَحۡسَنَ ٱلۡقَصَصِ
بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ
هَٰذَا ٱلۡقُرۡءَانَ
وَإِن كُنتَ مِن قَبۡلِهِۦ
لَمِنَ ٱلۡغَٰفِلِينَ
٤ إِذۡ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ
إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا
وَٱلشَّمۡسَ وَٱلۡقَمَرَ
رَأَيۡتُهُمۡ لِي سَٰجِدِينَ
٥ قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ
رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ
فَيَكِيدُواْ لَكَ كَيۡدًاۖ

and teach you
the interpretation of ˹foreshadowed˺ events,
and ˹thereby˺ perfect
His ˹Heavenly˺ blessing upon you,
and upon the Family of Jacob,
as He perfected it before upon your fathers,
Abraham and Isaac.
Indeed, your Lord is all-knowing, all-wise.

12:7 ❊Very truly in ˹the narrative of˺ Joseph
and his brothers are signs
for those who inquire ˹after truth˺.

12:8 Behold! ˹The brothers of Joseph˺ said:
Most surely, Joseph and his ˹full˺ brother
are more beloved by our father than we are,
though we are a band ˹of brothers˺.
Indeed, our father has, most surely, fallen
into clear misguidance ˹in this˺.

12:9 Kill Joseph
or cast him away to some ˹distant˺ land,
freeing your father's face ˹and his affections˺
for yourselves; and be you thereafter
a most righteous people, ˹once again˺.

12:10 One of them said: Do not kill Joseph.
Rather, cast him into the depths of a well
˹where˺ some caravan may pluck him out,
if you must do something.

12:11 They said: O our father!
What has become of you
that you do not trust us with Joseph,
though truly we mean him well?

12:12 Send him with us tomorrow, to picnic and play;
and, indeed, we shall certainly safeguard him.

12:13 He said: Indeed, it truly grieves me

إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ
عَدُوٌّ مُّبِينٌ
٦ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ
وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ
وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ
كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ
مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ
٧ ۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ
ءَايَٰتٌ لِّلسَّآئِلِينَ
٨ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ
أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا
وَنَحْنُ عُصْبَةٌ
إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ
٩ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا
يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ
وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ
قَوْمًا صَٰلِحِينَ
١٠ قَالَ قَآئِلٌ مِّنْهُمْ
لَا تَقْتُلُوا۟ يُوسُفَ
وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ
يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ
إِن كُنتُمْ فَٰعِلِينَ
١١ قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا
عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ
١٢ أَرْسِلْهُ مَعَنَا غَدًا
يَرْتَعْ وَيَلْعَبْ

that you should go away with him.
For I fear the wolf will eat him
while you are heedless of him.

12:14 They said: If the wolf should eat him
while we are a band ˹of brothers˺,
then, indeed, we are, most surely, losers!

12:15 So when they went away with him
and resolved
to put him into the depths of the well,
We revealed to ˹Joseph˺:
You shall, most surely, tell them
of this ˹evil˺ affair of theirs
˹at a time˺ when they are ˹utterly˺ unaware
˹of who you are˺.

12:16 So they came to their father in the evening,
weeping.

12:17 They said: O our father!
Truly we went racing
and left Joseph with our belongings,
and the wolf ate him!
But never will you believe us,
even if we are truthful.

12:18 And they brought forth his shirt
with false blood on it.
He said: No!
But it is your own souls
that have tempted you to something.
Yet ˹nothing is left to me but˺ beautiful patience!
And God alone is besought for help
against all that you claim.

12:19 Now, there came a caravan,
and they sent forth their water-scout.
So he let down his bucket ˹into the well˺.
He said: Oh, glad tidings!
Here is a boy!

وَإِنَّا لَهُۥ لَحَٰفِظُونَ

(١٣) قَالَ إِنِّى لَيَحْزُنُنِىٓ
أَن تَذْهَبُوا۟ بِهِۦ
وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ
وَأَنتُمْ عَنْهُ غَٰفِلُونَ

(١٤) قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ
وَنَحْنُ عُصْبَةٌ
إِنَّآ إِذًا لَّخَٰسِرُونَ

(١٥) فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟
أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ
وَأَوْحَيْنَآ إِلَيْهِ
لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا
وَهُمْ لَا يَشْعُرُونَ

(١٦) وَجَآءُوٓ أَبَاهُمْ
عِشَآءً يَبْكُونَ

(١٧) قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا
نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ
عِندَ مَتَٰعِنَا
فَأَكَلَهُ ٱلذِّئْبُ
وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا
وَلَوْ كُنَّا صَٰدِقِينَ

(١٨) وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ
سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ
فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ
ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

(١٩) وَجَآءَتْ سَيَّارَةٌ

And they hid him as merchandise.
Yet God was all-aware
of all that they were doing.

12:20 Thus they sold him for a paltry price,
a number of coins;
for they were disinclined toward him.

12:21 The man from Egypt who bought him
said to his wife:
Tend graciously to his dwelling.
He may benefit us, or we may take him as a son.
And thus did We establish Joseph in the land,
that We might teach him
of the interpretation of events
⌜that dreams foretell⌝.
For God prevails in His affairs.
But most people do not comprehend ⌜this⌝.

12:22 So when he had reached full maturity,
We gave him ⌜prophetic⌝ wisdom
and knowledge ⌜of God⌝—
and thus do We reward
those who excel in ⌜doing⌝ good.

12:23 Now, she in whose house he was ⌜serving⌝
solicited him, to have him.
Thus she bolted the doors and said:
Here I am, for you!
He said: God is my refuge!
⌜I will not betray the High Minister⌝.
Indeed, he is my lord,
who has made excellent my dwelling—
and never
shall the ⌜ungodly⌝ wrongdoers succeed.

12:24 And very truly,
she had ⌜firmly⌝ set her desire on him.
And he ⌜too⌝ would have set his desire on her

فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ
قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ
وَأَسَرُّوهُ بِضَٰعَةً ۚ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ
(٢٠) وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ
وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ
(٢١) وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ
لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ
عَسَىٰٓ أَن يَنفَعَنَآ
أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ
وَلِنُعَلِّمَهُۥ مِن
تَأْوِيلِ ٱلْأَحَادِيثِ ۚ
وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
(٢٢) وَلَمَّا بَلَغَ أَشُدَّهُۥٓ
ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(٢٣) وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا
عَن نَّفْسِهِۦ
وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ
هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ
إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
(٢٤) وَلَقَدْ هَمَّتْ بِهِۦ ۖ
وَهَمَّ بِهَا

had he not seen a guiding proof
from his Lord.
In this way did We turn evil and lewdness
away from him.
Indeed,
he was one of Our sincere, elect servants.

12:25 So they both raced for the door,
and she rent his shirt from behind.
But they encountered her lord at the door.
At once, she said to him:
What shall be the recompense
for one who desired evil with your wife,
but that he be imprisoned
or suffer a most painful torment?

12:26 Joseph said:
It was she who solicited me, to have me!
Then a witness from her own family
came forth and testified:
If his shirt is rent from the front,
then she has spoken the truth,
and he is of the liars.

12:27 But if his shirt is rent from behind,
then she has lied, and he is of the truthful.

12:28 Thus when the High Minister saw
that his shirt was rent from behind,
he said to her:
This is, indeed, of your womanly cunning!
Indeed, your cunning is great.

12:29 Joseph, the High Minister said:
Turn aside from this!
And as for you, he said to his wife,
ask forgiveness for your sin!
Indeed, you have been
one of the exceedingly sinful.

12:30 ❋ The ladies of high society in the city said:

لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ
كَذَٰلِكَ لِنَصْرِفَ عَنْهُ
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ
مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ
٢٥ وَٱسْتَبَقَا ٱلْبَابَ
وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ
وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ
قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ
أَوْ عَذَابٌ أَلِيمٌ
٢٦ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ
وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ
إِن كَانَ قَمِيصُهُۥ
قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ
مِنَ ٱلْكَٰذِبِينَ
٢٧ وَإِن كَانَ قَمِيصُهُۥ
قُدَّ مِن دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ ٱلصَّٰدِقِينَ
٢٨ فَلَمَّا رَءَا قَمِيصَهُۥ
قُدَّ مِن دُبُرٍ
قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ
إِنَّ كَيْدَكُنَّ عَظِيمٌ
٢٩ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ
وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ
كُنتِ مِنَ ٱلْخَاطِـِٔينَ
٣٠ ۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ

The wife of the High Minister
solicits her servant to have him!
Truly, he has pierced her heart with love.
Indeed, we, most surely, see her falling
into clear misguidance with this.

12:31 So when she heard of their contriving gossip,
she sent for them,
having prepared for them reclining cushions.
Then to each one of them she gave a knife
for their repast.
Then she said to Joseph,
while they were cutting their delicacies:
Go out to them!
Then, when suddenly they saw him,
they so thoroughly admired him
that in heedlessness they cut their hands
and said: God save us!
This is no human!
This is none other than a most gracious angel!

12:32 She said:
This, then, is he
for whom you have blamed me.
Indeed, I did solicit him,
to have him for myself.
But he resisted.
Yet if he does not soon do
all that I command him,
he will, most surely, be imprisoned,
and he will, most surely,
be counted as one of the abased.

12:33 He said: My Lord!
Prison would be dearer to me
than that to which they call me.
For if You do not turn their cunning
away from me,
I might incline toward them and so become

ٱمۡرَأَتُ ٱلۡعَزِيزِ
تُرَٰوِدُ فَتَىٰهَا عَن نَّفۡسِهِۦۖ
قَدۡ شَغَفَهَا حُبًّاۖ إِنَّا لَنَرَىٰهَا
فِي ضَلَٰلٖ مُّبِينٖ
٣١ فَلَمَّا سَمِعَتۡ بِمَكۡرِهِنَّ
أَرۡسَلَتۡ إِلَيۡهِنَّ
وَأَعۡتَدَتۡ لَهُنَّ مُتَّكَـٔٗا وَءَاتَتۡ
كُلَّ وَٰحِدَةٖ مِّنۡهُنَّ سِكِّينٗا
وَقَالَتِ ٱخۡرُجۡ عَلَيۡهِنَّۖ
فَلَمَّا رَأَيۡنَهُۥٓ أَكۡبَرۡنَهُۥ
وَقَطَّعۡنَ أَيۡدِيَهُنَّ
وَقُلۡنَ حَٰشَ لِلَّهِ
مَا هَٰذَا بَشَرًا
إِنۡ هَٰذَآ إِلَّا مَلَكٞ كَرِيمٞ
٣٢ قَالَتۡ فَذَٰلِكُنَّ ٱلَّذِي
لُمۡتُنَّنِي فِيهِۖ وَلَقَدۡ رَٰوَدتُّهُۥ
عَن نَّفۡسِهِۦ فَٱسۡتَعۡصَمَۖ
وَلَئِن لَّمۡ يَفۡعَلۡ مَآ ءَامُرُهُۥ
لَيُسۡجَنَنَّ
وَلَيَكُونٗا مِّنَ ٱلصَّٰغِرِينَ
٣٣ قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ
مِمَّا يَدۡعُونَنِيٓ إِلَيۡهِۖ
وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ
أَصۡبُ إِلَيۡهِنَّ
وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ

one of the wayward and ignorant.

12:34 So his Lord answered him.
Thus He turned their cunning away from him.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

12:35 Then it occurred
to the prominent men among them—
even after they had seen the clear signs
of his innocence—
that they should imprison him, for a time.

12:36 Now, two young servants
entered the prison with him.
One of them said:
I saw myself in a dream pressing wine.
The other said:
I saw myself carrying bread on my head,
from which birds were eating.
Tell us its interpretation.
Indeed, we see that you are one of those
who excel in doing good.

12:37 He said:
The food that, in time,
you are to be provided
shall not come to either of you,
but that I shall prophesy to you
about your dreams and their interpretation—
before it comes to you.
This is from what my Lord has taught me.
Indeed, I have forsaken the ways of a people
who do not believe in God.
Moreover, with regard to the Hereafter,
they are, indeed, disbelievers.

12:38 Thus I have followed
the sacred way of my fathers,
Abraham, Isaac, and Jacob.

٣٤ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ
فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٣٥ ثُمَّ بَدَا لَهُم
مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَٰتِ
لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ
٣٦ وَدَخَلَ مَعَهُ ٱلسِّجْنَ
فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ
إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ
وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ
أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا
تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ
نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ
إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ
٣٧ قَالَ لَا يَأْتِيكُمَا
طَعَامٌ تُرْزَقَانِهِۦٓ
إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ
قَبْلَ أَن يَأْتِيَكُمَا ۚ
ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ
إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ
لَّا يُؤْمِنُونَ بِٱللَّهِ
وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ
٣٨ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ
إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ

مَا كَانَ لَنَآ
أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ
ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا
وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ
(٣٩) يَٰصَٰحِبَيِ ٱلسِّجْنِ
ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ
أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
(٤٠) مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ
أَسْمَآءً سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ
إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
(٤١) يَٰصَٰحِبَيِ ٱلسِّجْنِ
أَمَّآ أَحَدُكُمَا
فَيَسْقِى رَبَّهُۥ خَمْرًا
وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ
فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ
قُضِىَ ٱلْأَمْرُ
ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ
(٤٢) وَقَالَ لِلَّذِى ظَنَّ
أَنَّهُۥ نَاجٍ مِّنْهُمَا
ٱذْكُرْنِى عِندَ رَبِّكَ
فَأَنسَىٰهُ ٱلشَّيْطَٰنُ
ذِكْرَ رَبِّهِۦ فَلَبِثَ
فِى ٱلسِّجْنِ بِضْعَ سِنِينَ
(٤٣) وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ

It is not for us to associate anything
as a god with God.
This is of God's grace upon us,
and upon all people.
Yet most people do not give thanks to God
with an undivided heart.

12:39 O my prison-mates!
Are various lords better, or God, the One,
the All-Dominating?

12:40 All that you worship apart from Him
are but mere names you have named—
you and your forefathers.
God has not sent down any authority for them
in His revelations.
Judgment belongs to none but God.
He has commanded
that you shall not worship other than Him.
That is the upright way of religion.
But most people do not comprehend this.

12:41 O my prison-mates!
As for the first one of you,
his dream means that
he shall pour wine for his lord,
the king of Egypt.
And as for the other, he shall be crucified,
and birds will eat from his head.
The matter of which you inquire
is now determined.

12:42 Then he said to the one whom he knew
would be delivered of the two:
Mention me, before your lord,
for I am innocent.
But Satan caused him
to forget mentioning Joseph to his lord.
So he remained in prison for some years.

12:43 Now, one day the king said:
I saw in a dream seven fat cows
being eaten by seven lean ones;
and seven green ears of corn
and seven others withered.
O assembly of nobles!
Explain to me my vision,
if you are able to interpret such visions!

سَبْعَ بَقَرَٰتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَىَ
إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ

12:44 They said: Just a muddle of dreams!
Nor are we knowledgeable
in the interpretation of dreams.

٤٤ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ
وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ

12:45 Then the one who had been delivered
from the two prison-mates—
remembering, at long last—said:
I will tell you of its interpretation.
So send me forth to the prison.

٤٥ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ
بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم
بِتَأْوِيلِهِۦ فَأَرْسِلُونِ

12:46 He said: Joseph,
O you who are truthful!
Explain for us the king's dream
regarding seven fat cows being eaten
by seven lean ones,
and seven green ears of corn
and seven others withered,
so that I may return to the people of the court,
so that they may know its meaning.

٤٦ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا
فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ
وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ
إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ

12:47 He said:
You shall plant corn diligently for seven years.
But what you have harvested leave in its ear,
except a little, from which you shall eat.

٤٧ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا
فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ
إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ

12:48 Then there shall come after this
seven severe years of drought
that will consume
what you have reserved for them, except a little,
of which you shall store for seed.

٤٨ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ
إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ

12:49 Then there shall come after this

٤٩ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ
فِيهِ يُغَاثُ ٱلنَّاسُ

a year in which people are relieved by rain,
and in which they shall rejoice
and press grapes for wine.

12:50 So the king said: Bring this interpreter to me.
But when the messenger came to Joseph
in prison, Joseph said:
Return to your lord, and ask him about the case
of the women who cut their hands.
Indeed, my Lord
is all-knowing of their cunning.

12:51 The king said, after summoning the women:
What have you to say about your affair,
when you solicited Joseph, to have him?
They said: God save us!
We know nothing evil of him.
The wife of the High Minister said:
Now the truth shall be settled.
I solicited him, to have him!
And, indeed, he is of the truthful.

12:52 This is so he may know
that I did not betray him in his absence.
For, assuredly, God does not guide
the cunning of the betrayers.

12:53 ❊Yet I do not absolve myself.
Indeed, the self often bids to evil—
except on whomever my Lord has mercy.
Indeed, my Lord is all-forgiving, mercy-giving.

PART 13 half-part 25/60

12:54 So the king said: Bring Joseph to me.
I shall choose him as an adviser for myself.
So when the king spoke to him, he said:
Indeed, from this day on,
you are well established and well trusted with us.

12:55 Joseph said:
Appoint me High Minister

وَفِيهِ يَعْصِرُونَ

٥٠ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ
فَلَمَّا جَآءَهُ ٱلرَّسُولُ
قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ
مَا بَالُ ٱلنِّسْوَةِ
ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ
إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ

٥١ قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ
يُوسُفَ عَن نَّفْسِهِۦ ۚ
قُلْنَ حَٰشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ
ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ
أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ
وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ

٥٢ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ
وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ

٥٣ ۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ
إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ
إِلَّا مَا رَحِمَ رَبِّىٓ ۚ
إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ

٥٤ وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ
أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ
قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا
مَكِينٌ أَمِينٌ

٥٥ قَالَ ٱجْعَلْنِى
عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ

over the treasuries of the land.
I am a good keeper and knowledgeable.

إِنِّي حَفِيظٌ عَلِيمٌ

12:56 And thus did We establish Joseph in the land,
to settle in it wherever he so willed.
We bestow Our mercy
upon whomever We so will—
and never do We waste the reward
of those who excel in ˹doing˺ good.

٥٦ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ
فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا
حَيْثُ يَشَآءُ ۚ نُصِيبُ
بِرَحْمَتِنَا مَن نَّشَآءُ ۖ
وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ

12:57 Yet, most surely,
the reward of the Hereafter is ˹far˺ better
for those who believe and are God-fearing.

٥٧ وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ
لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ

12:58 Thereafter,
the brothers of Joseph came ˹to Egypt˺,
and they entered upon him
˹at court, to request provision˺.
He recognized them.
But they were unknowing of him.

٥٨ وَجَآءَ إِخْوَةُ يُوسُفَ
فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُۥ مُنكِرُونَ

12:59 When he had supplied them
with their supplies, he said:
Bring me that brother of yours
from your father ˹whom you spoke of,
to receive his share˺.
Do you not see that I have fully apportioned
the measure ˹of your provision˺,
and that I have been the best of hosts?

٥٩ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ
قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ
أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ
وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ

12:60 But if you do not bring him to me,
there shall be no ˹more˺ measure
˹allotted˺ for you with me,
and you will never come near me ˹again˺.

٦٠ فَإِن لَّمْ تَأْتُونِى بِهِۦ
فَلَا كَيْلَ لَكُمْ عِندِى
وَلَا تَقْرَبُونِ

12:61 They said: We shall solicit his father for him—
and this ˹request˺ we will most surely act upon.

٦١ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ

12:62 He said to his servants:
Place their own merchandise
˹back˺ in their packs,

٦٢ وَقَالَ لِفِتْيَٰنِهِ
ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ

so that they may recognize it
when they go back to their families,
so that they may return ˹in hope of further aid˺.

لَعَلَّهُمْ يَعْرِفُونَهَآ
إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ

12:63 So when they returned to their father,
they said: O our father!
We have been prevented
from any ˹further˺ allotment of provision
˹if we fail the High Minister's request˺.
So send with us our brother,
so that we may have ˹our˺ measure,
and, most surely, we shall safeguard him.

٦٣ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ
قَالُوا۟ يَٰٓأَبَانَا
مُنِعَ مِنَّا ٱلْكَيْلُ
فَأَرْسِلْ مَعَنَآ أَخَانَا
نَكْتَلْ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ

12:64 He said:
Am I to entrust you with him,
as I entrusted you with his brother before?
Yet it is God ˹alone˺
who is the best of guardians,
and He is the most merciful of the merciful.

٦٤ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ
إِلَّا كَمَآ أَمِنتُكُمْ
عَلَىٰٓ أَخِيهِ مِن قَبْلُ
فَٱللَّهُ خَيْرٌ حَٰفِظًا
وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

12:65 But when they opened their belongings,
they found their ˹own˺ merchandise
returned to them.
They said: O our father!
What more ˹evidence of good will˺ do we seek?
Here is our merchandise returned to us.
We shall supply our families ˹amply˺.
And we shall safeguard our brother.
Moreover, we shall gain an ˹extra˺ camel's load.
That is an easy measure ˹to obtain˺.

٦٥ وَلَمَّا فَتَحُوا۟ مَتَٰعَهُمْ
وَجَدُوا۟ بِضَٰعَتَهُمْ
رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟
يَٰٓأَبَانَا مَا نَبْغِى ۖ هَٰذِهِۦ
بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا
وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ
ذَٰلِكَ كَيْلٌ يَسِيرٌ

12:66 He said:
Never will I send him with you
until you give me a solemn vow before God
that you will, most surely,
bring him back to me,
unless you ˹yourselves˺ are entrapped.
So when they gave him their solemn vow,
he said ˹in admonition˺:

٦٦ قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ
حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ
لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ
فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ

God is a guardian over what we say.
12:67 Then he said: O my sons!
Do not ˹all˺ enter ˹the city˺ through one gate;
but enter through separate gates.
Yet I cannot avail you
against anything from God.
Judgment belongs to none but God.
On Him ˹alone˺ do I rely.
And on Him ˹alone˺, then,
let the ˹truly˺ reliant ˹believers˺ rely.

12:68 So when they entered ˹the city˺ from ˹the points˺
where their father had commanded them,
it did not avail them against anything from God.
It was but a need in Jacob's soul that he fulfilled.
Yet, indeed,
he was endowed with the ˹revealed˺ knowledge
that We had taught him.
But most people do not know
˹the virtues of caution and faith˺.

12:69 So when they entered upon Joseph ˹at court˺,
he took his ˹full˺ brother to himself.
˹Privately,˺ he said ˹to him:˺
I am, indeed, your ˹very˺ own brother.
So be troubled no longer
about what they have done ˹to me˺.
12:70 Then, when he supplied them
with their supplies,
he ˹secretly˺ put the ˹royal˺ drinking cup
in his ˹own˺ brother's pack.
Then a crier called out ˹to them
as they were departing˺: O you cameleers!
Indeed, you are thieves!
12:71 They said, as they turned toward them:
What is it that you are missing?

قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
(٦٧) وَقَالَ يَٰبَنِيَّ
لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ
وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ
وَمَآ أُغۡنِي عَنكُم
مِّنَ ٱللَّهِ مِن شَيۡءٍۖ
إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ
عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ
فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ
(٦٨) وَلَمَّا دَخَلُواْ
مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم
مَّا كَانَ يُغۡنِي عَنۡهُم
مِّنَ ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ
فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ
وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا عَلَّمۡنَٰهُ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَعۡلَمُونَ
(٦٩) وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ
قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ
فَلَا تَبۡتَئِسۡ
بِمَا كَانُواْ يَعۡمَلُونَ
(٧٠) فَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ
جَعَلَ ٱلسِّقَايَةَ فِي رَحۡلِ أَخِيهِ
ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلۡعِيرُ
إِنَّكُمۡ لَسَٰرِقُونَ
(٧١) قَالُواْ وَأَقۡبَلُواْ عَلَيۡهِم
مَّاذَا تَفۡقِدُونَ

12:72 They said: We are missing the king's goblet.
And for him who brings it forth,
there is a camel's load of provision in reward—
and that, the crier said, I guarantee.

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ ﴿٧٢﴾
وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ
وَأَنَا۠ بِهِۦ زَعِيمٌ

12:73 The brothers said: By God!
Very truly, you know well
that we did not come
to spread corruption in the land,
and that we are not thieves.

قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم ﴿٧٣﴾
مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ
وَمَا كُنَّا سَٰرِقِينَ

12:74 They said:
What then shall be the recompense
for stealing it, if you are liars?

قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ ﴿٧٤﴾
إِن كُنتُمْ كَٰذِبِينَ

12:75 The brothers said:
The recompense for it shall be
that the one in whose pack it is found—
he himself shall be its recompense.
Thus do we recompense the wrongdoers
for stealing, in our religion.

قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ ﴿٧٥﴾
فَهُوَ جَزَٰٓؤُهُۥ
كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ

12:76 Then Joseph began the search with their bags
before coming to his brother's bag.
Then he pulled the goblet out
from his brother's bag.
Thus did We plan it for Joseph's sake.
Never could he have taken his brother
under the law of the king—
except as God had willed.
We raise in rank whomever We so will.
And above every one who has knowledge
is the One who is All-Knowing.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ ﴿٧٦﴾
وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا
مِن وِعَآءِ أَخِيهِ
كَذَٰلِكَ كِدْنَا لِيُوسُفَ
مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِى دِينِ ٱلْمَلِكِ
إِلَّآ أَن يَشَآءَ ٱللَّهُ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ

12:77 ❊ The brothers said:
If he now has stolen,
then, truly, a full brother of his
has stolen before!
But Joseph suppressed his outrage at this
within himself,

﴿٧٧﴾ ۞ قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ
سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ
فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ

and did not disclose ˹his reply˺ to them.
˹In his heart,˺ he said:
You are in the most evil position—
and God ˹Himself˺ knows best
about what you claim!

12:78 They said: O High Minister!
Truly, he has an aged father,
well-advanced in years.
So take one of us in his place.
Indeed, we see that you are of those
who excel in ˹doing˺ good.

12:79 He said: God is my refuge!
Were we to take anyone other than the one
with whom we found our belongings,
then, indeed, we would be wrongdoers.

12:80 So when they despaired of him ˹relenting,˺
they withdrew, conferring privately.
The eldest of them said:
Do you not know
that your father has taken from you
a solemn vow before God,
and that you have deserted Joseph before?
Therefore, never will I leave this land,
until my father permits me,
or God ˹so˺ determines ˹it˺ for me—
and He is the very best of judges.

12:81 Return to your father, and say ˹to him˺:
O our father!
Your son has most surely stolen—
and we cannot bear witness
to other than what we know.
Nor could we safeguard ˹him˺
against the unforeseen.

12:82 Moreover, ask ˹the people of˺ the town
which we were in,

وَلَمْ يُبْدِهَا لَهُمْ ۚ
قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ
٧٨ قَالُوا يَا أَيُّهَا الْعَزِيزُ
إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ ۖ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ
٧٩ قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ
إِلَّا مَن وَجَدْنَا مَتَاعَنَا عِندَهُ ۙ
إِنَّا إِذًا لَّظَالِمُونَ
٨٠ فَلَمَّا اسْتَيْأَسُوا مِنْهُ
خَلَصُوا نَجِيًّا ۖ
قَالَ كَبِيرُهُمْ
أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ
قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا
مِّنَ اللَّهِ وَمِن قَبْلُ
مَا فَرَّطتُمْ فِي يُوسُفَ ۖ
فَلَنْ أَبْرَحَ الْأَرْضَ
حَتَّىٰ يَأْذَنَ لِي أَبِي
أَوْ يَحْكُمَ اللَّهُ لِي ۖ
وَهُوَ خَيْرُ الْحَاكِمِينَ
٨١ ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا
يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ
٨٢ وَاسْأَلِ الْقَرْيَةَ
الَّتِي كُنَّا فِيهَا

and the cameleers with whom we came back.
For, most surely, we are truthful.

12:83 ⌜When they returned and told their father,⌝
he said: No!
But your own souls
have tempted you to something.
Thus ⌜nothing is left to me
but⌝ beautiful patience!
May God bring each of them back to me,
altogether!
Indeed, He is the All-Knowing, the All-Wise.
12:84 Then ⌜desolately⌝ he turned away from them
and said: Ah! My sorrow for Joseph!
And his eyes went white from grief,
for ⌜long had⌝ he suppressed ⌜his anguish⌝.
12:85 They said ⌜to him⌝: By God!
You will continue mentioning Joseph
until you are thoroughly drained,
or you become one of those
who have perished ⌜out of grief⌝!
12:86 He said:
I complain of my anguish
and my grief only to God.
For I know from God what you do not know.
12:87 Now, my sons!
Go ⌜to Egypt⌝
and inquire of Joseph and his brother.
And do not despair of God's mercy.
For, most surely, none despairs of God's mercy
except the disbelieving people.

12:88 So when they ⌜returned
and⌝ entered upon ⌜the court of Joseph,⌝
they said ⌜to him⌝: O High Minister!
Famine has stricken us and our families.

وَٱلْعِيرَ ٱلَّتِيٓ أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَٰدِقُونَ
(٨٣) قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنفُسُكُمْ أَمْرًا
فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ
أَن يَأْتِيَنِى بِهِمْ جَمِيعًا
إِنَّهُۥ هُوَ
ٱلْعَلِيمُ ٱلْحَكِيمُ
(٨٤) وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ
عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ
مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ
(٨٥) قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟
تَذْكُرُ يُوسُفَ
حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ
مِنَ ٱلْهَٰلِكِينَ
(٨٦) قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ
إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ
مَا لَا تَعْلَمُونَ
(٨٧) يَٰبَنِىَّ ٱذْهَبُوا۟
فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ
وَلَا تَاْيْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ
إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ
إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ
(٨٨) فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟
يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا
وَأَهْلَنَا ٱلضُّرُّ

وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَىٰةٍ
فَأَوْفِ لَنَا ٱلْكَيْلَ
وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ
يَجْزِى ٱلْمُتَصَدِّقِينَ
(٨٩) قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم
بِيُوسُفَ وَأَخِيهِ
إِذْ أَنتُمْ جَٰهِلُونَ
(٩٠) قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ
قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ
قَدْ مَنَّ ٱللَّهُ عَلَيْنَا ۖ
إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ
فَإِنَّ ٱللَّهَ
لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ
(٩١) قَالُواْ تَٱللَّهِ
لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا
وَإِن كُنَّا لَخَٰطِـِٔينَ
(٩٢) قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ
يَغْفِرُ ٱللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ
(٩٣) ٱذْهَبُواْ بِقَمِيصِى هَٰذَا
فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى
يَأْتِ بَصِيرًا وَأْتُونِى
بِأَهْلِكُمْ أَجْمَعِينَ
(٩٤) وَلَمَّا فَصَلَتِ ٱلْعِيرُ
قَالَ أَبُوهُمْ
إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ
لَوْلَآ أَن تُفَنِّدُونِ
(٩٥) قَالُواْ تَٱللَّهِ إِنَّكَ لَفِى

Thus have we come
with merchandise of little worth.
Yet fill for us
the ˹full˺ measure ˹of our provision˺;
and be charitable to us.
Indeed, God rewards the charitable.

12:89 He said:
Do you know what ˹terrible harm˺
you have done to Joseph, and ˹to˺ his brother,
when you were ignorant
˹of the grave consequences of your actions˺?

12:90 They said:
Can it truly be that you,
you are, indeed, Joseph?
He said: I am Joseph.
And this is my ˹full˺ brother.
Truly, God has conferred ˹divine˺ favor upon us.
For whoever fears God—and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in ˹doing˺ good.

12:91 They said: By God!
Very truly God has preferred you over us,
and we have, indeed, been sinful.

12:92 He said: There is no blame on you this day.
May God forgive you.
For He is the most merciful of the merciful.

12:93 Go with this shirt of mine,
and lay it upon my father's face.
He shall come ˹to me˺ with his sight ˹restored˺.
And bring me your families, ˹as well,˺
all ˹of them˺ together.

12:94 Now, when the cameleers had departed ˹Egypt˺,
their father said ˹to those near him˺:
Indeed, I sense the fragrance of Joseph,
though you may deem me senile.

12:95 They said: By God!
Indeed, you remain ⌜in the grip⌝
of your old delusion ⌜of seeing him again⌝.

ضَلَٰلِكَ ٱلْقَدِيمِ

12:96 So when the bearer of glad tidings
came ⌜to Jacob⌝, he laid ⌜the shirt⌝ upon his face.
Thereupon, he regained his sight
and said ⌜to his children⌝:
Did I not tell you
that I, indeed, know from God
what you do not know?

(٩٦) فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ
أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ
فَٱرْتَدَّ بَصِيرًا ۖ قَالَ
أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ

12:97 They said: O our father!
Ask ⌜God⌝ for the forgiveness of our sins!
Indeed, we have been sinful.

(٩٧) قَالُوا۟ يَٰٓأَبَانَا
ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ
إِنَّا كُنَّا خَٰطِـِٔينَ

12:98 He said:
I will ask forgiveness from my Lord for you.
He is the All-Forgiving, the Mercy-Giving.

(٩٨) قَالَ
سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

12:99 So when ⌜finally⌝ they ⌜had all reached Egypt
and⌝ entered upon ⌜the court of⌝ Joseph,
he took his parents ⌜in his embrace⌝ to himself
and said:
Enter Egypt, by the will of God,
in full security.

(٩٩) فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ
ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ

12:100 Then he raised his parents
onto the throne,
and they all fell to the ground,
bowing down before him ⌜in respect⌝.
He said: My dear father!
This is the interpretation of my vision of before
⌜when I was young⌝.
Indeed, my Lord has made it come true.
He was good to me
when He brought me out of the prison.
And ⌜now⌝ He has brought you here
from the desert,
after Satan had incited animosity

(١٠٠) وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ
وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ
يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ
مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ
وَقَدْ أَحْسَنَ بِىٓ
إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ
وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ
مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ
بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ

between me and my brothers.
My Lord is all-kind and gentle
in whatever He so wills.
Indeed, it is He, He alone who is
the All-Knowing, the All-Wise.

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَآءُ ۚ
إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ

12:101 ❋My Lord!
Truly, You have given me
a share of the kingdom.
And You have taught me the interpretation
of the events dreams foretell.
O Sole Originator of the heavens and the earth!
You alone are my Patron
in this world and in the Hereafter.
Take my soul, when I die, as a *muslim*,
in willing submission to You alone.
And unite me in the Hereafter
with the righteous.

١٠١ ۞ رَبِّ قَدْ ءَاتَيْتَنِى
مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى
مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
أَنتَ وَلِيِّۦ
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ
تَوَفَّنِى مُسْلِمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ

12:102 This is but one of the tidings
of the unseen past
that We reveal to you, O Prophet.
For you were not with them
when they resolved to execute their evil affair,
and while they were plotting it.

١٠٢ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
نُوحِيهِ إِلَيْكَ ۖ
وَمَا كُنتَ لَدَيْهِمْ
إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

12:103 But most people—
even though you are eager
for them to believe—
will not be believers in this,

١٠٣ وَمَآ أَكْثَرُ ٱلنَّاسِ
وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

12:104 though you do not ask of them
any reward for conveying it to them.
Yet this Quran is but a revealed Reminder
of God's admonition and guidance
sent to all the people of the worlds.

١٠٤ وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

12:105 For how many a sign of God's Oneness
do they pass by,

١٠٥ وَكَأَيِّن مِّنْ ءَايَةٍ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ

in the heavens and ˹in˺ the earth,
only to turn away from them
˹without regard or contemplation˺?

12:106 Rather, most of them
do not believe in God,
except while associating
˹others in His divinity with Him˺.

12:107 Do they, then, feel secure
against an overspreading torment
that may come to them from God,
or ˹against˺ the Hour ˹of Doom itself˺
that may come upon them suddenly
while they are not ˹at all˺ aware?

12:108 Say ˹to them, O Prophet˺:
This is my way.
I call to God based on clear ˹revealed˺ proof—
I and whoever follows me.
So most highly exalted be God,
for I am not of those who
associate gods with God!

12:109 Nor have We sent ˹any messengers
to the generations˺ before you, ˹O Prophet,˺
but ˹mere mortal˺ men,
to whom We gave revelation,
˹chosen˺ from among the people
of the ˹established˺ towns.
Have they not, then,
journeyed through the earth
to see how ˹devastating˺ was the end
of those ˹who belied God's messages˺
before them?
Yet, most surely, the abode of the Hereafter
is ˹far˺ better ˹than the life of this world˺
for those who are God-fearing.
Will you ˹human beings˺
not, then, understand?

١٠٦ وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ
إِلَّا وَهُم مُّشْرِكُونَ
١٠٧ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ
غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
١٠٨ قُلْ هَٰذِهِۦ سَبِيلِىٓ
أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ
أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ
وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ
١٠٩ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم
مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ
لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ
١١٠ حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ

12:110 For when finally the messengers
approached despair—
and deemed that they had been resolutely belied
by their people—Our help came to them.
Thus whomever We so willed
was delivered from obliteration.
But Our deadly affliction
could not be turned back
from the defiant unbelievers.

12:111 Thus, very truly,
the narration of their stories is a lesson
for those who are endowed
with discretion and understanding
and so heed admonition.
The Quran is not a forged tale.
Rather, it is a confirmation
of all the Heavenly Scriptures
that preceded it, and a distinct detailing
of all things that God
has enjoined and forbidden,
as well as divine guidance from error
and to the path of God's mercy—
for a people who would believe.

وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟
جَآءَهُمْ نَصْرُنَا
فَنُجِّىَ مَن نَّشَآءُ ۖ
وَلَا يُرَدُّ بَأْسُنَا
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
١١١ لَقَدْ كَانَ فِى قَصَصِهِمْ
عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَٰكِن تَصْدِيقَ
ٱلَّذِى بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

سُورَةُ الرَّعْدِ *The surah that translates into human experience the overpowering meaning of what* THE THUNDER *says when it resounds through the sky and God sends bolts to the earth.*

Surah 13 / 43 VERSES / REVEALED AT MADINAH

Al-Raʿd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

13:1 *Alif Lâm Mîm Râ*
These are the ⌜revealed⌝ verses
of the Book ⌜of God⌝.
Thus what has been sent down to you,
⌜O Prophet,⌝ from your Lord
is the ⌜very essence of all⌝ truth,
though most of the people do not believe ⌜it⌝.

١ الٓمٓرٓ ۚ
تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ
وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ

13:2 God is the One
who has raised up the heavens without pillars
that you ⌜can⌝ see.
Then He settled Himself
over the Throne ⌜befittingly⌝.
Moreover, He subjugated
the sun and the moon ⌜to a fixed order⌝,
each one running ⌜its course⌝ for a stated term.
He conducts every affair ⌜of existence⌝
with wisdom and perfection—
even as ⌜He makes distinct
⌜all⌝ the signs ⌜of His truth⌝—
so that you may attain certainty ⌜of faith⌝
in the Meeting of your Lord ⌜for Judgment⌝.

٢ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ
كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ
يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ
لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ

13:3 Thus He is the One who stretched out the land
⌜suiting it to habitation⌝;

٣ وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ

وَجَعَلَ فِيهَا رَوَٰسِيَ وَأَنْهَٰرًا ۖ
وَمِن كُلِّ ٱلثَّمَرَٰتِ
جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ
يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ
٤ وَفِى ٱلْأَرْضِ
قِطَعٌ مُّتَجَٰوِرَٰتٌ
وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ
وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَغَيْرُ صِنْوَانٍ
يُسْقَىٰ بِمَآءٍ وَٰحِدٍ
وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ
فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ
٥ ۞ وَإِن تَعْجَبْ
فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا
أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ
أُو۟لَٰٓئِكَ ٱلَّذِينَ
كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ
ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ
وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ

and who made therein anchoring mountains
to balance the Earth as it spins;
and who opened rivers to water it
and placed therein
something of every kind of fruit.
He made all being therein as mates, in pairs.
He causes the night to enveil the day.
Indeed, in all of this there are sure signs
of One Creator
for a people who would reflect
on the wonder of creation.

13:4 Moreover, in the earth,
there are neighboring tracts of varied lands,
and gardens of grapevines and crops
and date palms—
some branching from the same root
and some from different roots—
watered by the same water in the same soil.
Yet We make some of these plants
superior to others
in the quality of their produce.
Indeed, in all of this
there are sure signs of One Creator
for a people who would use their reason
to understand.

13:5 ❋Thus if you are astounded, O Prophet,
by their unbelief,
then more astounding still is their statement:
When we die and have become dust,
can it be that we will be brought forth again
by God in a new creation?
These are the ones
who have utterly disbelieved in their Lord.
Thus it is these upon whose necks
there shall be yokes in the Hereafter.

For these are the Companions
of the Fire of Hell.
They shall abide therein forever.

13:6 They urge you to hasten on their evil doom
instead of the good tidings of faith,
even though exemplary punishments
have come to pass
for communities before them.
Yet, indeed, your Lord has much forgiveness
for people, in spite of their wrongdoing—
though, indeed, your Lord is, assuredly,
most severe in punishment, as well.

13:7 Still those who disbelieve
say of you, O Prophet:
If only a miraculous sign
would be sent down to him from his Lord,
then we would believe him!
Yet you are sent only
as a solemn forewarner from God,
O Prophet—for to every people
there is a prophet sent as a guide
to the straight way—

13:8 whereas it is God alone who knows all:
What every female bears and to what term;
and what is conceived in the wombs
as they shrink and swell—
for with God alone
are all things decreed in due measure—

13:9 Sole Knower
of the realms of all the unseen and the seen—
the All-Great, the Supremely Exalted!

13:10 It is the same to God
whether any of you keeps secret his words
or utters them aloud;
or whether one hides himself by night

هُمْ فِيهَا خَٰلِدُونَ

٦ وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ
قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ
مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ

٧ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ
مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ
وَلِكُلِّ قَوْمٍ هَادٍ

٨ ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ
كُلُّ أُنثَىٰ وَمَا
تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ
وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ

٩ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
ٱلْكَبِيرُ ٱلْمُتَعَالِ

١٠ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ
وَمَن جَهَرَ بِهِۦ
وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ
وَسَارِبٌۢ بِٱلنَّهَارِ

or goes about by daylight—
13:11 for each one there is a succession of angels,
before him and behind him,
to guard him by the command of God
[and to record his every deed].
Indeed, God does not change
a people's condition [of grace]
until they change what is in their souls
[and become disobedient].
And should God so intend
[to inflict] harm on a people,
then there is no repelling it.
For, apart from Him, they have no other patron.
13:12 He is the One who shows you lightning
to inspire [in you] fear and hope,
and who [alone] produces
the heavy clouds [discharging it].
13:13 Thus [the peals of] thunder
exalt Him with [all] praise,
as do the angels, in fear of Him.
For He [it is who] sends down thunderbolts
then strikes with them whomever He so wills.
Yet [still] they dispute about God,
though He is mighty in prowess.
13:14 To [pray to] Him [alone]
is [to utter] the call of truth.
But all those whom they call upon
apart from Him can give them no answer at all.
It is just like one who stretches out his palms
toward water [from afar]
hoping [that it will reach his mouth].
But never will it reach.
So [too] the call of the disbelievers
is merely lost in vain.
13:15 For to God [alone] bow down

(١١) لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ
وَمِنۡ خَلۡفِهِۦ
يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ
إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ
حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ
وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا
فَلَا مَرَدَّ لَهُۥۚ
وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ
(١٢) هُوَ ٱلَّذِي
يُرِيكُمُ ٱلۡبَرۡقَ
خَوۡفٗا وَطَمَعٗا
وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ
(١٣) وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ
وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ
وَيُرۡسِلُ ٱلصَّوَٰعِقَ
فَيُصِيبُ بِهَا مَن يَشَآءُ
وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ
وَهُوَ شَدِيدُ ٱلۡمِحَالِ
(١٤) لَهُۥ دَعۡوَةُ ٱلۡحَقِّۖ
وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ
لَا يَسۡتَجِيبُونَ لَهُم بِشَيۡءٍ
إِلَّا كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ
لِيَبۡلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦۚ
وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ
(١٥) وَلِلَّهِ يَسۡجُدُ
مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

طَوْعًا وَكَرْهًا وَظِلَٰلُهُم
بِٱلْغُدُوِّ وَٱلْآصَالِ ۩
(١٦) قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم
مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ
لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ
يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
أَمْ هَلْ تَسْتَوِى
ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟
لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ
فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ
قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ
وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّارُ
(١٧) أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا
فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ
ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ

all who are in the heavens and the earth—
willingly or unwillingly—
as do their ⌜very⌝ shadows
in the early mornings
and ⌜in⌝ the late afternoons. ۩

13:16 ⌜O Prophet,⌝ say ⌜to the disbelievers⌝:
Who is the Lord of the heavens and the earth?
⌜And⌝ say ⌜in answer: It is⌝ God.
⌜Then⌝ say:
⌜Why,⌝ then, have you taken patrons
⌜for yourselves⌝ apart from Him
that do not hold—⌜even⌝ for their own selves—
any benefit nor any harm?
Say ⌜to them, as well⌝:
Are the blind and the seeing equal?
Or are the ⌜veils of⌝ darkness and the light equal?
Or is it, ⌜rather,⌝ that they have ascribed to God
associate-gods who have ⌜allegedly⌝ created
the like of His creation,
such that ⌜their mere claim of⌝ creation
seems to them similar
⌜to the manifest reality of God's creation⌝?
Say ⌜to them⌝:
God ⌜alone⌝ is the Creator of all things.
For He is the One, the All-Dominating.

13:17 He sends down, from the sky, water,
⌜with which⌝ valleys flow,
each with its due measure,
and the flow carries rising foam
⌜upon its surface⌝.
Furthermore, out of ⌜the ore⌝
that they burn in the fire,
seeking to make ornaments or implements,
there is likewise foam.
Thus does God put forth

فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً
وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ
فَيَمْكُثُ فِى ٱلْأَرْضِ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
(١٨) لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ
ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ
لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ
لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا
وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ
أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ
(١٩) ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ
إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ
(٢٠) ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ
وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ
(٢١) وَٱلَّذِينَ يَصِلُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ

the parable of truth and falsehood.
As for the foam, it fades away as cast scum.
Yet as for that which benefits people,
it remains upon the earth.
Thus does God put forth parables for people.
13:18 Those who respond to their Lord's call
shall have great goodness in Paradise.
But doomed are those
who do not respond to Him.
For even if they were to have
all that is in the earth—
and the like of it along with it—
they would, most surely, wish in vain
to ransom themselves thereby
from punishment in the Hereafter.
It is these for whom
there shall be a most evil reckoning.
For their abode shall be Hell—
and a most woeful cradle it is!
13:19 ❋Then is one who knows, O Prophet,
that what has been sent down to you
from your Lord is the very essence of all truth
equal to one who is blind to it?
Indeed, only those who are endowed
with discretion and understanding
and so heed admonition
are ever mindful of God.
13:20 These are the ones
who fulfill the covenant with God
and do not break its solemn pledge to Him.
13:21 These are the ones who keep joined
all the relations and obligations
that God has commanded to be joined,
and stand in utter awe of their Lord,
and fear the outcome of an evil reckoning.

13:22 These are the ones
who endure distress and duties with patience,
seeking only the Face of their Lord;
and who duly establish the Prayer
and spend charitably
from what We have provided them,
secretly and openly;
and who avert what is evil with what is good.
For the likes of these,
there is the ultimate abode of bliss.
13:23 Gardens everlasting shall they enter—
together with all those who are righteous—
among their fathers and their spouses
and their children.
Moreover, the angels shall enter upon them
from every gate, saying:
13:24 Peace be upon you
for all that you have endured patiently.
So most excellent is the ultimate abode of bliss!
13:25 But as to those
who break the covenant of God,
after it has been solemnly pledged before Him;
and who cut off the relations
that God has commanded to be kept joined;
and who spread corruption in the earth—
for these there is only the curse of God!
Moreover, for them, in just recompense
there is the most evil abode
of Hellfire awaiting.

13:26 It is God alone
who extends abundant provision
to whomever He so wills.
And He alone restricts it.
Yet those who disbelieve exult

(٢٢) وَٱلَّذِينَ صَبَرُوا۟
ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟
مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ
أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ
(٢٣) جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ
وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ
وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم
مِّن كُلِّ بَابٍ
(٢٤) سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ
فَنِعْمَ عُقْبَى ٱلدَّارِ
(٢٥) وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ
مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيُفْسِدُونَ فِى ٱلْأَرْضِ
أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ
وَلَهُمْ سُوٓءُ ٱلدَّارِ
(٢٦) ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا

in the life of this world,
though the life of this world
in ˹comparison with˺ the Hereafter
is nothing but meager enjoyment.

13:27 Still, those who disbelieve
say ˹of you, O Prophet˺:
If only a ˹miraculous˺ sign
would be sent down to him from his Lord,
˹then we would believe him˺!
Say ˹to them˺: Indeed, God leaves to stray
whomever He so wills.
Yet He guides to Himself
whoever turns ˹to Him˺ in penitence.

13:28 These are the ones who ˹truly˺ believe
and whose hearts grow calm ˹with assurance˺
at the remembrance of God.
Most assuredly,
it is by the remembrance of God
that hearts grow calm.

13:29 These are the ones who ˹truly˺ believe
and do righteous deeds.
For them, there is ˹sheer˺ blessedness ˹in this life˺
and a most excellent resort ˹awaiting
in the Hereafter˺.

13:30 So it is that We have sent you, ˹O Muhammad,˺
to a community—
before which
other communities have passed away—
to recite to them
that which We have revealed to you
˹in this Quran˺.
Yet, still, they disbelieve in the All-Merciful.
Say ˹to them˺: He ˹alone˺ is my Lord!
There is no God but Him!

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ
إِلَّا مَتَـٰعٌ
(٢٧) وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۗ
قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ
(٢٨) ٱلَّذِينَ ءَامَنُوا۟
وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ
أَلَا بِذِكْرِ ٱللَّهِ
تَطْمَئِنُّ ٱلْقُلُوبُ
(٢٩) ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ
(٣٠) كَذَٰلِكَ أَرْسَلْنَـٰكَ فِىٓ أُمَّةٍ
قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ
ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ
قُلْ هُوَ رَبِّى لَآ إِلَـٰهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ

Upon Him have I relied!
And to Him ⌜alone⌝ is my repentance!

13:31 For if ever there were a ⌜Heavenly⌝ Recitation
with which mountains could be moved,
or with which the earth could be cut to pieces,
or with which the dead could be spoken to,
⌜then it is most surely this Quran⌝.
But, assuredly, the command
⌜of the mundane and miraculous⌝
belongs entirely to God.
Then have those who believe
not yet learned that, had God so willed,
He would have guided humanity,
all together, ⌜without miracles⌝?
Still, those who disbelieve
shall not cease ⌜to deny faith,⌝
until they are struck by disaster
for what they have done,
or ⌜its affliction⌝ settles near their dwellings—
until the promise of God's ⌜Judgment⌝
comes to pass.
Indeed, God does not fail ⌜to fulfill His⌝ promise.
13:32 For very truly,
messengers before you were mocked.
Still, I granted respite
to those who disbelieved ⌜in them.
But,⌝ thereafter, I seized them suddenly—
⌜and⌝ how ⌜utterly devastating⌝, then,
was My punishment!
13:33 Then is the One
who stands watchful over every soul
as to what it earns ⌜not deserving of all worship⌝,
wherefore they ⌜who disbelieve⌝
appoint for God associate-gods?

وَإِلَيْهِ مَتَابِ

(٣١) وَلَوْ أَنَّ قُرْءَانًا
سُيِّرَتْ بِهِ ٱلْجِبَالُ
أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ
أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ
بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ
أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟
أَن لَّوْ يَشَآءُ ٱللَّهُ
لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ
وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ
أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ
حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ

(٣٢) وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ
فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟
ثُمَّ أَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ عِقَابِ

(٣٣) أَفَمَنْ هُوَ قَآئِمٌۢ
عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ
وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ
قُلْ سَمُّوهُمْ ۚ

أَمْ تُنَبِّـُٔونَهُۥ
بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ
أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ
بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ
وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ
(٣٤) لَهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ
وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ
(٣٥) ۞ مَّثَلُ ٱلْجَنَّةِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
أُكُلُهَا دَآئِمٌ وَظِلُّهَا
تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟
وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ
(٣٦) وَٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ
يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ
وَمِنَ ٱلْأَحْزَابِ
مَن يُنكِرُ بَعْضَهُۥ

Say, O Prophet: Name these alleged gods!
Are the likes of you to inform Him
as to what He knows not in the earth?
Or is it just a mere display of words?
Yes, indeed!
It is their very own contriving
that has been made fair-seeming
to those who have disbelieved.
Thus have they been barred
from the straight way.
And whomever God leaves to stray,
no guide shall there ever be for him!

13:34 Rather, for them there shall be a punishment
in the life of this world—
and, most surely,
the punishment of the Hereafter
is far more onerous!
Nor have they anyone to shield them from God.

13:35 ❊ Contrast this with the wondrous state
of the Garden of Paradise,
which is promised to the God-fearing:
It is such that rivers flow beneath it.
Its produce is perpetual, as is its shade.
This is the ultimate abode
of those who fear God.
But the ultimate abode of the disbelievers
is the Fire of Hell.

13:36 Now, as to those of good faith
to whom We have previously
given the Scripture—
they rejoice
in all that has been sent down to you
from God, O Prophet.
But among the allies of the disbelievers
are those People of the Scripture

who belie some ⌜portions⌝ of it.
Say ⌜to them⌝:
Indeed, I have been commanded
to worship none but God ⌜alone⌝,
and never to associate
⌜anything as a god⌝ with Him.
To Him ⌜alone⌝ do I call ⌜humanity⌝.
For to Him ⌜alone⌝
is my final return ⌜after death⌝.

قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ
وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟
وَإِلَيْهِ مَـَٔابِ

13:37 And so it is that We have sent ⌜this Quran⌝ down
as a ⌜decisive⌝ judgment ⌜revealed⌝ in Arabic.
Thus if ever you
were to follow their whims, ⌜O Prophet⌝—
after ⌜the⌝ sure knowledge ⌜of the Quran⌝
has come to you ⌜from your Lord⌝—
then you would have neither patron
nor shield ⌜to protect you⌝ against God.

(٣٧) وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ
وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم
بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ
مَا لَكَ مِنَ ٱللَّهِ
مِن وَلِىٍّ وَلَا وَاقٍ

13:38 For very truly, We have sent ⌜mortal⌝ messengers
⌜to their own people⌝ before you.
Moreover, We have given to them
wives and children ⌜as you have been given⌝.
Yet never was it ⌜in the power⌝ of any messenger
to bring forth a ⌜miraculous⌝ sign,
except with the permission of God.
But for everything ⌜that God decrees⌝,
there is a ⌜preordained⌝ term
⌜inscribed⌝ in a Book ⌜with Him⌝.

(٣٨) وَلَقَدْ أَرْسَلْنَا
رُسُلًا مِّن قَبْلِكَ
وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ
وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ
بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ
لِكُلِّ أَجَلٍ كِتَابٌ

13:39 God obliterates what He so wills.
And He establishes ⌜what He so wills⌝.
For with Him ⌜alone⌝
is ⌜the Preserved Tablet of Heaven,⌝
the mother of the Book.

(٣٩) يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ
وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ

13:40 But whether We show you ⌜in your lifetime⌝
the advent of ⌜some of⌝ ⌜the punishment⌝

(٤٠) وَإِن مَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ

أَوْ نَتَوَفَّيَنَّكَ
فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ
وَعَلَيْنَا ٱلْحِسَابُ

(٤١) أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ
يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ
وَهُوَ سَرِيعُ ٱلْحِسَابِ

(٤٢) وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ
وَسَيَعْلَمُ ٱلْكُفَّٰرُ
لِمَنْ عُقْبَى ٱلدَّارِ

(٤٣) وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟
لَسْتَ مُرْسَلًا ۚ
قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا
بَيْنِى وَبَيْنَكُمْ
وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ

which We have promised them, ˹O Prophet,˺
or We take your soul ˹first˺—
all that is incumbent upon you ˹until then˺
is the ˹clear˺ conveyance ˹of this message˺.
For the reckoning rests solely with Us.

13:41 Yet do they not see
that We come ˹with the spirit of living faith˺
to the land ˹of the ungodly,
and˺ diminish ˹unbelief in˺ it from its outskirts?
For when God decrees ˹any matter˺,
none can repeal His decree—
and duly swift is He in reckoning.

13:42 Thus, truly those ˹who disbelieved˺ before them
˹also˺ schemed ˹against their messengers˺.
But God ˹alone˺ has ˹mastery over˺ all schemes.
For He knows what each soul earns—
and ˹soon, as well,˺ shall the disbelievers know
to whom belongs the ultimate abode ˹of bliss˺.

13:43 Still, those who disbelieve say:
You are no messenger ˹of God˺.
Say ˹to them˺:
Sufficient is God as a witness
between me and you—
as are all those
with sure knowledge of the Scripture
˹bearing witness to this message˺.

سُورَةُ إِبْرَاهِيمَ *The surah that records the prayer of* ABRAHAM ﷺ*—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God's command, he settled his beloved spouse Hagar and first son Ishmael ﷺ there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.*

Surah 14 / 52 VERSES / REVEALED AT MAKKAH

Ibrâhîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

14:1 *Alif Lâm Râ*
This Quran is a Book We have sent down
to you, O Muhammad,
so that you may bring humanity out
from the veils of darkness into the light—
by the permission of their Lord—
and to the straight way
of the Overpowering One, the All-Praised:
14:2 God!
The One
to whom belongs all that is in the heavens
and all that is in the earth.
So woe to the disbelievers
from the coming of a most severe torment!
14:3 These are the ones who love
the fleeting life of this world
more than the everlasting life of the Hereafter;
and who bar others from the way of God;
and who seek to make it appear crooked.
They are lost in uttermost misguidance.
14:4 Moreover, never have We sent any messenger,
but that he spoke
in the native tongue of his people,

١ الٓرۚ
كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ
لِتُخْرِجَ ٱلنَّاسَ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ
بِإِذْنِ رَبِّهِمْ
إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ
٢ ٱللَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِۗ
وَوَيْلٌ لِّلْكَٰفِرِينَ
مِنْ عَذَابٍ شَدِيدٍ
٣ ٱلَّذِينَ يَسْتَحِبُّونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا
عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ
وَيَبْغُونَهَا عِوَجًاۚ
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ
٤ وَمَآ أَرْسَلْنَا مِن رَّسُولٍ
إِلَّا بِلِسَانِ قَوْمِهِۦ

so that he might make clear to them
God's message.
Thereby God leaves to stray
whomever He so wills,
and He guides whomever He so wills.
For He alone
is the Overpowering One, the All-Wise.

لِيُبَيِّنَ لَهُمْ ۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

14:5 Now, truly, We sent Moses
with Our miraculous signs, commanding him:
Bring forth your people
from the veils of darkness into the light.
Moreover, remind them of the Days of God,
of His deliverance and vengeance.
Indeed, in this
are manifest signs of God's power
for every patient, ever-thankful soul.

٥ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِـَٔايَـٰتِنَآ
أَنْ أَخْرِجْ قَوْمَكَ
مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ
وَذَكِّرْهُم بِأَيَّـٰمِ ٱللَّهِ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ

14:6 And, behold! Moses said to his people:
Remember the grace of God upon you
when He delivered you
from the House of Pharaoh.
They were inflicting upon you
a most evil torment, slaying your sons
and keeping your womenfolk alive in bondage.
And in this, there was, indeed, a great trial
from your Lord.

٦ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
ٱذْكُرُوا۟
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ أَنجَىٰكُم
مِّنْ ءَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
وَيُذَبِّحُونَ أَبْنَآءَكُمْ
وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ
وَفِى ذَٰلِكُم
بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ

14:7 And recall when
your Lord solemnly proclaimed to you:
If you give thanks for My blessings,
I shall, most surely, increase them for you.
But if you become ungrateful,
indeed, My torment is, most surely, severe.

٧ وَإِذْ تَأَذَّنَ رَبُّكُمْ
لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ
وَلَئِن كَفَرْتُمْ
إِنَّ عَذَابِى لَشَدِيدٌ

14:8 Thus Moses said to them:
If you should ever disbelieve—
you and whoever is on the earth all together—

٨ وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ
وَمَن فِى ٱلْأَرْضِ جَمِيعًا

فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ

(٩) أَلَمْ يَأْتِكُمْ نَبَؤُا۟

ٱلَّذِينَ مِن قَبْلِكُمْ

قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ

وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ

لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ

رُسُلُهُم بِٱلْبَيِّنَٰتِ

فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ

وَقَالُوٓا۟ إِنَّا كَفَرْنَا

بِمَآ أُرْسِلْتُم بِهِۦ

وَإِنَّا لَفِى شَكٍّ

مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ

(١٠) ۞ قَالَتْ رُسُلُهُمْ

أَفِى ٱللَّهِ شَكٌّ

فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ

يَدْعُوكُمْ لِيَغْفِرَ لَكُم

مِّن ذُنُوبِكُمْ

وَيُؤَخِّرَكُمْ

إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟

إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا

تُرِيدُونَ أَن تَصُدُّونَا

عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا

فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ

(١١) قَالَتْ لَهُمْ رُسُلُهُمْ

never shall you harm God.
For God is, indeed, self-sufficient, all-praised.

14:9 O people!
Have not the tidings of those before you
come to you—
the people of Noah, and the tribes of ʿÂd,
and Thamûd, and those that came after them?
No one knows them except God.
Their messengers came to them
with clear and miraculous proofs from God.
But they turned their hands to their mouths
in a gesture of mockery, and they said:
Indeed, We disbelieve
in all that you have been sent with.
Indeed, we do remain
in much-perplexed doubt
about what you call us to worship.

14:10 ❋Their messengers said to them:
Is there any doubt about God,
the Sole Originator
of the heavens and the earth
with no precedent?
He calls you to believe in Him
and to worship Him alone
so as to forgive you of your sins,
and to defer Judgment upon you
until you fulfill a stated term of life.
They said to their messengers:
You are only mortal men like us!
You merely wish to turn us away
from what our forefathers have worshipped.
So bring us miracles
as manifest authority of your truthfulness.

14:11 Their messengers said to them:

إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ
وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم
بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ
(١٢) وَمَا لَنَآ
أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ
وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ
عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ
(١٣) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِرُسُلِهِمْ
لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ
أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ
فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ
لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ
(١٤) وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ
مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ
خَافَ مَقَامِى وَخَافَ وَعِيدِ
(١٥) وَٱسْتَفْتَحُوا۟ وَخَابَ
كُلُّ جَبَّارٍ عَنِيدٍ
(١٦) مِّن وَرَآئِهِۦ جَهَنَّمُ

It is true
that we are only human beings like you.
But God confers favor
upon whomever He so wills from His servants.
Nor is it in our power
to bring you miraculous authority,
except by God's permission.
So upon God alone let the believers rely.

14:12 For why should we not rely upon God,
while truly He has guided us
upon our paths of faith and salvation.
Thus, by God,
we shall, most surely, endure patiently
all the hurt you inflict upon us.
And on God alone, then,
let the truly reliant believers rely.

14:13 Yet those who disbelieved
said to their messengers:
We shall, most surely, expel you from our land
unless you return, indeed, to our ways of life!
Then their Lord revealed to them:
We shall, most surely, destroy the wrongdoers
who are godless in heart!

14:14 Moreover, We shall cause you
to dwell throughout the land after them.
This promise is for whoever fears
standing for Judgment in My presence,
and whoever fears My threat
to punish the disbelievers.

14:15 So they sought God's victory,
and He supported them.
Thus every obstinate,
insolently tyrannical one was foiled!

14:16 Moreover, beyond this life,
Hellfire awaits such a one,

where he will be given drink
from a purulent fluid,
14:17 which he sips, ˹out of dire need,˺
though he can barely swallow ˹it˺.
And ˹though˺ death will whelm him
from every side, yet he will not die.
Moreover, beyond ˹this, still,˺
lies ˹even more˺ stern torment for him.
14:18 The parable of those
who disbelieve in their Lord ˹is this˺:
All their works are like ashes,
upon which blows a severe wind
on a stormy day.
They hold no power
over anything they have earned.
That is the uttermost ˹point of˺ misguidance.

14:19 Do you not see, ˹O humanity,˺
that God has created the heavens and the earth
with ˹the very essence of˺ all truth?
If ever He so wills,
He shall do away with ˹all of˺ you
and bring about a new creation.
14:20 Nor is that too mighty for God!
14:21 Even still, they shall come forth
before God, all together,
˹on the Day of Resurrection˺.
The weak shall say to those who grew arrogant:
Indeed, we were ˹devoted˺ followers of yours.
So can you avail us in any way
against the torment of God?
They shall say ˹to them˺:
Had God guided us,
we, most surely, would have guided you.
It is the same for ˹all of˺ us ˹now˺,

وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ
١٧ يَتَجَرَّعُهُۥ
وَلَا يَكَادُ يُسِيغُهُۥ
وَيَأْتِيهِ ٱلْمَوْتُ
مِن كُلِّ مَكَانٍ
وَمَا هُوَ بِمَيِّتٍ
وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ
١٨ مَّثَلُ ٱلَّذِينَ
كَفَرُوا۟ بِرَبِّهِمْ أَعْمَٰلُهُمْ
كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ
فِى يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ
مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ
ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ
١٩ أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ
إِن يَشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ
٢٠ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ
٢١ وَبَرَزُوا۟ لِلَّهِ جَمِيعًا
فَقَالَ ٱلضُّعَفَٰٓؤُا۟
لِلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ
قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ
لَهَدَيْنَٰكُمْ

whether we are frantic
or we bear our torment patiently.
No asylum is there for any of us.

14:22 Thus Satan will say to the disbelievers
when the matter of God's Judgment
has been decreed:
Indeed, God promised you the promise of truth.
And I promised you, then I failed you.
Yet never did I have any authority over you,
except that I called to you,
and you responded to me.
So do not blame me. Rather, blame yourselves.
I cannot heed your cry.
And you cannot heed my cry.
Indeed, I have disbelieved
in your association of me with God
from of old in the life of the world.
As for the wrongdoers who are godless in heart,
painful torment for them
is now all there shall ever be.

14:23 But those who believe and do righteous deeds
shall be admitted
into Gardens beneath which rivers flow—
wherein they shall abide forever,
by the permission of their Lord.
Their salutation therein shall forever be: Peace!

14:24 Do you not see how God
has set forth this parable?
A good word of faith,
in witness of One God, is like a good tree:
Its root is set firm.
And its branches are in heaven.

14:25 It brings forth its produce
at every season, on time,

سَوَآءٌ عَلَيْنَآ
أَجَزِعْنَآ أَمْ صَبَرْنَا
مَا لَنَا مِن مَّحِيصٍ
(٢٢) وَقَالَ ٱلشَّيْطَٰنُ
لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ
وَعَدَكُمْ وَعْدَ ٱلْحَقِّ
وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ
وَمَا كَانَ لِىَ عَلَيْكُم
مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ
فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى
وَلُومُوٓا۟ أَنفُسَكُم ۖ
مَّآ أَنَا۠ بِمُصْرِخِكُمْ
وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ
إِنِّى كَفَرْتُ
بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ
إِنَّ ٱلظَّٰلِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ
(٢٣) وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ
تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ
(٢٤) أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا
كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِى ٱلسَّمَآءِ
(٢٥) تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍ
بِإِذْنِ رَبِّهَا ۗ

by permission of its Lord.
And God sets forth parables for all people,
so that they may become mindful
of His commandments.

14:26 Thus the parable of a corrupt word of unbelief
is this: It is like a corrupt tree.
Uprooted from the surface of the earth,
it has no stability.

14:27 God alone sets firm those who believe
with the firm word of faith,
in both the life of this world
and in the Hereafter.
Yet God leads the wrongdoers astray,
for they are godless in heart.
And God does whatever He so wills.

14:28 ❋Have you not seen, O humanity,
those who substitute the blessings of God
with unbelief,
and who thereby lead their people
into the abode of ruin?

14:29 It is Hell, in which they shall roast—
and a most woeful residence it is!

14:30 For they set up rivals to God
to lead others astray from His way.
Say to them, O Prophet:
Enjoy yourselves in life!
For, indeed, your ultimate destiny
is the Fire of Hell.

14:31 Yet to My servants who believe,
say that they should duly establish the Prayer
and spend charitably
from what We have provided them,
secretly and openly,
before there comes a Day Hereafter

وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ
(٢٦) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ
ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ
مَا لَهَا مِن قَرَارٍ
(٢٧) يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
بِٱلْقَوْلِ ٱلثَّابِتِ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِى ٱلْءَاخِرَةِ ۖ
وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ
وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ
(٢٨) ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ
(٢٩) جَهَنَّمَ يَصْلَوْنَهَا ۖ
وَبِئْسَ ٱلْقَرَارُ
(٣٠) وَجَعَلُوا۟ لِلَّهِ أَندَادًا
لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ
قُلْ تَمَتَّعُوا۟
فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ
(٣١) قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟
يُقِيمُوا۟ ٱلصَّلَوٰةَ
وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ

لَا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ

(٣٢) ٱللَّهُ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ
رِزْقًا لَّكُمْ ۖ
وَسَخَّرَ لَكُمُ ٱلْفُلْكَ
لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ
وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ
(٣٣) وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ
وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ
(٣٤) وَءَاتَىٰكُم
مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ
وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ
لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ
لَظَلُومٌ كَفَّارٌ
(٣٥) وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ
ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا
وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ
(٣٦) رَبِّ إِنَّهُنَّ
أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ
فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ

in which there shall be
no gainful trade nor availing friendship.
14:32 God is the One
who alone has created the heavens
and the earth
and who alone has sent down,
from the sky, water.
Then He brought forth with it
the fruits of the earth as a provision for you.
Moreover, He has subjugated for you ships
to run upon the sea, by His command.
And He has subjugated for you
the flowing rivers.
14:33 And He has subjugated for you
the sun and the moon,
both constant in their courses.
And He has subjugated for you
the night and the daylight.
14:34 Thus has He given you
of all that you have asked Him.
And were you to endeavor
to count the blessings of God,
never could you enumerate them.
Indeed, the disbelieving human being
is a relentless wrongdoer,
godless in heart and utterly ungrateful.

14:35 Now behold!
Abraham said: My Lord!
Make this land of Makkah secure.
And keep me and my children
far away from worshipping idols.
14:36 My Lord!
Indeed, they have led many of the people astray
from Your way.

So whoever follows me in Your worship,
then he is truly of me.
And whoever disobeys me—
indeed, You are all-forgiving, mercy-giving.

14:37 Our Lord!
I have placed some of my offspring
to dwell in a valley that is infertile
near Your Sacred House,
our Lord, as You have commanded,
so that they may duly establish the Prayer
on earth.
So make the hearts of the people
incline toward them;
and provide for them
from the varied fruits of the earth,
so that they may give thanks to You alone.

14:38 Our Lord!
Indeed, You know all that we conceal
and all that we reveal—
for not a single thing
is ever concealed from God
in the earth, nor in the heaven.

14:39 All praise is for God alone
who has granted me, despite my old age,
Ishmael and Isaac.
Indeed, my Lord is the Hearer of prayer.

14:40 My Lord!
Make me steadfast in observing the Prayer—
and also my children, our Lord.
And do accept my supplication.

14:41 Our Lord!
Forgive me and my parents—
and all the believers—
on the Day the Reckoning arises.

وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ
(٣٧) رَّبَّنَآ إِنِّيٓ
أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ
غَيْرِ ذِي زَرْعٍ
عِندَ بَيْتِكَ ٱلْمُحَرَّمِ
رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ
فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ
تَهْوِيٓ إِلَيْهِمْ
وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ
لَعَلَّهُمْ يَشْكُرُونَ
(٣٨) رَبَّنَآ إِنَّكَ تَعْلَمُ
مَا نُخْفِي وَمَا نُعْلِنُ ۗ
وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَيْءٍ
فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ
(٣٩) ٱلْحَمْدُ لِلَّهِ
ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكِبَرِ
إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ
إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ
(٤٠) رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ
وَمِن ذُرِّيَّتِي ۚ
رَبَّنَا وَتَقَبَّلْ دُعَآءِ
(٤١) رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ
وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ ٱلْحِسَابُ
(٤٢) وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا

14:42 Thus never think, ˹O Prophet,˺
that God is heedless
of all that the ˹godless˺ wrongdoers are doing.
Indeed, He only defers ˹punishment for˺ them
to a Day ˹Hereafter˺ when eyes shall bulge out
˹at the great horror they behold.

14:43 Frantic as they are˺ rushing forward—
˹necks outstretched˺, heads upraised—
their gazes never return to them,
and their hearts are an abyss.

14:44 So forewarn humankind, ˹O Prophet,˺
of a Day ˹Hereafter˺ when the torment ˹of Hell˺
shall come to them.
Then those who ˹disbelieved
and thus˺ wronged ˹themselves˺ shall say:
Our Lord!
Defer ˹Judgment on˺ us for a short while.
We shall answer Your call
and follow the messengers ˹sent to us!
It will be said to them:˺
Did you not use to swear before that for you
there would be no passing away
˹into an Afterlife˺?

14:45 Moreover,
you dwelled in the ˹very˺ dwellings
of those who had ˹before you˺
wronged themselves.
Thus it was made clear to you
how We ˹ultimately˺ dealt with them.
Indeed, We set forth examples
˹of their doom˺ for you ˹in Our revelations.
But you were heedless˺.

14:46 And truly they had devised their ˹evil˺ plan,
˹each community against their messenger˺.
Yet ˹the full knowledge of˺ their plan

عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ
إِنَّمَا يُؤَخِّرُهُمْ
لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ
(٤٣) مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ
لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ
وَأَفْـِٔدَتُهُمْ هَوَآءٌ
(٤٤) وَأَنذِرِ ٱلنَّاسَ
يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ
أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ
نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ
أَوَلَمْ تَكُونُوٓا۟
أَقْسَمْتُم مِّن قَبْلُ
مَا لَكُم مِّن زَوَالٍ
(٤٥) وَسَكَنتُمْ فِى مَسَٰكِنِ
ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ
وَتَبَيَّنَ لَكُمْ
كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ
(٤٦) وَقَدْ مَكَرُوا۟ مَكْرَهُمْ
وَعِندَ ٱللَّهِ مَكْرُهُمْ

was ever with God.
And never was their plan
[even] so much as to move mountains,
[let alone to thwart God]!

14:47 So never think, [O Prophet,]
that God will ever fail His promise
to [uphold] His messengers.
Indeed, God is overpowering, all-avenging.

14:48 On a Day [Hereafter]
when the Earth will be changed
into another Earth, [smooth and pure white],
and [so too] the heavens [shall be changed]—
and they [who are in the earth]
shall [all] come forward
[for Judgment] before God,
the One, the All-Dominating.

14:49 Then shall you see, [O Prophet,]
the defiant unbelievers on that Day
coupled in fetters—

14:50 their coats [made] of pitch,
the Fire enveiling their faces—

14:51 so that God may recompense each soul
with what it has earned [in life].
Indeed, God is swift in reckoning.

14:52 This [Quran] is a declaration for all people.
And [it is thus],
so that they may be forewarned by it;
and so that they may know [certainly]
that He [who sent it] is, indeed, the One God;
and so that those who are endowed
with [discretion and] understanding
may [heed its admonition
and] be ever mindful [implementing it].

وَإِن كَانَ مَكْرُهُمْ
لِتَزُولَ مِنْهُ ٱلْجِبَالُ
٤٧ فَلَا تَحْسَبَنَّ ٱللَّهَ
مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ
إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ
٤٨ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ
غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ
وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ
٤٩ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ
مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ
٥٠ سَرَابِيلُهُم مِّن قَطِرَانٍ
وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ
٥١ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ
مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ
سَرِيعُ ٱلْحِسَابِ
٥٢ هَٰذَا بَلَٰغٌ لِّلنَّاسِ
وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا
هُوَ إِلَٰهٌ وَٰحِدٌ
وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

سُورَةُ الحِجر *The surah that mentions the ancient and mighty people of Thamûd who carved out their homes in the mountain caves of* THE STONE VALLEY, *and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.*

Surah 15 / 99 VERSES / REVEALED AT MAKKAH

Al-Ḥijr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

PART 14 *half-part* 27/60

15:1 *Alif Lâm Râ*
These are the revealed verses
of the Book of God,
and a final Heavenly Recitation
sent down as a clear Quran.

15:2 There shall certainly come a time
when those who disbelieve
will ardently wish they were *muslims*,
in willing submission to God alone!

15:3 So leave them to eat and enjoy life—
to be diverted, thus, by false hope.
For they shall, most surely,
come to know their utter loss.

15:4 Yet never have We destroyed
any ungodly community, unless and until
it had been duly forewarned,
and reached a known term of judgment
in God's decree.

15:5 No nation can hasten its set term of Judgment.
Nor can they remain thereafter.

15:6 Yet they who disbelieve have said to you,
O Prophet:
O you, to whom the revealed Reminder,

١ الٓرۚ
تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ
وَقُرْءَانٍ مُّبِينٍ
٢ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟
لَوْ كَانُوا۟ مُسْلِمِينَ
٣ ذَرْهُمْ يَأْكُلُوا۟
وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ
فَسَوْفَ يَعْلَمُونَ
٤ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ
إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ
٥ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا
وَمَا يَسْتَـْٔخِرُونَ
٦ وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ
عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ

this Quran, was supposedly sent down!
Indeed, you are, most surely, mad!

15:7 If only you would come to us
with angels confirming your words—
if, indeed, you are one
of the truthful messengers of God.

15:8 Tell them God says:
Never do We send messenger-angels
to disbelieving nations,
but with the devastating judgment
for denying truth.
Yet, then, they would be given
no respite at all!

15:9 Indeed, it is We alone
who have sent down the Quran instead
as a revealed Reminder to humanity
of the way of God.
And, indeed,
We alone shall forever preserve it.

15:10 For very truly,
We have sent many messengers before you,
O Muhammad,
among the various groups of people
of the earliest generations.

15:11 Yet not a messenger came to any of them,
but that they made a mockery of him.

15:12 Thus shall We, Ourself, thrust this message
into the hearts of all the defiant unbelievers
to make them accountable.

15:13 They do not believe in this message,
though the precedents
of how God destroyed the early generations
have already passed as examples before them.

15:14 Rather, even if We were to open for them
a gate into the heaven above them,

٧ لَّوْ مَا تَأْتِينَا بِالْمَلَٰٓئِكَةِ
إِن كُنتَ مِنَ الصَّٰدِقِينَ
٨ مَا نُنَزِّلُ الْمَلَٰٓئِكَةَ
إِلَّا بِالْحَقِّ
وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ
٩ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ
١٠ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
فِى شِيَعِ الْأَوَّلِينَ
١١ وَمَا يَأْتِيهِم مِّن رَّسُولٍ
إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
١٢ كَذَٰلِكَ نَسْلُكُهُۥ
فِى قُلُوبِ الْمُجْرِمِينَ
١٣ لَا يُؤْمِنُونَ بِهِۦ
وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ
١٤ وَلَوْ فَتَحْنَا عَلَيْهِم
بَابًا مِّنَ السَّمَآءِ

and they proceeded to ascend through it,
15:15 ⌜still,⌝ they would, most surely, say:
It is but our eyes that have been bedazzled.
Rather, we are a bewitched people!
15:16 For very truly,
We have ⌜already⌝ set ⌜grand⌝ constellations
in the ⌜nearest⌝ heaven,
having thus adorned it for all to behold.
15:17 And ⌜even⌝ so have We safeguarded it
from ⌜the intrusion of⌝ every accursed satan,
15:18 except for those who seek to listen in stealth—
and who are then pursued by a manifest flame.
15:19 And ⌜as to⌝ the Earth—
⌜it is⌝ We ⌜alone⌝
who ⌜spread it wide ⌜at its surface⌝⌝,
and cast therein anchoring mountains
⌜to balance it as it spins⌝.
And ⌜it is⌝ We ⌜alone who⌝ caused to grow in it
of everything ⌜relating to life⌝
in ⌜a most delicate⌝ balance.
15:20 And ⌜it is⌝ We ⌜alone⌝
who ⌜have made for you therein
⌜prolific⌝ livelihood—
and for all those, ⌜as well,⌝
for whom you ⌜human beings⌝ do not provide.
15:21 For there is not a ⌜single⌝ thing ⌜in all existence⌝
but that its treasures are in Our providence.
Thus ⌜it is⌝ We ⌜alone who⌝ send it down
⌜for your benefit,⌝
in accordance with a known measure,
⌜by divine decree⌝.
15:22 And ⌜it is⌝ We ⌜alone who⌝ send forth the winds,
fecundating ⌜cloud and earth⌝—
whereby We send down from the sky, water;
and thus do We give it to you to drink.

فَظَلُّوا۟ فِيهِ يَعْرُجُونَ
(١٥) لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَـٰرُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ
(١٦) وَلَقَدْ جَعَلْنَا
فِى ٱلسَّمَآءِ بُرُوجًا
وَزَيَّنَّـٰهَا لِلنَّـٰظِرِينَ
(١٧) وَحَفِظْنَـٰهَا
مِن كُلِّ شَيْطَـٰنٍ رَّجِيمٍ
(١٨) إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ
فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ
(١٩) وَٱلْأَرْضَ مَدَدْنَـٰهَا
وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ
وَأَنۢبَتْنَا فِيهَا
مِن كُلِّ شَىْءٍ مَّوْزُونٍ
(٢٠) وَجَعَلْنَا لَكُمْ فِيهَا مَعَـٰيِشَ
وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ
(٢١) وَإِن مِّن شَىْءٍ
إِلَّا عِندَنَا خَزَآئِنُهُۥ
وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ
(٢٢) وَأَرْسَلْنَا ٱلرِّيَـٰحَ لَوَٰقِحَ
فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً

For it is not you ˹human beings˺
that hold its stores.
15:23 And, indeed, ˹it is˺ assuredly We ˹alone
who˺ give life and give death.
And ˹it is˺ We ˹alone in eternity˺
who are the inheritors ˹of all creation˺.
15:24 For ever have We known
those of you ˹human beings˺
who have gone ahead ˹to the grave˺.
And ever have We known
those of you who shall come after.
15:25 And, indeed, it is your Lord ˹alone˺
who shall assemble ˹all of˺ them
˹for Judgment in the Hereafter˺.
For, indeed, He is all-wise, all-knowing.
15:26 And very truly, We created man ˹out of earth˺
from a clay of aged, black mud;
15:27 while the jinn We created long before
from the fire of a smokeless, blowing heat.
15:28 And behold! Your Lord said to the angels:
Indeed, I will create a human being
from a clay of aged, black mud.
15:29 So when I have fashioned him
and breathed into him of My ˹life-giving˺ spirit,
then fall ˹to the ground˺,
bowing ˹your faces˺ down to ˹receive
and honor˺ him.
15:30 So the angels bowed themselves down
˹to the ground˺, all of them together,
15:31 except Iblîs.
He refused to be among those
who bowed themselves down
˹to the ground, to Adam.
15:32 God˺ said: O Iblîs!
What is with you that you are not among those

فَأَسْقَيْنَٰكُمُوهُ
وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ
٢٣ وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ
وَنَحْنُ ٱلْوَٰرِثُونَ
٢٤ وَلَقَدْ عَلِمْنَا
ٱلْمُسْتَقْدِمِينَ مِنكُمْ
وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ
٢٥ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ
إِنَّهُۥ حَكِيمٌ عَلِيمٌ
٢٦ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
٢٧ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ
مِن نَّارِ ٱلسَّمُومِ
٢٨ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ
إِنِّى خَٰلِقٌۢ بَشَرًا
مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
٢٩ فَإِذَا سَوَّيْتُهُۥ
وَنَفَخْتُ فِيهِ مِن رُّوحِى
فَقَعُوا۟ لَهُۥ سَٰجِدِينَ
٣٠ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ
كُلُّهُمْ أَجْمَعُونَ
٣١ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ
مَعَ ٱلسَّٰجِدِينَ
٣٢ قَالَ يَٰٓإِبْلِيسُ

who bowed themselves down
to the ground to honor him?
15:33 He said:
Never would I bow down
to the ground before a human being
that You have created
from a clay of aged, black mud!
15:34 God said: Begone from here!
For, indeed, you are accursed!
15:35 Upon you, moreover, is the curse of God
until the Day of Judgment.
15:36 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.
15:37 God said:
Then you are, indeed, of those granted respite,
15:38 only to the Day of Doom,
the moment in time known to Me alone.
15:39 He said: My Lord!
Because you have denounced me as astray,
I will make what is evil in the earth
fair-seeming to humankind.
Thus I will, most surely, lead them
to the way of perversity, all together—
15:40 except Your true servants among them—
the sincere, elect ones.
15:41 God said:
This way—in accordance with Me—
shall be a straight one.
15:42 As for My true servants,
you shall have no position
of authority over them—
except for those of the deluded
who follow you—

مَا لَكَ أَلَّا تَكُونَ
مَعَ ٱلسَّٰجِدِينَ
(٣٣) قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ
خَلَقْتَهُۥ مِن صَلْصَٰلٍ
مِّنْ حَمَإٍ مَّسْنُونٍ
(٣٤) قَالَ فَٱخْرُجْ مِنْهَا
فَإِنَّكَ رَجِيمٌ
(٣٥) وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ
إِلَىٰ يَوْمِ ٱلدِّينِ
(٣٦) قَالَ رَبِّ فَأَنظِرْنِى
إِلَىٰ يَوْمِ يُبْعَثُونَ
(٣٧) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ
(٣٨) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
(٣٩) قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى
لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ
(٤٠) إِلَّا عِبَادَكَ
مِنْهُمُ ٱلْمُخْلَصِينَ
(٤١) قَالَ هَٰذَا
صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ
(٤٢) إِنَّ عِبَادِى
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ

15:43 and ⌜for whom⌝, indeed,
Hell is, most surely, their promised end—
all together.
15:44 ⌜Leading⌝ to it are seven gates.
Thus, designated for each gate
shall be a contingent of them.

15:45 As to the God-fearing,
they shall ⌜forever⌝ be amid
gardens and springs ⌜in the Hereafter.
15:46 They shall be told: ⌜
Enter them, in peace and security.
15:47 Moreover, We shall strip away any malice
that is within their breast.
⌜Thus⌝, as brethren,
they shall be ⌜reposed⌝ on settees,
⌜in the Garden of Paradise,⌝ facing one another.
15:48 Weariness shall not touch them therein.
And from it, they shall never be expelled.

15:49 ❊Tell My servants, ⌜O Prophet,⌝
that, indeed, I am!
I am the All-Forgiving,
the Mercy-Giving—
15:50 and that My torment
is, indeed, the most painful torment,
⌜prepared for the unrepentant⌝.
15:51 Moreover, tell them ⌜the tiding⌝
of Abraham's guests.
15:52 Behold!
They entered upon him, ⌜where he dwelled,⌝
then they said: Peace ⌜to you!
And to them⌝ he said:
Of you, we are ⌜alarmed⌝—indeed, frightened.
15:53 They said: Do not be frightened.

إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ
٤٣ وَإِنَّ جَهَنَّمَ
لَمَوْعِدُهُمْ أَجْمَعِينَ
٤٤ لَهَا سَبْعَةُ أَبْوَابٍ
لِّكُلِّ بَابٍ مِّنْهُمْ
جُزْءٌ مَّقْسُومٌ
٤٥ إِنَّ ٱلْمُتَّقِينَ
فِي جَنَّٰتٍ وَعُيُونٍ
٤٦ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ
٤٧ وَنَزَعْنَا مَا فِي صُدُورِهِم
مِّنْ غِلٍّ إِخْوَٰنًا
عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ
٤٨ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
وَمَا هُم مِّنْهَا بِمُخْرَجِينَ
٤٩ ۞ نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا
ٱلْغَفُورُ ٱلرَّحِيمُ
٥٠ وَأَنَّ عَذَابِي
هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ
٥١ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ
٥٢ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا
قَالَ إِنَّا مِنكُمْ وَجِلُونَ

Indeed, we are angels
sent to give you glad tidings
of the conception of a boy,
one who shall be endowed
with revealed knowledge from God.
15:54 He said:
Do you bring me glad tidings of this,
even when old age
has already overtaken me and my wife?
Of what marvel, then,
do you give me glad tidings?
15:55 They said:
We have given you glad tidings in truth.
So do not be despondent
and despair of having a son.
15:56 He said:
And who desponds of the mercy of his Lord
but those who are astray?
15:57 Abraham said:
Yet what other momentous affair
have you here, O Heavenly messengers?
15:58 They said:
We have been sent to destroy
a people who are defiant unbelievers,
15:59 except for the family of Lot.
Indeed, we shall, most surely,
deliver them all together—
15:60 except his wife.
We have determined
that she is of those who shall linger behind.
15:61 So when Our messenger-angels
came to Lot's family in the form of men,
15:62 he became distressed and said:
Indeed, you are strangers,
from an unknown people.

٥٣ قَالُوا۟ لَا تَوْجَلْ
إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ
٥٤ قَالَ أَبَشَّرْتُمُونِى
عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ
فَبِمَ تُبَشِّرُونَ
٥٥ قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ
فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ
٥٦ قَالَ وَمَن يَقْنَطُ
مِن رَّحْمَةِ رَبِّهِۦٓ
إِلَّا ٱلضَّآلُّونَ
٥٧ قَالَ فَمَا خَطْبُكُمْ
أَيُّهَا ٱلْمُرْسَلُونَ
٥٨ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ
إِلَىٰ قَوْمٍ مُّجْرِمِينَ
٥٩ إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ
٦٠ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ
إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ
٦١ فَلَمَّا جَآءَ
ءَالَ لُوطٍ ٱلْمُرْسَلُونَ
٦٢ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ

15:63 They said:
Indeed, we have come to you
with that ˹judgment˺
which they ˹who belie you˺ have been doubting.
15:64 Thus we have come to you with the truth—
and, indeed, we are, most surely, truthful!
15:65 So set out with your family
in the latter part of the night,
and follow behind them.
Yet let none of you look back;
but continue on to where you are commanded.
15:66 Thus ˹with utter finality˺
did We decree to him this matter,
that the ˹very˺ last of these ˹people˺
shall be cut off by ˹early˺ morning.
15:67 Now, the people of the city
came ˹to Lot˺ rejoicing ˹in sin˺.
15:68 He said:
Indeed, these are my guests,
so do not shame me!
15:69 Rather, fear God, and do not disgrace me.
15:70 They said:
Have we not forbidden you
from ˹granting asylum to anyone
in˺ all the world?
15:71 He said:
Here are my daughters, ˹wed them instead˺,
if you are to act ˹on your desire lawfully˺.
15:72 By your very life, ˹O Prophet,˺
in their utterly drunken ˹lust˺,
they did, indeed, wandering blindly!
15:73 Then, suddenly,
the ˹deadly˺ blast seized them at sunrise.
15:74 Thus We made ˹the land's˺ uppermost
its lowermost.

٦٣ قَالُوا۟ بَلْ جِئْنَٰكَ
بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ
٦٤ وَأَتَيْنَٰكَ بِٱلْحَقِّ
وَإِنَّا لَصَٰدِقُونَ
٦٥ فَأَسْرِ بِأَهْلِكَ
بِقِطْعٍ مِّنَ ٱلَّيْلِ
وَٱتَّبِعْ أَدْبَٰرَهُمْ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ
٦٦ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ
أَنَّ دَابِرَ هَٰٓؤُلَآءِ
مَقْطُوعٌ مُّصْبِحِينَ
٦٧ وَجَآءَ أَهْلُ ٱلْمَدِينَةِ
يَسْتَبْشِرُونَ
٦٨ قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى
فَلَا تَفْضَحُونِ
٦٩ وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ
٧٠ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ
عَنِ ٱلْعَٰلَمِينَ
٧١ قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ
إِن كُنتُمْ فَٰعِلِينَ
٧٢ لَعَمْرُكَ إِنَّهُمْ
لَفِى سَكْرَتِهِمْ يَعْمَهُونَ
٧٣ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ
٧٤ فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا

وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِّن سِجِّيلٍ
(٧٥) إِنَّ فِي ذَٰلِكَ
لَآيَٰتٍ لِّلْمُتَوَسِّمِينَ
(٧٦) وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ
(٧٧) إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ
(٧٨) وَإِن كَانَ
أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ
(٧٩) فَٱنتَقَمْنَا مِنْهُمْ
وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ
(٨٠) وَلَقَدْ كَذَّبَ
أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ
(٨١) وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا
فَكَانُوا۟ عَنْهَا مُعْرِضِينَ
(٨٢) وَكَانُوا۟ يَنْحِتُونَ
مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ

And We rained down upon them
stones of hardened clay.
15:75 Indeed, in this ⌜account⌝,
there are sure signs ⌜of admonition⌝
for those with probing minds.
15:76 And, indeed, along an ⌜existing⌝ roadway
⌜traces of God's judgment against⌝ it,
most surely, remain.
15:77 Indeed, in this,
there is a sure sign ⌜of admonition⌝
for ⌜all⌝ the believers.

15:78 And, indeed,
the Dwellers of ⌜the Thicket of⌝ Al-Aykah
were, most surely, wrongdoers,
⌜godless in heart⌝.
15:79 Thus We took vengeance on them
⌜for their ungodliness⌝.
And, indeed, both ⌜the dwelling places
of Lot's people and Al-Aykah⌝
are, most surely, ⌜still⌝ evident
along an open way.

15:80 And very truly,
the Dwellers of the Stone Valley,
⌜the people of Thamûd,⌝
denied the ⌜divine mandate
of God's⌝ messengers.
15:81 So We gave them
Our ⌜miraculous⌝ signs ⌜as proof⌝.
But they turned away from them,
15:82 for they used to carve out homes
from the mountains,
⌜thinking themselves⌝ secure ⌜in them⌝.
15:83 Then, suddenly,

the deadly blast seized them
in the early morning.
15:84 Thus, all the affluence
they had earned did not avail them.

15:85 Now, We have not created the heavens
and the earth, and all that is between them,
but in accordance
with the very essence of all truth.
Thus, indeed, the Hour of Doom
is, most surely, coming.
Therefore, pardon obstinacy
with the fairest pardon, O Prophet.
15:86 Indeed, your Lord alone
is the All-Creating, the All-Knowing.
15:87 For very truly,
We have granted you, O Prophet,
the unrivaled blessing
of seven of the most often repeated
verses of God, among humankind,
and the magnificent Quran as a whole.
15:88 So you shall not extend the gaze of your eyes
toward the unbelievers
and what We have given
any number of them to enjoy in this life.
Nor grieve over them.
But lower your wing of compassion
to the believers,
15:89 and say:
Indeed, it is I—
I who am the forewarner
sent to make the Quran clear to all people.
15:90 So too did We send down Our Scripture
upon those who in schism divided it—
15:91 those who now seek

٨٣ فَأَخَذَتْهُمُ
ٱلصَّيْحَةُ مُصْبِحِينَ
٨٤ فَمَآ أَغْنَىٰ عَنْهُم
مَّا كَانُوا۟ يَكْسِبُونَ
٨٥ وَمَا خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ
وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ
فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ
٨٦ إِنَّ رَبَّكَ
هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
٨٧ وَلَقَدْ ءَاتَيْنَٰكَ
سَبْعًا مِّنَ ٱلْمَثَانِى
وَٱلْقُرْءَانَ ٱلْعَظِيمَ
٨٨ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا
مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
٨٩ وَقُلْ إِنِّىٓ
أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ
٩٠ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ

to render the Quran into bits.

15:92 Yet, by your Lord,
We shall, most surely, question them
in the Hereafter—all of them—

15:93 about whatever evil they used to do in life!

15:94 So proclaim that which
you have been commanded to convey,
and turn away from the idolaters.

15:95 For, indeed, We shall suffice you
against all the mockers,

15:96 those who assign along with God any other god.
Yet shall they all come to know
the penalty of unbelief.

15:97 And very truly,
We know that your breast is constrained
by what they say.

15:98 Yet highly exalt your Lord with all praise.
And be always of those
who bow their faces down to the ground.

15:99 And worship your Lord thus—
until the certainty of death comes to you.

٩١ ٱلَّذِينَ جَعَلُوا۟
ٱلْقُرْءَانَ عِضِينَ
٩٢ فَوَرَبِّكَ
لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ
٩٣ عَمَّا كَانُوا۟ يَعْمَلُونَ
٩٤ فَٱصْدَعْ بِمَا تُؤْمَرُ
وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ
٩٥ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ
٩٦ ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَ ۚ
فَسَوْفَ يَعْلَمُونَ
٩٧ وَلَقَدْ نَعْلَمُ أَنَّكَ
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
٩٨ فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَكُن مِّنَ ٱلسَّٰجِدِينَ
٩٩ وَٱعْبُدْ رَبَّكَ
حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ

سُورَةُ النَّحۡلِ *The surah that mentions* BEES*—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God's creation.*

Surah **16** / 128 VERSES / REVEALED AT MAKKAH

Al-Naḥl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

16:1 God's decree ⌜of Judgment⌝
will, most surely, come to pass.
So do not seek to hasten it.
Highly exalted is He, and most high,
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

١ أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ
سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ

16:2 He ⌜alone⌝ sends down the angels,
with the ⌜divine⌝ inspiration of His command,
to whomever He so wills
of His ⌜chosen⌝ servants, ⌜saying to them⌝:
You shall forewarn ⌜the people⌝
that there is no God but Me.
So fear Me, ⌜all of you⌝!

٢ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ
بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ
عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ
أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱتَّقُونِ

16:3 He ⌜alone⌝ created the heavens and the earth
with ⌜the very essence of⌝ all truth.
Most high is He
⌜far⌝ above all that they associate
as gods ⌜with Him⌝.

٣ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ
تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ

16:4 He ⌜alone⌝
has created man from a ⌜mere⌝ sperm-drop.
Then, behold!
He becomes openly contentious
⌜against his Creator⌝!

٤ خَلَقَ ٱلۡإِنسَٰنَ
مِن نُّطۡفَةٖ
فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ

16:5 And as for cattle ˹of every kind˺,
He ˹alone˺ has created them for you.
In them are ˹means of˺ warmth ˹for you˺,
and numerous ˹other˺ benefits.
From them, also, you eat,
16:6 while in them, you find ˹glorious˺ beauty
when you drive them home
˹in the evening˺ to rest
and when you lead them out
˹in the morning˺ to pasture.
16:7 Moreover, they carry your heavy loads to lands
you would never have ˹otherwise˺ reached—
except with much distress to yourselves.
Indeed, your Lord is all-kind, mercy-giving.
16:8 Horses, mules, and donkeys
˹He created˺, as well, that you may ride them
and as ˹worldly˺ adornment ˹for you˺.
And, ˹indeed,˺ He ˹alone˺ creates
that ˹of˺ which you do not know.
16:9 Thus it is for God, ˹your Creator,˺
to set the straight path ˹for His seekers˺;
for some ˹paths˺ are aberrant.
Yet had He so willed, He would, most surely,
have guided all of you, ˹without choice—
16:10 just as˺ He ˹alone˺ is the One
who sends down, from the sky, water for you,
from which there is ˹a˺ drink ˹you require,˺
and from which plants grow,
wherein you ˹must˺ pasture ˹your herds˺.
16:11 Thereby, He ˹alone˺
causes to grow for you all ˹types of˺ crops—
and olive ˹trees˺ and date palms
and grapevines and fruits of every kind.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would reflect

٥ وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ
لَكُمْ فِيهَا دِفْءٌ
وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ
٦ وَلَكُمْ فِيهَا جَمَالٌ
حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ
٧ وَتَحْمِلُ أَثْقَالَكُمْ
إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ
إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ
إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ
٨ وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً ۚ
وَيَخْلُقُ مَا لَا تَعْلَمُونَ
٩ وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ
وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ
لَهَدَىٰكُمْ أَجْمَعِينَ
١٠ هُوَ ٱلَّذِىٓ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً ۖ لَّكُم
مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ
١١ يُنۢبِتُ لَكُم بِهِ ٱلزَّرْعَ
وَٱلزَّيْتُونَ
وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ
وَمِن كُلِّ ٱلثَّمَرَٰتِ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَتَفَكَّرُونَ

on the diversity of creation
and the Oneness of the Creator.

16:12 Moreover, He alone has subjugated for you
the night and the daylight
and the sun and the moon.
And the stars too are subjugated for you
by His sole command.
Indeed, in all of this there are sure signs
for a people who would use their reason
to understand.

16:13 Thus, all creation
has He alone multiplied for you
upon the earth, in varying colors.
Indeed, in all of this there is a sure sign
for a people who would remember
God with reverence.

16:14 And He alone is the One
who has subjugated the sea for you,
such that from it you may eat tender meat,
and from it you bring forth
ornaments that you wear.
Thus you see the ships
which you sail plowing through it,
so that you may seek of His bounty,
and that, therefore,
you might give thanks to God alone.

16:15 Moreover,
He cast into the Earth anchoring mountains
to balance it, so that it does not sway
with you upon it as it spins;
and He made rivers and roadways,
so that you may be guided therein.

16:16 And great landmarks did He create
for travel by daylight.
And by the stars are guided

١٢ وَسَخَّرَ لَكُمُ
ٱلَّيْلَ وَٱلنَّهَارَ
وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ
وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَعْقِلُونَ
١٣ وَمَا ذَرَأَ لَكُمْ
فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَذَّكَّرُونَ
١٤ وَهُوَ ٱلَّذِى سَخَّرَ
ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ
حِلْيَةً تَلْبَسُونَهَا
وَتَرَى ٱلْفُلْكَ
مَوَاخِرَ فِيهِ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ
١٥ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ
أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا
وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ
١٦ وَعَلَٰمَٰتٍ ۚ
وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ

those ˹who journey by night˺.

16:17 Is He, then, who creates
like one who does not create?
Will you not, then, become mindful
˹of your Creator˺?

16:18 Thus were you to ˹endeavor
to˺ count the blessings of God,
never could you enumerate them.
Indeed, God ˹alone˺ is, most surely,
all-forgiving, mercy-giving.

16:19 Thus God knows well
all that you conceal and all that you reveal.

16:20 Yet those whom they call upon
˹in worship˺ apart from God
do not create anything;
rather, they are themselves created.

16:21 They are dead, not alive.
Nor are they ˹even˺ aware
of when they ˹themselves˺
shall be raised up ˹in the Hereafter˺.

16:22 Your God is ˹only˺ One God.
Therefore, those who do not believe
in the Hereafter,
their hearts are ˹merely˺ in ˹utter˺ denial,
for they are arrogant.

16:23 Without doubt,
God knows ˹well˺ all that they conceal
and all that they reveal.
Indeed, He does not love those
who are arrogant.

16:24 For when it is said to them:
What did your Lord send down ˹in this Quran˺?
They say: Tales of the ancients!

16:25 Thus, shall they bear their own

(١٧) أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ
أَفَلَا تَذَكَّرُونَ
(١٨) وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ
لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ
لَغَفُورٌ رَّحِيمٌ
(١٩) وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ
وَمَا تُعْلِنُونَ
(٢٠) وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ
لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ
(٢١) أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ
(٢٢) إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُم مُّنكِرَةٌ
وَهُم مُّسْتَكْبِرُونَ
(٢٣) لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ
(٢٤) وَإِذَا قِيلَ لَهُم
مَّاذَا أَنزَلَ رَبُّكُمْ ۙ قَالُوا
أَسَاطِيرُ الْأَوَّلِينَ
(٢٥) لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً

يَوْمَ ٱلْقِيَـٰمَةِ ۙ وَمِنْ أَوْزَارِ
ٱلَّذِينَ يُضِلُّونَهُم
بِغَيْرِ عِلْمٍ ۗ
أَلَا سَآءَ مَا يَزِرُونَ
٢٦ قَدْ مَكَرَ
ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم
مِّنَ ٱلْقَوَاعِدِ
فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ
مِن فَوْقِهِمْ
وَأَتَىٰهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ
٢٧ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يُخْزِيهِمْ
وَيَقُولُ أَيْنَ شُرَكَآءِىَ
ٱلَّذِينَ كُنتُمْ تُشَـٰٓقُّونَ فِيهِمْ ۚ
قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ
عَلَى ٱلْكَـٰفِرِينَ
٢٨ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ
ظَالِمِىٓ أَنفُسِهِمْ ۖ
فَأَلْقَوُا۟ ٱلسَّلَمَ
مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ
بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِمَا كُنتُمْ تَعْمَلُونَ
٢٩ فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَـٰلِدِينَ فِيهَا ۖ

evil burdens in full
on the Day of Resurrection,
as well as a portion of the burdens of sin
of those whom they led astray in life,
for they misled them
without revealed knowledge.
Most assuredly, evil is the load they shall bear!

16:26 Truly, those who disbelieved before them
also schemed against their messengers.
But God brought down their building
from their very foundations.
Then from above them
the roof fell down upon them.
Thus the torment came upon them
from where they did not perceive it.

16:27 Then on the Day of Resurrection,
He will disgrace them, for He will say:
Where, now, are My associate-gods,
for whose sake you have fiercely opposed
the believers?
Those who had been given
revealed knowledge in life will say:
Indeed, this Day disgrace and evil
shall be heaped upon the disbelievers.

16:28 Those whose souls the angels take in death,
while they are still wronging themselves
with unbelief,
will seek then to offer full submission, saying:
We were not doing any evil!
The angels will say to them:
Yes, indeed, you were!
Indeed, God is all-knowing
of all the evil that you were doing.

16:29 So enter the gates of Hell,
wherein you shall abide forever—

and a most woeful dwelling it is for the arrogant!

فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ

16:30 ❋Now, ⌜whenever⌝ it is said
to those who are God-fearing:
What has your Lord sent down ⌜in the Quran⌝?
They say: All ⌜that is⌝ good!
⌜So⌝ for those who do good in this world,
there shall be ⌜great⌝ goodness ⌜in life⌝.
And, most surely, the abode of the Hereafter
is far better ⌜still⌝—
for most excellent, indeed,
is the abode of the God-fearing!

(٣٠) ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟
مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟
خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟
فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ
وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ

16:31 Gardens everlasting shall they enter,
beneath which rivers flow.
They shall have therein whatever they wish.
Thus does God reward the God-fearing.

(٣١) جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
لَهُمْ فِيهَا مَا يَشَآءُونَ ۚ
كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ

16:32 Those whose souls the angels take ⌜in death⌝
while they are good and virtuous,
they shall say ⌜to them⌝: Peace be upon you!
Enter the Garden ⌜of Paradise⌝
for all ⌜the good⌝
that you have been doing ⌜in the world.

(٣٢) ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ
طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ
عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ
بِمَا كُنتُمْ تَعْمَلُونَ

16:33 Then ⌜do those who disbelieve⌝
await anything other than for the angels
to come to them ⌜with death⌝,
or for the command of your Lord
to come ⌜with their doom⌝?
That is just what those
⌜disbelieving generations⌝ before them did.
Thus God did not wrong them
⌜in punishing them⌝.
But, rather, it was their own souls
they were ⌜all the while⌝ wronging
⌜with ungodliness⌝.

(٣٣) هَلْ يَنظُرُونَ إِلَّآ أَن
تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ
أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
وَمَا ظَلَمَهُمُ ٱللَّهُ
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ

16:34 Thus the evil consequence
of all that they themselves had done in life
shall have struck them in the Hereafter.
For the very punishment
at which they used to mock
shall have whelmed them from every side.

16:35 Yet those who associate gods with God say:
Had God so willed
we would not have worshipped anything
apart from Him,
neither we nor our forefathers.
Nor would we have made anything unlawful
without authority from Him.
That is just what those disbelieving generations
before them did argue as well—
contrary to Our revealed guidance.
Should the messengers, then,
be obliged by God with more
than the clear conveyance of His message?

16:36 Indeed, We have sent forth
among every community a messenger
with the commandment:
You shall worship God alone
and shun all false deities
and objects of worship!
So among them were those people
whom God guided aright.
And among them were those
who persistently rejected guidance.
Thus they deservedly remained astray.
So journey in the earth,
and see how devastating was the end
of those who belied God!

16:37 Therefore, even if you, O Prophet,
are profoundly eager for their guidance,
know that God shall not guide

٣٤ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟
وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
٣٥ وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟
لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا
مِن دُونِهِۦ مِن شَىْءٍ
نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا
مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
فَهَلْ عَلَى ٱلرُّسُلِ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ
٣٦ وَلَقَدْ بَعَثْنَا
فِى كُلِّ أُمَّةٍ رَّسُولًا
أَنِ ٱعْبُدُوا۟ ٱللَّهَ
وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ
فَمِنْهُم مَّنْ هَدَى ٱللَّهُ
وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ
ٱلضَّلَٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُكَذِّبِينَ
٣٧ إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ
فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ ۖ

those ˹partisan unbelievers˺
whom He leaves to stray.
Thus for them, there shall not be any helpers
˹against God's punishment˺.

وَمَا لَهُم مِّن نَّٰصِرِينَ

16:38 Moreover, they ˹who disbelieve˺
have sworn by God,
with the utmost of their vows,
that God will not raise to life anyone who dies.
Yes, indeed, ˹He will˺!
It is a true promise incumbent upon Him,
though most people do not know ˹it—

٣٨ وَأَقْسَمُوا۟ بِٱللَّهِ
جَهْدَ أَيْمَٰنِهِمْ ۙ
لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ
بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ

16:39 wherefore He shall resurrect all people˺
to make evident to them
˹the reality of the Afterlife˺,
which they ˹now˺ dispute;
and that those who disbelieve
will ˹plainly˺ know
that they, indeed, were ˹ever˺ liars.

٣٩ لِيُبَيِّنَ لَهُمُ
ٱلَّذِى يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ

16:40 Our only word to anything
when We intend ˹for˺ it ˹to exist˺
is but to say to it: Be! And so it is.

٤٠ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ
أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ

16:41 ˹Now˺, as to those who emigrated
in ˹the cause of˺ God,
after they had been wronged,
We shall, most surely, settle them
in an excellent abode in this world;
and, most surely, the reward of the Hereafter
is ˹far˺ greater ˹still˺, if only they knew.

٤١ وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ
مِنۢ بَعْدِ مَا ظُلِمُوا۟
لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ
وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ

16:42 It is these who have endured ˹life's trials˺
with patience,
and upon their Lord ˹alone˺ do they rely.

٤٢ ٱلَّذِينَ صَبَرُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

16:43 Moreover, We have not sent ˹any messengers
to the generations˺
before you, ˹O Prophet,˺
but ˹mere mortal˺ men,

٤٣ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا

to whom We gave revelation.
So if you ˹who disbelieve˺ do not know ˹this˺,
then ask the People of the ˹revealed˺ Reminder,
˹who know the Heavenly Scriptures˺.

16:44 With clear ˹and miraculous˺ proofs ˹from God˺
and ˹revealed˺ Writs ˹did He send them˺.
Thus to you, ˹O Prophet,˺
We have sent down the ˹Quran
as a final˺ Reminder ˹of God's way˺,
so that you may make clear to all people
˹the word of God˺ that has come down to them,
and so that they may reflect ˹on it
and be guided˺.

16:45 Then do those who devise evil schemes
˹against the believers˺ feel secure
that God ˹will not˺ cause
the earth to sink under them,
or that the torment ˹of God
will not˺ come upon them
from where they cannot perceive ˹it˺?

16:46 Or ˹do they feel secure˺
that He ˹will not˺ seize them, suddenly,
˹with a punishment˺
while they are going to and fro ˹in the earth˺?
And in no way could they elude
˹the judgment of the Almighty˺.

16:47 Or ˹do they feel secure˺
that He ˹will not˺ gradually overtake them,
˹until they are˺ in the ˹very˺ midst
of ˹some˺ terror?
Yet, indeed, your Lord
is, most surely, all-kind, mercy-giving.

16:48 Have they not looked upon
all the things that God has created,
whose very shadows incline

نُّوحِيٓ إِلَيۡهِمۡۚ
فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ
إِن كُنتُمۡ لَا تَعۡلَمُونَ
٤٤ بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ
وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ
لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيۡهِمۡ
وَلَعَلَّهُمۡ يَتَفَكَّرُونَ
٤٥ أَفَأَمِنَ ٱلَّذِينَ
مَكَرُواْ ٱلسَّيِّـَٔاتِ
أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ
أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ
مِنۡ حَيۡثُ لَا يَشۡعُرُونَ
٤٦ أَوۡ يَأۡخُذَهُمۡ فِي تَقَلُّبِهِمۡ
فَمَا هُم بِمُعۡجِزِينَ
٤٧ أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ
فَإِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ
٤٨ أَوَلَمۡ يَرَوۡاْ
إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ

to the right and to the left,
bowing their faces down to the ground
before God in a state of utter humility?
16:49 For to God bows down
all that is in the heavens,
and all that is in the earth
of every kind of beast that treads it—
as do the angels—
and they do not grow arrogant before Him.
16:50 They fear their Lord up above them.
And they do whatever they are commanded.
16:51 ❊For God has said to His servants:
You shall not ever take for yourselves
even two gods!
For He is but One God.
Thus it is Me alone you shall hold in awe!
16:52 For to Him alone
belongs all that is in the heavens and the earth.
Thus to Him alone belongs the sole right
of steadfast devotion in religion.
Is it, then, other than God
that you human beings shall fear—
16:53 though you have not even a single blessing,
but that it is from God alone;
and whereupon should harm touch you,
then it is only to Him that you groan?
16:54 Then when He removes the harm from you,
at once, a group of you associate gods
with their Lord—
16:55 to show their ingratitude
for all the good that We have given them!
So enjoy yourselves a little while,
for, assuredly, you shall know
the recompense of the ungodly!
16:56 Yet even still, they assign offerings—
out of a portion of the blessings

يَتَفَيَّؤُا۟ ظِلَٰلُهُۥ
عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ
سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ
(٤٩) وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ
وَٱلْمَلَٰٓئِكَةُ
وَهُمْ لَا يَسْتَكْبِرُونَ
(٥٠) يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩
(٥١) ۞ وَقَالَ ٱللَّهُ
لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ ۖ
إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ
فَإِيَّٰىَ فَٱرْهَبُونِ
(٥٢) وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَلَهُ ٱلدِّينُ وَاصِبًا ۚ
أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ
(٥٣) وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ
ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ
فَإِلَيْهِ تَجْـَٔرُونَ
(٥٤) ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ
إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ
(٥٥) لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ
فَتَمَتَّعُوا۟ ۖ فَسَوْفَ تَعْلَمُونَ
(٥٦) وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ
نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ

تَٱللَّهِ لَتُسْـَٔلُنَّ
عَمَّا كُنتُمْ تَفْتَرُونَ
(٥٧) وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ
سُبْحَٰنَهُۥ وَلَهُم مَّا يَشْتَهُونَ
(٥٨) وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ
ظَلَّ وَجْهُهُۥ مُسْوَدًّا
وَهُوَ كَظِيمٌ
(٥٩) يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ
مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ
أَيُمْسِكُهُۥ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ
أَلَا سَآءَ مَا يَحْكُمُونَ
(٦٠) لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
مَثَلُ ٱلسَّوْءِ
وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(٦١) وَلَوْ يُؤَاخِذُ ٱللَّهُ
ٱلنَّاسَ بِظُلْمِهِم
مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ
وَلَٰكِن يُؤَخِّرُهُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى

that We alone have provided them—
to idols that do not know anything.
By God!
You shall, most surely, be questioned
in the Hereafter
about these lies you have forged.
16:57 And as to the Arab idolaters,
they ascribe daughters to God—
highly exalted is He above this!—
while for themselves
sons are all that they truly desire!
16:58 Thus, whenever any of them
is given the glad tidings of a female child,
his very face grows dark,
for he is filled with suppressed rage.
16:59 He hides himself from the people
because of the bad tidings that he was given.
Should he keep it, with disgrace,
or bury it alive in the dust?
Most assuredly, so very grievous
is the judgment they make!
16:60 Then how evil an attribution
those who do not believe in the Hereafter
make to God!
Yet to God alone
belongs the most transcendent attribute.
For He alone
is the Overpowering One, the All-Wise.
16:61 Thus were God to hold people accountable
in this world,
in accordance with their wrongdoing,
He would not leave on the surface of the earth
a single living creature.
However, He defers them
to a stated term for reckoning,
known only to Him.

But when their term comes ˹due˺,
they shall not tarry ˹for˺ even an hour;
nor shall they go in advance ˹of their time˺.

16:62 And ˹thus do˺ they ascribe to God
what they ˹utterly˺ detest ˹for themselves˺—
even as their tongues represent the lie
that awaiting them ˹in the Hereafter˺
is great goodness.
Without doubt,
for them the Fire ˹of Hell˺ awaits.
And, most surely,
they shall be hastened ˹into it at once˺.
16:63 By God!
Very truly, We have sent ˹revealed guidance˺
to communities before you.
Yet Satan made
all ˹the evil˺ that they were doing
fair-seeming to them—
and he is their patron ˹in unbelief,
enticing them to false worship
until˺ this very day.
But for ˹all of˺ them,
there is a most painful torment ˹awaiting
in the Hereafter˺.
16:64 And so it is, ˹O Prophet,˺
that We have sent down the ˹Quran,
as a Heavenly˺ Book to you,
specifically to make clear to them
˹the imperatives of faith˺,
about which they dispute.
Thus it is, indeed, a guidance ˹to salvation˺,
and a mercy for ˹the well-being
of˺ a people who believe ˹in divine revelation—
16:65 just as˺ it is God ˹alone˺ who sends down,
from the sky, water,

فَإِذَا جَآءَ أَجَلُهُمْ
لَا يَسْتَـْٔخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ
(٦١) وَيَجْعَلُونَ لِلَّهِ
مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ
أَنَّ لَهُمُ ٱلْحُسْنَىٰ
لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ
وَأَنَّهُم مُّفْرَطُونَ
(٦٢) تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ
أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(٦٣) وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
إِلَّا لِتُبَيِّنَ لَهُمُ
ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ
وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ
(٦٤) وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً

with which He gives life to the earth
after its death.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would hear ˹and give ear˺.

16:66 O people!
In cattle ˹of every kind˺
there is, indeed, a sure lesson for you.
We give you to drink
of what is within their bellies—
˹produced˺ alongside excretion and blood—
a pure milk,
˹pleasingly˺ palatable to those who drink it.
16:67 And ˹you drink, as well,˺
of the fruit of date palms and grapevines,
from which you make an intoxicating beverage
as well as wholesome provision.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would ˹use their reason
to˺ understand.
16:68 Moreover, your Lord has revealed to the bees:
Take dwellings for yourselves
in the mountains and in the trees,
and in ˹the hives˺
that ˹people˺ construct ˹for you˺.
16:69 Then eat of every fruit ˹you desire˺,
and go through the pathways of your Lord,
made easy ˹for you˺.
There issues from their insides
a ˹sweet˺ fluid, its colors varying,
in which there is healing for people.
Indeed, in ˹all of˺ this there is a sure sign
for a people who would reflect
˹on the wonder of creation˺.

16:70 Thus it is God ˹alone˺

فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَسْمَعُونَ
٦٦ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ
نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ ۗ
مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا
سَآئِغًا لِّلشَّٰرِبِينَ
٦٧ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ
وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ
سَكَرًا وَرِزْقًا حَسَنًا ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ
٦٨ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ
أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا
وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ
٦٩ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ
فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ
يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ
فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَتَفَكَّرُونَ
٧٠ وَٱللَّهُ خَلَقَكُمْ

who has created all of you.
Then in time He takes your souls.
Yet some of you are reduced by old age
to the most abject state of life before death,
such that one, after having had knowledge,
will not know anything.
Indeed, God is all-knowing, all-powerful.

16:71 Now, God has favored some of you
above others in abundance of provision.
Yet those so favored would never think
to hand over all their own provision
to bondservants they rightfully possess,
so that all of them
might become equal partners therein.
How could they, then,
assume to ascribe partners as equals to God,
and thereby deny
God's own blessings upon them?

16:72 Yet it is God alone who has made for you
from among yourselves pairs, male and female.
And He has made for you from your mates
children and grandchildren.
He has provided you, moreover,
with all that is wholesome in life.
Then is it in falsehood they shall believe,
while in the blessings of God they disbelieve?

16:73 For they worship apart from God
what holds not even a drop or grain
of provision for them
in all the heavens and the earth—
and what are utterly unable
to provide even for themselves.

16:74 So do not set forth any likeness to God.
Indeed, God knows, and you do not know.

16:75 ❋God sets forth this parable:
There is a slave in bondage

ثُمَّ يَتَوَفَّىٰكُمْ ۚ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗ
إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ
(٧١) وَٱللَّهُ فَضَّلَ بَعْضَكُمْ
عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ ۚ
فَمَا ٱلَّذِينَ فُضِّلُوا۟
بِرَآدِّى رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَهُمْ فِيهِ سَوَآءٌ ۚ
أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ
(٧٢) وَٱللَّهُ جَعَلَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
وَجَعَلَ لَكُم
مِّنْ أَزْوَٰجِكُم
بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ
أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ
وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ
(٧٣) وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
شَيْـًٔا وَلَا يَسْتَطِيعُونَ
(٧٤) فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ
إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
(٧٥) ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ

who has no power over anything,
and another ˹who is free˺,
whom We have provided
with a goodly provision from Us,
such that he spends ˹charitably˺ from it
in private and in public.
Are they equal ˹in worldly status˺?
All praise is for God ˹alone˺,
but most of them ˹are disbelievers
and˺ do not know ˹God˺.

وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ
هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

16:76 God sets forth another parable of two men:
One of them is mute, incapable of anything.
Moreover, he is an utter burden on his guardian;
for wherever he directs him, he brings no good.
Is he equal to one who bids to justice,
while he himself is ˹guided˺
upon a straight way ˹of salvation˺?

٧٦ وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَآ أَبْكَمُ
لَا يَقْدِرُ عَلَىٰ شَىْءٍ
وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ
أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ
هَلْ يَسْتَوِى هُوَ
وَمَن يَأْمُرُ بِٱلْعَدْلِ ۙ
وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

16:77 Indeed, to God ˹alone˺ belongs ˹the knowledge
of all˺ the unseen ˹realities˺
of the heavens and the earth.
Thus the matter of the Hour ˹of Doom˺
is never ˹farther off˺
than the twinkling of an eye—or nearer still!
For, indeed, God is powerful over all things.

٧٧ وَلِلَّهِ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا
كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ
إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

16:78 Moreover, it is God ˹alone˺
who has brought you forth
from the bellies of your mothers
knowing nothing ˹at all˺.
Yet He made for you ˹the faculties of˺
hearing, and sight, and hearts ˹that comprehend˺,
so that you may ˹learn and˺ give thanks.

٧٨ وَٱللَّهُ أَخْرَجَكُم
مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ
لَا تَعْلَمُونَ شَيْـًٔا
وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُونَ

16:79 Do they ˹who deny God˺
not look upon the flying birds—
˹made to˺ master ˹flying˺ in the air of the sky?
None holds them aloft but God.
Indeed, in ˹all of˺ this there are sure signs

٧٩ أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ
مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ
مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ

of God's omnipotence
for a people who believe.

16:80 Moreover, it is God alone who has enabled you
to make for yourselves houses
as places of rest and residence.
And He has enabled you
to make for yourselves tents
from the hides of cattle,
which you find light to carry
on your day of journeying
and on the day you encamp.
And for you in cattle,
in their wool, fur, and hair,
are manifold furnishings and utility,
for a preordained time.

16:81 Moreover, it is God alone
who provides shade for you,
out of that which He has created.
And He has made for you
places of refuge in the mountains.
And He has made for you garments
that shield you from heat and the elements,
as well as armored garments
that shield you from harm in your battles.
And so it is
that He perfects His blessings upon you,
so that you may submit yourselves
to Him alone in worship.

16:82 Yet if they turn away from this message,
then what is incumbent upon you, O Prophet,
is only the clear conveyance of God's word.

16:83 They well recognize the blessing of God.
Then they thanklessly belie it
by turning to false gods,
for most of them are disbelievers.

16:84 Yet on the Day Hereafter—

لِقَوْمٍ يُؤْمِنُونَ
٨٠ وَٱللَّهُ جَعَلَ لَكُم
مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ
لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَآ أَثَٰثًا
وَمَتَٰعًا إِلَىٰ حِينٍ
٨١ وَٱللَّهُ جَعَلَ لَكُم
مِّمَّا خَلَقَ ظِلَٰلًا
وَجَعَلَ لَكُمْ
مِّنَ ٱلْجِبَالِ أَكْنَٰنًا
وَجَعَلَ لَكُمْ
سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ
وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ
كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تُسْلِمُونَ
٨٢ فَإِن تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ
٨٣ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ
ثُمَّ يُنكِرُونَهَا
وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ
٨٤ وَيَوْمَ نَبْعَثُ

مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ
لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا
وَلَا هُمْ يُسْتَعْتَبُونَ
(٨٥) وَإِذَا رَءَا الَّذِينَ ظَلَمُوا
الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ
وَلَا هُمْ يُنظَرُونَ
(٨٦) وَإِذَا رَءَا الَّذِينَ أَشْرَكُوا
شُرَكَاءَهُمْ قَالُوا
رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا
الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ
فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ
إِنَّكُمْ لَكَاذِبُونَ
(٨٧) وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ
السَّلَمَ وَضَلَّ عَنْهُم
مَّا كَانُوا يَفْتَرُونَ
(٨٨) الَّذِينَ كَفَرُوا
وَصَدُّوا عَن سَبِيلِ اللَّهِ
زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ
بِمَا كَانُوا يُفْسِدُونَ
(٨٩) وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ
شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ

when We raise up
from every community its messenger
as a witness testifying
to its faith or faithlessness—
there will be no permission given
for the disbelievers to speak.
Nor will they then be allowed
to propitiate the wrath of God
for their ungodliness.

16:85 And when at last the godless wrongdoers
see the torment of Hell, then will they realize
that it shall never be lightened for them,
nor shall they be reprieved.

16:86 Moreover, when those who associated gods
with God in the world
see their associate-gods on Judgment Day,
they will say: Our Lord!
These are our associate-gods
that we used to call upon apart from You.
Then their alleged gods
will cast their word back upon them, saying:
Indeed, you are, most surely, liars!

16:87 Thus they who in their lifetimes disbelieved
will proffer to God, on that Day,
full submission.
For all the false gods that they used to forge
shall have strayed from them.

16:88 So as to those who disbelieve
and bar people from the path of God,
We shall increase them on that Day
with punishment, for their obstruction,
on top of punishment, for their unbelief,
for all the corruption
they have been spreading in the earth.

16:89 Thus on Judgment Day, We shall raise up
from within every community—

from amongst themselves—
a prophet in witness against them.
And We shall bring you, O Prophet,
as a witness over all of these people.
For We have sent down to you
the Quran as a revealed Book,
to make all things that God
has enjoined and forbidden clear—
and as divine guidance to salvation
for all people;
and as a way to God's mercy for the believers;
and thus it is a glad tiding
of everlasting delight near their Lord
for all those who are *muslims*,
in willing submission to God alone.

وَجِئْنَا بِكَ
شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ
وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ
تِبْيَٰنًا لِّكُلِّ شَىْءٍ
وَهُدًى وَرَحْمَةً
وَبُشْرَىٰ لِلْمُسْلِمِينَ

(٩٠) ۞ إِنَّ ٱللَّهَ يَأْمُرُ
بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ
وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ
وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ
يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ

16:90 ❊O humankind!
Indeed, God commands the execution of justice
among you, and the doing of good to others,
and the giving of charity to close relatives.
Moreover, He forbids all obscenity
and shameful deeds and aggression.
He admonishes you with this,
so that you may become mindful
of His commandments.

(٩١) وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ
إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟
ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ ٱللَّهَ
عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ

16:91 Thus, you shall fulfill the covenant of God
whenever you make a covenant.
And you shall not break your oaths
after their affirmation; for, indeed,
you have made God a guarantor over you.
Indeed, God knows all that you do.

(٩٢) وَلَا تَكُونُوا۟
كَٱلَّتِى نَقَضَتْ غَزْلَهَا
مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا
تَتَّخِذُونَ أَيْمَٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ

16:92 Then do not be like the woman
who unravels her yarn into fibers
after it has been spun firmly,
by taking your oaths as instruments of deception
between you, so as to breach your covenants

with one group ˹of people˺
for ˹another˺ group more abundant
˹in power and wealth˺.
God only puts you to the test by this.
For, most surely, He shall make clear to you
on the Day of Resurrection
that about which you have disputed ˹in life˺.

16:93 Yet had God so willed,
He would have made ˹all of˺ you
one ˹faith˺-community ˹without choice˺.
Thus ˹know that˺ God does, indeed,
leave to stray whomever He so wills.
And He ˹alone˺ guides whomever He so wills.
For, most surely, ˹all of˺ you shall be questioned
about what you have done ˹in life˺.

16:94 So do not take your oaths
as instruments of deception between you,
such that ˹your˺ foot should slip
after it ˹once˺ had been set firm,
and ˹wherefore˺ you would be given to taste
the affliction of evil ˹in this life˺
for having barred ˹others˺
from ˹coming to˺ the way of God
˹by your shameful example˺.
Moreover, there would be for you
˹in the Hereafter˺ a great torment.

16:95 So do not sell the covenant of God
for a small price.
Indeed, what is with God is ˹far˺ better for you,
if only you were to know.

16:96 All that is with you ˹in life˺ shall come to an end.
But what is with God is everlasting—
and We shall certainly recompense
those who have ˹remained˺ patient
with their reward,
˹in accordance˺ with the very best they ever did.

أَن تَكُونَ أُمَّةٌ
هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ
إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ
وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ
مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
(٩٣) وَلَوْ شَآءَ ٱللَّهُ
لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً
وَلَٰكِن يُضِلُّ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۚ
وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ
(٩٤) وَلَا تَتَّخِذُوٓاْ أَيْمَٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ
بَعْدَ ثُبُوتِهَا وَتَذُوقُواْ ٱلسُّوٓءَ
بِمَا صَدَدتُّمْ
عَن سَبِيلِ ٱللَّهِ ۖ
وَلَكُمْ عَذَابٌ عَظِيمٌ
(٩٥) وَلَا تَشْتَرُواْ بِعَهْدِ ٱللَّهِ
ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ
هُوَ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ
(٩٦) مَا عِندَكُمْ يَنفَدُ ۖ
وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ
وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ
أَجْرَهُم بِأَحْسَنِ
مَا كَانُواْ يَعْمَلُونَ
(٩٧) مَنْ عَمِلَ صَٰلِحًا

16:97 Whoever does righteous deeds,
whether male or female, and is a believer,
We shall, most surely, cause him
to live a good life.
Moreover, We shall, most surely,
recompense ˹all of˺ them with their reward,
˹in accordance˺ with the very best they ever did.

16:98 Thus, whenever you recite the Quran,
then seek refuge in God from Satan,
the accursed ˹one˺.
16:99 Yet, indeed, he has no authority ˹whatever˺
over those who believe
and who rely upon their Lord ˹alone˺.
16:100 His authority is only over those
who take him as a patron, and who,
because of him,
take associate-gods ˹apart from God˺.
16:101 Yet if ever We substitute one verse
in place of another verse
˹to benefit humankind˺—
and God knows best what He sends down—
they say:
You, ˹O Muhammad,˺ are nothing but a forger!
Rather, most of them do not know ˹God's way˺.
16:102 Say ˹to them: Gabriel˺, the Holy Spirit,
has brought it down from your Lord
with the ˹whole˺ truth, to confirm ˹in faith˺
those who have believed,
and as ˹divine˺ guidance ˹from error˺,
and a glad tiding
˹of everlasting delight near their Lord˺
for ˹all˺ those who are *muslims*,
in willing submission to God ˹alone˺.
16:103 And very truly,
We know that they say, ˹O Prophet˺:

مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم
بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ
(٩٨) فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
فَٱسْتَعِذْ بِٱللَّهِ
مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ
(٩٩) إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ
عَلَى ٱلَّذِينَ ءَامَنُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
(١٠٠) إِنَّمَا سُلْطَٰنُهُۥ
عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ
وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ
(١٠١) وَإِذَا بَدَّلْنَآ ءَايَةً
مَّكَانَ ءَايَةٍ ۙ
وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ
قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
(١٠٢) قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ
مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى
وَبُشْرَىٰ لِلْمُسْلِمِينَ
(١٠٣) وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ
إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ

لِسَانُ ٱلَّذِى
يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِىٌّ
وَهَٰذَا لِسَانٌ
عَرَبِىٌّ مُّبِينٌ
(١٠٤) إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِـَٔايَٰتِ ٱللَّهِ لَا يَهۡدِيهِمُ ٱللَّهُ
وَلَهُمۡ عَذَابٌ أَلِيمٌ
(١٠٥) إِنَّمَا يَفۡتَرِى ٱلۡكَذِبَ
ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِـَٔايَٰتِ ٱللَّهِ ۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡكَٰذِبُونَ
(١٠٦) مَن كَفَرَ بِٱللَّهِ
مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ
إِلَّا مَنۡ أُكۡرِهَ
وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ
وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا
فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ
وَلَهُمۡ عَذَابٌ عَظِيمٞ
(١٠٧) ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
عَلَى ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا
يَهۡدِى ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ
(١٠٨) أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ
عَلَىٰ قُلُوبِهِمۡ
وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡ ۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ
(١٠٩) لَا جَرَمَ أَنَّهُمۡ
فِى ٱلۡأٓخِرَةِ
هُمُ ٱلۡخَٰسِرُونَ

No one but a human being
is teaching him this!—
even though the tongue of the one
to whom they allude is foreign,
while this Quran is in a clear Arabic tongue.

16:104 As to those who do not believe
in the revealed signs of God,
God shall not guide them aright.
Thus for them,
there is a most painful torment awaiting
in the Hereafter.

16:105 As to the ones who forge such lies,
they are the ones who do not believe
in the revealed signs of God.
Thus it is they who are the liars.

16:106 Doomed is one
who openly disbelieves in God,
after professing his faith—
except for one who has been compelled
to renounce his belief,
while his heart remains at peace with faith.
But whoever
willingly opens his heart to unbelief—
upon such as these
there shall be great wrath from God.
Thus for them, there is a great torment awaiting
in the Hereafter.

16:107 That is because they so loved
the life of this world over that of the Hereafter.
Yet, indeed, God does not guide
a disbelieving people.

16:108 These are the ones
whose hearts and hearing and sight
God has set a seal upon.
For it is these who are the heedless.

16:109 Without doubt, it is they

in the Hereafter who shall be the losers
[of an everlasting Paradise].

16:110 Yet, indeed, your Lord [declares],
concerning those who emigrated
after they had been persecuted,
and who thereafter strove [in the path of God]
and [remained] patient—
indeed, after [all of] this,
your Lord shall, most surely, be all-forgiving,
mercy-giving.

16:111 ❊ [But beware] of the Day
when every soul shall come [before God],
pleading on behalf of itself,
and [when] each soul shall be rendered in full
[for] all that it has done [in life]—
and never shall they be wronged [in the least].

16:112 Now, God puts forth
this parable of a town:
It was secure and peaceable.
Its provision would come to it
in plenty from every locale.
Then it belied God's own blessings upon it
[by worshipping false gods].
Thus God gave it a touch
of the garment of hunger and fear,
for what they had wrought.

16:113 For truly there had come to them
a messenger from among themselves.
But they belied him.
Thus the torment seized them, suddenly,
for they were, indeed, wrongdoers,
[godless in heart].

16:114 So [stand firm in faith],
O you who believe,
and [eat] from what God has provided you,
[if it be] lawful and wholesome.

ثُمَّ إِنَّ رَبَّكَ ١١٠
لِلَّذِينَ هَاجَرُوا
مِنْ بَعْدِ مَا فُتِنُوا
ثُمَّ جَاهَدُوا وَصَبَرُوا
إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ
يَوْمَ تَأْتِي كُلُّ نَفْسٍ ١١١
تُجَادِلُ عَنْ نَفْسِهَا
وَتُوَفَّىٰ كُلُّ نَفْسٍ
مَا عَمِلَتْ
وَهُمْ لَا يُظْلَمُونَ
وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً ١١٢
كَانَتْ آمِنَةً مُطْمَئِنَّةً
يَأْتِيهَا رِزْقُهَا رَغَدًا
مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ
وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ ١١٣
فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ
وَهُمْ ظَالِمُونَ
فَكُلُوا مِمَّا ١١٤
رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ
إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ
(١١٥) إِنَّمَا حَرَّمَ عَلَيْكُمُ
ٱلْمَيْتَةَ وَٱلدَّمَ
وَلَحْمَ ٱلْخِنزِيرِ
وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ
فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١١٦) وَلَا تَقُولُوا۟ لِمَا تَصِفُ
أَلْسِنَتُكُمُ ٱلْكَذِبَ
هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ
لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ
إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ
ٱلْكَذِبَ لَا يُفْلِحُونَ
(١١٧) مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ
(١١٨) وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا
مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ ۖ
وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
(١١٩) ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ
عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ
ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ
وَأَصْلَحُوٓا۟ إِنَّ رَبَّكَ
مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

Yet give thanks for the blessing of God,
if, indeed, it is He alone whom you worship.
16:115 Indeed, He has but forbidden you ˹to eat˺
carrion, and blood, and the flesh of swine,
and that over which
other than ˹the name of˺ God is invoked
˹at the time of slaughter˺.
But whoever is compelled
˹by circumstance to eat any of this˺—
without being rebellious
and without being a willful transgressor—
˹will find˺ then ˹that˺ God
is, indeed, all-forgiving, mercy-giving.
16:116 And you shall not say—
by way of falsehoods
that your tongues represent—
such ˹and such˺ is lawful,
and such ˹and such˺ is forbidden,
so as to forge a lie against God.
Indeed, those who forge lies against God
shall not succeed.
16:117 Small enjoyment ˹have they in life˺,
and ˹then˺ a most painful torment awaits them!

16:118 As to those of Jewry, We forbade
what We have previously narrated to you.
We did not wrong them ˹therein˺,
but, rather, it was their own souls
they were ˹all the while˺ wronging
˹with ungodliness˺.
16:119 Yet, indeed, your Lord ˹declares˺,
concerning those who did misdeeds
in ignorance ˹of true faith˺,
but thereafter repented and set things aright—
indeed, after ˹all of˺ this,
your Lord shall, most surely, be all-forgiving,

mercy-giving.

16:120 As for Abraham, he was, ˹in himself,˺
a nation ˹of exemplary faith˺—
devoutly obedient to God, upright ˹of heart˺—
and never was he of the idolaters.

16:121 He was ever-thankful ˹to God˺
for His blessings.
So ˹God˺ chose him and guided him
to a straight way ˹of salvation˺.

16:122 Thus We gave him
˹great˺ good in this world.
And in the Hereafter,
he shall, most surely, be of the righteous—

16:123 whereupon We have revealed to you,
˹O Prophet,˺
that you shall follow the sacred way of Abraham,
the ˹purely˺ upright ˹in heart˺—
and never was he of those
who associated gods ˹with God˺.

16:124 The Sabbath Day ˹of solemn rest
was not enjoined on Abraham,
but˺ was ordained only for ˹the Jews˺—
who ˹themselves˺ disputed about it
˹long after Abraham˺.
Thus, indeed, your Lord
shall, most surely, judge between them
on the Day of Resurrection
as to that wherein they have been disputing.

16:125 Call to the path of your Lord,
˹O Prophet,˺
with ˹sound˺ wisdom and fair admonition.
And ˹as to all people,˺ argue ˹gently˺ with them
in the fairest manner.
Indeed, it is your Lord ˹alone˺ who knows best
˹all˺ those who have strayed

إِنَّ إِبْرَٰهِيمَ ﴿١٢٠﴾
كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا
وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ
شَاكِرًا لِّأَنْعُمِهِ ﴿١٢١﴾
ٱجْتَبَىٰهُ وَهَدَىٰهُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ﴿١٢٢﴾
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ﴿١٢٣﴾
ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ
إِنَّمَا جُعِلَ ٱلسَّبْتُ ﴿١٢٤﴾
عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ
وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخْتَلِفُونَ
ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ ﴿١٢٥﴾
بِٱلْحِكْمَةِ
وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ
وَجَٰدِلْهُم
بِٱلَّتِى هِىَ أَحْسَنُ

from His straight path;
and He knows best
all those who are guided aright.

16:126 Moreover, if you believers punish aggressors,
then punish them with the like of that
with which you have been afflicted by them.
But if you remain patient,
it is, most surely, better
for those who are patient.

16:127 So be patient, O Prophet.
Yet know that your patience
shall not endure through adversity,
except with the help of God.
Thus do not grieve over
those of them who oppose you,
nor be in any distress
because of what they plot against you.

16:128 Indeed, God is with those
who are God-fearing
and who excel in doing good.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
١٢٦ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟
بِمِثْلِ مَا عُوقِبْتُم بِهِۦ
وَلَئِن صَبَرْتُمْ
لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ
١٢٧ وَٱصْبِرْ
وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُ فِى ضَيْقٍ
مِّمَّا يَمْكُرُونَ
١٢٨ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟
وَّٱلَّذِينَ هُم مُّحْسِنُونَ

سُورَةُ الإِسْرَاءِ

The surah that mentions the miracle of THE NIGHT JOURNEY, *wherein God transported His servant Muhammad ﷺ in a single night from the Sacred Mosque of Makkah to Al-Aqṣa Mosque in Jerusalem, to show him some of His most wondrous signs.*

Surah 17 / 111 VERSES / REVEALED AT MAKKAH

Al-Isrâʾ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

PART 15 *half-part* 29/60

17:1 Highly exalted is He
who carried His servant, ˹Muhammad,˺ by night
from the Sacred Mosque ˹at Makkah˺
to Al-Aqṣa Mosque ˹at Jerusalem˺—
the surroundings of which We have blessed—
to show him ˹something˺
of Our ˹wondrous˺ signs.
Indeed, it is He
who is the All-Hearing, the All-Seeing.

١ سُبْحَٰنَ ٱلَّذِىٓ
أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا
مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ
إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا
ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ
لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

17:2 And ˹so too˺ We gave Moses
the Book ˹of the Torah˺,
and We made it a guide
for the Children of Israel, ˹commanding them˺:
You shall not take ˹any deity˺ apart from Me
˹for˺ a guardian—

٢ وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ
أَلَّا تَتَّخِذُوا۟
مِن دُونِى وَكِيلًا

17:3 ˹for you are of the˺ offspring of those
whom We carried ˹in the Ark˺ with Noah,
˹who˺ was, indeed,
an ever-thankful servant ˹of God˺.

٣ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ
إِنَّهُۥ كَانَ عَبْدًا شَكُورًا

17:4 Yet We had foretold to the Children of Israel
in the Book ˹of the Torah˺:
You shall, most surely,

٤ وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
فِى ٱلْكِتَٰبِ

لَتُفْسِدُنَّ فِي ٱلْأَرْضِ مَرَّتَيْنِ
وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا
٥ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ
أُو۟لِى بَأْسٍ شَدِيدٍ
فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ
وَكَانَ وَعْدًا مَّفْعُولًا
٦ ثُمَّ رَدَدْنَا لَكُمُ
ٱلْكَرَّةَ عَلَيْهِمْ
وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ
وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا
٧ إِنْ أَحْسَنتُمْ
أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ
وَإِنْ أَسَأْتُمْ فَلَهَا ۚ
فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ
لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ
وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا
٨ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ
وَإِنْ عُدتُّمْ عُدْنَا

cause corruption in the land two times
and be punished by God.
For, most surely, you shall grow haughty
and act with a great haughtiness.
17:5 Then when the promise
of the first of the two times came to pass,
We sent against you servants of Ours
endowed with mighty military power.
Thus they ravaged through the dwellings
of your people—and it was a promise fulfilled.
17:6 Thereafter, We restored you, once again,
to prevalence over them,
for We extended to you wealth and sons.
Thus We made you greater than ever
in number, saying:
17:7 If you do good,
you do good for your own souls.
Yet if you do evil,
so shall it be against yourselves.
Thus when the promise
of the second time came to pass,
your enemies were left
to defile your very faces.
Indeed, they were left to enter
the Temple of Jerusalem,
as they had entered it the first time.
Thus they were left to shatter
all that they came upon—
shattering it all utterly!
17:8 It may well be that your Lord
shall again show you mercy.
Yet if you return
to corruption and haughtiness,
We will return to utter destruction.
Moreover, We have made Hell

for ˹all˺ the disbelievers
as a ˹permanent˺ place of confinement.

17:9 Indeed, this Quran guides ˹humanity˺
to that which is most upright
and gives glad tidings to the believers
who do righteous deeds,
that for them there is a great reward
˹of everlasting delight in Paradise
awaiting in the Hereafter˺.
17:10 And ˹it warns˺ those who do not believe
in the Hereafter,
that We have made ready for them ˹there˺
a most painful torment.
17:11 Yet ˹in anger˺ man ˹unknowingly˺
invokes evil ˹upon himself˺
as ˹eagerly as˺ he invokes good.
For man is, indeed, ˹given to˺ haste.

17:12 Now, We made the night and the daylight
as two ˹great˺ signs
˹of your Lord's power and wisdom˺.
Then We effaced ˹the moon,˺
the sign of the night, ˹by the radiant sun˺—
for We made ˹it˺ the sign of the daylight,
˹to enable humankind therein˺ to see—
so that you may seek out bounty
from your Lord;
and so that you may ˹come to˺ know
the number of years
and ˹methods of˺ calculation.
For each thing ˹in Our creation
and in Our revelation˺
have We made distinct—utterly distinct.
17:13 Moreover, We have ˹securely˺ bound the destiny

وَجَعَلْنَا جَهَنَّمَ
لِلْكَٰفِرِينَ حَصِيرًا
(٩) إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَهْدِى لِلَّتِى هِىَ أَقْوَمُ
وَيُبَشِّرُ ٱلْمُؤْمِنِينَ
ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ أَجْرًا كَبِيرًا
(١٠) وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا
(١١) وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ
دُعَآءَهُۥ بِٱلْخَيْرِ ۖ
وَكَانَ ٱلْإِنسَٰنُ عَجُولًا
(١٢) وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ
فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ
وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ
وَلِتَعْلَمُوا۟ عَدَدَ
ٱلسِّنِينَ وَٱلْحِسَابَ ۚ
وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا

of every human being to its own neck
in a scroll of one's works.
For We shall bring forth for each one
a precise book of record of one's deeds
on the Day of Resurrection,
which one shall find there
fully unfurled before him,
17:14 whereupon it shall be said:
Read your book for yourself!
Sufficient is your soul this Day
as a reckoner against you.
17:15 Whoever is guided aright in the world,
then he is but guided
for the good of his own soul.
Yet whoever goes astray,
he but strays, then, against all that is good for it.
For no sin-laden soul
shall carry the sinful load of another
on Judgment Day.
Moreover, never do We
beset people with torment
until We send forth to them
a messenger with Heavenly guidance.
17:16 Thus when We intend to destroy a town
for evildoing,
We first command its affluent
to become righteous.
Yet should they continue to commit
flagrant deeds of ungodliness therein,
then the divine word of doom
comes to pass against it.
Then do We demolish it—
and demolish it utterly.
17:17 And how very many
of the ungodly generations after Noah

١٣ وَكُلَّ إِنسَٰنٍ
أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ
وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ
كِتَٰبًا يَلْقَىٰهُ مَنشُورًا
١٤ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ
ٱلْيَوْمَ عَلَيْكَ حَسِيبًا
١٥ مَّنِ ٱهْتَدَىٰ
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا
١٦ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً
أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا
فَحَقَّ عَلَيْهَا ٱلْقَوْلُ
فَدَمَّرْنَٰهَا تَدْمِيرًا

did We destroy!
Thus sufficient is your Lord, ˹O Prophet,˺
as ˹One who is˺ all-aware ˹and˺ all-seeing
of the sins of His servants.

17:18 Whoever desires this ˹life of˺ haste
˹over the everlasting Hereafter˺,
We shall hasten for him therein
whatever ˹of the world˺ We so will,
for whomever We intend.
Then We shall appoint for him Hell.
He shall enter it condemned, ˹forever˺ banished.

17:19 But whoever desires
˹the reward of˺ the Hereafter—
and ˹duly˺ strives for it
with the striving ˹rightfully˺ due for it,
while being a believer—
then such as these
shall ˹find˺ their striving forever thanked
˹by their Lord˺.

17:20 To each ˹group˺—
those ˹who are hasty for the world˺
and those ˹who strive for God˺—
We extend something of your Lord's bounty.
Yet never is the bountiful gift of your Lord
confined ˹to either of them˺.

17:21 Look, ˹O Prophet,˺ how We have ˹already˺
favored some of them ˹with Our bounty˺
over others.
Yet, most surely, the Hereafter
is of still greater ranks
and far greater favor ˹for the believers.

17:22 O Prophet!˺
You shall not set up any other god with God.
For ˹if you do˺, then you shall ˹forever˺ remain

(١٧) وَكَمْ أَهْلَكْنَا
مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ
خَبِيرًۢا بَصِيرًا
(١٨) مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ
عَجَّلْنَا لَهُۥ فِيهَا
مَا نَشَآءُ لِمَن نُّرِيدُ
ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ
يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا
(١٩) وَمَنْ أَرَادَ ٱلْـَٔاخِرَةَ
وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ
كَانَ سَعْيُهُم مَّشْكُورًا
(٢٠) كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ
مِنْ عَطَآءِ رَبِّكَ ۚ
وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا
(٢١) ٱنظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ
وَلَلْـَٔاخِرَةُ أَكْبَرُ دَرَجَٰتٍ
وَأَكْبَرُ تَفْضِيلًا
(٢٢) لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ

condemned as ungodly,
and be forsaken by Him utterly.

17:23 ❊For your Lord has decreed for one and all:
You shall not worship other than Him.
And to your parents, you shall be good.
Should either one of them, or both of them,
reach old age in your care,
then you shall not say to either of them
even so much as: Fie!
Nor shall you rebuke them.
Rather, say to both of them a gracious word,
in loving kindness.

17:24 Moreover, lower for them
the wing of humility, out of mercy,
and say in supplication for them:
My Lord! Have mercy upon them both—
even as they have raised me up as a little one.

17:25 Your Lord knows best
about what is within your souls.
If you resolve yourselves to be righteous,
then, indeed, to all those who are ever-penitent
He is all-forgiving.

17:26 And you shall give in charity
to the close relative
his rightful due in benevolent offerings—
and also to the indigent, and the wayfarer.
But you shall not squander resources,
even with the slightest squandering.

17:27 Indeed, the squanderers
are the evil brethren of the satans.
And Satan has ever been
most ungrateful to his Lord.

17:28 Yet if you must turn away from
those who are needy

فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

(٢٣) ۞ وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ
إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ
أَحَدُهُمَآ أَوْ كِلَاهُمَا
فَلَا تَقُل لَّهُمَآ أُفٍّ
وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا

(٢٤) وَٱخْفِضْ لَهُمَا
جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ
وَقُل رَّبِّ ٱرْحَمْهُمَا
كَمَا رَبَّيَانِى صَغِيرًا

(٢٥) رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ
إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ
كَانَ لِلْأَوَّٰبِينَ غَفُورًا

(٢٦) وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ
وَلَا تُبَذِّرْ تَبْذِيرًا

(٢٧) إِنَّ ٱلْمُبَذِّرِينَ
كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ
وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا

(٢٨) وَإِمَّا تُعْرِضَنَّ عَنْهُمُ

while you yourself seek mercy
and means from your Lord—
hoping ardently all the while
for His provision, so as to give it in charity—
then you shall say to them
a tender word of prayer, to ease their hearts.

17:29 Thus you shall not keep your hand
yoked to your neck out of stinginess,
nor extend it to the utmost extent
in extravagance.
For then you would remain
ever blameworthy and regretful.

17:30 Indeed, it is your Lord alone
who extends abundant provision
to whomever He so wills.
And He alone restricts it.
Indeed, ever is He all-aware, all-seeing,
of the condition of His servants.

17:31 And you shall not ever kill your children
for fear of indigence.
We provide for them and for you.
Indeed, the act of killing them
is an enormous sin.

17:32 And you shall not ever
approach illicit sexual intercourse.
Indeed, it is utter lewdness and a most evil way.

17:33 And you shall not ever kill any human soul
that God has prohibited,
except by what is lawful and right.
Hence, whoever is killed wrongfully,
We hereby assign to his heir
an authorization for retribution.
Yet let him not exceed just bounds
regarding retribution for the killing.

ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا
فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا
(٢٩) وَلَا تَجْعَلْ يَدَكَ
مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ
فَتَقْعُدَ مَلُومًا مَّحْسُورًا
(٣٠) إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا
(٣١) وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ
خَشْيَةَ إِمْلَٰقٍ ۖ
نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ
إِنَّ قَتْلَهُمْ
كَانَ خِطْـًٔا كَبِيرًا
(٣٢) وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ
فَٰحِشَةً وَسَآءَ سَبِيلًا
(٣٣) وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ
وَمَن قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا
فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ

إِنَّهُۥ كَانَ مَنصُورًا

(٣٤) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ
وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ
إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا

(٣٥) وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ
وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(٣٦) وَلَا تَقْفُ
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ
كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

(٣٧) وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ
إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ
وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا

(٣٨) كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ
عِندَ رَبِّكَ مَكْرُوهًا

(٣٩) ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ
رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ

For he is, indeed,
to be aided in attaining justice.
17:34 And you shall not ever
approach the wealth of the orphan
in your care—except in the fairest manner,
until he reaches full maturity
and you return it to him.
And you shall fulfill
every covenant you make.
For, indeed, every covenant
shall be answered for in the Hereafter.
17:35 And you shall give a full and honest measure
whenever you measure out goods.
And you shall weigh
with an even and just balance.
That is the best of goodness
and ensures a most excellent outcome.
17:36 And you shall not ever follow that of which
you have no sure knowledge,
without first verifying its truthfulness.
Indeed, hearing and sight
and conceptions of the heart—
every act of each of these faculties
shall one answer for in the Hereafter.
17:37 And you shall not ever
walk upon the earth proudly exultant.
For never shall you human beings
be such as to perforate the earth
with your steps.
And never shall you
stretch up to the mountains in height.
17:38 As to all of this, O Prophet—
its evil trespass is ever hateful with your Lord.
17:39 This is of the divine wisdom
that your Lord has revealed to you.

وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَتُلْقَىٰ فِى جَهَنَّمَ
مَلُومًا مَّدْحُورًا

(٤٠) أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ
وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

(٤١) وَلَقَدْ صَرَّفْنَا
فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا

(٤٢) قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ
كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟
إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا

(٤٣) سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

(٤٤) تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ
وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ
وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ
وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ

And, again, you shall not set up
any other god with God.
For if you do, then you shall be cast into Hell,
deservedly blameworthy, forever banished.

17:40 Has your Lord, then, chosen
to favor you people with sons,
while taking females from the angels
for Himself as daughters!
Indeed, you most surely utter
a monstrous word by saying this.

17:41 Now truly, indeed,
We have varied the tidings and illustrations
in this Quran, so that they who disbelieve
may become mindful
of the sole divinity of God.
Yet this only increases them
in aversion to true faith.

17:42 Say to them, O Prophet:
If ever there had been other gods with Him,
as they say, then they would, most surely,
have sought a way
to submit to the Lord of the Throne.

17:43 Highly exalted is He—
far above what they say!—
and most high with the greatest sublimity.

17:44 The seven heavens and the earth
and all that are in them
give due exaltation to Him.
For there is not a single thing
but that it exalts Him with all praise.
But you human beings
fathom not their exaltations.
Indeed, ever is He
most forbearing, all-forgiving.

17:45 Thus when you recite the Quran, ˹O Prophet,˺
We place between you
and those who do not believe in the Hereafter
a hidden veil ˹protecting you˺.
17:46 Moreover, We have placed sheaths
over their ˹ill-inclined˺ hearts,
that they may ˹no longer˺ understand it,
and in their ears, an utter deafness.
For whenever you mention in the Quran
your Lord as One ˹without associate˺,
they turn away in retreat out of aversion.
17:47 We know best with what ˹ill intent˺ they listen
when they are listening to you
˹recite the Quran˺;
and ˹their evil purpose˺
when they converse ˹together˺ secretly;
and when the ˹godless˺ wrongdoers say
˹to one another˺:
If you were to follow ˹Muhammad˺,
you would only ˹be following˺ a bewitched man.
17:48 Look how they set forth
˹malicious˺ images for you, ˹O Prophet˺!
Thus have they strayed so ˹far from guidance˺
that they cannot find a way ˹back to God˺.
17:49 Moreover, they have said:
Can it be that even when we have become
˹mere˺ bones and ˹decayed˺ remains,
that we shall be raised ˹to life again˺
in a new creation?
17:50 ❊Say ˹to them˺: Be you stones or iron—
17:51 or any sort of creation
that swells prodigious in your hearts—
˹still you shall be resurrected˺!
Then they shall say ˹to you˺:
Who is it that can return us ˹to life˺?

إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا
(٤٥) وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ
جَعَلْنَا بَيْنَكَ وَبَيْنَ
ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
حِجَابًا مَّسْتُورًا
(٤٦) وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا
وَإِذَا ذَكَرْتَ رَبَّكَ
فِى ٱلْقُرْءَانِ وَحْدَهُۥ
وَلَّوْا۟ عَلَىٰٓ أَدْبَـٰرِهِمْ نُفُورًا
(٤٧) نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ
إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَإِذْ هُمْ نَجْوَىٰٓ
إِذْ يَقُولُ ٱلظَّـٰلِمُونَ إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا
(٤٨) ٱنظُرْ كَيْفَ ضَرَبُوا۟
لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟
فَلَا يَسْتَطِيعُونَ سَبِيلًا
(٤٩) وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا
(٥٠) ۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا
(٥١) أَوْ خَلْقًا مِّمَّا يَكْبُرُ
فِى صُدُورِكُمْ
فَسَيَقُولُونَ مَن يُعِيدُنَا

Say ⌜to them⌝:
The One who originated you ⌜in creation⌝
the first time.
Then they shall wag their heads at you
⌜in mockery and amazement⌝, and say:
When will this ⌜resurrection⌝ be?
Say: It may well be near at hand—
17:52 ⌜on⌝ a Day ⌜Hereafter
when⌝ He shall call upon you,
and you shall ⌜come to life
and⌝ answer with His praise—
though you will think
that you remained ⌜in the world⌝
for but a little while.

17:53 Yet tell My ⌜believing⌝ servants
that they should speak ⌜to friend and foe⌝
in the fairest manner.
For, indeed, Satan is ever ready to incite
⌜animosity⌝ between them.
Indeed, Satan is to man a clear enemy.
17:54 ⌜O humanity!⌝
Your Lord ⌜alone⌝ knows best
about ⌜the disposition of the hearts of all of⌝ you.
If He so wills, He will show you mercy,
⌜bringing you to faith⌝.
Or if He so wills, He shall torment you
⌜for your unbelief⌝.
Thus We have not sent you, ⌜O Prophet,⌝
as a guardian over them
⌜to dispose of their affairs⌝.
17:55 And, ⌜again,⌝ your Lord knows best,
⌜O Prophet,⌝ about ⌜the merits
of all⌝ those who are in the heavens
and ⌜all who are in⌝ the earth

قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ
وَيَقُولُونَ مَتَىٰ هُوَ ۖ
قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا
٥٢ يَوْمَ يَدْعُوكُمْ
فَتَسْتَجِيبُونَ بِحَمْدِهِۦ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا
٥٣ وَقُل لِّعِبَادِى
يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ
إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ
إِنَّ ٱلشَّيْطَٰنَ
كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا
٥٤ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ
إِن يَشَأْ يَرْحَمْكُمْ
أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ
أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا
٥٥ وَرَبُّكَ أَعْلَمُ
بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ

وَلَقَدْ فَضَّلْنَا
بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ
وَءَاتَيْنَا دَاوُۥدَ زَبُورًا
(٥٦) قُلِ ٱدْعُوا۟
ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ
فَلَا يَمْلِكُونَ كَشْفَ
ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا
(٥٧) أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُۥ
وَيَخَافُونَ عَذَابَهُۥٓ
إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا
(٥٨) وَإِن مِّن قَرْيَةٍ
إِلَّا نَحْنُ مُهْلِكُوهَا
قَبْلَ يَوْمِ ٱلْقِيَـٰمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
كَانَ ذَٰلِكَ فِى ٱلْكِتَـٰبِ مَسْطُورًا
(٥٩) وَمَا مَنَعَنَآ
أَن نُّرْسِلَ بِٱلْـَٔايَـٰتِ إِلَّآ أَن

and whom to choose for His messages.
And very truly,
We have favored some human beings
as prophets with divine revelation,
setting them above others.
Thus We gave David, a mere shepherd,
a great kingdom and the Book of Psalms.
17:56 So say to the unbelievers:
Call in vain
upon those angels, prophets, or jinn
whom you allege to be gods apart from Him.
For they hold no authority whatever
to remove harm from you,
nor to turn it aside, should God decree it.
17:57 Those whom they call upon
are themselves seeking a way to their Lord,
vying as to which of them
shall draw nearest to Him with worship.
Moreover, they hope ardently for His mercy—
and, with dread, fear His torment.
Indeed, the torment from your Lord
is a thing of horror of which to beware.
17:58 So know, there is not
a single disbelieving town
but that We shall destroy it
before the Day of Resurrection,
or punish it for its sinfulness
with a severe punishment.
This has been inscribed
in the Preserved Book of Heaven.
17:59 Moreover, nothing keeps Us
from sending forth
more of the miraculous signs
that the disbelievers demand,
except Our knowledge

that the earliest generations ˹of humanity˺
belied them ˹all˺.
For We gave to ˹the people of˺ Thamûd
the ˹miraculously created˺ she-camel—
˹brought forth˺ before their very eyes—
and still they wronged her.
Nor do We send forth ˹miraculous˺ signs
except to put ˹the˺ fear ˹of God
in people's hearts˺.

17:60 Thus behold! We said to you, ˹O Prophet˺:
Indeed, your Lord's ˹dominion˺
encompasses all people.
Yet We did not make
the ˹wondrous˺ vision We showed you
˹when you ascended to Heaven˺
but as a trial for all people.
And ˹the mention˺ in the Quran
˹of the Impalatable Tree of Zaqqûm˺,
the cursed tree ˹of Hell,
is likewise such a test for the disbelievers,
by which˺ We put the fear ˹of God˺ upon them.
Yet it does not increase them ˹in faith˺,
but only in great transgression.

17:61 Now, behold! We said to the angels:
Bow ˹your faces˺ down to ˹receive˺ Adam
˹into life and honor him˺!
So they ˹all˺ bowed down, except Iblîs.
He said:
Am I to bow myself down to one
You have created out of mud?

17:62 He said:
Do You see this one
whom You have honored above me?
If You defer ˹divine judgment against˺ me

كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ
وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً
فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ
بِٱلْـَٔايَـٰتِ إِلَّا تَخْوِيفًا
(٦٠) وَإِذْ قُلْنَا لَكَ
إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۗ
وَمَا جَعَلْنَا
ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَـٰكَ
إِلَّا فِتْنَةً لِّلنَّاسِ
وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ
وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَـٰنًا كَبِيرًا
(٦١) وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ
ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ قَالَ
ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا
(٦٢) قَالَ أَرَءَيْتَكَ هَـٰذَا
ٱلَّذِى كَرَّمْتَ عَلَىَّ

to the Day of Resurrection,
I shall bridle his descendants
and lead them astray—except for a very few.
17:63 God said: Go your way!
For whoever of them follows you,
then Hell shall, most surely, be
the recompense of all of you—
an ample recompense, indeed!
17:64 Thus incite to sin whomever of them you can
with your voice.
And rally against them
with your cavalry and your infantry.
And share with them in the wealth
and the children given to them.
And promise them every desire!
Yet Satan promises those of them
who follow him nothing but a mere delusion.
17:65 O Satan!
As for My faithful servants,
you shall have no position
of authority over them.
Thus, sufficient is your Lord, O Prophet,
as a Guardian over the believers.

17:66 Your Lord, O humanity, is the One
who causes ships to cruise
gently through the sea,
for you to seek of His bounty.
Indeed, ever has He been merciful to you.
17:67 Yet whenever harm strikes you at sea,
all that you used to call upon in worship
vanishes from your hearts—
except for Him alone.
Then when He delivers you to dry land,
you turn away from worshipping Him alone.

لَئِنْ أَخَّرْتَنِ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ
إِلَّا قَلِيلًا
٦٣ قَالَ ٱذْهَبْ
فَمَن تَبِعَكَ مِنْهُمْ
فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ
جَزَآءً مَّوْفُورًا
٦٤ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ
مِنْهُم بِصَوْتِكَ وَأَجْلِبْ
عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ
وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ
وَٱلْأَوْلَٰدِ وَعِدْهُمْ
وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ
إِلَّا غُرُورًا
٦٥ إِنَّ عِبَادِى
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ
وَكَفَىٰ بِرَبِّكَ وَكِيلًا
٦٦ رَّبُّكُمُ ٱلَّذِى يُزْجِى
لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ
لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ
إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا
٦٧ وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ
ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ
فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ

For the human being is an unbelieving ingrate.

17:68 Do you, then, feel secure that He will not cause
the seacoast to sink under you,
or send down upon you a raging storm
of lethal pellets—
whereupon you would not find for yourselves
any guardian to shield you?

17:69 Or do you feel secure
that He will not return you to the sea
yet another time,
then loose the wind of a hurricane
upon you and drown you
because of your ungratefulness—
whereupon you would not find for yourselves
anyone to pursue vengeance for this against Us?

17:70 ❋Yet very truly, We have so honored
the Children of Adam:
For We have carried them
through the land and the sea.
And We have provided them
with all that is wholesome in life.
And We have so favored them
above most of what We have created
with such immense favor.

17:71 Yet the Day comes
when We shall call upon every people
by their leaders.
Thus whoever is given his book of deeds
in his right hand, then such as these
shall read their book joyfully—
and never shall they be wronged
in their reward even a whit.

17:72 But whoever in this life
is blind in heart to the truth,
thus shall he be raised up blind

وَكَانَ ٱلْإِنسَٰنُ كَفُورًا

٦٨ أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ
جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ
لَا تَجِدُوا۟ لَكُمْ وَكِيلًا

٦٩ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ
تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ
قَاصِفًا مِّنَ ٱلرِّيحِ
فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا

٧٠ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ
وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا

٧١ يَوْمَ نَدْعُوا۟
كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ
أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ
فَأُو۟لَٰٓئِكَ
يَقْرَءُونَ كِتَٰبَهُمْ
وَلَا يُظْلَمُونَ فَتِيلًا

٧٢ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ

فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ
وَأَضَلُّ سَبِيلًا

٧٣ وَإِن كَادُوا۟ لَيَفْتِنُونَكَ
عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ
وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا

٧٤ وَلَوْلَآ أَن ثَبَّتْنَٰكَ
لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ
شَيْـًٔا قَلِيلًا

٧٥ إِذًا لَّأَذَقْنَٰكَ ضِعْفَ
ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

٧٦ وَإِن كَادُوا۟
لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا
وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ
إِلَّا قَلِيلًا

٧٧ سُنَّةَ مَن قَدْ أَرْسَلْنَا
قَبْلَكَ مِن رُّسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

٧٨ أَقِمِ ٱلصَّلَوٰةَ
لِدُلُوكِ ٱلشَّمْسِ

in the Hereafter—
and even further astray than on earth
from the way to eternal salvation.
17:73 Indeed, they who disbelieve
very nearly tempted you, O Prophet,
from the truth that We have revealed to you,
so that you might forge against Us
something other than it—
in which case they would have, then,
taken you as an intimate friend.
17:74 And were it not
that We had established you firmly
upon the path of truth, very truly,
you would have nearly
inclined a little way toward them.
17:75 Then, We would have, most surely,
made you taste double the trials of life
and double the trials of death.
Nor would you have found
for yourself any helper against Us.
17:76 Moreover, they very nearly unsettled you
from the land of your birth
to drive you away from it—
in which case
they would not have remained alive
after you left
for more than a little while.
17:77 Such was the way We decreed
for those of Our messengers
whom We sent before you, O Prophet.
And never will you find
in Our established way any change.
17:78 Be ever steadfast in observing the Prayer
at the declining of the sun,
until the darkening of the night.

إِلَىٰ غَسَقِ ٱلَّيۡلِ
وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ
قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا
٧٩ وَمِنَ ٱلَّيۡلِ
فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ
عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ
مَقَامٗا مَّحۡمُودٗا
٨٠ وَقُل رَّبِّ
أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ
وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ
وَٱجۡعَل لِّي مِن لَّدُنكَ
سُلۡطَٰنٗا نَّصِيرٗا
٨١ وَقُلۡ جَآءَ ٱلۡحَقُّ
وَزَهَقَ ٱلۡبَٰطِلُۚ
إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا
٨٢ وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ
شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ
وَلَا يَزِيدُ ٱلظَّٰلِمِينَ
إِلَّا خَسَارٗا
٨٣ وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ
أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦۖ

Moreover, hold fast to the Quran's recitation
at the dawn Prayer.
Indeed, the recitation at dawn
is ever witnessed
by hosts of angels and believers.
17:79 Moreover, keep a Prayer vigil with it,
reciting from its verses
during a part of the night
as an extra devotion for you.
It may be that your Lord
will raise you in the Hereafter
to a lofty Station of Praise
among all humankind.
17:80 And say in prayer, O Prophet:
My Lord!
Lead me into all good
with a most perfect entry.
And lead me out of all harm
with a most perfect exit.
And grant me, from Your own grace,
an ever-prevailing authority.
17:81 Then say to the unbelievers:
The truth has come.
Thus falsehood has vanished.
Indeed, falsehood is ever vanishing.
17:82 Thus do We send down
in the verses of the Quran
that which is a healing for body and soul,
and a mercy to the believers.
But it does not increase
the godless wrongdoers, except in utter loss.
17:83 Yet when We bestow grace on man,
he turns away from God
and draws himself aside from His worship.
But when evil touches him,

he is ever-so despairing.

17:84 ⌜O Prophet!⌝ Say ⌜to humanity⌝:
Let each one work
in accordance with his own way ⌜of life⌝.
Yet your Lord is most knowing
as to who is truly ⌜following⌝
upon the most guided path ⌜to truth⌝.

17:85 Now, they ⌜who disbelieve⌝
ask you, ⌜O Prophet,⌝
about the ⌜nature⌝ of the spirit.
Say ⌜to them⌝:
The spirit ⌜of life⌝ is of the affair
of my Lord ⌜alone⌝.
Nor have you ⌜human beings⌝
been given of knowledge more than very little.

17:86 Indeed, had We so willed, ⌜O Prophet,⌝
We could, most surely, have taken away
that which We have revealed to you;
whereupon, you would never find
any guardian ⌜to plead⌝ with Us for it
on your behalf—

17:87 but for the mercy of your Lord!
Indeed, ever has His favor upon you been great.

17:88 Say ⌜to one and all⌝:
If all the people and all the jinn
were to come together
to bring about the like of this Quran,
never would they bring about the like of it—
even if they were staunch backers of
one another.

17:89 Thus very truly, We have varied ⌜the tidings⌝
for ⌜the good of⌝ all people
⌜something⌝ of every kind of illustration
in this Quran.

وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا

٨٤ قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ
فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ
أَهْدَىٰ سَبِيلًا

٨٥ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ
قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى
وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ
إِلَّا قَلِيلًا

٨٦ وَلَئِن شِئْنَا لَنَذْهَبَنَّ
بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِۦ
عَلَيْنَا وَكِيلًا

٨٧ إِلَّا رَحْمَةً مِّن رَّبِّكَ
إِنَّ فَضْلَهُۥ
كَانَ عَلَيْكَ كَبِيرًا

٨٨ قُل لَّئِنِ ٱجْتَمَعَتِ
ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟
بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ
لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

٨٩ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ
فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ

فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ
إِلَّا كُفُورٗا
(٩٠) وَقَالُواْ لَن نُّؤۡمِنَ لَكَ
حَتَّىٰ تَفۡجُرَ لَنَا
مِنَ ٱلۡأَرۡضِ يَنۢبُوعٗا
(٩١) أَوۡ تَكُونَ لَكَ جَنَّةٞ
مِّن نَّخِيلٖ وَعِنَبٖ
فَتُفَجِّرَ ٱلۡأَنۡهَٰرَ
خِلَٰلَهَا تَفۡجِيرًا
(٩٢) أَوۡ تُسۡقِطَ ٱلسَّمَآءَ
كَمَا زَعَمۡتَ عَلَيۡنَا كِسَفًا
أَوۡ تَأۡتِيَ بِٱللَّهِ
وَٱلۡمَلَٰٓئِكَةِ قَبِيلًا
(٩٣) أَوۡ يَكُونَ لَكَ
بَيۡتٞ مِّن زُخۡرُفٍ
أَوۡ تَرۡقَىٰ فِي ٱلسَّمَآءِ
وَلَن نُّؤۡمِنَ لِرُقِيِّكَ
حَتَّىٰ تُنَزِّلَ عَلَيۡنَا
كِتَٰبٗا نَّقۡرَؤُهُۥۗ
قُلۡ سُبۡحَانَ رَبِّي
هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا
(٩٤) وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ
إِذۡ جَآءَهُمُ ٱلۡهُدَىٰٓ

Yet most people refuse everything
but utter unbelief.

17:90 And, indeed, they who disbelieve
have said to you, O Prophet:
Never shall we believe in you
until you cause a fountainhead
to burst forth for us from the earth!
17:91 Or until, miraculously,
there shall be for you a flourishing garden
of date palms and grapevines,
such that you cause to burst forth all through it
rivers in mighty bursts!
17:92 Or until you cause the sky
to drop down upon us—
as you have alleged—in deadly patches!
Or until you bring God Himself
and the angels in a host before us!
17:93 Or until there shall be for you
a house made of gold!
Or until you ascend
before our eyes into heaven!
Yet never shall we believe in your ascension
until you bring down to us
an inscribed Book from God,
wherein we ourselves may read
that you are a true messenger.

Say to them, O Prophet:
Highly exalted be my Lord!
Am I other than a mortal messenger?
17:94 And what else
has prevented people from believing
when Heavenly guidance came to them,
except that they would say:

إِلَّآ أَن قَالُوٓا
أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا
(٩٥) قُل لَّوْ كَانَ فِى ٱلْأَرْضِ
مَلَٰٓئِكَةٌ
يَمْشُونَ مُطْمَئِنِّينَ
لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ
مَلَكًا رَّسُولًا
(٩٦) قُلْ كَفَىٰ بِٱللَّهِ
شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ
إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا
(٩٧) وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ
وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ
أَوْلِيَآءَ مِن دُونِهِۦ
وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ
عَلَىٰ وُجُوهِهِمْ
عُمْيًا وَبُكْمًا وَصُمًّا
مَّأْوَىٰهُمْ جَهَنَّمُ كُلَّمَا
خَبَتْ زِدْنَٰهُمْ سَعِيرًا
(٩٨) ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ
كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا
أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا
(٩٩) ۞ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا
لَّا رَيْبَ فِيهِ

Would God send a mere mortal as a messenger?
17:95 Say to them:
Had there been angels
walking peaceably in the earth,
We, most surely, would have sent down to them
from Heaven an angel as a messenger.
17:96 Say to them, O Prophet:
Sufficient is God as a witness
between me and you.
Ever, indeed, is He all-aware,
all-seeing of His servants.
17:97 For whomever God guides,
then he is truly guided.
But whomever He leaves to stray,
then never shall you find
for them patrons apart from Him.
Moreover, on the Day of Resurrection,
We shall bring them to assembly
on their faces—blind, and dumb, and deaf.
Hell shall be their abode.
Whenever it subsides,
We shall increase for them its flaming fire.
17:98 That is their recompense,
for they have disbelieved in Our signs and said:
Can it be that even when we have become
mere bones and decayed remains
that we shall be raised to life again
in a new creation?
17:99 ❋Have they not considered that God,
who alone has created
the heavens and the earth,
is well able to create the likes of them again?
Rather, He has appointed for them
a set term of life and a reckoning
wherein there is no doubt.

Yet the ˹godless˺ wrongdoers refuse ˹everything˺
but utter unbelief.

17:100 Say ˹to them˺:
Were you ˹who disbelieve˺
ever to hold possession of the stores
of my Lord's mercy, then, most surely,
you would withhold ˹them from all creation˺
for fear of ˹their˺ depletion.
For ever is man ˹most˺ stingy.

17:101 And very truly,
We gave Moses
nine elucidating signs ˹as miracles˺.
So ask the Children of Israel
about when he came to them—
and ˹how, in haughtiness˺,
Pharaoh said to him:
Indeed, I think that you,
O Moses, are bewitched!

17:102 ˹Moses˺ said:
Truly, you know well
that none other than the Lord
of the heavens and the earth
has sent down these ˹signs˺ as manifest proofs.
And, indeed, I think that you, O Pharaoh,
are doomed ˹to utter ruin˺!

17:103 So ˹Pharaoh˺ desired to ˹frighten them
and˺ drive them from the land.
So We drowned him,
and those with him, all together.

17:104 Then, after ˹destroying˺ him,
We said to the Children of Israel:
Inhabit the land ˹We have blessed˺.
Yet when the promise of the Hereafter
comes ˹to pass˺,

فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا

(١٠٠) قُل لَّوْ أَنتُمْ تَمْلِكُونَ
خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا
لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ
وَكَانَ ٱلْإِنسَٰنُ قَتُورًا

(١٠١) وَلَقَدْ ءَاتَيْنَا مُوسَىٰ
تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ
فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ
إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ
إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ
مَسْحُورًا

(١٠٢) قَالَ لَقَدْ عَلِمْتَ
مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ
وَإِنِّى لَأَظُنُّكَ
يَٰفِرْعَوْنُ مَثْبُورًا

(١٠٣) فَأَرَادَ أَن يَسْتَفِزَّهُم
مِّنَ ٱلْأَرْضِ
فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا

(١٠٤) وَقُلْنَا مِنۢ بَعْدِهِۦ
لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ
فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ

We shall bring you forth from your graves
in a mixed multitude for Judgment.

جِئْنَا بِكُمْ لَفِيفًا

17:105 Thus with profound truth,
it is We who have sent down this Quran.
And thus with profound truth
has it come down!
For We have not sent you,
to humanity, O Prophet,
but as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner of God's nearing Judgment.

١٠٥ وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ
وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

17:106 For, indeed, this Quran
is a Heavenly Recitation
We have apportioned
with distinct messages of truth
that you may recite it to humanity
in intervals, O Prophet, at a deliberate pace.
Thus have We sent it down
in successive revelations.

١٠٦ وَقُرْءَانًا فَرَقْنَاهُ
لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ
وَنَزَّلْنَٰهُ تَنزِيلًا

17:107 Say to the disbelievers, O Prophet:
Believe in it. Or disbelieve in it.
Indeed, those who are sincere,
who have already been given
knowledge of the Scriptures before it,
fall to the chin,
bowing their faces down to the ground
before God, whenever it is recited to them.

١٠٧ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ
إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ
إِذَا يُتْلَىٰ عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

17:108 And they say:
Highly exalted is our Lord!
Indeed, the promise of our Lord,
most surely, is ever fulfilled.

١٠٨ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ
إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

17:109 Thus do they fall to the chin, weeping,
for it is a Heavenly Admonition that
increases them in all humility.۞

١٠٩ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ۩

17:110 Say to the people, O Prophet:

Call upon God, or call upon the All-Merciful.
By either name you may call Him.
For He is One, and to Him alone belong
the most excellent names.
Yet do not be excessively loud
with your Prayer, O Prophet.
Nor be unduly muted.
Rather, seek a way of moderation
in between them.

17:111 Moreover, say to one and all:
All praise is for God alone:
The One
who has never taken for Himself any offspring!
And for whom there has never been any partner
in all the dominion!
And for whom there has never been any need
for a patron to shield Him against humiliation!
Thus extol Him—extol Him exceedingly.

(١١٠) قُلِ ٱدْعُوا۟ ٱللَّهَ
أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ
أَيًّا مَّا تَدْعُوا۟
فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تُخَافِتْ بِهَا
وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا
(١١١) وَقُلِ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ
وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ
وَكَبِّرْهُ تَكْبِيرًا

سُورَةُ الْكَهْفِ *The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of* THE CAVE *wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.*

Surah **18** / 110 VERSES / REVEALED AT MAKKAH

Al-Kahf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

18:1 All praise is for God ˹alone˺,
the One who has sent down
the ˹Heavenly˺ Book
upon His servant ˹Muhammad˺,
and who did not appoint any crookedness
to ˹be part of˺ it!

18:2 It is an upright ˹guide˺ to forewarn ˹the ungodly˺
of a mighty chastisement ˹in the Hereafter˺
from ˹God˺ Himself, and to give glad tidings
˹of everlasting delight in Paradise˺
to the believers—
those who do righteous deeds—
that for them there is an excellent reward
˹awaiting there˺.

18:3 Therein they shall remain forever.

18:4 Moreover, it forewarns those who say:
God has taken ˹for Himself˺ offspring!

18:5 They do not have any knowledge of this.
Nor had their forefathers.
It is a heinous word
that issues from their mouths!
They say nothing but a lie!

١ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ
أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ
وَلَمْ يَجْعَل لَّهُۥ عِوَجَا۟ۜ
٢ قَيِّمًا لِّيُنذِرَ
بَأْسًا شَدِيدًا مِّن لَّدُنْهُ
وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ
يَعْمَلُونَ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ أَجْرًا حَسَنًا
٣ مَّٰكِثِينَ فِيهِ أَبَدًا
٤ وَيُنذِرَ ٱلَّذِينَ قَالُوا۟
ٱتَّخَذَ ٱللَّهُ وَلَدًا
٥ مَّا لَهُم بِهِۦ مِنْ عِلْمٍ
وَلَا لِءَابَآئِهِمْ ۚ
كَبُرَتْ كَلِمَةً
تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ
إِن يَقُولُونَ إِلَّا كَذِبًا

18:6 Yet, perhaps, ˹O Prophet,˺
you would consume yourself,
sorrowing upon their traces,
if they will not believe in this ˹divine˺ discourse.
18:7 ˹Know that˺, indeed,
We have made all that is on the earth
as an adornment for it—
˹only˺ to test them
as to which of them is best in deed.
18:8 For, certainly, ˹at the end of time˺
We shall most surely make
all that is on it a barren plain of dust.

18:9 Now, ˹O Prophet,˺ do you deem ˹the account
of˺ the Companions of the Cave
and ˹the Tablet recording˺ the Inscription ˹of it˺
to be among the most wondrous of Our signs?
18:10 Behold!
They were a ˹group of˺ youths
who took shelter in the cave
˹apart from their people˺, and they said:
Our Lord!
Grant us mercy from Your own ˹providence˺.
And furnish us, in our ˹present˺ circumstances,
with right guidance.
18:11 So We struck ˹a seal of sleep˺ upon their ears
in the cave for a ˹great˺ number of years.
18:12 Then We awakened them,
so that We might distinguish
which of the two parties ˹among them˺
would best enumerate
the length they had abided ˹in the cave˺.
18:13 We ˹now˺ relate to you their tidings
with ˹profound˺ truth:
Indeed, they were youths

٦ فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ
عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟
بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا
٧ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ
زِينَةً لَّهَا لِنَبْلُوَهُمْ
أَيُّهُمْ أَحْسَنُ عَمَلًا
٨ وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا
صَعِيدًا جُرُزًا
٩ أَمْ حَسِبْتَ أَنَّ أَصْحَـٰبَ
ٱلْكَهْفِ وَٱلرَّقِيمِ
كَانُوا۟ مِنْ ءَايَـٰتِنَا عَجَبًا
١٠ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى
ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ
ءَاتِنَا مِن لَّدُنكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
١١ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى
ٱلْكَهْفِ سِنِينَ عَدَدًا
١٢ ثُمَّ بَعَثْنَـٰهُمْ
لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ
أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا
١٣ نَّحْنُ نَقُصُّ عَلَيْكَ
نَبَأَهُم بِٱلْحَقِّ

who believed in their Lord alone.
So We increased them in guidance.
18:14 Thus We secured their hearts
when they stood before their people
and proclaimed:
Our Lord is the only Lord
of the heavens and the earth!
Therefore, never shall we call upon
any god apart from Him!
For very truly, we would have then uttered
an outrageous lie!
18:15 These, our people, have taken gods in worship
apart from Him who alone is the One God.
If only they would come forth
with manifest authority
for their worship of them!
For who does a greater wrong
than one who forges lies against God?
18:16 And so, they said to one another:
Since you have withdrawn from them,
and from what they worship other than God,
then take shelter in the cave.
Your Lord will unfold for you
something of His mercy,
and He will furnish you
in your present circumstances
with good facility to meet your needs.

18:17 ❋And had any of you people
been in witness,
you would have seen the sun as it rose
inclining away from their cave toward the right;
and, as it set, declining away from them
toward the left—
while they were asleep

إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ
وَزِدْنَٰهُمْ هُدًى
١٤ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ
إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا
لَّقَدْ قُلْنَآ إِذًا شَطَطًا
١٥ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟
مِن دُونِهِۦٓ ءَالِهَةً
لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ
فَمَنْ أَظْلَمُ مِمَّنِ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
١٦ وَإِذِ ٱعْتَزَلْتُمُوهُمْ
وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ
فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ
رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ
لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا
١٧ ۞ وَتَرَى ٱلشَّمْسَ إِذَا
طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ
ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت
تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ
وَهُمْ فِى فَجْوَةٍ مِّنْهُ

ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ
مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ
وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ
وَلِيًّا مُّرْشِدًا
(١٨) وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ
ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ
وَكَلْبُهُم بَٰسِطٌ
ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ
لَوِ ٱطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمُلِئْتَ مِنْهُمْ رُعْبًا
(١٩) وَكَذَٰلِكَ بَعَثْنَٰهُمْ
لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ
قَالَ قَآئِلٌ مِّنْهُمْ
كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَٱبْعَثُوٓا۟ أَحَدَكُم
بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ
فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا
فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ

in a deep hollow within.
This is of the miraculous signs of God.
Whomever God guides,
then he is truly guided.
But whomever He leaves to stray,
then never shall you find for him
any rightly guiding patron.

18:18 Moreover,
you would have thought them awake,
though they lay sleeping.
For We turned them
on their right sides and then on their left,
while their dog stretched forth his forelegs
at the threshold.
Were you to have come upon them,
most surely, you would have frantically
turned away from them in flight,
for you would have been filled with horror
at the sight of them.

18:19 And so it was that at last We awakened them.
Thus they questioned each other.
One of them said to the others:
How long have you remained asleep?
Some said:
We only remained so for a day,
or some part of a day.
Some of the others said:
Your Lord knows best
how long you have remained.
Yet send one of you forth now
with these silver-coins of yours to the city,
and let him look as to where he might find
the most wholesome food.
Then let him bring back to you
some provision from it.

But let him proceed gently.
And let no one take ˹undue˺ notice of you.

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

18:20 For, indeed, if they come to know about you,
they will stone you ˹to death˺,
or make you return to their way ˹of religion˺.
And never ever would you succeed, then,
˹to obtain salvation˺.

(٢٠) إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ
يَرْجُمُوكُمْ أَوْ
يُعِيدُوكُمْ فِى مِلَّتِهِمْ
وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا

18:21 And so it was
that We caused them to be discovered,
that ˹their people˺ might know
˹and bear witness˺ that, indeed,
God's promise ˹to raise the dead˺ is true;
and that as to the ˹coming
of the˺ Hour ˹of Doom˺—
there is no doubt ˹at all˺ therein.
Behold!
˹Their people˺ quarreled among themselves
regarding their affair
˹after the youths had passed away˺.
So some said:
Build a perimeter wall around them
˹in the cave to seal off their remains,
and let them alone˺—
for their Lord knows best about
˹what is to become of˺ them.
˹But˺ those who prevailed
regarding their affair said:
We shall raise a house of worship over them.

(٢١) وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ
لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ
إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ
فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ
رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ
قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

18:22 Some ˹of the People of the Scripture˺ will say:
They were three,
the fourth of them being their dog.
And ˹others˺ will say:
They were five,
the sixth of them being their dog.

(٢٢) سَيَقُولُونَ ثَلَٰثَةٌ
رَّابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ
رَجْمًۢا بِٱلْغَيْبِ ۖ

They are but casting about in the unseen
for an obscure answer.
Yet others will say:
They were seven,
and the eighth of them was their dog.
Say O Prophet:
My Lord knows best their number.
None but a few truly knows of them
and their actual number.
So do not argue about them,
except with the sure argument
evidenced by the Quran.
Nor make inquiry concerning them
from anyone
among the People of the Scripture.

18:23 Nor shall you say, O Prophet,
in regard to anything:
I will, indeed, do such and such tomorrow!

18:24 unless you add: If God so wills.
Yet remember your Lord,
if you forget to say it.
And then say:
It may well be that my Lord will guide me
to what is nearer than this to His pleasure
and superior in rectitude.

18:25 Now, they remained in their cave
three hundred lunar years,
plus nine more besides.

18:26 Say, O Prophet,
to those who would argue against this:
God knows best how long they remained.
To Him alone belongs all knowledge
of the unseen realms
of the heavens and the earth.

وَيَقُولُونَ سَبْعَةٌ
وَثَامِنُهُمْ كَلْبُهُمْ ۚ
قُل رَّبِّيٓ أَعْلَمُ بِعِدَّتِهِم
مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۬
فَلَا تُمَارِ فِيهِمْ
إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ
فِيهِم مِّنْهُمْ أَحَدًا
(٢٣) وَلَا تَقُولَنَّ لِشَاْىْءٍ
إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا
(٢٤) إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي
لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا
(٢٥) وَلَبِثُوا۟ فِى كَهْفِهِمْ
ثَلَٰثَ مِاْئَةٍ سِنِينَ
وَٱزْدَادُوا۟ تِسْعًا
(٢٦) قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ
غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ

مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ
وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا

(٢٧) وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ
مِن كِتَابِ رَبِّكَ ۖ
لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ
وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا

(٢٨) وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ
يَدْعُونَ رَبَّهُم
بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ
يُرِيدُونَ وَجْهَهُۥ ۖ
وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ
عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ
وَكَانَ أَمْرُهُۥ فُرُطًا

(٢٩) وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ
فَمَن شَآءَ فَلْيُؤْمِن
وَمَن شَآءَ فَلْيَكْفُرْ ۚ
إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا
أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ

How perfectly He sees and hears!
They do not have apart from Him any patron.
For He does not share His sovereignty
with anyone.

18:27 So continue to recite
what has been revealed to you
from the Book of your Lord.
For there is none who can replace His words.
And never shall you find,
apart from Him, any refuge.

18:28 Moreover, keep yourself patient
in the company of those humble believers
who call upon their Lord with devotion
in the morning and in the evening,
desiring only His Face.
Nor shall you turn your eyes
from the likes of them,
desiring the adornment of the life of this world.
Nor shall you obey the dictates
of anyone whose heart
We have rendered heedless
of Our remembrance,
who thus follows his whims,
and whose disposition
is ever reckless in disregard of the truth.

18:29 Rather, say to one and all:
The truth has come from your Lord
in this Quran.
So whoever wills—let him believe!
And whoever wills—let him disbelieve!
Indeed,
We have prepared for the godless wrongdoers
a Fire in Hell,
whose enclosures shall encompass them
from every side.

وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ
كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ
بِئْسَ ٱلشَّرَابُ
وَسَآءَتْ مُرْتَفَقًا

(٣٠) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
إِنَّا لَا نُضِيعُ أَجْرَ
مَنْ أَحْسَنَ عَمَلًا

(٣١) أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا
خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ
نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

(٣٢) ۞ وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

(٣٣) كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا
وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ
وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا

(٣٤) وَكَانَ لَهُۥ ثَمَرٌ
فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ
أَنَا۠ أَكْثَرُ مِنكَ مَالًا

And if they seek relief from it,
they will be relieved with a water
resembling molten brass
that grills their very faces—
and a most woeful drink,
and evil place of repose, it is!

18:30 As to those who believe and do righteous deeds,
never will We waste the reward
of whoever has excelled in doing good works.

18:31 It is these for whom
there are Gardens everlasting,
beneath which rivers flow.
They shall be adorned therein
with bracelets of gold.
And they shall dress in green raiments
of fine sarcenet and rich brocade.
They shall recline therein
on canopied couches.
A most commendable reward
and most excellent place of repose!

18:32 ❋So set forth for them
the parable of the two men:
We made for one of them
two gardens of grapevines,
encircling each of them with date palms
and placing between the two of them
planted fields.

18:33 Each of the two gardens
brought forth its plenteous fruitage
and did not diminish thereof at all.
Further, We caused a river
to burst forth all through them.

18:34 Thus there was for him plentiful fruitage.
So he said to his friend in his company one day

while he was conversing with him:
I am greater than you in wealth
and mightier in kinsmen.
18:35 Thus he entered his garden
while doing wrong to his own soul.
He said:
I do not think that this ⌜flourishing garden⌝
will ever perish.
18:36 Nor do I think
that the Hour ⌜of Doom⌝ will ever come.
And even if I am ⌜to be⌝ returned
to my Lord, most surely,
I shall find ⌜far⌝ better than this as ⌜my⌝ destiny.
18:37 His friend said to him
while he was conversing with him:
Have you disbelieved in the One
who created you from dust,
then from a sperm-drop,
then formed you as a man?
18:38 Yet, indeed, He is God, my Lord.
And never will I associate anyone
⌜as a god⌝ with my Lord!
18:39 Now if only when you had entered your garden
you would have said: Such has God willed!
There is no power except with God—
if you see that I myself
am ⌜given⌝ less than you in wealth and children.
18:40 Yet perhaps my Lord
will give me better than your garden—
and send upon this ⌜one⌝ a firebolt from heaven
so that it shall become ⌜no more
than⌝ a slippery, leveled plain.
18:41 Or ⌜perhaps⌝ its water
may ⌜suddenly⌝ become deeply sunken
⌜in the ground⌝,

وَأَعَزُّ نَفَرًا
(٣٥) وَدَخَلَ جَنَّتَهُۥ
وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ
مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا
(٣٦) وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً
وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا
(٣٧) قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ
أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ
مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ
ثُمَّ سَوَّىٰكَ رَجُلًا
(٣٨) لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى
وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا
(٣٩) وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ
قُلْتَ مَا شَآءَ ٱللَّهُ
لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ
أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا
(٤٠) فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ
خَيْرًا مِّن جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ
صَعِيدًا زَلَقًا
(٤١) أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا

such that you will never ˹again˺
be able to seek it out.

18:42 And so ˹it was that˺ his fruitage
was ˹utterly˺ engulfed ˹by a firebolt˺.
Thus he began to wring his hands
over what he had spent therein;
for it was toppled, desolate upon its trellises.
Thus ˹repeatedly˺ he ˹kept˺ saying:
Oh, alas for me!
Would that I had never associated anyone
with my Lord, ˹the Everlasting One˺!

18:43 Nor did he have any fellowship
to help him against God.
Nor was he ˹even˺ able to help himself.

18:44 Then and there, ˹it became clear
that˺ all authority
is for God ˹alone˺, the ˹Sole˺ Truth.
It is He who is best in ˹bestowing˺ reward
and best in ˹ensuring a blissful˺ outcome.

18:45 Hence, set forth for them
the parable of the life of this world:
It is like the water
that We send down from the sky.
Then the plants of the earth
˹briefly˺ mingle with it ˹and grow lush˺.
Then they become dry stalks
that the winds ˹utterly˺ scatter.
For God ˹alone˺
holds invincible power over all things.

18:46 Wealth and children are the adornment
of the life of this ˹fleeting˺ world.
Yet abiding deeds of righteousness
are ˹far˺ better in reward with your Lord
˹in the Hereafter˺,

فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا

(٤٢) وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ
يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا
وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
وَيَقُولُ يَٰلَيۡتَنِي
لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا

(٤٣) وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ
مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرٗا

(٤٤) هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّۚ
هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا

(٤٥) وَٱضۡرِبۡ لَهُم مَّثَلَ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ
مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ
نَبَاتُ ٱلۡأَرۡضِ
فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا

(٤٦) ٱلۡمَالُ وَٱلۡبَنُونَ
زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ
وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ
عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا

and a far more excellent fulfillment
of every hope in this life.

18:47 So beware of a Day
when We shall move the mountains away,
and you will see the earth laid bare,
and We shall have assembled all of them—
from the first person to the last for Judgment.
Nor will We leave out
any one of them who disbelieved!

18:48 Then shall they be arrayed
before your Lord in ranks, O Prophet,
and God shall say to them:
Very truly, you have come before Us
singly and naked,
just as We have created you the first time.
Yet in life you alleged
that We would never occasion
such an appointment
for resurrecting you!

18:49 Then the precise book of record
for their deeds
will be set in place for each one.
Thus you shall see the defiant unbelievers
terrified of what is in it, and they will be saying:
Woe to us!
What is with this book
that leaves out no act, be it small or great,
without having enumerated it?
For they will find
all that they have ever done in their lives
present before them.
Nor shall your Lord wrong anyone in the least.

18:50 Now, behold! We said to the angels:
Bow your faces down to receive Adam

٤٧ وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ
وَتَرَى ٱلْأَرْضَ بَارِزَةً
وَحَشَرْنَٰهُمْ
فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا
٤٨ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا
لَّقَدْ جِئْتُمُونَا
كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ
بَلْ زَعَمْتُمْ
أَلَّن نَّجْعَلَ لَكُمْ مَّوْعِدًا
٤٩ وَوُضِعَ ٱلْكِتَٰبُ
فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ
مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا
مَالِ هَٰذَا ٱلْكِتَٰبِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً
إِلَّآ أَحْصَىٰهَا
وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا
٥٠ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ
ٱسْجُدُوا۟ لِءَادَمَ

into life and honor him!
So they all bowed down, except Iblîs,
who was of the jinn.
Thus he rebelled
against the command of his Lord.
Will you human beings
then take him and his seed as patrons
apart from Me while they are an enemy to you?
How woeful a substitute this is
for the wrongdoers who are godless in heart!

18:51 ❋I did not call any of them
to witness the creation of the heavens
and the earth,
nor even the creation of their own selves.
Nor would I ever take
the evil misleaders as assistants.

18:52 Thus on that Day He shall say to them:
Call upon My associate-gods
whom you have alleged!
So they will call upon them.
But they will not answer them.
Thus shall We set perdition between them.

18:53 Then the defiant unbelievers
will see the Fire of Hell,
and they will realize with certainty
that they are about to fall into it.
Yet they will find no escape from it.

18:54 Now truly, indeed,
We have varied in this Quran
something of every kind of illustration
for the good of all people.
Yet of all things man is most argumentative.

18:55 For there is nothing to prevent
people from believing,

فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ
كَانَ مِنَ ٱلۡجِنِّ
فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ
أَوۡلِيَآءَ مِن دُونِي
وَهُمۡ لَكُمۡ عَدُوُّۢۚ
بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا
٥١ ۞ مَّآ أَشۡهَدتُّهُمۡ
خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ
مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا
٥٢ وَيَوۡمَ يَقُولُ نَادُواْ
شُرَكَآءِيَ ٱلَّذِينَ زَعَمۡتُمۡ
فَدَعَوۡهُمۡ فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ
وَجَعَلۡنَا بَيۡنَهُم مَّوۡبِقٗا
٥٣ وَرَءَا ٱلۡمُجۡرِمُونَ ٱلنَّارَ
فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا
وَلَمۡ يَجِدُواْ عَنۡهَا مَصۡرِفٗا
٥٤ وَلَقَدۡ صَرَّفۡنَا
فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ
مِن كُلِّ مَثَلٖۚ وَكَانَ
ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا
٥٥ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ
إِذۡ جَآءَهُمُ ٱلۡهُدَىٰ

now that the Heavenly guidance
of the Quran has come to them.
Nor is there anything to prevent them
from seeking forgiveness from their Lord,
except that the obstinate ways of unbelief
of the earlier generations
reemerge and overcome them—
or the punishment of God,
at last, comes to them face to face.

18:56 Thus We do not send the messengers
except as bearers of glad tidings
to the believers
of everlasting delight in Paradise,
and as forewarners to the disbelievers
of God's nearing Judgment.
But those who disbelieve
obstinately argue
in accordance with a logic of falsehood
by which they seek to refute the truth.
Thus do they take My revealed signs—
and whatever divine punishment
of which they are forewarned—as a mockery.

18:57 Yet who does a greater wrong
than one who is made mindful of the truth
by the very verses of his Lord,
but who then turns away from them,
forgetting the sins that his own hands
have advanced into the Hereafter?
Therefore, We have, indeed,
placed sheaths over their ill-inclined hearts—
that they may no longer understand
this Quran—
and in their ears an utter deafness.
So though you call them to faith, O Prophet,
by means of this Heavenly guidance—

وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن
تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا
٥٦ وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ
وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟
بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ
وَٱتَّخَذُوٓا۟ ءَايَٰتِى
وَمَآ أُنذِرُوا۟ هُزُوًا
٥٧ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ
بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا
وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ
إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّةً أَن يَفْقَهُوهُ
وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ
وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ
فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا

still, never shall they be guided, ever.

18:58 Yet your Lord
is the All-Forgiving, the Possessor of Mercy.
For were He to seize them, suddenly,
⌜in accordance⌝ with ⌜the sins⌝
that they have earned,
He would certainly hasten on
the torment for them.
But, rather, they have an appointed time
⌜for Judgment⌝—
apart from which they shall never find asylum.

18:59 And so it was with ⌜all⌝ such communities
that We destroyed when they did wrong:
We set an appointed time for their destruction.

18:60 Now, behold!
Moses said to his young attendant:
I will not quit ⌜my quest for knowledge⌝
until I reach the confluence of the two seas,
or else I shall go on for ages.

18:61 So when they reached the confluence
between them, there they ⌜rested,
and⌝ forgot their fish—
⌜that they brought for sustenance⌝—
which then made its way into the sea,
slipping away ⌜wondrously⌝.

18:62 So after they had ⌜proceeded and⌝ left it behind,
he said to his young attendant:
Bring us our midday meal.
Very truly,
we have encountered ⌜great⌝ weariness
in this journey of ours.

18:63 He said ⌜to Moses⌝:
Do you remember
when we betook ourselves to the rock ⌜to rest⌝?

٥٨ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ
لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟
لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ
بَل لَّهُم مَّوْعِدٌ
لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا

٥٩ وَتِلْكَ ٱلْقُرَىٰٓ
أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

٦٠ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ
لَآ أَبْرَحُ حَتَّىٰٓ
أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ
أَوْ أَمْضِىَ حُقُبًا

٦١ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا
نَسِيَا حُوتَهُمَا
فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا

٦٢ فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ
ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا
مِن سَفَرِنَا هَٰذَا نَصَبًا

٦٣ قَالَ أَرَءَيْتَ
إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ
فَإِنِّى نَسِيتُ ٱلْحُوتَ

وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ
أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ
فِى ٱلْبَحْرِ عَجَبًا
(٦٤) قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ
فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا
(٦٥) فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ
ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا
وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا
(٦٦) قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ
عَلَىٰٓ أَن تُعَلِّمَنِ
مِمَّا عُلِّمْتَ رُشْدًا
(٦٧) قَالَ إِنَّكَ
لَن تَسْتَطِيعَ مَعِىَ صَبْرًا
(٦٨) وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا
(٦٩) قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا
(٧٠) قَالَ فَإِنِ ٱتَّبَعْتَنِى
فَلَا تَسْـَٔلْنِى عَن شَىْءٍ
حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
(٧١) فَٱنطَلَقَا حَتَّىٰٓ إِذَا
رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ

Indeed, I forgot the fish there—
and none but Satan caused me to forget it,
and to forget that I should mention it to you.
For it had made its way
into the sea so wondrously.

18:64 Moses said:
This is the sign that we have been seeking!
So they turned back,
retracing their footsteps to the rock.

18:65 And there they found a distinguished servant,
from among Our servants;
for We had granted him mercy
from Our providence;
and We had taught him much knowledge
from Our own.

18:66 Moses said to him:
May I follow you
on condition that you teach me
whatever right guidance
you have been taught by God?

18:67 God's servant said:
Indeed, you can never be patient enough
to bear with me.

18:68 For how can you be patient
with an experience you do not comprehend?

18:69 Moses said:
You shall find me, if God so wills, patient.
Nor will I disobey any command of yours.

18:70 God's servant said:
Then if you would follow me,
then do not question me about anything I do
until I first make mention
of the reason for it to you.

18:71 So they proceeded.
And at last,

when they embarked in a ship, he scuttled it.
ʿMosesʾ said:
Have you scuttled it to drown its people?
Very truly, you have done a grievous thing!
18:72 He said ʿto Mosesʾ:
Did I not say that, indeed,
you can never be patient ʿenoughʾ
to bearʾ with me?
18:73 ʿMosesʾ said:
Do not hold me accountable
for what I have forgotten,
nor burden me with ʿfurtherʾ difficulty
in my endeavor ʿto learn from youʾ.
18:74 So they proceeded.
And at last,
when they met a boy, he killed him.
ʿMosesʾ said:
Have you killed an innocent soul
without ʿcause of retribution forʾ another soul?
Very truly, you have done a horrific thing!
18:75 ❋He said ʿto Mosesʾ:
Did I not say to you that, indeed,
you can never be patient ʿenoughʾ
to bearʾ with me?
18:76 ʿMosesʾ said:
If, after this,
I question you about anything ʿelseʾ,
then no longer keep me in ʿyourʾ company.
You have already
attained enough excuse-making on my part.
18:77 So they proceeded.
And at last,
when they came upon the people of a town,
they requested food
from ʿthe hospitality ofʾ its people.

قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا
لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا
(٧٢) قَالَ أَلَمْ أَقُلْ إِنَّكَ
لَن تَسْتَطِيعَ مَعِيَ صَبْرًا
(٧٣) قَالَ لَا تُؤَاخِذْنِي
بِمَا نَسِيتُ وَلَا تُرْهِقْنِي
مِنْ أَمْرِي عُسْرًا
(٧٤) فَانطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا
فَقَتَلَهُۥ قَالَ
أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ
لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا
(٧٥) ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ
لَن تَسْتَطِيعَ مَعِيَ صَبْرًا
(٧٦) قَالَ إِن سَأَلْتُكَ
عَن شَىْءٍۭ بَعْدَهَا
فَلَا تُصَٰحِبْنِي ۖ
قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا
(٧٧) فَانطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ
أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا
فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا

PART 16 half-part 31/60

But they refused to host them.
So they found in it a wall ready to topple over,
thus he reinforced it and set it upright.
Moses said:
Had you wished,
you could have taken pay for it.
18:78 God's servant said:
This is the parting between me and you.
I shall now tell you
the reality of the interpretation
of all that you could not abide with patience.
18:79 As for the ship,
it belonged to indigent people working at sea.
Thus I intended only to slightly impair it,
for I knew that behind them
was a disbelieving king
seizing every seaworthy ship by force.
18:80 And as for the boy,
his parents were true believers;
and based on revealed knowledge
we feared that he would oppress them
with transgression and unbelief.
18:81 Thus we desired
that their Lord should grant them instead
another son far better than him
in the purity of his heart
and closer to them in loving-mercy.
18:82 And as for the wall,
it belonged to two orphan boys in the city
and beneath it was a treasure hidden for them.
Now their father was a righteous man;
so your Lord intended
for both to reach full maturity
and to bring forth their treasure for themselves,
as a mercy from your Lord.

فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ ۖ
قَالَ لَوْ شِئْتَ
لَتَّخَذْتَ عَلَيْهِ أَجْرًا
٧٨ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ۚ
سَأُنَبِّئُكَ بِتَأْوِيلِ
مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا
٧٩ أَمَّا السَّفِينَةُ فَكَانَتْ
لِمَسَٰكِينَ يَعْمَلُونَ فِي الْبَحْرِ
فَأَرَدتُّ أَنْ أَعِيبَهَا
وَكَانَ وَرَاءَهُم مَّلِكٌ
يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
٨٠ وَأَمَّا الْغُلَامُ
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
فَخَشِينَا أَن يُرْهِقَهُمَا
طُغْيَانًا وَكُفْرًا
٨١ فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا
خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا
٨٢ وَأَمَّا الْجِدَارُ فَكَانَ
لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنزٌ لَّهُمَا
وَكَانَ أَبُوهُمَا صَالِحًا
فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنزَهُمَا
رَحْمَةً مِّن رَّبِّكَ ۚ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ

ذَٰلِكَ تَأْوِيلُ
مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا

(٨٣) وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ
قُلْ سَأَتْلُوا۟ عَلَيْكُم
مِّنْهُ ذِكْرًا

(٨٤) إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ
وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا

(٨٥) فَأَتْبَعَ سَبَبًا

(٨٦) حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ
وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِندَهَا قَوْمًا ۗ
قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ
وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا

(٨٧) قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ
ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ
فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا

(٨٨) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
فَلَهُۥ جَزَآءَ ٱلْحُسْنَىٰ ۖ
وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا

Moreover, I did not do any of this
on my own authority.
That is the interpretation of these deeds,
for which you could not be patient.

18:83 They ask you, as well, O Prophet,
about Dhul-Qarnayn. Say:
I will recite for you an account of him
for your reflection.

18:84 Indeed, We established ascendancy for him
in the land.
Moreover,
We endowed him with magnificent means
to attain a way
to nearly all things he endeavored.

18:85 So he followed a way westward.

18:86 And at last, when he reached the place
of the setting sun,
he found it setting, as it were,
in the midst of a black, turbid spring;
and he found nearby it a wrongdoing people.
We said: O Dhul-Qarnayn!
You may, in regard to them,
either punish them
or treat them with goodness.

18:87 He said:
As for whoever does wrong,
we shall punish him.
Then he shall be returned to his Lord
in the Hereafter, and He shall punish him
with a horrific punishment.

18:88 But as for one who believes
and works righteous deeds,
there shall be for him great goodness in reward.
Moreover, in all that we shall decree for him

of our commands, there shall be ease.

18:89 Then he followed a way ˹eastward˺.
18:90 And at last, when he reached ˹the place
of˺ the rising sun,
he found it rising upon a ˹primitive˺ people
for whom We had set nothing
as a veil ˹to keep them˺ out of it.
18:91 That is so, for truly We comprehended
whatever he encountered as an experience.
18:92 Then he followed ˹another˺ way.
18:93 And at last, when he reached a place
between two mountain barriers,
he found alongside them a ˹simple˺ people
who could barely understand a word
˹of any language but their own˺.
18:94 They said: O Dhul-Qarnayn!
Indeed, the ˹people of˺ Gog and Magog
are sowers of corruption in the land!
So may we offer you tribute,
on condition that you make
between us and them a barrier?
18:95 He said:
That with which my Lord has established me
is ˹far˺ better ˹than any tribute˺.
But aid me with manpower.
I shall set between you and them a bulwark.
18:96 Bring me chunks of iron.
Then when he leveled up the ˹passage˺
between the two mountain cliffs ˹with it˺,
he said:
Blow ˹with your bellows˺!
Then when he had set it afire, he said:
Bring me molten brass to pour on it.
18:97 Thus ˹the Gog and Magog˺

ثُمَّ أَتۡبَعَ سَبَبًا ﴿٨٩﴾
حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ ﴿٩٠﴾
وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٍ
لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرًا
كَذَٰلِكَ وَقَدۡ أَحَطۡنَا ﴿٩١﴾
بِمَا لَدَيۡهِ خُبۡرًا
ثُمَّ أَتۡبَعَ سَبَبًا ﴿٩٢﴾
حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ ﴿٩٣﴾
وَجَدَ مِن دُونِهِمَا قَوۡمًا
لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلًا
قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ ﴿٩٤﴾
إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ
مُفۡسِدُونَ فِي ٱلۡأَرۡضِ
فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا
عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدًّا
قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ ﴿٩٥﴾
فَأَعِينُونِي بِقُوَّةٍ
أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا
ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ ﴿٩٦﴾
حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ
قَالَ ٱنفُخُواْۖ
حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ
ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا
فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ ﴿٩٧﴾
وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا

were unable to scale it,
nor could they tunnel through it.
18:98 He said: This is a mercy from my Lord.
But when the promise of my Lord
comes to pass ⌜on Judgment Day⌝,
He shall turn it into rubble.
And the promise of my Lord is ever true.

18:99 ❊For We shall let some of them on that Day
surge ⌜over the earth⌝ against others.
And ⌜then⌝ the Trumpet ⌜of Resurrection⌝
shall be blown.
Then We shall gather them ⌜all in⌝,
in one ⌜single⌝ gathering.
18:100 And on that Day We shall bring Hell
to the disbelievers, on display—
18:101 ⌜for⌝ those whose eyes were
⌜shrouded⌝ in a veil ⌜of unbelief⌝
against ⌜seeing the signs
of⌝ My remembrance ⌜in life⌝.
Nor were they able to hear ⌜them
in God's revelations or from His messengers⌝.
18:102 Do those who disbelieve
think that they may take My servants
as patrons, apart from Me?
Indeed,
We have prepared Hell for the disbelievers
as an ⌜everlasting⌝ hospitality.
18:103 Say ⌜to them⌝:
Shall We tell you about the greatest losers
with respect to deeds?
18:104 It is those whose striving
has strayed ⌜from God's way⌝
in the life of this world,
while they yet think

(٩٨) قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ
فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ
وَكَانَ وَعْدُ رَبِّي حَقًّا
(٩٩) ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا
(١٠٠) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا
(١٠١) الَّذِينَ كَانَتْ أَعْيُنُهُمْ
فِي غِطَاءٍ عَن ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
(١٠٢) أَفَحَسِبَ الَّذِينَ كَفَرُوا
أَن يَتَّخِذُوا عِبَادِي
مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا
(١٠٣) قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
(١٠٤) الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا

that they are doing most excellent work.

18:105 These are the ones who have disbelieved
in the ˹revealed˺ signs of their Lord
and ˹who deny resurrection
and˺ His ˹inevitable˺ Meeting
˹for Judgment in the Hereafter˺.
Thus their ˹good˺ works
are ˹rendered utterly˺ futile ˹with God˺.
For on the Day of Resurrection,
We shall not give to them any weight ˹at all˺.

18:106 That shall be their recompense: Hell!—
for having disbelieved
and taken My ˹revealed˺ signs
and My messengers in mockery.

18:107 As for those who believe
and do righteous deeds,
for them there are the Gardens of Paradise
˹awaiting˺ as an ˹everlasting˺ hospitality.

18:108 Therein they shall abide forever.
Therefrom, they shall never seek removal.

18:109 Say, ˹O Prophet, to one and all˺:
If the sea were as ink for the words of my Lord,
most surely, the sea would be depleted
before the words of my Lord were depleted—
even if We were to bring the like of it
in replenishment.

18:110 Say ˹to all people, O Prophet˺:
Indeed, I am only a human being like you.
It is revealed to me that, indeed,
your God is ˹only˺ One God.
So whoever has hope
for the Meeting of his Lord ˹in the Hereafter˺,
then let him do righteous deeds
and not associate
in the worship of his Lord anyone.

١٠٥ أُولَٰئِكَ ٱلَّذِينَ كَفَرُوا۟
بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ
فَحَبِطَتْ أَعْمَٰلُهُمْ
فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا

١٠٦ ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟
وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا

١٠٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا

١٠٨ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

١٠٩ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا
لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ
قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى
وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا

١١٠ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ
يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ
فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ
فَلْيَعْمَلْ عَمَلًا صَٰلِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا

سُورَةُ مَرْيَمَ

The surah that mentions the miracle-filled story of MARY ﷺ*—the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus* ﷺ*, the true Messiah and a human messenger of God to the Children of Israel.*

Surah 19 / 98 VERSES / REVEALED AT MAKKAH

Maryam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

19:1 *Kâf Hâ Yâ ʿAyn Ṣâd*

كٓهيعٓصٓ ١

19:2 ˹This is˺ a reminder of your Lord's mercy
upon His servant Zachariah.

ذِكْرُ رَحْمَتِ رَبِّكَ ٢
عَبْدَهُۥ زَكَرِيَّآ

19:3 Behold!
He entreated his Lord in secret entreaty.

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ٣

19:4 He said: My Lord!
Indeed, enfeebled ˹with age˺
are the bones within me,
and my head is lit with gray.
Yet never, in calling upon You,
my Lord, have I been unhappy.

قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى ٤
وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا
وَلَمْ أَكُنۢ بِدُعَآئِكَ
رَبِّ شَقِيًّا

19:5 Indeed, I fear
for ˹the right guidance of˺ my kinsfolk
to come after me; for my wife is barren.
So grant to me,
from Your own ˹plenteous˺ bounty, a successor

وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ ٥
مِن وَرَآءِى
وَكَانَتِ ٱمْرَأَتِى عَاقِرًا
فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا

19:6 to inherit ˹prophethood˺ from me
and to inherit ˹it˺ from the Family of Jacob.
And make him, my Lord,
well-pleasing ˹to You and to Your servants.

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ٦
وَٱجْعَلْهُ رَبِّ رَضِيًّا

19:7 God said˺: O Zachariah!
Indeed, We give you glad tidings of a boy

يَٰزَكَرِيَّآ ٧
إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ

whose name shall be John.
To no other before
have We appointed his name.

19:8 He said: My Lord!
How shall I have a boy while my wife is barren,
and truly I have reached
a ˹state of˺ advanced old age?

19:9 ˹It was˺ said: Even so shall it be!
Your Lord has said:
It is easy for Me,
for, truly, I have created you before,
and you were nothing.

19:10 He said: My Lord!
Appoint for me a sign ˹that this will be˺!
He said:
Your sign is that
you shall not ˹be able to˺ speak to people
for three straight nights
˹though you shall have no ailment˺.

19:11 So ˹Zachariah˺ came forth to his people
from the Sanctuary ˹unable to speak˺.
Thus he signed to them
that you shall highly exalt ˹God˺,
morning and evening.

19:12 ˹God said:˺ O John!
Take hold of the ˹Heavenly˺ Book
with ˹utmost˺ power!
Thus We gave him ˹prophetic˺ wisdom
as a child;

19:13 and tenderness, from Our own ˹providence˺;
and purity, ˹as well˺; for he was ever God-fearing

19:14 and virtuous toward his parents.
Thus he was neither insolent ˹nor˺ disobedient.

19:15 So may peace be upon him
the day he was born and the day he dies

٧ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ
مِن قَبْلُ سَمِيًّا
٨ قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَكَانَتِ ٱمْرَأَتِى عَاقِرًا
وَقَدْ بَلَغْتُ
مِنَ ٱلْكِبَرِ عِتِيًّا
٩ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ
هُوَ عَلَىَّ هَيِّنٌ
وَقَدْ خَلَقْتُكَ مِن قَبْلُ
وَلَمْ تَكُ شَيْـًٔا
١٠ قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً
قَالَ ءَايَتُكَ
أَلَّا تُكَلِّمَ ٱلنَّاسَ
ثَلَٰثَ لَيَالٍ سَوِيًّا
١١ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ
أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا
١٢ يَٰيَحْيَىٰ
خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ
وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا
١٣ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً
وَكَانَ تَقِيًّا
١٤ وَبَرًّۢا بِوَٰلِدَيْهِ
وَلَمْ يَكُن جَبَّارًا عَصِيًّا
١٥ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوتُ

and the Day he is raised to life ˹in the Hereafter˺.

19:16 And mention in the Book, ˹O Prophet,
the tiding of˺ Mary.
Behold!
She withdrew from her family
to an eastern place,
19:17 and she placed a veil between herself and them.
Then We sent to her Our Spirit,
˹the Angel Gabriel,˺
who thus appeared to her
as a flawless human being.
19:18 She said:
Indeed, I seek refuge from you
in ˹God,˺ the All-Merciful,
if at all you be God-fearing!
19:19 He said:
Indeed, I, ˹myself˺, am none other
than a messenger of your Lord
to grant to you a pure boy.
19:20 She said:
How shall I have a boy,
while no human being has ever touched me,
nor have I ever been unchaste?
19:21 ˹The angel˺ said: Even so shall it be!
Your Lord has said: It is easy for Me.
For We shall make him
a ˹miraculous˺ sign for all people,
and a mercy from Us.
Thus it is a matter decreed.
19:22 ❋So she conceived him,
and withdrew ˹heavy˺ with him
to a remote place.
19:23 And the birth pangs drove her
to the trunk of a date-palm.

وَيَوْمَ يُبْعَثُ حَيًّا

(١٦) وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ
إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا

(١٧) فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا
فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(١٨) قَالَتْ إِنِّىٓ أَعُوذُ
بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا

(١٩) قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ
لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا

(٢٠) قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَلَمْ يَمْسَسْنِى بَشَرٌ
وَلَمْ أَكُ بَغِيًّا

(٢١) قَالَ كَذَٰلِكِ قَالَ رَبُّكِ
هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ
ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا
وَكَانَ أَمْرًا مَّقْضِيًّا

(٢٢) ۞ فَحَمَلَتْهُ
فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا

(٢٣) فَأَجَآءَهَا ٱلْمَخَاضُ
إِلَىٰ جِذْعِ ٱلنَّخْلَةِ

She said: Oh, alas for me!
Would that I had died before this
and become a thing utterly forgotten!

19:24 Then he ˹who was newly born˺ called to her,
from beneath her: Oh, do not sorrow!
Indeed, your Lord
has already made ˹flow˺ beneath you a streamlet.

19:25 Moreover, shake toward yourself
the trunk of the date-palm,
and it shall drop freshly ripened dates upon you.

19:26 So eat and drink and cool your eye.
And if you should see
any human being, then say ˹only˺:
Indeed, I have vowed a fast to the All-Merciful.
Thus, I shall not speak today
to any human being.

19:27 Thereafter, she came with him
to her people, carrying him.
They said: O Mary!
Very truly, you have come forth
with a thing ˹of˺ unimaginable ˹horror˺!

19:28 O sister of Aaron!
Your father was not an evil person.
Nor was your mother unchaste.

19:29 So she pointed ˹them˺ to him.
They said:
How shall we speak
to one who is ˹yet˺ in the cradle,
a ˹mere˺ infant ˹of a˺ boy?

19:30 He said:
Indeed, I am the servant of God!
He has given me the Scripture.
And He has made me a prophet.

19:31 And, thus, has He made me blessed,

قَالَتْ يَٰلَيْتَنِي مِتُّ قَبْلَ هَٰذَا
وَكُنتُ نَسْيًا مَّنسِيًّا
(٢٤) فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِي
قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا
(٢٥) وَهُزِّيٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ
تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا
(٢٦) فَكُلِي وَٱشْرَبِي وَقَرِّي عَيْنًا
فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا
فَقُولِيٓ
إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا
(٢٧) فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ
قَالُوا۟ يَٰمَرْيَمُ
لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا
(٢٨) يَٰٓأُخْتَ هَٰرُونَ
مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ
وَمَا كَانَتْ أُمُّكِ بَغِيًّا
(٢٩) فَأَشَارَتْ إِلَيْهِ
قَالُوا۟ كَيْفَ نُكَلِّمُ
مَن كَانَ فِي ٱلْمَهْدِ صَبِيًّا
(٣٠) قَالَ إِنِّي عَبْدُ ٱللَّهِ
ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا
(٣١) وَجَعَلَنِي مُبَارَكًا
أَيْنَ مَا كُنتُ

wherever I may be.
And ˹further˺, He has enjoined me
to ˹be ever observant of˺ the Prayer,
and ˹to give˺ the Zakât-Charity,
as long as I am alive—
19:32 and ˹to be ever˺ virtuous toward my mother.
For He has made me
neither insolent nor wretched.
19:33 So may all peace be upon me,
˹and those who confirm me,˺
the day I was born and the day I die
and the Day I am raised to life ˹in the Hereafter˺.

19:34 That is Jesus, son of Mary!
˹It is˺ the ˹whole˺ word of truth,
about which they
˹who lay claim to the Scripture˺ bitterly contend.
19:35 It is not for God to take any son.
Highly exalted is He ˹above this˺!
When He decrees a matter,
He but says to it: Be! And so it is.
19:36 Thus ˹Jesus but said to his people˺:
Indeed, God is my Lord and your Lord.
So worship Him ˹alone˺.
This is a straight way ˹to salvation˺.

19:37 Yet the sects ˹of the People of the Scripture˺
have disputed among themselves ˹about Jesus˺.
So woe to those who disbelieve—
from the spectacle of an awesome Day!
19:38 How well they shall hear and see
on the Day they come to Us ˹for Judgment˺!
Nevertheless, the ˹godless˺ wrongdoers this Day
are ˹utterly lost˺ in clear misguidance.
19:39 Thus forewarn them of the Day of Regret—

وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
مَا دُمْتُ حَيًّا
(٣٢) وَبَرًّۢا بِوَٰلِدَتِى
وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا
(٣٣) وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ
وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبْعَثُ حَيًّا
(٣٤) ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ
قَوْلَ ٱلْحَقِّ
ٱلَّذِى فِيهِ يَمْتَرُونَ
(٣٥) مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ
سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
(٣٦) وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
(٣٧) فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟
مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ
(٣٨) أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ
لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ
فِى ضَلَٰلٍ مُّبِينٍ
(٣٩) وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ
إِذْ قُضِىَ ٱلْأَمْرُ

when the matter is done,
and their destiny has been decreed—
while they are yet heedless,
and they do not believe.

19:40 Indeed, it is but We who shall inherit the earth
and all who are upon it—
for to Us alone are they all returning.

19:41 And mention also in the Book, O Prophet,
the tiding of Abraham.
Indeed, he was ever-truthful,
and an eminent prophet.

19:42 Behold! He said to his father:
My dear father!
Why do you worship
what can neither hear, nor see,
nor avail you in anything?

19:43 My dear father!
Indeed, revealed knowledge has come to me
from God that has not reached you.
So follow me, and I shall guide you
to God and an even way.

19:44 My dear father! Do not worship Satan.
Indeed, Satan is ever rebellious
toward the All-Merciful.

19:45 My dear father!
I fear that a torment
from the All-Merciful will strike you.
Thus you will become
a doomed patron of Satan.

19:46 He said:
Are you averse to my gods, O Abraham?
Most surely, if you do not desist,
I will myself stone you to death.
Therefore, depart from me now

وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ
(٤٠) إِنَّا نَحْنُ
نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا
وَإِلَيْنَا يُرْجَعُونَ
(٤١) وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ
إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا
(٤٢) إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ
مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
وَلَا يُغْنِي عَنكَ شَيْئًا
(٤٣) يَا أَبَتِ إِنِّي قَدْ جَاءَنِي
مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ
فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا
(٤٤) يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ
إِنَّ الشَّيْطَانَ
كَانَ لِلرَّحْمَٰنِ عَصِيًّا
(٤٥) يَا أَبَتِ إِنِّي أَخَافُ أَن
يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَٰنِ
فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا
(٤٦) قَالَ أَرَاغِبٌ أَنتَ
عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ
لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ
وَاهْجُرْنِي مَلِيًّا
(٤٧) قَالَ سَلَامٌ عَلَيْكَ ۖ

for a long duration.

19:47 ⌜Abraham⌝ said: Peace be with you!
I shall ask my Lord to forgive you.
Indeed, He has been ever gracious to me.

19:48 Yet I shall withdraw from you
and all that you call upon ⌜in worship⌝
apart from God.
And ⌜with pure heart⌝
shall I call upon my Lord ⌜alone⌝.
Thus may it be that in calling upon my Lord
I shall never be unhappy!

19:49 So when he had withdrawn from them,
and all that they worshipped apart from God,
We granted to him Isaac,
and, ⌜from Isaac,⌝ Jacob—
and each one We made a prophet.

19:50 Thus We granted them ⌜profusely⌝
out of Our mercy.
For ⌜upon the tongues
of succeeding generations⌝,
We did appoint for them
a mention of exalted reverence ⌜for all time⌝.

19:51 And mention ⌜also⌝ in the Book, ⌜O Prophet,
the tiding of⌝ Moses.
Indeed, he was chosen ⌜by God⌝.
Thus he was a messenger ⌜of resolve
and⌝ an ⌜eminent⌝ prophet.

19:52 Behold!
We summoned him
from the right side of Mount Ṭûr.
and thus did We bring him near
for close converse.

19:53 We granted to him, moreover,
out of Our mercy,

سَأَسْتَغْفِرُ لَكَ رَبِّيٓ ۖ
إِنَّهُۥ كَانَ بِى حَفِيًّا
(٤٨) وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ
مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى
عَسَىٰٓ أَلَّآ أَكُونَ
بِدُعَآءِ رَبِّى شَقِيًّا
(٤٩) فَلَمَّا ٱعْتَزَلَهُمْ
وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ
وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ
وَكُلًّا جَعَلْنَا نَبِيًّا
(٥٠) وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا
وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا
(٥١) وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ ۚ
إِنَّهُۥ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا
(٥٢) وَنَٰدَيْنَٰهُ مِن جَانِبِ
ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا
(٥٣) وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ
أَخَاهُ هَٰرُونَ نَبِيًّا

his brother Aaron as a prophet.

19:54 And mention ˹also˺ in the Book, ˹O Prophet,
the tiding of˹ Ishmael.
Indeed, he was ever true to his promise.
And he ˹too˺ was a messenger
˹and˺ an ˹eminent˺ prophet.
19:55 He used to enjoin his family
with the Prayer and the Zakât-Charity.
Thus, to his Lord, he was ever-pleasing.

19:56 And mention ˹also˺ in the Book, ˹O Prophet,
the tiding of˹ Idrîs.
Indeed, he ˹too˺ was ever-truthful
˹and˺ an ˹eminent˺ prophet.
19:57 Thus We raised him
˹in name and station˺ to a high place.
19:58 These are ˹some of˺ the ˹great˺ ones
upon whom God bestowed grace—
from among the prophets of the seed of Adam,
and from those whom We carried
˹in the Ark˺ with Noah,
and from the seed of Abraham and Israel,
and from those whom We guided ˹to true faith˺
and selected ˹as prophets˺.
When the verses of the All-Merciful
were recited to them, they fell to the ground
˹in worship of Him alone˺,
bowing ˹their faces˺ down and weeping.۩

19:59 ❊Then descending from them thereafter
came descendants who forsook the Prayer
and followed ˹their˺ whims,
and thus shall they meet with degradation—
19:60 except for whoever repents

٥٤ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ
إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ
وَكَانَ رَسُولٗا نَّبِيّٗا
٥٥ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا
٥٦ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ
إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيّٗا
٥٧ وَرَفَعۡنَٰهُ مَكَانًا عَلِيّٗا
٥٨ أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم
مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ
وَمِمَّنۡ حَمَلۡنَا مَعَ نُوحٖ
وَمِن ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ
وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَاۚ
إِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُ ٱلرَّحۡمَٰنِ
خَرُّواْ سُجَّدٗا وَبُكِيّٗا ۩
٥٩ ۞ فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ
أَضَاعُواْ ٱلصَّلَوٰةَ
وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ
فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا
٦٠ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحٗا
فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ

and believes and does righteous deeds.
They shall enter the Garden ˹of Paradise˺—
and never shall they be wronged in anything:
19:61 Gardens everlasting,
which the All-Merciful has promised
His servants in the unseen.
Indeed, He is the One
whose promise ever comes true.
19:62 They shall not hear therein vile talk,
but only ˹the salutation˺: Peace!
Moreover, they shall have
their provision ˹served without fail˺ therein,
morning and evening.
19:63 This is the Garden ˹of Delight˺
which We shall bequeath
to those of Our servants who are God-fearing.

19:64 And ˹God commands Gabriel to say˺:
We ˹angels˺ do not descend, ˹O Muhammad,˺
but at the command of your Lord.
To Him belongs what is before us
and what is behind us and what is between this.
Moreover, never is your Lord forgetful!
19:65 ˹He is˺ Lord of the heavens and the earth
and all that is between them.
So worship Him ˹alone˺!
And persevere patiently in His worship!
Do you know any other
who ˹bears˺ any semblance to Him?

19:66 ˹A disbelieving˺ man says:
Can it be that when I have died,
I shall ˹again˺ be brought forth alive?
19:67 Does man not remember
that We, indeed, created him before,

وَلَا يُظْلَمُونَ شَيْـًٔا
٦١ جَنَّٰتِ عَدْنٍ ٱلَّتِى
وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ
إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا
٦٢ لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ
وَلَهُمْ رِزْقُهُمْ فِيهَا
بُكْرَةً وَعَشِيًّا
٦٣ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى
نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا
٦٤ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ
لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَٰلِكَ ۚ
وَمَا كَانَ رَبُّكَ نَسِيًّا
٦٥ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا فَٱعْبُدْهُ
وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ
هَلْ تَعْلَمُ لَهُۥ سَمِيًّا
٦٦ وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ
لَسَوْفَ أُخْرَجُ حَيًّا
٦٧ أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ
أَنَّا خَلَقْنَٰهُ مِن قَبْلُ
وَلَمْ يَكُ شَيْـًٔا

and he was nothing?

19:68 Then, by your Lord, ⌜as for the disbelievers⌝,
We shall, most surely, round them up,
as well as ⌜all⌝ the satans.
Then, most surely,
We shall fetch them round Hell on ⌜their⌝ knees.

19:69 Then, most surely,
We shall pluck from every faction
whichever of them was most intense
in defying the All-Merciful.

19:70 Then, assuredly, it is We who are most knowing
about ⌜all⌝ those who are most deserving
of roasting in it.

19:71 And there is not one of you ⌜human beings⌝
but shall come to it.
It is, with your Lord, an inevitability decreed.

19:72 Then We shall deliver those
who have been God-fearing.
But We shall leave
the ⌜godless⌝ wrongdoers in it, on ⌜their⌝ knees.

19:73 For whenever Our ⌜revealed⌝ verses
are recited to them with all clarity,
those who have disbelieved
⌜invariably⌝ say to those who believe:
Which of the two groups, ⌜ours or yours,⌝
is of a better station ⌜in the world⌝
and ⌜appears the⌝ fairer company?

19:74 Yet how many
a ⌜disbelieving⌝ generation before them
have We destroyed ⌜for ungodliness⌝
who were of ⌜far⌝ fairer ⌜worldly⌝ furnishing
and appearance?

19:75 Say ⌜to them⌝:
Whichever ⌜of us⌝ is

٦٨ فَوَرَبِّكَ
لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ
ثُمَّ لَنُحْضِرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا
٦٩ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ
أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا
٧٠ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ
هُمْ أَوْلَىٰ بِهَا صِلِيًّا
٧١ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا
كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا
٧٢ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا
وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا
٧٣ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا
وَأَحْسَنُ نَدِيًّا
٧٤ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ
هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا
٧٥ قُلْ مَن كَانَ فِي الضَّلَالَةِ

فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ
حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا
(٧٦) وَيَزِيدُ ٱللَّهُ
ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ
عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا
(٧٧) أَفَرَءَيْتَ ٱلَّذِى
كَفَرَ بِـَٔايَٰتِنَا وَقَالَ
لَأُوتَيَنَّ مَالًا وَوَلَدًا
(٧٨) أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا
(٧٩) كَلَّا ۚ
سَنَكْتُبُ مَا يَقُولُ
وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا
(٨٠) وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا
(٨١) وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ
ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا

lost in uttermost misguidance,
may the All-Merciful
fully extend that duration for them.
For at last, when they behold the fulfillment
of what they have been promised—
whether it be the torment
of a worldly judgment
or the Hour of Doom—
then shall they know
who is of a worse rank and weaker host!

19:76 For God ever increases
those who are guided aright in divine guidance.
And abiding deeds of righteousness
are far better in a reward
with your Lord in the Hereafter;
and, therefore, far better
in their ultimate return.

19:77 Then have you seen, O Prophet,
the one who disbelieved
in Our revealed signs and said:
I shall, most surely, be given great wealth
and fine children should resurrection come?
19:78 Has he looked into the realm of the unseen?
Or has he taken with the All-Merciful
a binding covenant?
19:79 No, indeed, he has not!
We shall write down what he says.
And We shall extend for him
the duration of the torment, exceedingly.
19:80 For We shall inherit from him
all that whereof he speaks.
And he shall come to Us bereft and alone.

19:81 Now, they have taken false gods

apart from the only true God,
so that they may be for them
a means to power.

19:82 No, indeed, they are not!
On the Day of Judgment,
these false gods shall belie
their very worship of them.
For there they shall be
inveterate opponents to them.

19:83 Have you not seen, O Prophet,
that We have sent the satans
against the disbelievers
to instigate evil among them
with such vehement instigation?

19:84 Thus make no haste
as to seeking God's judgment against them.
We but number for them
a determined number of days and deeds—

19:85 until the Day Hereafter
when We assemble the God-fearing
before the All-Merciful in honored delegations,

19:86 and We drive the defiant unbelievers to Hell
in disgraced droves.

19:87 None holds the right of intercession
but those believers
who have taken with the All-Merciful
a special covenant for this.

19:88 Moreover, they who disbelieve have said:
The All-Merciful has taken to Himself a son.

19:89 Very truly, you who say this
have come forth with something abominable!

19:90 From it the heavens nearly burst,
and the earth almost splits,
and the mountains all but fall down,

(٨٢) كَلَّا ۚ
سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا
(٨٣) أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ
عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا
(٨٤) فَلَا تَعْجَلْ عَلَيْهِمْ ۖ
إِنَّمَا نَعُدُّ لَهُمْ عَدًّا
(٨٥) يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ
إِلَى ٱلرَّحْمَٰنِ وَفْدًا
(٨٦) وَنَسُوقُ ٱلْمُجْرِمِينَ
إِلَىٰ جَهَنَّمَ وِرْدًا
(٨٧) لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ
إِلَّا مَنِ ٱتَّخَذَ
عِندَ ٱلرَّحْمَٰنِ عَهْدًا
(٨٨) وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا
(٨٩) لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا
(٩٠) تَكَادُ ٱلسَّمَٰوَٰتُ
يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ
وَتَخِرُّ ٱلْجِبَالُ هَدًّا
(٩١) أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا

in ˹sudden˺ collapse—

19:91 that they should ascribe to the All-Merciful
a son—

19:92 while never would it be befitting
to the All-Merciful that He take a son!

19:93 Indeed, every being in the heavens and the earth
but comes to the All-Merciful as a servant.

19:94 Very truly, He has enumerated ˹each of˺ them.
And He has numbered ˹every one of˺ them
with a precise number.

19:95 Thus each one of them is coming to Him
on the Day of Resurrection ˹all˺ alone.

19:96 As for those who believe
and do righteous deeds,
˹it is˺ for them that the All-Merciful
shall ordain ˹in their hearts˺
genuine ˹mutual˺ love.

19:97 Therefore, We have, indeed,
˹revealed this Quran to you,
and˺ made it easy ˹to understand˺
in your ˹native˺ tongue, ˹O Prophet,˺
for you to give with it
glad tidings ˹of Paradise˺ to the God-fearing,
and to forewarn therewith a contentious people
˹of God's nearing Judgment˺.

19:98 For how many a ˹disbelieving˺ generation
before them have We destroyed, ˹O Prophet˺?
Do you perceive even one of them,
or hear from them a single sound?

٩٢ وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ
أَن يَتَّخِذَ وَلَدًا
٩٣ إِن كُلُّ مَن
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
إِلَّآ ءَاتِي ٱلرَّحۡمَٰنِ عَبۡدًا
٩٤ لَّقَدۡ أَحۡصَىٰهُمۡ وَعَدَّهُمۡ عَدًّا
٩٥ وَكُلُّهُمۡ ءَاتِيهِ
يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا
٩٦ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدًّا
٩٧ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ
لِتُبَشِّرَ بِهِ ٱلۡمُتَّقِينَ
وَتُنذِرَ بِهِۦ قَوۡمًا لُّدًّا
٩٨ وَكَمۡ أَهۡلَكۡنَا
قَبۡلَهُم مِّن قَرۡنٍ
هَلۡ تُحِسُّ مِنۡهُم مِّنۡ أَحَدٍ
أَوۡ تَسۡمَعُ لَهُمۡ رِكۡزًا

سُورَةُ طٰهٰ *The surah that opens with the discrete Arabic letters* ṬÂ HÂ.

Surah **20** / 135 VERSES / REVEALED AT MAKKAH

Ṭâ Hâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

20:1 *Ṭâ Hâ*

طٰهٰ ١

20:2 We have not sent the Quran down
upon you to distress you, ⌜O Prophet⌝—

مَآ أَنزَلْنَا ٢
عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ

20:3 but ⌜rather⌝ as a ⌜revealed⌝ Reminder
for whomever would revere ⌜God,
in awe of a divine word⌝

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ٣
تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ ٤
وَٱلسَّمَٰوَٰتِ ٱلْعُلَى

20:4 descending from One who created the earth
and the high heavens:

20:5 The All-Merciful,
⌜who has⌝ settled ⌜Himself⌝
over the Throne, ⌜befittingly⌝.

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ٥

20:6 To Him belongs
all that is in the heavens,
and all that is in the earth,
and all that is between them,
and all that is beneath the soil.

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ ٦
وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتَ ٱلثَّرَىٰ

20:7 And whether you utter words out loud
⌜or silently⌝, He, indeed, knows the secret,
and what is ⌜yet⌝ more hidden.

وَإِن تَجْهَرْ بِٱلْقَوْلِ ٧
فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى

20:8 God! There is no God but Him!
To Him belong the most excellent names.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ ٨
لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ

وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ٩

20:9 Now, has the account of Moses
come to you, ˹O Prophet˺?
20:10 Behold!
He saw a fire
˹on the side of Mount Ṭûr of Sinai˺.
So he said to his family: Remain here.
Indeed, I have noticed a fire.
Perhaps from it, I shall bring you a firebrand;
or I shall find at the fire
some guidance ˹as to our way˺.
20:11 So when he came to it,
he was called: O Moses!
20:12 Indeed, I am! I am your Lord!
So take off your sandals.
You are in the Holy Valley ˹of˺ Ṭuwâ.
20:13 For I have chosen you ˹as a messenger˺.
Therefore, listen to what is being revealed:
20:14 Indeed, it is I! I am God!
There is no God but Me.
So worship Me ˹alone˺.
And ˹duly˺ establish the Prayer
for My remembrance.
20:15 Indeed, the Hour ˹of Doom˺ is coming.
I have designed to keep it hidden,
so that every soul may be ˹duly˺ recompensed
with that for which it strives ˹in life˺.
20:16 So let not whoever disbelieves in ˹the Hour˺
and follows his whim
turn you away from ˹preparing for˺ it,
so that you fall into doom.
20:17 And what is that in your right hand, O Moses?
20:18 He said: It is my staff.
I lean upon it.
And with it I beat down leaves for my sheep.
And, therein, for me are other uses.

(١٠) إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ
ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا
لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ
أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى
(١١) فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ
(١٢) إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ
إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى
(١٣) وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ
(١٤) إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠
فَٱعْبُدْنِى
وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ
(١٥) إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخْفِيهَا لِتُجْزَىٰ
كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ
(١٦) فَلَا يَصُدَّنَّكَ عَنْهَا
مَن لَّا يُؤْمِنُ بِهَا
وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ
(١٧) وَمَا تِلْكَ بِيَمِينِكَ
يَٰمُوسَىٰ
(١٨) قَالَ هِىَ عَصَاىَ
أَتَوَكَّؤُا۟ عَلَيْهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى
وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ
(١٩) قَالَ أَلْقِهَا يَٰمُوسَىٰ

20:19 He said: Throw it ⌜to the ground⌝, O Moses.
20:20 So he threw it down.
Then, suddenly, it was a ⌜living⌝ snake,
slithering rapidly.
20:21 He said: Seize it, and have no fear!
We shall return it to its former state.
20:22 Now, press your hand against your armpit.
It shall come forth
⌜radiant⌝ white, without blemish—another sign,
20:23 so that We ⌜may⌝ show you
of Our greatest signs.
20:24 Go to Pharaoh!
Indeed, he has transgressed ⌜all bounds⌝.
20:25 He said: My Lord!
Open for me my heart.
20:26 And make easy for me my mission.
20:27 And release the knot from my tongue,
20:28 so they understand my words.
20:29 And appoint for me a minister from my family:
20:30 Aaron, my brother.
20:31 Affirm, by him, my strength.
20:32 And make him a partner in my mission,
20:33 such that together, we may exalt You much;
20:34 and ⌜together⌝, we may remember You much.
20:35 Ever, indeed, have You seen
all ⌜that is⌝ within us.
20:36 He said:
You have been granted your request, O Moses.
20:37 And very truly,
We have conferred favor upon you
another time ⌜long ago⌝.
20:38 Behold!
We revealed to your mother
what was to be revealed ⌜of Our decree⌝:
20:39 Toss him into the basket.

٢٠ فَأَلْقَىٰهَا
فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ
٢١ قَالَ خُذْهَا وَلَا تَخَفْ ۖ
سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ
٢٢ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ
ءَايَةً أُخْرَىٰ
٢٣ لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى
٢٤ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
٢٥ قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى
٢٦ وَيَسِّرْ لِىٓ أَمْرِى
٢٧ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى
٢٨ يَفْقَهُوا۟ قَوْلِى
٢٩ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى
٣٠ هَٰرُونَ أَخِى
٣١ ٱشْدُدْ بِهِۦٓ أَزْرِى
٣٢ وَأَشْرِكْهُ فِىٓ أَمْرِى
٣٣ كَىْ نُسَبِّحَكَ كَثِيرًا
٣٤ وَنَذْكُرَكَ كَثِيرًا
٣٥ إِنَّكَ كُنتَ بِنَا بَصِيرًا
٣٦ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ
٣٧ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ
٣٨ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ
٣٩ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ
فَٱقْذِفِيهِ فِى ٱلْيَمِّ

فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى
وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ
(٤٠) إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ
هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ
فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ
كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ
مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا
فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ
ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ
(٤١) وَٱصْطَنَعْتُكَ لِنَفْسِى
(٤٢) ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى
وَلَا تَنِيَا فِى ذِكْرِى
(٤٣) ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
(٤٤) فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا
لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ
(٤٥) قَالَا رَبَّنَآ إِنَّنَا نَخَافُ
أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ

Then toss him into the river.
Then let the river cast him upon the shore.
An enemy of Mine and an enemy of his
shall take him ˹in˺.
Thus did I cast upon you love, from Me,
and that you should be reared
beneath ˹the care of˺ My ˹watchful˺ Eye.
20:40 Behold!
Your sister walked ˹trailing you
alongside the river˺.
She then said ˹to Pharaoh's household˺:
Shall I direct you to someone
who will foster him?
So We returned you to your mother,
that her eyes might be comforted
˹and find joy in you˺,
and that she might not grieve.
Moreover, you ˹then˺ killed a person.
Yet, still, We delivered you
from ˹fear and˺ anguish.
Thus have We tried you with great trials.
Moreover, you have stayed for years
among the people of Midian.
Then you came ˹here˺,
as ˹I have˺ decreed, O Moses.
20:41 For I have reared you for Myself.
20:42 Go forth, you and your brother, with My signs!
And you shall not, either of you,
be slack in My remembrance.
20:43 Go forth, both of you, to Pharaoh!
Indeed, he has transgressed ˹all bounds˺.
20:44 Yet say a gentle word to him,
so that he may become mindful ˹of God˺,
or reverent ˹of Him˺.
20:45 They said: Our Lord!

We fear, indeed, that he will ˹at once˺ assail us
or ˹arrogantly˺ transgress.

20:46 He said: Have no fear.
Indeed, I am with you both. I hear and I see.

20:47 So go forth, both of you, to him and say:
We are messengers of your Lord.
So send forth with us the Children of Israel,
and do not torment them ˹any longer˺.
Indeed, we have come to you
with a ˹clear˺ sign from your Lord.
For peace shall ˹only˺ be with whomever
follows the guidance ˹of God˺.

20:48 Indeed, it has truly been revealed to us
that the torment ˹of God˺
shall come upon whoever denies ˹Him˺
and turns away.

20:49 ˹Pharaoh˺ said:
Who, then, is the Lord of you both, O Moses?

20:50 He said:
Our Lord is the One
who gave all things their creation,
then guided ˹them to their natural way.

20:51 Pharaoh˺ said:
Then what of the case of the earlier generations
˹who did not believe this˺?

20:52 He said:
The knowledge of them is with my Lord,
in a ˹Preserved Heavenly˺ Book.
Neither does my Lord err; nor does He forget.

20:53 ˹He is˺ the One who has made the earth
a cradle for you,
and threaded it all through with passages,
and sent down, from the sky, water.
˹Thus God says:˺

٤٦ قَالَ لَا تَخَافَآ ۖ إِنَّنِى
مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ
٤٧ فَأۡتِيَاهُ فَقُولَآ إِنَّا
رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا
بَنِىٓ إِسۡرَٰٓءِيلَ وَلَا تُعَذِّبۡهُمۡ ۖ
قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَ ۖ
وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلۡهُدَىٰٓ
٤٨ إِنَّا قَدۡ أُوحِىَ إِلَيۡنَآ
أَنَّ ٱلۡعَذَابَ
عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ
٤٩ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ
٥٠ قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ
كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ
٥١ قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ
٥٢ قَالَ عِلۡمُهَا
عِندَ رَبِّى فِى كِتَٰبٖ ۖ
لَّا يَضِلُّ رَبِّى وَلَا يَنسَى
٥٣ ٱلَّذِى جَعَلَ لَكُمُ
ٱلۡأَرۡضَ مَهۡدٗا
وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا
وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ
فَأَخۡرَجۡنَا بِهِۦٓ

We brought forth therewith
pairs of varied plants.
20:54 Eat ⌜of it⌝, and pasture your cattle.
Indeed, in this there are sure signs
for people of discernment.
20:55 ❊From it have We created you.
And to it shall We return you.
And from it shall We bring you forth
⌜yet⌝ another time.

20:56 Thus very truly,
We showed ⌜Pharaoh⌝ Our ⌜miraculous⌝ signs—
all of them ⌜that had been given to Moses⌝.
But he belied ⌜them⌝ and resisted ⌜faith⌝,
20:57 and he said:
Have you come to oust us from our land
with your sorcery, O Moses?
20:58 Then we shall most surely confront you
with sorcery like it.
So set between us and you an appointed time—
which neither we nor you shall miss—
in an ⌜open⌝, level place.
20:59 ⌜Moses⌝ said:
Your appointed time is the Day of Festival,
at mid-morning, while the people are assembled.
20:60 So Pharaoh turned away
and concocted his scheme.
Then he came forth ⌜on that day
with his sorcerers⌝.
20:61 And Moses said to them: Woe to you!
Do not forge a lie against God!
For He will raze you with some torment.
Thus whoever forges ⌜such lies against Him⌝
has forever failed.
20:62 Then ⌜the sorcerers⌝ quarreled

أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ
٥٤ كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّأُو۟لِى ٱلنُّهَىٰ
٥٥ ۞ مِنْهَا خَلَقْنَٰكُمْ
وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ
٥٦ وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا
فَكَذَّبَ وَأَبَىٰ
٥٧ قَالَ أَجِئْتَنَا
لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسِحْرِكَ يَٰمُوسَىٰ
٥٨ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ
مَكَانًا سُوًى
٥٩ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ
وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى
٦٠ فَتَوَلَّىٰ فِرْعَوْنُ
فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ
٦١ قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ
لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا
فَيُسْحِتَكُم بِعَذَابٍ ۖ
وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ
٦٢ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ

between themselves about their affair,
but kept their council secret.

20:63 They said:
Indeed, these are, most surely, two sorcerers
who desire to oust you from your own land
with their sorcery,
and ⌜to⌝ do away with the ideal
of your way ⌜of life⌝.

20:64 Therefore, come together
⌜to accomplish⌝ your scheme.
Then come forth ⌜resolved⌝ in a ⌜united⌝ rank.
For whoever prevails today has truly succeeded.

20:65 They said: O Moses!
Either you shall throw
⌜your staff to the ground first⌝,
or we shall be first to throw ⌜ours down⌝.

20:66 He said: Rather, you throw ⌜first⌝!
And behold!
Their ropes and staffs appeared to him,
from their sorcery, to be slithering.

20:67 Then Moses conceived a fear within himself.

20:68 We said: Have no fear!
Indeed, it is you who shall be the uppermost.

20:69 Throw ⌜to the ground⌝
what is in your right hand.
It shall then swallow up
what they have wrought.
For what they have wrought
is but the scheme of a sorcerer—
and never shall the sorcerer succeed,
wherever he may go!

20:70 So the sorcerers fell ⌜to the ground
in astonishment⌝,
bowing ⌜their faces⌝ down
⌜in willing submission⌝.

وَأَسَرُّوا۟ ٱلنَّجْوَىٰ

٦٣ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ
يُرِيدَانِ أَن يُخْرِجَاكُم
مِّنْ أَرْضِكُم بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ

٦٤ فَأَجْمِعُوا۟ كَيْدَكُمْ
ثُمَّ ٱئْتُوا۟ صَفًّا ۚ
وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ

٦٥ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ
وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ

٦٦ قَالَ بَلْ أَلْقُوا۟ ۖ
فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

٦٧ فَأَوْجَسَ فِى نَفْسِهِۦ
خِيفَةً مُّوسَىٰ

٦٨ قُلْنَا لَا تَخَفْ
إِنَّكَ أَنتَ ٱلْأَعْلَىٰ

٦٩ وَأَلْقِ مَا فِى يَمِينِكَ
تَلْقَفْ مَا صَنَعُوٓا۟ ۖ
إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ
وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ

٧٠ فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا

They said:
We believe in the Lord of Aaron and Moses!
20:71 Pharaoh said:
Have you believed impetuously because of him
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Therefore, I shall, indeed,
cut off your hands and your feet
on opposite sides!
Moreover, I shall, most surely, crucify you
on the trunks of date palms!
Thus you shall certainly know
as to me and the God of Moses
which of us is severer in inflicting torment,
and making pain more lasting.
20:72 They said:
We will never prefer submission to you
over believing
in the clear and miraculous proofs of God
that have come to us,
nor over the One who originated us!
So decree whatever punishment
you will decree.
You but decree in the life of this world.
20:73 As for us, we have believed in our Lord,
so that He may forgive us for our misdeeds,
and for whatever sorcery
you have forced upon us.
For God is best in reward
and everlasting in punishment.
20:74 Indeed, whoever comes to his Lord
as a defiant unbeliever,
then, indeed, for him is Hell,
wherein one shall neither die

قَالُوٓا۟ ءَامَنَّا
بِرَبِّ هَٰرُونَ وَمُوسَىٰ
٧١ قَالَ ءَامَنتُمْ لَهُۥ
قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ
إِنَّهُۥ لَكَبِيرُكُمُ
ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
وَلَأُصَلِّبَنَّكُمْ
فِى جُذُوعِ ٱلنَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَآ
أَشَدُّ عَذَابًا وَأَبْقَىٰ
٧٢ قَالُوا۟ لَن نُّؤْثِرَكَ
عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ
وَٱلَّذِى فَطَرَنَا ۖ
فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا
تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ
٧٣ إِنَّآ ءَامَنَّا بِرَبِّنَا
لِيَغْفِرَ لَنَا خَطَٰيَٰنَا
وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ
وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ
٧٤ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا

nor live ⌜without pain⌝.

20:75 But whoever comes to Him as a believer,
having done righteous deeds,
then it is these for whom are the highest ranks:

20:76 Gardens everlasting, beneath which rivers flow,
wherein they shall abide forever ⌜and ever⌝.
For such is the reward
of whoever purifies himself
⌜with repentance and godliness⌝.

20:77 Thus We revealed to Moses:
Set out by night with My servants,
⌜the Children of Israel⌝.
Then strike for them a dry passage
through the sea.
Do not fear being overtaken ⌜by Pharaoh⌝.
Nor have any dread ⌜of drowning⌝.

20:78 So Pharaoh followed them with his forces,
and they were overwhelmed by the sea—
⌜and⌝ what an ⌜awesome⌝ whelming ⌜it was⌝!

20:79 Thus Pharaoh had led his people astray
and did not guide ⌜them aright.

20:80 God said: ⌜O Children of Israel!
We have delivered you from your enemy;
and We have promised you an appointed time,
on the right side of Mount Ṭûr
⌜to give you My commandments⌝.
Moreover, We have sent down manna and quail
to ⌜sustain⌝ you ⌜in the desert, saying⌝:

20:81 Eat of the wholesome foods
which We have provided for you.
But do not transgress therein.
For then My wrath shall befall you.
And whomever My wrath befalls—

وَلَا يَحْيَىٰ

(٧٥) وَمَن يَأْتِهِۦ مُؤْمِنًا
قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ
لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ

(٧٦) جَنَّٰتُ عَدْنٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ

(٧٧) وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ
طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا
لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ

(٧٨) فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ
فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ

(٧٩) وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ

(٨٠) يَٰبَنِىٓ إِسْرَٰٓءِيلَ
قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ
وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ
وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ

(٨١) كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ
وَلَا تَطْغَوْا۟ فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِى
وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى
فَقَدْ هَوَىٰ

he is truly fallen ˹from grace˺.

20:82 Yet, indeed, I am most forgiving
of whoever repents and believes
and does righteous deeds
and thereafter remains guided.

20:83 ❋ ˹God said to Moses
when he arrived at Mount Ṭûr˺:
What has made you hasten
from your people, O Moses?

20:84 He said:
They are close upon my footsteps.
And I have hastened to You, my Lord,
that You may be pleased.

20:85 He said: Then ˹know˺:
We have already tried your people
after you ˹departed˺,
and the Sâmirîy has led them astray.

20:86 So Moses returned to his people
wrathful and sorrowful.
He said: O my people!
Did your Lord not promise you
an excellent promise?
Was the duration ˹of my absence˺
too long for you?
Or did you desire
for the great wrath of your Lord to befall you,
such that you failed ˹your˺ promise to me
˹to worship God alone˺?

20:87 They said:
We did not fail your promise
of our own accord.
Rather, we were loaded with burdens
from the ˹golden˺ ornaments
of the ˹Egyptian˺ people.

٨٢ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ
٨٣ ۞ وَمَآ أَعْجَلَكَ
عَن قَوْمِكَ يَٰمُوسَىٰ
٨٤ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى
وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ
٨٥ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ
مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ
٨٦ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ
غَضْبَٰنَ أَسِفًا ۚ
قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ
وَعْدًا حَسَنًا ۚ
أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ
أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ
غَضَبٌ مِّن رَّبِّكُمْ
فَأَخْلَفْتُم مَّوْعِدِى
٨٧ قَالُوا۟ مَآ أَخْلَفْنَا
مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا
حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ

فَقَذَفْنَٰهَا
فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِيُّ
(٨٨) فَأَخْرَجَ لَهُمْ عِجْلًا
جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟
هَٰذَآ إِلَٰهُكُمْ
وَإِلَٰهُ مُوسَىٰ فَنَسِىَ
(٨٩) أَفَلَا يَرَوْنَ
أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا
(٩٠) وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ
مِن قَبْلُ يَٰقَوْمِ
إِنَّمَا فُتِنتُم بِهِۦ ۖ
وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ
فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى
(٩١) قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ
حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
(٩٢) قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ
إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟
(٩٣) أَلَّا تَتَّبِعَنِ ۖ
أَفَعَصَيْتَ أَمْرِى
(٩٤) قَالَ يَبْنَؤُمَّ
لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ
إِنِّى خَشِيتُ أَن تَقُولَ
فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ

So we hurled them into a furnace of fire—
and thus did the Sâmirîy cast into it
what he had. So we followed him.
20:88 Then he brought forth for them
the image of a Golden Calf—
a mere spiritless body that with the wind
made the sound of a low.
And they said to each other:
This is your god and the god of Moses.
Yet he has forgotten it.
20:89 Could they not, then, see
that it could not return a single word to them.
Nor did it hold for them
any power of harm or benefit?
20:90 And truly Aaron had told them
before Moses' return: O my people!
You are only being tried by God
through this idol.
For, indeed, your Lord
is none but the All-Merciful.
Thus shall you follow me
in worshipping God alone
and obey my command in this!
20:91 They said:
Never shall we give up
our devotion to it until Moses returns to us.
20:92 Moses seized his brother and said: O Aaron!
What prevented you
when you saw them going astray
20:93 from following after me?
Did you dare disobey my command!
20:94 He said: O son of my mother!
Seize me not by my beard nor by my head!
I feared that you would say:
You have caused division

among the Children of Israel,
and you did not observe my word.

20:95 Moses said:
What then were you seeking to do, O Sâmirîy?

20:96 He said:
I perceived what they did not perceive.
So I grasped a handful of dust
from the trace of the messenger,
and I cast it into the molten gold—
and thus did my soul tempt me!

20:97 He said: Begone, then!
For it is for you, in this life, to say:
Untouchable!
And, indeed, for you
there is an appointed time of punishment
in the Hereafter that you shall never miss!
Moreover, look to your god, O Sâmirîy,
to which you remained devout!
Most surely, we shall burn it.
Then, most surely, shall we pulverize
and scatter it in the sea—scatter it utterly.

20:98 Indeed, your God, O Israel, is the only God—
the One besides whom there is no other god.
He has encompassed all things in knowledge.

20:99 So it is that We relate to you, O Prophet,
something of the tidings that have gone before.
For, truly, We have given you—
solely from Us—
a revealed Reminder of the way of God.

20:100 Whoever turns away from it,
then he shall, indeed,
on the Day of Resurrection,
bear the torment of a most sinful burden,

20:101 wherein they shall abide forever!

وَلَمْ تَرْقُبْ قَوْلِي

(٩٥) قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِيُّ

(٩٦) قَالَ بَصُرْتُ

بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ

فَقَبَضْتُ قَبْضَةً

مِّنْ أَثَرِ ٱلرَّسُولِ

فَنَبَذْتُهَا وَكَذَٰلِكَ

سَوَّلَتْ لِى نَفْسِى

(٩٧) قَالَ فَٱذْهَبْ

فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ

أَن تَقُولَ لَا مِسَاسَ ۖ

وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ

وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ

ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ

لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ

فِى ٱلْيَمِّ نَسْفًا

(٩٨) إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ

ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ

وَسِعَ كُلَّ شَىْءٍ عِلْمًا

(٩٩) كَذَٰلِكَ نَقُصُّ عَلَيْكَ

مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ

وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا

(١٠٠) مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ

يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا

(١٠١) خَٰلِدِينَ فِيهِ ۖ

وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ حِمْلًا

(١٠٢) يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

(١٠٣) يَتَخَـٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا

(١٠٤) نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا

(١٠٥) وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا

(١٠٦) فَيَذَرُهَا قَاعًا صَفْصَفًا

(١٠٧) لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا

(١٠٨) يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَـٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

(١٠٩) يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَـٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَرَضِىَ لَهُۥ قَوْلًا

And a most evil burden shall it be for them
on the Day of Resurrection—
20:102 a Day when the Trumpet is blown,
and We assemble the defiant unbelievers
on that Day ashen with terror,
20:103 murmuring to one another:
You have stayed only ten days in the earth.
20:104 It is We alone who are most knowing
of all that they say,
when one among them
whose way of surmise is best shall say:
Rather, it only seems
that you have stayed but one day!

20:105 And they ask you, O Prophet,
about what shall become of the mountains.
Then say:
My Lord shall pulverize and scatter them,
scatter them utterly,
20:106 thus leaving them a leveled plain.
20:107 You shall see therein
neither wave nor curve.
20:108 On that Day!
Everyone will follow
the angel-Summoner's call—
without evasion—
with voices lowered before the All-Merciful,
such that you hear nothing but hushed tones.
20:109 On that Day!
Intercession shall not avail
anyone in all creation,
other than one to whom
the All-Merciful permits intercession,
and the one on whose behalf
He is pleased for him to speak.

20:110 He knows what lies before them
and what lies behind them,
while they cannot comprehend Him
with ⌜their⌝ knowledge.

20:111 ❊For humbled shall be all faces
to the All-Living,
the Self-Subsisting ⌜All-Sustaining One⌝.
And truly failed is one laden with evildoing.

20:112 But whoever does ⌜deeds⌝ of righteousness—
and is a believer—
shall have no fear of being wronged
or defrauded.

20:113 And so it is
that We have sent it down as an Arabic Quran
and varied the warnings therein—
so that they ⌜who receive it⌝
may become God-fearing,
or that it might induce in them
the remembrance ⌜of Him⌝.

20:114 For most high ⌜above all⌝ is God,
the King, the Truth!
Thus make no haste
with the Quran, ⌜O Prophet,⌝
before its revelation to you is completed.
But say ⌜only⌝: My Lord!
Increase me in knowledge.

20:115 Now, very truly,
We made a covenant with Adam of old.
But he forgot ⌜his covenant⌝.
Thus We did not find in him ⌜due⌝ resolve.

20:116 For behold! We said to the angels:
Bow ⌜your faces⌝ down to ⌜receive⌝ Adam
⌜into life and honor him⌝!

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ ﴿١١٠﴾
وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِۦ عِلْمًا
وَعَنَتِ ٱلْوُجُوهُ ﴿١١١﴾
لِلْحَيِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا
وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ ﴿١١٢﴾
وَهُوَ مُؤْمِنٌ
فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا
وَكَذَٰلِكَ أَنزَلْنَٰهُ ﴿١١٣﴾
قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ
مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ
أَوْ يُحْدِثُ لَهُمْ ذِكْرًا
فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ﴿١١٤﴾
وَلَا تَعْجَلْ بِٱلْقُرْءَانِ
مِن قَبْلِ أَن
يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ
وَقُل رَّبِّ زِدْنِى عِلْمًا
وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ ﴿١١٥﴾
مِن قَبْلُ فَنَسِىَ
وَلَمْ نَجِدْ لَهُۥ عَزْمًا
وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ﴿١١٦﴾
ٱسْجُدُوا۟ لِءَادَمَ

So they ˹all˺ bowed down, except Iblîs.
He refused.

20:117 So We said: O Adam!
Indeed this ˹being˺
is an enemy to you and to your wife.
So let him not oust you both from the garden,
so that you come to misery.

20:118 Indeed, it is ˹all˺ for you,
that you shall not hunger therein, nor go naked;

20:119 and that you shall not thirst therein,
nor be sunstruck.

20:120 Yet Satan whispered to him.
He said: O Adam!
Shall I direct you to the Tree of Immortality,
and a kingdom that shall never fade away?

20:121 So both ˹Adam and Eve˺ ate of it.
Thus their secret parts became exposed to them.
So, ˹instantly,˺ they both took to
heaping together upon themselves
leaves of the garden.
For Adam had disobeyed his Lord.
Thus he erred.

20:122 Then his Lord chose him ˹as a Prophet˺,
and absolved him ˹of his sin˺, and guided him.

20:123 ˹God˺ said:
Descend from ˹the garden˺,
both of you, together, ˹along with Satan˺—
each of you an enemy to the other.
But if there comes to you, ˹O humanity,˺
guidance from Me,
then whoever follows My guidance
shall not go astray ˹in the world˺
and shall not suffer misery ˹in the Hereafter˺.

20:124 But whoever turns away
from My remembrance, for him, indeed,

فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ
(١١٧) فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ
لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا
مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ
(١١٨) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا
وَلَا تَعْرَىٰ
(١١٩) وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا
وَلَا تَضْحَىٰ
(١٢٠) فَوَسْوَسَ
إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ
يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ
عَلَىٰ شَجَرَةِ ٱلْخُلْدِ
وَمُلْكٍ لَّا يَبْلَىٰ
(١٢١) فَأَكَلَا مِنْهَا
فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا
مِن وَرَقِ ٱلْجَنَّةِ ۚ
وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ
(١٢٢) ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ
فَتَابَ عَلَيْهِ وَهَدَىٰ
(١٢٣) قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
فَإِمَّا يَأْتِيَنَّكُم
مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ
فَلَا يَضِلُّ وَلَا يَشْقَىٰ
(١٢٤) وَمَنْ أَعْرَضَ عَن ذِكْرِى

there shall be a stringent life.
And We shall bring him to assembly,
on the Day of Resurrection, blind.
20:125 He shall say: My Lord!
Why have You brought me
to assembly blind, though I used to see?
20:126 He shall say: So it is!
Our signs came to you. Yet you forgot them.
And so this Day you are forgotten.
20:127 Even so do We recompense
whoever is exceedingly rebellious
and has not believed
in the ˹revealed˺ signs of his Lord.
And, indeed, the torment of the Hereafter
is severer still and more lasting.
20:128 Have the many generations before them
that We have destroyed—
in whose very dwellings they ˹now˺ walk—
not become a clear guiding sign for them?
Indeed, in this there are sure signs
for people of discernment.
20:129 Yet were it not for a ˹preordained˺ word
that had preceded from your Lord, ˹O Prophet,
to defer judgment upon people,
their immediate destruction˺
would have been inescapable—
but ˹for the fulfillment of˺ a stated term ˹of life˺.
20:130 So be patient, ˹O Prophet,˺
with what they say.
And highly exalt your Lord with ˹all˺ praise
before the rising of the sun and before its setting.
And in the watches of the night
exalt ˹Him˺, as well, and at the ends of the day—
so that you may become well-pleased.
20:131 Thus you shall not extend

فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا
وَنَحْشُرُهُۥ
يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ
(١٢٥) قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ
وَقَدْ كُنتُ بَصِيرًا
(١٢٦) قَالَ كَذَٰلِكَ
أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ
وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ
(١٢٧) وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ
وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ
(١٢٨) أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا
قَبْلَهُم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّأُو۟لِى ٱلنُّهَىٰ
(١٢٩) وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ
لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى
(١٣٠) فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ ٱلشَّمْسِ
وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ
فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ
لَعَلَّكَ تَرْضَىٰ
(١٣١) وَلَا تَمُدَّنَّ عَيْنَيْكَ

إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ
زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۚ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ
(١٣٢) وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ
وَٱصْطَبِرْ عَلَيْهَا ۖ
لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ
وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ
(١٣٣) وَقَالُوا۟
لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ
أَوَلَمْ تَأْتِهِم بَيِّنَةُ
مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ
(١٣٤) وَلَوْ أَنَّآ أَهْلَكْنَٰهُم
بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟
رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ
مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ
(١٣٥) قُلْ كُلٌّ مُّتَرَبِّصٌ ۖ
فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ
مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ
وَمَنِ ٱهْتَدَىٰ

the gaze of your eyes toward the unbelievers
and what We have given
any number of them to enjoy:
The mere flower of the life of this world,
by which We put them to test.
For, indeed, the blessed provision of your Lord
is far better and everlasting.

20:132 Moreover,
enjoin the Prayer upon your family,
O Prophet, and persevere patiently with it.
We do not ask of you any provision.
Rather, it is We who provide for you.
For the ultimate outcome
is success for the God-fearing alone.

20:133 Yet they who disbelieve
have said of you, O Prophet:
If only he were to bring us a sign from his Lord!
Yet has clear proof not, then,
come to them in this Quran
as to what was in the earlier Scriptures?

20:134 Now had it been that We destroyed them
with some torment
before sending them this Quran,
most surely, they would have said: Our Lord!
If only You had sent to us a messenger,
then we would have followed
Your revealed signs
before we became humiliated and disgraced!

20:135 Say to them:
All of us are in wait of the ultimate outcome.
So wait for the Judgment of God!
You shall, assuredly, come to know
who are the companions of the even way
of faith and who is thus guided aright.

سُورَةُ الأَنبِيَاءِ *The surah that mentions the names of sixteen* PROPHETS *and Mary ﷺ, illustrating the unity of the divine message.*

Surah 21 / 112 VERSES / REVEALED AT MAKKAH

Al-Anbiyâʾ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

PART 17 *half-part* 33/60

21:1 Drawing near to the people is their reckoning!
Yet in heedlessness they turn away
⌜from this Heavenly message⌝.

١ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ
وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

21:2 Not a new reminder ⌜from the Quran⌝
comes to them from their Lord,
but that they listen to it
as they make ⌜jesting⌝ sport ⌜of it⌝,

٢ مَا يَأْتِيهِم مِّن ذِكْرٍ
مِّن رَّبِّهِم مُّحْدَثٍ
إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

21:3 their hearts diverted ⌜by whims⌝.
Rather, those who do wrong
would keep secret their conversations:
Is this ⌜Muhammad⌝ other than a human being
like yourselves?
Do you then yield to sorcery,
even as you see ⌜that he is merely human?

٣ لَاهِيَةً قُلُوبُهُمْ
وَأَسَرُّوا ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا
هَلْ هَٰذَآ
إِلَّا بَشَرٌ مِّثْلُكُمْ
أَفَتَأْتُونَ ٱلسِّحْرَ
وَأَنتُمْ تُبْصِرُونَ

21:4 God Himself revealed their conversation
to the Messenger, ⌜who then said ⌜to them⌝⌝:
My Lord knows all that is said
in the heaven and the earth.
For He is the All-Hearing, the All-Knowing.

٤ قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ
فِي ٱلسَّمَآءِ وَٱلْأَرْضِ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

21:5 Still they have said:
⌜This Quran is⌝ a muddle of dreams!
Rather, he has forged it! Rather, he is a poet!
Let him, then, bring to us a ⌜miraculous⌝ sign

٥ بَلْ قَالُوٓا أَضْغَٰثُ أَحْلَٰمٍ
بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ
فَلْيَأْتِنَا بِـَٔايَةٍ

like that with which
the former ˹prophets˺ were sent.

21:6 Not one city before them
which We have destroyed
believed ˹in the miraculous signs˺!
Will they, then, believe ˹them˺?

21:7 Moreover, We have not sent ˹any messengers
to the generations˺ before you, ˹O Prophet,˺
but ˹mere mortal˺ men,
to whom We gave revelation.
So if you ˹who disbelieve˺ do not know ˹this˺,
then ask the People of the ˹revealed˺ Reminder,
˹who know the Heavenly Scriptures˺.

21:8 Neither did We create them
as mere bodies ˹without spirits˺
that did not eat food. Nor were they immortals.

21:9 Yet, We ˹duly˺ fulfilled the ˹divine˺ promise
to ˹help˺ them.
Thus We delivered them,
along with whomever We so willed
˹who upheld them˺.
But We destroyed ˹all˺ those who ˹belied them
and˺ were ˹thus˺ exceedingly rebellious.

21:10 Truly, We have sent down to you,
˹O people of Muhammad,˺
a ˹Heavenly˺ Book that ˹bears˺ in it
your ˹glory and˺ eminent remembrance
˹for all time˺.
Will you not, then, understand?

21:11 For, how many a city
˹whose inhabitants were˺ doing wrong
˹in unbelief˺ did We utterly shatter ˹before you˺
and raise up after them
another people ˹in their place˺?

21:12 Thus when they sensed

كَمَآ أَرۡسَلۡنَآ أَوَّلَ ٱلۡأَوَّلِينَ
٦ مَآ ءَامَنَتۡ قَبۡلَهُم
مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَآۖ
أَفَهُمۡ يُؤۡمِنُونَ
٧ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ
إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ
فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ
إِن كُنتُمۡ لَا تَعۡلَمُونَ
٨ وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا
لَّا يَأۡكُلُونَ ٱلطَّعَامَ
وَمَا كَانُواْ خَٰلِدِينَ
٩ ثُمَّ صَدَقۡنَٰهُمُ ٱلۡوَعۡدَ
فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ
وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ
١٠ لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ
كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۖ
أَفَلَا تَعۡقِلُونَ
١١ وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٖ
كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا
بَعۡدَهَا قَوۡمًا ءَاخَرِينَ

(١٢) فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ
إِذَا هُم مِّنۡهَا يَرۡكُضُونَ
(١٣) لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ
إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ
وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ
(١٤) قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ
(١٥) فَمَا زَالَت تِّلۡكَ دَعۡوَىٰهُمۡ
حَتَّىٰ جَعَلۡنَٰهُمۡ
حَصِيدًا خَٰمِدِينَ
(١٦) وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ
وَمَا بَيۡنَهُمَا لَٰعِبِينَ
(١٧) لَوۡ أَرَدۡنَآ أَن نَّتَّخِذَ لَهۡوٗا
لَّٱتَّخَذۡنَٰهُ مِن لَّدُنَّآ
إِن كُنَّا فَٰعِلِينَ
(١٨) بَلۡ نَقۡذِفُ بِٱلۡحَقِّ عَلَى ٱلۡبَٰطِلِ
فَيَدۡمَغُهُۥ فَإِذَا هُوَ زَاهِقٞۚ
وَلَكُمُ ٱلۡوَيۡلُ مِمَّا تَصِفُونَ
(١٩) وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ
لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ
وَلَا يَسۡتَحۡسِرُونَ

Our impending affliction,
they sought, then, to flee from it.
But it was said to them:
21:13 Do not flee, but return to the luxuries
in which you once indulged
and to your lofty dwellings,
so that you may be questioned now
about the destiny of wrongdoing.
21:14 They but said: Oh, woe to us!
Indeed, we have been godless wrongdoers!
21:15 And never did this confessional cry of theirs
cease upon their lips,
until We had turned them into mere stubble;
and they had been utterly extinguished.
21:16 For We have not created the heavens
and the earth and whatever is between them
for mere sport.
21:17 Had We intended to take up any amusement,
We would most surely have taken it
from the higher realm that is with Us
and not from the world—
if ever We were to do so.
21:18 On the contrary,
We but hurl the truth against falsehood,
and it utterly smashes it—
thus at once it vanishes!
So the all-punishing woe of Hellfire
shall assuredly be yours
for all that you falsely ascribe to God!
21:19 For to Him belongs
all who are in the heavens and the earth.
Moreover, those who are near Him
are never disdainful of His worship,
nor do they grow weary of it.
21:20 They give due exaltation to Him

by night and by day—never pausing.

21:21 Then ˹as to those who disbelieve˺,
have they truly taken gods
from the earth who resurrect ˹the dead˺?

21:22 Had there been—˹in either Heaven or earth˺—
any gods other than God,
both ˹Heaven and earth˺ would, most surely,
have become corrupted ˹by competing deities˺.
So highly exalted is God, Lord of the Throne,
˹far˺ above all that they ascribe ˹to Him˺!

21:23 He shall never be called to account
for what He does.
Yet they shall be questioned ˹by Him
about all they have done in life˺!

21:24 Then have they, indeed, taken gods
apart from Him?
Say ˹to them, O Prophet˺:
Bring forth your proof!
This ˹Quran˺ is the ˹revealed˺ Reminder
˹of God's way—
proof˺ for those who are with me.
Moreover, there is the Reminder
˹that has been revealed
to each of˺ those ˹messengers˺
who were before me,
˹none of which confirm other gods with God˺.
Rather, most of them ˹who claim this˺
do not know the truth,
and thus they turn away ˹from it
when they hear it˺.

21:25 For We have not sent before you,
˹O Prophet,˺ any messenger
but that We revealed to him
that there is no God but Me.
Thus you shall worship Me ˹alone˺!

(٢٠) يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ
لَا يَفۡتُرُونَ
(٢١) أَمِ ٱتَّخَذُوٓاْ
ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ
هُمۡ يُنشِرُونَ
(٢٢) لَوۡ كَانَ فِيهِمَآ
ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ
فَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَرۡشِ
عَمَّا يَصِفُونَ
(٢٣) لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ
وَهُمۡ يُسۡـَٔلُونَ
(٢٤) أَمِ ٱتَّخَذُواْ
مِن دُونِهِۦٓ ءَالِهَةٗۖ
قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡۖ
هَٰذَا ذِكۡرُ مَن مَّعِيَ
وَذِكۡرُ مَن قَبۡلِيۚ بَلۡ أَكۡثَرُهُمۡ
لَا يَعۡلَمُونَ ٱلۡحَقَّ
فَهُم مُّعۡرِضُونَ
(٢٥) وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ
مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ
أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠

21:26 Yet they ⌜who disbelieve⌝ have said:
The All-Merciful
has taken ⌜to Himself angels as⌝ offspring.
Highly exalted is He ⌜above this⌝!
Rather, they are ⌜but⌝ honored servants ⌜of God⌝!
21:27 They do not precede Him in speech.
Rather, they do ⌜everything
only⌝ by His command.
21:28 He ⌜alone⌝ knows
what lies before them
and what lies behind them.
Nor do they intercede ⌜with God⌝—
except on behalf
of those with whom He is pleased.
For out of fear of Him, they are cautious.
21:29 ❋And if ever one of them should say:
I am a god apart from Him!—
then such a one
would We recompense with Hell.
For thus it is
that We recompense the wrongdoers
⌜who are godless in heart⌝.

21:30 Have those who disbelieve
not seen ⌜by the knowledge they acquire⌝
that the heavens and the earth
were conjoined as ⌜one⌝ mass,
then We separated them—
and ⌜that⌝ We have made
every living thing ⌜therein⌝ from water?
Will they not, then, believe ⌜in God's Oneness⌝?
21:31 So too have We set in the Earth
anchoring mountains, so that it does not sway
with them ⌜upon it as it spins⌝.
And We made therein broad pathways,

فَٱعۡبُدُونِ
٢٦ وَقَالُواْ
ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ
بَلۡ عِبَادٞ مُّكۡرَمُونَ
٢٧ لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ
وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ
٢٨ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ
وَمَا خَلۡفَهُمۡ وَلَا يَشۡفَعُونَ
إِلَّا لِمَنِ ٱرۡتَضَىٰ
وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ
٢٩ ۞ وَمَن يَقُلۡ مِنۡهُمۡ
إِنِّيٓ إِلَٰهٞ مِّن دُونِهِۦ
فَذَٰلِكَ نَجۡزِيهِ جَهَنَّمَۚ
كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ
٣٠ أَوَلَمۡ يَرَ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
كَانَتَا رَتۡقٗا فَفَتَقۡنَٰهُمَاۖ
وَجَعَلۡنَا مِنَ ٱلۡمَآءِ
كُلَّ شَيۡءٍ حَيٍّۖ أَفَلَا يُؤۡمِنُونَ
٣١ وَجَعَلۡنَا فِي ٱلۡأَرۡضِ رَوَٰسِيَ
أَن تَمِيدَ بِهِمۡ

so that they might find guidance ˹therein˺.

21:32 And We made the heaven a vault,
safeguarded ˹above the earth˺.
Still they turn away
from ˹pondering the wonders of˺ its signs.

21:33 For He is the One
who created the night and the daylight,
and the sun and the moon—
each, within a course, is swimming on
˹through the spheres as preordained˺.

21:34 Furthermore, We have not given immortality
to any human being who preceded you,
˹O Prophet˺.
Yet if you die, ˹as the disbelievers hope,˺
will they, then, be immortals?

21:35 Every ˹single˺ soul shall taste death.
For We ˹but˺ test you ˹in life˺
with evil and good as a trial.
And it is to Us
you shall all be returned ˹for recompense˺.

21:36 Thus when those who disbelieve see you,
they but take you as an ˹object of˺ mockery,
˹saying˺:
Is this the one
who mentions your gods ˹profanely˺?—
though at the mention of the All-Merciful
they themselves profess unbelief ˹in Him˺!

21:37 Man is a creature of haste.
Soon shall I show you My signs ˹of judgment
fulfilled against the disbelievers˺.
So do not call for Me to hasten ˹this˺.

21:38 Yet they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا
لَّعَلَّهُمْ يَهْتَدُونَ
٣٢ وَجَعَلْنَا ٱلسَّمَآءَ
سَقْفًا مَّحْفُوظًا ۖ
وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ
٣٣ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ
وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ
كُلٌّ فِى فَلَكٍ يَسْبَحُونَ
٣٤ وَمَا جَعَلْنَا لِبَشَرٍ
مِّن قَبْلِكَ ٱلْخُلْدَ ۖ
أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ
٣٥ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ
وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ
فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ
٣٦ وَإِذَا رَءَاكَ
ٱلَّذِينَ كَفَرُوٓا۟ إِن
يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى
يَذْكُرُ ءَالِهَتَكُمْ
وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ
هُمْ كَٰفِرُونَ
٣٧ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ
سَأُو۟رِيكُمْ ءَايَٰتِى
فَلَا تَسْتَعْجِلُونِ
٣٨ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ

if you believers are truthful?
21:39 Never would this be asked
if only those who disbelieve knew
that a time will come
when they will not be able to hold off
the Fire of Hell from their faces
nor from their backs—
and therein they shall never be helped!
21:40 Indeed, it shall all come upon them, suddenly,
and confound them utterly.
It is then that they will not be able to repel it.
Nor shall they be reprieved.
21:41 And very truly, messengers before you
were mocked, O Muhammad.
But those who scoffed at them
were encompassed
by the very punishment they used to mock.
21:42 Say to the unbelievers:
Who is it that shall guard you
by night and by daylight
from the Judgment of the All-Merciful?
Rather, it is from the very Remembrance
of their Lord that they turn away.
21:43 Then do they, indeed, have gods
that shield them from affliction apart from Us?
They call gods
those who cannot even help themselves.
Thus never shall they be afforded security
against Us!
21:44 Indeed, We have given these disbelievers
and their forefathers
much comfort and enjoyment—
until the life spans of heedlessness
that stretched over them grew long.
Do they not see that We come

إِن كُنتُمْ صَٰدِقِينَ
٣٩ لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟
حِينَ لَا يَكُفُّونَ
عَن وُجُوهِهِمُ ٱلنَّارَ
وَلَا عَن ظُهُورِهِمْ
وَلَا هُمْ يُنصَرُونَ
٤٠ بَلْ تَأْتِيهِم
بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيعُونَ رَدَّهَا
وَلَا هُمْ يُنظَرُونَ
٤١ وَلَقَدِ ٱسْتُهْزِئَ
بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ
بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
٤٢ قُلْ مَن يَكْلَؤُكُمْ
بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ ۗ
بَلْ هُمْ عَن ذِكْرِ
رَبِّهِم مُّعْرِضُونَ
٤٣ أَمْ لَهُمْ ءَالِهَةٌ
تَمْنَعُهُم مِّن دُونِنَا ۚ
لَا يَسْتَطِيعُونَ
نَصْرَ أَنفُسِهِمْ
وَلَا هُم مِّنَّا يُصْحَبُونَ
٤٤ بَلْ مَتَّعْنَا
هَٰٓؤُلَآءِ وَءَابَآءَهُمْ
حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ

أَفَلَا يَرَوْنَ
أَنَّا نَأْتِي ٱلْأَرْضَ
نَنقُصُهَا مِنْ أَطْرَافِهَآ ۚ
أَفَهُمُ ٱلْغَٰلِبُونَ
٤٥ قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ
وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ
إِذَا مَا يُنذَرُونَ
٤٦ وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ
مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ
إِنَّا كُنَّا ظَٰلِمِينَ
٤٧ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ
لِيَوْمِ ٱلْقِيَٰمَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ
وَإِن كَانَ مِثْقَالَ
حَبَّةٍ مِّنْ خَرْدَلٍ
أَتَيْنَا بِهَا ۗ
وَكَفَىٰ بِنَا حَٰسِبِينَ
٤٨ وَلَقَدْ ءَاتَيْنَا
مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ
وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ
٤٩ ٱلَّذِينَ يَخْشَوْنَ
رَبَّهُم بِٱلْغَيْبِ وَهُم
مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ

with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?
Are they, then, the triumphant ones?

21:45 Say to them:
Indeed, I only forewarn you
with God's Revelation of a nearing Judgment.
But the deaf of heart hear no call
when they are forewarned
to cease their works of unbelief!

21:46 Yet if even a mere breath
of your Lord's torment were to touch them,
they would most surely say: Oh, woe to us!
Indeed, we have been godless wrongdoers!

21:47 Moreover, it is We alone
who set up the just balances
for the Day of Resurrection,
so that no soul shall be wronged in anything.
And even if one's deed is the mere weight
of a single mustard seed, We shall bring it forth.
Thus sufficient are We
as the very best of reckoners.

21:48 Now, very truly, it is We alone
who gave Moses and Aaron
the Torah, as a Criterion of truth,
and as a radiant light to guidance,
and as a revealed Reminder
for the God-fearing ones—

21:49 those who fear their Lord
while He is in the domain of the unseen,
and who are ever-cautious
of the Hour of Doom.

21:50 And, similarly, this Quran
is a blessed Reminder

that We have sent down from on high.
Do you, then, disavow it?

21:51 ❋Now, very truly, it is We alone
who gave Abraham
his distinctive right guidance before this.
For We well knew the worthiness of him.
21:52 Behold!
He said to his own father and his people:
What are these statues
to which you are devoted?
21:53 They said:
We found our forefathers worshipping them!
21:54 He said:
Very truly, all of you—
you and your forefathers—
have been utterly lost in clear misguidance.
21:55 They said:
Have you come to us with the word of truth,
or are you of those
who are merely jesting and playing?
21:56 He said: No, indeed!
Your Lord is the Lord
of the heavens and the earth,
the One who alone originated them.
And to this, I am one of those
who bear witness.
21:57 Thus he said to himself: By God!
I shall, most surely, plot against your idols
after you go away,
when you have turned your backs to them.
21:58 So he rendered all of them into pieces—
except the biggest of them,
so that they might return to it
and make inquiry.

٥٠ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ
أَفَأَنتُمْ لَهُۥ مُنكِرُونَ
٥١ ۞ وَلَقَدْ ءَاتَيْنَآ
إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ
وَكُنَّا بِهِۦ عَٰلِمِينَ
٥٢ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ
مَا هَٰذِهِ ٱلتَّمَاثِيلُ
ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ
٥٣ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا
لَهَا عَٰبِدِينَ
٥٤ قَالَ لَقَدْ كُنتُمْ
أَنتُمْ وَءَابَآؤُكُمْ
فِى ضَلَٰلٍ مُّبِينٍ
٥٥ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ
أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ
٥٦ قَالَ بَل رَّبُّكُمْ
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
ٱلَّذِى فَطَرَهُنَّ وَأَنَا
عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ
٥٧ وَتَٱللَّهِ
لَأَكِيدَنَّ أَصْنَٰمَكُم
بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ
٥٨ فَجَعَلَهُمْ جُذَٰذًا
إِلَّا كَبِيرًا لَّهُمْ

21:59 They said ˹to one another in rage˺:
Who has done this to our gods?
Most surely, he is of the wrongdoers!
21:60 ˹Others˺ said:
We heard a young man
mentioning them ˹profanely˺.
He is called Abraham.
21:61 They said:
Bring him, then, before the eyes of the people,
so that they may bear witness.
21:62 They ˹brought him and˺ said:
Did you do this to our gods, O Abraham?
21:63 He said:
Rather, it was this ˹one˺,
the biggest of them, who did it!
So ask them, if they can talk.
21:64 So they turned to one another
˹in reproach for their idolatry˺, and they said:
Most surely, it is you yourselves
who are the ˹godless˺ wrongdoers.
21:65 Then they reversed themselves,
˹in defense of their vain idols, and said to him˺:
Truly, you know very well
that these ˹idols˺ cannot talk.
21:66 He said:
Do you, then, ˹knowingly˺ worship
apart from the ˹One˺ God
what does not benefit you in anything
nor harm you?
21:67 Fie upon you and upon all that you worship
apart from God!
Will you not, then, understand?
21:68 They said:
Burn him ˹alive˺, and vindicate your gods,
if you will do something ˹to avenge them˺!

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
٥٩ قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ
إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ
٦٠ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ
يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ
٦١ قَالُوا۟ فَأْتُوا۟ بِهِۦ
عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ
٦٢ قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا
بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ
٦٣ قَالَ بَلْ فَعَلَهُۥ
كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ
إِن كَانُوا۟ يَنطِقُونَ
٦٤ فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ
فَقَالُوٓا۟ إِنَّكُمْ
أَنتُمُ ٱلظَّٰلِمُونَ
٦٥ ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ
لَقَدْ عَلِمْتَ
مَا هَٰٓؤُلَآءِ يَنطِقُونَ
٦٦ قَالَ أَفَتَعْبُدُونَ
مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكُمْ شَيْـًٔا
وَلَا يَضُرُّكُمْ
٦٧ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ

21:69 We said: O Fire!
Be cool and safe for Abraham.
21:70 They endeavored ⌜mightily⌝ to plot against him.
But We made them the worst losers.
21:71 For We delivered him and Lot to the land
which We have ⌜greatly⌝ blessed therein
for all the ⌜people of the⌝ world.
21:72 Moreover, We granted him Isaac
and, ⌜from Isaac,⌝ Jacob, as an additional gift—
and all ⌜of them⌝ We made righteous.
21:73 And We made them exemplary leaders,
guiding ⌜to faith⌝ by Our command.
For We ⌜made them prophets
and⌝ revealed to them ⌜Our commandments
bidding⌝ the doing of good works,
and the establishment of the Prayer,
and the giving of the Zakât-Charity.
Thus to Us ⌜alone⌝ did they ⌜offer⌝ worship.

21:74 And to Lot, ⌜as well,⌝
We gave ⌜prophetic⌝ wisdom,
as well as knowledge ⌜of faith and God's decree⌝.
Moreover, We delivered him from the town
that had been doing vile deeds.
Indeed, they were an evil people, truly ungodly.
21:75 Thus did We admit him into Our mercy.
Indeed, he was ever of the righteous.

21:76 And ⌜there was⌝ Noah.
Behold!
He called out ⌜to Us⌝ of old,
⌜before Abraham and Lot⌝.
So We answered him.
Then We delivered him
and his family ⌜in the Ark⌝

٦٨ قَالُوا۟ حَرِّقُوهُ
وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ
إِن كُنتُمْ فَٰعِلِينَ
٦٩ قُلْنَا يَٰنَارُ كُونِى بَرْدًا
وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ
٧٠ وَأَرَادُوا۟ بِهِۦ كَيْدًا
فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ
٧١ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ
ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ
٧٢ وَوَهَبْنَا لَهُۥٓ
إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً
وَكُلًّا جَعَلْنَا صَٰلِحِينَ
٧٣ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ
بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ
فِعْلَ ٱلْخَيْرَٰتِ
وَإِقَامَ ٱلصَّلَوٰةِ
وَإِيتَآءَ ٱلزَّكَوٰةِ
وَكَانُوا۟ لَنَا عَٰبِدِينَ
٧٤ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا
وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ
ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ
إِنَّهُمْ كَانُوا۟
قَوْمَ سَوْءٍ فَٰسِقِينَ
٧٥ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ
إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ
٧٦ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ

from the great anguish
unleashed upon his defiant people.
21:77 Thus did We support him
against the people who had belied Our signs
of revelation to him.
Indeed, they were an evil people.
So We drowned them, all together.

21:78 And mention also the tiding
of David and Solomon
when they rendered judgment
in the Case of the Tillage.
Behold!
The sheep of a people foraged in it by night.
Thus to both their judgments,
We bore witness.
21:79 Yet We caused Solomon to better understand it
and render a more equitable judgment.
And to each one We gave prophetic wisdom,
as well as knowledge of faith and God's decree.
Moreover,
We subjugated the very mountains—
to give God due exaltation with David—
and the birds, as well.
For We are all-able to do such things.
21:80 We taught him, moreover,
to forge garments of mail for you,
to shield you from harm in your battles.
Will you, then, be thankful?
21:81 And We subjugated to Solomon
the raging wind—to run at his command
to the land which We have blessed therein.
For We are all-knowing of all things.
21:82 Moreover, of the satans, there were those
that dived for pearls for him

فَٱسْتَجَبْنَا لَهُۥ
فَنَجَّيْنَٰهُ وَأَهْلَهُۥ
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ
(٧٧) وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ
فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ
(٧٨) وَدَاوُۥدَ وَسُلَيْمَٰنَ
إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ
إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ
وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ
(٧٩) فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ
وَكُلًّا ءَاتَيْنَا
حُكْمًا وَعِلْمًا ۚ
وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ
يُسَبِّحْنَ وَٱلطَّيْرَ ۚ
وَكُنَّا فَٰعِلِينَ
(٨٠) وَعَلَّمْنَٰهُ
صَنْعَةَ لَبُوسٍ لَّكُمْ
لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ
فَهَلْ أَنتُمْ شَٰكِرُونَ
(٨١) وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً
تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ
ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ

and did other tasks apart from that.
For We were ever watchful of them.

21:83 ❊And ˹mention, as well, the tiding of˺ Job.
Behold!
He cried out to his Lord:
Indeed, ˹unbearable˺ ailment has touched me,
and You are the most merciful of the merciful!
21:84 So We answered him, and We removed
whatever ailment was upon him.
Thus We gave ˹back˺ to him
˹the joy of˺ his family—
and, along with them,
the like of them ˹besides˺—
as a mercy from Us—
and a reminder ˹of God's relief˺
for the ˹devout˺ worshippers
˹of God who endure patiently˺.

21:85 And ˹mention˺ Ishmael and Idrîs and Dhul-Kifl.
All were of the patient ˹ones˺.
21:86 Thus did We admit them into Our mercy.
Indeed, they were ever of the righteous.

21:87 And ˹mention, also, the tiding
of Jonah˺, the Man of the Whale.
Behold!
He went away ˹from his people out of˺ anger,
˹without Our leave˺.
For he thought
that We would never constrain him.
Then he called out ˹in repentance
from˺ within the ˹veils of˺ darkness:
There is no God but You!
Highly exalted are You!

وَكُنَّا بِكُلِّ شَيْءٍ عَٰلِمِينَ

٨٢ وَمِنَ ٱلشَّيَٰطِينِ
مَن يَغُوصُونَ لَهُۥ
وَيَعْمَلُونَ عَمَلًا
دُونَ ذَٰلِكَ ۖ
وَكُنَّا لَهُمْ حَٰفِظِينَ

٨٣ ❁ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ
أَنِّى مَسَّنِىَ ٱلضُّرُّ
وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ

٨٤ فَٱسْتَجَبْنَا لَهُۥ
فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ
وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم
مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا
وَذِكْرَىٰ لِلْعَٰبِدِينَ

٨٥ وَإِسْمَٰعِيلَ وَإِدْرِيسَ
وَذَا ٱلْكِفْلِ ۖ
كُلٌّ مِّنَ ٱلصَّٰبِرِينَ

٨٦ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ
إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ

٨٧ وَذَا ٱلنُّونِ
إِذ ذَّهَبَ مُغَٰضِبًا
فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ

Indeed, I was of the wrongdoers!
21:88 So We answered him
and delivered him from great anguish.
And even so do We ever deliver the believers.

21:89 And mention the tiding of Zachariah, as well.
Behold!
He called upon his Lord: My Lord!
Leave me not alone, childless,
when You are the best of inheritors.
21:90 So We answered him.
And We granted to him John.
Thus We set his wife aright for him,
for she was barren.

As to all of these prophets,
they would, indeed, hasten
to exceed one another in doing good works,
and would call upon Us
with hope in Our mercy and in reverent awe.
Thus they were ever humble before Us.

21:91 Mention, moreover, the tiding of Mary,
she who estimably safeguarded her chastity.
Then We breathed into her womb
of Our life-giving spirit.
Thus We made her, and her son,
a profound sign for all the people
of the world.

21:92 Indeed, We said to all the prophets:
This faith-community of yours
is one community,
and I am your Lord, so worship only Me.
21:93 But succeeding generations

فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن
لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ
إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ
٨٨ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ
مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ
نُنجِي ٱلْمُؤْمِنِينَ
٨٩ وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ
رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ
٩٠ فَٱسْتَجَبْنَا لَهُۥ
وَوَهَبْنَا لَهُۥ يَحْيَىٰ
وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ
إِنَّهُمْ كَانُوا۟
يُسَٰرِعُونَ فِي ٱلْخَيْرَٰتِ
وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ
وَكَانُوا۟ لَنَا خَٰشِعِينَ
٩١ وَٱلَّتِيٓ أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهَا
مِن رُّوحِنَا وَجَعَلْنَٰهَا
وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ
٩٢ إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ
أُمَّةً وَٰحِدَةً

وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ
(٩٣) وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ
كُلٌّ إِلَيْنَا رَٰجِعُونَ
(٩٤) فَمَن يَعْمَلْ مِنَ
ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهِۦ
وَإِنَّا لَهُۥ كَٰتِبُونَ
(٩٥) وَحَرَٰمٌ عَلَىٰ
قَرْيَةٍ أَهْلَكْنَٰهَآ
أَنَّهُمْ لَا يَرْجِعُونَ
(٩٦) حَتَّىٰٓ إِذَا فُتِحَتْ
يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن
كُلِّ حَدَبٍ يَنسِلُونَ
(٩٧) وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ
فَإِذَا هِىَ شَٰخِصَةٌ
أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟
يَٰوَيْلَنَا قَدْ كُنَّا
فِى غَفْلَةٍ مِّنْ هَٰذَا
بَلْ كُنَّا ظَٰلِمِينَ
(٩٨) إِنَّكُمْ وَمَا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ
حَصَبُ جَهَنَّمَ
أَنتُمْ لَهَا وَٰرِدُونَ
(٩٩) لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً
مَّا وَرَدُوهَا ۖ
وَكُلٌّ فِيهَا خَٰلِدُونَ
(١٠٠) لَهُمْ فِيهَا زَفِيرٌ

divided their faith among themselves.
Yet all shall return to Us for Judgment.
21:94 So whoever does any act of righteousness—
and is a believer—
then never shall his effort be denied its reward.
For, indeed,
We Ourself shall write it down for him.
21:95 But as for any sinful city
that We decree to destroy,
their return to faith is thereafter forbidden.
21:96 In due time,
when the barriers are opened
for Gog and Magog,
and they swarm from every elevation—
21:97 and the true promise of Resurrection Day
has drawn so very near—
then shall it be that the eyes of the disbelievers
shall bulge out, and they will say:
Oh, woe to us!
Truly, we were heedless of this!
Rather, we were wrongdoers, godless in heart!
21:98 It shall be said:
Indeed, you—
and all the idols that you worship
apart from God—shall be the fuel of Hell.
To it, you shall all go down!
21:99 Had these idols been true gods,
they would never have gone down into it.
Yet all of them shall abide therein forever.
21:100 For them therein
there shall be heavy sighing.
Moreover, they who are in it
will not be able to hear.
21:101 As for those to whom the promise
of great goodness in Paradise

has already preceded from Us,
these shall be saved from Hellfire,
and far removed from this, the greatest terror.
21:102 They will not hear its hissing sound.
And they shall abide
in all that their souls desire, forevermore.
21:103 Thus the greatest terror of all
shall not grieve them.
Moreover, the angels will receive them, saying:
This is your Day of honor,
the one you have been promised!
21:104 On that Day, We shall roll up the sky,
as the scribe rolls up the scrolls.
Then just as We have originated
the first creation,
We shall, once more, bring it forth anew.
It is a promise binding upon Us—
and, indeed, We are all-able to do it!
21:105 And very truly,
We have written in the Psalms—
after it has been inscribed
in the revealed Reminder—
that My righteous servants will inherit the earth.
21:106 Indeed, there is now
in this final admonition of the Quran
an all-sufficing message
for a people who would be truly worshipful.
21:107 For We have sent you, O Prophet,
as none other than a mercy
to all the people of the world.
21:108 Say to humanity:
Indeed, what has been revealed to me
about God is only this:
Your God is only One God.
So will you, O people, become *muslims*,

وَهُمْ فِيهَا لَا يَسْمَعُونَ
١٠١ إِنَّ الَّذِينَ سَبَقَتْ
لَهُم مِّنَّا الْحُسْنَىٰ
أُولَٰئِكَ عَنْهَا مُبْعَدُونَ
١٠٢ لَا يَسْمَعُونَ حَسِيسَهَا
وَهُمْ فِي مَا اشْتَهَتْ
أَنفُسُهُمْ خَالِدُونَ
١٠٣ لَا يَحْزُنُهُمُ
الْفَزَعُ الْأَكْبَرُ
وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ
هَٰذَا يَوْمُكُمُ
الَّذِي كُنتُمْ تُوعَدُونَ
١٠٤ يَوْمَ نَطْوِي السَّمَاءَ
كَطَيِّ السِّجِلِّ لِلْكُتُبِ
كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
نُّعِيدُهُ وَعْدًا عَلَيْنَا
إِنَّا كُنَّا فَاعِلِينَ
١٠٥ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ
مِن بَعْدِ الذِّكْرِ
أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِيَ الصَّالِحُونَ
١٠٦ إِنَّ فِي هَٰذَا لَبَلَاغًا
لِّقَوْمٍ عَابِدِينَ
١٠٧ وَمَا أَرْسَلْنَاكَ
إِلَّا رَحْمَةً لِّلْعَالَمِينَ
١٠٨ قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ

in willing submission to God ˹alone˺?
21:109 But if they turn away ˹from this˺, then say:
I have alerted you all equally.
For I ˹also˺ do not know
whether ˹the fulfillment of˺
what you are promised ˹as divine judgment
in this life and the Hereafter˺ is near or far.
21:110 Indeed, He ˹alone˺ knows
the overt expression of discourse.
And He ˹alone˺ knows what you suppress.
21:111 For I do not know
˹when judgment shall befall˺.
Perhaps, ˹delaying˺ it is a trial ˹of faith˺ for you;
and ˹perhaps it is˺ enjoyment,
for a ˹preordained˺ time.
21:112 ˹Thus the Prophet has˺ said: My Lord!
Judge ˹between us
and the deniers of Your message˺ with the truth.
Indeed, our Lord is the All-Merciful—
the One who alone is sought for help
against all that you ascribe ˹to Him˺.

أَنَّمَآ إِلَٰهُكُمْ
إِلَٰهٌ وَٰحِدٌ ۖ
فَهَلْ أَنتُم مُّسْلِمُونَ
١٠٩ فَإِن تَوَلَّوْا۟ فَقُلْ
ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ ۖ
وَإِنْ أَدْرِىٓ أَقَرِيبٌ
أَم بَعِيدٌ مَّا تُوعَدُونَ
١١٠ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ
مِنَ ٱلْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ
١١١ وَإِنْ أَدْرِى
لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ
وَمَتَٰعٌ إِلَىٰ حِينٍ
١١٢ قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ ۗ
وَرَبُّنَا ٱلرَّحْمَٰنُ
ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

سُورَةُ الحَجِّ *The surah wherein God commands Abraham ﷺ to proclaim to all humanity the obligation of* THE ḤAJJ-PILGRIMAGE *to the Ancient House of God—the Kaʿbah—in Makkah.*

Surah 22 / 78 VERSES / REVEALED AT MADINAH

Al-Ḥajj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

22:1 O humankind!
Be ever God-fearing, ⌜conscious⌝ of your Lord.
For the quaking of ⌜the earth
at⌝ the Hour ⌜of Doom⌝
is a terrible thing, indeed.

22:2 The Day you see it, every nursing ⌜female⌝
will become utterly diverted
from what she is nursing.
And every pregnant ⌜female⌝
shall ⌜at once⌝ deliver her burden ⌜out of terror⌝.
And you will see people ⌜as if they are⌝ drunken,
though they are not drunken,
but ⌜rather⌝ the torment from God
is so very severe.

22:3 Yet among humankind,
there is the ⌜type of⌝ person
who argues about God
without any ⌜revealed⌝ knowledge
and who, ⌜therefore,⌝ follows
every rebellious satan—

22:4 ⌜those followers of the evil one,⌝
regarding whom

١ يَٰٓأَيُّهَا ٱلنَّاسُ
ٱتَّقُوا۟ رَبَّكُمْ ۚ
إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ
شَىْءٌ عَظِيمٌ
٢ يَوْمَ تَرَوْنَهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّآ أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ
وَمَا هُم بِسُكَٰرَىٰ
وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ
٣ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ
فِى ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ

it has, indeed, been decreed ˹by God˺
that whoever takes him as a patron,
he shall, indeed, lead him astray ˹in this life˺.
Moreover, he shall guide him
to the torment of the Flaming Fire ˹of Hell˺.

22:5 O humankind!
If you are in doubt about the ˹Ultimate˺ Rising
˹on the Day of Resurrection˺,
then ˹know that,˺ indeed,
We created ˹all of˺ you ˹originally˺ from dust,
then from a sperm-drop,
then from a clinging clot,
then from a morsel-like lump—
˹destined to be either fully˺ formed
or ˹left˺ unformed.
In this way, do We make clear to you
˹God's all-creative might˺.
Thus do We cause to settle
in the wombs ˹of their mothers˺
whatever ˹unborn˺ We so will, for a stated term.
Then We bring you forth as children,
so that you may thereafter reach full maturity.
Then among you are those who die ˹young˺.
And some of you are reduced ˹by old age˺
to the most abject state of life;
such that one,
after having had ˹some˺ knowledge,
will not know anything.
And even so do you see the earth lifeless.
But when We send down upon it water,
it quivers and swells
and grows every delightful variety ˹of plant life˺.

22:6 That is so because God
is, most surely, the ˹Eternal˺ Truth.
For it is He ˹alone˺ who gives life to the dead.

٤ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ
فَأَنَّهُۥ يُضِلُّهُۥ
وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ
٥ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ
فِى رَيْبٍ مِّنَ ٱلْبَعْثِ
فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ
ثُمَّ مِن نُّطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ
وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ
وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ
إِلَىٰٓ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ
وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ
إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَيْلَا يَعْلَمَ
مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ
وَتَرَى ٱلْأَرْضَ هَامِدَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ
مِن كُلِّ زَوْجٍۭ بَهِيجٍ
٦ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ

وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٧) وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ
يَبْعَثُ مَن فِى ٱلْقُبُورِ

(٨) وَمِنَ ٱلنَّاسِ
مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ
وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ

(٩) ثَانِىَ عِطْفِهِۦ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ
لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ
وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
عَذَابَ ٱلْحَرِيقِ

(١٠) ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ

(١١) وَمِنَ ٱلنَّاسِ
مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ
فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ
وَإِنْ أَصَابَتْهُ فِتْنَةٌ

And it is He alone
who is powerful over all things.

22:7 Thus the Hour of Doom
is most surely coming.
There is no doubt therein.
And God shall raise
all those who are in the graves
to the Reckoning.

22:8 Yet among humankind
there is the type of person
who argues about God
without any revealed knowledge,
nor any divine guidance,
nor an illuminating Heavenly Book.

22:9 He turns himself aside from the truth
in disdain, in order to lead people astray
from the path of God.
There shall be for him disgrace in this world.
Then We shall make him taste,
on the Day of Resurrection,
the torment of burning in Hellfire.

22:10 It shall be said to him:
That is the recompense for all the evil
that your two hands have advanced
in the world—
and never does God wrong His servants
in the least.

22:11 Moreover, among humankind,
there is the type of person
who worships God as if he is teetering
on the outermost edge of faith.
Thus if good befalls him, he is at peace with it.
But if a trial befalls him,

انقلب على وجهه
خسر الدنيا والآخرة
ذلك هو الخسران المبين

(١٢) يدعو من دون الله
ما لا يضره وما لا ينفعه
ذلك هو الضلال البعيد

(١٣) يدعو لمن ضره
أقرب من نفعه
لبئس المولى ولبئس العشير

(١٤) إن الله يدخل الذين ءامنوا
وعملوا الصالحات
جنات
تجري من تحتها الأنهار
إن الله يفعل ما يريد

(١٥) من كان يظن
أن لن ينصره الله
في الدنيا والآخرة
فليمدد بسبب إلى السماء
ثم ليقطع فلينظر
هل يذهبن كيده ما يغيظ

(١٦) وكذلك أنزلناه
ءايات بينات وأن
الله يهدي من يريد

(١٧) إن الذين ءامنوا
والذين هادوا والصابئين
والنصارى والمجوس

he turns about-face back into unbelief.
Thus, he loses the good of this world
and the bliss of the Hereafter.
Such is the most manifest loss!

22:12 He calls upon idols in his worship,
apart from God,
which can neither harm him nor benefit him.
Such is, indeed,
the uttermost point of misguidance.

22:13 He calls out to those whose harm
is surer than their benefit.
A most woeful alliance it is, indeed,
and a most woeful fellowship!

22:14 For, indeed,
God shall admit those who believe
and do righteous deeds
into Gardens beneath which rivers flow.
Indeed, God does whatever He so intends.

22:15 Whoever thinks God
shall never aid His Messenger
and make him triumphant—
in this world and in the Hereafter—
let him stretch a rope into the sky and climb it.
Then let him cut it off and fall to his death—
to see if, perhaps, his scheme will at last
do away with what has so enraged him!

22:16 And so it is that with lucid examples
We have sent down the Quran's clear verses.
For, indeed, God guides with it
whomever He so wills.

22:17 So as to those who believe in Islam,
and those of Jewry, and the Sabians,
and the Christians, and the Magians,

and those who associate gods with God—
indeed, God shall judge between them all
on the Day of Resurrection.
Indeed, God is a witness over all things.

وَٱلَّذِينَ أَشْرَكُوٓا۟
إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

22:18 Have you not seen, O Prophet,
that it is to God
that all the beings in the heavens
and all the beings in the earth
bow their faces down—
and so too the sun, and the moon, and the stars;
and the mountains and the trees;
and the beasts treading the earth?
Moreover, many are the people
who do so willingly!
Thus for the many who deny God's Oneness,
the torment shall justly come to pass.
And whomever God disgraces,
none can give him honor.
Indeed, God does whatever He so wills.۞

(١٨) أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ
مَن فِى ٱلسَّمَٰوَٰتِ
وَمَن فِى ٱلْأَرْضِ
وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ
وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ
وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ
وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ
وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ
مِن مُّكْرِمٍ ۚ
إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩

22:19 ❋ Behold the believers and the unbelievers:
These two adversaries
contend with one another
with regard to true faith in their Lord.
Thus those who disbelieve
shall have raiments of fire
tailor-cut for them in the Hereafter
and scalding fluid poured over their heads—

(١٩) ۞ هَٰذَانِ خَصْمَانِ
ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ
فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ
لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن
فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ

22:20 by which all that is in their bellies,
along with their skins, shall be utterly melted.

(٢٠) يُصْهَرُ بِهِۦ
مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ

22:21 Moreover, whips of iron await them there.

(٢١) وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ

22:22 Whenever they endeavor to exit from it
because of their unceasing anguish therein,
they will be returned into it,
and it shall be said to them:

(٢٢) كُلَّمَآ أَرَادُوٓا۟ أَن
يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ
أُعِيدُوا۟ فِيهَا
وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ

Taste the torment of burning in Hellfire.
22:23 But, indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
They shall be adorned therein
with bracelets of gold and with pearls;
and their garments therein shall be silk.
22:24 Moreover, they shall be guided
to the most wholesome of words—
for they shall be guided
to the way of the All-Praised One.
22:25 Indeed, those who have disbelieved,
and who have barred others
from the path of God
and from access to the Sacred Mosque
in Makkah,
which We have made for all people—
both the dwellers there
and the visitors from elsewhere, alike—
and who only intend, therein,
to deviate from true religion
with some blasphemous or profane
wrongdoing—
We shall make such as these taste
a most painful torment.
22:26 For behold!
We established for Abraham
the place of the Holy House in Makkah,
saying:
You shall not associate anything with Me
as a god.
And you shall purify My House
for those who circle round it
in My worship, and who stand,
and bow, and bow their faces down

٢٣ إِنَّ ٱللَّهَ
يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
جَنَّٰتٍ تَجْرِي
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
يُحَلَّوْنَ فِيهَا مِنْ
أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
٢٤ وَهُدُوٓاْ
إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ
وَهُدُوٓاْ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ
٢٥ إِنَّ ٱلَّذِينَ كَفَرُواْ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِي
جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً
ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ
وَمَن يُرِدْ فِيهِ
بِإِلْحَادٍ بِظُلْمٍ
نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ
٢٦ وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ
مَكَانَ ٱلْبَيْتِ
أَن لَّا تُشْرِكْ بِي شَيْـًٔا
وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ
وَٱلْقَآئِمِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ

to the ground ˹in the Prayer˺.

22:27 Moreover, you shall proclaim among all people
the ˹duty of the˺ Ḥajj-Pilgrimage.
They shall come to you
on foot and on every lean mount.
They shall come through every faraway passage,

22:28 that they may observe
˹many˺ benefits for themselves—
and mention ˹much˺ the name of God
during the known days ˹of Ḥajj-Pilgrimage˺
over what He has provided them
of grazing beasts ˹to sacrifice˺.
So eat of them and feed the afflicted ˹ones˺,
the ˹indigent˺ poor.

22:29 Then,
˹after completing the Ḥajj-Pilgrimage rituals,˺
let them end their unkemptness
˹from pilgrim sanctity˺,
and fulfill their ˹personal˺ vows,
and circle round the Ancient House
˹of the Kaʿbah, in My worship˺.

22:30 All this ˹has God commanded˺.
Thus whoever honors the sacred ˹rites˺ of God—
that is best for him with his Lord,
˹in this life and the Hereafter˺.
Lawful for you ˹as food˺ is ˹the flesh of˺ cattle—
except what is recited to you ˹in the Quran
as forbidden˺.
So shun the abomination of idol-˹worship˺.
Moreover, shun speaking any false word,

22:31 being ever upright ˹of heart˺ toward God
without associating anything with Him
˹in worship˺.
For whoever associates gods with God
is like one who has fallen from heaven,

٢٧ وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ
يَأْتُوكَ رِجَالًا
وَعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ
٢٨ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ
وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ
فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ
عَلَىٰ مَا رَزَقَهُم
مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ
فَكُلُوا۟ مِنْهَا
وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ
٢٩ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ
وَلْيُوفُوا۟ نُذُورَهُمْ
وَلْيَطَّوَّفُوا۟
بِٱلْبَيْتِ ٱلْعَتِيقِ
٣٠ ذَٰلِكَ وَمَن يُعَظِّمْ
حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ
عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ
لَكُمُ ٱلْأَنْعَٰمُ
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ
فَٱجْتَنِبُوا۟ ٱلرِّجْسَ
مِنَ ٱلْأَوْثَٰنِ
وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ
٣١ حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ
وَمَن يُشْرِكْ بِٱللَّهِ
فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ
فَتَخْطَفُهُ ٱلطَّيْرُ

أَوْ تَهْوِي بِهِ ٱلرِّيحُ
فِي مَكَانٍ سَحِيقٍ
(٣١) ذَٰلِكَ وَمَن يُعَظِّمْ
شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا
مِن تَقْوَى ٱلْقُلُوبِ
(٣٢) لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ
أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ
إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ
(٣٣) وَلِكُلِّ أُمَّةٍ
جَعَلْنَا مَنسَكًا
لِّيَذْكُرُواْ ٱسْمَ ٱللَّهِ
عَلَىٰ مَا رَزَقَهُم
مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ
فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ
فَلَهُۥٓ أَسْلِمُواْ
وَبَشِّرِ ٱلْمُخْبِتِينَ
(٣٤) ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ
وَجِلَتْ قُلُوبُهُمْ
وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ
وَٱلْمُقِيمِي ٱلصَّلَوٰةِ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ
(٣٥) وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم
مِّن شَعَٰٓئِرِ ٱللَّهِ
لَكُمْ فِيهَا خَيْرٌ
فَٱذْكُرُواْ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ

whom birds then snatch midair into pieces;
or whom the wind blows to a far-off place.

22:32 All this has God commanded.
And whoever honors
the prescribed rituals and waymarks of God—
then, indeed, it is out of the fear of God
in their hearts.

22:33 There are lawful benefits for you
in the animals designated
as charitable-offerings of sacrifice,
until the stated term of their slaughter.
Then their due place of sacrifice
is toward the Ancient House of the Kaʿbah.

22:34 For each faith-community
We have appointed sacred rites,
so that they may mention the name of God
over any grazing beasts
that they sacrifice as charitable-offerings,
from whatever He has provided them.
Thus your God is One God.
Therefore, submit yourselves to Him alone.
Moreover, give glad tidings
to those who humble themselves,

22:35 those who when God is mentioned
their hearts tremble;
and who are patient with whatever afflicts them;
and who duly establish the Prayer;
and who spend in charity
out of what We have provided them.

22:36 As for the charitable-offerings
of camels and cattle at the Ḥajj-Pilgrimage,
We have made the benefit of sacrificing them
among the prescribed rituals
and waymarks of God for you.
In them, there is much good for you.

So mention the name of God over them
as they stand in ranks ˹for sacrifice˺.
Then when they collapse upon their flanks,
˹you may butcher their meat
to˺ eat of them ˹yourselves˺—
and to feed ˹both˺ the self-restrained needy
and the suppliant poor.
Thus have We subjugated
˹the sacrificial animals˺ to ˹feed˺ you ˹all˺,
so that you may ˹all˺ give thanks ˹to God˺.

22:37 Never shall ˹any part of˺ their flesh
nor their blood reach God.
But rather, it is ˹your devotion—
inspired by the˺ fear of God in you—
that reaches Him.
Therefore has He subjugated them to you,
that you shall extol God, ˹the Creator˺
for ˹the blessing of faith
to˺ which He has guided you.
So give glad tidings
to those who excel in ˹doing˺ good.

22:38 ❊Indeed, God, Himself,
defends those who believe ˹against evil˺.
And, most surely, God does not love anyone
who betrays his trust ˹of faith˺
and who is ever an ˹unbelieving˺ ingrate.

22:39 Permission ˹to fight back˺ is given
to those ˹who believe˺ who are being fought
because they have been wronged.
And, indeed,
God is all-able to give them victory.

22:40 These ˹are the ones˺
who have been expelled from their homes
without any right, for nothing more than saying:

فَإِذَا وَجَبَتْ جُنُوبُهَا
فَكُلُوا مِنْهَا
وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ
كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ
لَعَلَّكُمْ تَشْكُرُونَ
(٣٧) لَنْ يَنَالَ اللَّهَ لُحُومُهَا
وَلَا دِمَاؤُهَا وَلَٰكِنْ
يَنَالُهُ التَّقْوَىٰ مِنْكُمْ
كَذَٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ
وَبَشِّرِ الْمُحْسِنِينَ
(٣٨) ۞ إِنَّ اللَّهَ
يُدَافِعُ عَنِ الَّذِينَ آمَنُوا
إِنَّ اللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ
(٣٩) أُذِنَ لِلَّذِينَ يُقَاتَلُونَ
بِأَنَّهُمْ ظُلِمُوا
وَإِنَّ اللَّهَ
عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ
(٤٠) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

Our Lord is God ˹alone˺!
For had God not ˹decreed
to˺ repel some people by means of others,
demolition would certainly have come
to ˹many˺ hermitages, and churches,
and synagogues, and mosques,
in which the name of God
is much mentioned ˹in praise˺.
Yet, most surely, God shall support
whoever supports ˹faith in˺ Him.
Indeed, God is, most surely, all-powerful,
overpowering.

22:41 These ˹are the ones who˺ —
when We set them ˹in authority˺
over the land—
they ˹duly˺ establish the Prayer,
and give the Zakât-Charity,
and enjoin what is right
and forbid what is wrong.
Yet to God ˹alone˺
belongs the ultimate end of all affairs.

22:42 Thus if they ˹who disbelieve˺
belie you, ˹O Prophet,˺ so too before them
did the people of Noah and ˹the tribes of˺ ʿÂd
and Thamûd belie ˹their prophets˺ —

22:43 and the people of Abraham
and the people of Lot ˹did likewise˺;

22:44 and ˹so did˺ the inhabitants of Midian.
Moreover, Moses, too, was belied.
Yet I granted respite
to the disbelievers ˹for a time˺.
But, thereafter, I seized them, suddenly.
How ˹awesome˺, then,
was My denunciation ˹of them all˺!

22:45 Then how many a city ˹before,

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ
بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ
صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ
وَمَسَٰجِدُ يُذْكَرُ فِيهَا
ٱسْمُ ٱللَّهِ كَثِيرًا ۗ
وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ
إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ
(٤١) ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ
فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ
وَأَمَرُوا۟ بِٱلْمَعْرُوفِ
وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ
وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ
(٤٢) وَإِن يُكَذِّبُوكَ
فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ
(٤٣) وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ
(٤٤) وَأَصْحَٰبُ مَدْيَنَ ۖ
وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ
لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ
فَكَيْفَ كَانَ نَكِيرِ
(٤٥) فَكَأَيِّن مِّن قَرْيَةٍ

أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ
فَهِىَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا
وَبِئْرٍ مُّعَطَّلَةٍ
وَقَصْرٍ مَّشِيدٍ
٤٦ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَآ
أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا
فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ
وَلَٰكِن تَعْمَى ٱلْقُلُوبُ
ٱلَّتِى فِى ٱلصُّدُورِ
٤٧ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ
وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ
وَإِنَّ يَوْمًا عِندَ رَبِّكَ
كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ
٤٨ وَكَأَيِّن مِّن قَرْيَةٍ
أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ
ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ
٤٩ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ
إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ
٥٠ فَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
٥١ وَٱلَّذِينَ سَعَوْا
فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ

whose inhabitants belied their messengers,
have We devastated while it was doing wrong?
Thus are they yet desolate
and toppled upon their roofs.
And how many an unattended well
and lofty palace are forsaken there?
22:46 So have they who deny faith
not journeyed through the lands
and seen enough of such ends,
so as to have their hearts awakened
to understand with them,
and their ears opened
so that they may truly hear with them?
For it is not the eyes that become blind
but the hearts within the breasts that go blind.
22:47 Thus only in defiance do they ask you,
O Prophet,
to hasten the promised punishment
of which you have forewarned them.
And never shall God fail to fulfill His promise!
Yet, indeed, a day with your Lord
is like a thousand years
of what you count on earth.
22:48 Thus how many a city
did I respite, while it was doing wrong?
Then I seized it in the midst of its unbelief.
For to Me alone is the ultimate destiny.
22:49 O Prophet, say: O humanity!
Indeed, I am but a clear forewarner
of God's nearing Judgment sent to all of you.
22:50 Yet as for those who believe
and do righteous deeds, for them with God
is much forgiveness for their sins
and a generous provision
in Gardens of Delight.

22:51 But as for those who strive
to confute Our ˹revealed˺ verses—
so as to frustrate
˹the establishment of Our message˺,
these are the Companions of Hellfire.

أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ

22:52 For never have We sent
any messenger or prophet before you,
but that when he recited ˹God's revelation˺,
hoping ˹ardently˺ to guide ˹people,˺
Satan cast ˹evil whisperings
into people's thoughts˺
about what, in hope, he had recited.
However, God annuls
whatever Satan may cast ˹to obscure truth˺.
Then God confirms His ˹revealed˺ signs.
For God ˹alone˺ is all-knowing, all-wise.

٥٢ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
مِن رَّسُولٍ وَلَا نَبِىٍّ
إِلَّآ إِذَا تَمَنَّىٰٓ
أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ
فَيَنسَخُ ٱللَّهُ
مَا يُلْقِى ٱلشَّيْطَٰنُ
ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

22:53 Thus, He makes
whatever ˹whisperings˺ Satan may cast
a trial for those ˹hypocrites˺
in whose ˹doubting˺ hearts there is a sickness,
and ˹for˺ those ˹disbelievers˺
whose hearts are hardened.
Thus ˹it is only˺ the ˹godless˺ wrongdoers
who are, indeed, in uttermost schism
˹from the truth˺.

٥٣ لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ
فِتْنَةً لِّلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ
وَٱلْقَاسِيَةِ قُلُوبُهُمْ
وَإِنَّ ٱلظَّٰلِمِينَ
لَفِى شِقَاقٍۭ بَعِيدٍ

22:54 For, thereby, ˹as well,˺
those who are given knowledge
˹of faith and revelation˺
know that it is the ˹revealed˺ truth
from your Lord ˹that they have been given˺.
Therefore, they believe in it,
and thus do their hearts
become humble before Him.
And, indeed, God shall, most surely, guide
˹all˺ those who believe

٥٤ وَلِيَعْلَمَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ
أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ
فَيُؤْمِنُوا۟ بِهِۦ
فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ
وَإِنَّ ٱللَّهَ
لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

to a straight way ˹of salvation˺.

22:55 As for the disbelievers,
they will not cease
to be in doubt about ˹this Quran˺
until the Hour ˹of Doom˺
comes upon them suddenly,
or there comes to them, ˹before this,˺
the torment of a desolating day.

22:56 All the dominion on that Day
˹wherein is the Hour of Judgment˺
belongs to God alone.
He will judge between them ˹all˺.
So those who believe
and do righteous deeds ˹in life˺
shall ˹in the Hereafter˺ be ˹resident˺
in the ˹perpetual˺ Gardens of Delight.

22:57 But those who have disbelieved
and belied Our ˹natural and revealed˺ signs,
then ˹such as˺ these are the ones
for whom there is a disgracing torment
˹awaiting in the Hereafter˺.

22:58 As to those who have emigrated
in the path of God, then are killed or die,
most surely, God will provide them
with a most excellent provision
˹in the Hereafter˺.
For, indeed, God ˹alone˺ is the best of providers.

22:59 Most surely, He shall admit them ˹into Paradise˺
with an entrance that well-pleases them.
For God ˹alone˺
is, most surely, all-knowing, most forbearing.

22:60 ❋That ˹is so˺!
Moreover, whoever ˹among the believers˺
repays ˹aggression˺
with ˹a punishment that is not in excess
of˺ the like of that with which

(٥٥) وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟
فِى مِرْيَةٍ مِّنْهُ
حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً
أَوْ يَأْتِيَهُمْ
عَذَابُ يَوْمٍ عَقِيمٍ
(٥٦) ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ
يَحْكُمُ بَيْنَهُمْ
فَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فِى جَنَّٰتِ ٱلنَّعِيمِ
(٥٧) وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَا
فَأُو۟لَٰٓئِكَ لَهُمْ
عَذَابٌ مُّهِينٌ
(٥٨) وَٱلَّذِينَ هَاجَرُوا۟
فِى سَبِيلِ ٱللَّهِ
ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟
لَيَرْزُقَنَّهُمُ ٱللَّهُ
رِزْقًا حَسَنًا
وَإِنَّ ٱللَّهَ
لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ
(٥٩) لَيُدْخِلَنَّهُم
مُّدْخَلًا يَرْضَوْنَهُۥ
وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ
(٦٠) ۞ ذَٰلِكَ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عُوقِبَ بِهِۦ
ثُمَّ بُغِىَ عَلَيْهِ

he has been ˹wrongly˺ punished—
and who thereafter is unjustly wronged
˹in retaliation˺—
God will, most surely, aid him
˹in attaining justice˺.
Indeed, God ˹alone˺
is assuredly all-pardoning, all-forgiving.
22:61 That ˹aid is sure˺!
For it is ˹the invincible˺ God
who makes the night penetrate into the daylight
and who makes the daylight
penetrate into the night—
and because God ˹alone˺
is ever all-hearing, all-seeing.
22:62 That ˹aid is sure˺ because God
is, most surely, the ˹Eternal˺ Truth,
while that which they call upon,
apart from Him, is, itself, utterly false.
For, indeed, it is God ˹alone˺
who is, most surely,
the Ever-Exalted, the All-Great.
22:63 Have you not seen, ˹O Prophet,˺
that ˹it is˺ God ˹alone˺
who ˹sends down, from the sky, water—
then, ˹behold˺, the earth becomes green?
Indeed, God is subtle, all-aware.
22:64 To Him ˹alone˺
belongs all that is in the heavens
and all that is in the earth.
And, indeed, it is God ˹alone˺
who is the Self-Sufficient, the All-Praised.
22:65 Do you not see that ˹it is˺ God
˹who˺ has subjugated for you
all that is in the earth
and the ships that run through the sea,
by His command?

لَيَنصُرَنَّهُ ٱللَّهُ
إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ
(٦١) ذَٰلِكَ بِأَنَّ ٱللَّهَ
يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ
وَأَنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ
(٦٢) ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّ مَا يَدْعُونَ
مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ
وَأَنَّ ٱللَّهَ
هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ
(٦٣) أَلَمْ تَرَ أَنَّ ٱللَّهَ
أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ
(٦٤) لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ
وَإِنَّ ٱللَّهَ
لَهُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ
(٦٥) أَلَمْ تَرَ أَنَّ ٱللَّهَ
سَخَّرَ لَكُم مَّا فِي ٱلْأَرْضِ
وَٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِأَمْرِهِۦ
وَيُمْسِكُ ٱلسَّمَآءَ

أَن تَقَعَ عَلَى ٱلْأَرْضِ
إِلَّا بِإِذْنِهِۦٓ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ
لَرَءُوفٌ رَّحِيمٌ
٦٦ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ
إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ
٦٧ لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا
هُمْ نَاسِكُوهُ ۖ
فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ۚ
وَٱدْعُ إِلَىٰ رَبِّكَ ۖ
إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ
٦٨ وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ
أَعْلَمُ بِمَا تَعْمَلُونَ
٦٩ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
٧٠ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ
إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ
٧١ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا
وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ
وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ

Moreover, it is He alone who upholds the sky
so that it does not drop upon the earth,
except by His permission.
Indeed, to all people
God is all-kind, mercy-giving.

22:66 And He is the One, O humankind,
who gave you life.
Then He shall cause you to die.
Then again He shall give you life
on Judgment Day.
Indeed, the human being is, most surely,
an unbelieving ingrate.

22:67 For each faith-community,
We have appointed sacred rites
which they must devoutly observe.
So as to the unbelievers,
do not let them draw you into any dispute
over this matter, O Prophet.
Rather, call to the way of your Lord.
For, indeed, you are, most surely, upon a path
of straight guidance.

22:68 But if ever they dispute with you, then say:
God is most knowing of all that you do.

22:69 God will judge between all of you
on the Day of Resurrection
about that which you have been disputing.

22:70 Do you not know that God knows full well
all that is in the heaven and the earth?
Indeed,
all that is in a Preserved Heavenly Book.
Indeed, that for God is ever so easy.

22:71 They worship other things apart from God
for which He has not sent down any authority,
and about which
they do not have any real knowledge.
Thus for the godless wrongdoers,

there shall not be any helper
against God's punishment.

22:72 Yet when Our revealed verses
are recited to them
as clear evidence that God is One,
you recognize malevolent denial
in the faces of those who disbelieve.
They would nearly attack
those who recite Our verses to them.
Say to them:
Shall I tell you, then, of what is worse than this?
It is the Fire of Hell that God has promised
to all those who disbelieve—
and a most woeful destination it is!

22:73 O humankind!
A parable is here set forth. So listen to it.
Indeed, those beings whom you call upon
apart from God
can never create so much as a fly,
even if they were all to come together
for that purpose.
Rather, if a fly were to rob them
of even a mere speck of anything,
never could they even retrieve it from it.
Most feeble are the seeker and the sought!

22:74 Thus, they have not esteemed God
with His rightful esteem.
Indeed, God alone
is, most surely, all-powerful, overpowering.

22:75 It is God alone
who chooses messengers from the angels
and from people to convey His revelation.
Indeed, God is all-hearing, all-seeing.

22:76 He knows what lies before them
and what lies behind them.

٧٢ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ
فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟
ٱلْمُنكَرَ ۖ
يَكَادُونَ يَسْطُونَ
بِٱلَّذِينَ يَتْلُونَ
عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ
أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ
ٱلنَّارُ وَعَدَهَا ٱللَّهُ
ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ
٧٣ يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ
فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ
إِنَّ ٱلَّذِينَ تَدْعُونَ
مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟
ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ
وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا
لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ
ضَعُفَ ٱلطَّالِبُ
وَٱلْمَطْلُوبُ
٧٤ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ
إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ
٧٥ ٱللَّهُ يَصْطَفِى
مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا
وَمِنَ ٱلنَّاسِ ۚ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ
٧٦ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ ۗ

وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ

(٧٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱرْكَعُوا۟ وَٱسْجُدُوا۟
وَٱعْبُدُوا۟ رَبَّكُمْ
وَٱفْعَلُوا۟ ٱلْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ ۩

(٧٨) وَجَٰهِدُوا۟ فِى ٱللَّهِ
حَقَّ جِهَادِهِۦ ۚ
هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ
فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ
مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ
هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ
مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ
ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ
فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

Indeed, to God alone
are all matters returned for just Judgment.

22:77 O you who believe!
Bow in your Prayer,
and bow down to the ground, as well,
worshipping your Lord alone.
Moreover, do much good in life,
so that you may succeed. ۩

22:78 Thus strive, O believers, for the sake of God
to uphold His commandments—
with the kind of striving
that is thoroughly worthy of Him.
For it is He alone
who has chosen you for this faith—
nor has He placed on you any undue strain
in your religion.
It is the sacred way of your forefather Abraham.
And it is He alone who has in honor
named you Muslims in the Scriptures of old—
and in this Quran—
so that Muhammad, the Messenger of God,
may be a witness to God's truth
before all of you,
and that you may, in turn,
be witnesses to the revealed truth
before all people.
So duly establish the Prayer
and give the Zakât-Charity
and hold fast to God with all certainty.
He alone is your Patron.
Then how commendably blessed
a Patron is God!
And how commendably blessed a Supporter!

سُورَةُ المُؤمِنُونَ *The surah that declares the ultimate success of* THE BELIEVERS *in One God, without partner, and that describes the irreproachable standard of their spiritual and moral virtues.*

Surah 23 / 118 VERSES / REVEALED AT MAKKAH

Al-Mu'minûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

PART 18 *half-part* 35/60

23:1 Truly, the believers
shall realize ˹everlasting˺ success:
23:2 The ones who attain humility
in their Prayers;
23:3 the ones, moreover,
who ˹unfailingly˺ turn away
from ˹any˺ vile talk ˹they hear˺;
23:4 the ones, moreover, who ˹unstintingly˺ give
the ˹due˺ Zakât-Charity;
23:5 the ones, moreover, who are ever vigilant
as to ˹the chastity of˺ their secret parts—
23:6 except ˹in associating˺ with their wives,
or ˹with˺ whomever their hands
may rightfully attain to,
for, then, they are not blameworthy;

23:7 but whoever seeks ˹intimate consort˺
beyond this,
then it is they who are the transgressors;

23:8 the ones, moreover, who are ever observant
of their trusts and their covenant;
23:9 the ones, moreover, who are ever vigilant

١ قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ
٢ ٱلَّذِينَ هُمْ
فِي صَلَاتِهِمْ خَٰشِعُونَ
٣ وَٱلَّذِينَ هُمْ
عَنِ ٱللَّغْوِ مُعْرِضُونَ
٤ وَٱلَّذِينَ هُمْ
لِلزَّكَوٰةِ فَٰعِلُونَ
٥ وَٱلَّذِينَ هُمْ
لِفُرُوجِهِمْ حَٰفِظُونَ
٦ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ
٧ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ
٨ وَٱلَّذِينَ هُمْ
لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ

as to ˹keeping˺ their Prayers.

23:10 It is these who shall be the inheritors—

23:11 the ones who shall inherit Paradise.
Therein shall they abide forever.

23:12 Now, very truly,
We created man out of an extraction of mud.

23:13 Then We made him a sperm-drop
set in a well-established place.

23:14 Then We created the sperm-drop
˹into˺ a clinging clot.
Then We created the clinging clot
˹into˺ a morsel-like lump.
Then We created,
in the morsel-like lump, bones.
Then We clothed the bones with flesh.
Thus do We bring him forth
as an entirely different creation.
So blessed be God, the best of creators.

23:15 Then, indeed, thereafter
you are ˹destined˺ to die.

23:16 Then on the Day of Resurrection
you shall be raised to life.

23:17 And very truly,
We have created above you
seven ˹heavenly˺ spheres—
and never are We heedless
of ˹any part of˺ creation!

23:18 Thus have We sent down,
from the sky, water, in due measure,
and caused it to settle in the earth.
And, indeed, We are well able to take it away.

23:19 Yet therewith We bring forth for you
gardens of date palms and grapevines,
in which there is for you fruit aplenty;

(٩) وَٱلَّذِينَ هُمْ
عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ
(١٠) أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ
(١١) ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ
هُمْ فِيهَا خَٰلِدُونَ
(١٢) وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
مِن سُلَٰلَةٍ مِّن طِينٍ
(١٣) ثُمَّ جَعَلْنَٰهُ نُطْفَةً
فِى قَرَارٍ مَّكِينٍ
(١٤) ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً
فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا
فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا
ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ
فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ
(١٥) ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ
(١٦) ثُمَّ إِنَّكُمْ
يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ
(١٧) وَلَقَدْ خَلَقْنَا فَوْقَكُمْ
سَبْعَ طَرَآئِقَ وَمَا كُنَّا
عَنِ ٱلْخَلْقِ غَٰفِلِينَ
(١٨) وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ
فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ
وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ
(١٩) فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ
مِّن نَّخِيلٍ وَأَعْنَٰبٍ
لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ

and from it you may eat.
23:20 Also, ⌜We produce therewith⌝
a tree which comes forth
from ⌜the region of⌝ Mount Ṭûr of Sinai.
It yields oil ⌜from its olive fruit⌝
and is a condiment,
for those who would eat ⌜of it⌝.
23:21 Moreover, in cattle ⌜of every kind⌝
there is, indeed, a sure lesson for you.
We give you to drink of ⌜the milk⌝
that is within their bellies.
And in them, there are
many ⌜other⌝ benefits for you.
And from them, ⌜there is meat that⌝ you eat.
23:22 And upon them, and upon ships,
you are carried ⌜through land and sea⌝.

23:23 Now, very truly,
We sent Noah ⌜as a messenger⌝ to his people.
So he said ⌜to them⌝: O my people!
Worship God ⌜alone⌝.
You do not have any God other than Him.
Will you not, then, be God-fearing?
23:24 Yet the elders of his people,
who disbelieved, said:
This ⌜man⌝ is but a ⌜mere⌝ mortal like yourselves!
He desires to have superiority over you.
Now, had God truly willed
⌜to reveal a message to us⌝,
He would have sent down angels
⌜as messengers⌝.
We have not heard of this ⌜claim
occurring⌝ in ⌜the time of⌝ our forefathers of old.
23:25 He is nothing but a man
⌜touched⌝ with madness.

٢٠ وَشَجَرَةً تَخْرُجُ مِن
طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ
وَصِبْغٍ لِّلْـَٔاكِلِينَ
٢١ وَإِنَّ لَكُمْ
فِى ٱلْأَنْعَـٰمِ لَعِبْرَةً ۖ
نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا
وَلَكُمْ فِيهَا مَنَـٰفِعُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ
٢٢ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ
٢٣ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ
فَقَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ
أَفَلَا تَتَّقُونَ
٢٤ فَقَالَ ٱلْمَلَؤُا۟
ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ
مَا هَـٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ
يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ
وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَـٰٓئِكَةً
مَّا سَمِعْنَا بِهَـٰذَا
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ
٢٥ إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ
فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ

So wait on him for a time ˹till he quits or dies˺.

23:26 He said: My Lord!
Support me ˹against them˺,
for they have ˹irrevocably˺ belied me.

23:27 Thus We revealed to him:
Make the Ark, under ˹the care of˺
Our ˹watchful˺ Eyes
and ˹according to˺ Our revelation.
Then when Our command ˹of doom˺
comes to pass,
and the hearth ˹itself˺ erupts ˹like a fount,
as a sign and a portent,˺
then place in it mates of every ˹living˺ pair,
and your family—
except for those of them
against whom the word ˹of destruction˺
has gone forth.
Nor shall you address Me
regarding ˹the deliverance
of˺ those who did wrong.
Indeed, they shall ˹all˺ be drowned.

23:28 And when you are settled upon the Ark—
you and ˹all˺ those ˹who are˺ with you—
then say ˹in exaltation˺:
All praise is for God who ˹alone˺ has delivered us
from the wrongdoing people.

23:29 And say ˹also˺: My Lord!
Cause me to alight with a blessed alighting,
for You ˹alone˺ best bring ˹Your servants˺
to blessed alighting.

23:30 Indeed, in this
there are sure signs ˹of admonition˺.
For We do, indeed,
put ˹the faith of people˺ to the test.

(٢٦) قَالَ
رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ
(٢٧) فَأَوۡحَيۡنَآ إِلَيۡهِ أَنِ
ٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا
فَإِذَا جَآءَ أَمۡرُنَا
وَفَارَ ٱلتَّنُّورُ
فَٱسۡلُكۡ فِيهَا مِن كُلّٖ
زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ
إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ
مِنۡهُمۡۖ وَلَا تُخَٰطِبۡنِي
فِي ٱلَّذِينَ ظَلَمُوٓاْۖ
إِنَّهُم مُّغۡرَقُونَ
(٢٨) فَإِذَا ٱسۡتَوَيۡتَ أَنتَ وَمَن مَّعَكَ
عَلَى ٱلۡفُلۡكِ فَقُلِ ٱلۡحَمۡدُ لِلَّهِ
ٱلَّذِي نَجَّىٰنَا مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
(٢٩) وَقُل رَّبِّ أَنزِلۡنِي مُنزَلٗا مُّبَارَكٗا
وَأَنتَ خَيۡرُ ٱلۡمُنزِلِينَ
(٣٠) إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
وَإِن كُنَّا لَمُبۡتَلِينَ
(٣١) ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ

23:31 Then We brought forth after them
another generation.
23:32 Thus We sent to them a messenger
from among them, ˹saying˺:
Worship God ˹alone˺.
You do not have any God other than Him.
Will you not, then, be God-fearing?
23:33 But the elders of his people—
who disbelieved,
and belied the ˹destined˺ Meeting ˹of God
for Judgment in˺ the Hereafter,
though We had given them luxuries
in the life of this world—said:
This ˹man˺ is but a ˹mere˺ mortal like yourselves!
He eats of what you eat,
and he drinks of what you drink.
23:34 And were you to obey
a ˹mere˺ mortal like yourselves,
then you would, indeed, be losers
˹in this world˺.
23:35 Does he promise you that when you die
and become mere dust and bones
that you shall, indeed, be brought forth ˹to life˺?
23:36 ❋How absurd!
Absurd, indeed, is all that you are promised!
23:37 There is nothing but our life in this world.
We die ˹once˺. And we live ˹once˺.
And never shall we be raised ˹from the dead˺.
23:38 He is nothing more than a man
who has forged a lie against God,
and never shall we be believers in him!
23:39 He said: My Lord!
Support me ˹against them,˺
for they have ˹irrevocably˺ belied me.
23:40 ˹God˺ said ˹to him˺:

قَرْنًا ءَاخَرِينَ
٣٢ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ
أَنِ ٱعْبُدُوا۟ ٱللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ
أَفَلَا تَتَّقُونَ
٣٣ وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ
ٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ
وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ
٣٤ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ
إِنَّكُمْ إِذًا لَّخَٰسِرُونَ
٣٥ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ
وَكُنتُمْ تُرَابًا وَعِظَٰمًا
أَنَّكُم مُّخْرَجُونَ
٣٦ ۞ هَيْهَاتَ هَيْهَاتَ
لِمَا تُوعَدُونَ
٣٧ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا
نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ
٣٨ إِنْ هُوَ إِلَّا رَجُلٌ
ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ
٣٩ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ
٤٠ قَالَ عَمَّا قَلِيلٍ

In a short while,
they shall, most surely, become
utterly remorseful.

23:41 So the deadly blast of Our punishment
seized them, suddenly, with inevitable justice.
Thus We turned them into floating debris.
So away with the wrongdoing people!

23:42 Then after them We raised other generations.

23:43 No nation can hasten its set term of judgment.
Nor can they remain thereafter.

23:44 Then We sent Our messengers to them,
one after the other.
Whenever a messenger came to a people,
they belied him.
Thus We caused them to follow one another
into destruction.
And We turned every one of them
into a byword of reproach
among the succeeding nations.
So away with a people who do not believe!

23:45 Thereafter, We sent Moses
and his brother, Aaron,
with Our miraculous signs
and manifest authority,

23:46 to Pharaoh and his assembly of nobles.
But they grew so very arrogant,
for they were a haughty people.

23:47 So they said:
Are we to believe in two mortals like us,
while their people are slaves to us?

23:48 Thus they belied both of them.
So they too became of those
who were destroyed.

لَيُصْبِحُنَّ نَٰدِمِينَ
٤١ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ
فَجَعَلْنَٰهُمْ غُثَآءً
فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ
٤٢ ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ
قُرُونًا ءَاخَرِينَ
٤٣ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا
وَمَا يَسْتَـْٔخِرُونَ
٤٤ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا
جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ
فَأَتْبَعْنَا بَعْضَهُم بَعْضًا
وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ
٤٥ ثُمَّ أَرْسَلْنَا مُوسَىٰ
وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ
٤٦ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ
٤٧ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عَٰبِدُونَ
٤٨ فَكَذَّبُوهُمَا
فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ
٤٩ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ

23:49 And very truly, We had given Moses
the Book ˹of the Torah,
for the Children of Israel,˺
so that they might be guided aright.

23:50 Moreover, We made the son of Mary,
along with his mother, a ˹miraculous˺ sign
˹for them and for all people˺.
Thus ˹when she delivered him˺
We gave them shelter upon a hilltop,
endued with rest and running rills.

23:51 ˹God said to all His emissaries˺: O messengers!
Eat of all that is wholesome,
and do righteous deeds.
Indeed, I am all-knowing of all that you do.
23:52 For, indeed, this ˹faith˺-community of yours
is one community.
And I am your Lord. So fear Me.
23:53 Yet they ˹who came after them˺
split into factions among themselves
in the matter ˹of their faith˺—
each party exulting
in whatever they had taken hold of,
˹and, without authority, calling it truth˺.
23:54 So leave them in their overwhelming ˹ignorance˺
for a ˹preordained˺ time.
23:55 Do they think
that because of the wealth and sons
We provide them
23:56 that We but hasten to ˹grace˺ them
with good things?
No, indeed!
They do not perceive ˹the direness of their test˺!
23:57 Yet ˹as to˺ those who are, indeed, cautious,

لَعَلَّهُمْ يَهْتَدُونَ
٥٠ وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً
وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ
ذَاتِ قَرَارٍ وَمَعِينٍ
٥١ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ
ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا
إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ
٥٢ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ
أُمَّةً وَٰحِدَةً
وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ
٥٣ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ
٥٤ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ
٥٥ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ
مِن مَّالٍ وَبَنِينَ
٥٦ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ
بَل لَّا يَشْعُرُونَ
٥٧ إِنَّ ٱلَّذِينَ هُم
مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ

out of fear of their Lord;
23:58 and those who believe
in the revealed signs of their Lord;
23:59 and those who do not associate gods
with their Lord;
23:60 and those who give charitably all that they give,
with trembling hearts,
because they know they are returning
to their Lord for Judgment—
23:61 it is these who hasten
to exceed one another in good works.
And they are, indeed,
foremost in attaining them.
23:62 Nor do We task any soul beyond its capacity.
Yet with Us is a Book which speaks the truth
about the works of men.
Thus never shall they be wronged in the least.

23:63 But as for the unbelieving factions,
their hearts are steeped
in overwhelming ignorance about this Quran.
And they have evil deeds besides this
which they are doing.
23:64 At last, when, suddenly,
We seize those among them
indulged in opulent ease
with the torment of Our judgment,
then instantly they will be groaning:
23:65 Do not groan this Day Hereafter,
it shall be said to them.
For never will you be helped by Us.
23:66 Truly, My revealed verses were recited to you.
Yet you used to fall back from faith
upon your heels.
23:67 You grew arrogant therein,

٥٨ وَٱلَّذِينَ هُم
بِـَٔايَـٰتِ رَبِّهِمْ يُؤْمِنُونَ
٥٩ وَٱلَّذِينَ هُم
بِرَبِّهِمْ لَا يُشْرِكُونَ
٦٠ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟
وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ
إِلَىٰ رَبِّهِمْ رَٰجِعُونَ
٦١ أُو۟لَـٰٓئِكَ يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَهُمْ لَهَا سَـٰبِقُونَ
٦٢ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ
وَلَدَيْنَا كِتَـٰبٌ يَنطِقُ بِٱلْحَقِّ ۚ
وَهُمْ لَا يُظْلَمُونَ
٦٣ بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَـٰذَا
وَلَهُمْ أَعْمَـٰلٌ مِّن دُونِ ذَٰلِكَ
هُمْ لَهَا عَـٰمِلُونَ
٦٤ حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم
بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ
٦٥ لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ ۖ
إِنَّكُم مِّنَّا لَا تُنصَرُونَ
٦٦ قَدْ كَانَتْ ءَايَـٰتِى تُتْلَىٰ عَلَيْكُمْ
فَكُنتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ
تَنكِصُونَ
٦٧ مُسْتَكْبِرِينَ بِهِۦ
سَـٰمِرًا تَهْجُرُونَ

chattering at night in blasphemy.

23:68 Then do they not reflect on the word ˹of God˺?
Or ˹are they in denial
only because˺ there has come to them
˹from God˺
what did not come to their forefathers of old?

23:69 Or is it that they do not recognize
˹the well-known integrity of˺ their Messenger,
and so they disavow him?

23:70 Or do they say: He has madness in him?
Rather, he has come to them with the truth.
But most of them
are ˹utterly˺ abhorrent of the truth.

23:71 Yet were the truth to follow their whims,
the heavens and the earth—
and all who are in them—
would, most surely, have become corrupted.
Rather, We have brought them ˹the Quran
to be˺ their ˹revealed˺ Reminder
˹of the way of God˺.
Yet they turn away from ˹the guidance
of˺ their ˹revealed˺ Reminder.

23:72 Do you, ˹O Prophet,˺ ask of them
any tribute ˹for the blessing of faith
you bring them˺?
Yet the tribute of your Lord
˹that He offers them in reward˺ is ˹far˺ better.
For He is the very best of providers.

23:73 And you do, indeed,
call them to a straight way ˹of salvation˺,

23:74 while, indeed, all those
who do not believe in the Hereafter
are, most surely, in deviation
from the ˹straight˺ way.

23:75 ❊Thus were We to have mercy upon them,

٦٨ أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم
مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ
٦٩ أَمْ لَمْ يَعْرِفُوا۟ رَسُولَهُمْ
فَهُمْ لَهُۥ مُنكِرُونَ
٧٠ أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ
بَلْ جَآءَهُم بِٱلْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ
٧١ وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ
لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم
بِذِكْرِهِمْ فَهُمْ عَن
ذِكْرِهِم مُّعْرِضُونَ
٧٢ أَمْ تَسْـَٔلُهُمْ خَرْجًا
فَخَرَاجُ رَبِّكَ خَيْرٌ
وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ
٧٣ وَإِنَّكَ لَتَدْعُوهُمْ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
٧٤ وَإِنَّ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ
٧٥ ❁ وَلَوْ رَحِمْنَٰهُمْ

and remove whatever harm is upon them,
they would still persist
in their ⌜insolent⌝ transgression,
wandering blindly.

23:76 And very truly, We gripped them with torment
⌜as a forewarning against their unbelief⌝.
Yet they did not seek
to surrender ⌜themselves⌝ to their Lord.
Nor did they humble themselves
⌜before God⌝ in earnest entreaty.

23:77 ⌜Nor will they⌝—
until We open for them
a gate of ⌜truly⌝ severe torment,
⌜and,⌝ suddenly, they are ⌜steeped⌝ in it,
utterly despondent.

23:78 Yet He ⌜alone⌝ is the One who has brought forth
for ⌜all of⌝ you ⌜human beings,
the faculties of⌝ hearing, and sight,
and hearts ⌜that comprehend.
How very⌝ little are the thanks that you give!

23:79 And He ⌜alone⌝ is the One
who has multiplied you on earth.
And before Him ⌜in the Hereafter⌝
you shall be assembled ⌜for Judgment⌝.

23:80 And He ⌜alone⌝ is the One
who gives life and gives death.
And to Him ⌜alone⌝
belongs the alternation of the night
and the daylight.
Will you not, then, understand?

23:81 Indeed, they ⌜who disbelieve⌝ have said
just what the earliest generations
⌜of disbelievers⌝ have said.

23:82 They said:

وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ
لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ
٧٦ وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ
فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ
٧٧ حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا
ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ
٧٨ وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ
قَلِيلًا مَّا تَشْكُرُونَ
٧٩ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ
٨٠ وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ
وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ
أَفَلَا تَعْقِلُونَ
٨١ بَلْ قَالُوا۟
مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ

When we are dead
and we have become mere dust and bones,
shall we, indeed, be raised up to life again?
23:83 Truly, we have already been promised
this very thing—
we and our forefathers of old.
This is nothing but tales of the ancients!
23:84 Say to them:
To whom, then, does the earth
and whoever is on it belong,
if at all you know?
23:85 They shall say: They belong to God.
Then say to them:
Will you not, then,
become mindful that God is all-able
to resurrect you for Judgment?
23:86 And say to them:
Who is the Lord of the seven heavens
and the Lord of the Magnificent Throne?
23:87 They shall say: They belong to God.
Then say to them:
Will you not, then, be God-fearing?
23:88 Moreover, say to them:
In whose mighty Hand
is the dominion over all things,
such that He alone gives refuge
while there is no refuge from Him,
if at all you know?
23:89 They shall say: It all belongs to God.
Then say to them:
How, then, are you so deluded by false beliefs?
23:90 Rather, We have brought them the truth,
but they are most surely liars.
23:91 God has not taken to Himself any offspring.
Nor has there ever been any god with Him.

٨٢ قَالُوٓاْ أَءِذَا مِتۡنَا
وَكُنَّا تُرَابٗا وَعِظَٰمًا
أَءِنَّا لَمَبۡعُوثُونَ
٨٣ لَقَدۡ وُعِدۡنَا نَحۡنُ وَءَابَآؤُنَا
هَٰذَا مِن قَبۡلُ إِنۡ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
٨٤ قُل
لِّمَنِ ٱلۡأَرۡضُ وَمَن فِيهَآ
إِن كُنتُمۡ تَعۡلَمُونَ
٨٥ سَيَقُولُونَ لِلَّهِۚ
قُلۡ أَفَلَا تَذَكَّرُونَ
٨٦ قُلۡ مَن رَّبُّ
ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ
وَرَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ
٨٧ سَيَقُولُونَ لِلَّهِۚ
قُلۡ أَفَلَا تَتَّقُونَ
٨٨ قُلۡ مَنۢ بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَيۡءٖ
وَهُوَ يُجِيرُ
وَلَا يُجَارُ عَلَيۡهِ
إِن كُنتُمۡ تَعۡلَمُونَ
٨٩ سَيَقُولُونَ لِلَّهِۚ
قُلۡ فَأَنَّىٰ تُسۡحَرُونَ
٩٠ بَلۡ أَتَيۡنَٰهُم بِٱلۡحَقِّ
وَإِنَّهُمۡ لَكَٰذِبُونَ
٩١ مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٖ
وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ

إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ
وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ
سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ
٩٢ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ
٩٣ قُل رَّبِّ
إِمَّا تُرِيَنِّى مَا يُوعَدُونَ
٩٤ رَبِّ فَلَا تَجْعَلْنِى
فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ
٩٥ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ
مَا نَعِدُهُمْ لَقَٰدِرُونَ
٩٦ ٱدْفَعْ بِٱلَّتِى
هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
٩٧ وَقُل رَّبِّ أَعُوذُ بِكَ
مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ
٩٨ وَأَعُوذُ بِكَ رَبِّ
أَن يَحْضُرُونِ
٩٩ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ

For, then, each god would have gone off
with what he created.
Moreover, some would have sought
to overcome others.
Highly exalted is God far above all
that they ascribe to Him—
23:92 the Sole Knower
of all the realms of the unseen and the seen.
So most high is He
far above all that they associate
as gods with Him.
23:93 Say in entreaty, O Prophet: My Lord!
If it is to be that You will show me
the fulfillment of whatever judgment
they are promised—
23:94 then my Lord,
let me not be among the wrongdoing people
when it befalls.
23:95 For, indeed, We are well able to show you
the fulfillment
of all that We have promised them.
23:96 Therefore, repel their evildoing
with that which is best in the sight of God,
pardoning and overlooking their harm.
We know well all that they falsely ascribe
to God and His Messenger.
23:97 Moreover, say in entreaty: My Lord!
I seek refuge in You
from the promptings of the satans
to do otherwise.
23:98 And I seek refuge in You, my Lord,
from their presence.

23:99 People disbelieve—
until when death comes to one of them,

he says [in regret]: My Lord!
Return me [to life in the world],
23:100 so that I may do righteousness
[and believe]
in what I [previously] left behind!
No, indeed! [Never shall this be!]
It is but an [empty] word that [such a] one utters.
For behind them there is a barrier
[that has sealed them off from the world],
until the Day they are raised up to life
[in the Hereafter].
23:101 Then when the Trumpet
[of the Hour of Doom] is blown,
no ties of kinship between them
[shall avail] on that Day.
Nor shall they [care, then],
to [ask about one another.
23:102 Thus those whose balances
are heavy [with good works]—
then it is these who are the [truly] successful.
23:103 But those whose balances are light,
[whose sins thus prevail]—
then it is these who have [utterly] lost their souls.
In Hell shall they abide forever—
23:104 the Fire searing their faces,
[ever] grimacing therein [with pain].
23:105 God shall say to them:
Were not My [revealed] verses recited to you,
and [did] you [not] use to belie them?
23:106 They shall say: Our Lord!
Our perverse ways overcame us!
Thus we were a people [lost] in error.
23:107 Our Lord!
Bring us out of this [Fire, to life in the world],
and if we return [to unbelief],

قَالَ رَبِّ ٱرْجِعُونِ
١٠٠ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا
فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ
إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ
وَمِن وَرَآئِهِم بَرْزَخٌ
إِلَىٰ يَوْمِ يُبْعَثُونَ
١٠١ فَإِذَا نُفِخَ فِى ٱلصُّورِ
فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَتَسَآءَلُونَ
١٠٢ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
١٠٣ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ
فِى جَهَنَّمَ خَٰلِدُونَ
١٠٤ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ
وَهُمْ فِيهَا كَٰلِحُونَ
١٠٥ أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ
فَكُنتُم بِهَا تُكَذِّبُونَ
١٠٦ قَالُوا۟ رَبَّنَا
غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكُنَّا قَوْمًا ضَآلِّينَ
١٠٧ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا

فَإِنَّا ظَٰلِمُونَ

then would we, most surely,
be ˹godless˺ wrongdoers.

قَالَ ٱخْسَـُٔوا۟ فِيهَا ﴿١٠٨﴾
وَلَا تُكَلِّمُونِ

23:108 He shall say: Sink into it, despised!
Nor shall you ˹ever˺ speak to Me!

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى ﴿١٠٩﴾
يَقُولُونَ رَبَّنَآ ءَامَنَّا
فَٱغْفِرْ لَنَا وَٱرْحَمْنَا
وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ

23:109 Indeed, there was a party of My servants
who said: Our Lord!
We have believed ˹in You˺.
So forgive us and have mercy upon us,
for it is You ˹alone˺ who are supreme,
˹far˺ above all who are merciful.

فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا ﴿١١٠﴾
حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى
وَكُنتُم مِّنْهُمْ تَضْحَكُونَ

23:110 But you ˹disbelievers˺
took them as an object of ˹scorn and˺ scoffing—
˹and remained obsessed with it—˺
until such ˹incessant mocking of their faith˺
caused you to forget
My remembrance ˹utterly˺—
for ˹all the while˺
you were ˹diverted with˺ laughing at them.

إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ ﴿١١١﴾
بِمَا صَبَرُوٓا۟
أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ

23:111 Indeed, this Day I have rewarded them
for what they have endured patiently.
It is they who are the ˹truly˺ triumphant!

قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ ﴿١١٢﴾
عَدَدَ سِنِينَ

23:112 ˹God˺ shall say ˹to the doomed
on Judgment Day˺:
How long did you remain ˹alive˺ on the earth
in ˹terms of the˺ number of years?

قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ﴿١١٣﴾
فَسْـَٔلِ ٱلْعَآدِّينَ

23:113 They shall say:
˹It seems that˺ we remained ˹there only˺ a day—
or ˹even˺ part of a day.
Yet ask those who kept count ˹for us˺.

قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿١١٤﴾
لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

23:114 He shall say:
You have, indeed, remained ˹there˺
but a little while—
if only you had known
˹how fleeting it would all be˺!

23:115 Did you think, then,
that We had created you in vain,
and that you would not be returned to Us
for Judgment?

23:116 Rather, most high far above all is God:
The King! The Eternal Truth!
There is no God but Him,
the Lord of the Gracious Throne.

23:117 Thus whoever calls upon any other god
with God—
for which he can never have any proof—
his reckoning is awaiting him with his Lord.
Indeed, the disbelievers shall never succeed!

23:118 Thus say: My Lord!
Forgive and have mercy,
for it is You alone who are supreme,
far above all who are merciful.

١١٥ أَفَحَسِبْتُمْ
أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا
وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ
١١٦ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ
لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ
١١٧ وَمَن يَدْعُ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ
فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ
إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ
١١٨ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ
وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ

سُورَةُ النُّورِ *The surah that contains the inimitable verse that celebrates God as* THE LIGHT *of the heavens and the earth, guiding to Himself whomever He so wills.*

Surah 24 / 64 VERSES / REVEALED AT MADINAH

Al-Nûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

24:1 This is a surah of the Quran.
We have sent it down as Heavenly revelation
and ordained the obligations herein.
And thus, We have sent down herewith
verses of clear intent,
so that you may become mindful
of God's commandments:

سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا
وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ
لَّعَلَّكُمْ تَذَكَّرُونَ

24:2 As to she who fornicates and he who fornicates,
whip each one of them a hundred lashes—
and let no pity for them overtake you
in adhering to God's religion,
if truly you believe in God
and in the coming Judgment of the Last Day.
Moreover, let a group of the believers
witness their punishment.

٢ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟
كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ
وَلَا تَأْخُذْكُم بِهِمَا
رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ
تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَلْيَشْهَدْ عَذَابَهُمَا
طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ

24:3 A man who fornicates shall not marry anyone
but a woman who fornicates or an idolatress.
And as for the woman who fornicates,
none shall marry her
but a fornicator or an idolater—
and such marriage is forbidden
for the believers.

٣ ٱلزَّانِى لَا يَنكِحُ
إِلَّا زَانِيَةً أَوْ مُشْرِكَةً
وَٱلزَّانِيَةُ لَا يَنكِحُهَآ
إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ

24:4 As to those who accuse chaste women

٤ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ

of illicit sexual intercourse
who then do not produce four eyewitnesses
to the very act, whip them eighty lashes
and do not accept
any testimony from them ever after,
for it is these who are the ungodly—
24:5 except for those of them
who repent after this offense
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.
24:6 As to those who accuse their wives of adultery
while having no eyewitnesses but themselves,
then the due testimony of each accuser
is to bear witness four times, swearing by God,
that he is, indeed, of the truthful—
24:7 while the fifth testimony shall be
that the curse of God be upon him
if he is of the liars.
24:8 Yet punishment shall be averted from her
if she bears witness four times,
swearing by God,
that he is, indeed, of the liars—
24:9 while the fifth testimony shall be
that the wrath of God be upon her
if he is of the truthful.

24:10 Now, what would become of you, O believers,
were it not for the grace of God upon you,
and His mercy,
and were it not that God
is, indeed, all-relenting, all-wise!
24:11 Indeed, those who have come to you
with the wicked slander
against the mother of the believers
are a band of hypocrites among you.
Do not consider it evil for you.

ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ
فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً
وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ
(٥) إِلَّا ٱلَّذِينَ تَابُوا۟
مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(٦) وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ
وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ
فَشَهَٰدَةُ أَحَدِهِمْ
أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ
إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ
(٧) وَٱلْخَٰمِسَةُ
أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ
إِن كَانَ مِنَ ٱلْكَٰذِبِينَ
(٨) وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ
أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ
إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ
(٩) وَٱلْخَٰمِسَةَ
أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ
إِن كَانَ مِنَ ٱلصَّٰدِقِينَ
(١٠) وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ
وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ
(١١) إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ
عُصْبَةٌ مِّنكُمْ ۚ
لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ
بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ

لِكُلِّ ٱمْرِئٍ مِّنْهُم
مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ
وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ
لَهُۥ عَذَابٌ عَظِيمٌ
(١٢) لَّوْلَآ إِذْ سَمِعْتُمُوهُ
ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ
بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟
هَٰذَآ إِفْكٌ مُّبِينٌ
(١٣) لَّوْلَا جَآءُو عَلَيْهِ
بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟
بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ
عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ
(١٤) وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ
(١٥) إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ
وَتَقُولُونَ بِأَفْوَٰهِكُم
مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ
وَتَحْسَبُونَهُۥ هَيِّنًا
وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ
(١٦) وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم
مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا
سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ
(١٧) يَعِظُكُمُ ٱللَّهُ

But, rather, it is good for you.
Each one of them shall be charged
with the sin he has earned.
Moreover, whoever of them took upon himself
the greater part of spreading it,
for him there shall be a great torment
in the Hereafter.

24:12 If only when you first heard it uttered,
the believing men
and the believing women among you
thought good of the believers
among themselves, and said:
This is clearly wicked slander!

24:13 And if only they who uttered the slander
had produced,
under obligation from you believers,
four witnesses to attest to it!
But since they could not produce any witnesses,
it is these, in the sight of God,
who are to have been adjudged as the liars
in this matter.

24:14 Yet were it not
for the grace of God upon you, and His mercy
in this world and in the Hereafter,
a great torment
would, most surely, have afflicted you
for that gossip in which you have indulged,

24:15 when you relayed the wicked slander
among one another with your own tongues.
Thus with your own mouths you uttered
that of which you had no sure knowledge.
Yet you think it a light thing,
while before God it is enormous.

24:16 And if only when you heard of it you said:
It is not lawful for us to speak about this.
Highly exalted are You!

This is an enormous calumny.
24:17 God admonishes you
never to repeat the likes of this ˹sin˺,
if you are truly believers.
24:18 Thus does God make clear to you
the ˹commandments in His revealed˺ verses.
And God is all-knowing, all-wise.
24:19 As for those who love to spread about obscenity
among the believers,
there shall be for them a most painful torment
in this world and ˹in˺ the Hereafter.
For God knows ˹every hidden intent˺,
and you do not know.
24:20 Then ˹what would become of you, O believers˺,
were it not for the grace of God upon you,
and His mercy, and ˹were it not˺
that God is, indeed, all-kind, mercy-giving!

24:21 ❋O you who believe!
Do not follow the footsteps of Satan.
For whoever follows the footsteps of Satan
merely enjoins obscenity
and ˹ungodly˺ wrongdoing ˹upon people˺.
Thus were it not
for the grace of God upon you, and His mercy,
not a single one of you
would have ever been purified;
but God purifies whomever He so wills.
And God is all-hearing, all-knowing.
24:22 Moreover, let not people
of ˹moral˺ excellence and affluence among you
swear off giving ˹charitably
to˺ close relatives, and the indigent,
and the Émigrés in the path of God
˹in reproach for a wrong done˺.
But, rather, let them pardon and overlook ˹it˺.

أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا
إِن كُنتُم مُّؤْمِنِينَ
١٨ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ
١٩ إِنَّ ٱلَّذِينَ يُحِبُّونَ
أَن تَشِيعَ ٱلْفَـٰحِشَةُ
فِى ٱلَّذِينَ ءَامَنُوا۟
لَهُمْ عَذَابٌ أَلِيمٌ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ
وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
٢٠ وَلَوْلَا فَضْلُ ٱللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُۥ
وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ
٢١ ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ
وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ
فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ
وَلَوْلَا فَضْلُ ٱللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُۥ
مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا
وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ
٢٢ وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ
وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ
وَٱلْمَسَـٰكِينَ
وَٱلْمُهَـٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ
وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ
أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

Do you not love that God should forgive you?
Indeed, God is all-forgiving, mercy-giving.

24:23 Yet those who accuse chaste women
of indecency—
women who have never even
considered indecency and who are believers—
such are cursed in this world
and in the Hereafter.
For them there is a great torment awaiting

24:24 on a Day Hereafter when their tongues
and their hands and their legs
shall all bear witness against them
for all the evil that they used to do in life.

24:25 On that Day,
God shall fully render them their just due.
Thus they shall, most surely, know
that it is God alone who is the manifest Truth.

24:26 Depraved women are only for depraved men.
And depraved men
are only for depraved women.
But wholesome women
are for wholesome men.
And wholesome men
are for wholesome women.
For as to the wholesome, they are innocent
of all that the depraved say of them.
For them, there is forgiveness from God
and a generous provision
awaiting in the Hereafter.

24:27 O you who believe!
You shall not enter homes,
other than your own homes,
until you take welcome permission
and greet their people with peace.
That is best for you—

إِنَّ ٱلَّذِينَ يَرْمُونَ ٢٣
ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ
ٱلْمُؤْمِنَٰتِ
لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ
يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ ٢٤
وَأَيْدِيهِمْ وَأَرْجُلُهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ ٢٥
دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ
هُوَ ٱلْحَقُّ ٱلْمُبِينُ
ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ ٢٦
وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ
وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ
وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ
أُو۟لَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ ۖ لَهُم مَّغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٢٧
لَا تَدْخُلُوا۟ بُيُوتًا
غَيْرَ بُيُوتِكُمْ
حَتَّىٰ تَسْتَأْنِسُوا۟
وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ

so that you may become mindful
of the benefit of God's commandments.

24:28 But if you do not find anyone therein,
then do not enter them,
until permission is given to you.
Moreover, if it is said to you
by their inhabitants: Turn back!
then turn back and do not persist.
That is purer for you,
and God is all-knowing of all that you do.

24:29 It is not an offense for you
to enter an unrestricted residence
that is not inhabited by specific residents,
in which there are accommodations for you.
Yet God knows all that you reveal
and all that you conceal.

24:30 Say also to the believing men, O Prophet,
that they should lower their gaze
from women that are forbidden to them
and safeguard the chastity of their secret parts.
That is most pure for them.
Indeed, God is all-aware of all that they do.

24:31 And say to the believing women, as well,
that they should lower their gaze
from men that are forbidden to them
and safeguard the chastity of their secret parts,
and not exhibit their own physical adornment,
except what must necessarily appear thereof.
Thus let them draw their veils over their bosoms
and not exhibit their own physical adornment
to other than their husbands, or their fathers,
or their husbands' fathers,
or their own sons, or their husbands' sons,
or their brothers, or their brothers' sons,
or their sisters' sons,
or their womenfolk who are believers,

٢٨ فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا
فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ
وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ
هُوَ أَزْكَىٰ لَكُمْ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

٢٩ لَّيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ

٣٠ قُل لِّلْمُؤْمِنِينَ
يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ
وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ
إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ

٣١ وَقُل لِّلْمُؤْمِنَٰتِ
يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ
وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا لِبُعُولَتِهِنَّ
أَوْ ءَابَآئِهِنَّ
أَوْ ءَابَآءِ بُعُولَتِهِنَّ
أَوْ أَبْنَآئِهِنَّ
أَوْ أَبْنَآءِ بُعُولَتِهِنَّ
أَوْ إِخْوَٰنِهِنَّ
أَوْ بَنِىٓ إِخْوَٰنِهِنَّ
أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ

أَوِ ٱلتَّٰبِعِينَ
غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ
أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ
يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ
وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا
أَيُّهَ ٱلْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ
٣٢ وَأَنكِحُوا۟ ٱلْأَيَٰمَىٰ مِنكُمْ
وَٱلصَّٰلِحِينَ
مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ
إِن يَكُونُوا۟ فُقَرَآءَ
يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
٣٣ وَلْيَسْتَعْفِفِ ٱلَّذِينَ
لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ
وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ
مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ
وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ
ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ
وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ
إِنْ أَرَدْنَ تَحَصُّنًا
لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَمَن يُكْرِههُّنَّ
فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ
غَفُورٌ رَّحِيمٌ

or those bondservants
whom their hands rightfully possess,
or male attendants without sexual desire,
or children, who are not yet sexually discerning
about the nakedness of women.
Nor let them stamp their feet while walking
to make visibly known what they conceal
of their adornments.
But turn all together to God in repentance,
O you believers, so that you may be successful.
24:32 Moreover, let the unwed among you marry,
and also the righteous of your bondmen
and bondwomen.
If they are poor,
God shall enrich them from His bounty.
And God is all-encompassing, all-knowing.
24:33 As to those who do not find
means for marriage,
let them keep themselves pure and chaste,
until God enriches them from His bounty.
Moreover,
if those whom your hands rightfully possess
desire a deed of emancipation,
then write it for them,
if you come to know goodness in them.
Moreover, give them of the wealth of God
that He has given you.
Nor shall you compel your handmaidens
to whoredom—
for they too ardently desire to be chaste—
in order for yourselves, thereby,
to seek the fleeting things
of the life of this world.
But should one so compel them—
then the compeller is guilty,
while after their having been so compelled,

God is all-forgiving of such handmaidens,
and merciful toward them.

24:34 Thus very truly, O humankind,
We have sent down to you in this Quran
verses that clarify God's truth
and give examples that elucidate
the exemplary ways of those righteous ones
who have passed away before you,
along with specific admonitions
of good conduct
for the benefit of the God-fearing.

24:35 ❋God is the Light of the heavens and the earth.
The likeness of His light
is as a niche wherein is a lamp,
the lamp in a glass,
the glass as if it were a brilliant star,
kindled from a blessed tree,
an olive—neither eastern nor western—
whose oil would nearly shine out
even if no fire touches it.
Light upon light!
God guides to His light whomever He so wills.
And God sets forth parables for all people.
For God alone is all-knowing of all things.
24:36 Such light shines within houses of worship
that God has decreed to be raised up
and for His name
to be ever remembered in them.
Giving due exaltation to Him therein—
in the early mornings and late afternoons—
24:37 there are men
whom neither commerce nor selling divert
from the remembrance of God,
or from the establishment of the Prayer,

٣٤ وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ
ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ
ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ
٣٥ ۞ ٱللَّهُ نُورُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
مَثَلُ نُورِهِۦ
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ
ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ
يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
يَكَادُ زَيْتُهَا يُضِىٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ
نُّورٌ عَلَىٰ نُورٍ ۗ
يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ
وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ
٣٦ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ
وَيُذْكَرَ فِيهَا ٱسْمُهُۥ
يُسَبِّحُ لَهُۥ فِيهَا
بِٱلْغُدُوِّ وَٱلْءَاصَالِ
٣٧ رِجَالٌ لَّا تُلْهِيهِمْ
تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ
وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ
يَخَافُونَ يَوْمًا

or the giving of the Zakât-Charity.
They fear a Day ˹Hereafter˺
when hearts and eyes shall roll ˹frantically
between salvation and damnation—
24:38 in hope˺ that God may reward them
with the best they have ever done;
and that He may increase
them from His bounty.
For God ˹alone˺ gives provision
to whomever He so wills without measure.
24:39 But ˹here is the parable˺
for those who have disbelieved ˹in God˺:
Their works are like a mirage in a leveled plain.
The thirsting man thinks it is water,
until when he approaches it
he finds that it is nothing.
Instead, ˹in the Hereafter,˺
he shall find ˹only˺ God there.
Then He will render him
his ˹wicked˺ account in full.
For God is swift in reckoning.
24:40 Or ˹they are˺ like ˹one lost
in veils of˺ darkness in a fathomless sea
covered by waves, above which are waves,
above which are thick clouds—
˹veils of˺ darkness, one above the other.
If one puts his hand out, he can barely see it.
For one to whom God does not provide light
has no light at all.
24:41 Do you not see
that whoever is in the heavens and the earth
exalts God—as do the birds
outspreading ˹their wings in flight˺?
Each one of them ˹among God's creation˺
has known its ˹way of˺ prayer and exaltation.
And God ˹alone˺ is all-knowing

تَتَقَلَّبُ فِيهِ
ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ
(٣٨) لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟
وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ
وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ
(٣٩) وَٱلَّذِينَ كَفَرُوٓا۟
أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ
يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً
حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمْ يَجِدْهُ شَيْـًٔا
وَوَجَدَ ٱللَّهَ عِندَهُۥ
فَوَفَّىٰهُ حِسَابَهُۥ ۗ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ
(٤٠) أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ
يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ
مِّن فَوْقِهِۦ سَحَابٌ ۚ
ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ
إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ
وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا
فَمَا لَهُۥ مِن نُّورٍ
(٤١) أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ
مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ
كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ
(٤٢) وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ

of all ˹the acts˺ that they do.

24:42 For to God ˹alone˺ belongs the dominion
over the heavens and the earth.
And to God ˹alone˺ is the ultimate destiny.

24:43 Have you not seen
that God drives the clouds on,
then joins them together,
then piles them up ˹in heaps˺,
then you see rainfall issuing from their midst?
Moreover, He sends down from the heaven
mountainous ˹clouds˺ in which there is hail.
Then He strikes with it whomever He so wills
and turns it away from whomever He so wills.
The flash of its lightning
nearly takes away the sight.

24:44 God ˹alone˺ alternates the night and the daylight.
Indeed, in this, there is a sure lesson
for those who have eyes to see!

24:45 Moreover, God created every ˹treading˺ beast
from water.
Yet of them are those that go on their bellies.
And of them are those that walk on two legs.
And of them are those that walk on four.
God creates whatever He so wills.
Indeed, God is powerful over all things.

24:46 Thus very truly, We have sent down verses
clarifying ˹God's truth˺.
Yet God ˹alone˺ guides whomever He so wills
to a straight way ˹of salvation˺.

24:47 Now, they ˹who are hypocrites˺ say:
We believe in God and in the Messenger,
and we obey ˹them˺.
Then a group of them turns away
after this ˹in defiance˺.
Thus ˹the likes of˺ these are not true believers.

وَإِلَى ٱللَّهِ ٱلْمَصِيرُ

٤٣ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِي سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا
فَتَرَى ٱلْوَدْقَ
يَخْرُجُ مِنْ خِلَٰلِهِۦ
وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ
مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ
فَيُصِيبُ بِهِۦ مَن يَشَآءُ
وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ
يَكَادُ سَنَا بَرْقِهِۦ
يَذْهَبُ بِٱلْأَبْصَٰرِ

٤٤ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ
إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ

٤٥ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ
فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ
وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ
وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ
يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

٤٦ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

٤٧ وَيَقُولُونَ ءَامَنَّا
بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا
ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم
مِّنۢ بَعْدِ ذَٰلِكَ ۚ
وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ

٤٨ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ

لِيَحۡكُمَ بَيۡنَهُمۡ
إِذَا فَرِيقٞ مِّنۡهُم مُّعۡرِضُونَ
٤٩ وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ
يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ
٥٠ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ
أَمۡ يَخَافُونَ
أَن يَحِيفَ ٱللَّهُ عَلَيۡهِمۡ وَرَسُولُهُۥۚ
بَلۡ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ
٥١ إِنَّمَا كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ
إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحۡكُمَ بَيۡنَهُمۡ
أَن يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
٥٢ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ
٥٣ ۞ وَأَقۡسَمُواْ بِٱللَّهِ
جَهۡدَ أَيۡمَٰنِهِمۡ
لَئِنۡ أَمَرۡتَهُمۡ لَيَخۡرُجُنَّۖ
قُل لَّا تُقۡسِمُواْۖ
طَاعَةٞ مَّعۡرُوفَةٌۚ
إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ
٥٤ قُلۡ أَطِيعُواْ ٱللَّهَ
وَأَطِيعُواْ ٱلرَّسُولَۖ
فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡهِ مَا حُمِّلَ
وَعَلَيۡكُم مَّا حُمِّلۡتُمۡۖ

24:48 For when they are called to God
and His Messenger
to judge between them ˹in their disputes˺,
without delay
a party of them turn themselves aside
˹to avoid judgment against themselves˺.
24:49 But if the truth is ˹decisively˺ in their favor,
they come to him in full submission.
24:50 Is there sickness in their hearts?
Or is it, rather,
that they doubt ˹the word of faith˺,
and, therefore, fear that God and His Messenger
will be unjust to them?
Rather, it is these who are the wrongdoers,
˹godless in heart˺.
24:51 Indeed, the only word of the ˹true˺ believers
when they are called to God and His Messenger
to judge between them is but to say:
We hear and we obey!
Thus it is these who are the ˹truly˺ successful.
24:52 For whoever obeys God and His Messenger—
and venerates God and fears Him—
then such as these are the ˹truly˺ triumphant.
24:53 ❊Yet they ˹who are hypocrites˺ swore by God,
with the utmost of their vows,
that if ever, ˹O Prophet,˺
you were to command them,
they would go forth ˹in God's cause˺.
Say ˹to them˺: Do not swear!
˹Your false swearing of˺ obedience is known!
Indeed, God is all-aware
of all ˹the works˺ that you do.
24:54 Say ˹to them˺: You shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then ˹know that˺ he is answerable

only for what he is charged to bear;
and you are answerable
for what you are charged to bear.
But if you obey him, you will be rightly guided.
Yet nothing is incumbent upon the Messenger
except the clear conveyance ˹of God's message˺.

وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ
وَمَا عَلَى ٱلرَّسُولِ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ

24:55 God has promised those of you who believe
and do righteous deeds that He will, most surely,
make them sovereign successors in the earth,
just as He has made
˹the like of˺ those before them
successors ˹therein˺.
Moreover, He will, most surely,
establish for them their religion,
which He has chosen for them.
Furthermore, He will, most surely,
give them in exchange,
after their fear, great security—
so ˹long as˺ they worship Me ˹alone˺,
not associating anything ˹as a god˺ with Me.
Yet whoever disbelieves
after this ˹solemn promise˺,
then it is these who are the ungodly.

٥٥ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ
كَمَا ٱسْتَخْلَفَ
ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
ٱلَّذِى ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم
مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ
يَعْبُدُونَنِى
لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ
وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

24:56 Thus ˹duly˺ establish the Prayer,
and give the Zakât-Charity,
and obey the Messenger,
so that you may be granted mercy.

٥٦ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَطِيعُوا۟ ٱلرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ

24:57 Never think that those who disbelieve
can elude ˹the mighty Hand of God˺
in ˹even the furthest reaches of˺ the earth.
Moreover, their ˹final˺ abode
shall be the Fire ˹of Hell˺—
and a most woeful destination it is!

٥٧ لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟
مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ
وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ
وَلَبِئْسَ ٱلْمَصِيرُ

24:58 O you who believe!
Let those whom your hands rightfully possess,

٥٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لِيَسْتَـْٔذِنكُمُ
ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ
وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ

and those among you
who have not reached puberty,
seek your permission ˹to attend to you˺
at three times ˹of day˺:
Before Dawn Prayer,
and whenever you lay aside your garments
at noontime,
and after the Evening Prayer:
˹These are˺ three intervals of privacy for you.
It is not an offense for you, nor for them,
˹in times of day˺ apart from this,
that they go about attending you,
˹or˺ you, one another.
And thus does God make clear to you
the ˹commandments in His revealed˺ verses.
For God is all-knowing, all-wise.

24:59 Moreover, when the children among you
reach puberty,
let them seek permission ˹to attend to you˺,
as those before them have sought permission.
And thus does God make clear to you
˹the commandments in˺ His ˹revealed˺ signs.
For God is all-knowing, all-wise.

24:60 As for women beyond child-bearing age
who have no desire for marriage,
it is not an offense for them
if they lay aside their outer garments,
without ˹unduly˺ exhibiting
any ˹of their˺ adornment.
Yet if they abstain from this
˹out of modesty˺, it is best for them.
And God is all-hearing, all-knowing

24:61 There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
˹as to the commandments

ثَلَٰثُ مَرَّٰتٍۚ
مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ
تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ
وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ
ثَلَٰثُ عَوۡرَٰتٍ لَّكُمۡۚ
لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ
جُنَاحُۢ بَعۡدَهُنَّۚ
طَوَّٰفُونَ عَلَيۡكُم
بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ
٥٩ وَإِذَا بَلَغَ
ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ
فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ
ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦۗ
وَٱللَّهُ عَلِيمٌ حَكِيمٞ
٦٠ وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ
ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا
فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ
أَن يَضَعۡنَ ثِيَابَهُنَّ
غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ
وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ لَّهُنَّۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٞ
٦١ لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ
وَلَا عَلَى ٱلۡأَعۡرَجِ حَرَجٞ
وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ
وَلَا عَلَىٰٓ أَنفُسِكُمۡ

أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ
أَوْ بُيُوتِ ءَابَآئِكُمْ
أَوْ بُيُوتِ أُمَّهَٰتِكُمْ
أَوْ بُيُوتِ إِخْوَٰنِكُمْ
أَوْ بُيُوتِ أَخَوَٰتِكُمْ
أَوْ بُيُوتِ أَعْمَٰمِكُمْ
أَوْ بُيُوتِ عَمَّٰتِكُمْ
أَوْ بُيُوتِ أَخْوَٰلِكُمْ
أَوْ بُيُوتِ خَٰلَٰتِكُمْ
أَوْ مَا مَلَكْتُم
مَّفَاتِحَهُۥٓ
أَوْ صَدِيقِكُمْ
لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَأْكُلُوا۟ جَمِيعًا
أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُم
بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ
مُبَٰرَكَةً طَيِّبَةً
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَعْقِلُونَ
٦٢ إِنَّمَا ٱلْمُؤْمِنُونَ
ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَإِذَا كَانُوا۟ مَعَهُۥ
عَلَىٰٓ أَمْرٍ جَامِعٍ
لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ
إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ
بِٱللَّهِ وَرَسُولِهِۦ
فَإِذَا ٱسْتَـْٔذَنُوكَ
لِبَعْضِ شَأْنِهِمْ

wherein they are unable.
Nor is there any offense for yourselves,
O believers,
if you freely eat from your own homes,
or the homes of your fathers,
or the homes of your mothers,
or the homes of your brothers,
or the homes of your sisters,
or the homes of your paternal uncles,
or the homes of your paternal aunts,
or the homes of your maternal uncles,
or the homes of your maternal aunts,
or the homes
to which you properly hold the keys,
or the homes of your friends.
Nor is it an offense
for you to eat together, or apart.
Yet when you enter such homes,
greet each other with peace—
a greeting from the very providence of God,
blessed and wholesome.
Thus does God make the commandments
of His revealed verses clear to you,
so that you may understand and observe them.
24:62 Furthermore, the true and constant believers
are those who believe in God
and His Messenger—
and who,
whenever they are together with the Prophet
addressing a matter of common concern,
do not part until they have taken his permission.
O Prophet!
As to those who take your permission
before parting with you,
these are the ones who truly believe in God
and His Messenger.

So when they ask your permission
to ⌜attend to⌝ some of their own affairs,
give permission to whomever of them you will.
Moreover, seek God's forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

24:63 You ⌜believers⌝ shall not, however,
render the ⌜manner
of⌝ calling upon the Messenger
among yourselves,
like your own calling upon one another.
Truly God knows those ⌜hypocrites⌝ among you
who, sheltered by one another,
stealthily slip away
⌜from the assembly of the Prophet
without his permission⌝.
Then let those who go against
His command ⌜or that of His Messenger⌝
beware!
For a trial may well afflict them ⌜in this world⌝.
Or a most painful torment may afflict them
⌜in the Hereafter⌝.

24:64 Most assuredly, to God ⌜alone⌝ belongs
all that is in the heavens and the earth.
Truly, He knows every condition you are in.
Thus on the Day they ⌜all⌝ return to Him
⌜for Judgment⌝,
He shall tell them then ⌜the due recompense⌝
of all that they have done ⌜in life⌝.
For God ⌜alone⌝ is all-knowing of all things.

فَأْذَن لِّمَن شِئْتَ مِنْهُمْ
وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
٦٣ لَّا تَجْعَلُوا۟
دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ
قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ
يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ
فَلْيَحْذَرِ ٱلَّذِينَ
يُخَالِفُونَ عَنْ أَمْرِهِۦٓ
أَن تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ
٦٤ أَلَآ إِنَّ لِلَّهِ
مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ
فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ

سُورَةُ الفُرقَانِ *The surah proclaiming the Quran that God bestowed upon Muhammad ﷺ to be, in its finality and totality,* THE CRITERION *of everlasting salvation for all humankind until the end of time.*

Surah 25 / 77 VERSES / REVEALED AT MAKKAH

Al-Furqân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

25:1 Blessed be the One who has sent down
upon His servant ˹Muhammad
the Quran as˺ the Criterion,
so that he might be a forewarner
to all the worlds
˹of the nearing Judgment of God˺—
25:2 the One to whom belongs
all dominion over the heavens and the earth;
and who has never taken for Himself
any offspring;
and for whom there has never been
any partner in ˹all˺ the dominion;
and who ˹alone˺ has created everything
and ˹alone˺ determined ˹all of˺ it
with precise determination.
25:3 Yet they ˹who disbelieve˺ have taken gods
apart from Him that do not create anything,
but who are themselves created.
Nor do they hold—even for themselves—
˹the power of˺ harm or benefit.
Nor do they hold ˹power
over˺ death, or life, or resurrection.
25:4 Moreover, those who have disbelieved

١ تَبَارَكَ ٱلَّذِى
نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ
لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا
٢ ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ
وَخَلَقَ كُلَّ شَىْءٍ
فَقَدَّرَهُۥ تَقْدِيرًا
٣ وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً
لَّا يَخْلُقُونَ شَيْـًٔا
وَهُمْ يُخْلَقُونَ
وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ
ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا

have said ˹of this Quran˺:
Indeed, this is but a fabrication ˹that˺ he
˹who claims to be a messenger˺ has forged,
while other people have helped him with it!
Thus, truly, they have come forth
with a ˹grave˺ wrongdoing and falsehood.

25:5 So too have they said ˹of it˺:
Tales of the ancients ˹is all it is˺,
which he has sought to write down.
Thus they are dictated to him by ˹another,˺
early morning and late afternoon.

25:6 Say, ˹O Prophet˺:
The One who ˹alone˺ knows every secret
in the heavens and the earth
has, ˹most surely,˺ sent it down
˹as divine revelation˺.
Indeed, ever is He all-forgiving, mercy-giving.

25:7 And they have said, ˹as well˺:
What is with this messenger that he eats food
and walks through the marketplaces?
If only an angel were sent down to him
to be a forewarner along with him!

25:8 Or if ˹only˺ a treasure-trove
were cast down to him!
Or if ˹only˺ he were to have
a ˹miraculous˺ garden from which he could eat!
Furthermore,
the ˹godless˺ wrongdoers have said ˹of you,
O Prophet˺:
Indeed, you ˹believers˺
but follow a man bewitched!

25:9 Look how they set forth
˹malicious˺ images for you, ˹O Prophet˺!
Thus have they strayed so ˹far from guidance˺
that they cannot find a way ˹back to God˺.

٤ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ
وَأَعَانَهُۥ عَلَيْهِ
قَوْمٌ ءَاخَرُونَ ۖ
فَقَدْ جَآءُو ظُلْمًا وَزُورًا

٥ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ
ٱكْتَتَبَهَا
فَهِىَ تُمْلَىٰ عَلَيْهِ
بُكْرَةً وَأَصِيلًا

٦ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا

٧ وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ
يَأْكُلُ ٱلطَّعَامَ
وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ
لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُۥ نَذِيرًا

٨ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ
أَوْ تَكُونُ لَهُۥ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ
وَقَالَ ٱلظَّٰلِمُونَ
إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا

٩ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ
ٱلْأَمْثَالَ فَضَلُّوا۟
فَلَا يَسْتَطِيعُونَ سَبِيلًا

25:10 Blessed be the One
who if He so willed ˹it to be done˺
would make for you, ˹O Prophet,˺
better than ˹all˺ that ˹they know˺:
Gardens, beneath which rivers flow!
Moreover,
He would make for you ˹grand˺ palaces
˹wherein to live˺.

25:11 Rather, they ˹who have disbelieved˺
have denied ˹the coming
of˺ the Hour ˹of Doom˺.
Thus have We prepared
for ˹any˺ one who denies the Hour
a flaming fire ˹in Hell˺.

25:12 When ˹first˺ it beholds them from a far-off place,
they will hear its ˹terrible˺ fury
and ˹its˺ raging sigh.

25:13 And when they are cast therein,
into a ˹crushingly˺ tight place,
bound ˹all together in chains˺,
then and there they shall cry out for utter ruin.

25:14 ˹It shall be said to them:˺
This Day do not cry out for a single ruin,
but cry out for many a ruination!

25:15 Say ˹to them˺:
Is that better, or the Garden of Eternity
that is promised to the God-fearing?
It is a ˹blessed˺ reward for them ˹alone˺
and ˹a never-ending haven
as an˺ ultimate destiny.

25:16 For them, therein,
is all that they ˹could˺ wish, everlastingly!
It is ˹incumbent˺ upon your Lord—a promise,
ever to be asked for!

25:17 For on the Day He assembles

١٠ تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ
جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ
جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ
وَيَجْعَل لَّكَ قُصُورًا
١١ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا
لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا
١٢ إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ
سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا
١٣ وَإِذَآ أُلْقُوا۟ مِنْهَا
مَكَانًا ضَيِّقًا مُّقَرَّنِينَ
دَعَوْا۟ هُنَالِكَ ثُبُورًا
١٤ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا
وَٱدْعُوا۟ ثُبُورًا كَثِيرًا
١٥ قُلْ أَذَٰلِكَ خَيْرٌ
أَمْ جَنَّةُ ٱلْخُلْدِ
ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ
كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا
١٦ لَّهُمْ فِيهَا مَا يَشَآءُونَ
خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ
وَعْدًا مَّسْـُٔولًا

وَيَوْمَ يَحْشُرُهُمْ ﴿١٧﴾
وَمَا يَعْبُدُونَ
مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ
أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ
أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ
قَالُوا۟ سُبْحَٰنَكَ ﴿١٨﴾
مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ
مِن دُونِكَ مِنْ أَوْلِيَآءَ
وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ
حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ
وَكَانُوا۟ قَوْمًۢا بُورًا
فَقَدْ كَذَّبُوكُم ﴿١٩﴾
بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ
صَرْفًا وَلَا نَصْرًا ۚ
وَمَن يَظْلِم مِّنكُمْ
نُذِقْهُ عَذَابًا كَبِيرًا

those of them who disbelieve,
and all that they worship apart from God,
it is then that He shall say to their false gods:
Are you the ones who led these,
My servants, astray?
Or did they themselves stray from the way?
25:18 They shall say: Highly exalted are You alone,
Our Lord!
Never would it have been conceivable for us
to make of ourselves patrons of anyone
apart from You.
Rather,
You bestowed them and their forefathers
with such comfort and enjoyment
in the world
that they forgot Your Remembrance!
And, thus, did they become a ruined people,
destitute of all goodness—
25:19 whereupon it shall be said to the doomed:
Those whom you worshipped in life
have, indeed, belied you,
as to all that you have said
regarding their divinity.
Now, you will not be able to turn away
the Fire of Hell from yourselves,
nor avail yourselves of any help against it.

Thus any one of you human beings
who in life persists in the grave wrong
of worshipping others with God,
We shall make him taste
a great torment in the Hereafter.

25:20 Moreover, We have not sent
any messengers to their peoples

before you, O Prophet,
except that they were mortals
who, most surely, ate food
and walked through the marketplaces.
Therefore, know, O humanity,
that We have caused some of you
to be a trial for others.
Will you be patient in enduring your tests?
And ever is your Lord all-seeing.

25:21 ❋Yet those who do not hope
for Our destined Meeting
on Judgment Day say:
Will not the angels
be sent down to us with God's messages,
or are we not to see our Lord
with our own eyes?
Very truly, they have grown so very arrogant
within themselves!
Thus they have insolently defied God—
with the greatest insolence!

25:22 The Day they see the angels—
there shall be no glad tidings on that Day
for the defiant unbelievers!
Rather, the angels will say to them:
A barrier bar you from all bliss!

25:23 And We shall turn to the deeds they have done
and turn them into scattered dust.

25:24 But the Companions
of the Everlasting Garden of Paradise
on that Day
shall be in the best place of residence
and the fairest state of repose—

25:25 a Day Hereafter,
when the heaven splits asunder
in a mist of clouds,

٢٠ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ
مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ
لَيَأۡكُلُونَ ٱلطَّعَامَ
وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ
وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ
فِتۡنَةً أَتَصۡبِرُونَۗ
وَكَانَ رَبُّكَ بَصِيرٗا

PART 19 half-part 37/60

٢١ ۞ وَقَالَ ٱلَّذِينَ
لَا يَرۡجُونَ لِقَآءَنَا
لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ
أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ
ٱسۡتَكۡبَرُواْ فِيٓ أَنفُسِهِمۡ
وَعَتَوۡ عُتُوّٗا كَبِيرٗا
٢٢ يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ
لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ
وَيَقُولُونَ حِجۡرٗا مَّحۡجُورٗا
٢٣ وَقَدِمۡنَآ إِلَىٰ
مَا عَمِلُواْ مِنۡ عَمَلٖ
فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا
٢٤ أَصۡحَٰبُ ٱلۡجَنَّةِ يَوۡمَئِذٍ
خَيۡرٞ مُّسۡتَقَرّٗا
وَأَحۡسَنُ مَقِيلٗا
٢٥ وَيَوۡمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلۡغَمَٰمِ

and the angels are sent down
in descending waves.

25:26 True dominion that Day
belongs to the All-Merciful alone.
Thus shall it be for all the disbelievers
an exceedingly hard Day—

25:27 a Day when the godless wrongdoer
shall bite his very hands in regret, saying:
Oh! If only I had taken a path to salvation,
together with the Messenger!

25:28 Oh, woe is me!
If only I did not take
such a one who disbelieved
for an intimate friend.

25:29 Very truly, he has led me away
from the Remembrance of the Quran
after it had come to me.
For Satan has ever been
deserting of humankind, indeed.

25:30 Now, Muhammad,
the Messenger of God, has said: O my Lord!
Indeed, the disbelievers among my people
have taken this Quran as a thing to be shunned.

25:31 And so it is that We have appointed
for every prophet an inveterate enemy
from among the defiant unbelievers.
Yet sufficient is your Lord, O Prophet,
as a guide and supporter.

25:32 Moreover, those who disbelieve have said:
If only the Quran was sent down to him
all at once,
then truly it would be from God!
Yet even so is it revealed gradually,
so that We may set firm your heart with it,

وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا

(٢٦) ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ
وَكَانَ يَوْمًا
عَلَى ٱلْكَٰفِرِينَ عَسِيرًا

(٢٧) وَيَوْمَ يَعَضُّ ٱلظَّالِمُ
عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى
ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا

(٢٨) يَٰوَيْلَتَىٰ لَيْتَنِى
لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

(٢٩) لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ
بَعْدَ إِذْ جَآءَنِى ۗ
وَكَانَ ٱلشَّيْطَٰنُ
لِلْإِنسَٰنِ خَذُولًا

(٣٠) وَقَالَ ٱلرَّسُولُ يَٰرَبِّ
إِنَّ قَوْمِى ٱتَّخَذُوا۟
هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا

(٣١) وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ
عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ
وَكَفَىٰ بِرَبِّكَ
هَادِيًا وَنَصِيرًا

(٣٢) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ
جُمْلَةً وَٰحِدَةً ۚ

كَذَٰلِكَ
لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ
وَرَتَّلْنَٰهُ تَرْتِيلًا
٣٣ وَلَا يَأْتُونَكَ بِمَثَلٍ
إِلَّا جِئْنَٰكَ بِٱلْحَقِّ
وَأَحْسَنَ تَفْسِيرًا
٣٤ ٱلَّذِينَ يُحْشَرُونَ
عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ سَبِيلًا
٣٥ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا
مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا
٣٦ فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
فَدَمَّرْنَٰهُمْ تَدْمِيرًا
٣٧ وَقَوْمَ نُوحٍ
لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ
أَغْرَقْنَٰهُمْ
وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ
وَأَعْتَدْنَا لِلظَّٰلِمِينَ
عَذَابًا أَلِيمًا
٣٨ وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ
وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا

O Prophet;
thus have We recited it to you
in a measured recital.
25:33 And never do they bring forth
for you any false argument by way of example,
but that We have brought forth
for you the truth of it and its best exposition.
25:34 As to these who shall be marshaled
on their faces to Hell—
it is they who are in the very worst position
and furthest astray from God's way.

25:35 Now, very truly, We had given Moses
the Book of the Torah before you, O Prophet;
and along with him,
We appointed his brother, Aaron, as a minister.
25:36 Then We said: Go forth, both of you,
to the people of Pharaoh
who have denied Our signs.
Thus We demolished them—
and demolished them utterly.
25:37 Moreover, remember the people of Noah.
When they denied the divine mandate
of God's messengers, We drowned them.
Thus We made them a sign of forewarning
for all humanity.
Yet We have prepared for the wrongdoers
who deny the messengers
and are godless in heart
a more painful torment in the Hereafter.
25:38 And remember the peoples
of ʿÂd and Thamûd,
and the Dwellers of the Water-Pit of Al-Rass,
and many generations between them.
25:39 Thus for each of these communities

٣٩ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَالَ ۖ
وَكُلًّا تَبَّرْنَا تَتْبِيرًا

٤٠ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ
أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ
أَفَلَمْ يَكُونُوا۟
يَرَوْنَهَا ۚ بَلْ كَانُوا۟
لَا يَرْجُونَ نُشُورًا

٤١ وَإِذَا رَأَوْكَ
إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا ٱلَّذِى
بَعَثَ ٱللَّهُ رَسُولًا

٤٢ إِن كَادَ لَيُضِلُّنَا
عَنْ ءَالِهَتِنَا لَوْلَآ أَن
صَبَرْنَا عَلَيْهَا ۚ
وَسَوْفَ يَعْلَمُونَ
حِينَ يَرَوْنَ ٱلْعَذَابَ
مَنْ أَضَلُّ سَبِيلًا

٤٣ أَرَءَيْتَ مَنِ
ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ ۖ أَفَأَنتَ
تَكُونُ عَلَيْهِ وَكِيلًا

٤٤ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ
يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ
إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ
بَلْ هُمْ أَضَلُّ سَبِيلًا

We set forth revealed examples
of forewarning and destruction.
Then each We shattered to bits
for their unbelief—shattering them utterly.

25:40 And very truly, the Makkans have themselves
come upon the traces of the town of Sodom
that an evil rain showered with stones.
Have they not, then, seen this destruction?
On the contrary,
they do not anticipate resurrection
for Judgment in the Hereafter.

25:41 Therefore, when they see you, O Prophet,
the disbelievers but take you as a mockery,
saying:
Is this the one
who God has sent forth as a messenger?

25:42 Indeed,
he very nearly led us astray from our gods,
had it not been
that we adhered patiently to them.
But they shall know,
when they see the torment of Hellfire,
who is furthest astray from God's way!

25:43 O Prophet!
Have you seen him
who makes his own desire his god?
Will you, then, be as a guardian over him
to compel him to believe?

25:44 Or do you really think
that most of them even listen or understand?
In fact, they are like nothing but cattle.
Rather, they are even further astray
from God's way!

25:45 Have you not seen

how your Lord spreads the shade?
Had He so willed, He would have made it still.
But We made the sun a lead for it.
25:46 Then We draw it in, toward Us—
with an easy drawing.
25:47 And He is the One
who has made the night for you as a mantle,
and sleep a repose;
and He has made the daylight
a ˹time of˺ resurrection.
25:48 And He is the One who sends the winds
bearing glad tidings
before ˹the rain-showers of˺ His mercy.
Thus do We send down,
from the sky, purifying water,
25:49 that We may give life thereby
to a lifeless habitation,
and ˹from which˺ We give drink
to some of what We have created—
˹including˺ cattle and many people.
25:50 And very truly,
We have dispersed it among them,
that they may remember ˹God˺.
Yet most people resist ˹all˺ but utter unbelief.

25:51 Thus had We so willed, ˹O Prophet,˺
We would, most surely, have sent forth
to every town ˹its own˺ forewarner.
˹But it is you, henceforth,
who shall forewarn all humanity.˺
25:52 Therefore, do not yield to ˹the pressure
of˺ the disbelievers ˹to forsake your call˺.
Rather, persevere
in impelling them with this ˹Quran,
with˺ a mighty impelling.

٤٥ أَلَمْ تَرَ إِلَىٰ رَبِّكَ
كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ
لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا
ٱلشَّمْسَ عَلَيْهِ دَلِيلًا
٤٦ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا
قَبْضًا يَسِيرًا
٤٧ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا
وَجَعَلَ ٱلنَّهَارَ نُشُورًا
٤٨ وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ
مَآءً طَهُورًا
٤٩ لِّنُحْيِۦَ بِهِۦ بَلْدَةً مَّيْتًا
وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا
وَأَنَاسِىَّ كَثِيرًا
٥٠ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟
فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ
إِلَّا كُفُورًا
٥١ وَلَوْ شِئْنَا لَبَعَثْنَا
فِى كُلِّ قَرْيَةٍ نَّذِيرًا
٥٢ فَلَا تُطِعِ ٱلْكَٰفِرِينَ
وَجَٰهِدْهُم بِهِۦ

25:53 ❊And He is the One who has merged together
the flow of the two great waters:
This one sweet, fresh to the taste;
and that one salty, acrid.
Yet He placed between them a seamless divide,
a barrier that bars their intermingling.

25:54 And He is the One who, from water,
created a human being.
Then He made for him
kinship of blood and of marriage.
And ever is your Lord all-able.

25:55 Yet they worship apart from God
what can neither benefit them nor harm them.
And in this the disbeliever is ever
a partisan of Satan in belying the truth
against his own Lord!

25:56 Thus We have not sent you,
to humanity, O Prophet,
but as a bearer of glad tidings
of everlasting delight in Paradise,
and as a forewarner of God's nearing Judgment.

25:57 Say to them, O Prophet,
concerning this Quran:
I do not ask of you any reward for it.
I ask only that whoever so wills
take a path of Peace to his Lord.

25:58 So trust the Ever-Living One who never dies.
Moreover, exalt Him with all praise.
For sufficient is He, being all-aware
of the sins of His servants—

25:59 the One who has created
the heavens and the Earth
and all that is between them
in a span of six Heavenly days,
who then settled Himself

جِهَادًا كَبِيرًا

٥٣ ۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ
هَٰذَا عَذْبٌ فُرَاتٌ
وَهَٰذَا مِلْحٌ أُجَاجٌ
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَّحْجُورًا

٥٤ وَهُوَ ٱلَّذِى
خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا
فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ
وَكَانَ رَبُّكَ قَدِيرًا

٥٥ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ
وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا

٥٦ وَمَآ أَرْسَلْنَٰكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا

٥٧ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ
مِنْ أَجْرٍ إِلَّا مَن شَآءَ
أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

٥٨ وَتَوَكَّلْ عَلَى ٱلْحَىِّ
ٱلَّذِى لَا يَمُوتُ
وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ
بِذُنُوبِ عِبَادِهِۦ خَبِيرًا

٥٩ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ

over the Throne befittingly:
The All-Merciful!
So concerning Him, O humanity,
inquire of the Prophet—
one who is divinely informed
of the names worthy of God.

25:60 For when it is said
to the disbelievers among them:
Bow your faces down to the ground
in willing submission before the All-Merciful!
They say: And what is the All-Merciful?
Are we to bow ourselves down
to what you command us?
Thus it only increases them
in aversion to faith.

25:61 Blessed be the One
who set high in the heaven constellations;
and set therein a sun as a torch
and a luminous moon.

25:62 And He is the One
who has made the night
and the daylight successive—
for whoever yearns to remember God's majesty
or yearns to be thankful to Him eternally—

25:63 and such are the Servants of the All-Merciful:
They are the ones
who walk upon the earth softly;
and when the ignorant
or the belligerent address them, they say only:
Peace!

25:64 And they are the ones who spend the night,
before their Lord,
bowing their faces down to the ground
and standing in Prayer.

وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۛ
الرَّحْمَٰنُ
فَاسْأَلْ بِهِ خَبِيرًا
٦٠ وَإِذَا قِيلَ لَهُمُ
اسْجُدُوا لِلرَّحْمَٰنِ
قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا
تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩
٦١ تَبَارَكَ الَّذِي جَعَلَ
فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا
وَقَمَرًا مُنِيرًا
٦٢ وَهُوَ الَّذِي جَعَلَ
اللَّيْلَ وَالنَّهَارَ خِلْفَةً
لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ
أَوْ أَرَادَ شُكُورًا
٦٣ وَعِبَادُ الرَّحْمَٰنِ
الَّذِينَ يَمْشُونَ
عَلَى الْأَرْضِ هَوْنًا
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا
٦٤ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ

25:65 And they are the ones who say: Our Lord!
Turn aside from us the torment of Hell.
Indeed, its torment is unrelenting.
25:66 Assuredly, it is a most evil residence and station.
25:67 And they are the ones who when they spend
are neither excessive nor stingy,
but who stand ˹firm˺ evenly between these.
25:68 And they are the ones
who do not call upon any other god with God.
Nor do they kill a soul—
which God has prohibited—except by right.
Nor do they commit illicit sexual intercourse.
For whoever does this
shall meet the penalty of sin:
25:69 Torment shall be multiplied
on the Day of Resurrection for such a one.
Thus he shall abide therein forever, disgraced—
25:70 except for whoever repents, and believes,
and does righteous deeds.
For ˹the likes of˺ them, then,
God will substitute their misdeeds
with good deeds.
And ever is God all-forgiving, mercy-giving.
25:71 For whoever repents ˹after sinning˺
and works righteousness, then, indeed,
such a person has repented to God
with a worthy repentance.
25:72 Thus ˹the Servants of the All-Merciful,˺
they are the ones who do not bear false witness.
Moreover, when they pass by ˹those
uttering˺ vile talk, they pass by honorably.
25:73 And they are the ones who when reminded
of the ˹revealed˺ verses of their Lord
do not fall deaf and blind to them.
25:74 And they are the ones who say: Our Lord!

سُجَّدًا وَقِيَـٰمًا
٦٥ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا
ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ
إِنَّ عَذَابَهَا كَانَ غَرَامًا
٦٦ إِنَّهَا سَآءَتْ
مُسْتَقَرًّا وَمُقَامًا
٦٧ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟
وَلَمْ يَقْتُرُوا۟ وَكَانَ
بَيْنَ ذَٰلِكَ قَوَامًا
٦٨ وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ
إِلَـٰهًا ءَاخَرَ
وَلَا يَقْتُلُونَ ٱلنَّفْسَ
ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ
وَلَا يَزْنُونَ ۚ
وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا
٦٩ يُضَـٰعَفْ لَهُ ٱلْعَذَابُ
يَوْمَ ٱلْقِيَـٰمَةِ
وَيَخْلُدْ فِيهِۦ مُهَانًا
٧٠ إِلَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ عَمَلًا صَـٰلِحًا
فَأُو۟لَـٰٓئِكَ يُبَدِّلُ ٱللَّهُ
سَيِّـَٔاتِهِمْ حَسَنَـٰتٍ ۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
٧١ وَمَن تَابَ وَعَمِلَ صَـٰلِحًا
فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا
٧٢ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ
وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا

Grant us in our spouses and our children
the joy of our eyes.
Moreover, make us an exemplar ˹of goodness˺
for the God-fearing.

25:75 Such as these shall be rewarded
with the ˹High˺ Chamber ˹of Heaven˺,
for what they endured patiently ˹in life˺.
And they shall be met therein
with a ˹welcoming˺ salutation and peace.

25:76 They shall abide therein forever—
a most excellent residence and station.

25:77 Say, ˹O Prophet˺:
Never would my Lord
˹even˺ care for you, ˹O people,˺
were it not for your calling ˹upon Him
in worship and need˺.
But, truly, you ˹disbelievers˺ have belied ˹faith˺.
Thus ˹your punishment˺
shall soon become inescapable.

٧٣ وَٱلَّذِينَ إِذَا ذُكِّرُوا۟
بِـَٔايَـٰتِ رَبِّهِمْ
لَمْ يَخِرُّوا۟ عَلَيْهَا
صُمًّا وَعُمْيَانًا

٧٤ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَٰجِنَا
وَذُرِّيَّـٰتِنَا قُرَّةَ أَعْيُنٍ
وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

٧٥ أُو۟لَـٰٓئِكَ يُجْزَوْنَ
ٱلْغُرْفَةَ بِمَا صَبَرُوا۟
وَيُلَقَّوْنَ فِيهَا
تَحِيَّةً وَسَلَـٰمًا

٧٦ خَـٰلِدِينَ فِيهَا ۚ
حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

٧٧ قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى
لَوْلَا دُعَآؤُكُمْ ۖ
فَقَدْ كَذَّبْتُمْ
فَسَوْفَ يَكُونُ لِزَامًا

سُورَةُ الشُّعَرَاءِ *The surah that mentions the aimless meandering of unbelieving* POETS *in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.*

Surah 26 / 227 VERSES / REVEALED AT MAKKAH

Al-Shuʿarâʾ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

26:1 *Ṭâ Sîn Mîm*

طسٓمٓ ١

26:2 These are the ⌜revealed⌝ verses
of the clear Book ⌜of God elucidating truth⌝.

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢

26:3 Perhaps, ⌜O Prophet,⌝
you would consume yourself ⌜with sorrow⌝
because they ⌜who belie you⌝
will not become believers.

لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ٣

26:4 If We so will, We shall send down upon them
a sign from Heaven so ⌜miraculous⌝
that their necks shall remain ever bent
in submission to it.

إِن نَّشَأْ
نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً
فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ٤

26:5 Yet never does any ⌜Heavenly⌝ reminder
from the All-Merciful,
come to them anew ⌜in the Quran's verses⌝,
but they ⌜thoughtlessly⌝ turn away from it.

وَمَا يَأْتِيهِم مِّن ذِكْرٍ
مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ٥

26:6 Thus, truly, they have belied ⌜divine revelation⌝.
Therefore, the ⌜ill⌝ tidings
of that ⌜Judgment⌝
which they have been mocking
shall soon come to them.

فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟
مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٦

26:7 Have they not, then, looked to the earth:
How many of every gracious kind ⌜of plant⌝

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ ٧

have We caused to grow therein?
26:8 Indeed, in ˹all of˺ this there is a sure sign
˹of God's creative power˺.
Still most of them are not believers!
26:9 Thus it is your Lord, ˹O Prophet,˺
who is most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:10 Now, behold, ˹O Prophet˺!
Your Lord called Moses, ˹commanding him˺:
You shall go to the wrongdoing people,
26:11 the people of Pharaoh.
Have they no fear ˹of God˺?
26:12 He said: My Lord!
Indeed, I fear that they will belie me.
26:13 Thus would my breast narrow
˹with apprehension,˺
and my tongue falter in uttering ˹Your words˺.
So send, as well, for Aaron
˹to accompany me as a messenger˺.
26:14 Moreover, they have a charge
˹established˺ against me.
So I fear they will kill me.
26:15 ˹God˺ said: No, indeed!
So go forth, both of you,
with Our ˹miraculous˺ signs.
Indeed, We are with you,
listening ˹to everything˺.
26:16 Then go, both of you, to Pharaoh, and say:
We are ˹sent to you˺, each ˹one, as˺ a messenger
of the Lord of ˹All˺ the Worlds.
26:17 So send forth with us the Children of Israel!
26:18 ˹Pharaoh˺ said ˹to Moses˺:
Did we not raise you among us as a child?
And did you not remain with us

كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ
(٨) إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
(٩) وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
(١٠) وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ
أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ
(١١) قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ
(١٢) قَالَ رَبِّ
إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ
(١٣) وَيَضِيقُ صَدْرِي
وَلَا يَنطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَىٰ هَٰرُونَ
(١٤) وَلَهُمْ عَلَيَّ ذَنۢبٌ
فَأَخَافُ أَن يَقْتُلُونِ
(١٥) قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ
إِنَّا مَعَكُم مُّسْتَمِعُونَ
(١٦) فَأْتِيَا فِرْعَوْنَ فَقُولَآ
إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ
(١٧) أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ
(١٨) قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا

for many years of your life thereafter?

26:19 Then you did the evil deed
that you have done, killing one of us.
And thus were you
one of the ungrateful to me.

26:20 Moses said:
I did it then, when I was one of those astray.

26:21 So I fled from you, when I feared you.
Then my Lord granted me revealed wisdom
and made me one of the messengers.

26:22 Yet this blessing you claim
to have conferred upon me as a child—
was it not because you have enslaved
the Children of Israel?

26:23 Pharaoh said:
And what is the Lord of All the Worlds?

26:24 Moses said:
He is the Lord of the heavens and the earth,
and all that is between them—
if you are willing to be certain and have faith.

26:25 Pharaoh said to those around him:
Do you not hear this?

26:26 Moses said:
He is your Lord
and the Lord of your forefathers of old.

26:27 Pharaoh said:
Indeed, your messenger
who has been sent to you,
is, most surely, a madman!

26:28 Moses said:
He is the Lord of the East and the West,
and all that is between them,
if you would but use your reason
to understand.

26:29 Pharaoh said:

وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ
(١٩) وَفَعَلْتَ فَعْلَتَكَ
ٱلَّتِي فَعَلْتَ
وَأَنتَ مِنَ ٱلْكَٰفِرِينَ
(٢٠) قَالَ فَعَلْتُهَآ إِذًا
وَأَنَا۠ مِنَ ٱلضَّآلِّينَ
(٢١) فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِي رَبِّي حُكْمًا
وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ
(٢٢) وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ
أَنْ عَبَّدتَّ بَنِيٓ إِسْرَٰٓءِيلَ
(٢٣) قَالَ فِرْعَوْنُ
وَمَا رَبُّ ٱلْعَٰلَمِينَ
(٢٤) قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ
(٢٥) قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ
(٢٦) قَالَ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
(٢٧) قَالَ إِنَّ رَسُولَكُمُ
ٱلَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ
(٢٨) قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ

Most surely,
if ever you take a god other than me,
I shall certainly confine you ˹in isolation,˺
along with those ˹now solitarily˺ imprisoned.

26:30 ˹Moses˺ said:
Even if I were to bring you
something clear ˹as proof of what I say?

26:31 Pharaoh˺ said:
Then bring it forth,
if, ˹indeed,˺ you are ˹one˺ of the truthful
˹messengers of God˺.

26:32 So he threw his staff ˹to the ground˺,
and, behold, it was a manifest snake.

26:33 And he drew forth his hand
˹from the bosom of his garment˺,
and, behold,
it was ˹radiant˺ white ˹without blemish˺
to ˹all˺ the onlookers.

26:34 ˹Pharaoh˺ said
to the ˹assembly of˺ nobles around him:
This is most surely a learned sorcerer!

26:35 He desires ˹only˺ to oust ˹all of˺ you
from your land with his sorcery.
So what do you command ˹concerning him˺?

26:36 They said:
Delay him and his brother,
and send forth ushers into the cities

26:37 who shall bring you every well-learned sorcerer.

26:38 So the sorcerers ˹of Pharaoh˺ were gathered
for the appointed time ˹at mid-morning˺,
on a well-known Day ˹of Festival˺.

26:39 And it was said to the people:
Are all of you gathered,

26:40 so that we may follow ˹in procession˺

٢٩ قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى
لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ
٣٠ قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ
٣١ قَالَ فَأْتِ بِهِۦٓ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
٣٢ فَأَلْقَىٰ عَصَاهُ
فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ
٣٣ وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ
٣٤ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ
٣٥ يُرِيدُ أَن يُخْرِجَكُم
مِّنْ أَرْضِكُم بِسِحْرِهِۦ
فَمَاذَا تَأْمُرُونَ
٣٦ قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
٣٧ يَأْتُوكَ
بِكُلِّ سَحَّارٍ عَلِيمٍ
٣٨ فَجُمِعَ ٱلسَّحَرَةُ
لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ
٣٩ وَقِيلَ لِلنَّاسِ

after the sorcerers,
if it is they who are triumphant?
26:41 So when the sorcerers came,
they said to Pharaoh:
Is there ˹to be˺ a ˹worthy˺ reward for us
if it is we who are triumphant?
26:42 He said: Yes!
Moreover, you shall, indeed, be of those
who are brought near ˹to me as an added honor˺.
26:43 Moses said to them:
Throw ˹to the ground˺
whatever ˹sorcery˺ you are to throw.
26:44 So they threw down their ropes and staffs
and said:
By the invincible might of Pharaoh,
it is we who shall, most surely, be triumphant!
26:45 Then Moses threw his staff ˹to the ground˺,
and, behold,
it swallowed up all that they had falsified
˹with their sorcery˺.
26:46 So the sorcerers
fell ˹to the ground, in astonishment˺,
bowing ˹their faces˺ down
˹in submission to God˺.
26:47 They said:
We believe in the Lord of ˹All˺ the Worlds,
26:48 the Lord of Moses and Aaron!
26:49 ˹Pharaoh˺ said:
Have you believed ˹impetuously˺
because of him,
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Yet, most surely, you shall learn ˹your lesson˺!
I shall, most surely, cut off

هَلۡ أَنتُم مُّجۡتَمِعُونَ
٤٠ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ
إِن كَانُوا۟ هُمُ ٱلۡغَٰلِبِينَ
٤١ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالُوا۟ لِفِرۡعَوۡنَ أَئِنَّ لَنَا لَأَجۡرًا
إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ
٤٢ قَالَ نَعَمۡ
وَإِنَّكُمۡ إِذًا لَّمِنَ ٱلۡمُقَرَّبِينَ
٤٣ قَالَ لَهُم مُّوسَىٰٓ
أَلۡقُوا۟ مَآ أَنتُم مُّلۡقُونَ
٤٤ فَأَلۡقَوۡا۟ حِبَالَهُمۡ وَعِصِيَّهُمۡ
وَقَالُوا۟ بِعِزَّةِ فِرۡعَوۡنَ
إِنَّا لَنَحۡنُ ٱلۡغَٰلِبُونَ
٤٥ فَأَلۡقَىٰ مُوسَىٰ عَصَاهُ
فَإِذَا هِىَ تَلۡقَفُ مَا يَأۡفِكُونَ
٤٦ فَأُلۡقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ
٤٧ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ
٤٨ رَبِّ مُوسَىٰ وَهَٰرُونَ
٤٩ قَالَ ءَامَنتُمۡ لَهُۥ
قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ
إِنَّهُۥ لَكَبِيرُكُمُ

your hands and your feet on opposite sides!
Then I shall, most surely, crucify you,
all together!
26:50 They said: No harm!
[Our faith is firm.]
Indeed, to our Lord we are returning.
26:51 Indeed, we hope for our Lord
to forgive us our misdeeds,
for we have been the first of the believers
[among our people].

26:52 ❋Thereafter, We revealed to Moses:
Set out by night with My servants,
[the Children of Israel].
Indeed, you shall be pursued [by Pharaoh].
26:53 So Pharaoh sent ushers into the cities [to say]:
26:54 Indeed, these [aliens]
are but a very small minority.
26:55 And, indeed,
they have, most surely, enraged us.
26:56 So we are all together [to be] on guard
[and ready to overtake them].
26:57 Thus We drew them forth
from gardens and springs,
26:58 and treasure-houses, and a gracious station.
26:59 So it was.
Yet We bequeathed it [all]
to the Children of Israel.
26:60 Thus they followed them at sunrise.
26:61 Then when the two multitudes saw each other,
Moses' companions said:
Indeed, we are, most surely, [doomed
to be] overtaken [and killed by Pharaoh's hosts]!
26:62 He said: No, indeed!
Most surely, my Lord is with me.

ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ
فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ
وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ
٥٠ قَالُوا۟ لَا ضَيْرَ ۖ
إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ
٥١ إِنَّا نَطْمَعُ
أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ
أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ
٥٢ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ
٥٣ فَأَرْسَلَ فِرْعَوْنُ
فِى ٱلْمَدَآئِنِ حَٰشِرِينَ
٥٤ إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ
٥٥ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ
٥٦ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
٥٧ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ
٥٨ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ
٥٩ كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ
٦٠ فَأَتْبَعُوهُم مُّشْرِقِينَ
٦١ فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ
قَالَ أَصْحَٰبُ مُوسَىٰٓ
إِنَّا لَمُدْرَكُونَ

He will guide me.
26:63 So We revealed to Moses:
Strike the sea with your staff.
Thus the sea split so that each part
was like a great mountain.
26:64 And, thereupon, We drew the others near.
26:65 So We delivered Moses
and those with him, all together.
26:66 Then We drowned the others.
26:67 Indeed, in this account there is a sure sign
of God's nearing Judgment—
nor were most of them believers!
26:68 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.

26:69 Moreover, recite the tidings of Abraham
to those of them who disbelieve.
26:70 Behold!
He said to his father and his people:
What is it that you worship?
26:71 They said: We worship idols!
And to them we remain ever devoted.
26:72 He said:
Do they hear you when you call upon them?
26:73 Or do they benefit you or cause you harm?
26:74 They said:
No, but we found our forefathers
doing the like of this.
26:75 He said:
Then do you see
what you have been worshipping—
26:76 you and your fathers of old?
26:77 They are, indeed, an enemy to me.
I worship none except

٦٢ قَالَ كَلَّآ ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ
٦٣ فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ
فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ
كَٱلطَّوْدِ ٱلْعَظِيمِ
٦٤ وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ
٦٥ وَأَنجَيْنَا مُوسَىٰ
وَمَن مَّعَهُۥٓ أَجْمَعِينَ
٦٦ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ
٦٧ إِنَّ فِي ذَٰلِكَ لَـَٔايَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
٦٨ وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
٦٩ وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ
٧٠ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ
مَا تَعْبُدُونَ
٧١ قَالُوا۟ نَعْبُدُ أَصْنَامًا
فَنَظَلُّ لَهَا عَٰكِفِينَ
٧٢ قَالَ هَلْ يَسْمَعُونَكُمْ
إِذْ تَدْعُونَ
٧٣ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ
٧٤ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا
كَذَٰلِكَ يَفْعَلُونَ
٧٥ قَالَ أَفَرَءَيْتُم
مَّا كُنتُمْ تَعْبُدُونَ

the Lord of ˹All˺ the Worlds,
26:78 the One who has created me.
For He ˹is the One who˺ guides me.
26:79 And He is the One who feeds me
and gives me drink.
26:80 And when I become ill,
then He ˹is the One who˺ heals me.
26:81 And He is the One who will cause me to die.
Then He will bring me ˹back to˺ life
˹in the Hereafter˺.
26:82 And He is the One who I hope
shall forgive me my misdeeds
on the Day of Judgment.
26:83 ˹So he turned to God in prayer:˺ My Lord!
Grant me wise judgment,
and unite me with the righteous ˹in Paradise˺.
26:84 Moreover, make for me reverent mention
among the latter generations
˹till the end of time˺.
26:85 And make me of the inheritors
of the Garden of Delight.
26:86 And do forgive my father.
Indeed, he has become of those ˹who are˺ astray.
26:87 Thus do not disgrace me
on the Day all are raised up ˹for Judgment˺,
26:88 a Day when ˹mere˺ wealth and children
shall not benefit ˹anyone˺ in any way;
26:89 but only those who come to God
with a pure heart ˹will be saved˺.
26:90 Thus the Garden ˹of Paradise˺
shall be drawn near for the God-fearing,
26:91 while Hellfire shall be brought forth
for the deluded.
26:92 And it shall be said to ˹the latter˺:
Where is all that you used to worship,

٧٦ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ
٧٧ فَإِنَّهُمْ عَدُوٌّ لِّىٓ
إِلَّا رَبَّ ٱلْعَٰلَمِينَ
٧٨ ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ
٧٩ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ
٨٠ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
٨١ وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ
٨٢ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى
خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ
٨٣ رَبِّ هَبْ لِى حُكْمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ
٨٤ وَٱجْعَل لِّى لِسَانَ صِدْقٍ
فِى ٱلْءَاخِرِينَ
٨٥ وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ
٨٦ وَٱغْفِرْ لِأَبِىٓ
إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ
٨٧ وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ
٨٨ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ
٨٩ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ
٩٠ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ
٩١ وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ

26:93 apart from God?
Can they help you ˹now˺,
or ˹even˺ help themselves?
26:94 Then are they pitched headlong into it,
along with their delusive ˹gods˺
26:95 and the hosts of Iblîs, all together.
26:96 They shall say, as they wrangle in it:
26:97 By God!
We were, indeed, ˹lost˺ in clear misguidance
26:98 when we made you ˹false gods˺
equal to the Lord of ˹All˺ the Worlds!
26:99 And ˹it was˺ none other
than the defiant unbelievers ˹who˺ led us astray!
26:100 Thus for us there are no intercessors,
26:101 nor any intimate friend.
26:102 If only we had a chance
to return ˹to the world˺ again!
We would then become
˹the best˺ of the believers!
26:103 Indeed, in this ˹account
of Abraham and his people˺
there is a sure sign
˹of God's nearing Judgment—
nor were most of them believers!
26:104 Thus it is your Lord, ˹O Prophet,˺
who is most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:105 And the people of Noah
denied the ˹divine mandate
of God's˺ messengers, ˹as well˺.
26:106 Behold! Their brother Noah said to them:
Will you not be God-fearing?
26:107 Indeed, I am a trustworthy messenger
˹sent˺ to you ˹by God˺.

٩٢ وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ
٩٣ مِن دُونِ ٱللَّهِ
هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ
٩٤ فَكُبْكِبُوا۟ فِيهَا هُمْ وَٱلْغَاوُۥنَ
٩٥ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ
٩٦ قَالُوا۟ وَهُمْ فِيهَا يَخْتَصِمُونَ
٩٧ تَٱللَّهِ إِن كُنَّا
لَفِى ضَلَٰلٍ مُّبِينٍ
٩٨ إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ
٩٩ وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ
١٠٠ فَمَا لَنَا مِن شَٰفِعِينَ
١٠١ وَلَا صَدِيقٍ حَمِيمٍ
١٠٢ فَلَوْ أَنَّ لَنَا كَرَّةً
فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ
١٠٣ إِنَّ فِى ذَٰلِكَ لَءَايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
١٠٤ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
١٠٥ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ
١٠٦ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ

26:108 So fear God, and obey me!
26:109 I do not ask of you
any reward for this ˹message˺.
Indeed, my reward is only
with the Lord of ˹All˺ the Worlds.
26:110 So fear God, and obey me!
26:111 ❊They said:
Shall we believe in you,
while only the vilest have followed you?
26:112 He said:
What knowledge do I have
of what they used to do ˹before believing˺?
26:113 Indeed, their reckoning
is with none but my Lord,
if only you ˹yourselves˺ were to realize ˹this˺.
26:114 Nor am I ˹ever˺ to drive away
those who have believed.
26:115 Indeed, I am only a clear forewarner
˹of God's nearing Judgment˺.
26:116 They said:
Most surely, if you do not desist, O Noah,
you shall assuredly be
˹one˺ of those ˹who are˺ stoned ˹to death˺.
26:117 He said: My Lord!
Indeed, my people have belied me.
26:118 So bring about judgment
between me and them—
with a clearly decisive judgment.
And deliver me, and all the believers with me.
26:119 Thus We delivered him—
and those with him—in the ˹heavily˺ laden Ark.
26:120 Thereafter, We drowned ˹the disbelievers˺
who remained behind.
26:121 Indeed, in this ˹account˺
there is a sure sign

أَلَا تَتَّقُونَ
(١٠٧) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
(١٠٨) فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
(١٠٩) وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ
(١١٠) فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
(١١١) ۞ قَالُوا أَنُؤْمِنُ لَكَ
وَاتَّبَعَكَ الْأَرْذَلُونَ
(١١٢) قَالَ وَمَا عِلْمِي
بِمَا كَانُوا يَعْمَلُونَ
(١١٣) إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ
لَوْ تَشْعُرُونَ
(١١٤) وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ
(١١٥) إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ
(١١٦) قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ
لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ
(١١٧) قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ
(١١٨) فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا
وَنَجِّنِي وَمَنْ مَعِيَ
مِنَ الْمُؤْمِنِينَ
(١١٩) فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ
فِي الْفُلْكِ الْمَشْحُونِ

of God's nearing Judgment—
nor were most of them believers!
26:122 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.

26:123 The people of ʿÂd
denied the divine mandate
of God's messengers.
26:124 Behold! Their brother Hûd said to them:
Will you not be God-fearing?
26:125 Indeed, I am a trustworthy messenger
sent to you by God.
26:126 So fear God, and obey me!
26:127 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.
26:128 Do you build upon every elevation
a towering landmark in pursuit of vanity
and to belittle other people?
26:129 Moreover, you take for yourselves
imposing structures,
aspiring to become immortals!
26:130 Furthermore, when you assault,
you assault without pity,
as hard-hearted tyrants.
26:131 Rather, fear God, and obey me!
26:132 Thus fear the One
who provided you with all that you know.
26:133 He has provided you with cattle
and children
26:134 and gardens and springs.
26:135 Indeed, I fear for you
the divine torment of an awesome Day!
26:136 They said:

١٢٠ ثُمَّ أَغۡرَقۡنَا بَعۡدُ ٱلۡبَاقِينَ
١٢١ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ
وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ
١٢٢ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ
١٢٣ كَذَّبَتۡ عَادٌ ٱلۡمُرۡسَلِينَ
١٢٤ إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ هُودٌ
أَلَا تَتَّقُونَ
١٢٥ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ
١٢٦ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
١٢٧ وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ
إِنۡ أَجۡرِيَ إِلَّا
عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
١٢٨ أَتَبۡنُونَ بِكُلِّ رِيعٍ
ءَايَةٗ تَعۡبَثُونَ
١٢٩ وَتَتَّخِذُونَ مَصَانِعَ
لَعَلَّكُمۡ تَخۡلُدُونَ
١٣٠ وَإِذَا بَطَشۡتُم
بَطَشۡتُمۡ جَبَّارِينَ
١٣١ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ
١٣٢ وَٱتَّقُواْ ٱلَّذِيٓ أَمَدَّكُم
بِمَا تَعۡلَمُونَ
١٣٣ أَمَدَّكُم بِأَنۡعَٰمٖ وَبَنِينَ

It is the same to us if you give admonition
or if you were never one
so moved to admonish.
26:137 This way of ours is nothing
but the tradition of the noble ancients
before us.
26:138 And never shall we
be chastised by God for adhering to it!
26:139 Thus they belied him.
So We destroyed them.
Indeed, in this account there is a sure sign
of God's nearing Judgment —
nor were most of them believers!
26:140 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.

26:141 The people of Thamûd
denied the divine mandate
of God's messengers.
26:142 Behold! Their brother Ṣâliḥ said to them:
Will you not be God-fearing?
26:143 Indeed, I am a trustworthy messenger
sent to you by God.
26:144 So fear God, and obey me!
26:145 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.
26:146 Will you be left secure forever
in what is here in your land,
26:147 amid gardens and springs,
26:148 and plantations and date palms
whose spathes are pliant and soft?
26:149 Moreover, you carve dwellings skillfully
out of the mighty mountains.

وَجَنَّٰتٍ وَعُيُونٍ ١٣٤
إِنِّيٓ أَخَافُ عَلَيۡكُمۡ ١٣٥
عَذَابَ يَوۡمٍ عَظِيمٖ
قَالُواْ سَوَآءٌ عَلَيۡنَآ أَوَعَظۡتَ ١٣٦
أَمۡ لَمۡ تَكُن مِّنَ ٱلۡوَٰعِظِينَ
إِنۡ هَٰذَآ إِلَّا خُلُقُ ٱلۡأَوَّلِينَ ١٣٧
وَمَا نَحۡنُ بِمُعَذَّبِينَ ١٣٨
فَكَذَّبُوهُ فَأَهۡلَكۡنَٰهُمۡۗ ١٣٩
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ
وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ
وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٤٠
كَذَّبَتۡ ثَمُودُ ٱلۡمُرۡسَلِينَ ١٤١
إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ صَٰلِحٌ ١٤٢
أَلَا تَتَّقُونَ
إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٤٣
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٤٤
وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ ١٤٥
إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ
أَتُتۡرَكُونَ فِي ١٤٦
مَا هَٰهُنَآ ءَامِنِينَ

26:150 So fear God, and obey me!
26:151 Nor shall you obey the command
of those who are exceedingly rebellious,
26:152 those who spread corruption in the earth
and do not set things aright.
26:153 They said:
You are but one who has been bewitched.
26:154 You are only a human being like us.
So bring forth a ˹miraculous˺ sign
˹of your prophethood˺, if you are, ˹indeed,
one˺ of the truthful ˹messengers of God˺.
26:155 He said:
Here is a she-camel
˹brought forth as a sign from God˺.
For her is ˹to be˺ her drinking share
and for you is ˹to be˺ your drinking share,
each on a known day ˹at the watering place˺.
26:156 Thus you shall not touch her
with any ˹act of˺ evil ˹intent˺,
or you will be seized, suddenly,
by the torment of an awesome day.
26:157 But they hamstrung her.
Yet ˹when they faced their doom˺,
they became regretful.
26:158 For the torment seized them, suddenly.
Indeed, in this ˹account˺ there is a sure sign
˹of God's nearing Judgment˺—
nor were most of them believers!
26:159 Thus it is your Lord, ˹O Prophet,˺
who is most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:160 The people of Lot
denied the ˹divine mandate
of God's˺ messengers.
26:161 Behold! Their brother Lot said to them:

١٤٧ فِي جَنَّٰتٍ وَعُيُونٍ
١٤٨ وَزُرُوعٍ وَنَخْلٍ
طَلْعُهَا هَضِيمٌ
١٤٩ وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ
بُيُوتًا فَٰرِهِينَ
١٥٠ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
١٥١ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ
١٥٢ ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ
١٥٣ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ
١٥٤ مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
فَأْتِ بِـَٔايَةٍ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
١٥٥ قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ
وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ
١٥٦ وَلَا تَمَسُّوهَا بِسُوٓءٍ
فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ
١٥٧ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ
١٥٨ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ
إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ
١٥٩ وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

Will you not be God-fearing?
26:162 Indeed, I am a trustworthy messenger
sent to you by God.
26:163 So fear God and obey me!
26:164 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.
26:165 Are the men among you
the only beings in all the world
that approach males in lust,
26:166 while leaving
what your Lord has created for you
in your wives?
Rather, you are a people
who have transgressed all bounds.
26:167 They said:
Most surely, if you do not desist, O Lot,
you shall assuredly be of those
forever banished from our city!
26:168 He said:
Most surely, I am, indeed, one of those
who are utterly loathe to your aberrant doings.
26:169 He prayed: My Lord!
Deliver me and my family from all that they do.
26:170 Then We delivered him
and his family, all together—
26:171 except his wife, an obstinate old woman
who was among those who lingered behind.
26:172 Then We demolished the others.
26:173 For We rained down upon them
a devastating rain of marked stones!
And how evil was the rain
of those who were forewarned
to no avail!
26:174 Indeed, in this account

١٦٠ كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ
١٦١ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ
أَلَا تَتَّقُونَ
١٦٢ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
١٦٣ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
١٦٤ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ
١٦٥ أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ
١٦٦ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم
مِّنْ أَزْوَٰجِكُم ۚ
بَلْ أَنتُمْ قَوْمٌ عَادُونَ
١٦٧ قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَـٰلُوطُ
لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ
١٦٨ قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلْقَالِينَ
١٦٩ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ
١٧٠ فَنَجَّيْنَـٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ
١٧١ إِلَّا عَجُوزًا فِي ٱلْغَـٰبِرِينَ
١٧٢ ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ
١٧٣ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ

there is a sure sign
of God's nearing Judgment—
nor were most of them believers!
26:175 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.

26:176 The Dwellers of the Thicket
of Al-Aykah
denied the divine mandate
of God's messengers.
26:177 Behold! Shuʿayb said to them:
Will you not be God-fearing?
26:178 Indeed, I am a trustworthy messenger
sent to you by God.
26:179 So fear God, and obey me!
26:180 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.
26:181 ❋Thus you shall equitably fill the measure,
and you shall not be of those
who give people less than their rightful due.
26:182 Moreover,
you shall weigh out goods
with an even and just balance.
26:183 And you shall not defraud the people
of their rightful things.
Nor shall you make mischief in the earth,
sowing corruption in it.
26:184 Therefore, fear the One
who created both you and the populations
of the ancient generations before you.
26:185 They said:
You are but one who has been bewitched!
26:186 For you are only a human being like us.

فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ
(١٧٤) إِنَّ فِى ذَٰلِكَ لَءَايَةً
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
(١٧٥) وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
(١٧٦) كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ
ٱلْمُرْسَلِينَ
(١٧٧) إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ
(١٧٨) إِنِّى لَكُمْ رَسُولٌ أَمِينٌ
(١٧٩) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
(١٨٠) وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ
إِنْ أَجْرِىَ إِلَّا
عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ
(١٨١) ۞ أَوْفُوا۟ ٱلْكَيْلَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ
(١٨٢) وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ
(١٨٣) وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ
وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ
(١٨٤) وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ

وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ

(١٨٥) قَالُوٓا۟ إِنَّمَآ
أَنتَ مِنَ ٱلْمُسَحَّرِينَ
(١٨٦) وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ
(١٨٧) فَأَسْقِطْ عَلَيْنَا كِسَفًا
مِّنَ ٱلسَّمَآءِ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
(١٨٨) قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ
(١٨٩) فَكَذَّبُوهُ فَأَخَذَهُمْ
عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ
إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ
(١٩٠) إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
(١٩١) وَإِنَّ رَبَّكَ
لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
(١٩٢) وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ
(١٩٣) نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ
(١٩٤) عَلَىٰ قَلْبِكَ
لِتَكُونَ مِنَ ٱلْمُنذِرِينَ
(١٩٥) بِلِسَانٍ عَرَبِىٍّ مُّبِينٍ

And, indeed, we think
you are most certainly ˹to be counted˺
among the ˹sheer˺ liars.
26:187 So let a ˹deadly˺ patch of sky
drop down upon us, if you are, ˹indeed,
one˺ of the truthful ˹messengers of God˺.
26:188 He said:
My Lord is most knowing of all that you do.
26:189 Thus they belied him.
Then the torment
of the day of the darkening cloud
seized them, suddenly.
Truly, it was the torment of an awesome day!
26:190 Indeed, in this ˹account,˺
there is a sure sign
˹of God's nearing Judgment˺—
nor were most of them believers!
26:191 Thus it is your Lord, ˹O Prophet,˺
who is most surely,
the Overpowering ˹One˺, the Mercy-Giving.

26:192 Now, this ˹Quran˺ is, indeed, a revelation
from the Lord of ˹All˺ the Worlds.
26:193 The Trustworthy Spirit, ˹Gabriel,˺
descends with its ˹verses˺
26:194 upon your heart, ˹O Prophet˺—
so that you may become
one of the ˹chosen˺ forewarners
˹of God's nearing Judgment˺—
26:195 in a clear Arabic tongue.
26:196 Moreover,
it has, indeed, been ˹foretold˺
in ˹all˺ the ˹revealed˺ Writs of the ancients.
26:197 Has it not been a sign
for ˹those of˺ them
˹who are uninformed of divine revelation˺

that the learned among the Children of Israel
recognize it ˹as true˺?
26:198 Yet had We sent it down
to one of the non-Arabic speaking—
26:199 such that he could ˹miraculously˺
recite it to them—
still they would never believe in it!
26:200 And so it is
that We have thrust ˹this message˺
into the hearts of the defiant unbelievers
˹by way of your call, O Prophet,
to make them accountable˺.
26:201 They shall not believe in it until, ˹at last,˺
they see the painful torment!
26:202 For it shall come to them, suddenly,
while they are unaware ˹of it˺.
26:203 Then they shall say:
Can we be granted respite
˹from divine judgment and then believe˺?
26:204 Is it Our ˹imminent˺ torment, then,
that ˹truly˺ they seek to hasten?
26:205 Yet have you considered, ˹O Prophet,˺
if We were to let them enjoy themselves
for years,
26:206 whereupon all that they have been promised
˹as to divine judgment˺ came to them?
26:207 Would that ˹respite of time˺
which they were given to enjoy
have availed them ˹at all˺?
26:208 Yet never have We destroyed any town
without it having had ˹messengers
come to it as˺ forewarners
˹of God's nearing Judgment˺,
26:209 as a reminder ˹to them of God's way˺.
For never do We wrong ˹anyone
that divine destruction befalls˺.

١٩٦ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ
١٩٧ أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ
عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ
١٩٨ وَلَوْ نَزَّلْنَٰهُ
عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ
١٩٩ فَقَرَأَهُۥ عَلَيْهِم
مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ
٢٠٠ كَذَٰلِكَ سَلَكْنَٰهُ
فِى قُلُوبِ ٱلْمُجْرِمِينَ
٢٠١ لَا يُؤْمِنُونَ بِهِۦ
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ
٢٠٢ فَيَأْتِيَهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
٢٠٣ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ
٢٠٤ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ
٢٠٥ أَفَرَءَيْتَ
إِن مَّتَّعْنَٰهُمْ سِنِينَ
٢٠٦ ثُمَّ جَآءَهُم
مَّا كَانُوا۟ يُوعَدُونَ
٢٠٧ مَآ أَغْنَىٰ عَنْهُم
مَّا كَانُوا۟ يُمَتَّعُونَ
٢٠٨ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ

إِلَّا لَهَا مُنذِرُونَ
(٢٠٩) ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ
(٢١٠) وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ
(٢١١) وَمَا يَنۢبَغِي لَهُمْ
وَمَا يَسْتَطِيعُونَ
(٢١٢) إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ
(٢١٣) فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ
(٢١٤) وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ
(٢١٥) وَٱخْفِضْ جَنَاحَكَ لِمَنِ
ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ
(٢١٦) فَإِنْ عَصَوْكَ فَقُلْ
إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ
(٢١٧) وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ
(٢١٨) ٱلَّذِي يَرَىٰكَ حِينَ تَقُومُ
(٢١٩) وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ

26:210 Thus as for the Quran,
the satans have not
brought it down to the Prophet
as the godless wrongdoers claim!
26:211 Nor is it for the likes of them to do so!
Nor can they!
26:212 Indeed, they are far removed
from even hearing its verses being revealed.
26:213 Then you shall not,
O human being,
call upon any other god with God.
For then you will become
one of those who are punished.
26:214 So forewarn, O Prophet,
your nearest relatives.
26:215 And lower your wing of compassion
for the believers who follow you.
26:216 Yet if they who disbelieve
disobey you, then say:
Indeed, I am innocent of all that you do.
26:217 Thus rely only
upon the Overpowering One,
the Mercy-Giving—
26:218 the One who sees you
when you rise at night for the Prayer,
26:219 and who sees you
in the postures of your Prayer
among those who bow their faces
down to the ground,
worshipping Him alone.
26:220 Indeed, it is He
who is the All-Hearing, the All-Knowing.

26:221 Shall I tell you, O disbelievers,
upon whom it is that the satans
do, indeed, descend?

26:222 They descend
upon every ˹habitually˺ sinful liar
˹and soothsayer˺.
26:223 They cast ˹to these˺
whatever they ˹may˺ hear.
Yet most ˹of these satans˺
are themselves sheer liars.

26:224 As for the poets,
only the deluded follow them.
26:225 Do you not see
that they but wander ˹in their verse aimlessly,
as if˺ from valley to valley,
26:226 and that they say ˹in their poetry˺
what they do not do?
26:227 Excepted are those ˹poets˺ who believe,
and do righteous deeds,
and remember God much,
and who seek to make ˹the believers˺ triumphant
after they have been wronged
˹by the disbelievers˺.
Yet ˹all˺ those who do wrong,
˹who are godless in heart,˺
will most surely know, ˹after death,
how evil is˺ that place of return
to which they are bound to return!

٢٢٠ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٢٢١ هَلْ أُنَبِّئُكُمْ
عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَـٰطِينُ
٢٢٢ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ
٢٢٣ يُلْقُونَ ٱلسَّمْعَ
وَأَكْثَرُهُمْ كَـٰذِبُونَ
٢٢٤ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ
٢٢٥ أَلَمْ تَرَ أَنَّهُمْ
فِى كُلِّ وَادٍ يَهِيمُونَ
٢٢٦ وَأَنَّهُمْ يَقُولُونَ
مَا لَا يَفْعَلُونَ
٢٢٧ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا
وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ
وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟
أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

سُورَةُ النَّمل *The surah that speaks of the Valley of* THE ANTS, *through which the hosts of Solomon* ﷺ *were once marching, wherein God miraculously enabled Solomon* ﷺ *to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon* ﷺ *thanked God profusely.*

Surah 27 / 93 VERSES / REVEALED AT MAKKAH

Al-Naml

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

27:1 *Ṭâ Sîn*
These are the ˹revealed˺ verses of the Quran,
and ˹it is˺ a clear Book ˹from God
elucidating truth˺.

طسٓ ۚ
تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ
وَكِتَابٍ مُّبِينٍ

27:2 It is guidance ˹to a straight way of salvation,˺
and glad tidings
˹of everlasting delight in Paradise˺
for all the believers—

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

27:3 those who ˹duly˺ establish the Prayer,
and ˹who˺ give the Zakât-Charity,
and ˹who within themselves˺
have ˹utter˺ certainty
of ˹the imminence of˺ the Hereafter.

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ
وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ

27:4 As for those who do not believe
in the Hereafter,
We have made their deeds fair-seeming to them.
Thus they wander ˹through life˺ blindly
˹in their misguidance˺.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ
فَهُمْ يَعْمَهُونَ

27:5 These are the ones for whom there shall be
the very worst torment ˹in this life˺.
And in the Hereafter, it is they themselves
who shall be the greatest losers.

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ
سُوٓءُ ٱلْعَذَابِ وَهُمْ
فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ

27:6 For, indeed, ˹O Prophet,˺

you are, most surely, receiving the Quran
from One who is all-wise, all-knowing.

27:7 Behold! Moses said to his family:
Indeed, I have noticed a fire.
From it, I shall bring you some news
[to guide us on our way],
or bring you a flaming firebrand,
so that you may warm yourselves.
27:8 So when he came to it, he was called [by God]:
Blessed be whoever
is in the [effulgence of the] fire
and whoever is around it!
For highly exalted is God [alone],
Lord of [All] the Worlds!
27:9 O Moses! Indeed, it is I!
I am God,
the Overpowering [One], the All-Wise.
27:10 Now throw your staff [to the ground].
Then when he saw it moving
as if it were a [great] serpent, he turned and fled—
and would not turn back.
[God said:] O Moses!
Have no fear!
For in My presence,
messengers have nothing to fear.
27:11 Even should one have done wrong,
then replaced iniquity with good—
still, I am, indeed, all-forgiving, mercy-giving.
27:12 Moreover, let your hand
enter the bosom of your garment.
It shall come forth
[radiant] white, without blemish.
[This is one] of the nine [miraculous] signs
[that you shall show] to Pharaoh and his people.

٦ وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ
مِن لَّدُنْ حَكِيمٍ عَلِيمٍ
٧ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ
إِنِّىٓ ءَانَسْتُ نَارًا
سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ
أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ
لَّعَلَّكُمْ تَصْطَلُونَ
٨ فَلَمَّا جَآءَهَا نُودِىَ أَنۢ بُورِكَ
مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ
٩ يَـٰمُوسَىٰٓ إِنَّهُۥٓ
أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ
١٠ وَأَلْقِ عَصَاكَ
فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ
وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ
يَـٰمُوسَىٰ لَا تَخَفْ
إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ
١١ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا
بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ
١٢ وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ
فِى تِسْعِ ءَايَـٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ

Indeed, they have been an ungodly people.
27:13 Yet when Our signs came to them,
manifest before their very eyes, they said:
This is clear sorcery!
27:14 Thus, even though, within their souls,
they were certain of them being from God—
they disavowed them, wrongfully and haughtily.
So see how devastating was the end
of the sowers of corruption!

27:15 Now, indeed, We gave David and Solomon
revealed knowledge, as well.
And ever did they say:
All praise is for God alone
who has favored us above many
of His believing servants.
27:16 Thus Solomon inherited prophethood
and the throne from David, wherefore he said:
O people!
We have been taught to comprehend
the utterance of birds.
Moreover, we have been given
something of nearly every good thing
in the world.
Indeed, this is most surely evidence
of manifest favor from God.
27:17 So assembled before Solomon
were his hosts—
from the jinn, and the human beings,
and the birds.
Thus were they duly marshaled
to march in force.
27:18 And at last,
when they came upon the Valley of Ants,
an ant said: O you ants!

إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ
١٣ فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً
قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ
١٤ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ
أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُفْسِدِينَ
١٥ وَلَقَدْ ءَاتَيْنَا
دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ
وَقَالَا ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ
مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ
١٦ وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ
وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ
عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ
وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ
إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ
١٧ وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ
مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ
فَهُمْ يُوزَعُونَ
١٨ حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ
قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ

Enter quickly into your dwellings,
and let not Solomon and his hosts crush you
while they are unaware!

27:19 So he smiled, laughing at her statement,
and said in gratitude: My Lord!
Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And admit me, by Your mercy,
into the company of Your righteous servants.

27:20 And so he reviewed the birds.
Then he said:
Why do I not see the hoopoe,
or is he of those who are absent without leave?

27:21 I shall, most surely, punish him
with a severe punishment;
or I shall, most surely, slaughter him,
unless he brings me a clear warrant
for his absence.

27:22 Yet he remained away—but not for long.
Then he came and said:
I have compassed a momentous matter
which you, O Solomon, have not compassed!
For I have come to you from the land of Sheba
with sure news.

27:23 Indeed, I found a woman ruling over them—
and she has been given
something of nearly every good thing
in the world.
Moreover, she has a magnificent throne.

27:24 I found her and her people
bowing their faces down to the sun in worship

ٱدۡخُلُواْ مَسَٰكِنَكُمۡ
لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ
وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ
١٩ فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا
وَقَالَ رَبِّ أَوۡزِعۡنِيٓ
أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ
أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ
وَأَنۡ أَعۡمَلَ صَٰلِحٗا تَرۡضَىٰهُ
وَأَدۡخِلۡنِي بِرَحۡمَتِكَ
فِي عِبَادِكَ ٱلصَّٰلِحِينَ
٢٠ وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ
مَالِيَ لَآ أَرَى ٱلۡهُدۡهُدَ
أَمۡ كَانَ مِنَ ٱلۡغَآئِبِينَ
٢١ لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا
أَوۡ لَأَاْذۡبَحَنَّهُۥٓ
أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ
٢٢ فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ
أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ
وَجِئۡتُكَ مِن سَبَإِۭ
بِنَبَإٖ يَقِينٍ
٢٣ إِنِّي وَجَدتُّ ٱمۡرَأَةٗ
تَمۡلِكُهُمۡ وَأُوتِيَتۡ
مِن كُلِّ شَيۡءٖ
وَلَهَا عَرۡشٌ عَظِيمٞ
٢٤ وَجَدتُّهَا وَقَوۡمَهَا
يَسۡجُدُونَ لِلشَّمۡسِ مِن دُونِ ٱللَّهِ

instead of bowing to God.
For Satan has made their godless works
fair-seeming to them.
Thus has he barred them from the path of God,
and, therefore, they are not rightly guided,
27:25 so that they do not
bow their faces down to God—
though He is the One
who brings out all that is hidden
in the heavens and the earth,
and who alone knows what you keep secret
and what you make known.
27:26 God!
There is no God but Him,
the Lord of the Magnificent Throne!
27:27 ❋ Solomon said to the hoopoe:
We shall see whether you have spoken the truth
or if you are to be counted
as one of the sheer liars.
27:28 Go with this letter of mine
to the court of Sheba.
Then cast it down to them.
Then turn aside from them.
Then see what answer they shall return.
27:29 When the letter reached the Queen, she said:
O assembly of nobles:
An honorable letter has been cast down to me.
27:30 It is from Solomon. And it is written herein:
In the name of God,
the All-Merciful, the Mercy-Giving.
27:31 Do not exalt yourselves against me
in defiance of revealed truth.
Rather, come to me as *muslims*,
in willing submission to God alone.
27:32 She said: O assembly of nobles!

وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ
(٢٥) أَلَّا يَسْجُدُوا۟ لِلَّهِ
ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
(٢٦) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩
(٢٧) ۞ قَالَ سَنَنظُرُ أَصَدَقْتَ
أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ
(٢٨) ٱذْهَب بِّكِتَٰبِى هَٰذَا
فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ
فَٱنظُرْ مَاذَا يَرْجِعُونَ
(٢٩) قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟
إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ
(٣٠) إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
(٣١) أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ
(٣٢) قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟

أَفْتُونِي فِي أَمْرِي
مَا كُنتُ قَاطِعَةً أَمْرًا
حَتَّىٰ تَشْهَدُونِ
٣٣ قَالُوا نَحْنُ أُولُو قُوَّةٍ
وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ
فَانظُرِي مَاذَا تَأْمُرِينَ
٣٤ قَالَتْ إِنَّ الْمُلُوكَ
إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا
وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً
وَكَذَٰلِكَ يَفْعَلُونَ
٣٥ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ
فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ
٣٦ فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ
أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ
اللَّهُ خَيْرٌ مِّمَّا آتَاكُم
بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ
٣٧ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ
بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا
وَلَنُخْرِجَنَّهُم مِّنْهَا أَذِلَّةً
وَهُمْ صَاغِرُونَ

Counsel me in my affair.
For I decide no ⌜vital⌝ affair
unless you bear witness ⌜and consent with⌝ me.

27:33 They said:
We are a people endowed with ⌜great⌝ force.
Moreover, ⌜we are⌝ endowed
with mighty ⌜military⌝ power.
Thus the command is yours, ⌜O Queen⌝.
Consider, then, what you shall command.

27:34 She said:
Indeed, when kings enter a city,
they spread corruption in it.
Moreover, they reduce its people of dignity
to ⌜abject⌝ humility—
and this is, indeed, what they do!

27:35 Thus, I am sending to them a gift ⌜in response⌝.
Then I will consider
that wherewith the messengers ⌜I send⌝ return.

27:36 So when ⌜her envoy⌝ came to ⌜him,⌝
Solomon said:
Would you extend to me ⌜mere⌝ wealth?
Yet what God has given me
is ⌜far⌝ better than all that He has given you.
Rather, you are exultant
with regard to your gift.

27:37 Return to them, ⌜O messengers,
those who have sent you bearing gifts⌝.
For, most surely,
we shall come to them with hosts
the like of which
they shall never be able to face.
Moreover, we shall, most surely, expel them
from ⌜their land⌝ in ⌜abject⌝ humility.
Thus shall they be abased!

27:38 Thereafter, when Solomon anticipated
her coming to him, he said to his court:
O assembly of nobles!
Which of you will bring me her throne
before they come to me in willing submission?
27:39 One of great power serving Solomon
from the jinn said:
I shall bring it to you
before you rise from your position.
For I am, indeed, the one for such a task,
being both very strong and trustworthy.
27:40 Yet he who had knowledge
from the Heavenly Book said:
I shall bring it to you
even before the glance of your eye
to the sky can return to you!
So the moment he beheld it
settled before him, Solomon said:
This is of my Lord's favor upon me, to try me,
as to whether I will be thankful to Him
or ungrateful.
Yet anyone who is thankful to God
is but thankful for the good of his own soul.
And whoever is ungrateful—then, nevertheless,
my Lord is self-sufficient, all-generous!
27:41 He said:
Alter the appearance of her throne
so it becomes unfamiliar to her,
so that we may see
whether she shall follow right guidance
after seeing this miracle,
or if she will remain of those
who are not guided aright.
27:42 So when she arrived at his court,
it was said to her:

٣٨ قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟
أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا
قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ
٣٩ قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ
أَنَا۠ ءَاتِيكَ بِهِۦ
قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ
وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ
٤٠ قَالَ ٱلَّذِى عِندَهُۥ
عِلْمٌ مِّنَ ٱلْكِتَٰبِ
أَنَا۠ ءَاتِيكَ بِهِۦ
قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ
فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ
قَالَ هَٰذَا مِن فَضْلِ رَبِّى
لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ
وَمَن شَكَرَ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ
وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ
٤١ قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا
نَنظُرْ أَتَهْتَدِىٓ
أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ
٤٢ فَلَمَّا جَآءَتْ

Does your throne resemble this one?
She said: It is as though it were itself!
Then and there,
perceiving her inclination to truth,
Solomon said to his court:
It is we who have been given
revealed knowledge long before her.
And ever have we been *muslims*,
in willing submission to God alone.

27:43 What she had been
habituated to worshipping apart from God
caused her at first to turn away from faith.
For, indeed, she was from a disbelieving people.

27:44 It was said to her: Enter the palace court.
So when she saw it, she thought it was
an expansive, rippling pool.
So she bared her shins to cross it.
He said:
It is but a court of polished glass plates
overlaying water.
Suddenly, realizing the truth,
she turned to God in prayer and said:
My Lord!
I have, indeed, wronged myself
by worshipping the sun.
And I now submit myself with Solomon
to God alone, Lord of All the Worlds.

27:45 And very truly,
We sent to the people of Thamûd,
their brother Ṣâliḥ as a messenger, saying:
Worship God alone!
And, at once, they became divided
into two contending factions
of faith and unbelief.

قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ
قَالَتْ كَأَنَّهُۥ هُوَ ۚ
وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا
وَكُنَّا مُسْلِمِينَ
٤٣ وَصَدَّهَا مَا كَانَت تَّعْبُدُ
مِن دُونِ ٱللَّهِ ۖ
إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ
٤٤ قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ
فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكَشَفَتْ عَن سَاقَيْهَا ۚ
قَالَ إِنَّهُۥ صَرْحٌ
مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ
قَالَتْ رَبِّ
إِنِّى ظَلَمْتُ نَفْسِى
وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
٤٥ وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ
أَخَاهُمْ صَٰلِحًا
أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ

27:46 He said ˹to the disbelievers˺: O my people!
Why do you hasten
to ˹bring˺ evil ˹doom upon yourselves˺
instead of the good ˹tidings of faith˺?
Will you not seek God's forgiveness,
so that you may be shown mercy?
27:47 They said ˹to him˺:
We presage an omen ˹of ill fate˺ from you
and from those ˹who believe along˺ with you.
He said:
Your ˹deserved˺ fate, ˹good or ill,˺
rests with God ˹alone˺.
Rather, you are a people
who have been put to trial ˹by Him˺.
27:48 There were in the city nine men,
˹heads of their clans,˺
who spread corruption in the earth
and did not set things aright.
27:49 They said:
Swear to one another, by God,
that at night you shall ˹together˺ ambush him
and his household ˹and kill them all˺!
Then we shall say emphatically
to any heir of his ˹that seeks retribution˺
that we were not present
at the annihilation of his household—
and ˹that˺, indeed, we are, most surely, truthful!
27:50 Thus they ˹who disbelieved˺
devised a ˹wicked˺ plan ˹against Ṣâliḥ˺.
But We devised a plan ˹to save him˺—
while they were entirely unaware ˹of it˺.
27:51 Then see how ˹devastating˺ was the end
of their plotting!
˹For,˺ indeed, We demolished them
and their people, all together.

٤٦ قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ
بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ
لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ
٤٧ قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ
قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ
بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ
٤٨ وَكَانَ فِى ٱلْمَدِينَةِ
تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ
٤٩ قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ
لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ
مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ
وَإِنَّا لَصَٰدِقُونَ
٥٠ وَمَكَرُوا۟ مَكْرًا
وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ
٥١ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ مَكْرِهِمْ
أَنَّا دَمَّرْنَٰهُمْ
وَقَوْمَهُمْ أَجْمَعِينَ

فَتِلْكَ بُيُوتُهُمْ ٥٢
خَاوِيَةً بِمَا ظَلَمُوٓا۟
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَعْلَمُونَ
وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟ ٥٣
وَكَانُوا۟ يَتَّقُونَ
وَلُوطًا ٥٤
إِذْ قَالَ لِقَوْمِهِۦٓ
أَتَأْتُونَ ٱلْفَٰحِشَةَ
وَأَنتُمْ تُبْصِرُونَ
أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً ٥٥
مِّن دُونِ ٱلنِّسَآءِ
بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ
فَمَا كَانَ ٥٦
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟
أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ
فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ ٥٧
إِلَّا ٱمْرَأَتَهُۥ
قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ٥٨
فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ

27:52 So there were their dwellings,
in ruinous desolation,
because of the ⌜grave⌝ wrong they did.
Indeed, in this ⌜account⌝ there is a sure sign
for a people who would know
⌜that divine retribution is unfailing⌝.
27:53 Yet We delivered ⌜from destruction⌝
those ⌜among them⌝ who believed
and were ever God-fearing.

27:54 Moreover, ⌜mention how God delivered⌝ Lot.
Behold! He said to his people:
Do ⌜the men among⌝ you ⌜openly⌝ commit
⌜such abominable⌝ lewdness ⌜with each other⌝,
even while you look ⌜upon one another⌝?
27:55 Do you approach men in lust instead of women?
Indeed, you are a people
who are ⌜shamefully⌝ ignorant
⌜of God's commandments⌝.
27:56 ❋Yet the response of his people
was only to say ⌜to each other⌝:
Expel the family of Lot from your town,
for they are a people
who ⌜seek to⌝ keep themselves pure
⌜from our ways⌝.
27:57 So We delivered him
and his family ⌜from doom⌝—
except his ⌜faithless⌝ wife:
Her We adjudged to be among those
who would linger behind.
27:58 Thus We rained down upon them
a ⌜devastating⌝ rain ⌜of marked stones⌝!
And how evil was the rain
of those who were forewarned ⌜to no avail⌝!

PART 20 half-part 39/60

27:59 Then say, O Prophet:
All praise is for God alone,
whose deliverance is sure,
and whose profound peace
is upon His servants,
the ones whom He Himself has chosen
to bear His messages.
Thus ask the unbelievers:
Is God, the All-Availing,
worthier of worship, or the helpless idols
that they who disbelieve falsely associate
as gods with Him?

27:60 Or ask them, O Prophet:
Who is it that created the heavens and the earth?
And who has sent down to you,
from the sky, water,
with which We cause to grow
orchards of delight?
It is not possible for you
to cause even one of their trees
to grow without it.
Then is there another god
to be worshipped along with God?
Rather, those who say this
are a people who veer from the straight path
and ascribe equals to Him.

27:61 Or ask them:
Who has made the earth
a hospitable place of settlement
for all the living?
And who made rivers flow all through it?
And who set in it
anchoring mountains to balance it?
And who placed a seamless divide
between the sweet and salty waters?

٥٩ قُلِ ٱلْحَمْدُ لِلَّهِ
وَسَلَٰمٌ عَلَىٰ عِبَادِهِ
ٱلَّذِينَ ٱصْطَفَىٰٓ
ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ
٦٠ أَمَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَأَنزَلَ لَكُم
مِّنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا بِهِۦ
حَدَآئِقَ ذَاتَ بَهْجَةٍ
مَّا كَانَ لَكُمْ
أَن تُنۢبِتُوا۟ شَجَرَهَآ
أَءِلَٰهٌ مَّعَ ٱللَّهِ
بَلْ هُمْ قَوْمٌ يَعْدِلُونَ
٦١ أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا
وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا
وَجَعَلَ لَهَا رَوَٰسِيَ
وَجَعَلَ
بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا

أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
٦٢ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ
إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ
وَيَجْعَلُكُمْ
خُلَفَآءَ ٱلْأَرْضِ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
قَلِيلًا مَّا تَذَكَّرُونَ
٦٣ أَمَّن يَهْدِيكُمْ
فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ
وَمَن يُرْسِلُ ٱلرِّيَٰحَ
بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ
عَمَّا يُشْرِكُونَ
٦٤ أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ
وَمَن يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ
أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ

Then is there another god
to be worshipped along with God?
Indeed, most of them
do not truly know the greatness of God.

27:62 Or ask them:
Who answers the one in distress
when he cries out to Him
and He lifts the affliction?
And who has appointed you human beings
as successors to inherit authority in the earth?
Then is there another god
who has given you of the dominion
to be worshipped along with God?
How very little you remember
God's favor upon you!

27:63 Or ask them:
Who guides you safely
through the veils of darkness
in the land and the sea?
And who sends the winds bearing glad tidings
before the rain-showers of His mercy?
Then is there another god
to be worshipped along with God?
Most high is God
far above all that they associate
as gods with Him.

27:64 Or ask them:
Who is it that originates creation,
then causes it to return to being
after it passes away?
And who provides sustenance for you
from the stores of the heaven and the earth?
Then is there another god
to be worshipped along with God?
Say to the unbelievers:

Bring forth your proof, if you are truthful!

27:65 ⌜Then⌝ say ⌜to them⌝:
None who is in the heavens or the earth
knows the ⌜knowledge of⌝ the unseen ⌜realm⌝,
except God.
And they ⌜who claim knowledge of it⌝
are utterly unaware
⌜even⌝ of when they ⌜themselves⌝
will be raised up ⌜for Judgment⌝!

27:66 Indeed, ⌜the accretion of all⌝ their knowledge
amounts to no certainty in the Hereafter.
Rather, they are in ⌜complete⌝ doubt about it.
Rather, they are ⌜utterly⌝ blind to it!

27:67 Moreover, ⌜others of⌝ those who disbelieve say:
When we, and our forefathers,
have become dust, shall we, indeed,
be brought forth ⌜again to life⌝?

27:68 Truly, we have been promised this—
we and our ⌜long dead⌝ forefathers before ⌜us⌝.
This is nothing but tales of the ancients!

27:69 Say, ⌜O Prophet, to the unbelievers⌝:
Journey through the earth
and see how ⌜devastating⌝ was the end
of the defiant unbelievers!

27:70 So do not grieve over
⌜those of⌝ them ⌜who oppose you⌝,
nor be in ⌜any⌝ distress
because of what they plot ⌜against you⌝.

27:71 Furthermore, they say ⌜in contempt⌝:
When will this promise
⌜of divine judgment⌝ be ⌜fulfilled⌝,
if, indeed, you ⌜believers⌝ are truthful?

27:72 Say ⌜to them⌝:
It may well be that following ⌜right⌝ behind you
is some of ⌜the devastation⌝

قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ
إِن كُنتُمْ صَٰدِقِينَ
٦٥ قُل لَّا يَعْلَمُ
مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ
٦٦ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ
فِى ٱلْءَاخِرَةِ ۚ
بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ
بَلْ هُم مِّنْهَا عَمُونَ
٦٧ وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟
أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ
أَئِنَّا لَمُخْرَجُونَ
٦٨ لَقَدْ وُعِدْنَا هَٰذَا
نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ
٦٩ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُجْرِمِينَ
٧٠ وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُن فِى ضَيْقٍ
مِّمَّا يَمْكُرُونَ
٧١ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ
٧٢ قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم

that you seek to hasten.
27:73 Yet, indeed, your Lord is ever bountiful
to ˹all˺ people, ˹O Prophet,
affording them time and provision˺.
But most of them do not give thanks ˹for this˺.
27:74 Yet, indeed, your Lord knows well
all that their hearts harbor
and all that they make known.
27:75 For there is not any unseen thing
˹anywhere˺ in the heaven or the earth,
but that it is ˹inscribed with God˺
in a clear Book, ˹preserved in Heaven˺.

27:76 Indeed, this Quran relates ˹the truth˺
to the Children of Israel
about most of that over which they dispute.
27:77 Moreover, ˹herein˺ there is, indeed, guidance
˹for those gone astray˺,
as well as mercy ˹from the torment
of the Hereafter˺ for all the believers.
27:78 Indeed, ˹on the Day of Resurrection,˺
your Lord will decide
˹every issue in dispute˺ between them,
˹in accordance˺ with His all-wise Judgment.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Knowing.
27:79 So rely on God ˹alone, O Prophet,˺
for you are ˹following˺ upon the ˹path
of˺ clear truth.
27:80 Indeed, you cannot make
the dead ˹of heart˺ hear.
Nor can you make the deaf ˹of heart˺
hear the call ˹of truth˺
when they have turned back in retreat ˹from it˺.
27:81 Nor can you guide the blind ˹in heart˺

بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ
(٧٣) وَإِنَّ رَبَّكَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ
(٧٤) وَإِنَّ رَبَّكَ لَيَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ
(٧٥) وَمَا مِنْ غَآئِبَةٍ
فِى ٱلسَّمَآءِ وَٱلْأَرْضِ
إِلَّا فِى كِتَٰبٍ مُّبِينٍ
(٧٦) إِنَّ هَٰذَا ٱلْقُرْءَانَ
يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
أَكْثَرَ ٱلَّذِى
هُمْ فِيهِ يَخْتَلِفُونَ
(٧٧) وَإِنَّهُۥ لَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
(٧٨) إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُم بِحُكْمِهِۦ
وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ
(٧٩) فَتَوَكَّلْ عَلَى ٱللَّهِ
إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ
(٨٠) إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ
وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ
(٨١) وَمَآ أَنتَ
بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ

إِن تُسۡمِعُ
إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسۡلِمُونَ
(٨٢) ۞ وَإِذَا وَقَعَ ٱلۡقَوۡلُ عَلَيۡهِمۡ
أَخۡرَجۡنَا لَهُمۡ دَآبَّةٗ مِّنَ ٱلۡأَرۡضِ
تُكَلِّمُهُمۡ أَنَّ ٱلنَّاسَ
كَانُواْ بِـَٔايَٰتِنَا لَا يُوقِنُونَ
(٨٣) وَيَوۡمَ نَحۡشُرُ
مِن كُلِّ أُمَّةٖ فَوۡجٗا
مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا
فَهُمۡ يُوزَعُونَ
(٨٤) حَتَّىٰٓ إِذَا جَآءُو
قَالَ أَكَذَّبۡتُم بِـَٔايَٰتِي
وَلَمۡ تُحِيطُواْ بِهَا عِلۡمًا
أَمَّاذَا كُنتُمۡ تَعۡمَلُونَ
(٨٥) وَوَقَعَ ٱلۡقَوۡلُ عَلَيۡهِم
بِمَا ظَلَمُواْ فَهُمۡ لَا يَنطِقُونَ
(٨٦) أَلَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا ٱلَّيۡلَ
لِيَسۡكُنُواْ فِيهِ

out of their misguidance.
You can only make hear ˹this call˺
those who believe in Our signs
˹and˺ who, therefore, are *muslims*,
in willing submission to God ˹alone˺.
27:82 ✻Thus, when the word ˹of the Hour of Doom˺
shall come to pass against
˹the disbelieving among˺ them,
We shall bring forth for them
a beast out of the earth that shall speak to them,
˹heralding the Day of Judgment˺;
for people will have had no certainty
in Our signs ˹revealed in the Scriptures˺.
27:83 Thereafter, shall come ˹the Day
˹that˺ We assemble from every community
a throng of those who ˹vehemently˺ belied
Our ˹revealed˺ signs—
and they shall all be duly marshaled.
27:84 And at last,
when they come forth ˹for Judgment,
God˺ shall say ˹to them˺:
Did you belie My ˹revealed˺ signs,
while you did not
˹even attempt to˺ comprehend them
in knowledge?
Or ˹if this is not the case,˺
what ˹then˺ were you doing?
27:85 Thus the word ˹of punishment˺
shall come to pass against them
for ˹all˺ the wrong they had been doing.
Nor shall they utter ˹even a word
in their own defense˺.
27:86 Have they not considered
that, indeed, it is We ˹alone˺
who have made the night for them

to repose therein,
and the daylight ˹by which˺ to see?
Indeed, in this there are sure signs
for a people who would believe.

27:87 Yet the Day
the Trumpet ˹of Resurrection˺ is blown,
then all who are in the heavens
and all who are in the earth
shall be terror-stricken—
except for whomever God so wills.
Thus all shall come to Him utterly humbled.

27:88 Moreover, you shall see the mountains,
that you deem firmly fixed,
passing away like ˹traces of˺ clouds pass away.
˹Behold˺ the mighty doing of God—
He who has perfected all things!
Indeed, He is all-aware
of all ˹the acts˺ that you do.

27:89 Whoever comes forth ˹on that Day,˺
having done the good deed
˹of sustaining true faith in God alone˺,
then he shall have ˹far˺ better than it
˹as a reward in Paradise˺.
And from a ˹great˺ terror, on that Day,
shall such be ˹made˺ secure.

27:90 But whoever comes forth ˹on that Day˺
having done the evil deed ˹of belying God˺,
then shall their ˹very˺ faces
be pitched into the Fire ˹of Hell.
And they shall be asked:˺
Are you ˹now˺ being recompensed
for other than all ˹the evil˺
that you had been doing ˹in life?

27:91 Say to the unbelievers, O Muhammad:

وَٱلنَّهَارَ مُبْصِرًا ۚ
إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(٨٧) وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ
فَفَزِعَ مَن فِي ٱلسَّمَٰوَٰتِ
وَمَن فِي ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ۚ
وَكُلٌّ أَتَوْهُ دَٰخِرِينَ
(٨٨) وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِيَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ
صُنْعَ ٱللَّهِ
ٱلَّذِيٓ أَتْقَنَ كُلَّ شَيْءٍ ۚ
إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ
(٨٩) مَن جَآءَ بِٱلْحَسَنَةِ
فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ
يَوْمَئِذٍ ءَامِنُونَ
(٩٠) وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَكُبَّتْ وُجُوهُهُمْ فِي ٱلنَّارِ
هَلْ تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ

(٩١) إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ
رَبَّ هَٰذِهِ ٱلْبَلْدَةِ
ٱلَّذِى حَرَّمَهَا
وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ
أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ
(٩٢) وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ
فَمَنِ ٱهْتَدَىٰ
فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَقُلْ
إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ
(٩٣) وَقُلِ ٱلْحَمْدُ لِلَّهِ
سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ
وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ

Indeed, I have been commanded
only to worship the Lord
of this habitation ⌜of Makkah⌝,
the One who has ⌜Himself⌝ made it sacred.
For to Him ⌜alone⌝ do all things belong.
Moreover, I have been commanded
to be of those who are *muslims*,
in willing submission to God ⌜alone⌝—
27:92 and to recite the Quran ⌜to all people⌝.
So whoever shall be guided ⌜by it⌝,
then he is guided only
for ⌜the benefit of⌝ his own soul.
As for whoever goes astray
⌜from its straight path⌝—then ⌜to such⌝ say only:
Indeed, I am but one
of the ⌜prophetic⌝ forewarners.
27:93 Moreover, say: All praise is for God ⌜alone⌝.
He shall show all of you His ⌜wondrous⌝ signs,
so that you shall know them ⌜to be utterly true⌝.
For never is your Lord at all heedless
of what you ⌜human beings⌝ do.

سُورَةُ القَصَصِ *The surah that mentions how Moses ﷺ came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and* THE STORIES *of his flight from Egypt; and that mentions, as well, the stories of Moses' ﷺ call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.*

Surah 28 / 88 VERSES / REVEALED AT MAKKAH

Al-Qaṣaṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

28:1 *Ṭâ Sîn Mîm*

طسٓمٓ ١

28:2 These are the ⌜revealed⌝ verses
of the clear Book ⌜of God elucidating truth⌝.

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢

28:3 We recite to you, in truth,
⌜something of⌝ the ⌜great⌝ tiding
of Moses and Pharaoh,
for a people who ⌜would⌝ believe
⌜in divine revelation⌝.

نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ
مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ
لِقَوْمٍ يُؤْمِنُونَ ٣

28:4 Indeed, Pharaoh exalted ⌜himself⌝
with lawless insolence ⌜in the land ⌜of Egypt⌝⌝
and segregated its people into factions,
oppressing a group of them,
slaying their sons
and keeping their womenfolk alive ⌜in bondage⌝.
Indeed, he was of those
who sowed corruption ⌜on earth⌝.

إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ
وَجَعَلَ أَهْلَهَا شِيَعًا
يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
يُذَبِّحُ أَبْنَآءَهُمْ
وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ
إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ٤

28:5 Yet We intended to confer favor
on those oppressed in the land
and to make them ⌜exemplary⌝ leaders ⌜in faith⌝;
and to make them inheritors
⌜of Our commandments⌝;

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ
وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ٥

28:6 and to establish them ⌜securely⌝ in the land;

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ ٦

and to show Pharaoh
and Hâmân and their hosts, ˹by means˺ of them,
˹the fulfillment of the very fear˺
that they were ˹so vigilantly˺ guarding against.

28:7 So We revealed to Moses' mother,
˹after she had delivered him˺: Nurse him.
Then when you fear for his ˹life˺,
cast him into the river ˹in a basket˺.
And do not fear ˹Pharaoh˺;
and do not grieve ˹over this parting˺.
Indeed, We shall, most surely,
return him to you.
And We shall make him
˹one˺ of the messengers ˹of God˺.

28:8 Thereafter, the House of Pharaoh
retrieved him ˹from the River Nile˺—
that he might become for them ˹in time˺
an enemy and a ˹cause of˺ grief.
Indeed, Pharaoh and Hâmân and their hosts
were a sinful ˹people˺.

28:9 So the wife of Pharaoh said ˹to Pharaoh:
He can be˺ a joy to the eye for me and for you.
Do not kill him.
He may benefit us, or we may take him as a son.
For they had no sense
˹of what God would do through him˺.

28:10 Yet the heart of Moses' mother
became devoid ˹of feeling for all but Moses,
to the point˺
that she very nearly disclosed ˹his identity˺,
had We not secured her heart
to be of the believers ˹of unfailing faith˺.

28:11 Thus she said to his sister: Trail him.
So she watched over him from afar,
though they ˹who had retrieved him˺

وَنُرِيَ فِرْعَوْنَ وَهَٰمَٰنَ
وَجُنُودَهُمَا مِنْهُم
مَّا كَانُوا۟ يَحْذَرُونَ
٧ وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ
أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ
فَأَلْقِيهِ فِى ٱلْيَمِّ
وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ
إِنَّا رَآدُّوهُ إِلَيْكِ
وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ
٨ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ
لِيَكُونَ لَهُمْ
عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ
وَهَٰمَٰنَ وَجُنُودَهُمَا
كَانُوا۟ خَٰطِـِٔينَ
٩ وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ
قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ
لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ
أَوْ نَتَّخِذَهُۥ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ
١٠ وَأَصْبَحَ
فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ
إِن كَادَتْ لَتُبْدِى بِهِۦ
لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ
١١ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ
فَبَصُرَتْ بِهِۦ عَن جُنُبٍ

did not sense ˹her presence˺.

28:12 ❊Thus before ˹returning him to his mother˺,
We caused him to abstain from ˹all˺ wet-nurses.
Then ˹his sister came forth,
and˺ she said ˹to them˺:
Shall I direct you to the people of a household
who will foster him for you
and who will treat him well?

28:13 Thus did We restore him to his mother,
so that her eyes might be comforted
˹and find joy in him˺,
and that she might not grieve,
and that she might know
that the promise of God is ever true.
Yet most of them ˹who disbelieve˺
do not know ˹that God's will is ever done˺.

28:14 And when he had reached full maturity
and become full-grown,
We gave him ˹prophetic˺ wisdom
and knowledge ˹of God˺—
and thus do We reward
those who excel in ˹doing˺ good.

28:15 But, ˹before this,˺
he had entered the city ˹of Pharaoh˺
at a time ˹of midday rest˺
when its dwellers were unaware
˹of activities therein,˺
and wherein he found
two men fighting each other:
One from his own people
and one from his enemies.
The one from his own people
cried out for his help
against the one from his enemies.

وَهُمْ لَا يَشْعُرُونَ

١٢ ۞ وَحَرَّمْنَا عَلَيْهِ
ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ
هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ
يَكْفُلُونَهُۥ لَكُمْ
وَهُمْ لَهُۥ نَٰصِحُونَ

١٣ فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ أَنَّ
وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ

١٤ وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ
ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

١٥ وَدَخَلَ ٱلْمَدِينَةَ
عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ
هَٰذَا مِن شِيعَتِهِۦ
وَهَٰذَا مِنْ عَدُوِّهِۦ
فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ
عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ

فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ
قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ
إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
(١٦) قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى
فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
(١٧) قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ
فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ
(١٨) فَأَصْبَحَ فِى ٱلْمَدِينَةِ
خَآئِفًا يَتَرَقَّبُ
فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ
يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ
إِنَّكَ لَغَوِىٌّ مُّبِينٌ
(١٩) فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ
بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى
كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ
إِن تُرِيدُ إِلَّآ أَن تَكُونَ
جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ
أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ
(٢٠) وَجَآءَ رَجُلٌ
مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ

So Moses struck him who was of the enemy
with his fist and finished him,
and said in regret:
This is of the doings of Satan.
He is, indeed, a manifest, misguiding enemy.
28:16 He said: My Lord!
I have, indeed, wronged myself, so forgive me;
so He forgave him.
Indeed, He is the All-Forgiving,
the Mercy-Giving.
28:17 He said: My Lord!
Because of all of that
with which you have graced me,
I shall never be an upholder
of the defiant unbelievers.
28:18 Thus by morning,
he had become fearful and wary,
in the streets of the city.
Then when the man who had sought his help
the day before cried out to him for help again,
Moses said to him:
Indeed, you are clearly
a most quarrelsome fellow.
28:19 So when he intended again
to assault the one who was an enemy
to both of them, the enemy said to him:
O Moses!
Do you intend to kill me
as you have killed a person only yesterday?
You want merely to become a tyrant
in the land,
and you do not want to become
of those who do righteousness.
28:20 Then there came a man
from the furthest part of the city,

rushing to him.
He said: O Moses!
The assembly of nobles of Egypt
are conspiring against you—to kill you.
So depart at once from this land!
I am, indeed, one of those
who sincerely mean you well.

28:21 So at once he departed from it,
fearful and wary.
He said: My Lord!
Deliver me from the wrongdoing people.

28:22 And when he turned his face
toward the land of Midian, he said:
It may be that my Lord
will guide me upon the most even way.

28:23 So when at last
he had reached the water wells of Midian,
he found there a large group of people
drawing water for their herds.
And standing apart from them,
he found two women holding back their flock.
He said: What is it that makes you do this?
They said: We cannot water our flock
until the shepherds drive away their herds.
For our father is an aged man,
and we are his only helpers.

28:24 So he watered the flock for them.
Then he turned aside
to the shade of a tree and said:
My Lord!
Of whatever good You may send down to me,
most surely, I am most needful.

28:25 One of the two women
then came back to him, walking bashfully.

قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ
إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ
٢١ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ
رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ
٢٢ وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ
قَالَ عَسَىٰ رَبِّىٓ
أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ
٢٣ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً
مِّنَ ٱلنَّاسِ يَسْقُونَ
وَوَجَدَ مِن دُونِهِمُ
ٱمْرَأَتَيْنِ تَذُودَانِ ۖ
قَالَ مَا خَطْبُكُمَا ۖ
قَالَتَا لَا نَسْقِى
حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ
وَأَبُونَا شَيْخٌ كَبِيرٌ
٢٤ فَسَقَىٰ لَهُمَا
ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ
مِنْ خَيْرٍ فَقِيرٌ
٢٥ فَجَآءَتْهُ إِحْدَىٰهُمَا
تَمْشِى عَلَى ٱسْتِحْيَآءٍ

She said:
Truly, my father calls for you
to recompense you with a reward
for watering ˹our flock˺ for us.
So when he came to him
and related to him the story
˹of his escape from Egypt, the father˺ said:
Have no fear.
You have been delivered
from the wrongdoing people
˹who are godless in heart˺.

28:26 One of the two ˹women˺ said:
My dear father! Hire him.
Indeed, the best ˹man˺ you could hire
is one ˹like him˺ who is strong and trustworthy.

28:27 ˹The father˺ said:
I wish to marry you
to one of these two daughters of mine,
provided you hire yourself out to me
for eight years.
And should you ˹decide to˺ complete ten ˹years˺,
then it shall be of your own ˹free˺ will.
Nor do I desire to bring hardship upon you.
You shall find me, if God so wills,
to be of the righteous.

28:28 ˹Moses˺ said:
This is ˹agreed upon˺ between me and you.
Whichever of the two terms I fulfill,
then I shall not come under any duress.
And God is a guardian over ˹all˺ that we say.

28:29 ❋So when Moses fulfilled the term
and moved on with his family,
he noticed a fire on the side of Mount Ṭûr
and said to his family:
Remain here. Indeed, I have noticed a fire.

قَالَتْ إِنَّ أَبِي يَدْعُوكَ
لِيَجْزِيَكَ
أَجْرَ مَا سَقَيْتَ لَنَا ۚ
فَلَمَّا جَاءَهُ
وَقَصَّ عَلَيْهِ الْقَصَصَ
قَالَ لَا تَخَفْ ۖ
نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ
(٢٦) قَالَتْ إِحْدَاهُمَا
يَا أَبَتِ اسْتَأْجِرْهُ ۖ
إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ
الْقَوِيُّ الْأَمِينُ
(٢٧) قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ
إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ
تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ
فَإِنْ أَتْمَمْتَ عَشْرًا
فَمِنْ عِنْدِكَ ۖ
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ
مِنَ الصَّالِحِينَ
(٢٨) قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ
أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ
فَلَا عُدْوَانَ عَلَيَّ ۖ
وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
(٢٩) ۞ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ
وَسَارَ بِأَهْلِهِ آنَسَ
مِنْ جَانِبِ الطُّورِ نَارًا
قَالَ لِأَهْلِهِ امْكُثُوا
إِنِّي آنَسْتُ نَارًا

Perhaps, from it, I shall bring you news
to guide us on our way,
or bring you an ember from the fire,
so that you may warm yourselves.

28:30 So when he came to it, he was called by God
from the right bank of the valley,
in the blessed site, from the effulgent tree:
O Moses!
Indeed, I am!
I am God, Lord of All the Worlds.

28:31 Now throw your staff to the ground.
Then when he saw it moving
as if it were a great serpent,
he turned and fled—
and would not turn back.
God said: O Moses!
Come near, and have no fear,
for you are, indeed,
of those who are secure against all harm.

28:32 Pass your hand into the bosom of your garment.
It shall come forth
radiant white, without blemish.
Then enfold your shining hand to yourself,
underneath your other arm,
to return it to its former state
and allay your fright.
These, then, shall be two proofs
from your Lord to Pharaoh
and his assembly of nobles,
for they have been an ungodly people.

28:33 He said: My Lord!
I have killed a person from among them.
So I fear that they will kill me.

28:34 And Aaron, my brother,
is more fluent of speech than me.

لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِخَبَرٍ
أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ
لَعَلَّكُمۡ تَصۡطَلُونَ
٣٠ فَلَمَّآ أَتَىٰهَا نُودِيَ
مِن شَٰطِيِٕ ٱلۡوَادِ ٱلۡأَيۡمَنِ
فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ
مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ
إِنِّيٓ أَنَا ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ
٣١ وَأَنۡ أَلۡقِ عَصَاكَۖ
فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ
وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ
يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ
إِنَّكَ مِنَ ٱلۡأٓمِنِينَ
٣٢ ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ
تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ
وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ
مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ
بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ
فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ
كَانُواْ قَوۡمٗا فَٰسِقِينَ
٣٣ قَالَ رَبِّ
إِنِّي قَتَلۡتُ مِنۡهُمۡ نَفۡسٗا
فَأَخَافُ أَن يَقۡتُلُونِ
٣٤ وَأَخِي هَٰرُونُ
هُوَ أَفۡصَحُ مِنِّي لِسَانٗا

فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِيٓ
إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ
(٣٥) قَالَ سَنَشُدُّ عَضُدَكَ
بِأَخِيكَ وَنَجْعَلُ لَكُمَا
سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا
بِـَٔايَٰتِنَآ أَنتُمَا
وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ
(٣٦) فَلَمَّا جَآءَهُم مُّوسَىٰ
بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟
مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى
وَمَا سَمِعْنَا بِهَٰذَا
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ
(٣٧) وَقَالَ مُوسَىٰ رَبِّيٓ أَعْلَمُ بِمَن
جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ
وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ
إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ
(٣٨) وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ
مَا عَلِمْتُ لَكُم
مِّنْ إِلَٰهٍ غَيْرِى
فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ
فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ
أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ
(٣٩) وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ

So send him with me
as an aid to confirm me ˹in my mission˺.
Indeed, I fear that they will belie me.
28:35 He said:
We shall strengthen your arm with your brother.
And We shall confer on both of you
˹such manifest˺ authority
that none shall attain to ˹harming˺ either of you.
By virtue of Our ˹miraculous˺ signs,
both of you, and ˹all˺ those who follow you,
shall be triumphant.
28:36 So when Moses came to them
with Our clear ˹and miraculous˺ signs, they said:
This is nothing but forged sorcery.
We have not heard of this ˹claim
occurring˺ in ˹the time of˺ our forefathers of old.
28:37 Moses said:
Yet my Lord is most knowledgeable
about one who ˹truly˺ comes
with guidance from Him
and one who shall have
the ultimate abode ˹of delight in the Hereafter˺.
For, indeed, the ˹godless˺ wrongdoers
shall never succeed.
28:38 Thus Pharaoh said: O ˹assembly of˺ nobles!
I know of no god for you other than me.
So kindle a fire for me, O Hâmân,
˹to bake bricks˺ out of clay.
Then make for me a ˹lofty˺ tower,
so that I may ˹ascend it
and˺ look upon the God of Moses.
For, indeed,
I think he is, most surely, of the liars.
28:39 Thus he grew so very arrogant in the land,
he and his hosts, without any right.

For they believed, indeed,
that they would never be returned to Us
[in the Hereafter for Judgment].
28:40 Then We seized him and his hosts, suddenly,
and We cast them into the sea.
So look how [devastating] was the end
of the [godless] wrongdoers [who defied Me]!
28:41 And thus have We made them
leading exemplars [of unbelief],
calling [whoever follows their example]
to the Fire [of Hell].
For on the Day of Resurrection,
never shall they be helped
[against their punishment].
28:42 Moreover,
We have caused a curse to follow them
in this world [for all time].
And on the Day of Resurrection,
they shall be banished [from all goodness].

28:43 And very truly,
We did give the [Torah as a] Scripture to Moses,
after We had destroyed
the earlier [defiant] generations.
In it were manifest proofs [against idolatry]
for all the people [of Israel],
as well as guidance and mercy [from God],
so that they might become mindful
[of His commandments].
28:44 Yet you were not [there, O Prophet,]
on the western mountainside [of Ṭûr]
when We decreed to Moses
the Commandments.
Nor were you [there]
among those [of the Children of Israel]

وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا
لَا يُرْجَعُونَ
٤٠ فَأَخَذْنَٰهُ وَجُنُودَهُۥ
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلظَّٰلِمِينَ
٤١ وَجَعَلْنَٰهُمْ أَئِمَّةً
يَدْعُونَ إِلَى ٱلنَّارِ ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ
لَا يُنصَرُونَ
٤٢ وَأَتْبَعْنَٰهُمْ
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ
هُم مِّنَ ٱلْمَقْبُوحِينَ
٤٣ وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ
مِنۢ بَعْدِ مَآ أَهْلَكْنَا
ٱلْقُرُونَ ٱلْأُولَىٰ
بَصَآئِرَ لِلنَّاسِ
وَهُدًى وَرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُونَ
٤٤ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ
إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ
وَمَا كُنتَ

who bore witness ˹to these events˺.
28:45 Furthermore,
We brought forth ˹many˺ generations
˹after Moses˺,
such that the life spans ˹of heedlessness˺
that stretched over them
grew ˹so very˺ long—
˹until they forgot God's Covenant˺.
Moreover, you were not ˹there with Moses
when he was˺ dwelling
among the people of Midian,
so that you might rehearse before them
Our verses ˹regarding Moses' sojourn there,
so as to verify them˺.
Rather, it is We ˹alone˺
who ˹have decreed to˺ send ˹you,
O Prophet, as˺ a messenger
˹with these revealed tidings˺.
28:46 For you were not ˹there˺
on the mountainside of Ṭûr
when We called ˹Moses
in the Holy Valley of Ṭuwâ˺.
Rather,
it is ˹We who have sent you, O Prophet,
with this account, as˺ a mercy from your Lord,
to forewarn ˹of God's nearing Judgment˺
a people to whom no forewarner before you
has ˹ever˺ come,
so that they may become mindful
˹of God's commandments˺.
28:47 And ˹never would We have sent you
as a forewarner to the unbelievers,
O Prophet,˺ were it not for ˹the fact˺
that when the ˹deadly˺ affliction ˹from God˺
strikes them—

مِنَ ٱلشَّٰهِدِينَ
٤٥ وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا
فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ
وَمَا كُنتَ ثَاوِيًا
فِىٓ أَهْلِ مَدْيَنَ
تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا
وَلَٰكِنَّا كُنَّا مُرْسِلِينَ
٤٦ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ
إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا
مَّآ أَتَىٰهُم مِّن نَّذِيرٍ
مِّن قَبْلِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ
٤٧ وَلَوْلَآ أَن
تُصِيبَهُم مُّصِيبَةٌۢ

for all ˹the evil˺ that their own hands
have advanced ˹in life˺—
they would, most surely, say ˹on Judgment Day˺:
Our Lord!
If only You had sent to us a messenger,
we would then have followed
Your ˹revealed˺ verses
and become of those who believed
˹in You alone˺.

28:48 But when the truth
came to them from Us ˹in this Quran˺,
they ˹who disbelieve˺ said ˹of you, O Prophet˺:
If only he were given ˹miracles˺
the like of which Moses was given!
Yet have they ˹themselves˺ not disbelieved
in what was given to Moses of old?
They said ˹of both you and Moses, O Prophet:
They are but˺ two sorcerers,
upholding one another!
Moreover, they said:
Indeed, we disbelieve in both of them!

28:49 Say ˹to them˺:
Then bring a Book from God
that is more guiding than either
˹the Quran or the Torah˺,
so that I may follow it,
if you are truthful ˹about your claims˺.

28:50 Thus if they do not respond to you,
then know that they, in fact, follow
nothing but their ˹own˺ whims.
And who could be further astray ˹from the truth˺
than one who follows his ˹mere˺ whims
without any guidance from God?
Indeed, God does not guide
the wrongdoing people

بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَيَقُولُوا۟ رَبَّنَا لَوْلَآ
أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ ءَايَٰتِكَ
وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ
٤٨ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ
مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ
مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ
أَوَلَمْ يَكْفُرُوا۟
بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ
قَالُوا۟ سِحْرَانِ تَظَٰهَرَا
وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ
٤٩ قُلْ فَأْتُوا۟
بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ
هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن
كُنتُمْ صَٰدِقِينَ
٥٠ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ
فَٱعْلَمْ أَنَّمَا
يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ
وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ
بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ
لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

[who are godless in heart].

28:51 ❋Yet steadily have We caused
the word [of this Quran] to reach them,
so that they may become mindful
[of God's commandments].

28:52 Indeed, those [who are pure in heart]—
to whom We had previously
given the Scripture—believe in this [Quran].

28:53 Thus when it is recited to them, they say:
We believe in [all of] it.
Indeed, it is the [very word of] Truth
from our Lord.
Indeed, even before this
we have ever been *muslims*,
in willing submission to God [alone].

28:54 Believers such as [these]
will be given their reward twice
for [having believed in both Revelations,
and for] having been patient
[in keeping their covenants]
and [for] averting what is evil with what is good.
Moreover, they spend [charitably]
from what We have provided them.

28:55 Moreover, when they hear vile talk,
they turn away from it.
Rather, they say [to those who malign them]:
For us [shall be the recompense of] our deeds
And for you [shall be the recompense
of] your deeds.
Peace be upon you!
We do not seek [to emulate]
those who are ignorant [and belligerent].

28:56 O Prophet!
Indeed, you cannot guide

٥١ ۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ
لَعَلَّهُمْ يَتَذَكَّرُونَ
٥٢ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ
مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ
٥٣ وَإِذَا يُتْلَىٰ عَلَيْهِمْ
قَالُوٓا۟ ءَامَنَّا بِهِۦٓ
إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ
إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ
٥٤ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ
بِمَا صَبَرُوا۟ وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ
٥٥ وَإِذَا سَمِعُوا۟ ٱللَّغْوَ
أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟
لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ
سَلَٰمٌ عَلَيْكُمْ
لَا نَبْتَغِى ٱلْجَٰهِلِينَ
٥٦ إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ

وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۚ
وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ
٥٧ وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلۡهُدَىٰ مَعَكَ
نُتَخَطَّفۡ مِنۡ أَرۡضِنَآۚ أَوَلَمۡ
نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا
يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ
رِّزۡقٗا مِّن لَّدُنَّا وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ
٥٨ وَكَمۡ أَهۡلَكۡنَا مِن قَرۡيَةِۭ
بَطِرَتۡ مَعِيشَتَهَاۖ
فَتِلۡكَ مَسَٰكِنُهُمۡ
لَمۡ تُسۡكَن مِّنۢ بَعۡدِهِمۡ
إِلَّا قَلِيلٗاۖ
وَكُنَّا نَحۡنُ ٱلۡوَٰرِثِينَ
٥٩ وَمَا كَانَ رَبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ
حَتَّىٰ يَبۡعَثَ فِيٓ أُمِّهَا رَسُولٗا
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَاۚ
وَمَا كُنَّا
مُهۡلِكِي ٱلۡقُرَىٰٓ
إِلَّا وَأَهۡلُهَا ظَٰلِمُونَ

all those whom you love to Islam.
Rather, it is God alone who guides
whomever He so wills.
For He alone knows best
those who are truly guided aright.

28:57 Thus they who disbelieve
say to you, O Prophet:
Were we to follow
the guidance of your God along with you,
we would be snatched away
from our own land for abandoning our gods.
Yet is it not We alone
who have established for them
a secure Sanctuary in Makkah,
to which the fruits of all things are brought
in abundant provision from Us?
However, most of them do not know
that this is from God.

28:58 Then how many a city have We devastated
that insolently exulted
in its bounteous livelihood?
So there are their dwellings—
which were never inhabited after them—
except a very few.
Rather, it is We alone
who were the inheritors of it all.

28:59 But never would your Lord destroy the cities
of a disbelieving people
until He had first sent forth a messenger,
in the midst of their mother-town,
reciting to them Our verses.
Nor would We ever destroy any communities
unless their people
were wrongdoers, godless in heart.

28:60 Now, all that you have been given
of anything ˹in life, O humankind,˺
is ˹no more than˺ the ˹mere˺ enjoyment
of the life of this world and its adornment.
But what is ˹awaiting˺ with God
is ˹far˺ better and everlasting.
Will you not, then, understand
˹that life is fleeting˺?

28:61 So is one to whom We have promised
the fair promise ˹of Paradise˺—
who attains it ˹in everlasting fulfillment˺—
like one on whom We have bestowed
the ˹passing˺ enjoyment of the life of the world,
who then, on the Day of Resurrection,
is of those brought ˹to Us for eternal torment˺?

28:62 For the Day ˹God˺ calls them ˹to Judgment˺,
He shall say ˹to the godless wrongdoers˺:
Where, ˹now,˺ are My associate-gods
that ˹in the world˺ you used to allege
˹that I have˺?

28:63 Those ˹leaders of unbelief˺
against whom the word ˹of doom˺
has come to pass
shall say ˹of those who followed them˺:
Our Lord!
Those whom we deluded,
we deluded only because
we ourselves were deluded.
We disavow before You ˹their claims˺!
It was not us whom they worshipped.

28:64 Then it shall be said ˹to them all˺:
Cry out to your associate-gods ˹for help˺!
So they shall cry out to them.
But they will not answer them.
And ˹then˺ they shall see ˹Hell's˺ torment ˹loom˺.

٦٠ وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ
ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ
وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ
أَفَلَا تَعْقِلُونَ
٦١ أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ
مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ
يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ
٦٢ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
أَيْنَ شُرَكَآءِىَ
ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ
٦٣ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ
رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ
أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ
تَبَرَّأْنَآ إِلَيْكَ ۖ
مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ
٦٤ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ
وَرَأَوُا۟ ٱلْعَذَابَ ۚ

If only they had been rightly guided!

28:65 For the Day ˹God˺ calls them ˹to Judgment˺,
He shall say ˹to them˺:
What answer did you return
to the messengers ˹I sent you˺?

28:66 Yet ˹because they belied them,˺
all tidings ˹and answers˺ on that Day
shall be blotted out ˹from their minds˺.
Thus they shall not ˹even be able
to˺ ask one another ˹for answers˺.

28:67 As for whoever repents ˹in life˺,
and ˹truly˺ believes and works righteousness,
then it may well be that such as these
shall be of the ˹truly˺ successful
˹in this life and the Hereafter˺.

28:68 Moreover, your Lord ˹alone˺ creates
whatever He so wills.
And He ˹alone˺ chooses ˹whomever He so wills
to convey His message˺.
Never is it for ˹any of˺ them ˹who disbelieve˺
to choose ˹for God˺!
Highly exalted is God, and most high ˹is He,
far˺ above all that they associate
as gods ˹with Him˺.

28:69 Thus your Lord knows well
all that their hearts harbor
and all that they make known.

28:70 For it is He ˹alone˺ who is God.
There is no God but Him.
To Him ˹alone˺ all praise is due—
foremost ˹in this world˺
and ˹forever˺ in the Hereafter.
Thus to Him ˹alone˺ does all judgment belong.
And to Him ˹alone˺ you are all returning.

لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ

٦٥ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ

٦٦ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ

٦٧ فَأَمَّا مَن تَابَ وَءَامَنَ
وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن
يَكُونَ مِنَ ٱلْمُفْلِحِينَ

٦٨ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ
وَيَخْتَارُ ۗ
مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ
سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ

٦٩ وَرَبُّكَ يَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ

٧٠ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ
لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ
وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

28:71 Say [to humanity, O Prophet]:
Have you ever considered
if God were to make the night
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you sunshine?
Will you not, then, hear [God's words]?

٧١ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ
عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ
غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ
أَفَلَا تَسْمَعُونَ

28:72 Say [to humanity, O Prophet]:
Have you ever considered
if God were to make the daylight
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you night in which to repose?
Will you not, then, see [God's signs]?

٧٢ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ
عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم
بِلَيْلٍ تَسْكُنُونَ فِيهِ
أَفَلَا تُبْصِرُونَ

28:73 For [it is only] out of His mercy, [O humankind,
that] He has made for you
the night and the daylight,
for you to repose therein,
and [for you] to seek of His bounty—
so that you might give thanks!

٧٣ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ
ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ

28:74 Yet the Day [God] calls them [to Judgment],
He shall say [to the godless wrongdoers]:
Where, [now,] are My associate-gods
that [in the world] you used to allege
[that I have]?

٧٤ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ

28:75 Moreover, We shall bring forth
from every community a witness
[that God's message was duly conveyed].
Then We shall say
[to those who rejected their prophets:
Now] bring [us] your proof
[for all that in life you claimed]!
They shall know then
that all truth belongs to God [alone].
For all [the false gods] that they used to forge

٧٥ وَنَزَعْنَا مِن
كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَٰنَكُمْ
فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ

shall have strayed from them.

28:76 ❊Now, Korah
was, indeed, from Moses' people.
But he committed injustice against them
with insolence and arrogance —
though We had given him such treasure-troves
that their keys alone would weigh down
a band of men endowed with might.
Behold! Some of his people said to him:
Do not exult in the wealth of the world!
Indeed, God does not love
those who are exultant.

28:77 Rather, with all that God has given you
seek the glory of the abode of the Hereafter.
Do not forget your portion
of the good life in this world,
but do good to God's servants
as God has been good to you.
Yet do not seek to sow corruption in the land.
For, indeed, God does not love
the sowers of corruption.

28:78 He said:
Indeed, this wealth has been given to me
by virtue of a deep sacred knowledge
that I possess.
Did he not know, then,
that God had truly destroyed before him
entire generations
who were greater than him in power
and far more in number and wealth?
Those of defiant unbelief
shall not be asked by God
about their sins in order to verify them,
but only to censure and punish them.

وَضَلَّ عَنْهُم
مَّا كَانُوا۟ يَفْتَرُونَ
(٧٦) ۞ إِنَّ قَـٰرُونَ كَانَ
مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ
وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ
مَآ إِنَّ مَفَاتِحَهُۥ
لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ
إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ
(٧٧) وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ
ٱلدَّارَ ٱلْـَٔاخِرَةَ ۖ وَلَا تَنسَ
نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ
وَأَحْسِن كَمَآ
أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ
وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ
إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ
(٧٨) قَالَ إِنَّمَآ أُوتِيتُهُۥ
عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ
أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ
مِنَ ٱلْقُرُونِ
مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً
وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ
عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ

28:79 And so he came forth to his people
one day in all his adornment.
Those who desired the life of this world said:
If only we had the like
of what has been given to Korah!
Indeed, he is of magnificent fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ ٧٩
قَالَ ٱلَّذِينَ
يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
يَٰلَيْتَ لَنَا
مِثْلَ مَآ أُوتِىَ قَٰرُونُ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ

28:80 But those who had been given knowledge said:
Woe to all of you!
The reward of God is far better,
for one who believes and does righteousness.
Yet none shall receive it
except for those who are patient.

٨٠ وَقَالَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ
ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَٰلِحًا
وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ

28:81 Then We caused the earth to swallow him up—
along with his dwelling—
and he did not have any company
to help him apart from God!
Nor was he one of those
who could help themselves.

٨١ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ
فَمَا كَانَ لَهُۥ مِن فِئَةٍ
يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ
وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ

28:82 Thus by morning,
all those who had longed greatly
to be in his place only the day before
were saying: Ah!
Indeed, it is God alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it!
Had God not conferred favor upon us,
He would, most surely, have caused the earth
to swallow us up too!
Ah! Indeed, the disbelievers are never successful.

٨٢ وَأَصْبَحَ ٱلَّذِينَ
تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ
يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ
يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ
لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا
لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ

28:83 Such is the abode of the Hereafter:
We have made it only for those
who do not desire exaltation in the land
nor corruption.

٨٣ تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ
نَجْعَلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ
وَلَا فَسَادًا

وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ

(٨٤) مَن جَآءَ بِٱلْحَسَنَةِ
فَلَهُۥ خَيْرٌ مِّنْهَا ۖ
وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَى
ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ

(٨٥) إِنَّ ٱلَّذِى
فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ
لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ
قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ
وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ

(٨٦) وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ
إِلَيْكَ ٱلْكِتَٰبُ
إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ
فَلَا تَكُونَنَّ
ظَهِيرًا لِّلْكَٰفِرِينَ

(٨٧) وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ

Thus the ultimate outcome
is ˹success˺ for the God-fearing.

28:84 Whoever comes forth ˹on that Day˺,
having done the good deed
˹of sustaining true faith in God alone˺,
then he shall have ˹far˺ better than it
˹as a reward in Paradise˺.
But whoever comes forth ˹on that Day˺
having done the evil deed ˹of belying God˺—
then ˹let it be known,
that as to˺ those who do the evil deed—
they shall not be recompensed
for other than all ˹the evil˺
that they were doing ˹in life˺.

28:85 Indeed, He who has made ˹adhering to
and conveying˺ the Quran
binding upon you, ˹O Prophet,˺
shall, most surely, bring you back
to ˹Makkah,˺ the place of return
˹that your heart longs for˺.
Say ˹to the unbelievers˺:
My Lord is most knowledgeable
about he who has come ˹to humanity˺
with the guidance ˹of God˺.
And ˹He is most knowledgeable
about˺ who is ˹utterly lost˺ in clear misguidance.

28:86 For never did you ˹even˺ hope, ˹O Prophet,˺
for the Book ˹of God˺ to be conferred upon you.
Yet it is ˹revealed to you
as˺ a mercy from your Lord.
So do not ever be an upholder
of the disbelievers.

28:87 Thus you shall not let them bar you
from ˹conveying˺ the verses of God
after they have been sent down to you

بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَۖ
وَٱدۡعُ إِلَىٰ رَبِّكَۖ وَلَا
تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ
٨٨ وَلَا تَدۡعُ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ إِلَّا هُوَۚ
كُلُّ شَيۡءٍ
هَالِكٌ إِلَّا وَجۡهَهُۥۚ
لَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ

from Him.
Rather, call humanity
to the worship of the One God, your Lord,
and do not ever be of those
who associate gods with God.
28:88 Thus you shall not call upon
any other god with God.
There is no God but Him.
Everything is perishing except His Face.
To Him alone does all judgment belong.
And to Him alone you are all returning.

سُورَةُ العَنكبوت *The surah that mentions the practical fragility of the webbed home of* THE SPIDER *as an analogy for those who take false deities as a shelter.*

Surah 29 / 69 VERSES / REVEALED AT MAKKAH

Al-ʿAnkabût

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

29:1 *Alif Lâm Mîm*

29:2 Do people think that they will be left
simply to say: We believe!
and they will not be put to the test?
29:3 Yet, very truly, We have tested
all those who came before them.
Thus God shall, most surely,
distinguish those who speak the truth
about their belief.
And He shall, most surely, distinguish the liars.
29:4 Moreover, as to those who do evil deeds,
do they truly think they shall escape Us?
So very grievous is the judgment they make!
29:5 Whoever has hope in the Meeting of God
and His reward in the Hereafter,
then let him be ready,
for, indeed, God's term of Judgment
is certainly coming.
And He is the All-Hearing, the All-Knowing.
29:6 Thus whoever strives in the path of God
strives only for the benefit of his own soul.
Indeed, God is, most surely, self-sufficient,

١ الٓمٓ
٢ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ
أَن يَقُولُوٓاْ ءَامَنَّا
وَهُمْ لَا يُفْتَنُونَ
٣ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ
فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ
وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ
٤ أَمْ حَسِبَ ٱلَّذِينَ
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ
أَن يَسْبِقُونَا
سَآءَ مَا يَحْكُمُونَ
٥ مَن كَانَ يَرْجُواْ لِقَآءَ ٱللَّهِ
فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ
وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٦ وَمَن جَٰهَدَ
فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ

إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلْعَـٰلَمِينَ

(٧) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى
كَانُوا۟ يَعْمَلُونَ

(٨) وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ
وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

(٩) وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
لَنُدْخِلَنَّهُمْ فِى ٱلصَّـٰلِحِينَ

(١٠) وَمِنَ ٱلنَّاسِ مَن يَقُولُ
ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ
جَعَلَ فِتْنَةَ ٱلنَّاسِ
كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ
نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ ۚ

without any need
for any of His creation in all the worlds.

29:7 Yet as to those who believe
and do righteous deeds,
We shall, most surely, absolve them
of their misdeeds.
Moreover, We shall, most surely, reward them
with the very best they have ever done.

29:8 Now, We have charged each human being
with dutifulness and goodness
toward one's parents.
But if ever they strive to compel you
to associate gods with Me—
or command you to anything about which
you have no sure knowledge from God—
then do not obey them.
To Me alone is the return of all of you.
Then I shall tell you the due recompense
of all that you have been doing in life.

29:9 Yet as to those who believe
and do righteous deeds,
We shall, most surely, admit them to Paradise
among the righteous.

29:10 But among humankind there are those who say:
We believe in God.
But when one of them suffers
for the sake of God,
he loses faith and makes it as though
persecution from people
were equal to punishment from God.
But whenever a victory
comes from your Lord to the believers,
they, most surely, say:
Indeed, we were with you!

Does God not know best
all that inheres within the breast
of everyone in all the worlds?

29:11 Thus, most surely, God knows well
those who have truly believed.
And, most surely, He knows well
[all] the hypocrites.

29:12 Now, [as to] those who disbelieve,
they say to those who believe:
Follow our way [of life]
and we shall bear your sins.
But they shall bear none of their sins.
Indeed, they are liars!

29:13 Yet they will, most surely,
bear their own burdens [of sin]—
and other burdens along with their own burdens
[for perverting others].
And they will, most surely, be questioned
on the Day of Resurrection
about all that they have forged [against God].

29:14 And very truly, We sent Noah to his people.
So he remained [patiently] among them
[calling them to worship God]
for [a thousand years, less fifty years.
Then, suddenly, the flood seized them,
for they were wrongdoers, [godless in heart].

29:15 So We delivered him and the people of the Ark.
And We made it a sign [of admonition],
preserved [for all the worlds].

29:16 And [remember how We delivered] Abraham.
Behold! He said to his people:
Worship God [alone] and fear Him.

أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ
بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ
(١١) وَلَيَعْلَمَنَّ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟
وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ
(١٢) وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟
ٱتَّبِعُوا۟ سَبِيلَنَا
وَلْنَحْمِلْ خَطَٰيَٰكُمْ
وَمَا هُم بِحَٰمِلِينَ
مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ
إِنَّهُمْ لَكَٰذِبُونَ
(١٣) وَلَيَحْمِلُنَّ أَثْقَالَهُمْ
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ
وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ
عَمَّا كَانُوا۟ يَفْتَرُونَ
(١٤) وَلَقَدْ أَرْسَلْنَا
نُوحًا إِلَىٰ قَوْمِهِۦ
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ ٱلطُّوفَانُ
وَهُمْ ظَٰلِمُونَ
(١٥) فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ
وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ
(١٦) وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ

اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ
(١٧) إِنَّمَا تَعْبُدُونَ
مِن دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا ۚ
إِنَّ الَّذِينَ تَعْبُدُونَ
مِن دُونِ اللَّهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ
وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ
إِلَيْهِ تُرْجَعُونَ
(١٨) وَإِن تُكَذِّبُوا فَقَدْ
كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ
وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ
(١٩) أَوَلَمْ يَرَوْا
كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ ۚ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ
(٢٠) قُلْ سِيرُوا فِي الْأَرْضِ
فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ
يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(٢١) يُعَذِّبُ مَن يَشَاءُ

That is best for you,
if only you were to know ˹God's reward for it˺.
29:17 Indeed, all that you worship apart from God
are nothing more than graven images.
Thus you create ˹no more than˺ fabrications.
Indeed, those ˹objects˺ you worship
apart from God
do not hold ˹even a morsel of˺ provision for you.
So seek all ˹of your˺ provision from God.
Therefore, worship Him ˹alone˺,
and be thankful to Him.
To Him ˹alone˺
shall you ˹all˺ be returned ˹for Judgment˺.

29:18 So if you ˹unbelievers˺ belie ˹God's messenger,
know that˺ nations before you
have belied ˹God's messengers˺, as well.
Yet nothing is incumbent
upon the messenger ˹of God˺
except the clear conveyance ˹of God's message˺.
29:19 Have they not seen how God begins creation,
then causes it to return ˹to being
after it passes away˺?
Indeed, that for God is ˹ever so˺ easy.
29:20 Say, ˹O Prophet, to those who deny
resurrection in the Hereafter˺:
Journey through the earth
and see ˹the wonder
of˺ how He originated all creation.
Thereafter ˹be certain
that˺ God shall bring into being
the existence of the Hereafter.
Indeed, God is powerful over all things.
29:21 He shall punish whomever He so wills
˹as they deserve˺.

وَيَرْحَمُ مَن يَشَآءُ ۖ
وَإِلَيْهِ تُقْلَبُونَ
٢٢ وَمَآ أَنتُم بِمُعْجِزِينَ
فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ
٢٣ وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى
وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
٢٤ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟
ٱقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ
إِنَّ فِى ذَٰلِكَ
لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ
٢٥ وَقَالَ إِنَّمَا ٱتَّخَذْتُم
مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا
مَّوَدَّةَ بَيْنِكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ

And He shall have mercy
on whomever He so wills.
For to Him ⌜alone⌝
shall ⌜all⌝ be turned over ⌜for Judgment⌝.

29:22 And never, ⌜O people,⌝
shall you be able to elude
⌜the mighty Hand of God—
neither⌝ in the earth nor in the heaven.
Nor have you apart from God
any patron or supporter ⌜to help you⌝.

29:23 Yet ⌜as to⌝ those who have disbelieved
in the ⌜revealed⌝ signs of God,
and in the ⌜inevitable⌝ Meeting with Him
⌜in the Hereafter⌝—
it is these who shall ⌜forever⌝ despair
of My mercy.
Thus for them
there is a most painful torment ⌜awaiting there⌝.

29:24 So ⌜it is that Abraham was belied⌝.
The response of his people ⌜to his call⌝
was but to say: Kill him, or burn him ⌜alive⌝!
But God delivered him from the fire
⌜that they kindled⌝.
Indeed, in this there are sure signs
for a people who ⌜would⌝ believe.

29:25 For he said ⌜to them⌝:
Indeed, you have taken
graven images ⌜for worship⌝ apart from God
as a means of attaining
to a genuine ⌜mutual⌝ love
between yourselves ⌜as a people⌝
in the life of this world.
But then on the Day of Resurrection
you will disbelieve in one another.

ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ
يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم
بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّـٰصِرِينَ
(٢٦) ۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
(٢٧) وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ
وَجَعَلْنَا فِى ذُرِّيَّتِهِ
ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ
وَءَاتَيْنَـٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ
وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ
لَمِنَ ٱلصَّـٰلِحِينَ
(٢٨) وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ
إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ
مَا سَبَقَكُم بِهَا
مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ
(٢٩) أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَتَقْطَعُونَ ٱلسَّبِيلَ
وَتَأْتُونَ فِى نَادِيكُمُ
ٱلْمُنكَرَ ۖ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوا۟
ٱئْتِنَا بِعَذَابِ ٱللَّهِ
إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ

Moreover, you will curse one another.
For your eternal abode is the Fire of Hell.
Thus for the likes of you,
there shall not be any helper
against God's punishment.

29:26 ❊So his nephew Lot believed in him,
whereupon Abraham said to his people:
Indeed, I am migrating to my Lord.
For, indeed, it is He alone
who is the Overpowering One, the All-Wise.

29:27 Thereafter, We granted him Isaac,
and, from Isaac, Jacob.
Thus did We place prophethood
and the Heavenly Scripture among his children.
Moreover, We gave him his due reward
in this world.
And in the Hereafter,
he shall, most surely, be of the righteous.

29:28 Remember, also, how God delivered Lot.
Behold! He said to his people:
Indeed, you commit an act of lewdness
with which none has preceded you
in all the worlds.

29:29 Do the males among you
approach men in perverted lust?
And do you cut the roadway to rob people
of their wealth and lives?
And do you openly commit
lewd abomination in your gatherings?
Yet the response of his people to his call
was only to say:
Bring upon us the torment of God,
if, indeed, you are of the truthful prophets!

29:30 He said: My Lord!

Support me against ⌜these⌝ people
who are sowers of corruption.

29:31 So when Our angel-messengers
came to Abraham with the glad tiding ⌜of a son
from his wife Sarah⌝, they said:
Indeed, we are ⌜here⌝ to destroy
the people of this township ⌜of Sodom⌝.
Indeed, its people
have become wrongdoers, ⌜godless in heart.

29:32 Abraham⌝ said:
But Lot resides in it, ⌜and he is not of them⌝!
They said:
We are more knowing of who is in it ⌜than you⌝.
Most surely, we shall deliver him
and his family—except his wife.
She is of those who shall linger behind.

29:33 So when Our angel-messengers came to Lot
⌜in the form of men⌝,
he was greatly troubled about them.
Thus he grew helplessly distressed
concerning them.
But they said:
Have no fear, and do not grieve.
⌜We are God's messengers⌝.
Indeed, we shall deliver you and your family
⌜from the doom we bring to your people⌝—
except your wife.
She is of those who shall linger behind.

29:34 Indeed, we shall send down
upon the people of this township
a castigation from Heaven
for the ⌜deeds of⌝ ungodliness
they have committed.

29:35 And, truly, We have left ⌜traces
of the destruction⌝ of it as a clear sign

٣٠ قَالَ رَبِّ ٱنصُرۡنِي
عَلَى ٱلۡقَوۡمِ ٱلۡمُفۡسِدِينَ
٣١ وَلَمَّا جَآءَتۡ رُسُلُنَآ
إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُوٓاْ
إِنَّا مُهۡلِكُوٓاْ
أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِۖ إِنَّ
أَهۡلَهَا كَانُواْ ظَٰلِمِينَ
٣٢ قَالَ إِنَّ فِيهَا لُوطٗاۚ
قَالُواْ نَحۡنُ أَعۡلَمُ بِمَن فِيهَاۖ
لَنُنَجِّيَنَّهُۥ وَأَهۡلَهُۥٓ
إِلَّا ٱمۡرَأَتَهُۥ
كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ
٣٣ وَلَمَّآ أَن جَآءَتۡ
رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ
وَضَاقَ بِهِمۡ ذَرۡعٗا
وَقَالُواْ لَا تَخَفۡ وَلَا تَحۡزَنۡۖ
إِنَّا مُنَجُّوكَ وَأَهۡلَكَ
إِلَّا ٱمۡرَأَتَكَ
كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ
٣٤ إِنَّا مُنزِلُونَ
عَلَىٰٓ أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِ
رِجۡزٗا مِّنَ ٱلسَّمَآءِ
بِمَا كَانُواْ يَفۡسُقُونَ
٣٥ وَلَقَد تَّرَكۡنَا مِنۡهَآ

for a people who would ˹use their reason
to˺ understand.

29:36 And to ˹the people of˺ Midian
˹We sent˺ their brother Shuʿayb ˹as a messenger˺.
So he said ˹to them˺: O my people!
Worship God ˹alone˺
and have hope in ˹His Judgment
on˺ the Last Day.
Moreover, you shall not
make mischief in the earth,
sowing corruption ˹in it˺.

29:37 But they belied him.
Then the convulsion
˹of the earth˺ seized them, suddenly,
and by morning they were ˹dead,
laying˺ prostrate in their dwelling-place.

29:38 And ˹the peoples of˺ ʿÂd and Thamûd
˹were also destroyed for defying God˺—
something that has ˹long˺ been evident
to you ˹people of Makkah˺
from ˹the ruins of˺ their dwellings
˹that you pass on your trade routes˺.
For Satan made their ˹godless˺ works
fair-seeming to them and, thereby,
barred them from the path ˹of God˺,
though they were endowed
with the power to discern ˹truth from falsehood˺.

29:39 And so ˹too˺ Korah and Pharaoh and Hâmân—
˹all were destroyed for defying God˺.
Truly, Moses came to them
with clear ˹and miraculous˺ proofs.
But they grew so very arrogant in the land.

ءَايَةً بَيِّنَةً
لِّقَوْمٍ يَعْقِلُونَ
٣٦ وَإِلَىٰ مَدْيَنَ
أَخَاهُمْ شُعَيْبًا فَقَالَ
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ
وَلَا تَعْثَوْا۟
فِى ٱلْأَرْضِ مُفْسِدِينَ
٣٧ فَكَذَّبُوهُ
فَأَخَذَتْهُمُ ٱلرَّجْفَةُ
فَأَصْبَحُوا۟
فِى دَارِهِمْ جَٰثِمِينَ
٣٨ وَعَادًا وَثَمُودَا۟
وَقَد تَّبَيَّنَ لَكُم
مِّن مَّسَٰكِنِهِمْ
وَزَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ
وَكَانُوا۟ مُسْتَبْصِرِينَ
٣٩ وَقَٰرُونَ وَفِرْعَوْنَ
وَهَٰمَٰنَ
وَلَقَدْ جَآءَهُمْ
مُّوسَىٰ بِٱلْبَيِّنَٰتِ
فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ

Yet never could they escape ˹the grip of God˺.
29:40 For each one ˹of them˺ We seized, suddenly,
˹with an awesome torment˺ for his sinfulness.
˹Such are of the peoples
God has destroyed for their unbelief.˺
So of them are those upon whom We sent
˹a raging storm of lethal˺ pellets.
And of them are those
who were seized by the ˹deadly˺ blast.
And of them are those
whom We caused the earth to swallow.
And of them are those whom We drowned.
Yet never would God wrong them
˹by punishing them without cause˺.
But, rather, it was their own souls
they were ˹all the while˺ wronging
˹with ungodliness˺.
29:41 The parable of those who take to themselves
˹false gods as˺ patrons ˹to give them shelter˺
apart from God, ˹is this˺:
They are like the spider.
It makes ˹for itself˺ a home ˹for refuge
which cannot avail it against destruction˺.
For, indeed, the frailest of all homes
is, most surely, the spider's home—
if only they ˹who disbelieve˺ were to know
˹what horror awaits them in the Hereafter˺.
29:42 Indeed, God knows that all that they call upon
apart from Him is ˹in reality˺ nothing.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.
29:43 So such are the parables
We set forth for ˹the benefit of˺ people.
Yet none comprehend them
but the people of knowledge,

وَمَا كَانُوا۟ سَٰبِقِينَ
٤٠ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ
فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ
حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ
ٱلصَّيْحَةُ وَمِنْهُم مَّنْ
خَسَفْنَا بِهِ ٱلْأَرْضَ
وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ
وَمَا كَانَ ٱللَّهُ
لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
٤١ مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ
كَمَثَلِ ٱلْعَنكَبُوتِ
ٱتَّخَذَتْ بَيْتًا ۖ
وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ
لَبَيْتُ ٱلْعَنكَبُوتِ ۖ
لَوْ كَانُوا۟ يَعْلَمُونَ
٤٢ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ
مِن دُونِهِۦ مِن شَىْءٍ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٤٣ وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ ۖ

the contemplative ones.

29:44 It is God who created the heavens and the earth
with profound truth.
Indeed, in all of this there is a sure sign
of God's creative power for all the believers.

29:45 O Prophet!
Recite to humanity
all that has been revealed to you
of the Quran, the Book of God.
Moreover, duly establish the Prayer.
Indeed, the Prayer
guards one against immorality and evil.
Yet, most surely, the remembrance of God
in the life of this world
is greater extolment for one still.
And God knows all that you do.

29:46 ❋Thus you shall not argue,
O you who believe, matters of faith
with the People of the Scripture
in other than the fairest way—
except as to those of them
who do wrong to you, out of hostility.
Rather, say to them:
We believe in the Quran
that has been sent down from God to us,
and in the Scripture
that has been sent down from God to you.
Thus our God and your God is One.
Thus are we *muslims*,
in willing submission to Him alone.

29:47 For just as We have given revelation
to other messengers, O Muhammad,
We have sent down to you this Quran,
as the Book of God.

وَمَا يَعْقِلُهَآ
إِلَّا ٱلْعَٰلِمُونَ
٤٤ خَلَقَ ٱللَّهُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ
إِنَّ فِى ذَٰلِكَ
لَءَايَةً لِّلْمُؤْمِنِينَ
٤٥ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ
مِنَ ٱلْكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ ۖ
إِنَّ ٱلصَّلَوٰةَ
تَنْهَىٰ عَنِ
ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ
وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ
وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ
٤٦ ۞ وَلَا تُجَٰدِلُوٓا۟
أَهْلَ ٱلْكِتَٰبِ
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ
إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ
وَقُولُوٓا۟ ءَامَنَّا
بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا
وَأُنزِلَ إِلَيْكُمْ
وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ
وَنَحْنُ لَهُۥ مُسْلِمُونَ
٤٧ وَكَذَٰلِكَ أَنزَلْنَآ
إِلَيْكَ ٱلْكِتَٰبَ ۚ

PART 21 *half-part* 41/60

فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ
يُؤۡمِنُونَ بِهِۦۖ
وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ
وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلۡكَٰفِرُونَ
(٤٨) وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ
مِن كِتَٰبٖ
وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ
إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ
(٤٩) بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ
فِي صُدُورِ
ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ
وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ
إِلَّا ٱلظَّٰلِمُونَ
(٥٠) وَقَالُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ
ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ
إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٌ
(٥١) أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ
أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ
يُتۡلَىٰ عَلَيۡهِمۡۚ

Thus, some of those to whom
We have previously given the Scripture
believe in it.
And some of those
with no revealed Book believe in it.
Yet none disavows Our revealed verses
but the inveterate disbelievers.

29:48 For never have you recited
any Heavenly Book
before this Quran, O Prophet.
Nor have you ever transcribed one
with your right hand.
For then the real progenitors of falsehood
would have had cause
to doubt your prophethood.

29:49 Rather, it is a Quran
of self-evident verses from God,
preserved in the hearts of those believers
who have been granted knowledge.
Thus none disavows Our revealed verses
but the wrongdoers who are godless in heart.

29:50 Moreover, they have said of you, O Prophet:
Why are no miraculous signs
sent down to him from his Lord?
Say to them:
Indeed, the miraculous signs
are with God alone.
For I am only a clear forewarner
of His nearing Judgment, sent to all of you.

29:51 Is it not sufficient confirmation
of your prophethood for them
that We have sent down to you
the Quran as a Heavenly Book
that is being recited to them?
Indeed, in this Quran

there is sure mercy ˹from God˺
and a reminder ˹of His covenant˺
for a people who ˹would˺ believe.

إِنَّ فِي ذَٰلِكَ
لَرَحْمَةً وَذِكْرَىٰ
لِقَوْمٍ يُؤْمِنُونَ

29:52 Say ˹to them˺:
Sufficient is God as a Witness
between me and you.
He knows
all that is in the heavens and the earth.
Yet as to those who believe in falsehood
and disbelieve in God—
˹despite His clear signs˺—
it is ˹such as˺ these
who are the losers ˹of an everlasting Paradise˺.

٥٢ قُلْ كَفَىٰ بِاللَّهِ
بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ
يَعْلَمُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ

29:53 Thus do they ask you, ˹O Prophet,
in utter defiance˺ to hasten the punishment
˹of which you forewarn them˺.
And were it not for a stated term ˹of life
preordained for them by God˺,
the punishment ˹they seek to hasten˺
would, most surely, come to them.
But, most surely, it shall ˹yet˺ come upon them,
suddenly—
while they are entirely unaware ˹of it˺.

٥٣ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ
وَلَوْلَا أَجَلٌ مُسَمًّى
لَجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

29:54 They ask you to hasten the punishment
˹of which you forewarn them˺.
And, indeed, Hell ˹looms
to˺ utterly encompass the disbelievers—

٥٤ يَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ

29:55 on a Day ˹Hereafter when˺ the torment
shall enveil them—
from above them
and from beneath their feet.
˹God˺ shall, ˹then,˺ say ˹to them˺:
Taste ˹the penalty for˺ all ˹the evil˺
that you used to do ˹in the world˺.

٥٥ يَوْمَ يَغْشَاهُمُ الْعَذَابُ
مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِمْ
وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ

29:56 O My servants who believe!
Indeed, My earth is spacious.
So ˹if you fear persecution, migrate.
And ˹Me alone shall you worship.

29:57 Every ˹single˺ soul shall taste death.
Then to Us shall you ˹all˺ be returned
˹for recompense˺.

29:58 Yet ˹as to˺ those who believe
and do righteous deeds,
We shall, most surely, settle them
in ˹Heavenly˺ Chambers
of the Garden ˹of Paradise˺,
beneath which rivers flow—
wherein they shall abide forever.
How ˹exceedingly˺ commendable
is the reward of those
who ever do ˹the will of God˺!

29:59 It is these who have endured ˹life's trials˺
with patience,
and upon their Lord ˹alone˺ do they rely.

29:60 For how many a beast
is there ˹treading the earth˺
that does not carry ˹with it˺ its ˹own˺ provision?
It is God ˹alone˺ who provides
for ˹each one of˺ them—and for ˹all of˺ you!
For He is the All-Hearing, the All-Knowing.

29:61 And, indeed, ˹O Prophet,˺
if you asked ˹the disbelievers˺:
Who created the heavens and the earth,
and subjugated the sun and the moon
˹to a fixed order˺?
They would, most surely, say: It is God.
How, then, are they turned away
˹from worshipping Him alone˺?

٥٦ يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ
إِنَّ أَرۡضِي وَٰسِعَةٞ
فَإِيَّٰيَ فَٱعۡبُدُونِ
٥٧ كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ
ثُمَّ إِلَيۡنَا تُرۡجَعُونَ
٥٨ وَٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَاۚ
نِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ
٥٩ ٱلَّذِينَ صَبَرُواْ
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ
٦٠ وَكَأَيِّن مِّن دَآبَّةٖ
لَّا تَحۡمِلُ رِزۡقَهَا
ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡۚ
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
٦١ وَلَئِن سَأَلۡتَهُم
مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ
لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ

29:62 It is God ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills among His servants.
And He ˹alone˺ restricts ˹it˺
for whomever ˹He so wills˺.
Indeed, God is all-knowing of all things.

٦٢ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن
يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

29:63 And, indeed, ˹O Prophet,˺ if you asked them:
Who sends down, from the sky, water,
with which He gives life to the earth
after its death?
They would, most surely, say: It is God.
Say ˹to them˺:
All praise is for God ˹alone,˺
who by their own word
confirms His proof against them˺.
But most of them
do not ˹use their reason˺ to understand
˹their own contradiction of this truth˺.

٦٣ وَلَئِن سَأَلْتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً
فَأَحْيَا بِهِ ٱلْأَرْضَ
مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ
قُلِ ٱلْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

29:64 For the life of this ˹fleeting˺ world
is nothing but amusement and play.
But, indeed, it is the abode of the Hereafter
that is, most surely, life ˹everlasting˺ itself,
if only they were to know
˹what awaits them there˺.

٦٤ وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا لَهْوٌ وَلَعِبٌ
وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ
لَهِىَ ٱلْحَيَوَانُ
لَوْ كَانُوا۟ يَعْلَمُونَ

29:65 Thus ˹in heedlessness˺
do human beings invoke false deities—
until such times as ˹when they embark on ships
˹and face danger at sea—
then do˺ they call upon God ˹for rescue˺
with ˹all˺ sincerity,
˹devoting their˺ religion to Him ˹alone˺.
Yet when He delivers them ˹safely˺ ashore,
immediately,
they associate gods ˹with Him, once more˺.

٦٥ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ

29:66 So let them be ungrateful for all ⌜the good⌝
that We have given them ⌜in life⌝.
And let them enjoy themselves ⌜a little while⌝.
For, assuredly, they shall know
⌜the recompense of the ungodly!

إِذَا هُمْ يُشْرِكُونَ
٦٦ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ
وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ
٦٧ أَوَلَمْ يَرَوْا۟
أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا
وَيُتَخَطَّفُ ٱلنَّاسُ
مِنْ حَوْلِهِمْ ۚ
أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ
٦٨ وَمَنْ أَظْلَمُ
مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥ ۚ
أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ
٦٩ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ
وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ

29:67 Then as to the people of Makkah,
have they not considered
that We have made ⌜for them⌝ a secure Sanctuary
⌜in the precincts surrounding the Kaʿbah⌝,
while people all around them
are being snatched away ⌜in violence and strife⌝?
Then is it in false ⌜gods⌝ that they will believe,
while in the blessing of God they disbelieve?

29:68 Yet who does a greater wrong
than one who forges lies against God,
or who belies the ⌜revealed⌝ truth
when it reaches him?
Is there not in Hell
a ⌜well-deserved⌝ dwelling place
for the disbelievers?

29:69 But ⌜as to⌝ those who strive for Us ⌜alone,
against every evil⌝,
We shall, most surely, guide them
upon Our pathways ⌜to salvation⌝.
For, indeed, God is, most surely,
with those who excel in ⌜doing⌝ good.

سُورَةُ الرُّومِ *The surah that mentions the defeat of* THE BYZANTINES *and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet ﷺ at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.*

Surah 30 / 60 VERSES / REVEALED AT MAKKAH

Al-Rûm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

30:1 *Alif Lâm Mîm*

الٓمٓ ١

30:2 The Byzantine ˹Empire˺
has been defeated ˹by the Persians˺
30:3 in the nearby land ˹of Syria˺.
Yet after their defeat,
they shall be triumphant ˹over them˺
30:4 within several years.
The command ˹of all creation˺
belongs to God ˹alone˺—
before ˹their coming victory˺ and thereafter.
And on that day ˹of triumph˺
the believers will rejoice
30:5 in the victory of God.
He gives victory to whomever He so wills.
For He ˹alone˺
is the Overpowering ˹One˺, the Mercy-Giving.
30:6 This is the promise of God—
and never does God fail ˹to fulfill His˺ promise.
But most people do not know
˹that God's word is ever true˺.
30:7 They ˹merely˺ know
the outer ˹nature˺ of the life of this world,

غُلِبَتِ ٱلرُّومُ ٢
فِىٓ أَدْنَى ٱلْأَرْضِ ٣
وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ
سَيَغْلِبُونَ
فِى بِضْعِ سِنِينَ ٤
لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ
وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ
يَفْرَحُ ٱلْمُؤْمِنُونَ
بِنَصْرِ ٱللَّهِ ۚ ٥
يَنصُرُ مَن يَشَآءُ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ ٦
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
يَعْلَمُونَ ظَٰهِرًا ٧
مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا

while they are utterly unmindful
of ˹the reality of˺ the Hereafter.

30:8 Do they not reflect within themselves?
God did not create the heavens and the earth,
and all that is between them,
except with ˹the very essence of˺ all truth—
and for a stated term ˹preordained by Him,
to be followed by His Judgment˺—
though many of the people are disbelievers
in the ˹inevitable˺ Meeting with their Lord
˹in the Hereafter˺.

30:9 Have they not journeyed through the lands
to see how ˹devastating˺ was the end
of those ˹who denied faith˺ before them?
They were ˹far˺ greater than them in power.
For they cultivated the land
˹with great competence˺.
Moreover, they built it up
˹far˺ more proficiently than these ˹disbelievers˺
have built it up.
Then their messengers came to them
with clear ˹and miraculous˺ proofs ˹from God,
and they belied them˺.
For never would God wrong them
˹by punishing them without cause˺.
But, rather, they wronged their own souls
˹with ungodliness˺.

30:10 Thereafter, the end of those who wrought evil
was the worst ˹kind of end˺.
For they had belied the ˹revealed˺ signs of God.
Indeed, they used to mock them.

30:11 It is God ˹alone˺ who originates ˹all˺ creation.
Then He shall cause it to return ˹to being,
after it passes away˺.
Then to Him ˹alone˺ shall you ˹all˺ be returned

وَهُمْ عَنِ ٱلْآخِرَةِ هُمْ غَٰفِلُونَ
٨ أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ
مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ
وَأَجَلٍ مُّسَمًّى ۗ
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ
بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ
٩ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ
أَكْثَرَ مِمَّا عَمَرُوهَا
وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ
فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟
أَنفُسَهُمْ يَظْلِمُونَ
١٠ ثُمَّ كَانَ عَٰقِبَةَ
ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ
أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ
وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ
١١ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ
ثُمَّ إِلَيْهِ تُرْجَعُونَ

for Judgment.

30:12 Thus the Day the Hour of Doom shall come,
God will raise the dead,
and the defiant unbelievers
shall be utterly despondent.

30:13 For never shall those
whom they worshipped in life
as their associate-gods
be intercessors for them
with God in the Hereafter.
Moreover, they will themselves
become ardent disbelievers
in their associate-gods.

30:14 Furthermore, the Day the Hour of Doom
shall come—
that Day they shall be forever separated
into believers and disbelievers.

30:15 As for those who have believed
and done righteous deeds,
they shall be made to reside
in a lovely meadow, jubilant with joy.

30:16 But as for those who have disbelieved
and belied Our revealed signs
and denied the inevitable Meeting
with God for Judgment in the Hereafter,
these, then, shall be thrust
into ever present torment.

30:17 Therefore, highly exalt God
when you come to nightfall,
and when you come to morning.

30:18 For to Him alone is due every praise
in the heavens and the earth.
So highly exalt Him, as well,
at evening and when you come to noontime.

30:19 He brings forth the living from the dead.

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ ﴿١٢﴾
يُبْلِسُ ٱلْمُجْرِمُونَ
وَلَمْ يَكُن لَّهُم ﴿١٣﴾
مِّن شُرَكَآئِهِمْ شُفَعَـٰٓؤُا۟
وَكَانُوا۟ بِشُرَكَآئِهِمْ
كَـٰفِرِينَ
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ ﴿١٤﴾
يَوْمَئِذٍ يَتَفَرَّقُونَ
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ ﴿١٥﴾
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ
فَهُمْ فِى رَوْضَةٍ
يُحْبَرُونَ
وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ ﴿١٦﴾
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا
وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَـٰٓئِكَ
فِى ٱلْعَذَابِ مُحْضَرُونَ
فَسُبْحَـٰنَ ٱللَّهِ ﴿١٧﴾
حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ
وَلَهُ ٱلْحَمْدُ ﴿١٨﴾
فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ
يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ ﴿١٩﴾

وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ
وَيُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ
وَكَذَٰلِكَ تُخْرَجُونَ

(٢٠) وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم
مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم
بَشَرٌ تَنتَشِرُونَ

(٢١) وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
لِّتَسْكُنُوٓا۟ إِلَيْهَا
وَجَعَلَ بَيْنَكُم
مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(٢٢) وَمِنْ ءَايَٰتِهِۦ
خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ
وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّلْعَٰلِمِينَ

(٢٣) وَمِنْ ءَايَٰتِهِۦ
مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ
وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَسْمَعُونَ

(٢٤) وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ
ٱلْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً
فَيُحْىِۦ بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا ۚ

And He brings forth the dead from the living.
Thus He gives life to the earth after its death.
And ⌜even⌝ so shall you ⌜human beings⌝
be brought forth ⌜from death for Judgment⌝.

30:20 Moreover, of His ⌜wondrous⌝ signs
is that He has created you from dust.
Then, behold!
You are human beings
spreading yourselves about.

30:21 And of His ⌜wondrous⌝ signs
is that He has created for you,
from yourselves, mates,
so that you may repose in them.
And He has set between you
genuine ⌜mutual⌝ love
and ⌜tenderhearted⌝ mercy.
Indeed, in ⌜all of⌝ this there are sure signs
for a people who would reflect
⌜on the handiwork of God⌝.

30:22 And of His ⌜wondrous⌝ signs
is the creation of the heavens and the earth
and the variety of your tongues and your colors.
Indeed, in ⌜all of⌝ this there are sure signs
for a people of knowledge.

30:23 And of His ⌜wondrous⌝ signs
is your sleep, by night and by day,
and your seeking of His bounty ⌜in the daylight⌝.
Indeed, in ⌜all of⌝ this there are sure signs
for people who ⌜would⌝ hear ⌜and give ear⌝.

30:24 And of His ⌜wondrous⌝ signs
is that He shows you lightning
to inspire ⌜in you⌝ fear and hope.
Thus He sends down, from the sky, water,
with which He gives life to the earth

after its death.
Indeed, in ˹all of˺ this there are sure signs
for a people who would ˹use their reason
to˺ understand.

30:25 And of His ˹wondrous˺ signs
is that heaven and earth
hold firm by His command.
Then, behold!
When He summons you ˹from the grave˺
with a single call, you shall, at once,
rise out of the earth ˹resurrected˺.

30:26 For to Him ˹alone˺ belongs
all who are in the heavens and ˹in˺ the earth.
All are devoutly obedient to Him,
˹willingly or unwillingly˺.

30:27 For He is the One who originates creation.
Then He causes it to return ˹to being
after it passes away˺.
And ˹restoring your creation˺
is even easier for Him!
For to Him ˹alone˺ belongs
the most transcendent attribute in the heavens
and ˹in˺ the earth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

30:28 He puts before you a parable
from your own lives
˹for those who ascribe partners to God˺:
Do you ever take your own ˹servants˺—
whom your hands rightfully possess—
as ˹full˺ partners in all the ˹wealth˺
We have provided you,
such that ˹both of˺ you become equals therein,
so that you would have fear of them

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ
(٢٥) وَمِنْ آيَاتِهِ أَن تَقُومَ
السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ
ثُمَّ إِذَا دَعَاكُمْ
دَعْوَةً مِّنَ الْأَرْضِ
إِذَا أَنتُمْ تَخْرُجُونَ
(٢٦) وَلَهُ مَن فِي السَّمَاوَاتِ
وَالْأَرْضِ
كُلٌّ لَّهُ قَانِتُونَ
(٢٧) وَهُوَ الَّذِي يَبْدَؤُا الْخَلْقَ
ثُمَّ يُعِيدُهُ
وَهُوَ أَهْوَنُ عَلَيْهِ
وَلَهُ الْمَثَلُ الْأَعْلَىٰ
فِي السَّمَاوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
(٢٨) ضَرَبَ لَكُم مَّثَلًا
مِّنْ أَنفُسِكُمْ هَل لَّكُم
مِّن مَّا مَلَكَتْ أَيْمَانُكُم
مِّن شُرَكَاءَ
فِي مَا رَزَقْنَاكُمْ
فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ

كَذَٰلِكَ نُفَصِّلُ ٱلْآيَٰتِ
لِقَوْمٍ يَعْقِلُونَ
(٢٩) بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟
أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ
فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ
وَمَا لَهُم مِّن نَّٰصِرِينَ
(٣٠) فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ
فِطْرَتَ ٱللَّهِ
ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ
لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ
وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ
(٣١) ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟
مِنَ ٱلْمُشْرِكِينَ
(٣٢) مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا ۖ
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ

freely sharing in it like the fear you have
of your actual partners from among yourselves?
Never would you accept this!
Thus do We make distinct the signs
for a people who would use their reason
to understand.

30:29 But those who have done wrong
by worshipping false gods
follow only their own whims
without any revealed knowledge.
Then who is it that can guide one
whom God has left to stray?
Thus for them, there shall not be any helpers
against God's punishment.

30:30 Set your face devoutly toward God
and to the true religion, O Prophet,
and so too all who would follow you—
being ever upright in heart!
This is the natural disposition
given you by God,
upon which He originated all humankind.
There shall be no altering of God's creation.
That is the upright way of religion,
but most people do not know it.

30:31 ❊So hold fast to it,
turning always to Him in repentance.
Thus shall you fear Him.
Thus shall you duly establish the Prayer.
Thus shall you never be of those
who ascribe partners to God,

30:32 like those partisans before you
who divided up their religion
and became factions—each party exulting
in whatever they have taken hold of,

⁽³³⁾ وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ
دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ
ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً
إِذَا فَرِيقٌ مِّنْهُم
بِرَبِّهِمْ يُشْرِكُونَ
⁽³⁴⁾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ
فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ
⁽³⁵⁾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا
فَهُوَ يَتَكَلَّمُ
بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ
⁽³⁶⁾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً
فَرِحُوا۟ بِهَا ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ
⁽³⁷⁾ أَوَلَمْ يَرَوْا۟
أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
⁽³⁸⁾ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ

calling it truth.

30:33 Now, when harm touches people,
they call upon their Lord for relief,
penitent to Him.
Then when He gives them a taste
of mercy from Him, at once,
a group of them associate gods
with their Lord—

30:34 to show their ingratitude for all the good
that We have given them in life!
So enjoy yourselves a little while.
For, assuredly, you shall know
the recompense of the ungodly!

30:35 Or is it that We have sent down to them
any Heavenly authority
that speaks with approval of these false gods
that they have been associating with God?

30:36 Yet, again!
When We give people a taste of Our mercy,
they exult in it.
But if any harm befalls them—
for all the evil
that their hands have advanced in life—
at once, they turn despondent.

30:37 Have they not considered that it is God alone
who extends abundant provision
to whomever He so wills,
and that He alone restricts it
for whomever He so wills?
Indeed, in all of this there are sure signs
for a people who would believe.

30:38 Therefore, you shall give to the close relative
his every due right with kindness.
And you shall give due charity

to the indigent and the wayfarer.
That is best for ˹all˺ those
who desire ˹only˺ the Face of God.
For it is these who are the ˹truly˺ successful.

30:39 Yet ˹beware,
for˺ whatever you give ˹others˺ in usury—
to ˹gain˺ increase from the wealth of people—
shall never increase with God!
But ˹blessed is˺ whatever you give
of the Zakât-Charity—
desiring ˹only˺ the Face of God.
For it is such as these who shall have
a ˹much˺ multiplied reward.

30:40 God is the One who created you.
Thereafter, He provided for you ˹in life˺.
Thereafter, He shall cause you to die.
Thereafter, He shall give you life ˹again
on the Day of Resurrection˺.
Are there any among your associate-gods
who can do anything of this?
Highly exalted is He, and most high,
˹far˺ above all that they associate
as gods ˹with Him˺.

30:41 Corruption prevails in the land and the sea
because of ˹all the evil˺
that the hands of humanity have earned—
so that He may cause them to taste
something of that which they have done—
so that they may return ˹in penitence to God˺.

30:42 Say, ˹O Prophet, to the unbelievers˺:
Journey through the earth
and see how ˹devastating˺ was the end
of those ˹misguided generations˺
who came before ˹you˺!

ذَٰلِكَ خَيْرٌ لِّلَّذِينَ
يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

٣٩ وَمَآ ءَاتَيْتُم مِّن رِّبًا
لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ
فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ
وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ
تُرِيدُونَ وَجْهَ ٱللَّهِ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ

٤٠ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ
ثُمَّ رَزَقَكُمْ
ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ ۖ
هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ
مِن ذَٰلِكُم مِّن شَىْءٍ ۚ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ

٤١ ظَهَرَ ٱلْفَسَادُ
فِى ٱلْبَرِّ وَٱلْبَحْرِ
بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ
لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟
لَعَلَّهُمْ يَرْجِعُونَ

٤٢ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ

Most of them ascribed partners to God.
30:43 So set your face
toward the upright ˹way of˺ religion,
before there comes
a Day ˹of Reckoning˺ from God
that cannot be turned back.
On that Day ˹Hereafter˺
they shall be parted ˹forever˺:
30:44 Whoever disbelieves ˹in God˺,
then his unbelief is ˹only˺ against himself.
But whoever does righteous deeds ˹in life˺,
they shall have smoothed a way for themselves
˹to Paradise˺.
30:45 And so it is
that ˹God˺ may reward from His bounty
those who believe and do righteous deeds.
˹Yet˺, indeed, He does not love the disbelievers.

30:46 And of His ˹wondrous˺ signs
is that He ˹alone˺ sends forth the winds
bearing ˹clouds as˺ glad tidings—
so that He may cause you to taste
˹the rainfall˺ of His mercy;
and so that ships may sail, by His command;
and so that you may seek of His bounty;
and that, ˹therefore,˺
you might give thanks ˹to God˺.
30:47 Yet very truly, ˹O Prophet,˺
We have sent messengers before you
to their own people.
Thus they came to them
with clear ˹and miraculous˺ proofs ˹from God.
But they were belied.˺
Therefore, We took vengeance
on those who were defiant unbelievers.

كَانَ أَكْثَرُهُم مُّشْرِكِينَ
٤٣ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ
مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ
لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ
يَوْمَئِذٍ يَصَّدَّعُونَ
٤٤ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ
وَمَنْ عَمِلَ صَٰلِحًا
فَلِأَنفُسِهِمْ يَمْهَدُونَ
٤٥ لِيَجْزِيَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ
إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ
٤٦ وَمِنْ ءَايَٰتِهِۦٓ
أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ
وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ
وَلِتَجْرِيَ ٱلْفُلْكُ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ
٤٧ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ
رُسُلًا إِلَىٰ قَوْمِهِمْ
فَجَآءُوهُم بِٱلْبَيِّنَٰتِ
فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟

For helping the believers ⌜to victory⌝
is ever incumbent upon Us.
30:48 God ⌜alone⌝ is the One
who sends forth the winds.
Then they stir up the clouds.
Then He spreads them across the sky—
however He so wills.
Then He rends them into ⌜billowing⌝ patches.
Then you see rainfall issuing from their midst.
Then when He brings it down
upon whomever He so wills of His servants,
behold, they rejoice.
30:49 Yet, indeed, previously—
⌜just⌝ before it was sent down upon them—
they were utterly despondent ⌜in their drought⌝.
30:50 So look at the traces of the mercy of God,
how He gives life to the earth after its death.
Even thus shall He, most surely,
give life to the dead
⌜on the Day of Resurrection⌝.
For He is powerful over all things.
30:51 But if ever We send a ⌜blighting⌝ wind
and they see ⌜the harvest fade⌝ yellow,
they continue, thereafter, to disbelieve.
30:52 And so it is, ⌜O Prophet,⌝ that you cannot make
the dead ⌜of heart⌝ hear.
Nor can you make
the deaf ⌜of heart⌝ hear the call ⌜of truth⌝
when they have turned back in retreat ⌜from it⌝.
30:53 Nor can you guide
the blind ⌜in heart⌝ out of their misguidance.
You can only make hear ⌜this call⌝
those who believe in Our signs,
⌜and⌝ who, therefore, are *muslims*,
in willing submission to God ⌜alone⌝.

وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ ٱلْمُؤْمِنِينَ
٤٨ ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ
فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ
فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ
وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ
يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ
فَإِذَآ أَصَابَ بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦٓ
إِذَا هُمْ يَسْتَبْشِرُونَ
٤٩ وَإِن كَانُوا۟ مِن قَبْلِ
أَن يُنَزَّلَ عَلَيْهِم
مِّن قَبْلِهِۦ لَمُبْلِسِينَ
٥٠ فَٱنظُرْ إِلَىٰٓ
ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ
يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ
إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٥١ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ
٥٢ فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ
وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوْا۟ مُدْبِرِينَ
٥٣ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ
عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ
إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا
فَهُم مُّسْلِمُونَ

30:54 ❊God is the One
who has created ⌜all of⌝ you ⌜originally⌝ weak.
Then after ⌜your⌝ weakness,
He brings about strength ⌜in you⌝.
Then after ⌜your⌝ strength,
He brings about weakness ⌜in you⌝
and the gray hair ⌜of old age⌝.
He creates whatever He so wills.
For He is the All-Knowing, the Almighty.

30:55 Thus, the Day the Hour ⌜of Doom⌝
shall come, ⌜God will raise the dead,
and⌝ the defiant unbelievers will swear
that they had not remained ⌜in the world⌝
but for an hour.
Even so, they were ever deluded
⌜about the truth of the Hereafter⌝.

30:56 But those ⌜in life⌝
who were given ⌜revealed⌝ knowledge
and ⌜who⌝ had faith will say ⌜to them⌝:
Very truly, you have remained ⌜in existence
from the time of your creation⌝
until the Day of the ⌜Ultimate⌝ Rising—
⌜in accordance with the decree⌝
in the Book of God.
Thus, this is the Day of the ⌜Ultimate⌝ Rising.
Yet you did not ever ⌜seek
to⌝ know ⌜of it⌝!

30:57 Then on that Day, those who did wrong
⌜by worshipping false gods⌝
shall not benefit from their justification ⌜for it⌝.
Nor shall they be allowed
to propitiate ⌜the wrath of God
for their ungodliness⌝.

30:58 Now very truly, We have put forth

٥٤ ۞ ٱللَّهُ ٱلَّذِى
خَلَقَكُم مِّن ضَعْفٍ
ثُمَّ جَعَلَ
مِنۢ بَعْدِ ضَعْفٍ قُوَّةً
ثُمَّ جَعَلَ
مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ
يَخْلُقُ مَا يَشَآءُ ۖ
وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ
٥٥ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يُقْسِمُ ٱلْمُجْرِمُونَ
مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ
كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ
٥٦ وَقَالَ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ
لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ
إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا
يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ
كُنتُمْ لَا تَعْلَمُونَ
٥٧ فَيَوْمَئِذٍ لَّا يَنفَعُ
ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ

for the good of all people in this Quran,
something of every kind of illustration.
Yet even if you were to bring them,
O Prophet,
a miraculous sign as proof from God,
those who disbelieve
would still, most surely, say:
You and the believers
are nothing but progenitors of falsehood!

30:59 And so it is that God seals up the hearts
of those who do not seek to know
truth from fallacy.

30:60 Therefore, be patient, O Prophet.
Indeed, the promise
of victory from God is ever true.
Thus do not let those who have no certainty
in God and His Judgment unsettle you.

٥٨ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ
فِي هَٰذَا الْقُرْآنِ
مِن كُلِّ مَثَلٍ ۚ
وَلَئِن جِئْتَهُم بِآيَةٍ
لَّيَقُولَنَّ الَّذِينَ كَفَرُوا
إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ
٥٩ كَذَٰلِكَ
يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ
الَّذِينَ لَا يَعْلَمُونَ
٦٠ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ
وَلَا يَسْتَخِفَّنَّكَ
الَّذِينَ لَا يُوقِنُونَ

سُورَةُ لُقْمَانَ

The surah that mentions the judicious and poignant admonitions of LUQMÂN *(whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.*

Surah 31 / 34 VERSES / REVEALED AT MAKKAH

Luqmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

31:1 *Alif Lâm Mîm*

الٓمٓ ١

31:2 These are the ˹revealed˺ verses
of the all-wise Book.

تِلْكَ ءَايَٰتُ ٢
ٱلْكِتَٰبِ ٱلْحَكِيمِ

31:3 It is guidance ˹for all people˺, and mercy
for those who ˹would˺ excel in ˹doing˺ good:

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٣

31:4 The ones who ˹duly˺ establish the Prayer,
and ˹who˺ give the Zakât-Charity,
and who ˹within themselves˺
have ˹utter˺ certainty
of ˹the imminence of˺ the Hereafter.

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ ٤
وَيُؤْتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ

31:5 It is these who are ˹advancing˺
upon ˹the path of˺ guidance from their Lord.
So it is these who are the ˹truly˺ successful.

أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ٥
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

31:6 Yet among humankind,
there are those who traffic in idle tales,
without ˹revealed˺ knowledge,
so as to lead ˹others˺ astray from the path of God.
Thus they make a mockery of ˹God's verses˺.
For such as these,
there is a disgracing torment ˹waiting
in the Hereafter˺.

وَمِنَ ٱلنَّاسِ ٦
مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ
بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

31:7 For when Our ˹revealed˺ verses ˹of the Quran˺
are recited to ˹such˺ a person,
he turns away in arrogance,
as if he had not heard them,
as if an utter deafness was ˹thrust˺ in his ears.
So give him ˹heavy˺ tidings
of a most painful torment ˹in the Hereafter˺!

31:8 Indeed, those who believe
and do righteous deeds
have Gardens of Delight ˹awaiting˺ them,

31:9 wherein they shall abide forever.
It is the promise of God in truth.
And He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

31:10 He created the heavens
without pillars that you ˹can˺ see.
And He cast into the Earth
anchoring mountains ˹to balance it˺,
so that it does not sway
with you ˹upon it as it spins˺.
Moreover, He spread about therein
˹all the species˺ of every creature.
For We sent down, from the sky, water.
Then ˹with it˺ We brought forth in ˹the Earth
plants of˺ every gracious kind.

31:11 This is the creation of God!
So show Me what those ˹whom you worship˺
apart from Him have created.
Indeed, the wrongdoers
˹who ascribe partners to God˺
are ˹utterly lost˺ in clear misguidance.

31:12 Now, very truly,
We gave Luqmân ˹sound˺ wisdom,
˹saying to him˺: Give thanks to God.

٧ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا
وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا
كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
٨ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ
٩ خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١٠ خَلَقَ ٱلسَّمَٰوَٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ
وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ
أَن تَمِيدَ بِكُمْ
وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ
وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً
فَأَنۢبَتْنَا فِيهَا
مِن كُلِّ زَوْجٍ كَرِيمٍ
١١ هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى
مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ
بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ
١٢ وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ
أَنِ ٱشْكُرْ لِلَّهِ ۚ

وَمَن يَشْكُرْ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ
وَمَن كَفَرَ
فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ

(١٣) وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ
وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ
لَا تُشْرِكْ بِٱللَّهِ ۖ
إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

(١٤) وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ
حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ
وَفِصَٰلُهُۥ فِى عَامَيْنِ
أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ
إِلَىَّ ٱلْمَصِيرُ

(١٥) وَإِن جَٰهَدَاكَ
عَلَىٰٓ أَن تُشْرِكَ بِى
مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا
فِى ٱلدُّنْيَا مَعْرُوفًا ۖ
وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ

For anyone who gives thanks ⌜to Him⌝
gives thanks purely
for ⌜the good of⌝ his own soul.
Yet ⌜as to⌝ one who is ungrateful—
then, nevertheless,
God is, indeed, self-sufficient, all-praised!

31:13 So behold!
Luqmân said to his son,
while he was admonishing him:
O my dear son!
Do not associate anything with God
⌜in worship⌝.
Indeed, associating gods with God
is, most surely, a great wrong.

31:14 Moreover, ⌜God has said⌝:
We have charged each human being
with ⌜dutifulness and goodness
toward⌝ one's parents.
One's mother bore one
in feebleness upon feebleness,
and ⌜the full period of⌝ one's weaning
is within two years.
So give thanks to Me and to your parents.
To Me is the ultimate destiny.

31:15 But if ever they strive in order to compel you
to associate gods with Me—
⌜or command you to anything⌝ about which
you have no ⌜sure⌝ knowledge ⌜from God⌝—
then do not obey them.
Yet ⌜still⌝ keep company with both of them
in this world, in accordance with what is right.
But follow the path
of one who turns to Me in penitence.
Then to Me shall be your final return
⌜in the Hereafter⌝.

Then I shall tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.

31:16 O my dear son!
˹said Luqmân˺.
Should there be ˹any deed
even if it be only˺ the weight
of a grain of a mustard-seed—
and though it be ˹concealed˺ in a rock,
or ˹high˺ in the heavens, or ˹deep˺ in the earth—
God shall bring it forth.
Indeed, God is subtle, all-aware.
31:17 O my dear son!
˹Duly˺ establish the Prayer.
And enjoin what is right.
And forbid what is wrong.
And be patient with whatever afflicts you.
Indeed, these are among
the ˹foremost˺ commandments of ˹God
that must be kept with˺ diligent resolve.
31:18 Moreover, do not turn your cheek to people
˹in contempt˺.
And do not ever walk upon the earth
proudly exultant.
Indeed, God loves no one who is
swaggering ˹or˺ boastful.
31:19 Rather, be of modest bearing in your walk.
Moreover, lower somewhat your voice.
Indeed, the most hideous of voices
is, most surely, the donkeys' bray.

31:20 Do you not see, ˹O humanity,˺
that God has subjugated for you
all that is in the heavens
and all that is in the earth

ثُمَّ إِلَىَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ
(١٦) يَٰبُنَىَّ إِنَّهَآ إِن تَكُ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
فَتَكُن فِى صَخْرَةٍ
أَوْ فِى ٱلسَّمَٰوَٰتِ
أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ
إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ
(١٧) يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ
وَأْمُرْ بِٱلْمَعْرُوفِ
وَٱنْهَ عَنِ ٱلْمُنكَرِ
وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ
إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ
(١٨) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ
وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا
إِنَّ ٱللَّهَ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ
(١٩) وَٱقْصِدْ فِى مَشْيِكَ
وَٱغْضُضْ مِن صَوْتِكَ
إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ
لَصَوْتُ ٱلْحَمِيرِ
(٢٠) أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم
مَّا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ

and has showered you with His blessings—
manifest and hidden?
Yet among humankind
there is the ˹type of˺ person
who argues about God
without any ˹revealed˺ knowledge,
nor any ˹divine˺ guidance,
nor an illuminating ˹Heavenly˺ Book.

31:21 So when it is said to them:
Follow what God has sent down ˹in the Quran˺.
They say:
On the contrary, we shall follow
what we found our forefathers ˹believing.˺
Will they do so˺,
even if Satan beckons them, ˹thereby,˺
to the torment of the Flaming Fire ˹of Hell˺?

31:22 ❋Rather,
whoever willingly submits his face to God
˹in worship˺, while excelling in good ˹deeds˺,
has truly grasped the firmest handhold.
For to God ˹alone˺ is
the ultimate end of all affairs.

31:23 But ˹as to˺ one who disbelieves
˹in your message, O Prophet,˺
let not his unbelief grieve you.
To Us ˹alone˺
is the return of them ˹all for Judgment˺.
Then We shall tell them
˹of the dire consequences˺ of all ˹the evil˺
that they have done ˹in life˺.
Indeed, God is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

31:24 We shall grant them enjoyment ˹in life˺,
for a little while.

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ
ظَٰهِرَةً وَبَاطِنَةً ۗ
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ
فِى ٱللَّهِ بِغَيْرِ عِلْمٍ
وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ
٢١ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟
مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ
أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ
٢٢ ۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ
إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ
فَقَدِ ٱسْتَمْسَكَ
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ
وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ
٢٣ وَمَن كَفَرَ
فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ
إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

Then We shall compel them
to a stern torment ˹in Hellfire˺.

31:25 For, indeed, if you asked them:
Who created the heavens and the earth?
They would, most surely, say: It is God.
Say ˹to them˺:
All praise is for God ˹alone˺
for the self-evident signs in His creation˺.
But most of them do not know
˹that their Creator is One
all-worthy of worship˺.

31:26 To God ˹alone˺ belongs
all that is in the heavens and the earth.
Indeed, it is God who is the Self-Sufficient,
the All-Praised.

31:27 For were all the trees of the earth
˹sharpened into˺ pens and the sea ˹made ink˺—
with seven more seas, thereafter,
to replenish it—
the words of God would still not be depleted.
Indeed, God is overpowering, all-wise.

31:28 ˹O humankind!˺
Neither the ˹entire˺ creation of all of you,
nor the ˹coming˺ resurrection of all of you,
is more ˹for God˺ than that of ˹the creation
or resurrection of˺ a single soul.
Indeed, God is all-hearing, all-seeing.

31:29 Do you not see that it is God ˹alone˺
who makes the night
penetrate into the daylight
and who makes the daylight
penetrate into the night;
and ˹that˺ He ˹alone˺ has subjugated
the sun and the moon ˹to a fixed order˺,
each one running ˹its course˺ for a stated term

ثُمَّ نَضْطَرُّهُمْ ٢٤
إِلَىٰ عَذَابٍ غَلِيظٍ
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٢٥
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ ٢٦
إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ
وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ ٢٧
مِن شَجَرَةٍ أَقْلَٰمٌ
وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ
سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ
إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ ٢٨
إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ
أَلَمْ تَرَ أَنَّ ٱللَّهَ ٢٩
يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ

كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى
وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ
٣٠ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ
وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ
وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ
٣١ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِي
فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ
لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ
إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
٣٢ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ
دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ
فَمِنْهُم مُّقْتَصِدٌ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
٣٣ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ

preordained by Him;
and that, indeed, God alone
is all-aware of all that you do?
31:30 That is because God
is, most surely, the Eternal Truth,
while that which they call upon
apart from Him is utterly false.
For, indeed, it is God alone
who is, most surely,
the Ever-Exalted, the All-Great.
31:31 Do you not see
that the ships run through the sea,
keeping afloat and carrying you,
by the grace of God,
so that He may show you
some of His wondrous signs?
Indeed, in this
are manifest signs of God's creative might
for every patient, ever thankful soul.
31:32 But when the waves overwhelm them
like billows,
they call upon God for rescue
with all sincerity,
devoting their religion to Him alone.
Then when He delivers them safely ashore,
some of them, thereafter,
become halfhearted in faith,
while others deny it utterly.
Yet none disavows Our wondrous signs
but every faithless, unbelieving ingrate.
31:33 O people!
Be ever God-fearing, conscious of your Lord.
Indeed, be fearful
of an imminent Day Hereafter
when no father shall indemnify his child

against God's Judgment.
Nor shall a child indemnify his own father
against anything.
Indeed, God's promise
to resurrect you for Judgment is ever true.
So do not let your perception
of the life of this world delude you.
And do not let Satan, the Arch-Deluder,
delude you about God in the least!
31:34 Indeed, with God, Himself, alone
is knowledge
of when the Hour of Judgment shall come.
And it is He alone who sends down the rain.
And it is He alone who knows everything
about all that is in the wombs.
And no soul apprehends its destiny
as to what it will earn tomorrow.
And no soul apprehends its destiny
as to the land in which it will die.
Indeed, God is all-knowing, all-aware.

وَٱخۡشَوۡاْ يَوۡمٗا
لَّا يَجۡزِي وَالِدٌ عَن وَلَدِهِۦ
وَلَا مَوۡلُودٌ هُوَ جَازٍ
عَن وَالِدِهِۦ شَيۡـٔٗاۚ
إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ
فَلَا تَغُرَّنَّكُمُ
ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ
٣٤ إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ
وَيُنَزِّلُ ٱلۡغَيۡثَ
وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ
وَمَا تَدۡرِي نَفۡسٞ
مَّاذَا تَكۡسِبُ غَدٗاۖ
وَمَا تَدۡرِي نَفۡسُۢ
بِأَيِّ أَرۡضٖ تَمُوتُۚ
إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ

سُورَةُ السَّجْدَةِ

The only surah beginning with the discrete Arabic letters Alif Lâm Mîm that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN *to the ground before God in worship at the mention of God's revealed signs.*

Surah 32 / 30 VERSES / REVEALED AT MAKKAH

Al-Sajdah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

32:1 *Alif Lâm Mîm*

32:2 ˹This is˺ the revelation ˹from on high˺
of the Book wherein there is no doubt
from the Lord of ˹All˺ the Worlds.

32:3 Then will they ˹who disbelieve˺
say ˹of the Prophet˺ he has forged it?
On the contrary,
it is the ˹sacred˺ truth from your Lord,
˹O Muhammad,˺ so that you may forewarn
˹of a nearing Judgment˺ a people to whom
no forewarner before you has ˹ever˺ come—
so that they might be guided aright.

32:4 God is the One who has created
the heavens and the earth
and all that is between them
in ˹a span of˺ six ˹Heavenly˺ days.
Then He settled Himself
over the Throne ˹befittingly˺.
You do not have apart from Him
any patron nor any intercessor, ˹O humanity˺.
Will you not, then, be mindful
˹that God is One˺?

١ الٓمٓ
٢ تَنزِيلُ ٱلْكِتَٰبِ
لَا رَيْبَ فِيهِ
مِن رَّبِّ ٱلْعَٰلَمِينَ
٣ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ
بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم
مِّن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ
٤ ٱللَّهُ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ
مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ
وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ

32:5 He conducts the affair ˹of all creation˺
from the heaven to the earth
˹with perfection and wisdom˺.
Then everything ascends to Him
in a ˹Heavenly˺ day
whose measure is a thousand years
of what you count.

٥ يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ
إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ
فِي يَوْمٍ كَانَ مِقْدَارُهُۥٓ
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

32:6 Such is the ˹Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen,
the Overpowering ˹One˺, the Mercy-Giving—

٦ ذَٰلِكَ عَٰلِمُ
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
ٱلْعَزِيزُ ٱلرَّحِيمُ

32:7 the One who has made excellent
everything He has created,
and who originated the creation of humankind
from clay.

٧ ٱلَّذِىٓ أَحْسَنَ
كُلَّ شَىْءٍ خَلَقَهُۥ
وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ

32:8 Then He made its progeny
from a ˹quintessence of˺ humble fluid
drawn forth.

٨ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ
مِّن مَّآءٍ مَّهِينٍ

32:9 Then He fashioned him
and breathed of His ˹life-giving˺ spirit into him.
Moreover, He gave to you ˹the faculties
of˺ hearing, and sight,
along with hearts ˹that comprehend.
How very˺ little are the thanks that you give!

٩ ثُمَّ سَوَّىٰهُ
وَنَفَخَ فِيهِ مِن رُّوحِهِۦ
وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ
قَلِيلًا مَّا تَشْكُرُونَ

32:10 Thus have they said ˹to you, O Prophet˺:
When we ˹die and˺ vanish into the earth,
are we, indeed, to be brought to life anew?
Rather, they are disbelievers
in the ˹inevitable˺ Meeting ˹of Judgment˺
with their Lord ˹in the Hereafter˺.

١٠ وَقَالُوٓا۟
أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ
أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ
بَلْ هُم بِلِقَآئِ رَبِّهِمْ كَٰفِرُونَ

32:11 ❊Say ˹to them˺:
The Angel of Death, who has been charged
with ˹divesting˺ you ˹of life˺,
shall take your souls ˹as predestined˺.
Then to your Lord
shall you ˹all˺ be returned ˹for Judgment˺.

١١ ۞ قُلْ يَتَوَفَّىٰكُم
مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

32:12 Yet if only you ˹who now hear this˺
could ˹at this instant˺ see ˹their horror,˺
when the defiant unbelievers
shall hang their heads
before their Lord, ˹and say˺:
Our Lord!
˹Now˺ we have seen ˹the promised resurrection˺.
And we have heard ˹the prophets we belied
confirmed˺.
So send us back ˹to the world˺,
that we may do good deeds.
Indeed, we ˹now˺ have certainty ˹in Your truth.

32:13 But this shall never be!˺
For had We so willed
We, most surely, could have imparted
to every soul its ˹compulsory˺ guidance.
Yet ˹man has borne the trust of volitional faith.
Thus˺ the word from Me has come to pass:
Indeed, I shall, most surely, fill Hell
with the jinn and the people
˹who are ungodly˺—all ˹of them˺ together.

32:14 So taste ˹the Fire that you once scoffed at˺!
For ˹in life˺ you forgot the ˹inevitable˺ Meeting
of this Day of your ˹recompense.˺
Now˺ We have, indeed, forgotten you.
So taste the torment of eternity
for ˹all the evil˺ that you used to do!

32:15 Indeed, they alone ˹truly˺ believe in Our verses
˹revealed in this Quran˺ who,
when reminded with them,
fall to the ground ˹in devotion˺,
bowing ˹their faces˺ down ˹to God˺;
and who highly exalt the praise of their Lord;
and who never grow arrogant

(١٢) وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ
نَاكِسُوا۟ رُءُوسِهِمْ
عِندَ رَبِّهِمْ
رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا
فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا
إِنَّا مُوقِنُونَ
(١٣) وَلَوْ شِئْنَا
لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا
وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى
لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ ٱلْجِنَّةِ
وَٱلنَّاسِ أَجْمَعِينَ
(١٤) فَذُوقُوا۟ بِمَا نَسِيتُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَآ
إِنَّا نَسِينَٰكُمْ ۖ
وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
بِمَا كُنتُمْ تَعْمَلُونَ
(١٥) إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا
ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا
خَرُّوا۟ سُجَّدًا
وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ
وَهُمْ لَا يَسْتَكْبِرُونَ ۩

concerning His worship;

١٦ تَتَجَافَىٰ جُنُوبُهُمْ
عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

32:16 and whose sides forsake their beds in the night,
to call upon their Lord in fear and hope;
and who generously spend in charity
from all that We have provided them.

١٧ فَلَا تَعْلَمُ نَفْسٌ
مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

32:17 Thus not a soul in the world
can now comprehend the joys
that have been concealed by God
for every one of them—
from all that greatly delights the eyes—
awaiting them in reward
for all the good that they used to do in life!

١٨ أَفَمَن كَانَ مُؤْمِنًا
كَمَن كَانَ فَاسِقًا
لَّا يَسْتَوُۥنَ

32:18 Is, then, one who in life was a believer
to be recompensed in the Hereafter
like one who was ungodly?
They are not equal.

١٩ أَمَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا
بِمَا كَانُوا۟ يَعْمَلُونَ

32:19 As for those who believed
and did righteous deeds,
the Gardens of the blissful abode
shall be an everlasting hospitality for them,
for all the good that they used to do in life!

٢٠ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟
فَمَأْوَىٰهُمُ ٱلنَّارُ
كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ
أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ
ذُوقُوا۟ عَذَابَ ٱلنَّارِ
ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ

32:20 But as for those
who were committing ungodly deeds,
their abode shall be the Fire of Hell.
Whenever they endeavor to exit from it,
they will be returned into it,
and it shall be said to them:
Taste the torment of the Fire,
the reality of which you used to belie!

٢١ وَلَنُذِيقَنَّهُم
مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ
دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ

32:21 Yet We shall, most surely,
let them taste something
of the more imminent torment of this world
before the greater torment of the Hereafter,
so that they might repent and return to God.

٢٢ وَمَنْ أَظْلَمُ
مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ
ثُمَّ أَعْرَضَ عَنْهَآ

32:22 For who does a greater wrong

than one who is made mindful ⌜of the truth⌝
by the ⌜very⌝ verses of his Lord
who thereafter turns away from them?
Indeed, We shall take vengeance
against the defiant unbelievers.

إِنَّا مِنَ ٱلْمُجْرِمِينَ
مُنتَقِمُونَ

(٢٣) وَلَقَدْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ
فَلَا تَكُن
فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ
وَجَعَلْنَٰهُ هُدًى
لِّبَنِىٓ إِسْرَٰٓءِيلَ

32:23 Now, very truly,
We have ⌜previously⌝ given Moses
the ⌜Torah as a Heavenly⌝ Book,
⌜even as We have given you the Quran⌝.
So do not be in doubt, ⌜O Prophet,⌝
about meeting ⌜the like of what faced⌝ him.
Yet, indeed, We made it a ⌜source of⌝ guidance
for the Children of Israel.

(٢٤) وَجَعَلْنَا مِنْهُمْ أَئِمَّةً
يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ
وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ

32:24 And ⌜thereby⌝ We made from them
exemplary leaders,
guiding ⌜their people⌝ by Our command—
when they had endured patiently,
and ⌜when⌝ they had certainty
⌜in the truth⌝ of Our ⌜revealed⌝ verses.

(٢٥) إِنَّ رَبَّكَ هُوَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ

32:25 Indeed, your Lord will judge between them ⌜all⌝
on the Day of Resurrection
about that wherein they have been disputing.

(٢٦) أَوَلَمْ يَهْدِ لَهُمْ
كَمْ أَهْلَكْنَا
مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ
أَفَلَا يَسْمَعُونَ

32:26 Is it not clearly evident to ⌜those among⌝ them
⌜who belie you, O Prophet,⌝
how many a generation before them
We have destroyed ⌜for ungodliness⌝—
in the midst of whose ⌜very⌝ dwelling places
they ⌜now⌝ walk?
Indeed, in this there are sure signs
⌜of divine reckoning⌝.
Will they not, then, listen
⌜to these verses of admonition⌝?

(٢٧) أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ
إِلَى ٱلْأَرْضِ ٱلْجُرُزِ

32:27 Have they not seen that it is We ⌜alone⌝

who drive the water
to the ˹parched and˺ barren land,
bringing forth therewith crops
from which ˹both˺ their cattle
and they themselves eat?
Will they not, then, see ˹how God restores life˺?

32:28 Yet they say:
When comes this triumph of ˹divine judgment˺,
if, indeed, you are truthful?

32:29 Say ˹to them˺:
On the Day of ˹Divine˺ Triumph,
of no benefit ˹at all˺ to those who disbelieve
shall be their ˹confession of˺ faith
Nor shall they be reprieved.

32:30 So turn aside from them, ˹O Prophet˺.
And wait ˹for God's triumph˺.
For, indeed, they are waiting ˹for your defeat˺.

فَنُخْرِجُ بِهِۦ زَرْعًا
تَأْكُلُ مِنْهُ
أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ
أَفَلَا يُبْصِرُونَ
٢٨ وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلْفَتْحُ
إِن كُنتُمْ صَٰدِقِينَ
٢٩ قُلْ يَوْمَ ٱلْفَتْحِ
لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟
إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ
٣٠ فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ
إِنَّهُم مُّنتَظِرُونَ

سُورَةُ الأَحْزَابِ *The surah that mentions* THE FEDERATED CLANS *of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.*

Surah 33 / 73 VERSES / REVEALED AT MADINAH

Al-Aḥzâb

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

33:1 O Prophet! Be ever God-fearing!
Thus you shall not yield to ˹the dictates
of˺ the disbelievers and the hypocrites.
Indeed, God ˹alone˺ is all-knowing, all-wise.

33:2 Rather, follow what is revealed to you
from your Lord.
Indeed, ever is God all-aware
of what ˹all of˺ you do.

33:3 Thus rely on God ˹alone˺.
For sufficient is God as a guardian.

33:4 God has not made
in the inner being of any man two hearts.
Nor has He made your wives—
whom you ˹sinfully˺ estrange
with the ˹mere˺ pronouncement:
You are prohibited to me for marital relations
as is my own mother's backside—
˹truly unlawful to you,
as are˺ your ˹natural˺ mothers.
Nor has He made those
whom you call ˹by name˺
your sons ˹through adoption
truly˺ your ˹natural˺ sons.

١ يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ
وَلَا تُطِعِ ٱلْكَٰفِرِينَ
وَٱلْمُنَٰفِقِينَ ۗ
إِنَّ ٱللَّهَ
كَانَ عَلِيمًا حَكِيمًا
٢ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ
مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
٣ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
٤ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ
مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ
وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى
تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ
وَمَا جَعَلَ أَدْعِيَآءَكُمْ
أَبْنَآءَكُمْ ۚ

ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ
وَٱللَّهُ يَقُولُ ٱلْحَقَّ
وَهُوَ يَهْدِى ٱلسَّبِيلَ
٥ ٱدْعُوهُمْ لِءَابَآئِهِمْ
هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ
فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ
فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ
وَمَوَٰلِيكُمْ ۚ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ
فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن
مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
٦ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ
مِنْ أَنفُسِهِمْ ۖ
وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ
وَأُو۟لُوا۟ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ
فِى كِتَٰبِ ٱللَّهِ
مِنَ ٱلْمُؤْمِنِينَ
وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟
إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۖ

All this is merely your saying with your mouths.
But God says the word of truth.
And it is He alone
who guides along the straight path.

33:5 As to adopted children,
you shall call them by the names
that disclose the paternity
of their natural fathers.
Such attribution is fairest to them
in the sight of God.
Yet if you do not know
who their natural fathers are, then, still,
they are no more than your brothers
in religion and your wards.
But there is no sin reckoned against you
wherein you err as to this,
their proper attribution.
Rather, you are accountable
only for what your hearts premeditate.
And ever is God all-forgiving, mercy-giving.

33:6 The Prophet, like a father,
has greater concern
for the good of the believers
than they have for their own souls.
Moreover, his wives are to the believers
as are their own mothers.
Still, those who are related by blood
are more entitled to inherit one another—
in accordance with what is decreed
in the Book of God—
than are the believers and the Émigrés
to inherit one another—
with the exception
that you may enact a bequest
for your close alliances,

in accordance with what is right.
This is inscribed
in the ˹Preserved˺ Book ˹of Heaven˺.

كَانَ ذَٰلِكَ
فِي ٱلْكِتَٰبِ مَسْطُورًا

33:7 Now, behold!
We have taken from all the prophets
their ˹most solemn˺ covenant
˹to strive in the way of God
with all their heart and soul˺—
and from you, ˹O Muhammad,˺
and from Noah, and Abraham,
and Moses, and Jesus, son of Mary,
˹was it taken with your utmost resolve˺.
Thus have We taken from them ˹all˺
a ˹profoundly˺ solemn covenant, ˹indeed˺—

٧ وَإِذْ أَخَذْنَا
مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ
وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم
مِّيثَٰقًا غَلِيظًا

33:8 in order that He may question
the truthful ˹believers on Judgment Day
and reward them˺ for their truthfulness.
Yet He has prepared for the disbelievers
a most painful torment.

٨ لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ
عَن صِدْقِهِمْ ۚ
وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا

33:9 O you who believe!
Recall, ˹then,˺ the grace of God upon you
when ˹an alliance of˺ armed forces
advanced against you
˹in the Battle of Al-Aḥzâb to besiege you˺,
and We sent against them a ˹mighty˺ wind
and ˹Heavenly˺ hosts that you did not see.
Yet ever is God all-seeing of all that you do.

٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ
إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَّمْ تَرَوْهَا ۚ
وَكَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا

33:10 Behold!
When they came against you,
from above you and from beneath you,
and when the eyes ˹of the believers˺
were swerving ˹in fear˺,
and ˹their˺ hearts reached ˹their˺ throats,

١٠ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ
وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ
وَبَلَغَتِ ٱلْقُلُوبُ
ٱلْحَنَاجِرَ

and you ⌜believers⌝ thought ⌜untrue⌝ thoughts
about God—

33:11 then and there the believers were tested
and they were shaken—
violently shaken, ⌜with dreadful fear.

33:12 It was then ⌜when the hypocrites,
and those in whose ⌜doubting⌝ hearts
there is a sickness, were saying:
God and His Messenger
have promised us nothing but a delusion!

33:13 Moreover, a group of them said:
O people of Yathrib!
There is no ⌜way for you to⌝ stand
⌜before the enemy⌝.
Thus return ⌜home⌝.
And yet another party of them
asked the Prophet permission ⌜to retreat⌝, saying:
Indeed, our homes are exposed ⌜to danger⌝!
Yet they were not thus exposed.
They desired only to flee.

33:14 And had they been overrun
from the quarters ⌜of the city⌝,
and were they, then, asked to break faith
⌜with you believers⌝, they would have done it—
and tarried not even an instant therein.

33:15 Yet, very truly,
they had made a ⌜solemn⌝ covenant
with God before,
⌜swearing⌝ that they would never turn away
in retreat.
And, most surely, any covenant of God
shall be answered for.

33:16 Say ⌜to them, O Prophet⌝:
Flight ⌜from battle⌝ shall never benefit you.
For even if you were to escape from death,

وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠

(١١) هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ
وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا

(١٢) وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ
إِلَّا غُرُورًا

(١٣) وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ
فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ
فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ
إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ
إِن يُرِيدُونَ إِلَّا فِرَارًا

(١٤) وَلَوْ دُخِلَتْ عَلَيْهِم
مِّنْ أَقْطَارِهَا
ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا
وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا

(١٥) وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ
مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ
وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا

(١٦) قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ
إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ
أَوِ ٱلْقَتْلِ

or from being killed—even so,
you would not be allowed enjoyment ˹of life˺
but for a little ˹while longer˺.

33:17 Say ˹to them˺:
Who is it that shall preserve you
from ˹the reach of˺ God,
whether He intends for you harm
or He intends for you mercy?
Rather, they shall not find for themselves
apart from God either patron or supporter.

33:18 ❊Truly, God knows well
the hinderers among you,
˹those who discourage striving in His path,˺
as well as those who say
to their brothers ˹in hypocrisy˺:
Come over to us ˹and abandon the believers˺!
Thus they do not join the battle, except a little,

33:19 begrudging ˹support˺ to you.
But when the fear ˹of battle˺ comes ˹near˺,
you see them looking at you,
their eyes rolling like one fainting
˹in the throes˺ of death.
Yet when the fear goes,
they flail you ˹believers˺ with sharp tongues,
avaricious after the worldly goods ˹of spoil˺.
Such as these have not believed.
Thus God has rendered ˹utterly˺ futile
their ˹good˺ works—
and that, for God, is ever easy.

33:20 ˹Still terrified,˺
they think that the Federated Clans
have not gone away ˹completely˺.
And were the Federated Clans to come back,
they would wish that they themselves
were ˹far-off˺ desert dwellers

وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا

(١٧) قُلْ مَن ذَا ٱلَّذِى
يَعْصِمُكُم مِّنَ ٱللَّهِ
إِنْ أَرَادَ بِكُمْ سُوٓءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً
وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا

(١٨) ۞ قَدْ يَعْلَمُ ٱللَّهُ
ٱلْمُعَوِّقِينَ مِنكُمْ
وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا
وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا

(١٩) أَشِحَّةً عَلَيْكُمْ
فَإِذَا جَآءَ ٱلْخَوْفُ
رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ
تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ
فَإِذَا ذَهَبَ ٱلْخَوْفُ
سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ
أَشِحَّةً عَلَى ٱلْخَيْرِ
أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟
فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا

(٢٠) يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟
وَإِن يَأْتِ ٱلْأَحْزَابُ
يَوَدُّوا۟ لَوْ أَنَّهُم
بَادُونَ فِى ٱلْأَعْرَابِ

among the Bedouins
asking for news about you.
And even if they were ⌜still⌝ among you ⌜then,⌝
they would not fight, except a little.

يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ
وَلَوْ كَانُوا۟ فِيكُم
مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا

33:21 Yet, very truly, in the Messenger of God
there is an excellent model for you—
for whoever has hope in God
and ⌜for salvation on⌝ the Last Day
and, ⌜therefore⌝, remembers God much.

(٢١) لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ
وَذَكَرَ ٱللَّهَ كَثِيرًا

33:22 Thus when the ⌜true⌝ believers
saw the Federated Clans ⌜advancing
to besiege them⌝, they said:
This is what God and His Messenger
have promised us ⌜of trial and triumph⌝.
Indeed, God and His Messenger
have spoken the truth.
Thus it only increased them in faith,
and in pure submission ⌜to God⌝.

(٢٢) وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ
قَالُوا۟ هَـٰذَا
مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ
وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ
وَمَا زَادَهُمْ
إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا

33:23 Among the believers
are men who have truly fulfilled
what they have covenanted with God.
Thus of them are those who have fulfilled
their ⌜solemn⌝ vow ⌜of faith with their very lives⌝.
And of them,
are those who await ⌜its fulfillment⌝.
For ⌜unlike the hypocrites,⌝
they have not altered ⌜their covenant⌝
with even the slightest alteration.

(٢٣) مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟
مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ
فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ
وَمَا بَدَّلُوا۟ تَبْدِيلًا

33:24 Therefore, God shall reward the truthful
for their ⌜unfailing⌝ truthfulness,
and torment the hypocrites—if He so wills—
or grant them repentance.
Indeed, ever is God all-forgiving, mercy-giving.

(٢٤) لِّيَجْزِىَ ٱللَّهُ
ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ
إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ
إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا

33:25 Thus it was God ⌜alone⌝

who turned back those ˹Federated Clans˺
who disbelieved, ˹consumed˺ in their own rage.
They came to no good.
Thus did God relieve the believers
from fighting.
And ever is God all-powerful, overpowering.

33:26 Moreover, He brought those
down from their ˹very˺ ramparts
of the People of the Scripture
who ˹in treason˺ supported ˹the Federated Clans
who had come to˺ them;
and He hurled horror into their hearts.
Some, you ˹believers˺ killed,
and some you captured.

33:27 Thus He has bequeathed to you their land,
and their dwellings, and ˹all˺ their wealth.
Moreover, ˹He promises you˺
another land ˹of theirs,
upon which˺ you have never ˹before˺ trod.
And ever is God powerful over all things.

33:28 O Prophet!
Say to your wives ˹in admonition˺:
If it is the ˹plenteous˺ life of this world
and its adornment that you desire, then come!
I shall make provision for you.
And I will release you
with a most gracious release.

33:29 But if it is ˹the favor
of˺ God and His Messenger that you desire—
and the ˹Heavenly˺ abode of the Hereafter—
then, indeed, God has prepared
for those of you who excel in ˹doing˺ good
a magnificent reward.

33:30 O wives of the Prophet!

(٢٥) وَرَدَّ ٱللَّهُ
ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ
لَمْ يَنَالُوا۟ خَيْرًا ۚ
وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا
(٢٦) وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم
مِّنْ أَهْلِ ٱلْكِتَٰبِ
مِن صَيَاصِيهِمْ
وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا
(٢٧) وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ
وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ
وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا
(٢٨) يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ
إِن كُنتُنَّ تُرِدْنَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا
(٢٩) وَإِن كُنتُنَّ
تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ
وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ
أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ
أَجْرًا عَظِيمًا
(٣٠) يَٰنِسَآءَ ٱلنَّبِىِّ

PART 22 half-part 43/60

If any one of you
were ever to commit a flagrant indecency,
the torment for her
would be multiplied twofold.
And that, for God, is ever ˹so˺ easy.

33:31 ❊But each ˹and every one˺ of you
who remain devoutly obedient to God
and His Messenger—
and who do righteous deeds—
to her shall We give her reward
two times ˹that of other women˺.
Thus have We prepared for her
a generous provision ˹in the Hereafter
above many˺.

33:32 O wives of the Prophet!
You are like no other ˹category of˺ women,
if you remain God-fearing.
So do not be soft in ˹your˺ speech ˹with men˺,
such that one in whose heart there is a sickness
should become desirous.
Rather, speak a forthright word.

33:33 Moreover, abide reverently in your homes.
Nor shall you flaunt your beauty
and adornment,
like the flaunting of ˹women in˺
the former times of ignorance.
Rather, ˹duly˺ establish the Prayer.
And give the Zakât-Charity.
And obey ˹the commandments
of˺ God and His Messenger.
God intends ˹by this˺ only to remove all ˹traces
of˺ defilement from you,
O People of the ˹Prophet's˺ Household,
and to purify you ˹in spirit˺
with ˹a virtuous˺ purification.

مَن يَأْتِ مِنكُنَّ
بِفَٰحِشَةٍ مُّبَيِّنَةٍ
يُضَٰعَفْ لَهَا ٱلْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا
(٣١) ۞ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ
وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا
نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا
(٣٢) يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ
مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِٱلْقَوْلِ
فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ
وَقُلْنَ قَوْلًا مَّعْرُوفًا
(٣٣) وَقَرْنَ فِى بُيُوتِكُنَّ
وَلَا تَبَرَّجْنَ
تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ
وَأَقِمْنَ ٱلصَّلَوٰةَ
وَءَاتِينَ ٱلزَّكَوٰةَ
وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ
عَنكُمُ ٱلرِّجْسَ
أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
(٣٤) وَٱذْكُرْنَ مَا يُتْلَىٰ
فِى بُيُوتِكُنَّ

33:34 Thus be ever mindful of and repeat often
what is recited in your homes
of the verses of God
and of the traditions of prophetic wisdom.
Indeed, ever is God subtle, all-aware.

مِنْ ءَايَـٰتِ ٱللَّهِ
وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ
كَانَ لَطِيفًا خَبِيرًا

33:35 Indeed, the Muslim men
and the Muslim women,
and the believing men
and the believing women,
and the devoutly obedient men
and the devoutly obedient women,
and the truthful men
and the truthful women,
and the patient men
and the patient women,
and the reverent men
and the reverent women,
and the charitable men
and the charitable women,
and the fasting men
and the fasting women,
and the men who guard their chastity
and the women who guard theirs,
and the men who remember God much
and the women who likewise
remember Him —
for such as these,
God has prepared forgiveness
and a magnificent reward.

٣٥ إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَـٰتِ
وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ
وَٱلْقَـٰنِتِينَ وَٱلْقَـٰنِتَـٰتِ
وَٱلصَّـٰدِقِينَ وَٱلصَّـٰدِقَـٰتِ
وَٱلصَّـٰبِرِينَ وَٱلصَّـٰبِرَٰتِ
وَٱلْخَـٰشِعِينَ وَٱلْخَـٰشِعَـٰتِ
وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَـٰتِ
وَٱلصَّـٰٓئِمِينَ وَٱلصَّـٰٓئِمَـٰتِ
وَٱلْحَـٰفِظِينَ فُرُوجَهُمْ
وَٱلْحَـٰفِظَـٰتِ
وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ
أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً
وَأَجْرًا عَظِيمًا

33:36 Thus it is not ever befitting
for a believing man or a believing woman,
when God and His Messenger
have decreed a matter,
to have for themselves
a contrary choice in their affairs.

٣٦ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ
إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا
أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ

For whoever disobeys God and His Messenger
has truly strayed into clear misguidance.

فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا

33:37 And behold!
You did say, ˹O Prophet,˺
to the one ˹you formerly adopted˺—
to whom God has shown gracious kindness,
and to whom you yourself
have shown gracious kindness:
You must hold fast to your wife and fear God!
Thus you suppressed within yourself
what God had willed to be disclosed
˹regarding your marriage to her˺.
You have feared the ˹impression of˺ people.
Yet God is more worthy of you fearing Him.
So when Zayd had fulfilled
his own purpose of ˹divorcing˺ her,
We ˹Ourself˺ married you to her—
so that there shall not be any constraint
upon the believers
in ˹marrying˺ the ˹former˺ wives
of their ˹formerly˺ adopted sons,
when they ˹themselves˺
have fulfilled their own purposes
of ˹divorcing˺ them.
For the command of God is ever done.

(٣٧) وَإِذْ تَقُولُ
لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ
وَٱتَّقِ ٱللَّهَ
وَتُخْفِى فِى نَفْسِكَ
مَا ٱللَّهُ مُبْدِيهِ
وَتَخْشَى ٱلنَّاسَ
وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ
فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ
عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ
فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ
إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا

33:38 It is no offense at all for the Prophet
to do what God has sanctioned for him.
˹Such has been˺ the way of God
with those ˹prophets˺
who have gone before ˹him˺.
For the command of God
is a decree of predestiny that is ever fulfilled.

(٣٨) مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ ٱللَّهُ لَهُۥ
سُنَّةَ ٱللَّهِ
فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ
وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا

33:39 Those who convey
the ˹Heavenly˺ messages of God and fear Him—

(٣٩) ٱلَّذِينَ يُبَلِّغُونَ
رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ

and who do not fear anyone except God—
are praiseworthy.
And sufficient is God as a just Reckoner.

33:40 Muhammad is not the natural father
of any of the men among you.
Yet he is the Messenger of God
and the Seal of the Prophets.
And ever is God all-knowing of all things.

33:41 O you who believe!
Remember God with much mention of praise
and remembrance.

33:42 Thus highly exalt Him,
early morning and late afternoon.

33:43 He is the One who pronounces blessings
that descend upon you with His mercy—
and so too His angels pray for you—
to bring you forth from the veils of darkness
into the light of faith and guidance.
For He is ever merciful to the believers.

33:44 Their salutation from God,
the Day they meet Him, shall be: Peace!
Moreover, He has prepared for them
a generous and precious reward.

33:45 O Prophet! Indeed, We have sent you
as a witness to all the world;
and as a bearer of glad tidings
of everlasting delight in Paradise
to those who believe;
and as a forewarner to humanity
of God's nearing Judgment;

33:46 and as a caller to God, by His permission;
and as a luminous beacon to all nations.

33:47 So give glad tidings to the believers

وَكَفَىٰ بِٱللَّهِ حَسِيبًا

٤٠ مَّا كَانَ مُحَمَّدٌ
أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ
وَلَٰكِن رَّسُولَ ٱللَّهِ
وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

٤١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا

٤٢ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

٤٣ هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ
وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا

٤٤ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

٤٥ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ
شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا

٤٦ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ
وَسِرَاجًا مُّنِيرًا

٤٧ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا

that for them there is a great bounty from God
awaiting in Paradise.

33:48 Therefore, you shall not yield to the dictates
of the disbelievers and the hypocrites.
But, rather, overlook their harm.
And rely on God alone.
For sufficient is God as a guardian.

33:49 O you who believe!
If you marry believing women,
and thereafter divorce them
before touching them in intimacy,
then you shall have no waiting period
to keep count of for them.
But you shall make provision for them,
and release them with a most gracious release.

33:50 O Prophet!
For you, We have, indeed, made lawful
your wives to whom you have given
their full dowry compensation;
and those whom your hands
may rightfully attain to from whatever spoils
God has turned over to you.
Moreover, of those women
who have emigrated with you, you may marry
of the daughters of your paternal uncles,
and the daughters of your paternal aunts,
and the daughters of your maternal uncles,
and the daughters of your maternal aunts.
Moreover, lawful in marriage for the Prophet
is any believing woman
who may, forgoing her dowry,
offer herself to the Prophet in marriage,
if the Prophet intends to marry her.

٤٨ وَلَا تُطِعِ
ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ
وَدَعْ أَذَىٰهُمْ
وَتَوَكَّلْ عَلَى ٱللَّهِ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا
٤٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ
ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ
مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ
وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا
٥٠ يَٰٓأَيُّهَا ٱلنَّبِىُّ
إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ
ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ
وَمَا مَلَكَتْ يَمِينُكَ
مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ
وَبَنَاتِ عَمَّٰتِكَ
وَبَنَاتِ خَالِكَ
وَبَنَاتِ خَٰلَٰتِكَ
ٱلَّٰتِى هَاجَرْنَ مَعَكَ
وَٱمْرَأَةً مُّؤْمِنَةً
إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ
إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا

خَالِصَةً لَّكَ
مِن دُونِ ٱلْمُؤْمِنِينَ ۖ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ
فِىٓ أَزْوَٰجِهِمْ
وَمَا مَلَكَتْ أَيْمَٰنُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا
٥١ ۞ تُرْجِى مَن تَشَآءُ مِنْهُنَّ
وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ
وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ
فَلَا جُنَاحَ عَلَيْكَ ۚ
ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ
بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ
وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا
٥٢ لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ

This provision
is exclusively for you, O Prophet,
apart from the believing men.
We know well the limits
that We have decreed for them
as to the statutes they are to keep
regarding their wives
and those whom their hands
may rightfully attain to.
This is sanctioned for you, O Prophet,
so that there shall be no undue constraint
upon you.
And ever is God all-forgiving, mercy-giving.

33:51 ❋ O Prophet, as for your due visitations
to your wives,
you may now delay
whichever of them you wish,
and you may yourself receive
whomever of them you wish.
And should you sooner seek out
whomever of them you have deferred,
then no blame is there to be upon you.
Knowing that this sanction is from God
is more likely to bring joy to their eyes
when your wives see you,
so that they might not grieve,
and that they might, all of them, be content
with the time that you can give them.
For God knows well
what is in your human hearts,
causing men and women
to incline toward one another.
And ever is God
all-knowing, most forbearing.

33:52 Women beyond this decree

are not lawful for you, ˹O Prophet˺.
Nor may you replace
those ˹who are now your wives˺
with any other ˹women as˺ wives—
even if their beauty pleases you.
Excepted ˹for you are women˺
that your hand may rightfully attain to.
And ever is God vigilant over all things.

وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ
وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ
إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا

33:53 O you who believe!
Do not enter the homes of the Prophet
unless permission is given you.
Nor ˹come to them early, to converse,
and˺ wait for mealtime.
Rather, when you are invited
˹into his household
to partake of food˺, then enter.
Then, when you have partaken,
disperse, ˹all of you,˺ and do not linger,
listening to conversation.
Indeed, this ˹conduct˺
used to offend the Prophet.
But he was shy to ˹tell˺ you.
However, God does not refrain
from ˹disclosing˺ the truth.
Furthermore, ˹with respect to his wives,˺
whenever you ask them for any article,
then ask them from behind a screen.
That is ˹sure to deepen˺
the purity of your hearts, and their hearts.
It is not for you ˹believers˺
to offend the Messenger of God.
Moreover, never are you to marry his wives
after him.
Indeed, before God, ˹either of˺ these

٥٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ
إِلَّآ أَن يُؤْذَنَ لَكُمْ
إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ
وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟
فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟
وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ
إِنَّ ذَٰلِكُمْ
كَانَ يُؤْذِى ٱلنَّبِىَّ
فَيَسْتَحْىِۦ مِنكُمْ ۖ
وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا
فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ
ذَٰلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ
وَمَا كَانَ لَكُمْ
أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ
وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ
مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ
كَانَ عِندَ ٱللَّهِ عَظِيمًا

would, most surely, be an enormous sin.

33:54 Whether you disclose a thing
or you conceal it—nevertheless,
indeed, ever is God
all knowing of all things.

33:55 There is no sin upon
the wives of the Prophet with respect
to attending their fathers unveiled,
or their own sons,
or their brothers,
or their brothers' sons,
or their sisters' sons,
or their womenfolk,
or those bondservants
whom their hands rightfully possess.
Yet be ever God-fearing,
O wives of the Prophet.
Indeed, ever is God a witness over all things.

33:56 Indeed, God and His angels
pronounce blessings upon the Prophet.
O you who believe!
Pray for God's blessings
upon the Prophet, and salute him
with a worthy salutation of peace!

33:57 Indeed, those who malign God
and His Messenger,
God shall curse them
in this world and in the Hereafter.
And He has prepared for them
a disgracing torment there.

33:58 Moreover, those who malign the believing men
and the believing women
by charging them

٥٤ إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ
فَإِنَّ ٱللَّهَ
كَانَ بِكُلِّ شَىْءٍ عَلِيمًا
٥٥ لَّا جُنَاحَ عَلَيْهِنَّ
فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ
وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ
وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ
وَلَا نِسَآئِهِنَّ
وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ
وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ
عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا
٥٦ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ
يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
صَلُّوا۟ عَلَيْهِ
وَسَلِّمُوا۟ تَسْلِيمًا
٥٧ إِنَّ ٱلَّذِينَ
يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ
لَعَنَهُمُ ٱللَّهُ
فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا
٥٨ وَٱلَّذِينَ يُؤْذُونَ
ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
بِغَيْرِ مَا ٱكْتَسَبُوا۟

with ⌜wrongdoing⌝ that they have not earned
shall truly bear the burden
of ⌜committing both a grave⌝ calumny
and a clear sin.

فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا

33:59 O Prophet!
Say to your wives and to your daughters
and to the womenfolk of the believers
that they should draw part of their mantles
over themselves ⌜in public⌝.
This makes it more likely
that they will be recognized
⌜as virtuous women⌝,
so that they will not be harassed.
And ever is God all-forgiving, mercy-giving.

٥٩ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ
وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ
ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ
فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا

33:60 ❋Most surely, if the hypocrites,
and those in whose ⌜doubting⌝ hearts
there is a sickness—
and the scandalmongers
in the City ⌜of Madinah⌝
do not desist ⌜from malicious talk⌝—
We shall, most surely, rouse you against them
⌜in vengeance⌝.
Then they shall remain your neighbors therein
⌜for⌝ no more ⌜than a short while.

٦٠ ۞ لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ
وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ
إِلَّا قَلِيلًا

33:61 Cursed ⌜shall they be then⌝
wherever they are found!
They shall be seized and slain at once,
without exception.

٦١ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟
أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا

33:62 ⌜Such has been⌝ the way of God
with those ⌜hypocrites⌝ who have gone before.
And never will you find, ⌜O Prophet,⌝
in the ⌜established⌝ way of God, any alteration.

٦٢ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ
خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ
لِسُنَّةِ ٱللَّهِ تَبْدِيلًا

33:63 People ask you ⌜in disbelief⌝

٦٣ يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ

about the appointed time
for the Hour of Judgment, O Prophet.
Say to them:
Indeed, its precise knowledge is only with God.
But what is it that shall make you realize
that it is surely coming?
Perhaps the Hour of Doom
is already very near!

قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ
وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا

33:64 Indeed, God has cursed the disbelievers
and has prepared for them
a flaming fire in the Hereafter—

(٦٤) إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ
وَأَعَدَّ لَهُمْ سَعِيرًا

33:65 wherein they shall abide, forever and ever,
finding therein neither patron nor supporter.

(٦٥) خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

33:66 The Day that their faces shall be turned about
in the Fire of Hell, they will say: Oh!
If only we had obeyed God
and obeyed the Messenger!

(٦٦) يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ
يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
وَأَطَعْنَا ٱلرَّسُولَا۠

33:67 Moreover, they will say: Our Lord!
Indeed, we have obeyed our leaders
and our great ones among us.
So it is they who have made us stray
from the path of righteousness.

(٦٧) وَقَالُوا۟ رَبَّنَآ
إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا ٱلسَّبِيلَا۠

33:68 Our Lord!
Give them double the torment of us.
Moreover, curse them with a terrible curse.

(٦٨) رَبَّنَآ ءَاتِهِمْ
ضِعْفَيْنِ مِنَ ٱلْعَذَابِ
وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا

33:69 O you who believe!
Do not be like those
among the Children of Israel
who maligned Moses with a false charge.
Yet God vindicated him of what they said.
For he was, in the sight of God, ever eminent.

(٦٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ
فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ
وَكَانَ عِندَ ٱللَّهِ وَجِيهًا

33:70 O you who believe! Be ever God-fearing!
Thus say always a forthright word,

(٧٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا

⁽in proper accord with God's justice and law⁾.

33:71 He shall set your deeds aright
and forgive you your sins.
For whoever obeys God and His Messenger
shall have truly triumphed
a most magnificent triumph
⁽in this life and the Hereafter⁾.

33:72 Indeed, We did offer the trust ⁽of volitional faith⁾
to the heavens and the earth and the mountains.
But they refused to bear it and were fearful of it.
Yet the human being bore it,
⁽but could not uphold it⁾.
Indeed, he was most unjust
⁽concerning his own trust⁾
and most ignorant ⁽of the outcome⁾!

33:73 And so it is that God shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God.
But God will grant repentance
to the believing men
and to the believing women.
And ever is God all-forgiving, mercy-giving.

٧١ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
فَقَدْ فَازَ فَوْزًا عَظِيمًا

٧٢ إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ
فَأَبَيْنَ أَن يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا
وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ
إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا

٧٣ لِّيُعَذِّبَ ٱللَّهُ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ
وَٱلْمُشْرِكَٰتِ
وَيَتُوبَ ٱللَّهُ
عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

سُورَةُ سَبَإٍ

The surah that mentions the gracious dwelling place of the prosperous people of SHEBA *in Yemen, whom God whelmed away for their rejection of God's blessings by causing the great ʿArim Dam to break, drowning their spectacular parallel orchards.*

Surah 34 / 54 VERSES / REVEALED AT MAKKAH

Saba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

34:1 All praise is for God ˹alone˺,
the One to whom all that is in the heavens
and all that is in the earth belongs.
Moreover, to Him ˹alone˺ belongs
all praise in the Hereafter.
For He is the All-Wise, the All-Aware.

34:2 He ˹alone˺
knows all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is the Mercy-Giving,
the All-Forgiving.

34:3 Yet those who disbelieve say:
Never shall the Hour ˹of Doom˺ come to us.
Say ˹to them˺: On the contrary!
By my Lord,
it shall, most surely, come to you, indeed!
˹For˺ it is He ˹alone˺
who is Knower of the unseen ˹realm˺.
Not even an atom's weight—
neither in the heavens nor in the earth—
eludes Him, nor anything smaller than that

١ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ
٢ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا
وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ
وَمَا يَعْرُجُ فِيهَا ۚ
وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ
٣ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَا تَأْتِينَا ٱلسَّاعَةُ ۖ
قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ
عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ
مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ

nor ⌜anything⌝ greater,
but that it is ⌜registered⌝ in a clear Book
⌜preserved in Heaven⌝,

34:4 so that He may reward those who believe
and do righteous deeds.
For ⌜such as⌝ these there is forgiveness
and a generous provision
⌜awaiting in the Hereafter⌝.

34:5 Whereas, for those who strive
to confute Our ⌜revealed⌝ verses—
so as to frustrate
⌜the establishment of Our message⌝—
for ⌜such as⌝ these there is a torment
of a most painful castigation ⌜awaiting⌝.

34:6 Yet those who have been given knowledge
see ⌜clearly, O Prophet,⌝
that what has been sent down to you
from your Lord is the ⌜utter⌝ truth
and that it guides to the way
of the Overpowering ⌜One⌝, the All-Praised.

34:7 But those who disbelieve say ⌜in mockery⌝:
Shall we direct you to a man
who will prophesy to you
that when you are utterly shattered
into fragments ⌜in the grave⌝,
that you shall, indeed, be brought forth
⌜alive and whole⌝ in a new creation?

34:8 Has he forged a lie against God,
or has he madness in him? Not so!
Rather, those who do not believe
in the Hereafter
shall be in the torment ⌜of Hell therein⌝
and are ⌜lost⌝ in uttermost misguidance
⌜in this world⌝.

34:9 Have they never considered, then,

وَلَآ أَصۡغَرُ مِن ذَٰلِكَ
وَلَآ أَكۡبَرُ
إِلَّا فِي كِتَٰبٖ مُّبِينٖ
٤ لِّيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ
أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ
وَرِزۡقٞ كَرِيمٞ
٥ وَٱلَّذِينَ سَعَوۡ
فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ
أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مِّن رِّجۡزٍ أَلِيمٞ
٦ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ
ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ
هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ
صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ
٧ وَقَالَ ٱلَّذِينَ كَفَرُواْ
هَلۡ نَدُلُّكُمۡ عَلَىٰ رَجُلٖ يُنَبِّئُكُمۡ
إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ
إِنَّكُمۡ لَفِي خَلۡقٖ جَدِيدٍ
٨ أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
أَم بِهِۦ جِنَّةُۢۗ
بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ ٱلۡبَعِيدِ

(٩) أَفَلَمْ يَرَوْا إِلَىٰ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ
إِن نَّشَأْ
نَخْسِفْ بِهِمُ ٱلْأَرْضَ
أَوْ نُسْقِطْ عَلَيْهِمْ
كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّكُلِّ عَبْدٍ مُّنِيبٍ

(١٠) ۞ وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ
مِنَّا فَضْلًا ۖ يَٰجِبَالُ
أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ
وَأَلَنَّا لَهُ ٱلْحَدِيدَ

(١١) أَنِ ٱعْمَلْ سَٰبِغَٰتٍ
وَقَدِّرْ فِى ٱلسَّرْدِ ۖ
وَٱعْمَلُوا۟ صَٰلِحًا ۖ
إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ

(١٢) وَلِسُلَيْمَٰنَ ٱلرِّيحَ
غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ
وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ
وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ
وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا

how completely they are surrounded
by all that is before them
and all that is behind them
of the sky and the earth?
If We so will,
We cause the earth to sink with them,
or We drop upon them deadly patches of sky.
Indeed, in all of this there is a sure sign
for every penitent servant.

34:10 ❋And very truly, before you, O Prophet,
We gave David, a mere shepherd,
great favor from Us, decreeing:
O mountains! Echo with him My praises.
And O birds! Sing praise with him, as well.
Moreover,
it is We who made iron pliant for him,
and then said to him:
34:11 Make full suits of mail
and make exact the measure
in composing the links.
Yet work righteousness, O Family of David.
For, indeed, I am all-seeing of all that you do.
34:12 Then to Solomon, We subjugated the wind.
Its morning course easing for him a distance
that was otherwise attained in a month.
And its evening course also
was as the journey of a month.
Moreover, We caused a spring
of molten brass to flow for him.
And of the jinn
were those who worked before him,
subjugated by the permission of his Lord.
Thus whoever among them
swerved from Our command,

We made him taste
something of the torment of a flaming fire.
34:13 They made for him whatever he so willed
of sanctuaries and sculpture
and mortars like great basins
and anchored caldrons.
And We said to them:
Work, O Family of David, in thanksgiving!
Yet few of My servants
are abundantly thankful.
34:14 And so it was for Solomon
that when finally We decreed death for him,
nothing gave indication
to the jinn among them of his death,
except a grub of the earth
eating away his scepter as he leaned on it.
Thereafter, when he fell to the ground,
only then did it become apparent to the jinn
that Solomon was dead;
for had they known
the knowledge of the unseen, as some claim,
never would they have remained
in such a condition of disgracing torment.

34:15 Very truly, there was a sign
of God's graciousness
for the people of Sheba
in the arrangement of their dwelling place:
Two vast and plenteous gardens,
one to the right of it and one to the left.
And it was said to them:
Eat from the provision of your Lord.
And give thanks to Him
for an exceedingly good habitation
and for being an all-forgiving Lord.

نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ
(١٣) يَعْمَلُونَ لَهُۥ مَا يَشَآءُ
مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ
وَجِفَانٍ كَٱلْجَوَابِ
وَقُدُورٍ رَّاسِيَٰتٍ
ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ
(١٤) فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ
مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ
إِلَّا دَآبَّةُ ٱلْأَرْضِ
تَأْكُلُ مِنسَأَتَهُۥ
فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن
لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ
مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ
(١٥) لَقَدْ كَانَ لِسَبَإٍ
فِى مَسْكَنِهِمْ ءَايَةٌ
جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ
كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ
وَٱشْكُرُوا۟ لَهُۥ
بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

34:16 But they turned away ˹from Our command˺.
So We loosed upon them
the raging torrent of ˹the˺ ʿArim ˹Dam˺.
Thus We gave them
in exchange for their two ˹lush˺ gardens
two ˹other˺ gardens
of bitter yield and tamarisk-trees
and some sparse ˹growth˺ of jujube trees.
34:17 With this did We recompense them
because they disbelieved.
Yet are there any but the ˹unbelieving˺ ingrates
that We recompense ˹like this˺?
34:18 For We had set between them ˹in Yemen˺
and the towns ˹in Palestine˺,
wherein We had conferred blessing,
˹other˺ conspicuous towns.
Thus We had measured out by stages
the journey between ˹each of˺ them:
˹And it was said:˺
Journey through them by night or by day,
with ˹ease and˺ security.
34:19 Then they said
˹in deliberate contempt of Our blessing˺:
Our Lord!
Further the distance between our travels.
Thus they wronged themselves.
So We made them a byword ˹of reproach
among the nations˺.
Thus We shattered them into fragments
˹and scattered them among the peoples˺—
shattering them utterly.
Indeed, in ˹all of˺ this
there are ˹manifest˺ signs ˹of God's power˺
for every patient, ever thankful ˹soul˺.
34:20 For very truly, Iblîs fulfilled his vow

١٦ فَأَعۡرَضُواْ
فَأَرۡسَلۡنَا عَلَيۡهِمۡ سَيۡلَ ٱلۡعَرِمِ
وَبَدَّلۡنَٰهُم بِجَنَّتَيۡهِمۡ جَنَّتَيۡنِ
ذَوَاتَيۡ أُكُلٍ خَمۡطٖ وَأَثۡلٖ
وَشَيۡءٖ مِّن سِدۡرٖ قَلِيلٖ
١٧ ذَٰلِكَ جَزَيۡنَٰهُم بِمَا كَفَرُواْۖ
وَهَلۡ نُجَٰزِيٓ إِلَّا ٱلۡكَفُورَ
١٨ وَجَعَلۡنَا بَيۡنَهُمۡ وَبَيۡنَ ٱلۡقُرَى
ٱلَّتِي بَٰرَكۡنَا فِيهَا
قُرٗى ظَٰهِرَةٗ
وَقَدَّرۡنَا فِيهَا ٱلسَّيۡرَۖ
سِيرُواْ فِيهَا لَيَالِيَ
وَأَيَّامًا ءَامِنِينَ
١٩ فَقَالُواْ رَبَّنَا
بَٰعِدۡ بَيۡنَ أَسۡفَارِنَا
وَظَلَمُوٓاْ أَنفُسَهُمۡ
فَجَعَلۡنَٰهُمۡ أَحَادِيثَ
وَمَزَّقۡنَٰهُمۡ كُلَّ مُمَزَّقٍۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ
لِّكُلِّ صَبَّارٖ شَكُورٖ
٢٠ وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ
إِبۡلِيسُ ظَنَّهُۥ

to bridle most of them.
Thus they all followed him,
except for a group of believers among them.

34:21 But never did he have
any compelling authority over them
other than the power of evil suggestion—
so that We might distinguish
one who believes in the Hereafter
from one who has doubt concerning it.
For your Lord alone
is all-preserving over all things.

34:22 Say to those who disbelieve, O Prophet:
Call in vain upon those
whom you allege to be gods apart from God!
For they hold
not even an atom's weight of authority—
neither in the heavens nor in the earth.
Nor do they have any partnership
in the creation of either of them.
Nor does He have any upholder
from among them.

34:23 Furthermore, of no avail at all
is any intercession with Him—
except for whomever He permits it.
Then, at long last,
when God reveals to them His permission—
and terror subsides from their hearts—
dazed, they say to those near them:
What did your Lord say?
In awe, they say:
The very truth.
And He is the Ever Exalted, the All-Great.

34:24 ❊ Say to the disbelievers:
Who provides you sustenance
from the heavens and the earth?

فَأَتْبَعُوهُ
إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ
٢١ وَمَا كَانَ لَهُۥ عَلَيْهِم
مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ
مَن يُؤْمِنُ بِٱلْءَاخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ
وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ
٢٢ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم
مِّن دُونِ ٱللَّهِ ۖ
لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ
فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ
وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ
وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ
٢٣ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ
إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ
حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ
قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ
قَالُوا۟ ٱلْحَقَّ ۖ
وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
٢٤ ۞ قُلْ مَن يَرْزُقُكُم
مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ

قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ إِيَّاكُمْ
لَعَلَىٰ هُدًى
أَوْ فِى ضَلَٰلٍ مُّبِينٍ
(٢٥) قُل لَّا تُسْـَٔلُونَ
عَمَّآ أَجْرَمْنَا
وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ
(٢٦) قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا
ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ
وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
(٢٧) قُلْ أَرُونِىَ ٱلَّذِينَ
أَلْحَقْتُم بِهِۦ شُرَكَآءَ
كَلَّا ۚ بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ
(٢٨) وَمَآ أَرْسَلْنَٰكَ
إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
(٢٩) وَيَقُولُونَ
مَتَىٰ هَٰذَا ٱلْوَعْدُ

"Then" say "to them": It is God.
And "if they deny it, then say:"
Indeed, either we "who believe"
or you "who disbelieve"
are, most surely, upon "the path of" guidance
or are "utterly lost" in clear misguidance.

34:25 Say "to them":
You shall not be asked "before God
to account" for "any offense"
we have committed "in life".
Nor shall we be questioned about what you do.

34:26 Say "to them":
Our Lord will gather all of us together
"in the Hereafter".
And He will judge between us with the truth.
For it is He "alone"
who is the Determiner "of Justice",
the All-Knowing.

34:27 Say "to them, O Prophet":
Show me "the proof for" these "gods"
whom you have joined with Him
as associate-gods.
No, indeed! "It can never be!"
Rather, He "alone" is God,
the Overpowering "One", the All-Wise.

34:28 And thus it is, "O Prophet,"
that We have sent you to all humanity
as none other than a bearer of glad tidings
"of Paradise" and "as" a forewarner
"of their nearing Judgment".
But most people do not know
"the value of this truth".

34:29 Thus they say "in contempt":
When will this promise
"of divine judgment" be "fulfilled",

if you ˹believers˺ are truthful?
34:30 Say ˹to them˺:
You, indeed, have the promise
of a ˹decisive˺ Day,
which you can neither defer—
for even an hour—
nor bring in advance ˹of its time˺.
34:31 Moreover, those who disbelieve say:
Never shall we believe in this Quran,
nor in ˹the Scriptures˺
that were ˹revealed˺ before it!
If only you could ˹now˺ see
˹how horrendous it will be˺
when the ˹godless˺ wrongdoers are brought
to stand before their Lord ˹for Judgment—
desperately˺ controverting one another
with ˹bitter˺ words.
Those who were deemed weak ˹in the world˺
will say to those who grew arrogant:
Had it not been for you ˹misleading us˺,
most surely, we would have been believers!
34:32 Those who grew arrogant
shall say to those who were deemed weak:
Did we turn you away ˹by force˺
from the guidance ˹of God˺
after it had come to you?
Indeed, you were yourselves defiant unbelievers!
34:33 Then those who were deemed weak
will say to those who grew arrogant: No!
Rather, it was ˹your ceaseless˺ plotting
˹of evil schemes˺,
by night and by day, ˹that kept us away˺—
wherein you commanded us
to disbelieve in God and to set up rivals to Him!
Yet they will ˹all˺ harbor ˹profound˺ remorse

إِن كُنتُمْ صَٰدِقِينَ
٣٠ قُل لَّكُم مِّيعَادُ يَوْمٍ
لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَقْدِمُونَ
٣١ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ
وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ
وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ
مَوْقُوفُونَ عِندَ رَبِّهِمْ
يَرْجِعُ بَعْضُهُمْ إِلَىٰ
بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا۟
لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ
لَكُنَّا مُؤْمِنِينَ
٣٢ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟
لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ
صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ
بَعْدَ إِذْ جَآءَكُم ۖ
بَلْ كُنتُم مُّجْرِمِينَ
٣٣ وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟
لِلَّذِينَ ٱسْتَكْبَرُوا۟
بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ
إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ
وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ
وَأَسَرُّوا۟ ٱلنَّدَامَةَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ

when they behold the raging torment of Hell.
For We shall put yokes on the necks
of those who disbelieved.
Are they to be recompensed
for other than all the evil
that they used to do in life?

34:34 Thus never have We sent a prophet
as a forewarner to any community
without its affluent saying:
Indeed, we are disbelievers in all that you claim
to have been sent with from God.

34:35 Moreover, invariably they said to them:
We are greater than you in wealth
and in number of children
as a sign of divine favor.
So never shall we be chastised by God,
if ever there is a Hereafter!

34:36 Say to them:
Indeed, it is my Lord alone
who extends abundant provision
to whomever He so wills.
And He alone restricts it.
But most people do not know
this is a test from God.

34:37 For neither your wealth nor your children
is what draws you near to Us in station.
Rather, whoever believes
and does deeds of righteousness—
for such as these
there shall be manifold recompense
for all the good that they have done.
Moreover, they shall abide
in Heavenly Chambers in Paradise,
well secure.

34:38 Whereas, for those who strive

وَجَعَلْنَا ٱلْأَغْلَٰلَ
فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ
هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا۟ يَعْمَلُونَ
٣٤ وَمَآ أَرْسَلْنَا
فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا
بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ
٣٥ وَقَالُوا۟ نَحْنُ
أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا
وَمَا نَحْنُ بِمُعَذَّبِينَ
٣٦ قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ
٣٧ وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم
بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ
إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
فَأُو۟لَٰٓئِكَ لَهُمْ
جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟
وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ
٣٨ وَٱلَّذِينَ يَسْعَوْنَ
فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ

to confute Our revealed verses—
so as to frustrate the establishment
of Our message—
such as these shall be thrust
in ever present torment.

34:39 Say to them, O Prophet:
Indeed, it is my Lord alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it
for whomever He so wills.
So whatever sum you may spend
from anything for the sake of God,
He shall replace it for you here
and reward you for it in the Hereafter.
For He is the very best of providers.

34:40 Thus the Day Hereafter
that He shall assemble the angels,
and the disbelievers who worshipped them,
all together, He will then say to the angels:
Are these the ones who used to worship you
apart from Me?

34:41 They shall say:
Highly exalted are You, far above all!
It is You who are our only God and Patron,
regardless of them and what they say!
Rather, they used to worship the jinn.
Most of them were believers in them.

34:42 So that Day neither false worshipper
nor the falsely worshipped
holds the power of benefit
or harm—not any one of you for the other.
Thus We shall say to those
who did wrong by taking false gods:
Taste the torment of the Fire of Hell,

أُولَٰئِكَ
فِي ٱلْعَذَابِ مُحْضَرُونَ
(٣٩) قُلْ إِنَّ رَبِّي يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ مِنْ عِبَادِهِۦ
وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم
مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ
وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ
(٤٠) وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ
إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ
(٤١) قَالُوا۟ سُبْحَٰنَكَ
أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ
بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ
أَكْثَرُهُم بِهِم مُّؤْمِنُونَ
(٤٢) فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ
لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا
وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟
ذُوقُوا۟ عَذَابَ ٱلنَّارِ
ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ

which in life you used to deny!

34:43 As for the disbelievers of Makkah,
when Our verses of the Quran
were recited to them by Our Messenger
as clear evidence that God is One,
they said to the people:
This is nothing but a self-seeking man
who intends to turn you away
from what your forefathers used to worship!
And they said, as well:
This Quran is nothing but a forged fabrication,
not true revelation!
Moreover, those who disbelieved
said of the revealed truth
when it came to them:
This Quran is nothing but manifest sorcery!

34:44 Yet never before had We given them
any revealed Scriptures that they might study
to support their great blasphemies.
Nor had We ever sent to them
before you, O Prophet,
any forewarner of God's nearing Judgment.

34:45 Those before them also belied God—
though these proud ones
have attained not even a tenth
of all the power and wealth
that We had given their predecessors.
Yet they too belied My messengers.
How awesome, then,
was My denunciation of them all!

34:46 ❋Say to them, O Prophet:
Indeed, I but admonish you to one thing:
That you stand
purely, for the sake of God and no other,
in pairs or alone.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ ﴿٤٣﴾
قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ
يُرِيدُ أَن يَصُدَّكُمْ
عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ
وَقَالُوا۟ مَا هَٰذَآ
إِلَّآ إِفْكٌ مُّفْتَرًى ۚ
وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلْحَقِّ لَمَّا جَآءَهُمْ
إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
وَمَآ ءَاتَيْنَٰهُم ﴿٤٤﴾
مِّن كُتُبٍ يَدْرُسُونَهَا ۖ
وَمَآ أَرْسَلْنَآ إِلَيْهِمْ
قَبْلَكَ مِن نَّذِيرٍ
وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ﴿٤٥﴾
وَمَا بَلَغُوا۟
مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ
فَكَذَّبُوا۟ رُسُلِى ۖ
فَكَيْفَ كَانَ نَكِيرِ
۞ قُلْ ﴿٤٦﴾
إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ
أَن تَقُومُوا۟ لِلَّهِ
مَثْنَىٰ وَفُرَٰدَىٰ
ثُمَّ تَتَفَكَّرُوا۟ ۚ

مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ
إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم
بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ
٤٧ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ
فَهُوَ لَكُمْ ۖ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
٤٨ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ
عَلَّامُ الْغُيُوبِ
٤٩ قُلْ جَاءَ الْحَقُّ
وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ
٥٠ قُلْ إِن ضَلَلْتُ
فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ
وَإِنِ اهْتَدَيْتُ
فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ
إِنَّهُ سَمِيعٌ قَرِيبٌ
٥١ وَلَوْ تَرَىٰ إِذْ فَزِعُوا
فَلَا فَوْتَ

Then reflect, O people, on this message,
for there is, most surely,
no trace of madness
in your companion Muhammad.
He is none other
than a forewarner to all of you from God
before the coming of a severe torment.

34:47 Say to them, O Prophet:
Never have I asked of you
any reward for this message.
Rather, it is all for your own benefit.
For my reward is with none but God.
And He alone is witness over all things.

34:48 Say to them also:
Indeed, it is my Lord alone
who hurls forth the word of truth
into the world—
and He alone is All-Knowing
of All the realms of the Unseen.

34:49 Say further:
Now the truth has come to humanity.
And all the falsehood that you worship
can neither originate creation
nor return it again to existence!

34:50 Say, O Prophet:
Everyone is accountable before God.
So if I have strayed, then I have strayed
only to the utter loss of my own soul.
Yet, inasmuch as I have been guided,
it is only because
of what my Lord reveals to me.
Indeed, He is all-hearing, ever near.

34:51 Yet if only you could now see them
on Judgment Day
when they are paralyzed with terror

وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ

٥٢ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ

وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ

مِن مَّكَانٍۭ بَعِيدٍ

٥٣ وَقَدْ كَفَرُوا۟ بِهِۦ

مِن قَبْلُ

وَيَقْذِفُونَ بِٱلْغَيْبِ

مِن مَّكَانٍۭ بَعِيدٍ

٥٤ وَحِيلَ بَيْنَهُمْ

وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ

بِأَشْيَاعِهِم مِّن قَبْلُ

إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ

"at the sight of Hell" and there is no escape.
Then, suddenly, they will be seized
"to be thrust into it" from a place so near "to it".
34:52 And they will be saying "in pleading":
We "now" believe in "all of" it!
But how, now, shall they attain "to true faith"
from a place so far "from the world",
34:53 while truly they disbelieved in it "all"
before "in life"—tossing "conjectures"
about the unseen "reality of the Hereafter"
from a place "in the world" so far "from its truth"?
34:54 And "alas!
For in the Fire of Hell"
a barricade shall be interposed between them
and all that they "now so ardently" desire
"of faith and repentance"—
as was done with "the peoples
whom worldly judgment befell" of old,
the very likes of these "disbelievers"!
For, indeed, they were "all ever waiting"
in much-perplexed doubt
"about the truth to which they were called".

سُورَةُ فَاطِرٍ *The surah that opens with the praise of God as the* SOLE ORIGINATOR *of the heavens and the earth.*

Surah 35 / 45 VERSES / REVEALED AT MAKKAH

Fâṭir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

35:1 All praise is for God ˹alone˺,
Sole˹ Originator of the heavens and the earth,
Maker of the angels, as messengers with wings—
two-, three-, and four-fold.
He increases in creation whatever He so wills.
Indeed, God is powerful over all things.

١ ٱلْحَمْدُ لِلَّهِ
فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
جَاعِلِ ٱلْمَلَٰٓئِكَةِ
رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ
يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

35:2 Whatever ˹stores of˺ mercy
God opens for people,
then there is none to withhold ˹any part of˺ it.
Yet whatever ˹of it˺ He withholds,
then there is none other than Him
to send it forth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

٢ مَّا يَفْتَحِ ٱللَّهُ
لِلنَّاسِ مِن رَّحْمَةٍ
فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ
فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

35:3 O humankind!
Remember ˹with all your heart˺
the ˹surpassing˺ grace of God upon you!
Is there any creator other than God
who provides for you
from the heaven and the earth?
There is no God but Him.
How, then, are you turned away

٣ يَٰٓأَيُّهَا ٱلنَّاسُ
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ
هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ
يَرْزُقُكُم
مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ

from worshipping Him alone?

35:4 Yet if they reject this message
and belie you, O Prophet, then do not grieve.
For messengers before you
have been belied by their peoples.
Yet, indeed, to God alone
are all matters returned for just Judgment.

35:5 O humankind!
Indeed, God's promise
to resurrect you for Judgment is ever true.
So do not let your perception
of the life of this world delude you.
And do not let Satan,
the Arch-Deluder, delude you
about God in the least!

35:6 Indeed, Satan is an enemy to you.
So take him as an enemy.
He but calls his alliance with zealous intensity
to be of the companions
of the Flaming Fire of Hell.

35:7 As to those who disbelieve,
for them there is a severe torment
awaiting in the Hereafter.
Yet those who believe and do righteous deeds
shall have forgiveness and a great reward.

35:8 Is, then, one to whom the evil of his own deeds
is made fair-seeming by Satan—
so that he sees them as good—
like one whom God has guided?
Yet know that God does, indeed,
leave to stray whomever He so wills.
And He alone guides whomever He so wills.
So, O Prophet, do not let yourself
waste away with regret over them.
Indeed, God is all-knowing of all that they do.

لَآ إِلَٰهَ إِلَّا هُوَ ۖ
فَأَنَّىٰ تُؤْفَكُونَ
٤ وَإِن يُكَذِّبُوكَ
فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ
وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
٥ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ
فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ
٦ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ
فَٱتَّخِذُوهُ عَدُوًّا ۚ
إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟
مِنْ أَصْحَٰبِ ٱلسَّعِيرِ
٧ ٱلَّذِينَ كَفَرُوا۟
لَهُمْ عَذَابٌ شَدِيدٌ ۖ
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
٨ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
فَرَءَاهُ حَسَنًا ۖ
فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۖ
فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ
٩ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ
فَتُثِيرُ سَحَابًا

فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ
فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ
كَذَٰلِكَ ٱلنُّشُورُ

(١٠) مَن كَانَ يُرِيدُ ٱلْعِزَّةَ
فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ
إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ
وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ
وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ
لَهُمْ عَذَابٌ شَدِيدٌ ۖ
وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ

(١١) وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ
ثُمَّ مِن نُّطْفَةٍ
ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ
وَمَا تَحْمِلُ مِنْ أُنثَىٰ
وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ
وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ
وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ
إِلَّا فِى كِتَٰبٍ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ

(١٢) وَمَا يَسْتَوِى ٱلْبَحْرَانِ
هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ
وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ
تَأْكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ
وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ
لِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ

35:9 God is the One who sends forth the winds.
Then they stir up the clouds.
Then We drive them to a lifeless land.
Thereby, We give life to the earth
after its death.
Even so shall the Resurrection be.

35:10 Whoever desires invincible might—
then invincibility is altogether with God.
To Him ˹alone˺ ascends the good word ˹of faith˺.
For it is He who elevates the righteous deed.
But those who devise evil deeds,
for them there is a severe torment
˹awaiting in the Hereafter˺.
Thus the plotting of ˹such as˺ these
shall come to ruin.

35:11 Moreover, it is God ˹alone˺
who has created you, ˹O human beings,˺
from dust, then from a sperm-drop.
Then He has made of you pairs,
˹male and female˺.
No female conceives, or delivers,
but ˹that it is˺ with His knowledge.
And no aged person is given long life,
nor is anyone's life shortened, ˹dying young˺,
but that it is ˹registered˺ in a ˹clear˺ Book
˹preserved in Heaven˺.
Indeed, that for God is ˹ever so˺ easy.

35:12 Nor are the two ˹kinds of˺ waters
˹that God alone has created˺ the same:
This one sweet, fresh and pleasant to drink;
and that one salty, acrid.
Yet from each you eat tender meat
and you bring forth ornaments that you wear.
Moreover, through each ˹one˺
you see the ships ˹which you sail˺ plowing,
so that you may seek of His bounty,

and so that you might give thanks
[to God alone].

35:13 He makes the night penetrate into the daylight.
And He makes the daylight
penetrate into the night.
For He has subjugated the sun and the moon
[to a fixed order],
each one running [its course] for a stated term
[preordained by Him].
O humanity! [That is God, your Lord!
To Him belongs all the dominion.
Thus [all] those whom you call upon
apart from Him hold no authority—
even over [so much as] a seed coat.

35:14 If you call them, they do not hear your call.
And were they to hear,
they could not answer you.
Thus, on the Day of Resurrection,
they will utterly disavow
your association of them [as gods] with God.
And there is none to tell you
[of the events of that Day]
like the One who is all-aware.

35:15 ❊O humankind!
It is you who are the poor,
[utterly] in need of God.
And it is God [alone]
who is the Self-Sufficient, the All-Praised.

35:16 If ever He so wills,
He shall do away with [all of] you
and bring about a new creation.

35:17 Nor is that too mighty for God!

35:18 Yet no sin-laden soul
shall carry the [sinful] load of another
[on Judgment Day].

(١٣) يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ
كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ
تَدْعُونَ مِن دُونِهِۦ
مَا يَمْلِكُونَ مِن قِطْمِيرٍ
(١٤) إِن تَدْعُوهُمْ
لَا يَسْمَعُوا۟ دُعَآءَكُمْ
وَلَوْ سَمِعُوا۟
مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ
يَكْفُرُونَ بِشِرْكِكُمْ ۚ
وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ
(١٥) ۞ يَٰٓأَيُّهَا ٱلنَّاسُ
أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ
وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ
(١٦) إِن يَشَأْ يُذْهِبْكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ
(١٧) وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ
(١٨) وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ
وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا

Thus should one so burdened
call upon another to help bear this sin,
nothing of it shall be borne—
even if the one called be a close relative.
Yet you, O Prophet, can only forewarn
of a nearing Judgment
those who fear their Lord
while He is in the domain of the unseen,
and who have, therefore,
duly established the Prayer.
So whoever seeks to be purified
is but seeking purification
for the good of his own soul.
For to God alone is the ultimate destiny.

35:19 And so, not equal are the blind and the seeing;
35:20 nor the veils of darkness and the light;
35:21 nor the shade and the blowing heat.
35:22 And likewise
not equal are the living and the dead.
Indeed, God makes hear whomever He so wills.
But you, O Prophet,
will never make hear the dead of heart,
just as you cannot make hear
those who are in the graves.
35:23 You are but a forewarner
of God's nearing Judgment.
35:24 Indeed, We have sent you with the truth,
as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner
of God's nearing Judgment.
For never was there a community
but that a forewarner went forth among them
with God's commandments.
35:25 Yet if they belie you, O Prophet,
then do not grieve.

لَا يُحْمَلْ مِنْهُ شَيْءٌ
وَلَوْ كَانَ ذَا قُرْبَىٰ
إِنَّمَا تُنذِرُ الَّذِينَ
يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ
فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ
وَإِلَى اللَّهِ الْمَصِيرُ
(١٩) وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
(٢٠) وَلَا الظُّلُمَاتُ وَلَا النُّورُ
(٢١) وَلَا الظِّلُّ وَلَا الْحَرُورُ
(٢٢) وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ
إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ
وَمَا أَنتَ بِمُسْمِعٍ
مَّن فِي الْقُبُورِ
(٢٣) إِنْ أَنتَ إِلَّا نَذِيرٌ
(٢٤) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ
إِلَّا خَلَا فِيهَا نَذِيرٌ
(٢٥) وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ
الَّذِينَ مِن قَبْلِهِمْ

For those who disbelieved before them
belied God's warnings.
Their messengers came to them
with clear and miraculous proofs from God,
and with revealed Writs,
and with the Illuminating Scripture.
35:26 Then, suddenly, I seized those who disbelieved.
How awesome, then,
was My denunciation of them all!
35:27 Have you not seen, O Prophet,
that it is God alone
who sends down, from the sky, water,
whereby We bring forth fruits of varying colors?
And also, in the land mass of some mountains
there are streaks—white and red—
varying in their colors,
as well as others intensely black.
35:28 And so too among humankind,
and all birds and wild beasts, and all cattle,
there are varying colors, as well.
Yet none is awakened
to the wonders of creation
and truly fears God among His servants
but those filled with knowledge
of the word and the way of God.
Indeed, God is overpowering, all-forgiving.
35:29 Indeed, those who recite the Book of God,
and who duly establish the Prayer,
and who spend charitably
from what We have provided them,
secretly and openly—
they have hope in a blessed transaction
that shall never come to ruin—
35:30 that He may give them their rewards in full
and increase them evermore from His bounty.
Indeed, He is all-forgiving, ever-thankful.

جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ
(٢٦) ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟
فَكَيْفَ كَانَ نَكِيرِ
(٢٧) أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ
ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا
وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ
وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا
وَغَرَابِيبُ سُودٌ
(٢٨) وَمِنَ ٱلنَّاسِ
وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ
مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ
إِنَّمَا يَخْشَى ٱللَّهَ
مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟
إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ
(٢٩) إِنَّ ٱلَّذِينَ
يَتْلُونَ كِتَٰبَ ٱللَّهِ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَٰرَةً لَّن تَبُورَ
(٣٠) لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُم مِّن فَضْلِهِۦٓ
إِنَّهُۥ غَفُورٌ شَكُورٌ
(٣١) وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ

35:31 Thus all that We have revealed to you,
˹O Prophet,˺ of ˹this Quran,˺ the Book ˹of God,˺
is the ˹final˺ truth,
confirming all that was ˹revealed˺ before it.
Indeed, He is most surely all-aware
˹and˺ all-seeing ˹of the deeds˺ of His servants.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ
إِنَّ ٱللَّهَ بِعِبَادِهِۦ
لَخَبِيرٌۢ بَصِيرٌ

35:32 Thereupon, We ˹have decreed
to˺ bequeath the ˹guidance of this˺ Book
to those whom We have chosen
from among Our servants.
So of them
are those who wrong their own souls.
And of them are the moderately devoted
˹to their due observances˺.
And of them, by the permission of God,
are the forerunners in good works.
It is this ˹bequest,
and the blessing of diligent adherence
to revealed guidance,˺ that is the great bounty:

٣٢ ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ
ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ
وَمِنْهُم مُّقْتَصِدٌ
وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ
بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ
ٱلْفَضْلُ ٱلْكَبِيرُ

35:33 Gardens everlasting shall they enter.
They shall be adorned therein
with bracelets of gold, and with pearls,
their garments, therein, of silk.

٣٣ جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِن ذَهَبٍ وَلُؤْلُؤًا ۖ
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

35:34 And ˹thereupon˺ they shall say:
All praise is for God ˹alone˺
who has taken away all grief from us!
Indeed, our Lord is, most surely,
all-forgiving, ever-thankful.

٣٤ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ
إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

35:35 He it is who has settled us
in the Abode of Lasting Residence
out of His bounty.
No more shall weariness touch us herein,
for herein no tiredness shall touch us.

٣٥ ٱلَّذِىٓ أَحَلَّنَا
دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ
لَا يَمَسُّنَا فِيهَا نَصَبٌ
وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

35:36 But those who disbelieve—for them,
there is ˹only˺ the Fire of Hell ˹in wait˺.

٣٦ وَٱلَّذِينَ كَفَرُوا۟
لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟

وَلَا يُخَفَّفُ عَنْهُم
مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي
كُلَّ كَفُورٍ
(٣٧) وَهُمْ يَصْطَرِخُونَ فِيهَا
رَبَّنَا أَخْرِجْنَا
نَعْمَلْ صَالِحًا
غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ
أَوَلَمْ نُعَمِّرْكُم
مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ
وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا
فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ
(٣٨) إِنَّ اللَّهَ عَالِمُ
غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
(٣٩) هُوَ الَّذِي جَعَلَكُمْ
خَلَائِفَ فِي الْأَرْضِ ۚ
فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ
عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ

Never shall eternal death be decreed for them,
so they may die and be at rest.
Neither shall any of its torment
be lightened for them.
Thus do We recompense
every unbelieving ingrate.

35:37 And so shall they be crying out therein:
Our Lord!
Bring us out of Hellfire
and return us to the world!
We shall believe and do righteous deeds—
not as we used to do!
God shall say:
Did We not give you lifetime enough,
wherein the heart of one longing
to become mindful of the covenant with Me
could have become mindful?
Moreover,
the forewarner of this very Judgment
came to you with My own admonition.
Yet him you belied!
So taste now the Fire you denied!
For there is not any helper, then,
to heed the godless wrongdoers' cry.

35:38 Indeed, God is the Knower
of all the realms
of the unseen of the heavens and the earth.
Indeed, He is all-knowing
of all that is harbored
within the breast of people.

35:39 He is the One
who has made you successors in the earth,
to inherit those that preceded you.
Thus whoever disbelieves in God
shall himself bear the consequences
of his unbelief.

وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ
إِلَّا خَسَارًا

٤٠ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ
أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا
فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ
بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

٤١ ۞ إِنَّ ٱللَّهَ يُمْسِكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا
مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا

٤٢ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ
لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ
أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ
فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا

Moreover, the unbelief of the disbelievers
only increases them in the sight of their Lord
in ˹utter˺ abhorrence.
Therefore, the unbelief of the disbelievers
only increases them ˹with their Lord˺
in ˹utmost˺ loss!

35:40 Say ˹to them, then˺:
Have you ever considered ˹the desolate reality
of˺ your associate-gods
whom you call upon apart from God?
Show me what they have created of the earth!
Or do they have any share ˹with God˺
in ˹the creation
or in the sovereignty of˺ the heavens?
Or is it that We have given them
a ˹Heavenly˺ Book,
such that they hold clear proof
˹of the truth of their associate-gods˺ from it?
Rather,
the ˹godless˺ wrongdoers promise one another
nothing but ˹utter˺ delusion.

35:41 ❊Indeed, it is God ˹alone˺
who holds the heavens and the earth
from passing away.
And, if ever they were to pass away,
most surely, there is none other than Him
who could hold them ˹in place thereafter˺.
Indeed, ever is He
most forbearing, all-forgiving.

35:42 Moreover, they ˹who disbelieve˺
have ˹before˺ sworn by God
with the utmost of their vows
that if ever a forewarner were to come to them
˹as a prophet from God˺,
they would, most surely, be the most guided
of ˹any˺ one of the ˹faith˺ communities

(٤٣) ٱسْتِكْبَارًا فِى ٱلْأَرْضِ
وَمَكْرَ ٱلسَّيِّئِ ۚ
وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ
إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ
إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ
فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ
وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا
(٤٤) أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ
وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ
مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ
وَلَا فِى ٱلْأَرْضِ ۚ
إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا
(٤٥) وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ
بِمَا كَسَبُوا۟ مَا تَرَكَ
عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ
وَلَٰكِن يُؤَخِّرُهُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ
فَإِذَا جَآءَ أَجَلُهُمْ
فَإِنَّ ٱللَّهَ
كَانَ بِعِبَادِهِۦ بَصِيرًا

forewarned by a prophet before them.
Yet when a forewarner came to them
from God,
it increased them in nothing but aversion;
35:43 for they were insolently arrogant in the land
and sinfully devising evil.
Yet never does the ill consequence
of devising evil
truly ensnare anyone but its perpetrators.
Do they await, then, anything but the likes
of the way of God's divine judgment,
which befell the earlier generations?
For never will you find
in the established way of God any alteration!
And never will you find
in the established way of God any change!
35:44 Have they not journeyed through the lands
to see how devastating was the end
of those who denied faith before them?
They were, indeed,
far greater than them in power.
Yet there is not a single thing—
neither in the heavens nor in the earth—
that can frustrate the will of God.
Indeed, ever is He all-knowing, all-powerful.
35:45 And were God to hold people accountable
in this world with no respite
for what they have earned in misdeeds,
He would not leave on the surface of the earth
a single living creature.
However, He defers them
to a stated term for reckoning
known only to Him.
But at last, when their term comes due—
then know that, indeed, ever is God
all-seeing, of all the deeds of His servants.

سُورَةُ يٰسٓ *The surah that opens with the discrete Arabic letters* YÂ SÎN, *and which the Prophet* ﷺ *called the "Heart of the Quran."*

Surah 36 / 83 VERSES / REVEALED AT MAKKAH

Yâ Sîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

36:1 *Yâ Sîn*

يٰسٓ ١

36:2 By the all-wise Quran!

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ٢

36:3 Indeed, you are, most surely,
˹one˺ of the ˹chosen˺ messengers ˹of God,
O Muhammad,

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٣

36:4 set˺ upon a straight way ˹of salvation.

عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٤

36:5 And˺ this is a revelation ˹from on high
sent˺ by the Overpowering ˹One˺,
the Mercy-Giving,

تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ٥

36:6 so that you may forewarn
˹of the nearing Judgment˺
a people whose forefathers
have not been forewarned ˹by God˺.
Thus are they heedless ˹of Heavenly truth˺.

لِتُنذِرَ قَوْمًا
مَّآ أُنذِرَ ءَابَآؤُهُمْ
فَهُمْ غَٰفِلُونَ ٦

36:7 Very truly, the ˹divine˺ word ˹of condemnation˺
has ˹already˺ come to pass
against most of them, for they will not believe.

لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ ٧

36:8 Indeed, We have made ˹them as those
with˺ yokes on their necks
that reach to the chins.
Thus are their heads wedged upward,
˹so they are unable to see the way of truth˺.

إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا
فَهِىَ إِلَى ٱلْأَذْقَانِ
فَهُم مُّقْمَحُونَ ٨

36:9 Moreover, before them, We have set a barrier
[to seeing God's signs];
and behind them is a barrier [to His signs].
Thus have We enveiled them
[in their obstinacy]. So they cannot see.

36:10 So it is the same to them
whether you forewarn them
[of the consequence of unbelief]
or you do not forewarn them.
They will not believe.

36:11 Indeed, you can only forewarn
[of the nearing Judgment]
one who embraces the Remembrance
[of the Quran] and who fears the All-Merciful
[while] in the [domain] unseen.
Therefore, give to such a one
glad tidings of forgiveness [for past misdeeds]
and a gracious reward [in the Hereafter].

36:12 Indeed, it is We [alone] who give life to the dead
and who inscribe [the deeds]
that they have advanced [in this life]
for the Hereafter],
along with their legacies [of good or evil].
For all things have We enumerated
in a clear [Heavenly] Ledger.

36:13 So set forth for them a comparison,
the example of a townspeople
when the messengers [of God] came to them.

36:14 Behold!
We sent to them two [prophets].
But they belied them both.
So We strengthened [the two of] them
with a third.
Then [together] they said [to them]:

٩ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ
سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ
١٠ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
١١ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكْرَ
وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ
فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ
١٢ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ
وَنَكْتُبُ مَا قَدَّمُوا۟
وَءَاثَٰرَهُمْ ۚ
وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ
فِىٓ إِمَامٍ مُّبِينٍ
١٣ وَٱضْرِبْ لَهُم مَّثَلًا
أَصْحَٰبَ ٱلْقَرْيَةِ
إِذْ جَآءَهَا ٱلْمُرْسَلُونَ
١٤ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ
فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟

Indeed, we are messengers sent to you ˹by God˺.
36:15 They said ˹to the three˺:
You are nothing but ˹mere˺ mortals like us,
nor has the All-Merciful
sent down anything ˹sacred with you˺.
You do nothing but lie.
36:16 They said ˹to the townspeople˺:
Our Lord knows that, indeed,
we are, most surely, ˹His˺ messengers
sent to you.
36:17 Yet nothing is incumbent upon us
but the clear conveyance ˹of God's message˺.
36:18 They said ˹to the messengers˺:
Indeed, we presage an omen
˹of ill fate˺ from you!
And, assuredly,
if you do not desist ˹from your claim˺,
we shall, most surely, stone you ˹to death˺!
Thus a most painful torment from us
shall, most surely, strike you!
36:19 They said ˹to the townspeople˺:
Your ill omen is with you ˹yourselves
because of your ungodliness˺!
Is it because you have been reminded
˹of God's covenant
that you presage an ill-omen˺?
Rather,
you are an exceedingly rebellious people.
36:20 Then there came
from the furthest part of the city
a man rushing ˹to them˺.
He said: O my people!
Follow the messengers!
36:21 Follow those who do not ask of you
any reward ˹for themselves˺

إِنَّآ إِلَيْكُم مُّرْسَلُونَ
(١٥) قَالُوا۟ مَآ أَنتُمْ
إِلَّا بَشَرٌ مِّثْلُنَا
وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ
إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ
(١٦) قَالُوا۟ رَبُّنَا يَعْلَمُ
إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ
(١٧) وَمَا عَلَيْنَآ
إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ
(١٨) قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ
لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ
(١٩) قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ
أَئِن ذُكِّرْتُم
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ
(٢٠) وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ
رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ
ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ
(٢١) ٱتَّبِعُوا۟
مَن لَّا يَسْـَٔلُكُمْ أَجْرًا

and who are rightly guided.

36:22 And why should I not worship
the One who has originated me
and you while it is to Him
that you shall all be returned for Judgment?

36:23 Shall I take, apart from Him,
helpless gods?
Yet should the All-Merciful
intend any harm for me, their intercession
would not avail me at all
against anything from Him.
Neither could they rescue me from it.

36:24 Indeed, I would then be utterly lost
in clear misguidance.

36:25 Indeed, I have believed in your Lord.
So hear me!

36:26 They killed him,
and it was said to him, instantly:
Enter the bliss of the Garden of Paradise!
He said: Oh!
If only my people could know

36:27 of how my Lord has forgiven me
and placed me among the ranks
of the honored!

36:28 ❋Yet We did not send down upon his people,
after they killed him,
any host of Heaven to punish them—
nor had We the need to send down any.

36:29 For it was but a single deadly blast!
Then, they were utterly extinguished.

36:30 Alas for all the mortal servants who defy God!
Not a messenger came before
to any like them,
but that they made a mockery of him.

36:31 Have they not considered

وَهُم مُّهْتَدُونَ

(٢٢) وَمَا لِيَ لَآ أَعْبُدُ
ٱلَّذِى فَطَرَنِى
وَإِلَيْهِ تُرْجَعُونَ

(٢٣) ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً
إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ
لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ
شَيْـًٔا وَلَا يُنقِذُونِ

(٢٤) إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ

(٢٥) إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ
فَٱسْمَعُونِ

(٢٦) قِيلَ ٱدْخُلِ ٱلْجَنَّةَ
قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ

(٢٧) بِمَا غَفَرَ لِى رَبِّى
وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ

(٢٨) ۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ
مِنۢ بَعْدِهِۦ مِن جُندٍ
مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ

(٢٩) إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً
فَإِذَا هُمْ خَٰمِدُونَ

(٣٠) يَٰحَسْرَةً عَلَى ٱلْعِبَادِ
مَا يَأْتِيهِم مِّن رَّسُولٍ
إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

(٣١) أَلَمْ يَرَوْا۟

PART 23 half-part 45/60

how many a generation before them
We have destroyed ˹for ungodliness˺,
and that to them
they shall never return ˹in this life˺?

كَمْ أَهْلَكْنَا قَبْلَهُم
مِّنَ ٱلْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

36:32 Yet, indeed, each and every one of them
shall be brought up before Us
˹for Judgment in the Hereafter˺.

٣٢ وَإِن كُلٌّ لَّمَّا جَمِيعٌ
لَّدَيْنَا مُحْضَرُونَ

36:33 And a ˹manifest˺ sign to them ˹of the truth
of their own resurrection˺ is the dead earth.
We give life to it and bring forth from it grain.
Then from it they eat.

٣٣ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ
أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ

36:34 Moreover, We make therein gardens
of date palms and grapevines,
and cause to burst forth therein springs—

٣٤ وَجَعَلْنَا فِيهَا جَنَّٰتٍ
مِّن نَّخِيلٍ وَأَعْنَٰبٍ
وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ

36:35 so that they might eat of the fruit of them,
though their own hands made none of it!
Will they not, then, give thanks?

٣٥ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ

36:36 Highly exalted is the One
who created all the pairs
of that which the earth grows;
and ˹who created˺ of themselves,
˹males and females˺;
and ˹who created pairs˺
of all that they do not know ˹in His creation˺.

٣٦ سُبْحَٰنَ ٱلَّذِى
خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
مِمَّا تُنۢبِتُ ٱلْأَرْضُ
وَمِنْ أَنفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ

36:37 And another ˹manifest˺ sign to them
˹of God's all-creative might˺ is the night.
We strip from it the daylight.
Then, behold, they are in ˹utter˺ darkness.

٣٧ وَءَايَةٌ لَّهُمُ
ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظْلِمُونَ

36:38 Moreover, the sun runs
to a destiny appointed for it.
This is the decree
of the Overpowering ˹One˺, the All-Knowing.

٣٨ وَٱلشَّمْسُ تَجْرِى
لِمُسْتَقَرٍّ لَّهَا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

36:39 And for the moon, We have measured out

٣٩ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ

حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ

(٤٠) لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ
أَن تُدْرِكَ ٱلْقَمَرَ
وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ
وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

(٤١) وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ
فِى ٱلْفُلْكِ ٱلْمَشْحُونِ

(٤٢) وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ
مَا يَرْكَبُونَ

(٤٣) وَإِن نَّشَأْ نُغْرِقْهُمْ
فَلَا صَرِيخَ لَهُمْ
وَلَا هُمْ يُنقَذُونَ

(٤٤) إِلَّا رَحْمَةً مِّنَّا
وَمَتَٰعًا إِلَىٰ حِينٍ

(٤٥) وَإِذَا قِيلَ لَهُمُ
ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

(٤٦) وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ
مِّنْ ءَايَٰتِ رَبِّهِمْ
إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ

(٤٧) وَإِذَا قِيلَ لَهُمْ

"heavenly" mansions,
until "again" it returns, like "the image
of" an old, "bent" palm-branch.

36:40 It is not possible for the sun
to overtake the moon,
nor for the "darkness of the" night
to outstrip the daylight.
For each, within a course,
is swimming on "through the spheres
as preordained".

36:41 Yet a "further" sign to them "of God's mercy"
is that We carried their forebears
in the "heavily" laden Ark "of Noah".
36:42 Moreover,
We have created the like of it for them,
upon which they embark "and sail".
36:43 Yet if We so will, We drown them.
And there is none to cry out to,
nor ever are they rescued,
36:44 except by an "act of" mercy from Us—
and as "a grant of" enjoyment "of life",
for a "preordained" time.
36:45 Still, "they turn away" when it is said to them:
Fear what lies ahead of you
"in God's nearing Judgment",
and what has gone before you
"in the doom of the godless",
so that you may be shown mercy!
36:46 Yet not a "single" sign "of God's Oneness"
comes to them
from any of the "revealed and natural"
signs of their Lord,
but that they "who disbelieve" turn away from it.
36:47 Moreover, when it is said to them:

أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ
قَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ
مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ
إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ
(٤٨) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ
(٤٩) مَا يَنظُرُونَ
إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ
وَهُمْ يَخِصِّمُونَ
(٥٠) فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ
(٥١) وَنُفِخَ فِى ٱلصُّورِ
فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ
إِلَىٰ رَبِّهِمْ يَنسِلُونَ
(٥٢) قَالُوا۟ يَٰوَيْلَنَا
مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ
هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ
وَصَدَقَ ٱلْمُرْسَلُونَ
(٥٣) إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
(٥٤) فَٱلْيَوْمَ لَا تُظْلَمُ
نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ

Spend in charity
out of what God has provided you,
those who disbelieve say to those who believe:
Shall we feed one whom had God so willed
He could have fed?
You have fallen into nothing but clear error!

36:48 Furthermore, they say in contempt:
When will this promise
of divine judgment be fulfilled,
if, indeed, you believers are truthful?

36:49 They await nothing but for a single deadly blast
to seize them, suddenly,
while they are yet contending with one another
in the affairs of life.

36:50 But never shall they be able
to bequeath their gains from it.
Neither shall they return to their families alive.

36:51 For the Trumpet of Resurrection is blown.
And all at once from their sepulchers
they hasten to their Lord.

36:52 They shall say: Oh, woe to us!
Who has raised us from our resting place?
It shall be said to them:
This is the Resurrection
that the All-Merciful has promised,
and the messengers have spoken the truth:

36:53 Indeed, it is but a single Trumpet blast;
then, at once,
all of them are present before Us for Judgment.

36:54 Thus, this Day, no soul shall be wronged
in anything at all.
Nor will you be recompensed
for other than what you used to do
in the world.

36:55 As for the Companions

(٥٥) إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ
فِى شُغُلٍ فَٰكِهُونَ
(٥٦) هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ
عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ
(٥٧) لَهُمْ فِيهَا فَٰكِهَةٌ
وَلَهُم مَّا يَدَّعُونَ
(٥٨) سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ
(٥٩) وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ
(٦٠) ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ
يَٰبَنِىٓ ءَادَمَ
أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
(٦١) وَأَنِ ٱعْبُدُونِى ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
(٦٢) وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا
كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ
(٦٣) هَٰذِهِۦ جَهَنَّمُ
ٱلَّتِى كُنتُمْ تُوعَدُونَ
(٦٤) ٱصْلَوْهَا ٱلْيَوْمَ
بِمَا كُنتُمْ تَكْفُرُونَ
(٦٥) ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ
وَتُكَلِّمُنَآ أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُم
بِمَا كَانُوا۟ يَكْسِبُونَ
(٦٦) وَلَوْ نَشَآءُ
لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ
فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ

of the Everlasting Garden of Paradise, this Day
they shall be intimately engaged
in joyous occupation—
36:56 they and their wives,
beneath tiers of shade, together,
on canopied couches, reclining.
36:57 For them therein is every fruit.
And for them is all for which they call.
36:58 Peace!
shall be the word from a mercy-giving Lord.
36:59 So stand apart this Day
from everyone,
O you defiant unbelievers!
36:60 ❋Did I not make a covenant with you,
O Children of Adam,
that you shall not worship Satan—
for, indeed, he is to you a clear enemy—
36:61 and that you shall worship Me alone,
for this is a straight way to salvation?
36:62 Yet, very truly, he has led
great masses of you astray.
Were you not, then, able to understand?
36:63 This is the Hell
which you were promised in life.
36:64 So roast in it this Day,
in that you have disbelieved!
36:65 This Day, We set a seal upon their mouths.
Yet their hands speak to Us.
And their very feet bear witness
to all the evil that they have earned in life.
36:66 And if We so will, We shall, most surely,
blot out their eyes.
Then shall they race blindly
to the way of salvation.
But how, then, shall they see?

36:67 And if We so will,
We shall, most surely, transfix them—
right in their place.
Then they shall neither be able
to proceed nor retreat.

36:68 Therefore, ˹use your endowments, O humanity,
for the sake of God;
for ˹whomever We advance to old age,
We do reduce him in ˹strength
in that stage of his˺ creation.
Will they not, then, understand?

36:69 Moreover, ˹as to Muhammad,˺
never have We taught him poetry
˹by this revelation˺—
nor does it ˹at all˺ befit him ˹as God's Messenger˺.
Rather, this ˹Book˺ is but a ˹revealed˺ Reminder
and a clear Quran—

36:70 to forewarn whoever is ˹truly˺ alive
˹of the nearing Judgment˺—
and so that the word ˹of God's torment˺
against the ˹inveterate˺ disbelievers is fulfilled.

36:71 Have they not considered
that out of all that We have made
with Our ˹mighty˺ Hands
We have created cattle for them,
such that they have mastery over them?

36:72 For it is We ˹alone˺
who have tamed these ˹cattle˺ for them.
Thus some of them they ride.
And some of them they eat.

36:73 Moreover, they have in them ˹other˺ benefits,
as well as ˹milk to˺ drink.
Will they not, then, give thanks?

36:74 And yet, they have taken ˹false˺ gods
apart from the ˹only true˺ God,

فَأَنَّىٰ يُبْصِرُونَ

٦٧ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ
عَلَىٰ مَكَانَتِهِمْ
فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا
وَلَا يَرْجِعُونَ

٦٨ وَمَن نُّعَمِّرْهُ
نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ
أَفَلَا يَعْقِلُونَ

٦٩ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ
وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ
إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

٧٠ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ
ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ

٧١ أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم
مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا
فَهُمْ لَهَا مَٰلِكُونَ

٧٢ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
وَمِنْهَا يَأْكُلُونَ

٧٣ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ
أَفَلَا يَشْكُرُونَ

so that they may be helped ˹by them˺.
36:75 Never shall they be able to help them.
Indeed, these ˹false gods˺ shall themselves
be brought before them
˹on Judgment Day˺ as ˹helpless˺ hosts.
36:76 So do not let ˹any of˺ their speech
grieve you, ˹O Prophet˺.
For, indeed, We know well all that they conceal
and all that they reveal.

36:77 Has the human being not considered
that it is We ˹alone˺ who have created him
from a ˹mere˺ sperm-drop—
then, behold, he becomes an open contender
˹against his Creator˺!
36:78 For he has put forth ˹an argument˺ against Us
˹by way of˺ an example
˹of a dead person˺—
having forgotten ˹the origins
of˺ his own creation.
He says:
Who is it that can give life to bones
when they have become rotten?
36:79 Say ˹to him˺:
The One who shall give them life
is He who has brought them forth ˹into being˺
the first time.
For He is all-knowing
of everything in creation!
36:80 He is the One who out of the green tree
has made fire ˹emanate˺ for you.
Then, behold, you kindle from it.
36:81 Then is not the One
who created the heavens and the earth
able to create the like of them ˹again˺?

٧٤ وَٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ ءَالِهَةً
لَّعَلَّهُمْ يُنصَرُونَ
٧٥ لَا يَسْتَطِيعُونَ نَصْرَهُمْ
وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ
٧٦ فَلَا يَحْزُنكَ قَوْلُهُمْ
إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ
٧٧ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ
أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ
٧٨ وَضَرَبَ لَنَا مَثَلًا
وَنَسِىَ خَلْقَهُۥ
قَالَ مَن يُحْىِ ٱلْعِظَٰمَ
وَهِىَ رَمِيمٌ
٧٩ قُلْ يُحْيِيهَا
ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
٨٠ ٱلَّذِى جَعَلَ لَكُم
مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا
فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ

Oh yes, indeed!
For He is the All-Creating, the All-Knowing.

36:82 Indeed, His command
when He intends anything
is no more than to say to it:
Be! And so it is.

36:83 Then highly exalted is the One
in whose ˹mighty˺ Hand is all dominion
over all things.
And to Him ˹alone˺ shall you ˹all˺ be returned.

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٨١
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ
بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا ٨٢
أَن يَقُولَ لَهُۥ كُن فَيَكُونُ
فَسُبْحَٰنَ ٱلَّذِى ٨٣
بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ
وَإِلَيْهِ تُرْجَعُونَ

سُورَةُ الصَّافَّاتِ *The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in* DEVOTIONAL RANKS *and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God's praise.*

Surah 37 / 182 VERSES / REVEALED AT MAKKAH

Al-Ṣâffât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

37:1 By the angels arrayed in devotional ranks!
37:2 And by the angels propelling clouds
and dispelling evil with an impelling cry!
37:3 And by the angels
reciting the exalted Remembrance of God!
37:4 Indeed, the God of all of you
is, most surely, One!
37:5 He is the Lord of the heavens and the earth—
and all that is between them.
And He is Lord of all points east
from which the sun rises!

37:6 Indeed, it is We alone
who have adorned the lower heaven
with the stars that shine in adornment—
37:7 and as a safeguard against the eavesdropping
of every rebellious satan.
37:8 They cannot listen to the angels
of the Transcendent Assembly,
for they are pelted from every side by meteors,
37:9 banished therefrom!
Moreover, for them,
there shall be unremitting torment

١ وَٱلصَّٰٓفَّٰتِ صَفًّا
٢ فَٱلزَّٰجِرَٰتِ زَجْرًا
٣ فَٱلتَّٰلِيَٰتِ ذِكْرًا
٤ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ
٥ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ
٦ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِزِينَةٍ ٱلْكَوَاكِبِ
٧ وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ
٨ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ
وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ
٩ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ

in the Hereafter.

37:10 Even if one of them
snatches a trace of Heavenly tiding,
then, at once, a piercing flame pursues him!

37:11 So inquire of them, O Prophet—
those of them who disbelieve—
as to the Resurrection they deny:
Are they more complex in their creation,
or all else that We have created
of the earth and the heavens?
Indeed, We created them out of a cohering clay.
37:12 Therefore have you wondered at their unbelief.
Yet more wondrous, still, is that they scoff
at the notion of a Judgment Day!
37:13 Thus even when they are reminded
of God's commandments,
they will not become mindful of them.
37:14 Moreover, if ever they see a miraculous sign,
they intensify their scoffing at it.
37:15 Furthermore, they say of divine revelation:
This is nothing but manifest sorcery!

37:16 When we are dead
and we have become mere dust and bones,
are we, indeed, to be raised up
alive for Judgment—
37:17 and so too our forefathers of old?
37:18 Say to them: Oh yes, indeed!
And then you shall be utterly humiliated!
37:19 For it shall be but a single impelling blast.
Then, at once, in the Plain of Judgment
they shall be looking on.
37:20 And they shall say: Oh, woe to us!
This is, indeed, the Judgment Day!

(١٠) إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ
فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ
(١١) فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا
أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم
مِّن طِينٍ لَّازِبٍ
(١٢) بَلْ عَجِبْتَ وَيَسْخَرُونَ
(١٣) وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ
(١٤) وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ
(١٥) وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ
(١٦) أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ
(١٧) أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ
(١٨) قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ
(١٩) فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ
فَإِذَا هُمْ يَنظُرُونَ
(٢٠) وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ

37:21 ⌜It will be said to them:⌝
This is the Day of Decision,
the one you used to deny!
37:22 ❊ ⌜God shall say to His angels:⌝
Assemble those who did wrong
⌜by worshipping false gods,
them⌝ and their ⌜unbelieving⌝ spouses,
along with all that they used to worship
37:23 apart from ⌜the One true⌝ God.
Then lead them to the pathway of Hellfire.
37:24 But halt them ⌜there⌝.
Indeed, they are to be ⌜scoffed at and⌝ asked:
37:25 What is with you
that you cannot help one another?
37:26 Rather, on this Day,
they shall be in utter submission ⌜before God⌝.
37:27 Thus shall they turn to one another,
⌜followers and leaders,⌝
asking of each other ⌜in an inquest of blame⌝.
37:28 They ⌜who followed⌝ shall say ⌜to their leaders⌝:
Indeed, you used to come to ⌜dissuade⌝ us
from the right ⌜course⌝!
37:29 They ⌜who led⌝ shall say ⌜to them⌝:
Rather, it was you yourselves
who would not become believers!
37:30 For never did we have
any ⌜real⌝ authority over you.
Rather, you were ⌜yourselves⌝
a transgressing people.
37:31 So ⌜now⌝ the word of our Lord
has come to pass against us.
Indeed, we shall ⌜all⌝, most surely, taste
⌜His torment⌝,
37:32 for we deluded you.
Indeed, we ourselves were ⌜lost⌝

(٢١) هَٰذَا يَوْمُ ٱلْفَصْلِ
ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ
(٢٢) ۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟
وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ
(٢٣) مِن دُونِ ٱللَّهِ
فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ
(٢٤) وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ
(٢٥) مَا لَكُمْ لَا تَنَاصَرُونَ
(٢٦) بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ
(٢٧) وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
(٢٨) قَالُوٓا۟ إِنَّكُمْ كُنتُمْ
تَأْتُونَنَا عَنِ ٱلْيَمِينِ
(٢٩) قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ
(٣٠) وَمَا كَانَ لَنَا
عَلَيْكُم مِّن سُلْطَٰنٍ ۖ
بَلْ كُنتُمْ قَوْمًا طَٰغِينَ
(٣١) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ
إِنَّا لَذَآئِقُونَ
(٣٢) فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ

in utter delusion.

37:33 And, indeed, on that Day,
they shall all be partners in torment.
37:34 For so it is, indeed,
that We deal with the defiant unbelievers.
37:35 For whenever it was said to them ˹in life˺:
There is no God but ˹the One˺ God,
they would grow so very arrogant,
37:36 and say:
Are we to forsake our gods
for ˹the word of˺ a possessed poet?
37:37 Rather, ˹Muhammad˺ has, indeed,
come with the truth ˹from God˺!
Moreover, he has confirmed the ˹revealed truth
of all˺ the messengers ˹preceding him˺.
37:38 Indeed, you shall, most surely, taste
the most painful torment
˹in the Hereafter˺.
37:39 Nor shall you be recompensed
for other than all ˹the evil˺
that you were doing ˹in life˺.

37:40 Excepted ˹therefrom˺
are the sincere, elect servants of God.
37:41 For ˹such as˺ these,
there is ˹in the Hereafter˺
a predetermined provision ˹awaiting,
without fail˺,
37:42 fruits of all kinds.
Moreover, they shall be honored
37:43 in the Gardens of Delight ˹of Paradise,
37:44 reposed˺ on settees, facing one another.
37:45 Passed round among them
shall be a chalice of flowing ˹wine˺—

٣٣ فَإِنَّهُمْ يَوْمَئِذٍ
فِي ٱلْعَذَابِ مُشْتَرِكُونَ
٣٤ إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ
٣٥ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ
لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ
٣٦ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ
٣٧ بَلْ جَآءَ بِٱلْحَقِّ
وَصَدَّقَ ٱلْمُرْسَلِينَ
٣٨ إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ
٣٩ وَمَا تُجْزَوْنَ
إِلَّا مَا كُنتُمْ تَعْمَلُونَ
٤٠ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ
٤١ أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ
٤٢ فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ
٤٣ فِى جَنَّٰتِ ٱلنَّعِيمِ
٤٤ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ
٤٥ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ
٤٦ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ
٤٧ لَا فِيهَا غَوْلٌ

37:46 ⌜crystalline⌝ white, ⌜exquisitely⌝ delicious
for all who drink ⌜of it⌝.
37:47 No headiness is there therein.
Nor from it are they intoxicated.
37:48 And near them are maidens,
restrained of glance, wide-eyed—
37:49 as if they were ⌜delicately⌝ cloistered eggs.
37:50 Thus they shall turn to one another
⌜and⌝ ask each other ⌜of former times⌝.
37:51 One of them shall say:
Once, I had a close companion
37:52 who would say ⌜to me⌝:
Are you, indeed, one of those
who believe with certainty
the truth ⌜of Resurrection⌝—
37:53 that when we are dead
and have become ⌜mere⌝ dust and bones,
we shall, indeed, be ⌜raised up and⌝ judged?
37:54 Then he shall say ⌜to his fellows in Paradise⌝:
Will you look ⌜with me upon him now⌝?
37:55 Then he shall look ⌜from on high
at his disbelieving companion⌝.
Thus he shall see him in the midst of Hellfire.
37:56 He shall say ⌜to him⌝: By God!
Indeed, you very nearly doomed me!
37:57 Had it not been for the grace of my Lord,
most surely, I would have been of those
brought ⌜down into Hellfire with you⌝.
37:58 Now, ⌜I ask you,⌝ are we never to die, then—
37:59 except for our first death?
And are we never to be chastised
⌜for unbelief⌝?
37:60 Indeed, this ⌜blissful Paradise⌝
is itself, most surely, the magnificent triumph!
37:61 For the like of this ⌜Heavenly delight⌝, then,

وَلَا هُمْ عَنْهَا يُنزَفُونَ
٤٨ وَعِندَهُمْ
قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ
٤٩ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ
٥٠ فَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
٥١ قَالَ قَآئِلٌ مِّنْهُمْ
إِنِّى كَانَ لِى قَرِينٌ
٥٢ يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ
٥٣ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَدِينُونَ
٥٤ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ
٥٥ فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ
٥٦ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ
٥٧ وَلَوْلَا نِعْمَةُ رَبِّى
لَكُنتُ مِنَ ٱلْمُحْضَرِينَ
٥٨ أَفَمَا نَحْنُ بِمَيِّتِينَ
٥٩ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ
وَمَا نَحْنُ بِمُعَذَّبِينَ
٦٠ إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
٦١ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ
٦٢ أَذَٰلِكَ خَيْرٌ نُّزُلًا

let the workers of righteousness work.

37:62 Is this reception in Paradise better
as an everlasting hospitality,
or that of the Impalatable Tree of Zaqqûm?
37:63 Indeed, We have made it
a setting of tribulation
for the godless wrongdoers.
37:64 Indeed, it is a tree that comes forth
within the very nethermost of Hellfire.
37:65 Its spathes are as revolting
as the heads of the satans.
37:66 Yet, indeed, they who dwell in Hell
shall most surely eat of it,
and from it shall they fill their bellies.
37:67 Then along with it
there shall, most surely, be for them
a mix of scalding fluid.
37:68 Thereafter, their return
is to their place in Hellfire.
37:69 For, indeed, they found their forefathers astray.
37:70 And upon their traces
they thoughtlessly rushed on.
37:71 For, very truly, before them,
most of the earliest generations
of humanity went astray—
37:72 though, very truly, We had sent among them
forewarners of the Judgment Day.
37:73 So see how devastating was the end
of those who had been forewarned
of God's judgment—
37:74 all of them—
except the sincere, elect servants of God.

37:75 Now, very truly,

أَمْ شَجَرَةُ ٱلزَّقُّومِ
٦٢ إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ
٦٤ إِنَّهَا شَجَرَةٌ
تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ
٦٥ طَلْعُهَا كَأَنَّهُۥ
رُءُوسُ ٱلشَّيَٰطِينِ
٦٦ فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا
فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ
٦٧ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا
لَشَوْبًا مِّنْ حَمِيمٍ
٦٨ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ
٦٩ إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ
٧٠ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ
٧١ وَلَقَدْ ضَلَّ قَبْلَهُمْ
أَكْثَرُ ٱلْأَوَّلِينَ
٧٢ وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ
٧٣ فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُنذَرِينَ
٧٤ إِلَّا عِبَادَ ٱللَّهِ
ٱلْمُخْلَصِينَ
٧٥ وَلَقَدْ نَادَىٰنَا نُوحٌ
فَلَنِعْمَ ٱلْمُجِيبُونَ

Noah cried out to Us ⌜for help⌝.
And how utterly commendable
were We who answered!
37:76 Thus We delivered him and his family
from the great anguish ⌜of the Flood⌝.
37:77 And it was his offspring that We made
the sole surviving ones!
37:78 Moreover, We perpetuated for him
⌜his good name⌝ among the latter generations:
37:79 Peace ⌜forever⌝ be upon Noah
among all ⌜the peoples of⌝ the world!
37:80 Indeed, thus do We reward
those who excel in ⌜doing⌝ good.
37:81 For, indeed, he was ⌜one⌝
of Our ⌜true⌝ believing servants
⌜whom We saved⌝.
37:82 Then We drowned the others ⌜who disbelieved⌝.

37:83 ❋Moreover, from his ⌜confirmed⌝ alliance
was, most surely, Abraham,
37:84 when he came to his Lord
with a pure heart ⌜full of faith⌝.
37:85 Behold!
He said to his ⌜own⌝ father and his people:
What are you worshipping?
37:86 Is it a mere fabrication—
gods apart from ⌜the true⌝ God—that you desire?
37:87 What, then, ⌜has become⌝ of your belief
in the Lord of ⌜All⌝ the Worlds?
37:88 Then he took a ⌜contemplative⌝ look at the stars.
37:89 Then he said: Indeed, I shall be sick!
37:90 So they turned away from him,
leaving him behind,
37:91 whereupon
he swiftly advanced toward their gods,

٧٦ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ
٧٧ وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ
٧٨ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ
٧٩ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ
٨٠ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
٨١ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
٨٢ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ
٨٣ ۞ وَإِنَّ مِن شِيعَتِهِۦ
لَإِبْرَٰهِيمَ
٨٤ إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ
٨٥ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ
مَاذَا تَعْبُدُونَ
٨٦ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ
٨٧ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ
٨٨ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ
٨٩ فَقَالَ إِنِّى سَقِيمٌ
٩٠ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ
٩١ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ
فَقَالَ أَلَا تَأْكُلُونَ

and he said ˹to them˺:
Will you not eat ˹the offerings˺?
37:92 What is with you that you do not talk?
37:93 Then swiftly he advanced against them,
striking them with ˹his˺ right hand.
37:94 So ˹when his people returned˺,
they fell upon him hurriedly.
37:95 He said:
Do you worship what you yourselves carve out
˹of substances and stone,˺
37:96 though it is God ˹alone˺ who has created you
and all that you do?
37:97 They said: Build a kiln for him!
Then throw him into the blazing fire!
37:98 They endeavored ˹mightily˺ to plot against him.
But We made them the lowest ˹of the abased˺.
37:99 He said: I am leaving to ˹the path of˺ my Lord.
He shall, most surely, guide me.
37:100 ˹He prayed:˺ My Lord!
Grant me ˹a child who shall be˺ of the righteous.
37:101 Thereafter, We gave him glad tidings
of a most forbearing boy.
37:102 So when he had attained to ˹an age
of˺ striving with him ˹in good works,
Abraham˺ said: O my dear son!
I have seen in a dream that I am to sacrifice you.
So consider ˹this, and tell me˺ what you think?
He said: O my dear father!
Do what you are commanded ˹by God˺.
You shall find me, if God so wills,
among those who are patient.
37:103 So at last,
when they had willingly submitted themselves
˹to the will of God˺,
and he had laid him down ˹for sacrifice,

٩٢ مَا لَكُمْ لَا تَنطِقُونَ
٩٣ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ
٩٤ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ
٩٥ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ
٩٦ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ
٩٧ قَالُوا ابْنُوا لَهُ بُنْيَانًا
فَأَلْقُوهُ فِي الْجَحِيمِ
٩٨ فَأَرَادُوا بِهِ كَيْدًا
فَجَعَلْنَاهُمُ الْأَسْفَلِينَ
٩٩ وَقَالَ إِنِّي ذَاهِبٌ
إِلَىٰ رَبِّي سَيَهْدِينِ
١٠٠ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ
١٠١ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ
١٠٢ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ
قَالَ يَا بُنَيَّ إِنِّي
أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانظُرْ مَاذَا تَرَىٰ ۚ
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ
سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ
١٠٣ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
١٠٤ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ

his son's head turned away upon his temple,
37:104 We then called out to him: O Abraham!
37:105 Truly, you have confirmed
the truth revealed in your vision.
And thus do We reward
those who excel in doing good.
37:106 Indeed, this was most surely
a manifest test for father and son.
37:107 But We spared his son
and ransomed him
with a sacrifice of a magnificent offering.
37:108 Moreover, We perpetuated for him
his good name among the latter generations:
37:109 Peace forever be upon Abraham!
37:110 Thus do We reward
those who excel in doing good.
37:111 For, indeed, he was one
of Our true believing servants
whom We saved.
37:112 Moreover, We gave him
glad tidings of the birth of another son, Isaac,
who would be a prophet
and one of the righteous.
37:113 Thus did We bestow
abundant blessings upon him and upon Isaac.
So of their descendants are those who excel
in doing good—
and those who clearly wrong their own souls.

37:114 And very truly We have conferred favor
upon Moses and Aaron,
37:115 wherefore We delivered them
and their people
from the great anguish of oppression.
37:116 For We supported them against Pharaoh.

(١٠٥) قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ
إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١٠٦) إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ
(١٠٧) وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ
(١٠٨) وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ
(١٠٩) سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ
(١١٠) كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١١١) إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
(١١٢) وَبَشَّرْنَٰهُ بِإِسْحَٰقَ
نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ
(١١٣) وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ
وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ
وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ
(١١٤) وَلَقَدْ مَنَنَّا عَلَىٰ
مُوسَىٰ وَهَٰرُونَ
(١١٥) وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ
(١١٦) وَنَصَرْنَٰهُمْ
فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ

Thus it was they
who were the triumphant ones.
37:117 Moreover, We gave them
the Torah, the elucidating Book.
37:118 And so We guided both of them
upon the straight way.
37:119 Moreover, We perpetuated for both of them
their good names among the latter generations:
37:120 Peace forever be upon Moses and Aaron!
37:121 Indeed, thus do We reward
those who excel in doing good.
37:122 For, indeed, both of them were
of Our true believing servants
whom We saved.

37:123 And, indeed, Elias
is, most surely, one of the messengers.
37:124 Behold! He said to his people:
Will you not be God-fearing?
37:125 Will you call upon the idol Baal
and leave the best of Creators?
37:126 God alone is your Lord,
and the Lord of your forefathers of old!
37:127 But they belied him.
Thus they shall, indeed,
be brought up before Us for punishment.
37:128 Excepted therefrom
are the sincere, elect servants of God.
37:129 Moreover, We perpetuated for him
his good name among the latter generations:
37:130 Peace forever be upon Elias!
37:131 Indeed, thus do We reward
those who excel in doing good.
37:132 For, indeed, he was one
of Our true believing servants

(١١٧) وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ
(١١٨) وَهَدَيْنَٰهُمَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ
(١١٩) وَتَرَكْنَا عَلَيْهِمَا
فِى ٱلْءَاخِرِينَ
(١٢٠) سَلَٰمٌ عَلَىٰ
مُوسَىٰ وَهَٰرُونَ
(١٢١) إِنَّا كَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ
(١٢٢) إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
(١٢٣) وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ
(١٢٤) إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ
(١٢٥) أَتَدْعُونَ بَعْلًا
وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ
(١٢٦) ٱللَّهَ رَبَّكُمْ
وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
(١٢٧) فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ
(١٢٨) إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ
(١٢٩) وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ
(١٣٠) سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ
(١٣١) إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
(١٣٢) إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
(١٣٣) وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ

(١٣٤) إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ
(١٣٥) إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ
(١٣٦) ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ
(١٣٧) وَإِنَّكُمْ
لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ
(١٣٨) وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ
(١٣٩) وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ
(١٤٠) إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ
(١٤١) فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ
(١٤٢) فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ
(١٤٣) فَلَوْلَآ أَنَّهُۥ
كَانَ مِنَ ٱلْمُسَبِّحِينَ
(١٤٤) لَلَبِثَ فِى بَطْنِهِۦٓ
إِلَىٰ يَوْمِ يُبْعَثُونَ
(١٤٥) ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ
وَهُوَ سَقِيمٌ
(١٤٦) وَأَنۢبَتْنَا عَلَيْهِ
شَجَرَةً مِّن يَقْطِينٍ
(١٤٧) وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ
أَوْ يَزِيدُونَ
(١٤٨) فَـَٔامَنُوا

whom We saved.

37:133 And, indeed, Lot
is, most surely, one of the messengers.
37:134 Behold!
We delivered him and his family, all together—
37:135 except his wife,
an obstinate old woman
who was among those who lingered behind.
37:136 Then We demolished the others.
37:137 And, indeed,
you may still pass by their traces
and see them at morning time
37:138 and in the night.
Will you not, then, understand?

37:139 And, indeed, Jonah
is, most surely, one of the messengers.
37:140 Behold!
He ran away to the overladen ship
and it fell into peril.
37:141 So he cast lots with the others
and became one of the castaways.
37:142 Thereupon, the whale gulped him,
and he was blameworthy.
37:143 Yet were it not that he was one
who highly exalted God alone,
37:144 he would have remained in its belly
until the Day all are raised up for Judgment.
37:145 ❋Thus We hurled him into the wilderness,
while he was sick.
37:146 And We caused to grow over him
a tree of gourds for shade.
37:147 Then We sent him back to the city
of a hundred thousand people—

rather, even more!
37:148 Thus they believed.
So We gave them enjoyment ˹in life˺, for a time.

37:149 So ˹confront the disbelievers, O Prophet,
and˺ inquire of them
˹regarding their false claims˺.
Is it that your Lord has daughters,
while they would betake to themselves
˹only˺ sons?
37:150 Or is it, ˹in fact, the case˺
that We have created the angels as females,
while they were ˹present as˺ witnesses?
37:151 It is most surely,
out of their utter fabrication
that they do, indeed, say:
37:152 God has begotten ˹offspring˺!
And, indeed, they are most certainly sheer liars!
37:153 Why would He choose daughters
over sons?
37:154 What has become of you?
How do you make
such an ˹unfounded˺ judgment?
37:155 Will you not, then,
become mindful ˹that God is One˺?
37:156 Or is it rather
that you have some clear ˹revealed˺ authority
˹for your claims˺?
37:157 Then produce your ˹Heavenly˺ Book,
if you are truthful!
37:158 Moreover, they have assigned kinship
between Him and the jinn,
though truly the jinn know well ˹that this is false
and˺ that they shall, most surely,
be brought up ˹for Judgment before Him˺.

فَمَتِّعْنَٰهُمْ إِلَىٰ حِينٍ
(١٤٩) فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ
وَلَهُمُ ٱلْبَنُونَ
(١٥٠) أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ
إِنَٰثًا وَهُمْ شَٰهِدُونَ
(١٥١) أَلَآ إِنَّهُم
مِّنْ إِفْكِهِمْ لَيَقُولُونَ
(١٥٢) وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ
(١٥٣) أَصْطَفَى ٱلْبَنَاتِ
عَلَى ٱلْبَنِينَ
(١٥٤) مَا لَكُمْ كَيْفَ تَحْكُمُونَ
(١٥٥) أَفَلَا تَذَكَّرُونَ
(١٥٦) أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ
(١٥٧) فَأْتُوا۟ بِكِتَٰبِكُمْ
إِن كُنتُمْ صَٰدِقِينَ
(١٥٨) وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا
وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ
(١٥٩) سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ

37:159 Highly exalted is God ⌜far⌝ above all
that they ascribe ⌜to Him⌝!
37:160 Excepted ⌜from uttering such falsehoods⌝
are the sincere, elect servants of God.
37:161 For, indeed, ⌜neither⌝ you ⌜disbelievers⌝—
nor all ⌜the false gods⌝ that you worship—
37:162 none of you
can seduce ⌜a single soul⌝ from ⌜belief in⌝ Him,
37:163 except one who is ⌜destined⌝
to roast in Hellfire.

37:164 And ⌜so say the angels⌝:
There is not one of us
but that he has a designated station
⌜of worshipping God alone⌝.
37:165 And, indeed, it is, most surely, we
who arrange ourselves in ⌜devotional⌝ ranks.
37:166 And, indeed, it is, most surely, we
who highly exalt ⌜God⌝ alone.

37:167 Yet, indeed,
they ⌜who belie you, O Prophet,⌝
have ⌜long⌝ been saying:
37:168 If only we had with us ⌜the guidance
of⌝ a ⌜revealed⌝ Reminder
⌜like that⌝ of the earlier ⌜Scriptures⌝,
37:169 we would most surely
be sincere, elect servants of God!
37:170 But ⌜when the Quran came to them,⌝
they disbelieved in it.
Yet they shall, most surely,
⌜come to⌝ know ⌜their loss⌝.
37:171 For truly, Our word to Our servants,
the messengers, has gone forth:
37:172 Indeed, it is they

١٥٩ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ
١٦٠ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ
١٦١ فَإِنَّكُمْ وَمَا تَعْبُدُونَ
١٦٢ مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ
١٦٣ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ
١٦٤ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ
١٦٥ وَإِنَّا لَنَحْنُ الصَّافُّونَ
١٦٦ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ
١٦٧ وَإِنْ كَانُوا لَيَقُولُونَ
١٦٨ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ
١٦٩ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ
١٧٠ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ
١٧١ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا
لِعِبَادِنَا الْمُرْسَلِينَ
١٧٢ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ
١٧٣ وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ

who shall ˹ultimately˺ be the victors.
37:173 Thus, as to Our ˹believing˺ hosts—
it is they who shall be the triumphant ˹ones˺.
37:174 So turn away from ˹the disbelievers
among˺ them, for a time, ˹O Prophet,
and pay them no heed˺.
37:175 But observe them.
For they shall soon see ˹their own doom˺.
37:176 Is it Our ˹imminent˺ torment, then,
that ˹truly˺ they seek to hasten?
37:177 Yet when it descends
into their ˹very˺ courtyards—
then, most evil, shall be the morning
of those who were forewarned.
37:178 So turn away from them,
for a time, ˹O Prophet, and pay them no heed˺.
37:179 But observe ˹them˺.
For they shall soon see ˹their own doom˺.
37:180 Highly exalted is your Lord—
the Lord of Invincible Might—
˹far˺ above all that they ascribe ˹to Him˺.
37:181 So peace ˹forever˺
be upon all the messengers!
37:182 For all praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds.

(١٧٤) فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ
(١٧٥) وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ
(١٧٦) أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ
(١٧٧) فَإِذَا نَزَلَ بِسَاحَتِهِمْ
فَسَاءَ صَبَاحُ الْمُنذَرِينَ
(١٧٨) وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ
(١٧٩) وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ
(١٨٠) سُبْحَانَ رَبِّكَ
رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
(١٨١) وَسَلَامٌ عَلَى الْمُرْسَلِينَ
(١٨٢) وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

سُورَةُ صٓ *The surah that opens with the single discrete Arabic letter* ṢÂD.

Surah 38 / 88 VERSES / REVEALED AT MAKKAH

Ṣâd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

38:1 *Ṣâd*
By the Quran!
This is a divine Reminder
endowed with plenary admonition!
38:2 Yet those who disbelieve are utterly lost
in self-glory and defiance.
38:3 How many a generation before them
have We destroyed for ungodliness.
They cried out in repentance
at their destruction,
but no longer was there time
to escape the judgment of God.
38:4 Yet, still they wonder that there has come,
from among themselves,
a prophet as a forewarner of Judgment Day.
For the disbelievers have said of him:
This is a sorcerer! A sheer liar!
38:5 Has he made all the gods to be One God?
Indeed, this is a most astounding thing!
38:6 And so the assembly of elders among them
in Makkah proceeded to exhort the people:
Go on steadfastly, and persevere
in adhering to your gods.

١ صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ
٢ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ
٣ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ
فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ
٤ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ
وَقَالَ ٱلْكَٰفِرُونَ
هَٰذَا سَٰحِرٌ كَذَّابٌ
٥ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ
إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ
٦ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟
وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ
إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ

Indeed, this is merely something
intended ˹to gain authority over us˺.
38:7 We have not heard of any such thing
in ˹the ways of˺ the last ˹known˺ religion.
This is nothing but a fiction.
38:8 Has the ˹revealed˺ Reminder
been sent down upon him ˹alone˺
out of all of us?
Rather, they are in ˹complete˺ doubt
about My Reminder.
Rather, they have not yet tasted
My torment!
38:9 Or is it, rather, that the treasures
of the mercy of your Lord—
the Overpowering ˹One˺, the All-Granting—
are with them?
38:10 Or is it that dominion over the heavens
and the earth, and all that is between them,
belongs to them?
Then ˹if it be so˺, let them ascend
through the ˹heavenly˺ spheres
˹to enforce their will˺!
38:11 They are but meagre hosts
of the ˹disbelieving˺ alliances—
˹scattered˺ here and there—
˹soon˺ to be vanquished!

38:12 So ˹too˺ before them
did the people of Noah belie ˹God˺,
as did ˹the people of˺ ʿÂd,
and ˹mighty˺ Pharaoh of the lofty structures,
38:13 and ˹the people of˺ Thamûd,
and the people of Lot, ˹as well,˺
and the Dwellers of the ˹Thicket of˺ Al-Aykah.
These were ˹mightier˺ alliances ˹of unbelief˺.
38:14 There is not one of these ˹communities˺

(٧) مَا سَمِعْنَا بِهَٰذَا
فِي الْمِلَّةِ الْآخِرَةِ
إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ
(٨) أَأُنزِلَ عَلَيْهِ الذِّكْرُ مِن بَيْنِنَا
بَلْ هُمْ فِي شَكٍّ مِّن ذِكْرِي
بَل لَّمَّا يَذُوقُوا عَذَابِ
(٩) أَمْ عِندَهُمْ خَزَائِنُ رَحْمَةِ
رَبِّكَ الْعَزِيزِ الْوَهَّابِ
(١٠) أَمْ لَهُم مُّلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْتَقُوا فِي الْأَسْبَابِ
(١١) جُندٌ مَّا هُنَالِكَ
مَهْزُومٌ مِّنَ الْأَحْزَابِ
(١٢) كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ
وَفِرْعَوْنُ ذُو الْأَوْتَادِ
(١٣) وَثَمُودُ وَقَوْمُ لُوطٍ
وَأَصْحَابُ لْئَيْكَةِ
أُولَٰئِكَ الْأَحْزَابُ
(١٤) إِن كُلٌّ
إِلَّا كَذَّبَ الرُّسُلَ

but that it belied the divine mandate
of God's messengers.
Thus My punishment
justly came to pass against them.

38:15 Therefore, the likes of these disbelievers
await nothing but a single blast of destruction,
from which there shall be no recovery.

38:16 Yet they say in mockery: Our Lord!
Hasten our portion of doom for us now,
before the Day of Reckoning!

38:17 O Prophet!
Be patient with all that they say.
And recall Our servant David, a mere shepherd,
whom God endowed with prowess.
Indeed, he was ever-penitent.

38:18 Indeed, We subjugated the very mountains
to give due exaltation to God with him—
in the evenings and at sunrise—

38:19 and the birds in assembly, as well.
Each would resort to Him in penitence.

38:20 Thus did We strengthen his dominion.
Moreover, We gave him prophetic wisdom
and prudence in speech.

38:21 ❊Now, has the account of the two disputants
come to you, O Prophet?
Behold!
They climbed the wall of David's sanctuary.

38:22 When they entered upon David during worship,
he was alarmed by them.
They said: Have no fear!
We are two disputants.
One of us has committed injustice
against the other.
So judge between us,
in accordance with the truth.
Moreover, do not transgress the law of God.

فَحَقَّ عِقَابِ

١٥ وَمَا يَنظُرُ هَٰٓؤُلَآءِ
إِلَّا صَيْحَةً وَٰحِدَةً
مَّا لَهَا مِن فَوَاقٍ

١٦ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا
قَبْلَ يَوْمِ ٱلْحِسَابِ

١٧ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ
إِنَّهُۥٓ أَوَّابٌ

١٨ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ
يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ

١٩ وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ

٢٠ وَشَدَدْنَا مُلْكَهُۥ
وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ
وَفَصْلَ ٱلْخِطَابِ

٢١ ۞ وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ
إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ

٢٢ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ
فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا تَخَفْ ۖ
خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ
وَلَا تُشْطِطْ

But, rather, guide us to the even way.

38:23 Indeed, this is my brother.
He has ninety-nine ewes,
whereas I have only one ewe.
So he said: Give her into my care.
Moreover, he became overbearing toward me
in ⌜his⌝ speech.

38:24 He said ⌜to the disputants⌝:
Truly, he has wronged you
by asking ⌜to add⌝ your ewe to his ewes.
And, indeed, many are the partners
who commit injustice against one another,
except for those who believe
and do righteous deeds—and how few they are!
Then David realized
that We had put him to the test.
So he sought forgiveness from his Lord,
and, ⌜at once,⌝ he fell to bowing ⌜in worship⌝
and became penitent.۩

38:25 So We forgave him this.
And, indeed, there is, most surely, for him
a station of nearness with Us
⌜in the Hereafter⌝
and a most excellent resort ⌜awaiting him.

38:26 Thus did God exhort him: ⌜O David!
Indeed, We have made you
a successor in the land
⌜to sit upon the throne of Israel⌝.
So rule among the people
in accordance with the ⌜revealed⌝ truth.
Thus you shall not follow
the ⌜dictates of⌝ whim,
for it will lead you astray from the path of God.
⌜And⌝ as to those who go astray
from the path of God,
for them there is a severe torment

وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ
(٢٣) إِنَّ هَٰذَآ أَخِي
لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ
وَلِيَ نَعۡجَةٞ وَٰحِدَةٞ
فَقَالَ أَكۡفِلۡنِيهَا
وَعَزَّنِي فِي ٱلۡخِطَابِ
(٢٤) قَالَ لَقَدۡ ظَلَمَكَ
بِسُؤَالِ نَعۡجَتِكَ إِلَىٰ نِعَاجِهِۦۖ
وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ
لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ
إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَقَلِيلٞ مَّا هُمۡۗ
وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ
فَٱسۡتَغۡفَرَ رَبَّهُۥ
وَخَرَّ رَاكِعٗا وَأَنَابَ ۩
(٢٥) فَغَفَرۡنَا لَهُۥ ذَٰلِكَۖ
وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ
وَحُسۡنَ مَـَٔابٖ
(٢٦) يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ
خَلِيفَةٗ فِي ٱلۡأَرۡضِ
فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ
وَلَا تَتَّبِعِ ٱلۡهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ
إِنَّ ٱلَّذِينَ يَضِلُّونَ
عَن سَبِيلِ ٱللَّهِ
لَهُمۡ عَذَابٞ شَدِيدُۢ

بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ

(٢٧) وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا بَٰطِلًا ۚ
ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ

(٢٨) أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ
أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ

(٢٩) كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ
لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ
وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

(٣٠) وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ
نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ

(٣١) إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ
ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ

awaiting in the Hereafter,
for they have forgotten the Day of Reckoning.

38:27 For We have not created the heaven,
and the earth,
and all that is between them in vain.
That is merely the conjecture
of those who disbelieve.
So woe to those who disbelieve,
for they shall be cast into the Fire of Hell!

38:28 Or are We to make the reward
of those who believe and do righteous deeds
like that of those
who sow corruption in the earth?
Or are We to make the reward
of the God-fearing like that of the wicked?

38:29 A most blessed Book
have We sent down to you, O Prophet,
in this Quran,
so that they who hear its tidings
may reflect on its verses.
And so that those who are endowed
with discretion and understanding
may heed its admonition
and be ever mindful of its commandments.

38:30 So to David We granted Solomon as a son—
and a most commendable servant of God
he was!
Indeed, he was ever-penitent.

38:31 Behold!
Once, in the late afternoon,
purebred, prancing steeds
were ranged for him to review,
until the sun had set without
Solomon offering the Prayer.

38:32 He then said:

(٣٤) فَقَالَ إِنِّيٓ أَحۡبَبۡتُ
حُبَّ ٱلۡخَيۡرِ عَن ذِكۡرِ رَبِّي
حَتَّىٰ تَوَارَتۡ بِٱلۡحِجَابِ
(٣٣) رُدُّوهَا عَلَيَّۖ فَطَفِقَ مَسۡحَۢا
بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ
(٣٤) وَلَقَدۡ فَتَنَّا سُلَيۡمَٰنَ
وَأَلۡقَيۡنَا عَلَىٰ كُرۡسِيِّهِۦ جَسَدٗا
ثُمَّ أَنَابَ
(٣٥) قَالَ رَبِّ ٱغۡفِرۡ لِي
وَهَبۡ لِي مُلۡكٗا
لَّا يَنۢبَغِي لِأَحَدٖ مِّنۢ بَعۡدِيٓۖ
إِنَّكَ أَنتَ ٱلۡوَهَّابُ
(٣٦) فَسَخَّرۡنَا لَهُ ٱلرِّيحَ
تَجۡرِي بِأَمۡرِهِۦ رُخَآءً حَيۡثُ أَصَابَ
(٣٧) وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٖ وَغَوَّاصٖ
(٣٨) وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلۡأَصۡفَادِ
(٣٩) هَٰذَا عَطَآؤُنَا فَٱمۡنُنۡ
أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ
(٤٠) وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ
وَحُسۡنَ مَـَٔابٖ

Indeed, I have loved
these much-loved good steeds
over the remembrance of my Lord—
until such time as they were concealed
in the seclusion of the stable.

38:33 So after offering his Prayer, he commanded:
Return them to me.
Thus he took to grooming them, in humility,
stroking their legs
and necks in gratefulness to God.

38:34 And very truly, We put Solomon to the test
when We cast upon his royal seat
a mere body.
Thereafter, he became ever-penitent.

38:35 And in prayer, he said: My Lord! Forgive me.
And grant me an unrivaled kingdom
such as never shall be possible
for anyone after me to have.
Indeed, it is You alone
who are the All-Granting.

38:36 Thus We subjugated to him the mighty wind,
running smoothly at his command
to wherever he directed.

38:37 We subjugated to him, moreover, the satans—
every able builder and diver among them.

38:38 Also, We subjugated to him
others among them coupled in fetters.

38:39 So We said to him:
This is Our gift.
So confer and withhold from it, as you will,
without reckoning from Us.

38:40 And, indeed, there is, most surely, for him
a station of nearness with Us in the Hereafter
and a most excellent resort awaiting him.

38:41 Recall, as well, Our servant Job.

Behold! He cried out to his Lord:
Indeed, Satan has touched me
with weariness and torment!
38:42 It was said to him:
Stamp your foot upon the ground;
a fount shall gush:
Here is a cool medicinal bath,
and nutritious water to drink.
38:43 Moreover, We granted to him again
the joy of his family—
and, along with them,
the like of them besides—
as a mercy from Us and a profound reminder
of God's relief,
for those who are endowed
with discretion and understanding
and so heed admonition.
38:44 Then it was said to him:
Now take in your hand
a bundle of basil.
Then strike with it as you have pledged,
regarding your wife,
and do not violate your oath.
Indeed, We found him most patient—
a most commendable servant!
Indeed, he was ever-penitent.

38:45 And recall Our servants
Abraham, and Isaac, and Jacob—
people endowed with mighty faith
and full insight.
38:46 Indeed, We purified them with the blessing
of a most pure remembrance
of the Everlasting Abode.
38:47 For, indeed, by Our providence,
they are, most surely,

٤١ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ
إِذْ نَادَىٰ رَبَّهُۥٓ
أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ
بِنُصْبٍ وَعَذَابٍ
٤٢ ٱرْكُضْ بِرِجْلِكَ ۖ
هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ
٤٣ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ
وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ
٤٤ وَخُذْ بِيَدِكَ ضِغْثًا
فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ
إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ
نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ
٤٥ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ
وَإِسْحَٰقَ وَيَعْقُوبَ
أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ
٤٦ إِنَّآ أَخْلَصْنَٰهُم
بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ
٤٧ وَإِنَّهُمْ عِندَنَا
لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ

of the chosen messengers
and of the elect in faith.
38:48 Moreover, recall Ishmael
and Elisha and Dhul-Kifl—
for all of them are of the elect in faith.

38:49 This Quran is a godly reminder,
that, indeed, for the God-fearing
a most excellent resort awaits—
38:50 Gardens everlasting,
whose gates are opened wide to them.
38:51 Therein shall they recline.
Therein shall they call forth
much fruit and drink.
38:52 ❊Moreover, near them shall be maidens,
restrained of glance, of equal age,
each one as youthful as the next.
38:53 This is the fulfillment of all that you believers
have been promised for the Day of Reckoning.
38:54 Indeed, this is, most surely, Our provision.
It shall have no end.
38:55 All this for the God-fearing!
But, indeed, for the transgressors
a most evil resort awaits—
38:56 Hell, in which they shall roast—
and a most woeful cradle it is!
38:57 This and no more!
So let them taste it—
scalding fluid and purulence.
38:58 Moreover, there shall be
other kinds of torment of the like of these.
38:59 It shall be said to their leaders:
Here is another inrushing throng
of your followers with you!
They shall say:
No welcome is there for them!

٤٨ وَٱذۡكُرۡ إِسۡمَٰعِيلَ
وَٱلۡيَسَعَ وَذَا ٱلۡكِفۡلِۖ
وَكُلّٞ مِّنَ ٱلۡأَخۡيَارِ
٤٩ هَٰذَا ذِكۡرٞۚ
وَإِنَّ لِلۡمُتَّقِينَ لَحُسۡنَ مَـَٔابٖ
٥٠ جَنَّٰتِ عَدۡنٖ
مُّفَتَّحَةٗ لَّهُمُ ٱلۡأَبۡوَٰبُ
٥١ مُتَّكِـِٔينَ فِيهَا يَدۡعُونَ فِيهَا
بِفَٰكِهَةٖ كَثِيرَةٖ وَشَرَابٖ
٥٢ ۞ وَعِندَهُمۡ
قَٰصِرَٰتُ ٱلطَّرۡفِ أَتۡرَابٌ
٥٣ هَٰذَا مَا تُوعَدُونَ
لِيَوۡمِ ٱلۡحِسَابِ
٥٤ إِنَّ هَٰذَا لَرِزۡقُنَا
مَا لَهُۥ مِن نَّفَادٍ
٥٥ هَٰذَاۚ وَإِنَّ لِلطَّٰغِينَ
لَشَرَّ مَـَٔابٖ
٥٦ جَهَنَّمَ يَصۡلَوۡنَهَا فَبِئۡسَ ٱلۡمِهَادُ
٥٧ هَٰذَا فَلۡيَذُوقُوهُ
حَمِيمٞ وَغَسَّاقٞ
٥٨ وَءَاخَرُ مِن شَكۡلِهِۦٓ أَزۡوَٰجٌۖ
٥٩ هَٰذَا فَوۡجٞ مُّقۡتَحِمٞ مَّعَكُمۡۖ

They are all to roast now in the Fire of Hell.
38:60 They who were their followers
shall say to them:
Rather, it is you
for whom there is no welcome!
For it is you who have forwarded
this eternal punishment for us—
and a most woeful residence it is!
38:61 They shall then say in prayer:
Our Lord!
Whoever misguided us and brought us to this,
increase manifold the torment for him
in the Fire of Hell!
38:62 Moreover, they shall say to each other:
Why is it that we do not see any of the men
whom we used to count as being evil
and in the very worst human condition?
38:63 Were we mistaken
to take them as an object of scorn
and scoffing in life?
Or have our eyes swerved from them,
for we do not see them here?
38:64 Indeed, this contention
shall most surely, in truth, transpire
among the People of the Fire.

38:65 O Prophet! Say to one and all:
Indeed, I am only a forewarner
of God's nearing Judgment.
For no god is there but the true God,
the One, the All-Dominating,
38:66 Lord of the heavens, and the earth,
and all that is between them,
the Overpowering One, the Most Forgiving.
38:67 Say to them:
It is indeed a magnificent tiding,

لَا مَرْحَبًۢا بِهِمْ ۚ
إِنَّهُمْ صَالُوا۟ ٱلنَّارِ
٦٠ قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ
أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ
فَبِئْسَ ٱلْقَرَارُ
٦١ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا
فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ
٦٢ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا
كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ
٦٣ أَتَّخَذْنَٰهُمْ سِخْرِيًّا
أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ
٦٤ إِنَّ ذَٰلِكَ لَحَقٌّ
تَخَاصُمُ أَهْلِ ٱلنَّارِ
٦٥ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ
وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ
٦٦ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ
٦٧ قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ

38:68 from which you are turning away.

38:69 Nor did I have any knowledge
of the angels of the Transcendent Assembly
when they were disputing
as to the creation of Adam.

38:70 It is revealed to me
only that I may be a clear forewarner
of the nearing Judgment.

38:71 Behold! Your Lord said to the angels:
Indeed, I am creating a human being
out of mud.

38:72 So when I have fashioned him
and breathed into him of My life-giving spirit,
then fall to the ground,
bowing your faces down to receive
and honor him.

38:73 So the angels bowed themselves down
to the ground, all of them together—

38:74 except Iblîs.
He grew arrogant,
and thus became of the disbelievers.

38:75 God said: O Iblîs!
What has prevented you
from bowing your face down to the ground,
to honor the one whom I have created
with My own mighty Hands?
Have you now grown arrogant?
Or have you ever been of the haughty ones?

38:76 He said:
I am better than him!
You created me out of fire,
and You created him out of mud.

38:77 God said: Begone from here!
For, indeed, you are accursed!

38:78 Therefore, upon you is My curse
until the Day of Judgment.

٦٨ أَنتُمْ عَنْهُ مُعْرِضُونَ

٦٩ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ
إِذْ يَخْتَصِمُونَ

٧٠ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا
أَنَا نَذِيرٌ مُّبِينٌ

٧١ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ
إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ

٧٢ فَإِذَا سَوَّيْتُهُ
وَنَفَخْتُ فِيهِ مِن رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ

٧٣ فَسَجَدَ الْمَلَائِكَةُ
كُلُّهُمْ أَجْمَعُونَ

٧٤ إِلَّا إِبْلِيسَ اسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ

٧٥ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ
أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ
أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

٧٦ قَالَ أَنَا خَيْرٌ مِّنْهُ
خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ

٧٧ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

38:79 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.
38:80 God said:
Then you are, indeed, of those granted respite
38:81 only to the Day of Doom,
the moment in time known to Me alone.
38:82 He said:
I swear by Your invincible might,
I will, most surely, lead them
to the way of perversity, all together—
38:83 except Your true servants among them—
the sincere, elect ones.
38:84 God said:
Here is the word of truth!
And only the truth do I say!
38:85 I shall, most surely, fill Hell with you,
and with whomever among them follows you,
all together!

38:86 Say to them, O Prophet,
concerning this Quran:
I do not ask of you any reward for it.
Nor am I one of the pretenders
to prophethood.
38:87 Indeed, this Quran is but a revealed Reminder
of God's admonition and guidance
sent to all the people of the worlds.
38:88 Thus you shall all, most surely, come to know
the utter truth of its tidings,
after a brief time.

٧٨ وَإِنَّ عَلَيْكَ لَعْنَتِي
إِلَىٰ يَوْمِ ٱلدِّينِ
٧٩ قَالَ رَبِّ فَأَنظِرْنِي
إِلَىٰ يَوْمِ يُبْعَثُونَ
٨٠ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ
٨١ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
٨٢ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ
٨٣ إِلَّا عِبَادَكَ
مِنْهُمُ ٱلْمُخْلَصِينَ
٨٤ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ
٨٥ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ
وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ
٨٦ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ
٨٧ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ
٨٨ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍ

سُورَةُ الزُّمَرِ

The surah that mentions THE COMPANIES *of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.*

Surah 39 / 75 VERSES / REVEALED AT MAKKAH

Al-Zumar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

39:1 The revelation of this Book
is from God ⌜on high⌝,
the Overpowering ⌜One⌝, the All-Wise.

39:2 ⌜O Prophet!⌝
We have, indeed, sent down the Book to you
with the ⌜very essence of all⌝ truth.
So worship God ⌜and no other⌝,
making the ⌜practice of your⌝ religion
⌜pure and⌝ sincere to Him.

39:3 For, most surely, it is to God ⌜alone⌝
that the ⌜true⌝ religion of purity belongs.
For those who have taken patrons
apart from Him ⌜say⌝:
We do not worship them for ⌜any⌝ other ⌜reason⌝
than ⌜that through their intercession⌝
they draw us nearer to God
in ⌜spiritual⌝ station.
Indeed, God will judge between them ⌜all⌝
about that which they dispute.
Indeed, God does not guide
one who is a liar ⌜and⌝ a relentless unbeliever.

39:4 Had God intended to take ⌜to Himself⌝ a child,
He would, most surely, have chosen

١ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ
ٱلْعَزِيزِ ٱلْحَكِيمِ
٢ إِنَّآ أَنزَلْنَآ إِلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ
فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ
٣ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ
وَٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ
مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ
إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ
فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى
مَنْ هُوَ كَٰذِبٌ كَفَّارٌ
٤ لَّوْ أَرَادَ ٱللَّهُ
أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ
مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ

سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ
٥ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ
يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ
وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ
كُلٌّ يَجْرِى
لِأَجَلٍ مُّسَمًّى ۗ
أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ
٦ خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ
ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ
ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ
فِى بُطُونِ أُمَّهَٰتِكُمْ
خَلْقًا مِّنۢ بَعْدِ خَلْقٍ
فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمُلْكُ ۖ
لَآ إِلَٰهَ إِلَّا هُوَ ۖ
فَأَنَّىٰ تُصْرَفُونَ
٧ إِن تَكْفُرُوا۟
فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ
وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ

whatever He so willed
from whatever He creates,
[not what they have said].
Highly exalted is He [far above this]!
He [alone] is God,
the One, the All-Dominating!
39:5 He created the heavens
and the earth with [profound] truth.
He winds the night about the daylight.
And He winds the daylight about the night.
For He subjugated
the sun and the moon
[to a fixed order],
each one running [its course]
for a stated term [preordained by Him].
Most surely, He [alone]
is the Overpowering [One], the Most Forgiving.
39:6 He created [all of] you, [O humankind,]
from a single soul.
Then of it, He made its mate.
Moreover, of cattle
He has bestowed upon you eight [types]
in [four kinds, counting] mates.
He creates you in the wombs of your mothers—
creation after creation—
within three [veils of] darkness.
That is God, your Lord!
To Him [alone] belongs all the dominion.
There is no God but Him.
How, then, are you turned away
[from worshipping Him alone]?
39:7 If you disbelieve—
then [let it be known
that], indeed, God is self-sufficient
without [any need of] you.
Yet He is not pleased with unbelief

for His servants.
But if you give thanks, He is well pleased
with this ˹thanksgiving˺ for you.
Nor shall any sin-laden soul
carry the ˹sinful˺ load of another.
Then to your Lord ˹alone˺ is your return.
Thus shall He tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.
Indeed, He is all-knowing
of all that is ˹harbored˺
within the breast ˹of people˺.

39:8 ❊Now, when harm touches a human being,
he calls upon his Lord ˹for relief˺,
penitent to Him ˹alone˺.
Then when He affords him
a blessing ˹of comfort˺ from Him,
he forgets that for which
he was crying out to Him before,
and he sets up rivals to God
to lead ˹others˺ astray from His way.
Say ˹to such a one˺:
Enjoy your unbelief
for a little ˹while, until death˺!
For, indeed, you are ˹to be˺
of the Companions of the Fire ˹of Hell!
39:9 Is such a one better˺,
or one who is devoutly obedient ˹to God˺
in the watches of the night,
bowing ˹his face˺ down to the ground
and standing ˹in Prayer˺,
fearing ˹God's Judgment in˺ the Hereafter
and imploring the mercy of his Lord?
Say ˹to humankind, O Prophet˺:
Are those who know ˹God˺
and those who do not know ˹Him˺ equal?

وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۖ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
٨ ۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ
دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ
ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ
نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ
مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ
إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ
٩ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ
سَاجِدًا وَقَآئِمًا
يَحْذَرُ ٱلْءَاخِرَةَ
وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ
قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ
وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ
إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

Indeed, only those who are endowed
with discretion and understanding
and so heed admonition
are ever mindful of God.

39:10 Say, O Prophet: God declares to humanity:
O My servants who believe!
Fear your Lord at all times!
For those who do good in this world,
there shall be great goodness
here and in the Hereafter.
Moreover, God's earth is spacious.
So worship Him freely therein.
For, indeed, those who are patient
shall be rendered their reward in full,
without measure.

39:11 Say to humankind, O Prophet:
Indeed, I have been commanded
to worship God and no other,
making the practice of my religion
pure and sincere to Him alone.

39:12 Thus I have been commanded
to be the foremost of those who are *muslims*,
in willing submission to God alone.

39:13 Say, as well:
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day!

39:14 Say, moreover:
It is God and no other whom I worship,
making the practice of my religion
pure and sincere to Him.

39:15 So worship whatever you so will, O people,
apart from Him!
Yet say to them in forewarning:
Indeed, the real losers
are those who shall lose their souls,

١٠ قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ

١١ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ

١٢ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ

١٣ قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ

١٤ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى

١٥ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ

and their families, on the Day of Resurrection.
Most surely, that is the manifest loss!

39:16 For them there shall be only billows of fire
from above them
and billows from beneath them.
It is with this
that God instills fear in His servants.
O My servants!
Be you, indeed, fearful of Me!

39:17 Yet as to those who shun the false deities
of the world—refusing to worship them—
who rather turn in penitence to God alone—
for them, there is the glad tiding of Paradise.
So give glad tidings to My faithful servants—

39:18 those who listen to the revealed word of God
and follow the very best of it.
These are the ones whom God has guided.
For it is they who are endowed
with discretion and understanding
and so heed admonition.

39:19 But what of one against whom
the divine word of chastisement
has already gone forth?
Is it you, then, O Prophet,
that shall rescue such a one
who has lost his soul in the Fire?

39:20 Yet for those who fear their Lord,
there shall be in the Hereafter
Heavenly Chambers, above which are built
towering Heavenly Chambers,
beneath which rivers flow.
It is the promise of God—
and never does God fail to fulfill His promise!

39:21 Have you not seen, O Prophet,
that it is God alone
who sends down, from the sky, water,

(١٦) لَهُم مِّن فَوْقِهِمْ
ظُلَلٌ مِّنَ ٱلنَّارِ
وَمِن تَحْتِهِمْ ظُلَلٌ
ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ
يَٰعِبَادِ فَٱتَّقُونِ
(١٧) وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ
أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ
لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ
(١٨) ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ
فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ
أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ
وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ
(١٩) أَفَمَنْ حَقَّ عَلَيْهِ
كَلِمَةُ ٱلْعَذَابِ
أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ
(٢٠) لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ
لَهُمْ غُرَفٌ
مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
وَعْدَ ٱللَّهِ ۖ
لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ
(٢١) أَلَمْ تَرَ أَنَّ ٱللَّهَ
أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً
فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ
ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا
مُّخْتَلِفًا أَلْوَٰنُهُۥ

ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا
ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ
إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ
لِأُو۟لِى ٱلْأَلْبَٰبِ
(٢٢) أَفَمَن شَرَحَ ٱللَّهُ
صَدْرَهُۥ لِلْإِسْلَٰمِ
فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ
فَوَيْلٌ لِّلْقَٰسِيَةِ
قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ
(٢٣) ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ
كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ
تَقْشَعِرُّ مِنْهُ جُلُودُ
ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ
ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ
ذَٰلِكَ هُدَى ٱللَّهِ
يَهْدِى بِهِۦ مَن يَشَآءُ ۚ
وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنْ هَادٍ
(٢٤) أَفَمَن يَتَّقِى بِوَجْهِهِۦ
سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ

and thrusts it all through the earth as fountains?
Then He brings forth with it
plants of varying colors.
Then they wither,
such that you see them yellowing.
Then He turns them into crumbling stubble.
Indeed, in this there is, most surely,
a ˹profound˺ reminder
for those who are endowed
with ˹discretion and˺ understanding
˹and so heed admonition˺.
39:22 Then is one whose heart
God opens wide to ˹receive˺ Islam
˹in willing submission to God alone,˺
such that he follows a ˹guiding˺ light
from his Lord,
˹like one whose heart is closed˺?
Then woe to those whose hearts are hardened
at the mention of God!
They are ˹utterly lost˺ in clear misguidance.
39:23 It is God ˹alone˺ who has sent down ˹this Quran
as˺ the fairest ˹of all˺ discourse.
It is a ˹Heavenly˺ Book ˹of˺ cohering ˹beauty,
command, and consistency˺—oft-repeated.
At ˹the recitation of its forewarning,˺
the ˹very˺ skins of those
who venerate their Lord shiver.
Then their skins and their hearts soften
at the remembrance of God's
˹glad tidings of Paradise˺.
Such is the guidance of God!
He guides with it whomever He so wills.
And whomever God leaves to stray,
no guide shall there ever be for him.
39:24 Is, then, one ˹cast fettered into Hell˺—
shielding himself with his own face

from the worst torment of the Fire
on the Day of Resurrection—
better than one whose face
shall be delighted in Paradise?
Thus it shall be said to the godless wrongdoers:
Taste all the evil that you have earned in life!

39:25 Those who disbelieved
before these who now disbelieve
also belied their messengers.
Thus the torment came upon them
from where they did not perceive it.

39:26 So God caused them to taste disgrace
in the life of this world.
But, most surely,
the torment of the Hereafter is far greater,
if only they who disbelieve knew.

39:27 Thus very truly,
We have put forth for the good of all people,
in this Quran,
something of every kind of illustration,
so that they may become mindful
that God is One.

39:28 It is an Arabic Quran,
wherein there is no crookedness,
so that they may become God-fearing.

39:29 God puts forth the parable of a man
confused in his service of many gods:
He is as a slave
over whom partners are wrangling.
While another man who worships only God
is as one serving only one man.
Are they of equal condition?
All praise is for God alone!
Yet most of them do not know this truth.

39:30 O Prophet, indeed, you will die.

وَقِيلَ لِلظَّٰلِمِينَ
ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ
(٢٥) كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَىٰهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ
(٢٦) فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ
(٢٧) وَلَقَدْ ضَرَبْنَا لِلنَّاسِ
فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ
لَّعَلَّهُمْ يَتَذَكَّرُونَ
(٢٨) قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ
لَّعَلَّهُمْ يَتَّقُونَ
(٢٩) ضَرَبَ ٱللَّهُ مَثَلًا
رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ
ٱلْحَمْدُ لِلَّهِ ۚ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
(٣٠) إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ
(٣١) ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ



عِندَ رَبِّكُمۡ تَخۡتَصِمُونَ ۝٣١

فَمَنۡ أَظۡلَمُ ۝٣٢
مِمَّن كَذَبَ عَلَى ٱللَّهِ
وَكَذَّبَ بِٱلصِّدۡقِ
إِذۡ جَآءَهُۥٓۚ أَلَيۡسَ فِي جَهَنَّمَ
مَثۡوٗى لِّلۡكَٰفِرِينَ

وَٱلَّذِي جَآءَ بِٱلصِّدۡقِ ۝٣٣
وَصَدَّقَ بِهِۦٓۚ
أُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ

لَهُم مَّا يَشَآءُونَ ۝٣٤
عِندَ رَبِّهِمۡۚ
ذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ

لِيُكَفِّرَ ٱللَّهُ عَنۡهُمۡ ۝٣٥
أَسۡوَأَ ٱلَّذِي عَمِلُواْ
وَيَجۡزِيَهُمۡ أَجۡرَهُم بِأَحۡسَنِ
ٱلَّذِي كَانُواْ يَعۡمَلُونَ

أَلَيۡسَ ٱللَّهُ بِكَافٍ عَبۡدَهُۥۖ ۝٣٦
وَيُخَوِّفُونَكَ
بِٱلَّذِينَ مِن دُونِهِۦۚ
وَمَن يُضۡلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنۡ هَادٖ

وَمَن يَهۡدِ ٱللَّهُ ۝٣٧
فَمَا لَهُۥ مِن مُّضِلٍّۗ
أَلَيۡسَ ٱللَّهُ بِعَزِيزٖ ذِي ٱنتِقَامٖ

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ۝٣٨
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
لَيَقُولُنَّ ٱللَّهُۚ

And, indeed, they will all die.
39:31 Then, indeed, on the Day of Resurrection,
you shall dispute with one another
before your Lord ˹for Judgment˺.
39:32 ❊Yet who does a greater wrong
than one who ˹forges˺ lies against God
and belies the ˹revealed˺ truth ˹from God˺
when it reaches him?
Is there not in Hell
a ˹well-deserved˺ dwelling place
for the disbelievers?
39:33 But the one who has come with the truth—
and all who confirm it—
such as these are the God-fearing.
39:34 There shall be for them
all that they wish with their Lord.
Such is the reward
of those who excel in ˹doing˺ good,
39:35 so that God may absolve them
of the worst of what they have done
and recompense them ˹with˺ their reward,
˹in accordance˺ with the very best
they ever did ˹in life˺.
39:36 Is not God enough ˹of a Protector˺
for His servant?
Yet they ˹who disbelieve˺ would terrorize you
with these ˹lifeless gods whom they worship˺
apart from Him.
Thus whomever God leaves to stray,
no guide shall there ever be for him.
39:37 And whomever God guides,
there is none to lead him astray ˹ever˺.
Is not God utterly overpowering,
all-avenging ˹of evildoing˺?
39:38 And, indeed, if you asked them:
Who created the heavens and the earth?

They would most surely say: It is God.
Say to them, O Prophet:
Have you considered, then, the reality
of those whom you call upon in worship
apart from God?
Were God to intend any harm for me,
could they remove His harm?
Or, were He to intend mercy for me,
could they withhold His mercy?
Say to them:
Sufficient for me is God in all things.
On Him alone
do the truly reliant believers rely.

39:39 O Prophet! Say to them:
O my people!
Work in accordance with your ungodly stand.
Indeed, I am working for God's way.
Yet soon shall you know

39:40 to whom will come a torment
that will disgrace him in this life
and whom an enduring torment
shall befall in the Hereafter.

39:41 O Prophet!
With this Quran,
We have, indeed, sent down the Book
upon you,
with the very essence of all truth,
for all humankind.
So whoever is guided by it,
then he is guided only
for the good of his own soul.
But whoever goes astray from the truth
strays only to its utter loss.
Yet you are not a guardian
over them, O Prophet,

قُلْ أَفَرَءَيْتُم
مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ
إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ
هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ
أَوْ أَرَادَنِى بِرَحْمَةٍ
هَلْ هُنَّ
مُمْسِكَٰتُ رَحْمَتِهِۦ
قُلْ حَسْبِىَ ٱللَّهُ
عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ
٣٩ قُلْ يَٰقَوْمِ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَٰمِلٌ
فَسَوْفَ تَعْلَمُونَ
٤٠ مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ
عَذَابٌ مُّقِيمٌ
٤١ إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
لِلنَّاسِ بِٱلْحَقِّ
فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ
وَمَن ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهَا
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

to dispose of their affairs.

39:42 It is God alone who takes the souls of people
at the predestined time of their death.
But as for those souls that have not yet died,
He takes them during their sleep.
Then He withholds the ones
upon which He has decreed death,
while He sends the others back
to reach a stated term of life.
Indeed, in all of this there are sure signs
for a people who would reflect
on life and death.

39:43 Then shall they yet take to themselves
false deities as intercessors apart from God?
Say to them, O Prophet:
Will they intercede for you even though
they hold no authority over anything
and understand nothing?

39:44 Then say to them:
Intercession is altogether
for God alone to permit!
To Him belongs the dominion
of the heavens and the earth.
Then to Him shall you all be returned
for Judgment.

39:45 Now, whenever the name Allah
is mentioned as the One true God,
the hearts of those
who do not believe in the Hereafter
shudder in aversion.
Yet whenever those false deities
apart from Him are mentioned, they rejoice.

39:46 Say before one and all:
O Allah!
Sole Originator of the heavens and the earth,

٤٢ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ
حِينَ مَوْتِهَا وَٱلَّتِي
لَمْ تَمُتْ فِي مَنَامِهَا ۖ
فَيُمْسِكُ ٱلَّتِي
قَضَىٰ عَلَيْهَا ٱلْمَوْتَ
وَيُرْسِلُ ٱلْأُخْرَىٰ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ
إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ
٤٣ أَمِ ٱتَّخَذُوا
مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ
قُلْ أَوَلَوْ كَانُوا
لَا يَمْلِكُونَ شَيْـًٔا
وَلَا يَعْقِلُونَ
٤٤ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ
لَّهُۥ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
ثُمَّ إِلَيْهِ تُرْجَعُونَ
٤٥ وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ
ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ ۖ
وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ
إِذَا هُمْ يَسْتَبْشِرُونَ
٤٦ قُلِ ٱللَّهُمَّ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ

أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي
مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
(٤٧) وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ
مَا فِي ٱلۡأَرۡضِ جَمِيعٗا
وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ
مِن سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِۚ
وَبَدَا لَهُم مِّنَ ٱللَّهِ
مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ
(٤٨) وَبَدَا لَهُمۡ
سَيِّـَٔاتُ مَا كَسَبُواْ
وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
(٤٩) فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ
دَعَانَا
ثُمَّ إِذَا خَوَّلۡنَٰهُ نِعۡمَةٗ مِّنَّا
قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمِۭۚ
بَلۡ هِيَ فِتۡنَةٞ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ
(٥٠) قَدۡ قَالَهَا ٱلَّذِينَ مِن قَبۡلِهِمۡ
فَمَآ أَغۡنَىٰ عَنۡهُم
مَّا كَانُواْ يَكۡسِبُونَ
(٥١) فَأَصَابَهُمۡ
سَيِّـَٔاتُ مَا كَسَبُواْۚ
وَٱلَّذِينَ ظَلَمُواْ مِنۡ هَٰٓؤُلَآءِ

'Sole' Knower of the 'realms
of all the' unseen and the seen,
You 'alone' shall judge between Your servants
about that wherein they have been disputing.
39:47 Even if those who had done wrong
'by taking false gods'
were to have all that is in the earth—
and the like of it along with it—
they would, most surely, 'wish in vain
to' ransom themselves therewith
from the unrelenting torment
of the Day of Resurrection.
For there shall appear to them from God
what they could never conceive of 'in life'.
39:48 For there shall appear to them
the evil 'consequences'
of all that they have earned 'in the world'.
And the 'very punishment'
at which they used to mock
shall have whelmed them from every side.

39:49 And so it is
that when harm touches a human being,
he calls upon Us 'for relief'.
Then when We afford him
a blessing 'of comfort' from Us, he says:
Indeed, this 'blessing' has been given to me
by virtue of a 'deep' knowledge that I possess.
Rather, it is a trial,
but most of them do not know 'this'.
39:50 So too did those before them
say this 'very thing'.
Yet all 'the riches' they had earned
did not avail them 'in the least'.
39:51 Thus the evil 'consequences'
of all that they had earned struck them.

سَيُصِيبُهُمْ
سَيِّـَٔاتُ مَا كَسَبُوا۟
وَمَا هُم بِمُعْجِزِينَ
(٥٢) أَوَلَمْ يَعْلَمُوٓا۟
أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ
(٥٣) ۞ قُلْ يَـٰعِبَادِىَ
ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ
لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ
إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ
إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
(٥٤) وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ
وَأَسْلِمُوا۟ لَهُۥ مِن قَبْلِ
أَن يَأْتِيَكُمُ ٱلْعَذَابُ
ثُمَّ لَا تُنصَرُونَ
(٥٥) وَٱتَّبِعُوٓا۟ أَحْسَنَ
مَآ أُنزِلَ إِلَيْكُم
مِّن رَّبِّكُم
مِّن قَبْلِ أَن يَأْتِيَكُمُ
ٱلْعَذَابُ بَغْتَةً
وَأَنتُمْ لَا تَشْعُرُونَ
(٥٦) أَن تَقُولَ نَفْسٌ يَـٰحَسْرَتَىٰ
عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ

And so it is that those who have done wrong
from among these beliers who take false gods—
they too shall be struck
by the evil consequences
of all that they had earned in life.
For in no way shall they be able to elude
the mighty Hand of God.

39:52 Do they not know that, indeed,
it is God alone
who extends abundant provision
to whomever He so wills,
and that He alone restricts it
for whomever He so wills?
Indeed, in all of this there are sure signs
for a people who would believe.

39:53 ❋Say, O Prophet:
God declares to humanity: O My servants!
Those of you who have committed sins
in great excess against their own souls,
never despond of the mercy of God!
For, indeed, God forgives sins, one and all.
Indeed, it is He alone
who is the All-Forgiving, the Mercy-Giving.

39:54 So turn in penitence to your Lord.
And submit yourselves to Him willingly—
before there comes to you
the torment of God's Judgment.
For, then, you shall not be helped.

39:55 So follow this Quran—
the very best of guidance
that has been sent down to you
from your Lord—
before the imminent torment comes to you,
suddenly, while you are unaware—

39:56 so that no soul shall say then, in regret:

O alas for me, for all that I have neglected
in regard to God!
And, indeed, I was consciously
of the ˹wrongful˺ scoffers.

39:57 Or else such ˹a soul˺ might say, then, ˹in lament˺:
If only God had guided me,
I, most surely, would have been
of the God-fearing!

39:58 Or else such ˹a soul˺
might say, then, when it beholds
the ˹awaiting˺ torment ˹of Hell˺:
If only I had a chance to return ˹to the world˺!
Then I would become one of those
who excel in ˹doing˺ good!

39:59 No, indeed!
Truly My ˹revealed˺ signs came to you.
But you belied them! And you grew arrogant!
And you were of the ˹inveterate˺ disbelievers!

39:60 Thus on the Day of Resurrection,
you shall see those who ˹forged˺ lies against God
with their faces blackened.
Is there not in Hell
a ˹well-deserved˺ dwelling place
for the ˹insolently˺ arrogant?

39:61 Yet God will deliver those who are God-fearing
into their ˹abode of˺ everlasting glory.
Never shall evil touch them.
Nor shall they ever grieve.

39:62 God ˹alone˺ is the Creator of everything.
And He ˹alone˺ is guardian over all things.

39:63 To Him ˹alone˺ belongs the treasures
of the heavens and the earth.
So ˹as for˺ those who have disbelieved
in the ˹revealed˺ signs of God—
˹then˺ such as these are the losers

وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ
(٥٧) أَوْ تَقُولَ
لَوْ أَنَّ ٱللَّهَ هَدَىٰنِي
لَكُنتُ مِنَ ٱلْمُتَّقِينَ
(٥٨) أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ
لَوْ أَنَّ لِي كَرَّةً
فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ
(٥٩) بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِي
فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ
وَكُنتَ مِنَ ٱلْكَٰفِرِينَ
(٦٠) وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى
ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ
وُجُوهُهُم مُّسْوَدَّةٌ ۚ
أَلَيْسَ فِي جَهَنَّمَ
مَثْوًى لِّلْمُتَكَبِّرِينَ
(٦١) وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟
بِمَفَازَتِهِمْ
لَا يَمَسُّهُمُ ٱلسُّوٓءُ
وَلَا هُمْ يَحْزَنُونَ
(٦٢) ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ
(٦٣) لَّهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱلَّذِينَ كَفَرُوا۟
بِـَٔايَٰتِ ٱللَّهِ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ

of an everlasting Paradise.

39:64 Say to them, O Prophet:
Is it other than God, then,
that you would command me to worship,
you ignorant ones?

39:65 Yet truly it has been revealed to you,
O Prophet—
and to those of the prophets before you:
If ever you were to associate
any gods with God,
then utterly futile
would be all your good works.
And, most surely,
you yourself would have become
among the losers of an everlasting Paradise.

39:66 Rather, it is God alone you shall worship.
And you shall ever be of those who are thankful.

39:67 Yet they who disbelieve
have not esteemed God
with His rightful esteem.
For the entire Earth shall be His handful
on the Day of Resurrection!
And the heavens shall be rolled up
in His Right Hand.
Highly exalted is He, and most high,
far above all that they associate
as gods with Him.

39:68 And the Trumpet of the Hour of Doom
shall be blown.
Then all who are in the heavens
and all who are in the earth
shall be struck down with death—
except whomever God so wills.
Thereafter, it shall be blown once more.
Then, at once, they are all standing

٦٤ قُلْ أَفَغَيْرَ ٱللَّهِ
تَأْمُرُوٓنِّيٓ أَعْبُدُ
أَيُّهَا ٱلْجَٰهِلُونَ
٦٥ وَلَقَدْ أُوحِيَ إِلَيْكَ
وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ
٦٦ بَلِ ٱللَّهَ فَٱعْبُدْ
وَكُن مِّنَ ٱلشَّٰكِرِينَ
٦٧ وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ
وَٱلْأَرْضُ جَمِيعًا
قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
وَٱلسَّمَٰوَٰتُ
مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ
سُبْحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشْرِكُونَ
٦٨ وَنُفِخَ فِى ٱلصُّورِ
فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ
وَمَن فِى ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ۖ
ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ
فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ

in the Plain of Judgment, looking on!

39:69 Thus the earth shall shine
by the light of its Lord.
And the precise book of record for their deeds
will be set in place for each one.
And the prophets
and the witnesses over the nations
shall be brought up.
Thus it shall be decided
between them all,
in accordance with the truth—
and never shall they be wronged in the least.

39:70 Then each soul shall be rendered in full
for all that it has done in life.
For He is most knowing
of all that they were doing in the world.

39:71 Then those who disbelieved
shall be driven to Hell in companies,
until, when they come to it,
its gates will be opened,
whereupon its keepers shall say to them:
Did there not come to you messengers
from among yourselves,
reciting to you the revealed verses
of your Lord, and forewarning you
of the inevitable Meeting for Judgment
of this Day of yours?
They shall say: Yes, indeed!
But the word of torment
shall have already come to pass
against the disbelievers.

39:72 It shall be said to them:
Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the insolently arrogant!

٦٩ وَأَشْرَقَتِ ٱلْأَرْضُ
بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ
وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ
وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ
وَهُمْ لَا يُظْلَمُونَ
٧٠ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ
٧١ وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟
إِلَىٰ جَهَنَّمَ زُمَرًا ۖ
حَتَّىٰٓ إِذَا جَآءُوهَا
فُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَآ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ
ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ
وَلَٰكِنْ حَقَّتْ كَلِمَةُ
ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ
٧٢ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
ٱلْمُتَكَبِّرِينَ
٧٣ وَسِيقَ
ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ
إِلَى ٱلْجَنَّةِ زُمَرًا ۖ

39:73 But those who feared their Lord
shall be ushered to the Garden ˹of Paradise˺
in ˹honored˺ companies,
until, when they come to it,
and its gates shall be opened,
its keepers shall then say to them:
Peace be upon ˹all of˺ you!
May you be ever pure!
So enter it, ˹all of you˺,
abiding ˹therein˺ forever.

39:74 And they ˹who enter˺ shall say:
All praise is for God ˹alone˺
who has made His promise to us come true,
and who has bequeathed to us
the Land ˹of Everlasting Joy˺—
for us to settle in the Garden ˹of Paradise˺
wherever we so will.
Then how ˹exceedingly˺ commendable
is the reward of those
who ever do ˹the will of God˺!

39:75 It is then that ˹you shall see˺ the angels,
encircled about the Throne,
exalting their Lord with ˹all˺ praise.
Thus it shall have been decided
between them ˹all, in accordance˺ with the truth.
And so shall it be said ˹at last˺:
All praise is for God ˹alone˺,
Lord of ˹All˺ the Worlds!

حَتَّىٰٓ إِذَا جَآءُوهَا
وَفُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ
فَٱدْخُلُوهَا خَٰلِدِينَ
٧٤ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ
ٱلَّذِى صَدَقَنَا وَعْدَهُۥ
وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ
حَيْثُ نَشَآءُ ۖ
فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ
٧٥ وَتَرَى ٱلْمَلَٰٓئِكَةَ
حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ
وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

سُورَةُ غَافِرٍ *The surah that describes the Divine Being in its third verse as the one and only God, who is* THE FORGIVER *of Sin, the Acceptor of Repentance, but also the Severe in Punishment.*

Surah 40 / 85 VERSES / REVEALED AT MAKKAH

Ghâfir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

40:1 *Ḥâ Mîm*

حٰمٓ ١

40:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One˺, the All-Knowing;

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٢
ٱلْعَزِيزِ ٱلْعَلِيمِ

40:3 the Forgiver of Sin
and the Acceptor of Repentance;
the Severe in Punishment—
˹and ever in all of these,˺ the All-Reaching Lord!
There is no God but Him.
To Him ˹alone˺ is the ultimate destiny
˹of Judgment and justice˺.

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ ٣
شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ
لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ ٱلْمَصِيرُ

40:4 None argues against the signs of God
˹that He has revealed in this Quran˺
except for those who disbelieve.
So let not their moving ˹about
freely˺ to and fro—
˹seeking worldly gain˺ in the ˹various˺ lands—
delude you, ˹O Prophet˺.

مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ ٤
إِلَّا ٱلَّذِينَ كَفَرُوا۟
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ

40:5 Before them, the people of Noah
belied ˹God's revealed word˺,
as did ˹all˺ the ˹disbelieving˺ alliances after them.
Moreover, every ˹single˺ community ˹of them

كَذَّبَتْ قَبْلَهُمْ ٥
قَوْمُ نُوحٍ
وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ

hardened their resolve
against their own messenger,
to seize him and kill him.
They too argued vehemently
in the way of falsehood,
so that they might refute and quash the truth.
Yet, suddenly, I seized them!
How devastating, then, was My punishment!
40:6 And so it is that the word of your Lord
will come to pass
against all those who disbelieve,
for they are the Companions
of the Fire of Hell.

40:7 Those of the angels
who bear the Throne of God,
and all who are round it,
exalt their Lord with high praise,
and believe in Him,
and seek forgiveness for those who believe!
They say: Our Lord!
You have embraced all things
in Your mercy and Your knowledge.
So forgive those
who have turned to You in repentance
and who have followed Your way.
And save them
from the torment of Hellfire on Judgment Day.
40:8 Our Lord!
Admit them, moreover,
into the Gardens everlasting,
which You have promised them—
together with whoever is righteous
among their fathers,
and their spouses, and their children.

وَهَمَّتْ كُلُّ أُمَّةٍۭ
بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ
وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ
لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ
فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ
٦ وَكَذَٰلِكَ
حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى ٱلَّذِينَ كَفَرُوٓا۟
أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ
٧ ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ
وَمَنْ حَوْلَهُۥ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِۦ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟
رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ
رَّحْمَةً وَعِلْمًا
فَٱغْفِرْ لِلَّذِينَ تَابُوا۟
وَٱتَّبَعُوا۟ سَبِيلَكَ
وَقِهِمْ عَذَابَ ٱلْجَحِيمِ
٨ رَبَّنَا وَأَدْخِلْهُمْ
جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ
وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ
وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ

إِنَّكَ أَنتَ
ٱلْعَزِيزُ ٱلْحَكِيمُ
(٩) وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ
وَمَن تَقِ ٱلسَّيِّـَٔاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ
وَذَٰلِكَ هُوَ
ٱلْفَوْزُ ٱلْعَظِيمُ
(١٠) إِنَّ ٱلَّذِينَ كَفَرُوا۟
يُنَادَوْنَ لَمَقْتُ ٱللَّهِ
أَكْبَرُ مِن
مَّقْتِكُمْ أَنفُسَكُمْ
إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ
فَتَكْفُرُونَ
(١١) قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ
وَأَحْيَيْتَنَا ٱثْنَتَيْنِ
فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ
إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ
(١٢) ذَٰلِكُم بِأَنَّهُۥٓ
إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ
كَفَرْتُمْ ۖ
وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ
فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ
(١٣) هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ

Indeed, You are the Overpowering One,
the All-Wise.

40:9 Thus save them from the evil of their misdeeds.
For whomever You save, on that Day,
from the consequence of his misdeeds,
then, most surely, You have shown him mercy.
And it is this that is the magnificent triumph.

40:10 But as for those who disbelieve,
they shall be addressed by the angels
as they suffer in Hellfire:
Most surely, God's utter abhorrence
of you in the world
is far greater than your abhorrence
of yourselves this Day—
and of eternal consequence!
Behold!
You were in life called to faith
by God's messengers. But you disbelieved.

40:11 They shall say: Our Lord!
Two times have You caused us to die.
And two times have You caused us to live.
We now confess our sins.
Is there, then, any way for us
to come out from eternal damnation?

40:12 It shall be said: No!
This torment you endure is because
whenever God alone was invoked as One,
you disbelieved in Him.
Yet when associate-gods were ascribed to Him,
you believed.
Assuredly, all judgment belongs to God alone,
the Ever-Exalted, the All-Great.

40:13 He is the One
who shows you His wondrous signs

وَيُنَزِّلُ لَكُم
مِّنَ ٱلسَّمَآءِ رِزْقًا
وَمَا يَتَذَكَّرُ
إِلَّا مَن يُنِيبُ
(١٤) فَٱدْعُوا۟ ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ
وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ
(١٥) رَفِيعُ ٱلدَّرَجَٰتِ
ذُو ٱلْعَرْشِ
يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ
عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ
لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ
(١٦) يَوْمَ هُم بَٰرِزُونَ
لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ
لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ
لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ
(١٧) ٱلْيَوْمَ تُجْزَىٰ
كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ
لَا ظُلْمَ ٱلْيَوْمَ
إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ
(١٨) وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ
إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ
كَٰظِمِينَ مَا لِلظَّٰلِمِينَ
مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

in creation,
and who sends down for you,
from heaven, provision.
Yet, indeed, none is mindful of this,
but one who turns to Him in penitence.
40:14 Therefore, O believers,
call upon God and no other,
making the practice of your religion
pure and sincere to Him alone—
even if the disbelievers hate it.
40:15 He alone is the All-Elevated of every lofty rank
above His creation—
Sole Possessor of the Throne!
He casts the spirit of the divine Law
through His revealed commandments
upon whomever He so wills
of His servants chosen as messengers,
to forewarn all people
of the inevitable Day of His Meeting—
40:16 the Day they shall all come forward
for Judgment before God,
nothing of them hidden from God.
Then shall it be asked:
To whom
does all the dominion belong this Day?
To God, the One, the All-Dominating!
40:17 This Day, each soul shall be recompensed
for all that it has earned in life.
No injustice is there this Day.
Indeed, God is swift in reckoning.
40:18 So forewarn them of the Impending Day
when hearts go up into choking throats—
when there shall be no intimate friend
for the wrongdoers, nor any intercessor
to be heeded.

40:19 He knows every treacherous look of the eyes
and all that the ˹human˺ breast conceals.
40:20 Thus God judges by ˹nothing but˺ the truth.
But all that they call upon apart from Him
cannot judge by anything at all.
Indeed, it is ˹only˺ God
who is the All-Hearing, the All-Seeing.
40:21 ❊Have they not journeyed through the lands
to see how ˹devastating˺ was the end
of those ˹who denied faith˺ before them?
They were ˹far˺ greater than them in power—
and in the traces
˹they left˺ in the earth ˹as a legacy˺.
Then, suddenly, God seized them for their sins.
For never did they have any shield against God.
40:22 That was because their messengers came to them
with clear ˹and miraculous˺ proofs ˹of God˺.
Yet they disbelieved.
Then, suddenly, God seized them.
Indeed, He is all-powerful
˹and˺ most severe in punishment.

40:23 Now, very truly,
We sent Moses with Our ˹miraculous˺ signs
and manifest authority
40:24 to Pharaoh, and Hâmân, and Korah.
But they said:
A ˹mere˺ sorcerer! A sheer liar!
40:25 So when he came to them
with the truth from Us, they said:
Kill the sons of those who believe
˹who are˺ with him,
and keep their womenfolk alive
˹for us in bondage˺.
Yet never is the scheming of the disbelievers

١٩ يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ
وَمَا تُخۡفِي ٱلصُّدُورُ
٢٠ وَٱللَّهُ يَقۡضِي بِٱلۡحَقِّۖ
وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ
لَا يَقۡضُونَ بِشَيۡءٍۗ إِنَّ ٱللَّهَ
هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ
٢١ ۞ أَوَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ كَانُواْ مِن قَبۡلِهِمۡۚ
كَانُواْ هُمۡ أَشَدَّ مِنۡهُمۡ قُوَّةٗ
وَءَاثَارٗا فِي ٱلۡأَرۡضِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡ
وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٖ
٢٢ ذَٰلِكَ بِأَنَّهُمۡ كَانَت
تَّأۡتِيهِمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ
فَكَفَرُواْ فَأَخَذَهُمُ ٱللَّهُۚ
إِنَّهُۥ قَوِيّٞ شَدِيدُ ٱلۡعِقَابِ
٢٣ وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ
بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ
٢٤ إِلَىٰ فِرۡعَوۡنَ وَهَٰمَٰنَ
وَقَٰرُونَ فَقَالُواْ
سَٰحِرٞ كَذَّابٞ
٢٥ فَلَمَّا جَآءَهُم بِٱلۡحَقِّ
مِنۡ عِندِنَا قَالُواْ ٱقۡتُلُوٓاْ
أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُۥ
وَٱسۡتَحۡيُواْ نِسَآءَهُمۡۚ
وَمَا كَيۡدُ ٱلۡكَٰفِرِينَ
إِلَّا فِي ضَلَٰلٖ

anything but misguided.

40:26 Moreover, Pharaoh said
to his assembly of nobles:
Leave me to kill Moses—
and let him call upon his Lord!
Indeed, I fear that he may change your religion
or cause corruption to prevail in the land
of Egypt.

40:27 Yet Moses said to the people:
I have taken refuge in my Lord and your Lord
from every insolently arrogant person
who does not believe
in the inevitable Day of Reckoning.

40:28 Thereupon, a believing man
from the House of Pharaoh,
who had concealed his faith, said:
Will you kill a man for saying:
My Lord is God!
while truly he has come to you
with clear and miraculous proofs
from your Lord?
For if he is a liar,
then the consequence of his lying
is a great sin against him alone.
Yet if he is truthful,
then some of what he promises you
shall strike you.
Indeed, God does not guide
one who is exceedingly rebellious
and a sheer liar.

40:29 O my people! Yours is the kingdom today.
You are predominant in the land.
But who will give us victory
against the mighty power of God
if it comes to us?

٢٦ وَقَالَ فِرْعَوْنُ
ذَرُونِيٓ أَقْتُلْ مُوسَىٰ
وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّيٓ أَخَافُ
أَن يُبَدِّلَ دِينَكُمْ
أَوْ أَن يُظْهِرَ
فِى ٱلْأَرْضِ ٱلْفَسَادَ
٢٧ وَقَالَ مُوسَىٰٓ
إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم
مِّن كُلِّ مُتَكَبِّرٍ
لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ
٢٨ وَقَالَ رَجُلٌ مُّؤْمِنٌ
مِّنْ ءَالِ فِرْعَوْنَ
يَكْتُمُ إِيمَٰنَهُۥٓ
أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ
رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم
بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ
وَإِن يَكُ كَٰذِبًا
فَعَلَيْهِ كَذِبُهُۥ ۖ
وَإِن يَكُ صَادِقًا يُصِبْكُم
بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ
إِنَّ ٱللَّهَ لَا يَهْدِى
مَنْ هُوَ مُسْرِفٌ كَذَّابٌ
٢٩ يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ
ظَٰهِرِينَ فِى ٱلْأَرْضِ
فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ
إِن جَآءَنَا

قَالَ فِرْعَوْنُ
مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ
وَمَآ أَهْدِيكُمْ
إِلَّا سَبِيلَ ٱلرَّشَادِ

(٣٠) وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ
إِنِّىٓ أَخَافُ عَلَيْكُم
مِّثْلَ يَوْمِ ٱلْأَحْزَابِ

(٣١) مِثْلَ دَأْبِ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَٱلَّذِينَ مِنۢ بَعْدِهِمْ
وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

(٣٢) وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ
يَوْمَ ٱلتَّنَادِ

(٣٣) يَوْمَ تُوَلُّونَ مُدْبِرِينَ
مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ

(٣٤) وَلَقَدْ جَآءَكُمْ يُوسُفُ
مِن قَبْلُ بِٱلْبَيِّنَٰتِ
فَمَا زِلْتُمْ فِى شَكٍّ
مِّمَّا جَآءَكُم بِهِۦ
حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ
لَن يَبْعَثَ ٱللَّهُ
مِنۢ بَعْدِهِۦ رَسُولًا
كَذَٰلِكَ يُضِلُّ ٱللَّهُ
مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ

(٣٥) ٱلَّذِينَ يُجَٰدِلُونَ
فِىٓ ءَايَٰتِ ٱللَّهِ
بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ

Pharaoh said:
I do not present to you
other than what I myself see ˹to be best for you˺.
Nor do I guide you
to other than the path of right guidance.

40:30 But he who believed said:
O my people!
I fear for you ˹a fate˺ similar to the ˹dreadful˺ day
of the ˹ungodly˺ alliances ˹of the past˺—

40:31 like the case of the people of Noah
and ˹that of the peoples of˺ ˹Âd and Thamûd,
and those ˹who came˺ after them.
For God does not desire
˹any˺ injustice for ˹His˺ servants.

40:32 And O my people!
I fear for you ˹the nearing of˺
a day of crying out ˹vainly for help˺,

40:33 a day when you shall ˹seek in vain
to˺ turn away in retreat ˹from God's affliction˺.
You have none to preserve you from God.
For whomever God leaves to stray,
no guide shall there ever be for him.

40:34 And very truly, Joseph came to you before
with clear ˹and miraculous˺ proofs ˹from God,
like those of Moses˺.
Yet never did you cease to be in doubt
about ˹the message˺ that he had brought you—
˹so much so˺ that even when he perished,
you said:
God shall never send forth
a messenger after him.
And so it is that God leaves to stray
whoever is exceedingly rebellious
˹and˺ doubting.

كَبُرَ مَقْتًا عِندَ ٱللَّهِ
وَعِندَ ٱلَّذِينَ ءَامَنُوا۟
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
عَلَىٰ كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ
٣٦ وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ
ٱبْنِ لِى صَرْحًا
لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ
٣٧ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ
فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ
وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوٓءُ عَمَلِهِۦ
وَصُدَّ عَنِ ٱلسَّبِيلِ
وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِى تَبَابٍ
٣٨ وَقَالَ ٱلَّذِىٓ ءَامَنَ
يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ
سَبِيلَ ٱلرَّشَادِ
٣٩ يَٰقَوْمِ إِنَّمَا هَٰذِهِ
ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ
ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ
٤٠ مَنْ عَمِلَ سَيِّئَةً
فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا
وَمَنْ عَمِلَ صَٰلِحًا
مِّن ذَكَرٍ أَوْ أُنثَىٰ
وَهُوَ مُؤْمِنٌ

40:35 Such are the ones who argue against
the signs of God, revealed to His messengers,
to nullify them,
without any divine authority
ever having come to them!
How greatly abhorrent this is to God
and to those who believe!
Thus does God set a seal upon the heart
of every insolently arrogant,
overbearing person.
40:36 Thus Pharaoh said: O Hâmân!
Build for me a lofty tower,
so that I may reach up to the spheres,
40:37 the spheres of the heavens themselves,
so that I may ascend
to look upon the God of Moses.
For, most surely, I think he is a liar.
And so it was that Pharaoh's evil deeds
were made fair-seeming to him.
Thus was he forever barred
from the straight path.
And the scheming of Pharaoh
was but doomed to end in ruin!

40:38 Nevertheless, the one who had believed said:
O my people! Follow me.
I shall guide you to the rightly guided path.
40:39 O my people!
This worldly life is but a fleeting enjoyment.
For, indeed, it is the Hereafter
that is the abode of enduring settlement.
40:40 One who does a misdeed
shall not be recompensed but with its like.
But as to one who does righteous deeds,
whether male or female—

while being a believer—then it is such as these
who shall enter the Garden of Paradise,
forever provided therein, without measure.

40:41 ❋And, O my people!
How is it that I call you to deliverance,
while you call me to the Fire of Hell?

40:42 You call me to disbelieve
in the true and only God
and to associate with Him false gods
of which I have no knowledge,
while I call you to believe
in the Overpowering One,
the Most Forgiving.

40:43 There is no doubt
that all that you call me to worship
has nothing worthy for which to be invoked—
neither in this world nor in the Hereafter.
For there is no doubt
that our inevitable return
is but to God alone—
and that it is only the exceedingly rebellious
who are the Companions of the Fire of Hell.

40:44 It is only then in Hellfire
that you shall all remember
what I say to you now!
Yet I commend myself and my affair
to God alone.
Indeed, God is all-seeing of all His servants.

40:45 So God saved him from the great evil
that they plotted,
while the very worst of torments
whelmed the House of Pharaoh from every side.

40:46 Moreover, to the Fire
are they exposed in their graves,

فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ
(٤١) ۞ وَيَٰقَوْمِ مَا لِىٓ
أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ
وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ
(٤٢) تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ
وَأُشْرِكَ بِهِۦ
مَا لَيْسَ لِى بِهِۦ عِلْمٌ
وَأَنَا۠ أَدْعُوكُمْ
إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ
(٤٣) لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ
لَيْسَ لَهُۥ دَعْوَةٌ فِى ٱلدُّنْيَا
وَلَا فِى ٱلْءَاخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ
وَأَنَّ ٱلْمُسْرِفِينَ
هُمْ أَصْحَٰبُ ٱلنَّارِ
(٤٤) فَسَتَذْكُرُونَ
مَآ أَقُولُ لَكُمْ ۚ
وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ
إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ
(٤٥) فَوَقَىٰهُ ٱللَّهُ
سَيِّـَٔاتِ مَا مَكَرُوا۟
وَحَاقَ بِـَٔالِ فِرْعَوْنَ
سُوٓءُ ٱلْعَذَابِ
(٤٦) ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا

morning and evening, ˹until the end of time˺.
Then on the Day
the Hour ˹of Doom˺ shall arise,
˹it shall be said to the angels˺:
Commit the House of Pharaoh
into the severest torment!

40:47 And behold!
They shall argue with one another
in the Fire ˹of Hell˺.
Thus the weak ˹of the world˺ shall say
to those who were ˹insolently˺ arrogant:
Indeed, we were ˹devoted˺ followers of yours!
So can you avail us, ˹even a little,˺
against any portion of the Fire?

40:48 Those who were ˹insolently˺ arrogant shall say:
Indeed, we are all of us ˹steeped˺ in it.
God has already judged
between ˹all His˺ servants ˹with justice˺.

40:49 Then ˹all˺ those in the Fire shall say
to the keepers of Hell:
Call upon your Lord
to lighten ˹just˺ a day of the torment for us.

40:50 ˹The keepers˺ shall say:
Is it not ˹true˺, then, that your messengers
have come to you ˹in life˺
with clear ˹and miraculous˺ proofs ˹from God˺?
The ˹dwellers of the Fire˺ shall say:
Yes, indeed!
They ˹who are the keepers˺ shall then say:
Cry out, ˹then, in vain˺!
For never is the cry of the disbelievers
anything but misguided.

40:51 Indeed, We shall, most surely,
make Our messengers triumphant,

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ
أَشَدَّ ٱلْعَذَابِ
٤٧ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ
فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ
لِلَّذِينَ ٱسْتَكْبَرُوٓاْ
إِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
نَصِيبًا مِّنَ ٱلنَّارِ
٤٨ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ
إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ
قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ
٤٩ وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ
لِخَزَنَةِ جَهَنَّمَ
ٱدْعُواْ رَبَّكُمْ يُخَفِّفْ عَنَّا
يَوْمًا مِّنَ ٱلْعَذَابِ
٥٠ قَالُوٓاْ أَوَلَمْ تَكُ تَأْتِيكُمْ
رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ
قَالُواْ بَلَىٰ ۚ قَالُواْ فَٱدْعُواْ ۗ
وَمَا دُعَٰٓؤُاْ ٱلْكَٰفِرِينَ
إِلَّا فِى ضَلَٰلٍ
٥١ إِنَّا لَنَنصُرُ رُسُلَنَا
وَٱلَّذِينَ ءَامَنُواْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

as well as ˹all˺ those who believe—
˹both˺ in the life of this world
and on the Day ˹Hereafter
when˺ the witnesses
˹for God's message to the nations˺
shall stand forth—
40:52 a Day the ˹godless˺ wrongdoers
shall not benefit from their excuses.
Rather, for them, there is ˹only˺
the curse ˹of God˺!
And for them ˹in just recompense˺,
there is the most evil abode
˹in Hellfire awaiting˺.

40:53 And very truly, We gave Moses
the guidance ˹of divine revelation˺.
Thus, We bequeathed to the Children of Israel
the Book ˹of the Torah˺—
40:54 as a ˹means of˺ guidance ˹to salvation˺
and a reminder ˹of the divine Law,˺
for those endowed
with ˹discretion and˺ understanding
˹who thus heed admonition˺.
40:55 Therefore, be patient, ˹O Prophet˺.
Indeed, the promise
of ˹victory from˺ God is ˹ever˺ true.
Moreover, ˹steadfastly˺ seek ˹much˺ forgiveness
for your sin.
And highly exalt your Lord with ˹all˺ praise
in the evenings and ˹in˺ the mornings.
40:56 Indeed, those who argue
against the signs of God
˹revealed to His messengers
in order to nullify them˺—
without any ˹divine˺ authority

وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ
٥٢ يَوْمَ لَا يَنفَعُ
ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ
وَلَهُمُ ٱللَّعْنَةُ
وَلَهُمْ سُوٓءُ ٱلدَّارِ
٥٣ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ
وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ
ٱلْكِتَٰبَ
٥٤ هُدًى وَذِكْرَىٰ
لِأُو۟لِى ٱلْأَلْبَٰبِ
٥٥ فَٱصْبِرْ
إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ
٥٦ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ
فِىٓ ءَايَٰتِ ٱللَّهِ
بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ
إِن فِى صُدُورِهِمْ
إِلَّا كِبْرٌ
مَّا هُم بِبَٰلِغِيهِ ۚ

فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ
٥٧ لَخَلْقُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَعْلَمُونَ
٥٨ وَمَا يَسْتَوِى
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ
وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَلَا ٱلْمُسِىٓـُٔ ۚ
قَلِيلًا مَّا تَتَذَكَّرُونَ
٥٩ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ
لَّا رَيْبَ فِيهَا وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ
٦٠ وَقَالَ رَبُّكُمُ
ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِى سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ
٦١ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ
ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ
وَٱلنَّهَارَ مُبْصِرًا ۚ
إِنَّ ٱللَّهَ
لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يَشْكُرُونَ

ever having come to them—
there is nothing but great arrogance
in their breast.
For that is an aspiration
to which they shall never attain.
Yet seek much refuge in God from their evil.
Indeed, it is He alone
who is the All-Hearing, the All-Seeing.

40:57 Most surely, the creation of the heavens
and the earth is a far greater wonder
than the human creation.
But most people
do not know God's awesome might.

40:58 And so, not equal
are the blind and the seeing;
nor those who believe and do good deeds
and the doer of misdeeds.
But little are you human beings mindful
of God's admonitions.

40:59 Indeed, the Hour of Doom
is, most surely, coming.
Of this, there can be no doubt.
But most people neglect its signs,
for they do not believe in the Hereafter.

40:60 Yet the Lord of all of you, O humankind,
has said:
Call upon Me in prayer. I shall answer you.
Indeed, those who are disdainful of My worship
shall enter Hell, utterly humiliated.

40:61 God is the One
who has made the night
for you to repose therein
and the daylight by which to see.
Indeed, God is ever bountiful to all people.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ٦٢
خَٰلِقُ كُلِّ شَىْءٍ
لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ
كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ ٦٣
كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ
ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٦٤
ٱلْأَرْضَ قَرَارًا
وَٱلسَّمَآءَ بِنَآءً
وَصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ
فَتَبَارَكَ ٱللَّهُ
رَبُّ ٱلْعَٰلَمِينَ
هُوَ ٱلْحَىُّ ٦٥
لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ
مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ
۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٦٦
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ
لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى
وَأُمِرْتُ أَنْ أُسْلِمَ
لِرَبِّ ٱلْعَٰلَمِينَ

But most people do not give thanks
for the plenty God gives them.

40:62 O humanity!
That is God, your Lord,
the Creator of everything!
There is no God but Him.
How, then, are you turned away
from worshipping Him alone?

40:63 Even so, those who have disavowed the natural
and revealed signs of God turn away.

40:64 God is the One who alone has made the earth
a hospitable place of settlement for you,
and the sky a sheltering edifice;
and who alone has fashioned you
and, moreover, made most excellent your forms;
and who alone has provided you
with all that is wholesome in life.
O humanity! That is God, your Lord.
So blessed be God, Lord of All the Worlds!

40:65 He alone is the All-Living One.
There is no God but Him.
So call upon Him and no other,
making the practice of your religion
pure and sincere to Him.
All praise is for God alone,
Lord of All the Worlds.

40:66 ❊Say to the disbelievers, O Prophet:
Indeed, I have been forbidden
to worship all those whom you call upon
apart from God.
For the clear proofs of God
have, indeed, come to me from my Lord.
Moreover, I have been commanded
to submit my whole being, willingly,

to the Lord of all the Worlds.

40:67 He is the One
who has created all of you from dust,
then from a sperm-drop,
then from a clinging clot.
Then He brings you forth as children,
that you may then reach full maturity,
that you may then become elderly—
though among you are those
who are made to die before this.
It is thus, so that you may all reach
a preordained term of death,
and so that you may all come to understand
that God alone could do this.

40:68 He alone is the One
who gives life and gives death.
For when He decrees a matter,
He but says to it: Be! And so it is.

40:69 Have you not considered, O Prophet,
the utter futility of those who argue
against the revealed signs of God
to nullify them?
How, then, are they turned away
from self-evident truth?

40:70 It is these who have belied the Quran
as the Book of God,
and who have belied all the commandments
which We have sent with Our messengers.
Thus they shall soon know
the consequence of their denial—

40:71 when yokes are about their necks
and they are in chains!
They shall be dragged

40:72 into the scalding fluid.

٦٧ هُوَ ٱلَّذِى خَلَقَكُم
مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ
ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ
وَمِنكُم مَّن يُتَوَفَّىٰ
مِن قَبْلُ ۖ
وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ
٦٨ هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ
فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُۥ كُن فَيَكُونُ
٦٩ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ
أَنَّىٰ يُصْرَفُونَ
٧٠ ٱلَّذِينَ كَذَّبُوا۟
بِٱلْكِتَٰبِ
وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ
فَسَوْفَ يَعْلَمُونَ
٧١ إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ
وَٱلسَّلَٰسِلُ يُسْحَبُونَ
٧٢ فِى ٱلْحَمِيمِ
ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ

Then in the Fire of Hell
shall they burn as fuel.
40:73 Then it shall be said to them:
Where, now, are those
you used to take as associate-gods
40:74 apart from God?
They shall say: They have strayed far from us!
Rather,
we were calling on nothing but illusions
before in the world!
Thus does God leave the disbelievers to stray.
40:75 That is because you who in life disbelieved
used to exult in the land without any right,
and because you used to be elated
by your worldly indulgence.
40:76 Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the insolently arrogant!
40:77 Therefore, be patient, O Prophet.
Indeed, the promise of God is ever true.
For regardless of whether We show you
some of the affliction
that We have promised them in this life,
or We take your soul first—
to Us shall they all be returned for Judgment.
40:78 For very truly,
We have sent mortal messengers
to their own people before you.
Among them are those
whose accounts We have related to you
in this Quran.
And among them are those
whose accounts We have not related to you.
Yet never was it possible

٧٣ ثُمَّ قِيلَ لَهُمْ
أَيْنَ مَا كُنتُمْ تُشْرِكُونَ
٧٤ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟
ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن
نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ
٧٥ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَبِمَا كُنتُمْ تَمْرَحُونَ
٧٦ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَا ۖ
فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ
٧٧ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ
فَإِمَّا نُرِيَنَّكَ
بَعْضَ ٱلَّذِى نَعِدُهُمْ
أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ
٧٨ وَلَقَدْ أَرْسَلْنَا رُسُلًا
مِّن قَبْلِكَ مِنْهُم
مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم
مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ
وَمَا كَانَ لِرَسُولٍ أَن
يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ

for any messenger to come forth to his people
with a miraculous sign
without the permission of God.
But when the command of God comes
to bring judgment upon a people,
it is decreed with the decisive truth.
And right then and there,
the real progenitors of falsehood lose all.

40:79 God is the One
who has made for you all types of cattle,
so that you may ride upon some
and from some you may eat.
40:80 And therein are other benefits for you.
Moreover, by means of them
you may attain to some other far-reaching need
within your breast.
For upon them, and upon ships, you are carried
through land and sea.
40:81 And so it is that He shows you human beings
His revealed and natural signs.
Then which of God's signs would you reject?
40:82 Have they not, then,
journeyed through the earth
to see how devastating was the end
of those who belied God's messengers
before them?
They were more numerous than them,
and superior in power,
and far greater in the traces
they left in the earth as a legacy.
Yet all that they earned never availed them
against the judgment of God.
40:83 For when their messengers came to them
with clear and miraculous proofs from God,

فَإِذَا جَآءَ أَمْرُ ٱللَّهِ
قُضِىَ بِٱلْحَقِّ
وَخَسِرَ هُنَالِكَ
ٱلْمُبْطِلُونَ
(٧٩) ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا
وَمِنْهَا تَأْكُلُونَ
(٨٠) وَلَكُمْ فِيهَا مَنَٰفِعُ
وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً
فِى صُدُورِكُمْ وَعَلَيْهَا
وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ
(٨١) وَيُرِيكُمْ ءَايَٰتِهِۦ
فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ
(٨٢) أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبْلِهِمْ
كَانُوٓا۟ أَكْثَرَ مِنْهُمْ
وَأَشَدَّ قُوَّةً
وَءَاثَارًا فِى ٱلْأَرْضِ
فَمَآ أَغْنَىٰ عَنْهُم
مَّا كَانُوا۟ يَكْسِبُونَ
(٨٣) فَلَمَّا جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَرِحُوا۟ بِمَا عِندَهُم
مِّنَ ٱلْعِلْمِ

they exulted ˹instead˺
in what ˹trifling˺ knowledge they had.
So the ˹very punishment˺ they used to mock at
whelmed them from every side.

40:84 Then, when they saw Our ˹deadly˺ affliction,
they said ˹frantically˺:
We believe in God alone, and we disbelieve
in all that we used to associate as gods
˹with Him˺!

40:85 But their ˹sudden˺ faith—
when ˹at last˺ they saw Our ˹deadly˺ affliction—
did not benefit them.
That is the way of God—
˹the way˺ that has ever been ˹decreed˺
for His servants.
And right then and there,
the disbelievers lose ˹all˺.

وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
٨٤ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟
ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ
وَكَفَرْنَا
بِمَا كُنَّا بِهِۦ مُشْرِكِينَ
٨٥ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ
لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ
ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ
وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ

سُورَةُ فُصِّلَتْ *The surah that describes the Quran as* THE LUCIDLY DISTINCT *Heavenly revelation for those who would give it heed.*

Surah 41 / 54 VERSES / REVEALED AT MAKKAH

Fuṣṣilat

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

41:1 *Ḥâ Mîm*

حمٓ ①

41:2 This is ⌜a revelation⌝ sent down
from the All-Merciful, the Mercy-Giving—
41:3 a Book whose verses
⌜of Heavenly guidance⌝
have been made lucidly distinct
as an Arabic Quran,
for a people who would know ⌜and give heed⌝.

تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ②

كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ ③
قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

41:4 It is ⌜a Heavenly Recitation
that is⌝ a bearer of glad tidings
⌜of the good life and everlasting reward,⌝
and a forewarner ⌜of God's nearing Judgment⌝.
Yet ⌜when it is recited⌝,
most of them turn away ⌜from it⌝,
for they do not ⌜truly⌝ hear ⌜its message⌝.

بَشِيرًا وَنَذِيرًا ④
فَأَعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ

41:5 Thus they say:
Our hearts are ensheathed
against what you are calling us to.
In our ears, moreover,
there is an utter deafness ⌜to it⌝.
For between us and you,
there is an ⌜impenetrable⌝ veil.

وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ ⑤
مِّمَّا تَدْعُونَآ إِلَيْهِ
وَفِىٓ ءَاذَانِنَا وَقْرٌ
وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

So do as you will!
We shall, indeed, do as we see fit!

41:6 Say to them, O Prophet:
Indeed, I am only a human being like you.
Revealed to me is that your God
is but One God.
Therefore, seek for your own souls
the straight way to Him.
Moreover, seek His forgiveness.
For woe to those who associate gods with God,

41:7 those who do not give the Zakât-Charity,
and those who are disbelievers in the Hereafter.

41:8 As for those who believe
and do righteous deeds,
for them in the Hereafter
there is an unfailing reward awaiting.

41:9 ❊O Prophet!
Say to those who associate partners with God:
Do you truly disbelieve in the One
who alone created the Earth
in a span of two Heavenly days?
And do you set up rivals to Him
in His divinity?
This is the sole Creator,
Lord of All the Worlds!

41:10 Moreover, it is He alone
who has set therein anchoring mountains,
towering above the Earth,
to balance it as it spins.
And it is He alone
who has bestowed abundant blessings in it
and decreed therein all its sustenance.
All this has He done,
in a span of four equal Heavenly days.
This do We reveal

فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ

٦ قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ
يُوحَىٰٓ إِلَيَّ
أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ
فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ
وَٱسۡتَغۡفِرُوهُۗ
وَوَيۡلٞ لِّلۡمُشۡرِكِينَ

٧ ٱلَّذِينَ لَا يُؤۡتُونَ ٱلزَّكَوٰةَ
وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ

٨ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ

٩ ۞ قُلۡ أَئِنَّكُمۡ لَتَكۡفُرُونَ
بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ
وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ
ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ

١٠ وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا
وَبَٰرَكَ فِيهَا
وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا
فِيٓ أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ لِّلسَّآئِلِينَ

for those who would inquire ⌜into creation⌝.

41:11 Then He directed Himself toward the heaven,
while it was yet smoke.
Then He said to it, and to the Earth:
Come ⌜into form⌝, willingly or unwillingly!
They ⌜both⌝ said: We come willingly!

41:12 So He determined them as seven heavens,
in ⌜a span of⌝ two ⌜more Heavenly⌝ days,
revealing within each heaven
its own ⌜natural and spiritual⌝ order.
Moreover, We have adorned the nearest heaven
with lights,
and, ⌜thereby,⌝ it is safeguarded, ⌜as well⌝.
Such is the ⌜mighty⌝ decree
of the Overpowering ⌜One⌝, the All-Knowing.

41:13 But if they ⌜who disbelieve⌝ turn away,
then say ⌜to them⌝:
I forewarn you of ⌜the destruction
of⌝ a thunderbolt,
like the thunderbolt ⌜that struck
the peoples⌝ of ʿÂd and Thamûd.

41:14 Behold!
The messengers approached them
from before them and from behind them,
⌜and in every conceivable way, saying⌝:
Worship none but God!
Yet they ⌜only⌝ said:
Had our Lord so willed
⌜to send us Heavenly guidance⌝,
most surely, He would have sent down
angels ⌜as messengers⌝.
Therefore, in all that you have been sent with
we are ⌜inveterate⌝ disbelievers.

41:15 As for ⌜the people of⌝ ʿÂd,
they grew so very arrogant in the land

ثُمَّ ٱسْتَوَىٰٓ ﴿١١﴾
إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ
فَقَالَ لَهَا وَلِلْأَرْضِ
ٱئْتِيَا طَوْعًا أَوْ كَرْهًا
قَالَتَآ أَتَيْنَا طَآئِعِينَ
فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ ﴿١٢﴾
فِى يَوْمَيْنِ
وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا
وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِمَصَٰبِيحَ وَحِفْظًا
ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ
فَإِنْ أَعْرَضُوا۟ ﴿١٣﴾
فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً
مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ
إِذْ جَآءَتْهُمُ ٱلرُّسُلُ ﴿١٤﴾
مِنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟
لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً
فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ
فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ ﴿١٥﴾
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ

without any right.
Thus they said:
Who is greater than us in power?
Could they not see that God—
the One who had created them—
was Himself, most surely, greater than them
in power?
Nevertheless, they used to disavow
Our ˹message and miraculous˺ signs.

41:16 Then We sent against them
a thundering, raging-cold wind
in days of ˹continuing˺ ill-fate,
so that We might cause them to taste
˹something˺ of the ˹divine˺ torment of disgrace
in the life of this world,
while the torment of the Hereafter
shall be yet more disgracing.
For never shall they be helped.

41:17 And as for ˹the people of˺ Thamûd,
We guided them aright.
But they loved ˹worldly˺ blindness
more than ˹divine˺ guidance.
Thus the dishonoring torment
of a thunderbolt ˹of destruction˺
seized them, suddenly, because of all ˹the evil˺
that they had ˹duly˺ earned.

41:18 Yet We delivered ˹from destruction˺
those ˹among them˺ who believed
and were ever God-fearing.

41:19 Thus ˹remind of˺ the Day ˹of Judgment˺,
when the enemies of God
shall be assembled before the Fire ˹of Hell˺—
and thus shall they be ˹duly˺ marshaled—

41:20 until when they come to it

وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ
أَوَلَمْ يَرَوْا۟
أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ
وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ
١٦ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِىٓ أَيَّامٍ نَّحِسَاتٍ
لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَخْزَىٰ ۖ
وَهُمْ لَا يُنصَرُونَ
١٧ وَأَمَّا ثَمُودُ فَهَدَيْنَـٰهُمْ
فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ
فَأَخَذَتْهُمْ صَـٰعِقَةُ
ٱلْعَذَابِ ٱلْهُونِ
بِمَا كَانُوا۟ يَكْسِبُونَ
١٨ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟
وَكَانُوا۟ يَتَّقُونَ
١٩ وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ
إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ
٢٠ حَتَّىٰٓ إِذَا مَا جَآءُوهَا

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَٰرُهُمْ وَجُلُودُهُم
بِمَا كَانُوا۟ يَعْمَلُونَ
(٢١) وَقَالُوا۟ لِجُلُودِهِمْ
لِمَ شَهِدتُّمْ عَلَيْنَا ۖ
قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ
ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ
وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَإِلَيْهِ تُرْجَعُونَ
(٢٢) وَمَا كُنتُمْ تَسْتَتِرُونَ
أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ
وَلَٰكِن ظَنَنتُمْ
أَنَّ ٱللَّهَ لَا يَعْلَمُ
كَثِيرًا مِّمَّا تَعْمَلُونَ
(٢٣) وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى
ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ
فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ
(٢٤) فَإِن يَصْبِرُوا۟
فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ
وَإِن يَسْتَعْتِبُوا۟
فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ

and are questioned
about their life in the world,
their ears, and their eyes, and their very skins
shall all bear witness against their own souls
for all that they used to do.

41:21 So they shall say to their own skins:
Why did you bear witness against us?
They shall say in response:
God who causes everything to speak
has caused us to speak.
For it is He alone
who has created you the first time.
And to Him are you now returned!

41:22 Moreover, you yourselves
did not care to conceal your godless ways,
so that we who are your ears
and your eyes and your skins
would not bear witness against you!
Rather, you thought that God
did not know much
about what you were doing in life.

41:23 But that was merely your assumption
which you ignorantly assumed
about your Lord.
So it has brought you doom.
Thus you have become
among the losers of an everlasting Paradise.

41:24 Then even if they are to have patience therein,
still the Fire of Hell shall be
an eternal dwelling for them.
And should they seek to return to the world
so as to propitiate the wrath of God
for their former ungodliness,
never shall they be of those
allowed such propitiation.

41:25 ❊Thus have We designated for them
intimate companions ˹in life˺
who make ˹them oblivious to the Judgment˺
that is before them,
and who make ˹the evil they have done˺
that is behind them, fair-seeming to them.
Then, ˹suddenly,˺ the word ˹of doom˺
comes to pass against them,
as ˹it did˺ with ˹those disbelieving˺ communities
of jinn and humans
that have already passed away before them.
Indeed, they were ˹all˺ losers
˹of an everlasting Paradise˺.

41:26 Still, those who disbelieve say ˹to the people˺:
Do not listen to this Quran,
but make ˹instead˺ senseless talk
˹that obscures its message,˺
so that you may prevail ˹against it˺.
41:27 Therefore, We shall, most surely,
make those who disbelieve
taste a severe torment
˹in both this life and the Hereafter˺.
Moreover,
We shall, most surely, recompense them
˹in the Hereafter,
in accordance˺ with
the very worst they ever did.
41:28 That is the recompense of the enemies of God:
The Fire ˹of Hell˺!
For them therein is the abode of eternity—
a ˹due˺ recompense,
for ˹in life˺ they used to disavow
Our ˹revealed˺ signs.
41:29 Thus ˹in Hell˺ those who disbelieved shall say:

٢٥ ۞ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ
فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ الْجِنِّ وَالْإِنسِ
إِنَّهُمْ كَانُوا خَاسِرِينَ
٢٦ وَقَالَ الَّذِينَ كَفَرُوا
لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ
٢٧ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا
عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ
٢٨ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ
لَهُمْ فِيهَا دَارُ الْخُلْدِ
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ
٢٩ وَقَالَ الَّذِينَ كَفَرُوا

Our Lord!
Show us those who have led us astray
of the jinn and the humans.
We shall place them beneath our feet,
so that they may become
of the nethermost ˹in Hellfire˺!

41:30 As for those who ˹in life˺ say:
Our Lord is God ˹alone˺!
and continue upon the straight way,
the angels descend to them ˹and say˺:
Have no fear, neither grieve!
Rather, receive glad tidings
of the Garden ˹of Paradise˺,
which you were promised ˹in life˺.

41:31 We are your supporters
in the life of this world and in the Hereafter.
And for you therein is all that your souls desire.
And for you therein
is all for which you may ask—

41:32 an ˹everlasting˺ hospitality
˹extended˺ from One who is all-forgiving,
mercy-giving.

41:33 Thus who is of a fairer word
than one who calls to God,
and does righteous deeds, and says:
Indeed, I am of those who are *muslims*,
in willing submission to God ˹alone˺?

41:34 For not equal are the good deed
and the evil deed.
˹So˺ repel ˹their evildoing˺
with that which is best ˹in the sight of God˺.
Then, behold!
The one who had enmity for you,
and for whom you had enmity,
may become like a most intimate friend.

رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا
مِنَ ٱلْجِنِّ وَٱلْإِنسِ
نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ
(٣٠) إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ
ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ
عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ
أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟
وَأَبْشِرُوا۟ بِٱلْجَنَّةِ
ٱلَّتِى كُنتُمْ تُوعَدُونَ
(٣١) نَحْنُ أَوْلِيَآؤُكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَفِى ٱلْءَاخِرَةِ ۖ
وَلَكُمْ فِيهَا
مَا تَشْتَهِىٓ أَنفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَّعُونَ
(٣٢) نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ
(٣٣) وَمَنْ أَحْسَنُ قَوْلًا
مِّمَّن دَعَآ إِلَى ٱللَّهِ
وَعَمِلَ صَٰلِحًا
وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ
(٣٤) وَلَا تَسْتَوِى ٱلْحَسَنَةُ
وَلَا ٱلسَّيِّئَةُ ۚ
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ
فَإِذَا ٱلَّذِى
بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ
كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ

41:35 Yet none shall attain this
but those who are patient ⌜in suffering⌝.
And none shall attain this but one endowed with
a magnificent share ⌜of goodness⌝.

٣٥ وَمَا يُلَقَّىٰهَآ
إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ
إِلَّا ذُو حَظٍّ عَظِيمٍ

41:36 But should there be any insinuation
by Satan to instigate you ⌜to do otherwise⌝,
then seek refuge in God.
Indeed, it is He
who is the All-Hearing, the All-Knowing.

٣٦ وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
فَٱسْتَعِذْ بِٱللَّهِ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

41:37 Now of His ⌜wondrous⌝ signs
are the night and the daylight,
and the sun and the moon.
You shall not bow ⌜yourselves⌝ down
to the sun, nor to the moon.
But you shall bow ⌜yourselves⌝ down
to God ⌜alone⌝, who created them,
if it is truly Him ⌜alone⌝ that you worship.

٣٧ وَمِنْ ءَايَٰتِهِ
ٱلَّيْلُ وَٱلنَّهَارُ
وَٱلشَّمْسُ وَٱلْقَمَرُ
لَا تَسْجُدُوا۟ لِلشَّمْسِ
وَلَا لِلْقَمَرِ
وَٱسْجُدُوا۟ لِلَّهِ
ٱلَّذِى خَلَقَهُنَّ
إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

41:38 But if they ⌜who worship false gods⌝
grow ⌜insolently⌝ arrogant
⌜against bowing down to God alone,
know that⌝ those who are near your Lord
give due exaltation to Him ⌜ceaselessly⌝,
by night and by day.
And ⌜of this⌝, they never weary. ۩

٣٨ فَإِنِ ٱسْتَكْبَرُوا۟
فَٱلَّذِينَ عِندَ رَبِّكَ
يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ
وَهُمْ لَا يَسْـَٔمُونَ ۩

41:39 And of His ⌜wondrous⌝ signs
is that you see the land still and lifeless.
Then, when We send down upon it water,
it quivers and swells ⌜with life⌝.
Indeed, the One who gives it life
shall, most surely, give life to the dead.
Indeed, He is powerful over all things.

٣٩ وَمِنْ ءَايَٰتِهِۦٓ
أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ
ٱهْتَزَّتْ وَرَبَتْ
إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

41:40 As to those who profane Our verses,
they are not hidden from Us.
Yet is one who shall be cast

٤٠ إِنَّ ٱلَّذِينَ يُلْحِدُونَ
فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ

أَفَمَن يُلْقَىٰ فِي ٱلنَّارِ خَيْرٌ
أَم مَّن يَأْتِيٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ
ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ
(٤١) إِنَّ ٱلَّذِينَ كَفَرُوا۟
بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ
(٤٢) لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهِۦ ۖ
تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ
(٤٣) مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِن قَبْلِكَ ۚ
إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
وَذُو عِقَابٍ أَلِيمٍ
(٤٤) وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا
لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ
ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ
قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟
هُدًى وَشِفَآءٌ ۖ

into the Fire of Hell better off,
or one who comes on the Day of Resurrection
secure with God?
Do whatever you so will in life!
For, indeed, He is all-seeing of all that you do.

41:41 Indeed, those who have disbelieved
in the Remembrance of this Quran
when it came to them have lost their souls,
both in this world and in the Hereafter.
For, indeed, it is, most surely,
an overpowering Heavenly Book.

41:42 No falsehood can reach it or repeal it
from any approach—
neither before it nor ever after it.
It is a revelation sent down
from an all-wise, all-praised God.

41:43 Whatever has been said
to belie and malign you, O Prophet,
is but what has been said
by the ungodly
to all the messengers before you.
Indeed, your Lord alone
is the Possessor of Forgiveness,
and the Possessor of a Painful Punishment.

41:44 Thus even if We had made this Quran
a Heavenly Recitation
revealed to you as a sign in an alien tongue,
they would yet say:
If only its verses
had been made lucidly distinct in Arabic!
Would God reveal His Book
in an alien tongue,
while the messenger is an Arab?
Say to them:
For all those who believe in it,

it is ⌜unfailing⌝ guidance
⌜from every pathway of error⌝
and a healing ⌜for them⌝.
But as to those who do not believe ⌜in it⌝,
it is a ⌜spile of⌝ utter deafness
⌜thrust⌝ in their ears;
moreover, it is a ⌜pall of⌝ blindness
⌜cast⌝ over them,
⌜as though⌝ they are being called
from a ⌜bewilderingly⌝ far-off place.

وَٱلَّذِينَ لَا يُؤْمِنُونَ
فِىٓ ءَاذَانِهِمْ وَقْرٌ
وَهُوَ عَلَيْهِمْ عَمًى ۚ
أُو۟لَٰٓئِكَ يُنَادَوْنَ
مِن مَّكَانٍۭ بَعِيدٍ

41:45 Now, very truly, it is We who gave Moses
the Book ⌜of the Torah⌝.
But there was ⌜also⌝ dispute
about ⌜whether⌝ it ⌜was truly from God⌝.
Yet were it not for a ⌜preordained⌝ word
that had preceded from your Lord, ⌜O Prophet,
to requite all people in the Hereafter⌝,
most surely, Judgment between them
would have been decided ⌜at once⌝,
and the disbelievers duly punished⌝.
But, indeed, they remain
in much-perplexed doubt about it.

(٤٥) وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ
فَٱخْتُلِفَ فِيهِ ۗ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ
لَفِى شَكٍّ مِّنْهُ مُرِيبٍ

41:46 Anyone who does a righteous deed ⌜in life⌝
does it ⌜purely⌝ for ⌜the good of⌝ his own soul.
And anyone who does an evil deed
does it ⌜only in detriment⌝ against it.
For never does your Lord
wrong ⌜His⌝ servants ⌜in the least⌝.

(٤٦) مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ
وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ
وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ

41:47 ❋To Him ⌜alone⌝
the knowledge of the ⌜appointed time
of the Last⌝ Hour is referred.
Neither do any fruits come forth
from their sheaths,
nor does any female conceive, nor deliver,

(٤٧) ۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ
وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ
مِّنْ أَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ أُنثَىٰ
وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ

PART 25 half-part 49/60

but ˹that it is˺ with His knowledge.
Thus on the Day
when He shall call them ˹all to Judgment,
He shall say to the disbelievers˺:
Where, ˹now,˺ are My associate-gods?
They shall say:
We proclaim before You
that none of us is a witness ˹to such associates˺.
41:48 Thus all that they used to call upon ˹in worship˺
before ˹in the world˺
shall have strayed from them.
And they shall realize
that they do not have any asylum
˹from God's Judgment˺.
41:49 Man never grows weary of praying for good.
But when evil touches him,
he becomes despairing and despondent.
41:50 Thus if ever We cause him
to taste mercy from Us
after harm has touched him,
one ˹who disbelieves˺, most surely, says:
This is ˹rightfully due˺ to me!
Nor do I think that the Hour ˹of Doom˺
will ever come!
And even if I am brought back to my Lord
˹in an Afterlife˺,
most surely, there shall be for me
˹a destiny of˺ great goodness
˹awaiting˺ with Him.
Rather, We shall, most surely, tell those
who have disbelieved
˹the dire consequences˺ of all ˹the evil˺
that they have done ˹in life˺.
Then We shall cause them to taste
a stern torment ˹for it˺.

وَيَوْمَ يُنَادِيهِمْ
أَيْنَ شُرَكَآءِى
قَالُوٓاْ ءَاذَنَّٰكَ
مَا مِنَّا مِن شَهِيدٍ
(٤٨) وَضَلَّ عَنْهُم
مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ ۖ
وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٍ
(٤٩) لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ
مِن دُعَآءِ ٱلْخَيْرِ
وَإِن مَّسَّهُ ٱلشَّرُّ
فَيَـُٔوسٌ قَنُوطٌ
(٥٠) وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا
مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُولَنَّ هَٰذَا لِى
وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً
وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ
إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ
فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُواْ
بِمَا عَمِلُواْ وَلَنُذِيقَنَّهُم
مِّنْ عَذَابٍ غَلِيظٍ

41:51 For when We bestow grace
upon ˹such a˺ man,
he turns away ˹from God˺
and draws himself aside ˹from His worship˺.
But when evil touches him,
he becomes full of lengthy prayers.

41:52 Say ˹to the beliers of this Quran˺:
Have you considered ˹your destiny˺
if this ˹revelation˺ is, indeed, from God
and then you disbelieve in it?
Who, ˹then,˺ shall be further astray
than one who is in uttermost schism
˹with its truth˺?

41:53 Nevertheless, ˹We shall show them Our signs
in the horizons and in themselves—
until it becomes ˹utterly˺ clear to them
that this ˹Quran˺ is, indeed, the ˹divine˺ truth.
Is it not sufficient that your Lord Himself
is witness over all things?

41:54 Most surely, they are, indeed, ˹mired˺ in doubt
about the ˹promised˺ Meeting of their Lord
˹on Judgment Day˺.
Most surely, He is, indeed,
all-encompassing of all things.

٥١ وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ
أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ
وَإِذَا مَسَّهُ ٱلشَّرُّ
فَذُو دُعَآءٍ عَرِيضٖ
٥٢ قُلۡ أَرَءَيۡتُمۡ
إِن كَانَ مِنۡ عِندِ ٱللَّهِ
ثُمَّ كَفَرۡتُم بِهِۦ
مَنۡ أَضَلُّ مِمَّنۡ هُوَ
فِي شِقَاقِۭ بَعِيدٖ
٥٣ سَنُرِيهِمۡ ءَايَٰتِنَا
فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ
حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّۗ
أَوَلَمۡ يَكۡفِ بِرَبِّكَ أَنَّهُۥ
عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ
٥٤ أَلَآ إِنَّهُمۡ
فِي مِرۡيَةٖ مِّن لِّقَآءِ رَبِّهِمۡۗ
أَلَآ إِنَّهُۥ بِكُلِّ شَيۡءٖ مُّحِيطُۢ

سُورَةُ الشُّورَىٰ *The surah that mentions mutual* CONSULTATION *among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.*

Surah 42 / 53 VERSES / REVEALED AT MAKKAH

Al-Shûrâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

42:1 *Ḥâ Mîm*
42:2 *ʿAyn Sîn Qâf*

42:3 And so it is that He reveals ⌜this Quran⌝
to you, ⌜O Prophet⌝.
And ⌜so too did He reveal His former Scriptures⌝
to those ⌜messengers⌝ before you.
⌜Such is⌝ God,
the Overpowering ⌜One⌝, the All-Wise.
42:4 To Him belongs all that is in the heavens
and all that is in the earth.
For He is the Ever-Exalted, the Magnificent.
42:5 The heavens nearly burst, one above the other,
⌜in awe of His majesty,⌝
while the angels exalt their Lord with all praise
and seek forgiveness for those on the earth.
Indeed, it is God
who is the All-Forgiving, the Mercy-Giving.
42:6 So ⌜as for⌝ those who have taken
⌜false deities as⌝ patrons apart from Him
God is ever-watching over them
⌜to recompense them for their sins⌝.
Thus it is not you who are guardian over them,

١ حمٓ
٢ عٓسٓقٓ
٣ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ
وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ
ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
٤ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ
٥ تَكَادُ ٱلسَّمَٰوَٰتُ
يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ
وَٱلۡمَلَٰٓئِكَةُ
يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ
وَيَسۡتَغۡفِرُونَ
لِمَن فِي ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ
هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ
٦ وَٱلَّذِينَ ٱتَّخَذُواْ
مِن دُونِهِۦٓ أَوۡلِيَآءَ
ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ

˹O Prophet, to register their deeds˺.

42:7 And so it is that We have revealed to you
an Arabic Quran,
to forewarn ˹therewith Makkah,˺
the Mother of Cities—
˹of God's nearing Judgment˺,
as well as those ˹dwelling˺ around it—
and ˹thereby˺ to forewarn ˹all of humanity˺
about the ˹inevitable˺ Day of Gathering
˹for Judgment˺, of which there is no doubt—
˹when˺ some shall be in the Garden ˹of Paradise˺,
and some shall be in the Flaming Fire ˹of Hell˺.

42:8 Had God so willed,
He would have made all of them
one ˹faith˺-community.
But He ˹tests people through revealed guidance
and˺ admits whomever He so wills
into His mercy.
Thus, ˹as to˺ the wrongdoers,
they do not have any patron
nor supporter ˹against God's Judgment˺.

42:9 Then shall they yet take to themselves
˹false deities as˺ patrons apart from Him?
It is God ˹alone˺ who is the ˹Sole˺ Patron
˹to be worshipped˺.
Moreover, it is He ˹alone˺
who gives life to the dead.
For He is powerful over all things.

42:10 ˹Say, O Prophet:˺
As to whatever thing
you differ about, ˹O people,˺
its ruling is with God.
That is God, my Lord!
On Him ˹alone˺ do I rely.
And to Him ˹alone˺ do I turn in penitence.

وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ
(٧) وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ
قُرۡءَانًا عَرَبِيّٗا
لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ
وَمَنۡ حَوۡلَهَا
وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ
فَرِيقٞ فِي ٱلۡجَنَّةِ
وَفَرِيقٞ فِي ٱلسَّعِيرِ
(٨) وَلَوۡ شَآءَ ٱللَّهُ
لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ
وَلَٰكِن يُدۡخِلُ
مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ
وَٱلظَّٰلِمُونَ مَا لَهُم
مِّن وَلِيّٖ وَلَا نَصِيرٍ
(٩) أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ
فَٱللَّهُ هُوَ ٱلۡوَلِيُّ
وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ
وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
(١٠) وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ
فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ
ذَٰلِكُمُ ٱللَّهُ رَبِّي
عَلَيۡهِ تَوَكَّلۡتُ

42:11 He is the ˹Sole˺ Originator
of the heavens and the earth
˹with no precedent˺.
It is He ˹alone˺ who has made for you
from among yourselves
mates, ˹males and females˺.
And out ˹of all kinds˺ of cattle,
He made ˹such˺ mates, ˹as well˺.
Thereby, He multiplies you.
There is nothing that is anything like Him.
For He is the All-Hearing, the All-Seeing.
42:12 To Him ˹alone˺ belongs the treasures
of the heavens and the earth.
It is He ˹alone˺
who extends ˹abundant˺ provision
to whomever He so wills.
And He ˹alone˺ restricts ˹it˺.
Indeed, He is all-knowing of all things.
42:13 ❋He has laid down for you, ˹O humankind—
in˺ whatever He has ˹already˺
revealed to you, ˹O Muhammad—
all the tenets˺ of ˹Heavenly˺ religion,
˹the likes˺ of which He had ˹first˺
enjoined upon Noah,
and that which He had ˹thereafter˺
enjoined upon Abraham,
and ˹upon˺ Moses and ˹upon˺ Jesus;
namely:
You shall be steadfast
in establishing the religion ˹of God˺.
And you shall not divide therein!
As to those who associate gods with God,
that to which you call them, ˹O Prophet,˺
is a great burden upon them.
It is God ˹alone˺

وَإِلَيْهِ أُنِيبُ
(١١) فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
جَعَلَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَٰجًا
وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ
يَذْرَؤُكُمْ فِيهِ ۚ
لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ
وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ
(١٢) لَهُۥ مَقَالِيدُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ
(١٣) ۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ
مَا وَصَّىٰ بِهِۦ نُوحًا
وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ
وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَىٰٓ ۖ
أَنْ أَقِيمُوا۟ ٱلدِّينَ
وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ
كَبُرَ عَلَى ٱلْمُشْرِكِينَ
مَا تَدْعُوهُمْ إِلَيْهِ ۚ

who chooses ⌜to draw near⌝ to Himself
whomever He so wills—
thus He guides to Himself
whoever turns ⌜to Him⌝ in penitence.

42:14 ⌜Humanity was at first of one faith-community,⌝
and they did not divide ⌜among themselves
regarding the true religion⌝
until after ⌜revealed⌝ knowledge ⌜from God⌝
had come to them
⌜on the tongues of the messengers,
and some belied them—
thereby⌝ exceeding the due bounds ⌜of God⌝
with one another—
⌜out of nothing but insolence and envy⌝.
And were it not for a ⌜preordained⌝ word
that had preceded from your Lord—
⌜to defer Judgment⌝ to a stated term
⌜in the Hereafter—
the matter⌝ between ⌜the believers
and the beliers opposing⌝ them
would have been decided ⌜at once,
and the disbelievers duly punished⌝.
Thus those who inherited the Scripture,
after ⌜the early generations⌝,
most surely, remain in much-perplexed doubt
about ⌜the truth to which they are called⌝.

42:15 So to this ⌜upright religion of all the prophets⌝
call ⌜everyone, O Prophet⌝.
Moreover, keep ⌜steadfastly⌝ straight
⌜upon God's path⌝,
even as you have been commanded.
Thus you shall not follow their whims,
⌜which have led them to division⌝.
Rather, say ⌜to them⌝:
I have believed in all that God has sent down

ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ
وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ
١٤ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا
جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
إِلَىٰٓ أَجَلٍ مُّسَمًّى
لَّقُضِىَ بَيْنَهُمْ ۚ
وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ
مِنۢ بَعْدِهِمْ
لَفِى شَكٍّ مِّنْهُ مُرِيبٍ
١٥ فَلِذَٰلِكَ فَٱدْعُ ۖ
وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ

وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ
مِن كِتَٰبٍ ۖ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ
ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ
لَنَآ أَعْمَٰلُنَا
وَلَكُمْ أَعْمَٰلُكُمْ ۖ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ
ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ
وَإِلَيْهِ ٱلْمَصِيرُ

(١٦) وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ
مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ
حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ

(١٧) ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ
بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ
وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ

(١٨) يَسْتَعْجِلُ بِهَا ٱلَّذِينَ
لَا يُؤْمِنُونَ بِهَا ۖ
وَٱلَّذِينَ ءَامَنُوا۟
مُشْفِقُونَ مِنْهَا
وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ

in every Scripture.
Moreover, I have been commanded
to do justice between all of you.
God is our Lord and your Lord.
For us shall be the recompense of our deeds.
And for you shall be the recompense
of your deeds.
Let there be no dispute between us and you,
for God will gather us all together
on the Day of Judgment,
and to Him alone is the ultimate destiny.

42:16 As to those who continue after this revelation
to argue with you about God—
after the manifest response to Him
by those who have embraced Islam—
their argument is hereby refuted
in the sight of their Lord.
Thus upon them is God's wrath.
And for them, there is a severe torment
awaiting in the Hereafter.

42:17 God alone is the One
who has sent down the Book of the Quran
with the very essence of all truth
and the fair balance of justice
to judge between all people.
But what is it that shall make you realize
that perhaps the Hour of Doom
is already very near?

42:18 Those who do not believe in it
scornfully seek to hasten it on.
But those who believe are apprehensive of it.
For they know that it is, indeed, the truth.
Most surely, those who cast doubt
upon the coming of the Hour
are lost in uttermost misguidance.

42:19 ⌜Yet⌝ God is all-kind ⌜and gentle⌝ to His servants.
He gives provision to whomever He so wills.
For He is the All-Powerful ⌜One⌝,
the Overpowering.

42:20 ⌜So⌝ whoever desires the tillage of the Hereafter,
We shall increase for him
his ⌜reward for this⌝ tillage.
But whoever desires
⌜only⌝ the tillage of this world,
We shall give him thereof.
But never in the Hereafter
shall there be for him any share ⌜in Paradise⌝.

42:21 Or is it that they have associate-gods
who have laid down for them
⌜tenets⌝ of religion,
for which God has not given permission?
And were it not for a decisive word
⌜from Him about the Day of Judgment,
the matter⌝ between ⌜the believers
and the beliers opposing⌝ them
would have been decided ⌜at once,
and the disbelievers duly punished⌝.
Yet, indeed, for the wrongdoers
⌜who are godless in heart⌝,
there is a most painful torment
⌜awaiting in the Hereafter⌝.

42:22 It is then that you shall see the wrongdoers
in great dread of ⌜the punishment due them
for⌝ all ⌜the evil⌝ that they have earned—
and it will, most surely, befall them.
But those who believe and do righteous deeds
shall be in the meadows
of the Gardens ⌜of Paradise⌝.
There shall be for them
all that they wish with their Lord.

أَلَآ إِنَّ ٱلَّذِينَ
يُمَارُونَ فِى ٱلسَّاعَةِ
لَفِى ضَلَٰلٍۭ بَعِيدٍ
١٩ ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ
يَرْزُقُ مَن يَشَآءُ ۖ
وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ
٢٠ مَن كَانَ يُرِيدُ
حَرْثَ ٱلْءَاخِرَةِ
نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ
وَمَن كَانَ يُرِيدُ
حَرْثَ ٱلدُّنْيَا
نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ
فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ
٢١ أَمْ لَهُمْ شُرَكَٰٓؤُا۟
شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ
مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ
وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ
لَقُضِىَ بَيْنَهُمْ ۗ
وَإِنَّ ٱلظَّٰلِمِينَ
لَهُمْ عَذَابٌ أَلِيمٌ
٢٢ تَرَى ٱلظَّٰلِمِينَ
مُشْفِقِينَ
مِمَّا كَسَبُوا۟
وَهُوَ وَاقِعٌۢ بِهِمْ ۗ
وَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ
ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ
٢٣ ذَٰلِكَ ٱلَّذِي
يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ
قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا
إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ
وَمَن يَقۡتَرِفۡ حَسَنَةٗ
نَّزِدۡ لَهُۥ فِيهَا حُسۡنًاۚ
إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ
٢٤ أَمۡ يَقُولُونَ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ
فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ
وَيَمۡحُ ٱللَّهُ ٱلۡبَٰطِلَ
وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ
إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
٢٥ وَهُوَ ٱلَّذِي
يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ
وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ
وَيَعۡلَمُ مَا تَفۡعَلُونَ

It is this that is the great bounty!
42:23 That is the glad tidings
that God gives to His servants
who believe and do righteous deeds.
Say [to them, O Prophet]:
I do not ask of you
any reward for [conveying] this [message],
except that you [offer] the genuine [mutual] love
[that is due] among close relatives.
[God says:]
And [know that] whoever performs a good deed,
We shall increase for him
[the reward of] its goodness.
Indeed, God is all-forgiving, ever-thankful.
42:24 Or is it that they [who disbelieve]
say [of the Prophet]:
He has, himself, forged a lie against God
[in reciting this Quran]?
Yet [were this so], if God willed,
He would set a seal upon your heart,
[O Prophet,]
and you would no longer reason nor speak!
Rather, it is God [alone]
who obliterates all falsehood
and establishes the truth
with His [revealed] words.
Indeed, He is all-knowing
of all that is [harbored]
within the breast [of people].
42:25 Moreover, He [alone] is the One
who accepts repentance from His servants
and pardons misdeeds.
For He [alone] knows all that you do.
42:26 Thus He [alone] answers [the prayers]
of [those who believe and do righteous deeds.

وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ
وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And He ˹alone˺ increases them from His bounty.
But for the disbelievers—
for them there is a severe torment
˹awaiting in the Hereafter˺.

٢٧ وَلَوْ بَسَطَ ٱللَّهُ
ٱلرِّزْقَ لِعِبَادِهِۦ
لَبَغَوْا۟ فِى ٱلْأَرْضِ
وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ
إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ

42:27 ❊Yet were God
to amply extend ˹His˺ provision
to ˹all˺ His servants,
they would, most surely,
commit injustice in the earth,
˹transgressing one another˺.
But He sends down in ˹due˺ measure
whatever ˹provision˺ He so wills.
Indeed, He is all-aware ˹and˺ all-seeing
˹of the deeds˺ of His servants.

٢٨ وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ
مِنۢ بَعْدِ مَا قَنَطُوا۟
وَيَنشُرُ رَحْمَتَهُۥ ۚ
وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ

42:28 And He ˹alone˺ is the One
who sends down rain ˹in relief of drought˺
after they have become despondent.
Thus does He spread wide His mercy.
For He ˹alone˺ is the Patron, the All-Praised.

٢٩ وَمِنْ ءَايَٰتِهِۦ
خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ
وَهُوَ عَلَىٰ جَمْعِهِمْ
إِذَا يَشَآءُ قَدِيرٌ

42:29 And of His ˹wondrous˺ signs
is the creation of the heavens and the earth,
and all the creatures He ˹alone˺ has spread about
in both of them.
And He ˹alone˺ is all-able
to gather them together whenever He so wills.

٣٠ وَمَآ أَصَٰبَكُم
مِّن مُّصِيبَةٍ
فَبِمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا۟ عَن كَثِيرٍ

42:30 Not a single affliction strikes you ˹human beings˺
but that it is for what your own hands
have earned—and He pardons much.

٣١ وَمَآ أَنتُم
بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ
وَمَا لَكُم مِّن دُونِ ٱللَّهِ
مِن وَلِىٍّ وَلَا نَصِيرٍ

42:31 Yet never shall you be able to elude
˹the Hand of the Almighty
anywhere˺ in the earth.
Nor have you apart from God
any patron or supporter ˹to help you˺.

٣٢ وَمِنْ ءَايَٰتِهِ
ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ

42:32 Moreover, of His ˹wondrous˺ signs
are the ships
˹running with hoisted sail˺ in the sea

like mountains.
42:33 If He so wills, He stills the wind,
and they remain motionless on its surface.
Indeed, in ˹all of˺ this
there are ˹sure˺ signs ˹of God's power˺
for every patient, ever-thankful ˹soul˺.
42:34 Or He wrecks them
for what they have ˹duly˺ earned—
though He pardons much—
42:35 so that those who argue
against Our ˹natural and revealed˺ signs
may know that they do not have any asylum
˹from God's Judgment˺.
42:36 Yet all that you have been given
of anything ˹in life˺
is ˹no more than˺ the ˹mere˺ enjoyment
of the life of this world.
But what is ˹awaiting˺ with God
is ˹far˺ better and everlasting—
for those who believe
and on their Lord ˹alone˺ rely;
42:37 those, moreover,
who keep away from the great sins
and indecencies—
and forgive ˹for the sake of God˺
whenever they become angry;
42:38 those who furthermore
answer ˹the call of˺ their Lord ˹to faith˺
and ˹duly˺ establish the Prayer—
and ˹conduct˺ their affairs
by consultation among themselves
and spend ˹charitably˺
out of what We have provided them;
42:39 and those, indeed,
who when afflicted by injustice,
they themselves defend ˹their rights and honor˺.

(٣٣) إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
(٣٤) أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟
وَيَعْفُ عَن كَثِيرٍ
(٣٥) وَيَعْلَمَ ٱلَّذِينَ
يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا
مَا لَهُم مِّن مَّحِيصٍ
(٣٦) فَمَآ أُوتِيتُم مِّن شَىْءٍ
فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ
لِلَّذِينَ ءَامَنُوا۟
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
(٣٧) وَٱلَّذِينَ يَجْتَنِبُونَ
كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ
وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ
(٣٨) وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ
وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

42:40 For the recompense of a misdeed
shall be a misdeed like it.
Yet one who ˹instead˺ pardons ˹an offender˺
and sets things aright,
his reward shall be with God.
˹For˺, indeed, He does not love the wrongdoers.

42:41 But ˹as to˺ those
who ˹choose to˺ defend themselves,
after having been wronged,
there is no cause ˹whatever
for blame˺ against them.

42:42 But the ˹rightful˺ cause shall be only against
those who wrong people
and who commit injustice in the land
without any right.
It is these who shall have
a most painful torment ˹in the Hereafter˺.

42:43 But, most surely, one who remains patient
and who forgives,
˹though retribution may be his,
great shall be his reward.
For˺, indeed, these are among
the ˹foremost˺ commandments of ˹God
that must be kept with˺ diligent resolve.

42:44 Yet whomever God leaves to stray,
never shall he have, then,
any patron after Him
˹to guide him upon the right way˺.
Thus ˹on Judgment Day˺,
you shall see the ˹godless˺ wrongdoers
when they behold the torment ˹of Hellfire˺
saying ˹to their Lord˺:
Is there any way of returning
˹back to the world˺?

42:45 Rather, you shall see them

٣٩ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ
هُمْ يَنتَصِرُونَ
٤٠ وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ
فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ
٤١ وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ
فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ
٤٢ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
٤٣ وَلَمَن صَبَرَ وَغَفَرَ
إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ
٤٤ وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ
وَتَرَى ٱلظَّٰلِمِينَ
لَمَّا رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ
هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ

exposed to its blaze downcast in humiliation,
glimpsing it with a furtive glance,
while those who believe
shall be saying in Paradise:
Indeed, the real losers
are those who have lost their souls
and their families on the Day of Resurrection.
Most surely, the wrongdoers
shall fall into enduring torment.

42:46 Never shall they have any patrons
to help them apart from God.
Thus whomever God leaves to stray,
no path to salvation is there for him.

42:47 Therefore, answer the call of your Lord,
O disbelievers, before there comes
a Day of Reckoning from God
that cannot be turned back.
On that Day, you shall not have any refuge,
nor shall you have
any grounds for denial of your sins.

42:48 Yet if they turn away from God's call,
O Prophet,
then know that We have not sent you
to be a keeper over them.
For nothing is incumbent upon you
but the clear conveyance of His message.
So do not grieve over their rejection.
For when We cause the human being
to taste blessings out of mercy from Us,
he rejoices because of it.
But if an affliction touches any of them—
because of the evil
that their own hands have advanced—
then, indeed, the human being
becomes an unbelieving ingrate.

42:49 To God alone belongs all dominion

(٤٥) وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا
خَٰشِعِينَ مِنَ ٱلذُّلِّ
يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ
وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟
إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ
يَوْمَ ٱلْقِيَٰمَةِ
أَلَآ إِنَّ ٱلظَّٰلِمِينَ
فِى عَذَابٍ مُّقِيمٍ
(٤٦) وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ
يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ
وَمَن يُضْلِلِ ٱللَّهُ
فَمَا لَهُۥ مِن سَبِيلٍ
(٤٧) ٱسْتَجِيبُوا۟ لِرَبِّكُم
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ
لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ
مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ
وَمَا لَكُم مِّن نَّكِيرٍ
(٤٨) فَإِنْ أَعْرَضُوا۟
فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا
إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ
وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ
مِنَّا رَحْمَةً فَرِحَ بِهَا
وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ

over the heavens and the earth.
He creates whatever He so wills.
Thus He grants to whomever He so wills
female ⌜children⌝.
And He grants to whomever He so wills
male ⌜children⌝.

42:50 Or He bestows ⌜upon some⌝
both males and females.
And He makes barren whomever He so wills.
Indeed, He is all-knowing, almighty.

42:51 ❊Moreover, it is not for any human being
that God should speak to him,
except by Revelation, or from behind a veil,
or by sending a messenger-angel that reveals—
by His permission—whatever He so wills.
Indeed, He is ever-exalted, all-wise.

42:52 And so it is that We have revealed to you,
⌜O Prophet, this Quran⌝—
a ⌜guiding⌝ Spirit of ⌜the divine Law
with⌝ Our ⌜revealed⌝ command.
Never ⌜before it⌝ did you know
what the Book ⌜of God⌝ was,
nor ⌜what Heavenly⌝ faith ⌜was⌝.
Thus have We made it a light
by which We guide
whomever We so will of Our servants.
And, indeed, ⌜thereby,⌝ you guide ⌜humanity⌝
to a straight way ⌜of salvation⌝—

42:53 the way of God, to whom belongs
all that is in the heavens
and all that is in the earth.
Most surely, it is to God ⌜alone⌝
that all affairs are destined.

٤٩ لِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
يَخْلُقُ مَا يَشَآءُ ۚ
يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ
٥٠ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ
وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ
إِنَّهُۥ عَلِيمٌ قَدِيرٌ
٥١ ۞ وَمَا كَانَ لِبَشَرٍ
أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا
أَوْ مِن وَرَآئِ حِجَابٍ
أَوْ يُرْسِلَ رَسُولًا
فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ
إِنَّهُۥ عَلِىٌّ حَكِيمٌ
٥٢ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ
رُوحًا مِّنْ أَمْرِنَا ۚ
مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ
وَلَا ٱلْإِيمَٰنُ
وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ
مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ
وَإِنَّكَ لَتَهْدِىٓ
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
٥٣ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ
أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ

سُورَةُ الزُّخرُف *The surah that mentions the solid* GOLD ORNAMENTS, *and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.*

Surah 43 / 89 VERSES / REVEALED AT MAKKAH

Al-Zukhruf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

43:1 *Ḥâ Mîm*

حمٓ ١

43:2 ˹I swear˺ by ˹the Quran,˺ the clear Book! وَٱلْكِتَٰبِ ٱلْمُبِينِ ٢

43:3 We have made it an Arabic Quran, إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا
so that you may understand لَّعَلَّكُمْ تَعْقِلُونَ
˹its prolific meaning˺. ٣

43:4 And, indeed, وَإِنَّهُۥ
this ˹Quran˺ is ˹preserved on high˺ with Us فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا
in the mother of the Book لَعَلِىٌّ حَكِيمٌ
˹of all God's commands; ٤
thus, it is˺ highly exalted, all-wise.

43:5 Shall We, then, turn the ˹Quran's أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن
revealed˺ Reminder away from ˹all of˺ you, كُنتُمْ قَوْمًا مُّسْرِفِينَ
forsaking you ˹of Heavenly guidance˺, ٥
because you are
an exceedingly rebellious people?

43:6 For how many a prophet وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ
did We send among the peoples of old! فِى ٱلْأَوَّلِينَ ٦

43:7 Yet not a prophet came to ˹any of˺ them, وَمَا يَأْتِيهِم مِّن نَّبِىٍّ
but that they made a mockery of him, إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
˹as they have with you, O Prophet˺. ٧

43:8 Thus We destroyed ˹even those فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا
who were far˺ superior to these ˹disbelievers˺ ٨

in their capability of violent assault.
So much for the example
that has already gone before
of the doomed peoples of old.

43:9 Now, were you to ask them:
Who is it
that has created the heavens and the earth?
They would, most surely, say:
The Overpowering One, the All-Knowing
has created them.
Say to them:
43:10 He alone
has made the earth a cradle for you
and placed therein roadways for you,
so that you may be guided through it.
43:11 And He alone
has sent down, from the sky, water
in due measure—
then it is We alone
who revive with it a lifeless land!
Even so shall you all be brought forth
after you die.
43:12 And He alone has created all things in pairs
and made for you as means of transport—
ships and cattle, upon which you ride,
43:13 so that you may settle yourselves
upon their backs,
such that you remember
the grace of your Lord
when you settle upon them, and say:
Highly exalted is the One
who has subjugated this to us!
For never were we ourselves
capable of doing so.

وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ

٩ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ

١٠ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ مَهْدًا
وَجَعَلَ لَكُمْ فِيهَا سُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ

١١ وَٱلَّذِى نَزَّلَ
مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ
فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا
كَذَٰلِكَ تُخْرَجُونَ

١٢ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا
وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ
وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ

١٣ لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ
ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ
إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟
سُبْحَٰنَ ٱلَّذِى
سَخَّرَ لَنَا هَٰذَا
وَمَا كُنَّا لَهُۥ مُقْرِنِينَ

43:14 And, indeed, to our Lord
we are, most surely, returning.

43:15 Yet they ˹who disbelieve˺
have ˹instead˺ ascribed to Him,
from His own servants,
a constituency ˹of goddesses˺.
Indeed, the human being
is openly an ˹unbelieving˺ ingrate.

43:16 Is it, then, that He has taken for Himself
˹the angels as divine˺ daughters—
from all that He has created—
while favoring you with sons?

43:17 Yet whenever any of them
˹who belie you, O Prophet,˺
is given the glad tidings ˹of a female child˺—
the like of which he ascribes
to the All-Merciful ˹as an associate-god˺—
his very face grows dark, for ˹in his ignorance˺
he is filled with suppressed rage.

43:18 Then is one reared amid ornaments,
and obscure in ˹the midst of˺ conflict,
˹to be God's offspring˺?

43:19 Moreover, they render the angels—
who are themselves but servants
of the All-Merciful—females!
Did they witness their creation?
Their ˹false˺ witness shall be written!
And they shall be questioned ˹about it
on Judgment Day˺!

43:20 Moreover, they say:
Had ˹God˺, the All-Merciful, so willed,
we would not have worshipped them ˹as divine˺.
Yet about this, they have no sure knowledge.
They do nothing but bring forth lies.

١٤ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ
١٥ وَجَعَلُوا۟ لَهُۥ
مِنْ عِبَادِهِۦ جُزْءًا ۚ
إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ
١٦ أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ
وَأَصْفَىٰكُم بِٱلْبَنِينَ
١٧ وَإِذَا بُشِّرَ أَحَدُهُم
بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا
ظَلَّ وَجْهُهُۥ مُسْوَدًّا
وَهُوَ كَظِيمٌ
١٨ أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ
وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ
١٩ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ
ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ
إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ
سَتُكْتَبُ شَهَٰدَتُهُمْ
وَيُسْـَٔلُونَ
٢٠ وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ
مَا عَبَدْنَٰهُمْ ۗ
مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ
إِنْ هُمْ إِلَّا يَخْرُصُونَ

43:21 Or is it
that We have given them a ˹Heavenly˺ Book
before ˹this Quran˺
to which they ˹now˺ hold firm?

43:22 Rather, they say:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ˹ourselves˺ shall be guided.

43:23 And so it is, ˹O Prophet,˺
that We have never sent before you
a forewarner to any community,
without its affluent saying:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ˹ourselves˺ shall follow.

43:24 ❋ ˹Thus each messenger˺ said:
˹Will you continue thereupon˺
even if I bring you ˹to˺ a more guided way
than the ˹path˺ to which you have found
your forefathers ˹adhering?
Always˺, they said:
Indeed, we are disbelievers in all that you ˹claim
to˺ have been sent with ˹from God˺.

43:25 Thus We took vengeance on them.
So see how ˹devastating˺ was the end
of those who belied ˹God's words
and messengers˺.

43:26 Thus behold!
Abraham said to his father and his people:
Indeed, I am innocent of ˹worshipping˺
all ˹the false gods˺ that you worship.

43:27 ˹I˺ but ˹worship˺ the One who originated me.

٢١ أَمْ ءَاتَيْنَٰهُمْ
كِتَٰبًا مِّن قَبْلِهِۦ
فَهُم بِهِۦ مُسْتَمْسِكُونَ
٢٢ بَلْ قَالُوٓا۟
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ
٢٣ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ
فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ
٢٤ ۞ قَٰلَ أَوَلَوْ جِئْتُكُم
بِأَهْدَىٰ مِمَّا
وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ
قَالُوٓا۟ إِنَّا
بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ
٢٥ فَٱنتَقَمْنَا مِنْهُمْ ۖ
فَٱنظُرْ كَيْفَ كَانَ
عَٰقِبَةُ ٱلْمُكَذِّبِينَ
٢٦ وَإِذْ قَالَ إِبْرَٰهِيمُ
لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ
٢٧ إِلَّا ٱلَّذِى فَطَرَنِى
فَإِنَّهُۥ سَيَهْدِينِ

For, indeed, it is He ˹alone˺ who shall guide me.

43:28 Thereby, he made this ˹witness to the One God˺
a lasting word among his posterity,
so that they might ˹always˺ return
˹to God and worship Him alone˺.

43:29 Yet, indeed, I let these ˹disbelievers˺
and their forefathers enjoy ˹life,
but they returned not to faith˺—
until ˹at last˺ the ˹revealed˺ truth came to them,
and a Messenger
elucidating ˹My commandments˺.

43:30 But when the ˹revealed˺ truth came to them
˹with God's Messenger˺,
they ˹but˺ said ˹of this Quran˺:
This is mere sorcery!
And, indeed,
we are ˹set on being˺ disbelievers in it!

43:31 Yet they say:
If only this Quran had been sent down
to a man of greatness
from either of the two ˹leading Arabian˺ cities,
˹we could be sure of its truth˺!

43:32 Are they the ones, then,
who apportion the mercy of your Lord,
˹O Prophet˺?
Rather, it is We ˹alone˺
who apportion among them
˹even˺ their very livelihood
in the life of this world.
Moreover, it is We ˹alone˺
who have raised some of them
above others, by degrees,
so that they may employ one another in service.
Yet the mercy of your Lord
is better than all that they amass.

٢٨ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً
فِي عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ
٢٩ بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ
حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ
وَرَسُولٌ مُّبِينٌ
٣٠ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟
هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ
٣١ وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ
عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ
٣٢ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَٰتٍ
لِّيَتَّخِذَ بَعْضُهُم
بَعْضًا سُخْرِيًّا
وَرَحْمَتُ رَبِّكَ خَيْرٌ
مِّمَّا يَجْمَعُونَ
٣٣ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ
أُمَّةً وَٰحِدَةً

لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ
لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ
(٣٤) وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا
عَلَيْهَا يَتَّكِئُونَ
(٣٥) وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ
لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ
وَالْآخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ
(٣٦) وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ
نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ
(٣٧) وَإِنَّهُمْ
لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ
(٣٨) حَتَّىٰ إِذَا جَاءَنَا
قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ
بُعْدَ الْمَشْرِقَيْنِ
فَبِئْسَ الْقَرِينُ
(٣٩) وَلَن يَنفَعَكُمُ الْيَوْمَ
إِذ ظَّلَمْتُمْ أَنَّكُمْ
فِي الْعَذَابِ مُشْتَرِكُونَ

43:33 And were it not that people
would, ˹therefore,˺ become one community
˹united in godlessness˺,
We, most surely, would have made
for those who disbelieve in the All-Merciful,
roofs of silver for their houses,
and ˹silver˺ stairways upon which to ascend,
43:34 and doors ˹of silver˺ for their houses,
and settees ˹of silver˺
on which they could recline—
43:35 and ˹solid˺ gold ornaments!
Yet all of this
is nothing but ˹the fleeting˺ enjoyment
of the life of this world.
For ˹endless joy in˺ the Hereafter,
near your Lord, is for the God-fearing ˹alone˺.
43:36 Thus, whoever turns a blind eye
to ˹this Quran, as˺ the ˹last revealed˺ Reminder
from ˹God˺, the All-Merciful,
We shall assign to him a ˹personal˺ satan
who shall then become
˹ever˺ his close companion.
43:37 And, indeed, they shall ˹then˺, most surely,
bar them ˹forever˺
from the path ˹of salvation˺,
though they ˹would˺ think
that they are rightly guided—
43:38 until when ˹at last˺ one comes to Us
˹for Judgment˺,
he shall say ˹to his satan˺:
Oh, how I wish
there were between me and you
the distance between the East and the West—
for a most woeful companion ˹you have been˺!
43:39 Yet never shall it benefit

٤٠ أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ
أَوۡ تَهۡدِي ٱلۡعُمۡيَ
وَمَن كَانَ
فِي ضَلَٰلٖ مُّبِينٖ
٤١ فَإِمَّا نَذۡهَبَنَّ بِكَ
فَإِنَّا مِنۡهُم مُّنتَقِمُونَ
٤٢ أَوۡ نُرِيَنَّكَ ٱلَّذِي وَعَدۡنَٰهُمۡ
فَإِنَّا عَلَيۡهِم مُّقۡتَدِرُونَ
٤٣ فَٱسۡتَمۡسِكۡ
بِٱلَّذِيٓ أُوحِيَ إِلَيۡكَۖ
إِنَّكَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
٤٤ وَإِنَّهُۥ لَذِكۡرٞ لَّكَ وَلِقَوۡمِكَۖ
وَسَوۡفَ تُسۡـَٔلُونَ
٤٥ وَسۡـَٔلۡ مَنۡ أَرۡسَلۡنَا
مِن قَبۡلِكَ مِن رُّسُلِنَآ
أَجَعَلۡنَا مِن دُونِ ٱلرَّحۡمَٰنِ
ءَالِهَةٗ يُعۡبَدُونَ

either of you this Day—
if you blame each other
for doing wrong in the world—
for now you are partners
in the torment of Hell.

43:40 Then is it you, O Prophet,
who shall make the deaf of heart hear,
or who shall guide the blind in heart
or one who is utterly lost
in clear misguidance?

43:41 Yet if it is to be, O Prophet,
that We take you away in death
before you prevail, then, indeed,
We shall take vengeance on these
who reject you.

43:42 But if it is to be
that We let you see the punishment
that We have promised them—
then shall you know, indeed,
We have invincible power over them.

43:43 So hold fast to what has been revealed to you.
Indeed, you are guided
upon a straight way of salvation.

43:44 For this Quran is, most surely,
an enduring Remembrance of great honor
for you, O Muhammad, and for your people,
in whose language it has been revealed.
Thus all of you
shall be questioned on Judgment Day
about your obligations to it.

43:45 So ask the faithful adherents
of those of Our messengers
whom We sent before you, O Prophet:
Have We ever ordained
apart from God, the All-Merciful,

any other gods to be worshipped?

43:46 For very truly, We sent Moses
with Our miraculous signs to Pharaoh
and to his assembly of nobles.
Thus he said to them:
Indeed, I am the messenger
of the Lord of All the Worlds.

43:47 But when he came to them
with Our miraculous signs,
behold, they laughed at them.

43:48 And not a sign did We show them
but that it was greater than its predecessor.
Thus We seized them
with torment after torment,
so that they might return to belief in One God.

43:49 And they repeatedly said to Moses:
O learned sorcerer!
Call upon your Lord for us to relieve us
by virtue of what He has covenanted with you.
Indeed, we shall then, most surely,
be rightly guided.

43:50 But whenever We removed
any of the torment from them,
at once they would breach their promise.

43:51 Then Pharaoh called out among his people.
He said: O my people!
Is it not true that dominion over Egypt is mine,
and that these very rivers
flow from beneath me?
Do you not see?

43:52 Am I not, then, better
than this one who is contemptible
and can barely make himself clear?

43:53 If he is truly God's messenger,
why, then, have bracelets of gold

٤٦ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَآ
إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَقَالَ إِنِّى
رَسُولُ رَبِّ ٱلْعَـٰلَمِينَ
٤٧ فَلَمَّا جَآءَهُم بِـَٔايَـٰتِنَآ
إِذَا هُم مِّنْهَا يَضْحَكُونَ
٤٨ وَمَا نُرِيهِم مِّنْ ءَايَةٍ
إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ
وَأَخَذْنَـٰهُم بِٱلْعَذَابِ
لَعَلَّهُمْ يَرْجِعُونَ
٤٩ وَقَالُوا۟ يَـٰٓأَيُّهَ ٱلسَّاحِرُ
ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ
إِنَّنَا لَمُهْتَدُونَ
٥٠ فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ
إِذَا هُمْ يَنكُثُونَ
٥١ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ
قَالَ يَـٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ
وَهَـٰذِهِ ٱلْأَنْهَـٰرُ
تَجْرِى مِن تَحْتِى ۖ
أَفَلَا تُبْصِرُونَ
٥٢ أَمْ أَنَا۠ خَيْرٌ
مِّنْ هَـٰذَا ٱلَّذِى هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ
٥٣ فَلَوْلَآ أُلْقِىَ عَلَيْهِ
أَسْوِرَةٌ مِّن ذَهَبٍ

not been cast upon him,
or the angels come down to us,
marshaled together with him?

43:54 And so it was that he incited his people
to belie the miracles of Moses.
And they obeyed him.
Indeed, they were an ungodly people.

43:55 Thus when they displeased Us,
We took vengeance on them.
So We drowned them, all together.

43:56 And We made them a precedent and an example
for the latter generations.

43:57 ❋Now, when Jesus, the son of Mary,
was likened by the Makkans to their idols—
as an exemplar of something worshipped
apart from God,
all of which the Quran condemned to Hell—
at once your people, O Prophet,
clamored with boisterous joy because of it,

43:58 wherefore they said in derision:
Shall our gods, in the Hereafter,
be placed in as excellent a standing as he is?
They did not put this forth
but for the purpose of devious argumentation.
For, indeed,
they are an utterly contentious people.

43:59 As for Jesus, he, like his mother Mary,
is not but a servant of God
upon whom We have bestowed grace.
Thus We made him a miraculous exemplar
for the Children of Israel.

43:60 Yet were We ever to so will it,
We could, most surely, eliminate all of you
and make angels in place of you,

أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ
مُقْتَرِنِينَ

٥٤ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ
إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ

٥٥ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ

٥٦ فَجَعَلْنَٰهُمْ سَلَفًا
وَمَثَلًا لِّلْءَاخِرِينَ

٥٧ ۞ وَلَمَّا
ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا
إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

٥٨ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ
أَمْ هُوَ ۚ
مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ
بَلْ هُمْ قَوْمٌ خَصِمُونَ

٥٩ إِنْ هُوَ إِلَّا عَبْدٌ
أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا
لِّبَنِىٓ إِسْرَٰٓءِيلَ

٦٠ وَلَوْ نَشَآءُ
لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً
فِى ٱلْأَرْضِ يَخْلُفُونَ

succeeding one another on the earth.

43:61 But when Jesus returns,
he shall, most surely, be a portent
of the imminence of the Hour of Doom.
So have no doubt in this!
Thus say to them, O Prophet: Follow me.
This is a straight way to salvation.

43:62 Therefore, do not let Satan
turn you aside from it.
Indeed, he is to you a clear enemy.

43:63 Indeed, when Jesus came to his people
with clear and miraculous proofs
confirming his truth,
he said the very same as this Prophet:
Truly, I have come to you
with prophetic wisdom,
and to make clear to you
some of that about which you dispute
in your religion.
So fear God! And obey me!

43:64 Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.

43:65 Yet after Jesus,
the sects disputed about him among themselves.
So woe to those who do wrong
by worshipping him
from the torment of a painful Day Hereafter!

43:66 Do they who disbelieve
await other than the Hour of Doom,
which shall come upon them suddenly
while they are entirely unaware of it?

43:67 Close friends on that Day
shall become implacable foes to one another—
except for the God-fearing,

٦١ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ
فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
٦٢ وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
٦٣ وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ
قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم
بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
٦٤ إِنَّ ٱللَّهَ
هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
٦٥ فَٱخْتَلَفَ
ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ
فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ
٦٦ هَلْ يَنظُرُونَ
إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ
٦٧ ٱلْأَخِلَّآءُ يَوْمَئِذٍ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا ٱلْمُتَّقِينَ

to whom God shall say:

43:68 O My servants!
There is no fear upon you this Day,
nor shall you grieve,

43:69 O you who have believed
in Our revealed signs
and who were ever *muslims*,
in willing submission to God alone.

43:70 Enter into the bliss of the Garden of Paradise,
you and your spouses, rejoicing together!

43:71 Passed round among them
are platters of gold and gold cups.
And, therein,
is all that the souls of human beings so desire—
and all that delights the eyes.
And herein shall you abide forever!

43:72 This is the Garden of Paradise
you are given to inherit
for all the good that you have done in life.

43:73 For you, therein, is fruit aplenty,
from which you may eat.

43:74 As to the defiant unbelievers,
they shall be in the torment of Hell forever.

43:75 Never shall it be lessened for them.
Thus, therein,
they shall ever be utterly despondent.

43:76 Yet it is not We who have wronged them.
But, rather, it was they themselves
who were the wrongdoers, godless in heart.

43:77 Thus shall they call out
to the guardian angel of Hell: O Mâlik!
Let your Lord put an end to us!
He shall say: Rather, so shall you ever remain!

43:78 Truly, We have brought you human beings
the truth in this Quran.

(٦٨) يَٰعِبَادِ
لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ
وَلَآ أَنتُمْ تَحْزَنُونَ
(٦٩) ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا
وَكَانُوا۟ مُسْلِمِينَ
(٧٠) ٱدْخُلُوا۟ ٱلْجَنَّةَ
أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ
(٧١) يُطَافُ عَلَيْهِم
بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ
وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ
وَتَلَذُّ ٱلْأَعْيُنُ ۖ
وَأَنتُمْ فِيهَا خَٰلِدُونَ
(٧٢) وَتِلْكَ ٱلْجَنَّةُ
ٱلَّتِىٓ أُورِثْتُمُوهَا
بِمَا كُنتُمْ تَعْمَلُونَ
(٧٣) لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ
مِّنْهَا تَأْكُلُونَ
(٧٤) إِنَّ ٱلْمُجْرِمِينَ
فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ
(٧٥) لَا يُفَتَّرُ عَنْهُمْ
وَهُمْ فِيهِ مُبْلِسُونَ
(٧٦) وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن
كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ
(٧٧) وَنَادَوْا۟ يَٰمَٰلِكُ
لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ
قَالَ إِنَّكُم مَّٰكِثُونَ
(٧٨) لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ

Yet most of you
are ˹utterly˺ abhorrent of the truth.

43:79 So is it that they ˹who disbelieve˺
are firmly resolved to do something ˹evil˺?
For, indeed, We are firmly resolved
˹to punish them for it˺.
43:80 Or is it that they think
that We do not hear their secrets
and their concealed conversations?
Oh yes, indeed!
Moreover, Our messenger-angels are with them,
writing ˹down every thought and act˺.
43:81 Say ˹to humanity, O Prophet˺:
If ever the All-Merciful had a son,
then I would be foremost
among ˹his˺ worshippers.
43:82 ˹Yet˺ highly exalted
is the Lord of the heavens and the earth—
the Lord of the Throne—
above all that they ascribe ˹to Him˺!
43:83 So leave them, ˹O Prophet,˺
to indulge ˹in vanity˺ and ˹to˺ play—
until they meet their ˹ill-fated˺ Day,
which they have been promised.
43:84 For He ˹alone˺ is the One
who is God in the Heaven and God in the earth.
And He ˹alone˺
is the All-Wise, the All-Knowing.
43:85 Then blessed be the One
to whom belongs all dominion
over the heavens and the earth
and all that is between them.
For in His providence ˹alone˺
is the knowledge of the ˹coming

وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ

٧٩ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ

٨٠ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوَىٰهُم ۚ
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

٨١ قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ
فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ

٨٢ سُبْحَٰنَ رَبِّ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ

٨٣ فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ
ٱلَّذِى يُوعَدُونَ

٨٤ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ
وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ
وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ

٨٥ وَتَبَارَكَ ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا
وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ

of the ˹Hour ˹of Doom˺˺.
Thus to Him shall you all be returned.

43:86 So all those that they call upon apart from Him
hold no ˹power of˺ intercession.
Excepted are those ˹of God's servants
whom He permits to intercede,
and˺ who bear witness to the truth—
and they know well ˹from Him
for whom it may be made˺.

43:87 Now, indeed, if you asked these ˹disbelievers˺
who ˹is it that˺ has created them,
they would, most surely, say: It is God.
How, then, are they turned away
˹from worshipping Him alone˺?

43:88 Moreover, ˹We know well
the Prophet's suffering˺
and his word ˹of supplication˺:
O my Lord!
These are a people who do not believe.

43:89 ˹We but say:˺ Then pardon them ˹for now˺,
and say ˹only˺: Peace!
For ˹to their utter horror˺
they shall ˹soon come to˺ know
˹the judgment of truth˺.

وَإِلَيْهِ تُرْجَعُونَ

(٨٦) وَلَا يَمْلِكُ ٱلَّذِينَ
يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ
إِلَّا مَن شَهِدَ بِٱلْحَقِّ
وَهُمْ يَعْلَمُونَ

(٨٧) وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ

(٨٨) وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ
قَوْمٌ لَّا يُؤْمِنُونَ

(٨٩) فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ
فَسَوْفَ يَعْلَمُونَ

سُورَةُ الدُّخَانِ *The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called* THE SMOKE. *It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger ﷺ if only He delivers them from this torment.*

Surah 44 / 59 VERSES / REVEALED AT MAKKAH

Al-Dukhân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

44:1 *Ḥâ Mîm*

44:2 ˹I swear˺ by ˹the Quran,˺ the clear Book!
44:3 Indeed, it is We ˹alone˺
who have sent it down in a blessed night.
For, indeed, it is We ˹alone˺
who are giving ˹humanity˺
forewarning ˹of a nearing Judgment˺.
44:4 In that ˹blessed night˺
every wise affair is determined
44:5 by a ˹divine˺ command from Our providence.
For, indeed, it is We ˹alone˺
who have been sending messengers
˹to humanity˺—
44:6 as a mercy from your Lord, ˹O Prophet˺.
For, indeed, it is He ˹alone˺
who is the All-Hearing, the All-Knowing—
44:7 Lord of the heavens and the earth
and all that is between them!
If ever you were to have certainty,
˹then be certain of this˺:
44:8 There is no God but Him.
He gives life. And He gives death.

١ حمٓ
٢ وَٱلْكِتَٰبِ ٱلْمُبِينِ
٣ إِنَّآ أَنزَلْنَٰهُ
فِى لَيْلَةٍ مُّبَٰرَكَةٍ
إِنَّا كُنَّا مُنذِرِينَ
٤ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
٥ أَمْرًا مِّنْ عِندِنَآ
إِنَّا كُنَّا مُرْسِلِينَ
٦ رَحْمَةً مِّن رَّبِّكَ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ
٧ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَآ
إِن كُنتُم مُّوقِنِينَ
٨ لَآ إِلَٰهَ إِلَّا هُوَ

He is your Lord
and the Lord of your forefathers of old.
44:9 Yet, they ˹who disbelieve˺
are ˹immersed˺ in doubt ˹about this˺,
playing ˹their lives away˺.
44:10 But watch ˹them, in wait of˺ the day
the sky brings forth a smoke, manifest ˹to all˺,
44:11 enveiling the people ˹who disbelieve,
until they cry out˺:
This is a most painful torment!
44:12 Our Lord!
Remove from us the torment,
˹and˺ we shall, indeed, be believers!
44:13 How shall the Remembrance ˹of faith˺
be ˹of any benefit˺ to them ˹now,
when the torment has alighted˺,
and a Messenger
elucidating ˹My commandments˺
had already come to them?
44:14 Whereupon they turned away from him
and said:
He is but taught ˹this by a human being!
Or˺ he is possessed!
44:15 Behold!
We shall, then, remove the torment
for a little while.
˹But˺, indeed, you ˹disbelievers˺
shall revert ˹to unbelief.

44:16 Yet˺ on the Day We assault ˹the earth˺
with the Great Assault ˹that ends time˺,
then, indeed,
shall We take Our ˹just˺ vengeance.

44:17 ❊Now, very truly before them,

يُحْيِۦ وَيُمِيتُ ۖ رَبُّكُمْ
وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ
٩ بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ
١٠ فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ
بِدُخَانٍ مُّبِينٍ
١١ يَغْشَى ٱلنَّاسَ ۖ
هَٰذَا عَذَابٌ أَلِيمٌ
١٢ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ
إِنَّا مُؤْمِنُونَ
١٣ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ
وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ
١٤ ثُمَّ تَوَلَّوْا۟ عَنْهُ
وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ
١٥ إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ
إِنَّكُمْ عَآئِدُونَ
١٦ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ
إِنَّا مُنتَقِمُونَ

(١٧) ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ
قَوْمَ فِرْعَوْنَ
وَجَآءَهُمْ رَسُولٌ كَرِيمٌ
(١٨) أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ ۖ
إِنِّى لَكُمْ رَسُولٌ أَمِينٌ
(١٩) وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ
إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ
(٢٠) وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ
أَن تَرْجُمُونِ
(٢١) وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ
(٢٢) فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ
قَوْمٌ مُّجْرِمُونَ
(٢٣) فَأَسْرِ بِعِبَادِى لَيْلًا
إِنَّكُم مُّتَّبَعُونَ
(٢٤) وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ
إِنَّهُمْ جُندٌ مُّغْرَقُونَ
(٢٥) كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ
(٢٦) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

We tried the people of Pharaoh.
For there came to them
a noble messenger, ˹as well, saying˺:
44:18 You shall, indeed, deliver to me
the servants of God, ˹the Children of Israel˺.
Indeed, I am a trustworthy messenger
˹sent˺ to you ˹by God˺.
44:19 Nor shall you exalt yourselves against God.
For, indeed, I have come to you
with manifest authority ˹from Him˺.
44:20 Moreover,
I have, indeed, taken refuge in my Lord—
and your Lord—
should you seek to stone me ˹to death
in defiance˺.
44:21 Yet if you will not believe
in ˹the miraculous signs given to˺ me,
then ˹you are duly forewarned
to˺ withdraw from ˹your persecution of˺ me.
44:22 Thus ˹when they belied him˺,
he called upon his Lord:
Indeed, these are a defiantly unbelieving people!
44:23 ˹God said to him˺:
Set out by night with My servants,
˹the Children of Israel˺.
You shall, most surely, be followed
˹by Pharaoh and his forces˺.
44:24 Yet ˹have no fear, and˺ leave the sea parted wide
˹after crossing through it˺.
Indeed, they are a force
˹destined to be˺ drowned—
44:25 ˹and˺ how many a garden ˹growing˺
and spring flowing did they leave behind!
44:26 And ˹how many˺ a plantation,
and gracious station!

44:27 And ˹what great˺ prosperity,
in which they were rejoicing!
44:28 Thus did We bequeath it ˹all˺ to another people.
44:29 Yet neither the heaven, nor the earth,
wept over them.
Nor were they given respite.
44:30 So, very truly, We delivered
the Children of Israel
from the disgracing torment
44:31 of Pharaoh.
Indeed, he was ˹ever˺ a haughty one
from the exceedingly rebellious.
44:32 For very truly, We had chosen them—
in ˹the fullness of Our˺ knowledge—
above the people of ˹their time in all˺ the world.
44:33 Thus to them, ˹as well,˺ did We give some
˹of Our most miraculous˺ signs—
wherein there was
a manifest test ˹of faith for them˺.

44:34 As to these ˹who belie you, O Prophet,˺
most surely, they say:
44:35 There is nothing beyond our first death.
For never shall we be resurrected ˹for Judgment˺.
44:36 So bring our forefathers back ˹to life˺,
if, indeed, you are truthful!
44:37 Is it that they are better
than the ˹disbelieving˺ people of Tubbaʿ
or those ˹godless nations˺ that preceded them?
We destroyed them ˹all˺.
Indeed, they were defiant disbelievers.
44:38 For We have not created the heavens
and the earth and all that is between them
for mere sport.
44:39 We but created them in accordance

(٢٧) وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ
(٢٨) كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا
قَوْمًا ءَاخَرِينَ
(٢٩) فَمَا بَكَتْ عَلَيْهِمُ
ٱلسَّمَآءُ وَٱلْأَرْضُ
وَمَا كَانُوا۟ مُنظَرِينَ
(٣٠) وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مِنَ ٱلْعَذَابِ ٱلْمُهِينِ
(٣١) مِن فِرْعَوْنَ ۚ
إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ
(٣٢) وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ
عَلَى ٱلْعَٰلَمِينَ
(٣٣) وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ
مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ
(٣٤) إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ
(٣٥) إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ
وَمَا نَحْنُ بِمُنشَرِينَ
(٣٦) فَأْتُوا۟ بِـَٔابَآئِنَآ
إِن كُنتُمْ صَٰدِقِينَ
(٣٧) أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ
وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ
إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ
(٣٨) وَمَا خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا لَٰعِبِينَ

with the very essence of all truth—
though this truth most of them do not know.
44:40 Indeed, the Day of Decision
is their fixed time of destiny—
all of them together—
44:41 a Day a patron shall avail none in his patronage
against God's Judgment in the least.
Nor shall they ever be helped in any way—
44:42 except for those believers
upon whom God will show mercy.
Indeed, He alone
is the Overpowering One, the Mercy-Giving.
44:43 Indeed, the Impalatable Tree of Zaqqûm,
from the nethermost of Hell,
44:44 is the food of the sinful—
44:45 its fruit like molten brass,
boiling in the bellies
44:46 like the boiling of scalding fluid!
44:47 Then shall it be said
concerning every disbeliever:
Seize him!
And drag him into the midst of Hellfire!
44:48 Then pour over his head
some of the torment of scalding fluid,
44:49 whereupon it shall be said
to each of them in scorn:
Taste it, O disbeliever!
For, indeed,
you were considered of the mighty,
the noble ones, among your people!
44:50 Indeed, this is the eternal punishment
that you were, in the world, doubting.

44:51 As to the God-fearing,
they shall, indeed, be gathered

٣٩ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ
وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ
٤٠ إِنَّ يَوْمَ ٱلْفَصْلِ
مِيقَٰتُهُمْ أَجْمَعِينَ
٤١ يَوْمَ لَا يُغْنِى مَوْلًى
عَن مَّوْلًى شَيْـًٔا
وَلَا هُمْ يُنصَرُونَ
٤٢ إِلَّا مَن رَّحِمَ ٱللَّهُ
إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ
٤٣ إِنَّ شَجَرَتَ ٱلزَّقُّومِ
٤٤ طَعَامُ ٱلْأَثِيمِ
٤٥ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ
٤٦ كَغَلْىِ ٱلْحَمِيمِ
٤٧ خُذُوهُ فَٱعْتِلُوهُ
إِلَىٰ سَوَآءِ ٱلْجَحِيمِ
٤٨ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ
مِنْ عَذَابِ ٱلْحَمِيمِ
٤٩ ذُقْ إِنَّكَ أَنتَ
ٱلْعَزِيزُ ٱلْكَرِيمُ
٥٠ إِنَّ هَٰذَا
مَا كُنتُم بِهِۦ تَمْتَرُونَ

in a station of honor and everlasting sanctuary
44:52 amid Gardens of Paradise and springs.
44:53 They shall dress in garments
of sarcenet and rich brocade, facing one another.
44:54 Thus!
And We shall wed them to wide-eyed beauties.
44:55 Therein, they shall call for every fruit—
being forever secure.
44:56 Therein, they shall never again taste death—
after the first death in life.
For He shall spare them
the torment of Hellfire—
44:57 a bounty from your Lord.
It is this that is the magnificent triumph!

44:58 Thus We have, indeed,
revealed this Quran to you
and made it easy to understand
in your native tongue, O Prophet,
so that they who disbelieve
might become mindful
of God's commandments.
44:59 So watch them in wait of God's Judgment!
For, indeed, they too are watching
in wait of your end.

٥١ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ
٥٢ فِى جَنَّٰتٍ وَعُيُونٍ
٥٣ يَلْبَسُونَ مِن سُندُسٍ
وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ
٥٤ كَذَٰلِكَ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
٥٥ يَدْعُونَ فِيهَا
بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ
٥٦ لَا يَذُوقُونَ فِيهَا
ٱلْمَوْتَ
إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ
وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ
٥٧ فَضْلًا مِّن رَّبِّكَ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
٥٨ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ
٥٩ فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ

سُورَةُ الجَاثِيَةِ *The surah that mentions* THE KNEELING *of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.*

Surah 45 / 37 VERSES / REVEALED AT MAKKAH

Al-Jâthiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

45:1 *Ḥâ Mîm*

45:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One, the All-Wise.

45:3 Indeed in the heavens and ˹in˺ the earth,
there are sure signs ˹of God˺
for all ˹who would be˺ believers.

45:4 Thus, in your ˹own˺ creation,
and in ˹that of˺ every kind of creature
He ˹diversifies and˺ spreads about ˹in the earth˺,
there are ˹natural˺ signs
˹of God's creative might˺,
for a people who would have certainty ˹of faith˺.

45:5 So too, in the alternation
of the night and the daylight;
and in all the provision
that God has sent down from the sky,
with which He gives life to the earth
after its death;
and ˹in˺ the shifting of the winds—
there are ˹natural˺ signs ˹of God's Oneness˺
for a people who would ˹reflect˺

١ حمٓ
٢ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ
ٱلْعَزِيزِ ٱلْحَكِيمِ
٣ إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَءَايَٰتٍ لِّلْمُؤْمِنِينَ
٤ وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ
ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ
٥ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ
بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ
ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ

on the wonder of creation and understand.

45:6 These verses, as well, are the revealed signs of the last message of God to humankind. We recite them to you, O Prophet, with the very essence of all truth. Then in what other revelation— after hearing this divine pronouncement of God, and this articulation of His guiding verses— shall they with minds to understand ever believe?

45:7 Woe to each and every sinful liar

45:8 who hears the verses of God recited to him and persists in his arrogance, as if he had not heard them. So give him heavy tidings of a most painful torment in the Hereafter!

45:9 For when such a one comes to know anything from Our verses, he takes them as a mockery. For such as these, there is a disgracing torment awaiting.

45:10 Beyond them only Hell awaits. For nothing of the world that they have earned shall avail them against it in the least— nor all the false divines that they have taken as patrons apart from God. Thus for them, there is a great torment awaiting.

45:11 This Quran is divine guidance. But as to those who disbelieve in it, they have disbelieved in the revealed signs of their Lord. Thus for them, there is only a torment of most painful castigation

٦ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۖ
فَبِأَىِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ
وَءَايَٰتِهِۦ يُؤْمِنُونَ
٧ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
٨ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ
ثُمَّ يُصِرُّ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا ۖ
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
٩ وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا
ٱتَّخَذَهَا هُزُوًا ۚ
أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
١٠ مِّن وَرَآئِهِمْ جَهَنَّمُ ۖ
وَلَا يُغْنِى عَنْهُم
مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ أَوْلِيَآءَ ۖ
وَلَهُمْ عَذَابٌ عَظِيمٌ
١١ هَٰذَا هُدًى ۖ
وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ

awaiting in the Hereafter.

45:12 ❊God alone is the One
who has subjugated for all of you the sea,
that through it the ships may run—
by His command—
so that you may seek of His bounty,
and that, therefore,
you might give thanks to God alone.

45:13 And He has subjugated for you
all that is in the heavens
and all that is in the earth—
all of it from Him and no other!
Indeed, in this
there are sure signs of God's Oneness
for a people who would reflect
on the wonder of creation.

45:14 Say, O Prophet, to those who believe,
that they should forgive the wrong
done to them by those
who have no hope of reward or salvation
in the looming Days of God,
whereupon He duly recompenses a people
for all that they have earned in life.

45:15 Anyone who does a righteous deed in life
does it purely for the good of his own soul.
And anyone who does an evil deed
does it only in detriment against it.
Then to your Lord shall you all be returned.

45:16 Now, very truly,
We had given the Children of Israel
the Book of the Torah,
and Heavenly wisdom and sound judgment,
and the seed of prophethood.
And We provided them

(١٢) ۞ ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ
لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ
وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ
(١٣) وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ
(١٤) قُل لِّلَّذِينَ ءَامَنُوا۟
يَغْفِرُوا۟ لِلَّذِينَ
لَا يَرْجُونَ أَيَّامَ ٱللَّهِ
لِيَجْزِىَ قَوْمًۢا
بِمَا كَانُوا۟ يَكْسِبُونَ
(١٥) مَنْ عَمِلَ صَٰلِحًا
فَلِنَفْسِهِۦ
وَمَنْ أَسَآءَ فَعَلَيْهَا
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ
(١٦) وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ
ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ
وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ

with all that is wholesome ˹in life˺.
Thus had We shown them preference
above the peoples of ˹their time in all˺ the world.
45:17 Moreover, We gave them clear proofs
of ˹Our˺ divine commandments.
Thus they did not dispute ˹among themselves
regarding the true religion˺,
until after ˹revealed˺ knowledge
˹of the Scripture˺ had come to them
˹on the tongues of the messengers,
and some belied them—
thereby˺ exceeding the due bounds ˹of God˺
with one another—
˹out of nothing but insolence and envy˺.
Indeed, your Lord shall judge between them all
on the Day of Resurrection as to that wherein
they have been disputing.
45:18 Then, ˹after Moses˺,
We have set you, ˹O Prophet,˺
upon the ˹straight˺ course of a Divine Law.
Thus shall you follow it.
And you shall not follow the whims
of those who do not know ˹the truth˺.
45:19 Indeed, they would not avail you ˹in that case˺
against ˹the judgment of˺ God in the least.
For the wrongdoers ˹who are godless in heart˺
are ˹but˺ patrons of one another.
Yet it is God who is the Patron
of the God-fearing.
45:20 This ˹Quran˺ is a manifest proof ˹of God's truth˺
for all people—
and ˹divine˺ guidance,
and a ˹sure way to God's˺ mercy,
for a people who have certainty ˹of faith˺.
45:21 As for those who commit misdeeds,
do they think that We will make them equal—

وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ
(١٧) وَءَاتَيْنَٰهُم
بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ
فَمَا ٱخْتَلَفُوٓا۟ إِلَّا
مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ
بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ
يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ
فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ
(١٨) ثُمَّ جَعَلْنَٰكَ
عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ
فَٱتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ
(١٩) إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ
مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ
وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ
(٢٠) هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ
(٢١) أَمْ حَسِبَ ٱلَّذِينَ
ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ
أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ

سَوَآءً مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ
سَآءَ مَا يَحۡكُمُونَ

٢٢ وَخَلَقَ ٱللَّهُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ
وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ
بِمَا كَسَبَتۡ
وَهُمۡ لَا يُظۡلَمُونَ

٢٣ أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ
وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ
وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ
وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ
فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ
أَفَلَا تَذَكَّرُونَ

٢٤ وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا
نَمُوتُ وَنَحۡيَا
وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ
وَمَا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ
إِنۡ هُمۡ إِلَّا يَظُنُّونَ

٢٥ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ
مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ
ٱئۡتُواْ بِـَٔابَآئِنَآ
إِن كُنتُمۡ صَٰدِقِينَ

in both their life and their death—
to those who believe and do righteous deeds?
So very grievous is the judgment they make!

45:22 For it is God alone
who has created the heavens and the earth
with the very essence of all truth,
to recompense each soul
with all that it has earned in life.
And never shall they be wronged in the least.

45:23 Have you, then, seen such a one
as rejects God's guidance
and makes his own desire his god?
Thus does God lead one astray,
despite the clear authority
of the revealed knowledge He offered him.
Therefore, He has set a seal
upon his hearing and his heart,
and placed over his eyes a veil.
Who, then, shall guide one
after God has sealed his fate?
Will you not, then, become mindful, O people,
of God's commandments?

45:24 Moreover, they who reject resurrection
have said:
There is nothing but our life in this world:
We die once. And we live once.
Therefore, nothing destroys us
but the passage of time.
Yet about this, they have no sure knowledge.
Indeed, they do nothing but conjecture.

45:25 Thus when Our revealed verses
are recited to them
as clear evidence of the life to come,
their only argument is to say:
Then bring our forefathers back to life,
if, indeed, you are truthful.

45:26 Say ˹to them˺:
It is God ˹alone˺ who gives you life.
Then He shall cause you to die.
Then He shall gather you
to the Day of Resurrection.
There is no doubt about this.
But most people do not know
˹that God's promise is ever true˺.

45:27 For to God ˹alone˺ belongs the dominion
over the heavens and the earth.
Thus the Day the Hour ˹of Doom˺
shall come—on that Day,
the ˹real˺ progenitors of falsehood shall lose ˹all˺.

45:28 For, ˹then,˺ you shall see
every community on its knees—
every community called to its Book ˹of Record,
whereupon it shall be said˺:
This Day you shall be recompensed
for all that you used to do ˹in the world˺.

45:29 This is Our ˹Preserved˺ Book ˹of Record˺!
It speaks about ˹all of˺ you with all truth.
Indeed, We have registered
all that you have ever done ˹in life˺.

45:30 As for those who believed
and did righteous deeds ˹in the world˺,
their Lord shall admit them into His mercy.
˹It is this˺ that is the manifest triumph!

45:31 But as for those who disbelieved,
˹it shall be said to them˺:
Were not My verses recited to you,
yet you grew ˹so very˺ arrogant
and thus were a people of defiant unbelief?

45:32 Moreover, when it was said ˹to you˺:
Indeed, the promise of God is ˹ever˺ true,
and there is no doubt about the ˹coming
of the˺ Hour ˹of Doom˺, you said:

(٢٦) قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ
ثُمَّ يَجۡمَعُكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ
لَا رَيۡبَ فِيهِ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ
(٢٧) وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ
يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ
(٢٨) وَتَرَىٰ كُلَّ أُمَّةٖ جَاثِيَةٗۚ
كُلُّ أُمَّةٖ تُدۡعَىٰٓ إِلَىٰ كِتَٰبِهَا
ٱلۡيَوۡمَ تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ
(٢٩) هَٰذَا كِتَٰبُنَا
يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ
إِنَّا كُنَّا نَسۡتَنسِخُ
مَا كُنتُمۡ تَعۡمَلُونَ
(٣٠) فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُدۡخِلُهُمۡ رَبُّهُمۡ فِي رَحۡمَتِهِۦۚ
ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡمُبِينُ
(٣١) وَأَمَّا ٱلَّذِينَ كَفَرُواْ
أَفَلَمۡ تَكُنۡ ءَايَٰتِي
تُتۡلَىٰ عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ
وَكُنتُمۡ قَوۡمٗا مُّجۡرِمِينَ
(٣٢) وَإِذَا قِيلَ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ
وَٱلسَّاعَةُ لَا رَيۡبَ فِيهَا

قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ
إِن نَّظُنُّ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُسْتَيْقِنِينَ
(٣٣) وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟
وَحَاقَ بِهِم
مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ
(٣٤) وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ
كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا
وَمَأْوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّـٰصِرِينَ
(٣٥) ذَٰلِكُم بِأَنَّكُمُ
ٱتَّخَذْتُمْ ءَايَـٰتِ ٱللَّهِ هُزُوًا
وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ
فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا
وَلَا هُمْ يُسْتَعْتَبُونَ
(٣٦) فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَـٰوَٰتِ
وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَـٰلَمِينَ
(٣٧) وَلَهُ ٱلْكِبْرِيَآءُ
فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

We do not know what this Hour ˹of Doom˺ is!
Never do we think about it,
except as a ˹passing˺ thought.
Nor are we certain ˹of it˺.

45:33 Then there shall appear to them
the evil ˹consequence˺ of all that they have done.
And the ˹very punishment˺
at which they used to mock
shall have whelmed them from every side.

45:34 And it shall be said:
This Day We shall forget you
as you have ˹in life˺ forgotten
the ˹destined˺ Meeting of ˹God for Judgment,
on˺ this Day of yours.
Hence, your ˹eternal˺ abode is the Fire ˹of Hell˺.
And for ˹the likes of˺ you,
there shall not be any helper
˹against God's punishment˺.

45:35 That is because
you have taken the ˹revealed˺ signs of God
as a mockery.
For the life of the world ˹utterly˺ deluded you.
Therefore, ˹as of˺ this Day,
they ˹are consigned to the Fire of Hell
and˺ shall not be brought out of it.
Nor shall they be allowed
to propitiate ˹the wrath of God
for their ungodliness˺.

45:36 Then for God ˹alone˺ is all praise—
Lord of the heavens and Lord of the earth,
Lord of ˹All˺ the Worlds.

45:37 To Him ˹alone˺ belongs all majesty
in the heavens and ˹in˺ the earth.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

سُورَةُ الأَحْقَافِ *The surah that mentions the fatal lesson of the ancient people of ʿĀd who dwelled in* THE DUNE VALLEYS OF AL-AḤQÂF, *whose prophet warned them to give up idolatry and worship only God, but to no avail.*

Surah 46 / 35 VERSES / REVEALED AT MAKKAH

Al-Aḥqâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

PART 26 *half-part* 51/60

46:1 *Ḥâ Mîm*

حمٓ ١

46:2 The revelation of this Book
is from God ˹on high˺,
the Overpowering ˹One˺, the All-Wise.

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٢
ٱلْعَزِيزِ ٱلْحَكِيمِ

46:3 We have not created the heavens and the earth,
and all that is between them,
but in accordance
with the ˹very essence of all˺ truth—
and for a stated term,
˹whereupon they shall pass away
into Judgment Day˺.
But from all that they are ˹divinely˺ forewarned,
those who disbelieve are ˹ever˺ turning away.

مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ٣
وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ
وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟
عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ

46:4 Say ˹to them, O Prophet˺:
Have you considered ˹the true nature˺
of all ˹the false divines˺
that you call upon apart from God?
Show me what they have created of the earth!
Or do they have any share ˹with God˺
in ˹the creation or sovereignty of˺ the heavens?
˹Or˺ bring me a ˹Heavenly˺ Book
˹revealed˺ before this ˹Quran˺—

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ ٤
مِن دُونِ ٱللَّهِ ۖ أَرُونِى
مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ
ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ

أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ
إِن كُنتُمْ صَٰدِقِينَ
٥ وَمَنْ أَضَلُّ
مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ
مَن لَّا يَسْتَجِيبُ لَهُۥٓ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ
٦ وَإِذَا حُشِرَ ٱلنَّاسُ
كَانُوا۟ لَهُمْ أَعْدَآءً
وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ
٧ وَإِذَا تُتْلَىٰ عَلَيْهِمْ
ءَايَٰتُنَا بَيِّنَٰتٍ
قَالَ ٱلَّذِينَ كَفَرُوا۟
لِلْحَقِّ لَمَّا جَآءَهُمْ
هَٰذَا سِحْرٌ مُّبِينٌ
٨ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ
قُلْ إِنِ ٱفْتَرَيْتُهُۥ
فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا
هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

or bring me any trace
of knowledge from the learned of old—
that proves they are associate-gods,
if, indeed, you are truthful!

46:5 Rather, who is further astray
than one who calls upon false gods
apart from God,
which will never answer him
until the Day of Resurrection,
when they shall disavow him?
For, indeed, these false gods are themselves
utterly unaware of the call
of those who worship them.

46:6 Thus when humanity is assembled
for Judgment,
those taken as false gods will be enemies
to those who worshipped them
and will belie their worship.

46:7 Yet now when Our revealed verses
are recited to guide them,
with clear evidences that God is One,
those who have disbelieved say of the truth—
even after it has come to them from God:
This is clear sorcery!

46:8 Or is it that they say:
The Quran is not from God;
rather, he among us who claims prophethood
has forged it!
Say to them, O Prophet:
If ever I had forged it,
even still you would hold no authority
to help me against the punishment of God.
He knows best
what aspersions you indulge in casting
upon this Quran.

كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۖ
وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ
٩ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ
وَمَآ أَدْرِى
مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ
وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ
١٠ قُلْ أَرَءَيْتُمْ
إِن كَانَ مِنْ عِندِ ٱللَّهِ
وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ
فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ
لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
١١ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟
لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ

Sufficient is He as a witness
between me and you.
Yet He ⌜alone⌝
is the All-Forgiving, the Mercy-Giving.
46:9 Say ⌜to them⌝:
I am not a novelty
among the messengers ⌜of God
in conveying His eternal truths⌝.
Nor do I ⌜claim even to⌝ know
what shall be done with me ⌜in this world⌝,
nor with you.
I do not follow ⌜anything⌝ other
than what is revealed to me.
For I am only a clear forewarner
⌜of God's nearing Judgment⌝.
46:10 Say ⌜to the disbelievers⌝:
Have you considered ⌜your fate⌝
if this ⌜Quran⌝ is, indeed, from God
and you disbelieve in it?
Indeed, a witness
from among the Children of Israel
has ⌜already⌝ borne witness to ⌜you
of⌝ its resemblance ⌜to the Commandments
and the tidings of the Torah⌝—
whereupon he believed ⌜in it⌝,
while you have grown arrogant ⌜against it⌝!
Indeed, God does not guide
the wrongdoing people
⌜who belie His revealed signs⌝.
46:11 Moreover, those who disbelieve
have said ⌜in disparagement⌝
of those who believe:
Had this ⌜faith⌝ been ⌜truly⌝ good,
they ⌜who are our inferiors⌝
would not have preceded

the eminent among us to believe in it.
Indeed, since they are not blessed
to be guided by it,
they will continue to say of the Quran:
This is but an old fabrication.

وَإِذْ لَمْ يَهْتَدُوا بِهِۦ
فَسَيَقُولُونَ
هَٰذَآ إِفْكٌ قَدِيمٌ

46:12 Yet before it
the Book of Moses was similarly revealed
as an exemplar and mercy.
And this Quran, too, is a revealed Book—
indeed, a confirmation in an Arabic tongue
of all the Heavenly Scriptures
that preceded it—
to forewarn of God's nearing Judgment
all those who have done wrong
by false worship.
Moreover, it is a glad tiding
of everlasting delight in Paradise
sent to all those who believe
and excel in doing good.

١٢ وَمِن قَبْلِهِۦ
كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً
وَهَٰذَا كِتَٰبٌ
مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟
وَبُشْرَىٰ لِلْمُحْسِنِينَ

46:13 Indeed, those who in life say:
Our Lord is God alone!
and continue upon the straight way,
there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

١٣ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ
ثُمَّ ٱسْتَقَٰمُوا۟
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

46:14 These are the Companions
of the Garden of Paradise,
wherein they shall abide forever—
a reward for all the good
that they used to do in life.

١٤ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ
خَٰلِدِينَ فِيهَا
جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ

46:15 Thus have We enjoined on every human being
goodness and loving-kindness
toward one's parents.
One's mother bore one in pain

١٥ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ
إِحْسَٰنًا

and delivered one in pain.
And the term of one's bearing and weaning
is thirty months in all—
until at last when one reaches full maturity—
reaching forty years of age—
one shall say: My Lord!
Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And make righteous for me my children.
Indeed, I have repented to You.
And, most surely,
I am of those who are *muslims*,
in willing submission to God alone.
46:16 These are the ones from whom We shall accept
the best deeds they have ever done.
And We shall pass over all their misdeeds.
They are among the Companions
of the Garden of Paradise—
a fulfillment of the promise of truth
that they were promised in the world!
46:17 Therefore, woe to one who says to his parents:
Fie upon both of you!
Do you still promise me
that I shall be brought back from the dead,
when so many generations
have already passed away before me?
For each of them is heard
when they cry out to God, and say:
Woe to you, child! Believe!
For, indeed, the promise of God is ever true!—
while he says:

حَمَلَتْهُ أُمُّهُۥ كُرْهًا
وَوَضَعَتْهُ كُرْهًا ۖ
وَحَمْلُهُۥ وَفِصَٰلُهُۥ
ثَلَٰثُونَ شَهْرًا ۚ
حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ
رَبِّ أَوْزِعْنِىٓ
أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ
أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ
وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ
وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ
إِنِّى تُبْتُ إِلَيْكَ
وَإِنِّى مِنَ ٱلْمُسْلِمِينَ
(١٦) أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ
أَحْسَنَ مَا عَمِلُوا۟
وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ
فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ
ٱلَّذِى كَانُوا۟ يُوعَدُونَ
(١٧) وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ
أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ
وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى
وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ
وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
فَيَقُولُ مَا هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ

This is nothing but tales of the ancients!

46:18 These are the ones
against whom the word ˹of doom˺
shall come to pass,
as ˹it has˺ with ˹those disbelieving˺ communities
of jinn and humans
that have already passed away before them.
Indeed, they were ˹all˺ losers
˹of an everlasting Paradise˺.

46:19 And thus for each ˹group˺,
there shall be ranks
in accordance with all
that they have done ˹in life˺,
in order that He may fully recompense them
for their deeds—
and never shall they be wronged ˹in the least˺.

46:20 Therefore, the Day those who have disbelieved
are exposed to the Fire ˹of Hell˺,
they shall be told˹:
You have thoroughly made away
with your ˹share of˺ good things
during your life in the world.
And, indeed, you had full enjoyment in them.
So this Day, you shall be recompensed
by the torment of utter humiliation—
for you were so very arrogant in the land
without any right,
and for the ˹deeds of˺ ungodliness
you were committing!

46:21 ❊So mention ˹in this revelation
the lesson of Prophet Hûd,˺
the brother of ˹the people of˺ ʿÂd.
Behold!
He forewarned his people

أُوْلَٰٓئِكَ ٱلَّذِينَ ١٨
حَقَّ عَلَيْهِمُ ٱلْقَوْلُ
فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ
إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ
وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ ١٩
وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ
وَهُمْ لَا يُظْلَمُونَ
وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ ٢٠
عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ
فِى حَيَاتِكُمُ ٱلدُّنْيَا
وَٱسْتَمْتَعْتُم بِهَا ۖ فَٱلْيَوْمَ
تُجْزَوْنَ عَذَابَ ٱلْهُونِ
بِمَا كُنتُمْ تَسْتَكْبِرُونَ
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ
وَبِمَا كُنتُمْ تَفْسُقُونَ
۞ وَٱذْكُرْ أَخَا عَادٍ ٢١
إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ

وَقَدْ خَلَتِ ٱلنُّذُرُ
مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ
إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ
٢٢ قَالُوٓا۟ أَجِئْتَنَا
لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا
فَأْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
٢٣ قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ
وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ
وَلَٰكِنِّىٓ أَرَىٰكُمْ
قَوْمًا تَجْهَلُونَ
٢٤ فَلَمَّا رَأَوْهُ
عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ
قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا
بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ
٢٥ تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا
فَأَصْبَحُوا۟ لَا يُرَىٰٓ
إِلَّا مَسَٰكِنُهُمْ

who dwelled in the Dune Valleys of Al-Aḥqâf
of God's nearing Judgment.
And, truly, before him and after him
there were forewarnings from God
conveyed to other peoples.
He said to them:
You shall worship none but God!
Indeed, I fear for you
the divine torment of an awesome Day.
46:22 They said:
Have you come to us
to turn us away from our gods?
Bring us, then, whatever doom
you have promised us,
if you are one of the truthful
messengers of God.
46:23 He said:
Indeed, all knowledge is with God alone.
I but convey to you the message
with which I have been sent.
Yet I see that you are a people
who are ignorant and belligerent
in hastening your coming doom.
46:24 Then when they saw it as a cloud
approaching their valleys, they said:
This is a cloud that will bring us rain!
Rather, it is that which you were seeking
to hasten on:
A desolating wind,
wherein is a most painful torment,
46:25 destroying everything,
by the command of its Lord.
Thus, they became
such that nothing could be seen,
except the remnants of their dwellings.

كَذَٰلِكَ نَجۡزِي ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ

(٢٦) وَلَقَدۡ مَكَّنَّٰهُمۡ
فِيمَآ إِن مَّكَّنَّٰكُمۡ فِيهِ
وَجَعَلۡنَا لَهُمۡ
سَمۡعٗا وَأَبۡصَٰرٗا وَأَفۡـِٔدَةٗ
فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ
وَلَآ أَبۡصَٰرُهُمۡ
وَلَآ أَفۡـِٔدَتُهُم مِّن شَيۡءٍ
إِذۡ كَانُواْ يَجۡحَدُونَ
بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم
مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ

(٢٧) وَلَقَدۡ أَهۡلَكۡنَا
مَا حَوۡلَكُم مِّنَ ٱلۡقُرَىٰ
وَصَرَّفۡنَا ٱلۡأٓيَٰتِ
لَعَلَّهُمۡ يَرۡجِعُونَ

(٢٨) فَلَوۡلَا نَصَرَهُمُ
ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ
قُرۡبَانًا ءَالِهَةَۢۖ
بَلۡ ضَلُّواْ عَنۡهُمۡۚ
وَذَٰلِكَ إِفۡكُهُمۡ
وَمَا كَانُواْ يَفۡتَرُونَ

(٢٩) وَإِذۡ صَرَفۡنَآ إِلَيۡكَ
نَفَرٗا مِّنَ ٱلۡجِنِّ
يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ

Even so do We recompense
the people of defiant unbelief.

46:26 And very truly,
We had established them
in ⌜prosperity and power⌝
as We have not established you, ⌜O disbelievers⌝.
Moreover, We had endowed them
with ⌜the faculties of⌝ hearing and sight,
and hearts ⌜to comprehend⌝.
Yet neither their hearing, nor their sight,
nor their hearts availed them in anything ⌜good⌝,
for they were ⌜set on⌝ disavowing
the ⌜revealed⌝ signs of God.
Thus, the ⌜very punishment⌝
at which they used to mock
whelmed them from every side.

46:27 And very truly,
We have destroyed ⌜of old the peoples⌝
that were round about you
in the ⌜ungodly⌝ towns.
Thus have We varied ⌜Our clear⌝ signs
⌜of glad tidings and forewarning⌝,
so that they might return ⌜to Our path⌝.

46:28 So why did those ⌜false⌝ gods—
whom they had taken ⌜as intercessors⌝
apart from God to draw them near ⌜to Him⌝—
not support them ⌜in their hour of doom⌝?
Rather,
they ⌜must have⌝ strayed ⌜far⌝ from them ⌜then⌝!
Rather, that was ⌜nothing to begin with
but⌝ their sheer fabrication and ⌜the lies⌝
that they used to forge ⌜against God⌝.

46:29 Now, behold, ⌜O Prophet⌝:
We turned a group of jinn toward you,

so that they might listen to the Quran
and be guided.
So when they attended its recitation,
they said to each other: Give heed!
Then when it was finished,
they returned back to their own people,
as forewarners of Judgment Day.

46:30 They said: O our people!
Indeed, we have heard a Heavenly Book
sent down after that of Moses,
confirming all that was before it of Scripture.
It guides to the truth
and to a straight path of salvation.

46:31 O our people!
Answer God's Caller! And believe in Him!
God shall forgive you of your sins,
and shield you from a most painful torment.

46:32 For whoever does not answer God's Caller
cannot thwart God anywhere on the earth.
Nor is there for such a one
any patron apart from Him.
They are but lost in clear misguidance.

46:33 Have they not considered that God—
who created the entire heavens and the earth
and was not enfeebled by their creation—
is well-able to again give life to the dead?
Oh yes, indeed!
For He is, indeed, powerful over all things.

46:34 Thus, the Day those who have disbelieved
are exposed to the Fire of Hell,
they shall be asked:
Is this recompense not the truth?
They shall say: Oh yes, indeed!
By our Lord it is!
He shall say:

فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ
فَلَمَّا قُضِىَ
وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ
٣٠ قَالُوا۟ يَٰقَوْمَنَآ
إِنَّا سَمِعْنَا كِتَٰبًا
أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِىٓ إِلَى ٱلْحَقِّ
وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ
٣١ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ
وَءَامِنُوا۟ بِهِۦ
يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ
وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ
٣٢ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ
فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ
وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ
٣٣ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ
عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٣٤ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟
عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ

قَالَ فَذُوقُوا۟ ٱلْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ
٣٥ فَٱصْبِرْ كَمَا صَبَرَ
أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ
وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً
مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ
إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ

Then taste the everlasting torment
in that before this Day you have disbelieved!
46:35 So be patient, O Prophet,
even as those of resolve
among the messengers before you had patience.
Thus do not seek
to hasten on for them God's Judgment.
The Day they see the fulfillment
of what they are promised,
it will be as though they had not tarried in life
but for an hour of a day.
This is a divine declaration,
so take warning, O humanity!
For shall any be destroyed
but the ungodly people?

سُورَةُ مُحَمَّدٍ

The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD ﷺ.

Surah 47 / 38 VERSES / REVEALED AT MADINAH

Muḥammad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

47:1 Those who disbelieve
and bar ⌜people⌝ from the path of God,
He lays waste their works.
47:2 But those who believe,
and do righteous deeds, and believe
in all that has been sent down
upon Muhammad—
for it is, indeed, the truth from their Lord—
He absolves them of their misdeeds
and sets aright their intellect ⌜and insight⌝.
47:3 That is because those who disbelieve
have followed falsehood,
while those who believe
have followed the truth from their Lord.
So it is that God puts forth for all people
the ⌜true⌝ semblance ⌜of their way⌝.
47:4 Thus whenever you ⌜believers⌝
face ⌜in battle⌝ those who disbelieve,
strike ⌜their⌝ necks ⌜a lethal blow⌝, until,
when you have thoroughly pacified them,
you shall tie fast their bonds.
Thereafter, let there be either
a gracious ⌜offer of⌝ freedom for them

١ ٱلَّذِينَ كَفَرُوا
وَصَدُّوا عَن سَبِيلِ ٱللَّهِ
أَضَلَّ أَعْمَٰلَهُمْ
٢ وَٱلَّذِينَ ءَامَنُوا
وَعَمِلُوا ٱلصَّٰلِحَٰتِ وَءَامَنُوا
بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ
وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَأَصْلَحَ بَالَهُمْ
٣ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا
ٱتَّبَعُوا ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا
ٱتَّبَعُوا ٱلْحَقَّ مِن رَّبِّهِمْ
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ
لِلنَّاسِ أَمْثَالَهُمْ
٤ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا
فَضَرْبَ ٱلرِّقَابِ

or a ransom ˹paid˺.
This shall hold˺ until war lays down its burdens.
Thus shall it be!
Yet had God so willed,
He, most surely, could have executed
vengeance on them ˹without fighting˺.
But it is so
that He may try some of you by others.
Yet ˹as to˺ those who are killed
in the path of God,
never shall He lay waste their works.

47:5 He shall guide aright, ˹as well,
the surviving believers among˺ them
and set aright their intellect ˹and insight˺.

47:6 Moreover, He shall admit them
into the Garden ˹of Paradise˺,
which He has made known to them
˹in this Quran˺.

47:7 O you who believe!
If you support ˹the cause of˺ God,
He will support you and set firm your feet.

47:8 As for those who disbelieve,
for them there is ˹only˺ utter misery
˹in destruction awaiting them˺,
and He will lay waste their works.

47:9 That is because they abhor
˹the Book˺ that God has sent down.
Thus does He render ˹utterly˺ futile
˹all˺ their works.

47:10 ❊Have they not, then,
journeyed through the earth
to see how ˹devastating˺ was the end
of those ˹who belied God's messages˺
before them?

حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ
فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ
وَإِمَّا فِدَآءً
حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَاۚ
ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ
لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن
لِّيَبۡلُوَاْ بَعۡضَكُم بِبَعۡضٖۗ
وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ
فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ
٥ سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ
٦ وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ
٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ
وَيُثَبِّتۡ أَقۡدَامَكُمۡ
٨ وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ
وَأَضَلَّ أَعۡمَٰلَهُمۡ
٩ ذَٰلِكَ بِأَنَّهُمۡ
كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ
فَأَحۡبَطَ أَعۡمَٰلَهُمۡ
١٠ ۞ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ
فَيَنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ

دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ
وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا
(١١) ذَٰلِكَ بِأَنَّ ٱللَّهَ
مَوْلَى ٱلَّذِينَ ءَامَنُوا۟
وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ
(١٢) إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ
وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ
وَٱلنَّارُ مَثْوًى لَّهُمْ
(١٣) وَكَأَيِّن مِّن قَرْيَةٍ
هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ
فَلَا نَاصِرَ لَهُمْ
(١٤) أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ
كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ
(١٥) مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ
وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ
وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ
وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ
وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ

God utterly demolished them.
And for the disbelievers
there is ever the like of it ˹looming˺.
47:11 That is because God is the Patron
of those who believe,
while the disbelievers have no patron.
47:12 Indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
But those who disbelieve
shall enjoy themselves ˹on earth˺,
and eat ˹and drink˺ as cattle eat ˹and drink˺.
Then the Fire ˹of Hell˺ shall be
a lasting dwelling for them.
47:13 For how many a community, ˹O Prophet˺—
which was mightier in power
than your community that has expelled you—
have We utterly destroyed?
Thus for them, there was no supporter.
47:14 Then, is one who is ˹leading a life
based˺ on clear proof from his Lord
like one to whom the evil
of his own deeds is made fair-seeming,
and ˹who imitates the practices of those
who merely˺ follow their own whims?
47:15 ˹Consider˺ the ˹wondrous˺ state
of the Garden ˹of Paradise˺,
which is promised to the God-fearing:
Therein are rivers of water, ever-fresh;
and rivers of milk, its taste unchanging;
and rivers of wine, delectable to the drinkers;
and rivers of honey, wholly purified.
Moreover, for them therein
are fruits of every kind—
and forgiveness from their Lord!

كَمَنْ هُوَ خَٰلِدٌ فِي ٱلنَّارِ
وَسُقُوا۟ مَآءً حَمِيمًا
فَقَطَّعَ أَمْعَآءَهُمْ

(١٦) وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ
حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ
قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ
ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ

(١٧) وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى
وَءَاتَىٰهُمْ تَقْوَىٰهُمْ

(١٨) فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ
أَن تَأْتِيَهُم بَغْتَةً ۖ
فَقَدْ جَآءَ أَشْرَاطُهَا ۚ
فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ

(١٩) فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ
وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ

Are they like those who shall abide forever,
in the Fire of Hell,
and who are given to drink of a scalding fluid
that shall shred their entrails?

47:16 Now, also among those who oppose you,
O Prophet,
are some hypocrites who listen to you
as you teach the believers.
But when they leave your presence,
they say mockingly to those
who have been given knowledge,
to inspire doubt in them:
What did he mean to say just now?
These are the ones on whose hearts
God has set a seal.
Thus, they but follow their own whims.
47:17 But those who are rightly guided,
God increases them in guidance.
And He bestows on them
their due fear of God.
47:18 Then do they who are hypocrites
await other than the Hour of Doom,
which shall come upon them suddenly?
Then know that its portents have already come.
Yet when it comes upon them,
how, then, will their remembrance
of this admonition help them?
47:19 Know well, then, that there is no God
but the One God.
So steadfastly seek much forgiveness
for your sin,
and for that of the believing men
and the believing women.
For God knows well, O people,

وَٱللَّهُ يَعۡلَمُ
مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ
٢٠ وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ
لَوۡلَا نُزِّلَتۡ سُورَةٞۖ
فَإِذَآ أُنزِلَتۡ سُورَةٞ مُّحۡكَمَةٞ
وَذُكِرَ فِيهَا ٱلۡقِتَالُۙ رَأَيۡتَ
ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
يَنظُرُونَ إِلَيۡكَ نَظَرَ
ٱلۡمَغۡشِيِّ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ
فَأَوۡلَىٰ لَهُمۡ
٢١ طَاعَةٞ وَقَوۡلٞ مَّعۡرُوفٞۚ
فَإِذَا عَزَمَ ٱلۡأَمۡرُ
فَلَوۡ صَدَقُواْ ٱللَّهَ
لَكَانَ خَيۡرٗا لَّهُمۡ
٢٢ فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ
أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ
وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ
٢٣ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ
فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ
٢٤ أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ
أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ

your wakeful movement to and fro
as you make your way in the world;
and He knows well your abiding in private,
at leisure and rest.

47:20 Now, after long years of persecution,
those who believe said:
If only a surah were sent down
permitting us to fight injustice.
Yet when a decisive surah was sent down,
and fighting in the path of God
was mentioned therein,
you could see those
in whose doubting hearts there is a sickness
looking at you, O Prophet,
like one fainting in the throes of death.
Then woe to them!
For God has commanded them to
47:21 obedience and a forthright word.
So when the command to fight
had been issued and resolved,
had they remained truehearted to God
it would have been far better for them.
47:22 Then is it to be that you hypocrites
shall turn away from God
to spread corruption in the land,
and your divisiveness tear apart
the bonds of your kinship?
47:23 These are the faithless ones
whom God has cursed.
And thus has He made them
deaf to guidance and blinded their eyes to it.
47:24 Will they not, then, reflect
upon the admonitions of the Quran?
Or is it rather,

that on some hearts there are their own locks?

47:25 Indeed, those ˹hypocrites˺
who have turned their backs ˹on God˺
after the ˹revealed˺ guidance
has been made clear to them,
it is ˹only˺ Satan that has tempted them
and prolonged ˹worldly˺ hope for them.

47:26 That is because they said ˹with conviction˺
to those ˹among the unbelievers˺
who abhor what God has sent down:
We will obey you ˹by withholding ourselves˺
in the matter ˹of fighting˺.
For God knows ˹all˺ their secrets.

47:27 So how shall it be
when the angels take their souls ˹at death˺,
striking their faces and their backs?

47:28 That is because they have followed
what brings ˹down upon them˺
the wrath of God.
For they have abhorred His good pleasure.
Thus He has rendered ˹utterly˺ futile
˹all˺ their works.

47:29 Or did those
in whose ˹doubting˺ hearts there is a sickness
˹really˺ think that God
would never expose their ill will?

47:30 Yet had We so willed,
We would have shown them to you,
˹O Prophet, manifestly,˺
so that you would recognize them
by their ˹indelible˺ mark—
or so that you would clearly recognize them
by their ˹permanently˺ twisted speech.
For God knows the deeds of all of you.

47:31 But, most surely, We shall test you,

٢٥ إِنَّ ٱلَّذِينَ
ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِهِم مِّنۢ بَعْدِ
مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ
ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ
وَأَمْلَىٰ لَهُمْ
٢٦ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لِلَّذِينَ
كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمْ
فِى بَعْضِ ٱلْأَمْرِ ۖ
وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ
٢٧ فَكَيْفَ إِذَا
تَوَفَّتْهُمُ ٱلْمَلَـٰٓئِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَـٰرَهُمْ
٢٨ ذَٰلِكَ بِأَنَّهُمُ
ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ
وَكَرِهُوا۟ رِضْوَٰنَهُۥ
فَأَحْبَطَ أَعْمَـٰلَهُمْ
٢٩ أَمْ حَسِبَ
ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ
٣٠ وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ
فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ ۚ
وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ
وَٱللَّهُ يَعْلَمُ أَعْمَـٰلَكُمْ
٣١ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ
ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ

so that We might make known
those who strive among you
for the sake of God
and those who are truly patient.
We shall, moreover, test the merit
of all that you say and do.

47:32 Indeed, those who disbelieve
and who bar people from the path of God
and who rebel against the Messenger—
after the revealed guidance of God
has been made clear to them—
shall never harm God in anything.
But He shall render all their works
utterly futile.

47:33 ❋O you who believe!
You shall obey God.
And you shall obey the Messenger.
So do not nullify the reward of your works
by breaching your covenant.

47:34 Indeed, those who disbelieve
and bar people from the path of God,
then die while being inveterate disbelievers,
never will God forgive them.

47:35 Therefore, do not become fainthearted
and sue for peace
when just struggle is imperative.
For you shall be the uppermost.
For God is with you,
and never will He decrease
the reward of your deeds.

47:36 Indeed, the life of this world
is only play and amusement.
But if you believe and are God-fearing,

وَنَبْلُوَا۟ أَخْبَارَكُمْ

(٣١) إِنَّ ٱلَّذِينَ كَفَرُوا۟

وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ

وَشَآقُّوا۟ ٱلرَّسُولَ

مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ

لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا

وَسَيُحْبِطُ أَعْمَٰلَهُمْ

(٣٣) ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟

أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ

وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ

(٣٤) إِنَّ ٱلَّذِينَ كَفَرُوا۟

وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ

ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ

فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ

(٣٥) فَلَا تَهِنُوا۟

وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ

وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ

وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ

(٣٦) إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا

لَعِبٌ وَلَهْوٌ

وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟

يُؤْتِكُمْ أُجُورَكُمْ

وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ

He will give you your rewards, ˹in full˺.
Nor does He ask that you give
˹to the cause of God all˺ your wealth.
47.37 Were He to ask you for it,
so as to heavily press you,
you would become miserly.
And thus would He bring forth your ill will.
47:38 There you are!
You have been called upon
to spend in the path of God.
But among you are those who become miserly.
Yet anyone who becomes miserly
becomes miserly only against ˹the good
of˺ his own soul.
For it is God ˹alone˺ who is the Self-Sufficient.
And it is you who are the poor.
So if ever you turn away,
˹trading faith for unbelief,˺
He shall replace you
with a people other than yourselves.
Then never shall they be like you.

٣٧ إِن يَسْـَٔلْكُمُوهَا
فَيُحْفِكْكُمْ تَبْخَلُوا۟
وَيُخْرِجْ أَضْغَٰنَكُمْ
٣٨ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ
لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ ۖ
وَمَن يَبْخَلْ
فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ
وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ
وَإِن تَتَوَلَّوْا۟
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم

سُورَةُ الفَتۡحِ *The surah that opens by acclaiming* THE MANIFEST TRIUMPH *of peace that God accorded His Prophet ﷺ in the truce he agreed to with the Makkans at a place called Ḥudaybiyyah.*

Surah 48 / 29 VERSES / REVEALED AT MADINAH

Al-Fatḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

48:1 We have, indeed—
in the Truce of Ḥudaybiyyah—
accorded a triumph to you, O Prophet,
for your unyielding devotion—
a manifest triumph, indeed!

48:2 Therefore, shall God forgive you your sins—
whatever has preceded of them
and whatever of them is to come.
And, therefore, shall He
perfect His blessing upon you
and guide you along a straight way of salvation.

48:3 And, therefore, shall God support you
with an indomitably mighty support.

48:4 He is the One who sent down tranquility
into the hearts of the believers at Ḥudaybiyyah,
so that they might add
an increased measure of faith
to their well-firm faith.
For to God alone belong the hosts
of the heavens and the earth.
Indeed, ever is God all-knowing, all-wise.

48:5 And, therefore, shall He admit
the believing men and the believing women

١ إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا
٢ لِّيَغۡفِرَ لَكَ ٱللَّهُ
مَا تَقَدَّمَ مِن ذَنۢبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكَ
وَيَهۡدِيَكَ صِرَٰطٗا مُّسۡتَقِيمٗا
٣ وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا
٤ هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ
فِي قُلُوبِ ٱلۡمُؤۡمِنِينَ
لِيَزۡدَادُوٓاْ إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡۗ
وَلِلَّهِ جُنُودُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا
٥ لِّيُدۡخِلَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ

into Gardens beneath which rivers flow,
wherein they shall abide forever.
Moreover, He shall absolve them
of their misdeeds.
And this, in the providence of God,
is ˹forever˺ a magnificent triumph.

48:6 Yet He shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God—
those who think evil thoughts about God.
Upon them shall befall
a turn of ˹great˺ misfortune.
Moreover, God shall be wrathful
against them and shall curse them.
Thus has He prepared for them Hell—
and an evil destination it is!

48:7 For to God ˹alone˺ belong the hosts
of the heavens and the earth.
Indeed, ever is God overpowering, all-wise.

48:8 ˹O Prophet!˺
Indeed, We have sent you
as a witness ˹to all the world˺;
and ˹as˺ a bearer of glad tidings
˹of everlasting delight in Paradise
to those who believe˺;
and ˹as˺ a forewarner ˹to humanity
of God's nearing Judgment˺—

48:9 that ˹together˺ you might ˹all˺ believe in God
and ˹in˺ His Messenger, and uphold His ˹cause˺,
and reverence Him,
and highly exalt Him ˹alone˺,
in the early morning and in the late afternoon.

48:10 Indeed, those who pledge allegiance to you,

خَٰلِدِينَ فِيهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ
فَوْزًا عَظِيمًا
٦ وَيُعَذِّبَ
ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ
وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ
ٱلظَّآنِّينَ بِٱللَّهِ
ظَنَّ ٱلسَّوْءِ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ
وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ
وَسَآءَتْ مَصِيرًا
٧ وَلِلَّهِ جُنُودُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا
٨ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا
وَمُبَشِّرًا وَنَذِيرًا
٩ لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَتُعَزِّرُوهُ
وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ
بُكْرَةً وَأَصِيلًا
١٠ إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ
إِنَّمَا يُبَايِعُونَ ٱللَّهَ

يَدُ ٱللَّهِ فَوۡقَ أَيۡدِيهِمۡۚ
فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفۡسِهِۦۖ
وَمَنۡ أَوۡفَىٰ بِمَا عَٰهَدَ عَلَيۡهُ ٱللَّهَ
فَسَيُؤۡتِيهِ أَجۡرًا عَظِيمًا
(١١) سَيَقُولُ لَكَ
ٱلۡمُخَلَّفُونَ مِنَ ٱلۡأَعۡرَابِ
شَغَلَتۡنَآ أَمۡوَٰلُنَا وَأَهۡلُونَا
فَٱسۡتَغۡفِرۡ لَنَاۚ
يَقُولُونَ بِأَلۡسِنَتِهِم
مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ
قُلۡ فَمَن يَمۡلِكُ لَكُم
مِّنَ ٱللَّهِ شَيۡـًٔا
إِنۡ أَرَادَ بِكُمۡ ضَرًّا
أَوۡ أَرَادَ بِكُمۡ نَفۡعًاۚ
بَلۡ كَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرًا
(١٢) بَلۡ ظَنَنتُمۡ أَن لَّن يَنقَلِبَ
ٱلرَّسُولُ وَٱلۡمُؤۡمِنُونَ
إِلَىٰٓ أَهۡلِيهِمۡ أَبَدًا
وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمۡ
وَظَنَنتُمۡ ظَنَّ ٱلسَّوۡءِ
وَكُنتُمۡ قَوۡمَۢا بُورًا
(١٣) وَمَن لَّمۡ يُؤۡمِنۢ بِٱللَّهِ وَرَسُولِهِۦ
فَإِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرًا
(١٤) وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ

O Prophet, in fact, pledge allegiance to God.
God's Hand is over their hands.
Thus one who breaches his oath
only makes such a breach
to the detriment of one's own soul.
But one who fulfills
all that one has covenanted with God,
He shall give such a one a magnificent reward.

48:11 Those of the Bedouins
who stayed behind in fear of battle
will say to you when you return to them:
Our wealth and our families have occupied us.
So seek God's forgiveness for us.
They say with their tongues
what is not in their hearts.
Say to them:
Yet who shall hold any authority
to help you against God
if He intends for you harm
or intends for you benefit?
Rather, God is ever aware of all that you do.

48:12 Indeed, you thought in your hearts
that the Messenger and the believers
would never return to their families alive.
Moreover, this was made fair-seeming
in your hearts.
Thus you thought evil thoughts.
Therefore, you became a ruined people,
destitute of all goodness.

48:13 For as to anyone who does not believe in God
and His Messenger—
then let it be known:
We have, indeed, prepared
for the disbelievers a flaming fire in Hell!

48:14 For to God alone belongs all dominion

يَغْفِرُ لِمَن يَشَآءُ
وَيُعَذِّبُ مَن يَشَآءُ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

(١٥) سَيَقُولُ ٱلْمُخَلَّفُونَ
إِذَا ٱنطَلَقْتُمْ
إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ
أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ
قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ
قَالَ ٱللَّهُ مِن قَبْلُ ۖ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ
بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا

(١٦) قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ
سَتُدْعَوْنَ إِلَىٰ
قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ
تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ
فَإِن تُطِيعُوا۟
يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ
وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

(١٧) لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ
وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ
وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ

over the heavens and the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet ever is God all-forgiving, mercy-giving.

48:15 Those of the Bedouins who stayed behind
for fear of battle will soon say to you
when you proceed to the forthcoming spoils
to take possession of them:
Let us follow you!
They desire to alter the words of God.
Say to them:
Never shall you follow us!
Thus did God say beforehand.
They will then say:
No, but you seek to begrudge us
for you envy us!
Tell them: Not at all!
But little do they understand the ways of God.

48:16 Say to those of the Bedouins who stayed behind:
You shall be called forth against a people
endowed with mighty military force.
Either you will fight them,
or they will submit to God willingly.
Thus if you obey,
God will give you an excellent reward.
But if you turn away,
as you turned away before,
He will torment you
with a most painful torment.

48:17 There is no offense for the blind,
nor is it an offense for the lame,
nor is it an offense for the sick
to stay behind from battle.
Yet one who obeys God and His Messenger,
such a one shall He admit

into Gardens beneath which rivers flow.
But one who turns away,
such a one shall He torment
with a most painful torment.

48:18 ❋Very truly, God was well-pleased
with the believers when they pledged
the All-Pleasing Allegiance to you,
O Prophet, under the tree.
For He knew what was in their hearts.
Thus did He send down tranquility upon them.
Moreover, He shall reward them
with an imminent victory—
48:19 and much spoils,
which they shall assuredly take possession of!
And ever is God overpowering, all-wise.
48:20 O Prophet!
God has also promised you and the believers
much spoils thereafter,
which you shall take possession of in due time.
Moreover, He has hastened for you
this immediate windfall of Khaybar—
for He held back the hands of people
from harming you—
so that it might be a sign to the believers,
and so that He might guide you
along a straight way of salvation.
48:21 Still others await—
gains which you are not now able to attain.
Yet truly God encompasses them
in His knowledge.
For God is ever powerful over all things.
48:22 Moreover,
if ever those in Makkah who disbelieve
were to fight you again,

وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

(١٨) ۞ لَّقَدْ رَضِيَ ٱللَّهُ
عَنِ ٱلْمُؤْمِنِينَ
إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ
وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا

(١٩) وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

(٢٠) وَعَدَكُمُ ٱللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِ
وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنكُمْ
وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ
صِرَٰطًا مُّسْتَقِيمًا

(٢١) وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا
قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا

(٢٢) وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟
لَوَلَّوُا۟ ٱلْأَدْبَٰرَ

they would, most surely,
turn their backs ⌜in flight⌝,
whereupon they would find
neither patron nor supporter.
48:23 ⌜Such has been⌝ the ⌜ordained⌝ way of God
that has gone before—
⌜supporting the believers
and vanquishing the faithless⌝.
And never will you find, ⌜O Prophet,⌝
in the ⌜established⌝ way of God, any alteration.
48:24 For He is the One
who ⌜pacified the disbelievers
and⌝ held back their hands from ⌜harming⌝ you—
and your hands from them—
in ⌜proximity to⌝ the valley of Makkah
⌜at Ḥudaybiyyah,⌝
after ⌜you captured their advance forces
and⌝ He made you triumph over them.
And ever is God all-seeing of all that you do.
48:25 They are the ones who disbelieved,
and who barred you ⌜believers⌝
from the Sacred Mosque ⌜at Makkah⌝,
and ⌜who barred⌝ the charitable-offering
⌜of sacrifice,
which was⌝ detained so that it did not reach
its ⌜designated⌝ place of sacrifice.
And were it not for some believing men
and some believing women ⌜there⌝—
whom you did not know ⌜to be believers⌝
and whom you would have, therefore,
trampled upon—
an ⌜act⌝ that would have brought you
unknowingly into dishonor on their account—
⌜God would have let you
vanquish the Makkans⌝.

ثُمَّ لَا يَجِدُونَ
وَلِيًّا وَلَا نَصِيرًا
(٢٣) سُنَّةَ ٱللَّهِ
ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ
وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا
(٢٤) وَهُوَ ٱلَّذِي كَفَّ
أَيْدِيَهُمْ عَنكُمْ
وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ
مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا
(٢٥) هُمُ ٱلَّذِينَ كَفَرُوا۟
وَصَدُّوكُمْ عَنِ
ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ
مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ
وَنِسَآءٌ مُّؤْمِنَٰتٌ
لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ
فَتُصِيبَكُم مِّنْهُم
مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ

لِّيُدۡخِلَ ٱللَّهُ
فِي رَحۡمَتِهِۦ مَن يَشَآءُۚ
لَوۡ تَزَيَّلُواْ لَعَذَّبۡنَا
ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ
عَذَابًا أَلِيمًا
(٢٦) إِذۡ جَعَلَ ٱلَّذِينَ كَفَرُواْ
فِي قُلُوبِهِمُ ٱلۡحَمِيَّةَ
حَمِيَّةَ ٱلۡجَٰهِلِيَّةِ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ
وَعَلَى ٱلۡمُؤۡمِنِينَ
وَأَلۡزَمَهُمۡ كَلِمَةَ ٱلتَّقۡوَىٰ
وَكَانُوٓاْ أَحَقَّ بِهَا وَأَهۡلَهَاۚ
وَكَانَ ٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمًا
(٢٧) لَّقَدۡ صَدَقَ ٱللَّهُ
رَسُولَهُ ٱلرُّءۡيَا بِٱلۡحَقِّۖ
لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ
مُحَلِّقِينَ رُءُوسَكُمۡ وَمُقَصِّرِينَ
لَا تَخَافُونَۖ
فَعَلِمَ مَا لَمۡ تَعۡلَمُواْ
فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتۡحًا قَرِيبًا
(٢٨) هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ
بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ

But this was so because God admits
whomever He so wills into His mercy.
If they had but separated themselves
from the disbelievers,
We would, most surely, have tormented
those who disbelieved, apart from them,
with a most painful torment.

48:26 Behold!
Those who disbelieved
induced in their own hearts
hot indignation at Ḥudaybiyyah—
the indignation of pagan ignorance—
to block you from the Sacred Mosque.
So God sent down His tranquility
upon His Messenger and upon the believers,
who stayed their hands.
And thus God caused them to adhere
to the imperatives of the Word of Piety—
for they were most worthy of it
and entitled to it.
And ever is God all-knowing of all things.

48:27 Very truly,
with profound truth God has confirmed
His Messenger's true vision,
as seen in his dream,
of entering the Sacred Mosque
with the believers:
You shall certainly enter the Sacred Mosque,
by the will of God, in full security,
with your heads ceremonially shaved
or hair shortened, without any fear.
For He knows what you do not know.
Moreover, He has decreed, apart from this,
another imminent victory for you.

48:28 He is the One who has sent His Messenger

لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ
وَكَفَىٰ بِٱللَّهِ شَهِيدًا
٢٩ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ
أَشِدَّآءُ عَلَى ٱلْكُفَّارِ
رُحَمَآءُ بَيْنَهُمْ ۖ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ
سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ
ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ
وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ
كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ
فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ
فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ
لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ
وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم
مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا

with the guidance of the Quran
and the religion of truth,
so that He may cause it to prevail
on its own merit over every religion.
And sufficient is God as a witness to this:
48:29 Muhammad is the Messenger of God!
And those who are with him
are severe against the disbelievers,
but merciful to one another.
You see them constantly
bowing themselves in worship,
and bowing their faces down
to the ground, therein,
seeking an all-nourishing bounty from God
and His good pleasure.
Their marks are upon their faces
from the traces of bowing their faces down
to the ground in Prayer.
That is their likeness, as described in the Torah.
And their likeness in the Evangel
is as a seed which puts forth its shoot,
then strengthens it, so that it grows stout
and stands upright upon its stem,
gratifying the sowers—
such that through these believers,
He may enrage the disbelievers.
God has promised
those among them who believe
and do righteous deeds
much forgiveness and a magnificent reward.

سُورَةُ الحُجُرَاتِ

The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS *of the Prophet's wives and call him forth for discourse with raised voices.*

Surah 49 / 18 VERSES / REVEALED AT MADINAH

Al-Ḥujurât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

49:1 O you who believe!
Do not advance yourselves ˹in any affair˺
contrary to ˹the decree of˺ God
and His Messenger.
And fear God.
Indeed, God is all-hearing, all-knowing.

١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ
وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

49:2 O you who believe!
Do not raise your voices
above the voice of the Prophet,
nor speak loudly to him
as you are ˹sometimes˺ loud with one another,
for then your ˹good˺ works
will become ˹utterly˺ futile ˹with God˺,
though you would not perceive ˹it˺.

٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ
فَوْقَ صَوْتِ ٱلنَّبِىِّ
وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَن تَحْبَطَ أَعْمَٰلُكُمْ
وَأَنتُمْ لَا تَشْعُرُونَ

49:3 As to those who lower their voices
in the presence of the Messenger of God,
these are the ones
whose hearts God has tested ˹pure˺
for righteous fear of Him.
For them, there is ˹much˺ forgiveness
and a magnificent reward.

٣ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ
عِندَ رَسُولِ ٱللَّهِ
أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

49:4 ˹O Prophet!˺

As to those who call out to you,
from behind the chambers ˹of your residence˺,
most of them do not understand
˹good manners and civility˺.

٤ إِنَّ ٱلَّذِينَ يُنَادُونَكَ
مِن وَرَآءِ ٱلْحُجُرَٰتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ

49:5 For were they to remain patient
until you were to come out to them
˹of your own accord˺,
it would be better for them.
Yet God is all-forgiving, mercy-giving.

٥ وَلَوْ أَنَّهُمْ صَبَرُوا۟
حَتَّىٰ تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَّهُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ

49:6 O you who believe!
If an ungodly person comes to you
with any news, be discerning,
so as not to afflict ˹a˺ people out of ignorance,
and thereafter become regretful
about what you have done.

٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟
أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ
فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ
نَٰدِمِينَ

49:7 Moreover, know that in your midst
is the Messenger of God.
Were he to follow ˹the inclinations˺
you ˹express˺ in most matters,
you would, most surely, become overburdened
˹with hardships˺.
However, God has endeared faith to you
and adorned it in your hearts.
Thus He has made unbelief hateful to you,
as well as ungodliness and disobedience.
It is these who are the rightly guided.

٧ وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ
لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ
لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ
حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ

49:8 ˹This is˺ a bounty from God and a blessing.
For God is all-knowing, all-wise.

٨ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

49:9 Yet if ever two groups of the believers
fight one another,
then set things aright between them.
But if one of them ˹remains unreconciled
and˺ commits injustice against the other,
then fight the one that commits injustice,

٩ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ
ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ
فَإِنۢ بَغَتْ
إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ
فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى

until ⌜that group⌝ reverts to the rule of God.
Yet if it ⌜so⌝ reverts,
then ⌜again⌝ set things aright between them
with equity. And be just.
Indeed, God loves those who are just.

حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ
فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا
بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ
يُحِبُّ ٱلۡمُقۡسِطِينَ

49:10 Indeed, all the believers are brethren.
Thus set aright ⌜relations⌝
between your brothers.
And fear God, so that you may be shown mercy.

(١٠) إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ
فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ

49:11 O you who believe!
Men shall not scoff at other men.
For those ⌜whom they scoff at⌝
may be better than them.
Nor shall women ⌜scoff⌝ at other women.
For those ⌜whom they scoff at⌝
may be better than them.
Nor shall you slander each other.
Nor shall you revile each other
by ⌜way of abhorrent⌝ nicknames.
Woeful is the ungodly name after attaining faith.
Thus whoever does not repent ⌜from this⌝,
then it is these
who are the wrongdoers, ⌜godless in heart⌝.

(١١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ
عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ
وَلَا نِسَآءٞ مِّن نِّسَآءٍ
عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ
وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ
وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ
بِئۡسَ ٱلِٱسۡمُ
ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ
وَمَن لَّمۡ يَتُبۡ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

49:12 O you who believe! Shun much suspicion.
For, indeed, certain kinds of suspicion are sinful.
Nor shall you spy ⌜on each other⌝.
Nor shall you backbite one another.
Would any of you like to eat
his dead brother's flesh?
You would, most surely, abhor it. So fear God.
Indeed, God is all-relenting, mercy-giving.

(١٢) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ
إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ
وَلَا تَجَسَّسُواْ
وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ
أَيُحِبُّ أَحَدُكُمۡ أَن
يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا
فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ
إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ

49:13 O humankind!

Indeed, We have created all of you
from a single male and female.
Moreover, We have made you
peoples and tribles,
so that you may come to know one another.
And, indeed, the noblest of you,
in the sight of God,
is the most God-fearing of you.
Indeed, God is all-knowing, all-aware.

49:14 ❊The Bedouins have said:
We believe!
Say to them, O Prophet:
You have not truly believed.
Rather, you should say:
We have submitted ourselves.
For pure faith has not yet entered your hearts.
But if you obey God and His Messenger,
He shall not deprive you of anything
regarding the reward of your work.
Indeed, God is all-forgiving, mercy-giving.
49:15 As for the constant believers,
they are those
who believe in God and His Messenger,
and who do not have any doubt
about their faith,
and who strive with their wealth
and their persons in the path of God.
It is these who are the truehearted.
49:16 Say to the Bedouins, O Prophet:
Will you teach God about your religion,
while God knows all that is in the heavens
and all that is in the earth?
For God is all-knowing of all things.
49:17 They would bestow a favor upon you,

(١٣) يَٰٓأَيُّهَا ٱلنَّاسُ
إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ
وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ
لِتَعَارَفُوٓاْ إِنَّ أَكْرَمَكُمْ
عِندَ ٱللَّهِ أَتْقَىٰكُمْ
إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ
(١٤) ۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا
قُل لَّمْ تُؤْمِنُواْ
وَلَٰكِن قُولُوٓاْ أَسْلَمْنَا وَلَمَّا
يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ
وَإِن تُطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ
لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٥) إِنَّمَا ٱلْمُؤْمِنُونَ
ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ
ثُمَّ لَمْ يَرْتَابُواْ
وَجَٰهَدُواْ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ
أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ
(١٦) قُلْ
أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ
وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ
قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدَاكُمْ لِلْإِيمَانِ
إِن كُنتُمْ صَادِقِينَ ﴿١٧﴾
إِنَّ اللَّهَ يَعْلَمُ
غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

"O Prophet," by embracing Islam,
"a willing submission to God alone"!
Say "to them":
Do not regard your submission "to God"
as a favor bestowed on me.
Rather, it is God who bestows a favor upon you
by guiding you to faith,
if, indeed, you are truthful.
49:18 Indeed, God knows
"all" the "realms of the" unseen,
of the heavens and "of" the earth.
Thus God is all-seeing of all that you do.

سُورَةُ قٓ *The surah that opens with the single discrete Arabic letter* QÂF.

Surah 50 / 45 VERSES / REVEALED AT MAKKAH

Qâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

50:1 *Qâf*
By the all-glorious Quran!
⌜You, O Muhammad, are a true messenger⌝.
50:2 Yet these ⌜who belie you⌝
are astonished that a ⌜mortal⌝ forewarner
has come to them from among themselves.
Thus the disbelievers say:
This is an astonishing thing!
50:3 Is it that when we are dead
and have become ⌜mere⌝ dust
⌜we shall be resurrected⌝?
Such a return ⌜to life⌝
is a far-fetched ⌜thing to believe⌝!
50:4 Yet already We have known all that the earth
shall leach away from them ⌜in their graves⌝.
For in Our providence
is a Book preserving ⌜every record⌝.
50:5 Rather ⌜more astonishing
is that⌝ they have ⌜hastily⌝ belied the truth
⌜of this Quran⌝ as soon as it came to them—
⌜without seeking to comprehend it⌝.
Thus do they abide in a confused state of affairs
⌜concerning God and faith⌝.

١ قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ
٢ بَلْ عَجِبُوٓا۟ أَن
جَآءَهُم مُّنذِرٌ مِّنْهُمْ
فَقَالَ ٱلْكَٰفِرُونَ
هَٰذَا شَىْءٌ عَجِيبٌ
٣ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ
ذَٰلِكَ رَجْعٌۢ بَعِيدٌ
٤ قَدْ عَلِمْنَا
مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ
وَعِندَنَا كِتَٰبٌ حَفِيظٌۢ
٥ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ
فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ

50:6 Have they not looked
at the heaven above them,
how perfectly We built it and adorned it?
Nor has it even a single flaw.
50:7 And as to the Earth—it is We alone
who spread it wide at its surface,
and cast therein anchoring mountains
to balance it as it spins.
And it is We alone who caused to grow in it
something of every delightful variety
of plant life—
50:8 as a divine insight for humankind
into the wonders of creation,
and as a reminder of an inevitable Resurrection
for every penitent servant.
50:9 For We sent down, from the sky, blessed water
full of mercy, with which We grow gardens,
and grain of the harvest,
50:10 and tall date palms
with spathes of clustered dates—
50:11 as a provision for all God's servants.
And, thereby, do We give life
to a lifeless habitation.
Even so shall be the Resurrection of man.

50:12 The people of Noah belied God's message
before those of them who now disbelieve,
as did the Dwellers of the Water-Pit
of Al-Rass, and the peoples of Thamûd,
50:13 and ʿÂd, and Pharaoh, and the brethren of Lot,
50:14 and the Dwellers of the Thicket of Al-Aykah,
and the ancient people of Tubbaʿ in Yemen.
Every one of them denied the divine mandate
of God's messengers.
Thus My threat

٦ أَفَلَمْ يَنظُرُوٓا
إِلَى ٱلسَّمَآءِ فَوْقَهُمْ
كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا
وَمَا لَهَا مِن فُرُوجٍ
٧ وَٱلْأَرْضَ مَدَدْنَٰهَا
وَأَلْقَيْنَا فِيهَا رَوَٰسِيَ
وَأَنۢبَتْنَا فِيهَا
مِن كُلِّ زَوْجٍۭ بَهِيجٍ
٨ تَبْصِرَةً وَذِكْرَىٰ
لِكُلِّ عَبْدٍ مُّنِيبٍ
٩ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا
فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ
وَحَبَّ ٱلْحَصِيدِ
١٠ وَٱلنَّخْلَ بَاسِقَٰتٍ
لَّهَا طَلْعٌ نَّضِيدٌ
١١ رِّزْقًا لِّلْعِبَادِ
وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا
كَذَٰلِكَ ٱلْخُرُوجُ
١٢ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ
١٣ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ
١٤ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ
كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ

to bring judgment upon them came to pass.

50:15 Then are We now deemed
to have been enfeebled
by originating the first creation
such that We are unable to create you anew?
Rather, it is only they who disbelieve
who are mired in uncertainty
about the coming of a new creation
in the Hereafter.

50:16 For very truly, We created man out of earth.
Thus We know with certainty
all that whispers within his very soul.
For We are nearer to each one
than even the jugular vein.

50:17 Behold!
The receiving-angels receive each one's
every word and deed in life—
one on the right and one on the left—
seated, giving heed.

50:18 Not a word does one utter,
but that with one is a ready observer.

50:19 Then comes the rigors and throes
of the delirium of death,
bearing the reality of the Hereafter's truth—
when to every disbeliever it is said:
This now is that very moment
wherefrom you frantically sought evasion!

50:20 And, suddenly,
the Trumpet of Resurrection is blown,
and it is said:
This now is the fulfillment
of the Day of Dreadful Threat!

50:21 Thus, instantly, from the grave
each soul sallies forth—two angels with it:

أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ
بَلْ هُمْ فِى لَبْسٍ
مِّنْ خَلْقٍ جَدِيدٍ
وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ
مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ
وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ ٱلْوَرِيدِ
إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ
عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ
مَّا يَلْفِظُ مِن قَوْلٍ
إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ
وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ
ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ
وَنُفِخَ فِى ٱلصُّورِ ۚ
ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ
وَجَآءَتْ كُلُّ نَفْسٍ

مَّعَهَا سَآئِقٌ وَشَهِيدٌ

(٢٢) لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا
فَكَشَفْنَا عَنكَ غِطَآءَكَ
فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ

(٢٣) وَقَالَ قَرِينُهُۥ
هَٰذَا مَا لَدَىَّ عَتِيدٌ

(٢٤) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

(٢٥) مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

(٢٦) ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
فَأَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيدِ

(٢٧) ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ
وَلَٰكِن كَانَ فِي ضَلَٰلٍۭ بَعِيدٍ

(٢٨) قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ
وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ

(٢٩) مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ

One driving it inexorably
to the Plain of Assembly;
and the other, a witness to all its earthly deeds.

50:22 To the disbeliever, it shall be said:
Very truly, you were lost in utter unawareness
of the imminence of all of this in life.
Yet, now, have We removed your veil!
Thus your sight this Day is acutely piercing.

50:23 Then the angel who that Day
is his close companion shall say:
This record that is with me
is of his life, full and ready!

50:24 God shall say:
Cast into the Fire of Hell
every inveterately obstinate disbeliever!

50:25 Preventer of good!
Doubt-mongering transgressor!

50:26 Anyone who has held with God any other god!
Cast him now—both of you angels—
into the severest torment!

50:27 ❋His close companion in evil
in the world shall say: Our Lord!
I did not make him transgress.
Rather, he himself was lost
in uttermost misguidance.

50:28 God shall say:
Contend not with each other
before Me this Day!
For of its certain doom,
I have already conveyed to you
much advanced forewarning
with My messengers.

50:29 Never shall the word of recompense
be altered by Me.
Nor do I ever wrong

any among ⌜My⌝ servants ⌜in the least⌝.

50:30 On that Day, We shall say to ⌜the Fire of⌝ Hell:
Are you filled?
And it shall say: Are there any more?

50:31 Yet the Garden ⌜of Paradise⌝
shall have been drawn near
for the God-fearing—
not far-off ⌜from their sight.

50:32 It shall be said:⌝
This is ⌜the fulfillment of⌝ all that you ⌜believers⌝
have been promised—
for every one ⌜who was⌝ penitent,
every keeper ⌜of His covenant⌝—

50:33 whoever has feared the All-Merciful,
⌜while⌝ in the ⌜domain⌝ unseen,
and who comes ⌜to his Lord⌝
with a penitent heart ⌜longing to be redeemed.

50:34 It shall be said to them:⌝
Enter it, in peace!
This is the Day of Eternity.

50:35 For them, therein, shall be all
that they could ever wish.
Yet with Us is even more!

50:36 But how many a ⌜disbelieving⌝ generation
before them have We destroyed
⌜for ungodliness⌝?
They were far mightier
than these ⌜present disbelievers⌝
in ⌜their capability of⌝ violent assault.
Indeed, they searched vigorously
through the earth ⌜for gain and dominance⌝.
Yet was there any asylum ⌜at all for them
from God⌝?

وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ

٣٠ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ
وَتَقُولُ هَلْ مِن مَّزِيدٍ

٣١ وَأُزْلِفَتِ ٱلْجَنَّةُ
لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

٣٢ هَٰذَا مَا تُوعَدُونَ
لِكُلِّ أَوَّابٍ حَفِيظٍ

٣٣ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ
وَجَآءَ بِقَلْبٍ مُّنِيبٍ

٣٤ ٱدْخُلُوهَا بِسَلَٰمٍ
ذَٰلِكَ يَوْمُ ٱلْخُلُودِ

٣٥ لَهُم مَّا يَشَآءُونَ فِيهَا
وَلَدَيْنَا مَزِيدٌ

٣٦ وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا
فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ
هَلْ مِن مَّحِيصٍ

50:37 Indeed, in this ˹Quran,˺
there is, most surely, a reminder
for whoever has a ˹living˺ heart
or lends ˹an attentive˺ ear,
with ˹full˺ presence ˹of mind˺.

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ
لِمَن كَانَ لَهُۥ قَلْبٌ
أَوْ أَلْقَى ٱلسَّمْعَ
وَهُوَ شَهِيدٌ

50:38 Now very truly, it is We ˹alone˺
who have created the heavens and the earth,
and all that is between them,
in ˹a span of˺ six ˹Heavenly˺ days—
and never were We touched
with ˹any˺ weariness!

وَلَقَدْ خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
وَمَا مَسَّنَا مِن لُّغُوبٍ

50:39 Therefore, be patient, ˹O Prophet,˺
with what they say.
Moreover, highly exalt your Lord
with ˹all˺ praise
before the rising of the sun
and before ˹its˺ setting.

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ ٱلشَّمْسِ
وَقَبْلَ ٱلْغُرُوبِ

50:40 And ˹during part˺ of the night,
exalt Him, ˹as well,˺
and ˹also˺ after you bow ˹your face˺ down
˹to the ground in your Prayers˺.

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ
وَأَدْبَٰرَ ٱلسُّجُودِ

50:41 And listen well for the Day, ˹O Prophet,˺
that ˹the caller ˹to Judgment˺
shall call ˹people forth from their graves,˺
from a place ˹so very˺ near ˹them˺—

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ
مِن مَّكَانٍ قَرِيبٍ

50:42 a Day they shall hear
the ˹Trumpet˺ Blast ˹of Resurrection˺
with ˹undeniable˺ truth.
That shall be the Day of Emergence.

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ
ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ

50:43 Indeed, it is We ˹alone˺
who give life and give death.
Thus to Us ˹alone˺ is the ultimate destiny.

إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ
وَإِلَيْنَا ٱلْمَصِيرُ

50:44 The Day the earth splits ˹open˺
from above them,

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ
عَنْهُمْ سِرَاعًا ۚ

ذَٰلِكَ حَشۡرٌ عَلَيۡنَا يَسِيرٌ
٤٥ نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَ ۖ
وَمَآ أَنتَ عَلَيۡهِم بِجَبَّارٖ ۖ
فَذَكِّرۡ بِٱلۡقُرۡءَانِ
مَن يَخَافُ وَعِيدِ

in all haste shall they fly forth ⌜from their graves⌝.
That is, for Us, so easy an assembly.

50:45 We are most knowing
of all that they ⌜who disbelieve⌝ say
⌜to belie this message⌝.
Yet never, ⌜O Prophet,⌝ have you been
domineering over them.
Therefore, ⌜steadfastly⌝ remind—
with this Quran—
all those ⌜believers⌝
who fear My threat ⌜of eternal torment⌝.

سُورَةُ الذَّارِيَاتِ *The surah that opens with the oath of the Divine One swearing by* THE SCATTERING WINDS *that stream far and wide bearing the rain clouds of His mercy.*

Surah 51 / 60 VERSES / REVEALED AT MAKKAH

Al-Dhâriyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

51:1 By the scattering ˹winds˺,
scattering ˹far and wide˺,
51:2 bearing clouds laden ˹with moisture˺,
51:3 streaming ˹with them˺
with ˹the greatest of˺ ease,
51:4 dispensing every ˹divinely measured˺ decree—
51:5 indeed, ˹the forewarnings˺
promised ˹to˺ you ˹human beings˺
will, most surely, come true!
51:6 For ˹God's˺ Judgment is assuredly imminent!

51:7 By the heaven streaked with ˹interlaced˺ tracks!
51:8 You are, ˹O disbelieving ones,˺
deeply ˹mired˺ in ˹varying˺ statements
of contradiction ˹about the Day of Resurrection
and this Revelation˺.
51:9 Yet anyone who is diverted from ˹belief in˺ this
is, most surely, diverted ˹from divine guidance˺.
51:10 Destroyed are the lying conjecturers,
51:11 those who are immersed ˹in ignorance˺,
mindless ˹of their fate˺!
51:12 They ask ˹in mockery˺:
When, ˹then˺, shall be this Day of Judgment?

١ وَٱلذَّٰرِيَٰتِ ذَرۡوٗا
٢ فَٱلۡحَٰمِلَٰتِ وِقۡرٗا
٣ فَٱلۡجَٰرِيَٰتِ يُسۡرٗا
٤ فَٱلۡمُقَسِّمَٰتِ أَمۡرًا
٥ إِنَّمَا تُوعَدُونَ لَصَادِقٞ
٦ وَإِنَّ ٱلدِّينَ لَوَٰقِعٞ
٧ وَٱلسَّمَآءِ ذَاتِ ٱلۡحُبُكِ
٨ إِنَّكُمۡ لَفِي قَوۡلٖ مُّخۡتَلِفٖ
٩ يُؤۡفَكُ عَنۡهُ مَنۡ أُفِكَ
١٠ قُتِلَ ٱلۡخَرَّٰصُونَ
١١ ٱلَّذِينَ هُمۡ فِي غَمۡرَةٖ سَاهُونَ
١٢ يَسۡـَٔلُونَ أَيَّانَ يَوۡمُ ٱلدِّينِ

51:13 It will be a Day
when they shall be tried ⌜in torment⌝
over the Fire ⌜of Hell.
51:14 It will be said:⌝
Taste the ⌜torment of⌝ your ⌜painful⌝ trial!
It is this that you were seeking to hasten ⌜in life⌝!

51:15 As to the God-fearing,
they shall ⌜forever⌝ be amid
gardens and springs ⌜in the Hereafter⌝,
51:16 receiving all that their Lord has given them.
Indeed, before this,
they were doers of good ⌜in the world⌝.
51:17 Little of the night did they lie down.
51:18 For at night's end
they were seeking ⌜God's⌝ forgiveness.
51:19 Moreover, in their wealth
was a rightful share ⌜of charity⌝,
for the beggar and the destitute.

51:20 Now, all through the earth
there are ⌜wondrous⌝ signs ⌜of God⌝,
for those who are firm in faith.
51:21 And they are within yourselves, as well.
Can you not, then, see?
51:22 For in the heaven
is ⌜the origin of all⌝ your provision,
and ⌜therein, as well,⌝
is all that you are promised ⌜of Heaven or Hell⌝.
51:23 So by the Lord of the heaven and the earth,
this ⌜promise of resurrection and recompense⌝
is, most surely, the truth—
just as sure as you can speak.

51:24 Has the account of the honored guests

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾
ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى ﴿١٤﴾
كُنتُم بِهِۦ تَسْتَعْجِلُونَ
إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾
ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ ﴿١٦﴾
إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ
كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ ﴿١٧﴾
مَا يَهْجَعُونَ
وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ ﴿١٩﴾
لِّلسَّآئِلِ وَٱلْمَحْرُومِ
وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
وَفِى ٱلسَّمَآءِ رِزْقُكُمْ ﴿٢٢﴾
وَمَا تُوعَدُونَ
فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ ﴿٢٣﴾
إِنَّهُۥ لَحَقٌّ
مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ

of Abraham come to you?
51:25 Behold!
They entered upon him, ˹where he dwelled,˺
then they said: Peace ˹to you!˺
And to them ˹he said: Peace,
˹O you who are˺ a people unknown.
51:26 Then, discreetly, he turned aside to his family
and returned with a ˹roasted˺ fatted calf,
51:27 and setting it near them,
he ˹saw that their hands did not reach for it
and˺ said: ˹Please,˺ do eat!
51:28 Thus he conceived a fear of them
˹when they did not do so˺.
They said: Have no fear.
˹We are the angels of your Lord,˺
and they gave him glad tidings
˹of his aged wife's conception˺
of a most knowledgeable boy.
51:29 Then his wife ˹Sarah˺ came forward
with a shriek, and she slapped her face and said:
A barren old woman!
51:30 They said: So shall it be!
said your Lord.
Indeed, it is He
who is the All-Wise, the All-Knowing.
51:31 ❊ ˹Abraham˺ said:
Yet what ˹other˺ momentous affair
have you ˹here˺, O ˹Heavenly˺ messengers?
51:32 They said:
We have been sent to ˹destroy˺
a people who are defiant unbelievers,
51:33 to send down upon them stones of clay—
51:34 marked by your Lord
for ˹all˺ those who are exceedingly rebellious.
51:35 Thus We brought out ˹of the doomed towns˺

هَلْ أَتَىٰكَ حَدِيثُ ٢٤
ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ
إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ ٢٥
قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ
فَرَاغَ إِلَىٰٓ أَهْلِهِۦ ٢٦
فَجَآءَ بِعِجْلٍ سَمِينٍ
فَقَرَّبَهُۥٓ إِلَيْهِمْ ٢٧
قَالَ أَلَا تَأْكُلُونَ
فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ ٢٨
قَالُوا۟ لَا تَخَفْ ۖ
وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ
فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ ٢٩
فَصَكَّتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ
قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ ٣٠
إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ
۞ قَالَ فَمَا خَطْبُكُمْ ٣١
أَيُّهَا ٱلْمُرْسَلُونَ
قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ ٣٢
إِلَىٰ قَوْمٍ مُّجْرِمِينَ
لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ٣٣
مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ٣٤

PART 27 half-part 53/60

all of the believers ⌜who were⌝ in them.
51:36 Yet We found none therein
but a single household of *muslims*,
in willing submission to God ⌜alone⌝.
51:37 And, therein, have We left a ⌜great⌝ sign
⌜of their ruin for all time⌝—
for ⌜all⌝ those who ⌜would⌝ fear
the painful punishment ⌜of God⌝.

51:38 And in ⌜the account of⌝ Moses
⌜there is a sign, as well⌝.
Behold!
We sent him to Pharaoh
with manifest authority.
51:39 Yet ⌜Pharaoh⌝
turned his person away ⌜haughtily⌝,
relying on his mighty force.
And ⌜of Moses⌝ he said:
He is ⌜either⌝ a sorcerer or a madman!
51:40 So We seized him, and his hosts, suddenly,
and We cast them into the sea.
For he was blameworthy.

51:41 And so too
in ⌜the destruction of the people of⌝ ʿÂd
⌜there is a sign⌝.
Behold! We sent against them a desolating wind.
51:42 It left nothing that it came upon,
but that it made it
like ⌜decayed,⌝ crushed ⌜bones⌝.

51:43 And in ⌜the destruction
of the people of⌝ Thamûd ⌜there is a sign⌝.
Behold! It was said to them:
Enjoy yourselves—for a ⌜preordained⌝ time,

٣٥ فَأَخْرَجْنَا مَن كَانَ فِيهَا
مِنَ ٱلْمُؤْمِنِينَ
٣٦ فَمَا وَجَدْنَا فِيهَا
غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ
٣٧ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ
يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ
٣٨ وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ
إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ
٣٩ فَتَوَلَّىٰ بِرُكْنِهِۦ
وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ
٤٠ فَأَخَذْنَٰهُ وَجُنُودَهُۥ
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ
٤١ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ
ٱلرِّيحَ ٱلْعَقِيمَ
٤٢ مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ
إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ
٤٣ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ
تَمَتَّعُوا۟ حَتَّىٰ حِينٍ

51:44 for they had insolently defied
the command of their Lord.
Then, suddenly,
they were seized by a thunderbolt,
[even] while they were looking on.

51:45 Yet they were not able to withstand [it].
Nor could they help themselves [in the least].

51:46 And thus [did We destroy] the people of Noah
before [them all].
Indeed, they were an ungodly people.

51:47 Now, behold the heaven!
It is We [alone] who built it
with mighty [Hands].
And, indeed, it is We [alone]
who are expanding [it].

51:48 Now [look to] the earth.
It is We [alone] who spread it wide.
How excellent, [far above all],
are We who smoothed [it for habitation]!

51:49 Moreover, of everything We have created pairs,
so that you may become mindful
[that God is One].

51:50 Therefore, [proclaim, O Prophet]:
Flee [all of you] to God [alone from every sin].
I am, indeed, [sent]
as [a clear forewarner to you from Him].

51:51 Thus you shall not set up
any other god with God.
I am, indeed, [sent]
as [a clear forewarner to you from Him].

51:52 So it is that not a [single] messenger
has ever come forth
among those [nations] of old,
preceding these [who now belie you],

٤٤ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ
وَهُمْ يَنظُرُونَ
٤٥ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ
وَمَا كَانُوا۟ مُنتَصِرِينَ
٤٦ وَقَوْمَ نُوحٍ مِّن قَبْلُ
إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ
٤٧ وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىدٍ
وَإِنَّا لَمُوسِعُونَ
٤٨ وَٱلْأَرْضَ فَرَشْنَٰهَا
فَنِعْمَ ٱلْمَٰهِدُونَ
٤٩ وَمِن كُلِّ شَىْءٍ
خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ
٥٠ فَفِرُّوٓا۟ إِلَى ٱللَّهِ
إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ
٥١ وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ
إِلَٰهًا ءَاخَرَ
إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ
٥٢ كَذَٰلِكَ مَآ أَتَى
ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ
إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ

O Prophet, but that they said:
He is either a sorcerer or a madman!

51:53 Have they exhorted one another to this
defiance across the generations?
Rather, they are all merely
a single transgressing people.

51:54 Thus, turn away, O Prophet,
from the disbelievers among them.
For you have, indeed, forewarned them,
and you shall not bear any blame.

51:55 So continue to remind them, one and all,
of God's commandments.
For, indeed, such reminding
benefits the believers.

51:56 And know that I have not created either jinn
or human beings
for any other end but to know
and worship Me alone.

51:57 I do not desire from them any provision.
Nor do I desire that they feed Me.

51:58 Indeed, God—it is He alone
who is the All-Providing,
the Sole Possessor of Power, the All-Firm!

51:59 Thus, there shall, indeed, be—
for all those who do wrong
to themselves by unbelief—
an ill-fated portion of punishment—
like the ill-fated portion
of their wrongdoing companions of old.
So let them not hasten Me
to bring it, at once, upon them.

51:60 For woe to all those who have disbelieved
from their inevitable Day of Doom,
which they have been promised!

٥٣ أَتَوَاصَوْا۟ بِهِۦ ۚ
بَلْ هُمْ قَوْمٌ طَاغُونَ
٥٤ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ
٥٥ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ
تَنفَعُ ٱلْمُؤْمِنِينَ
٥٦ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ
إِلَّا لِيَعْبُدُونِ
٥٧ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ
وَمَآ أُرِيدُ أَن يُطْعِمُونِ
٥٨ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ
ذُو ٱلْقُوَّةِ ٱلْمَتِينُ
٥٩ فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا
مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ
فَلَا يَسْتَعْجِلُونِ
٦٠ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟
مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ

سُورَةُ الطُّورِ *The surah that opens with the oath of the Divine One swearing by* MOUNT ṬÛR *of Sinai, where the Torah was revealed to Moses ﷺ.*

Surah 52 / 49 VERSES / REVEALED AT MAKKAH

Al-Ṭûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

52:1 By Mount Ṭûr ⌜of Sinai⌝!
52:2 And by a ⌜revealed⌝ Book inscribed,
52:3 on a parchment unfurled!
52:4 And by the ever-frequented House ⌜of God
in the high heavens,
round which the angels ever swirl⌝!
52:5 And by the ⌜sky of the world's⌝
uplifted heavenly vault!
52:6 And by the sea bursting over!
52:7 Indeed, the punishment ⌜decreed⌝ by your Lord
will, most surely, come to pass.
52:8 There is none who can repel it—
52:9 ⌜on a⌝ Day the heaven shall reel a great reeling;
52:10 and the mountains shall move away
⌜utterly⌝ fleeing.
52:11 So woe, that Day, to ⌜all⌝ the beliers
⌜of faith and Judgment⌝,
52:12 those who play in vain indulgence,
⌜forsaking God for false idols.
52:13 For that is⌝ a Day they ⌜who disbelieve⌝
shall be shoved into the Fire of Hell—
with a vehement shoving.
⌜It will be said to them in derision:⌝

١ وَٱلطُّورِ
٢ وَكِتَٰبٍ مَّسْطُورٍ
٣ فِى رَقٍّ مَّنشُورٍ
٤ وَٱلْبَيْتِ ٱلْمَعْمُورِ
٥ وَٱلسَّقْفِ ٱلْمَرْفُوعِ
٦ وَٱلْبَحْرِ ٱلْمَسْجُورِ
٧ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ
٨ مَّا لَهُۥ مِن دَافِعٍ
٩ يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا
١٠ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا
١١ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
١٢ ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ
١٣ يَوْمَ يُدَعُّونَ
إِلَىٰ نَارِ جَهَنَّمَ دَعًّا

52:14 This is the Fire which ˹in life˺ you used to belie!
52:15 Is this, then, sorcery,
or is it that you cannot see ˹reality˺?
52:16 Roast in it, then,
and be patient or be impatient!
It is all the same for you.
Indeed, you are only being recompensed
for all ˹the evil˺ that ˹in life˺ you used to do.

52:17 As to the God-fearing,
they shall, indeed,
be amid gardens and ˹pure˺ delight,
52:18 rejoicing in all that their Lord
has given them.
For their Lord saved them
from the torment of Hellfire.
˹It shall be said:˺
52:19 Eat and drink, salubriously,
for all ˹the good˺ that you used to do ˹in life˺.
52:20 They shall recline on arranged settees.
For We shall wed them to wide-eyed beauties.
52:21 Moreover, ˹as for˺ those
who ˹in the world˺ believed—
and whose children followed them in faith—
We shall unite their children with them.
And We shall not deprive them of anything
˹from the rewards˺ of their ˹good˺ work.
Every person is himself in pledge
for what he has earned ˹in life˺.
52:22 Thus We shall extend to them
fruit and meat, such as they desire.
52:23 Moreover, therein
they will pass to one another a chalice ˹of wine˺,
stirring˺ no obscene talk nor sinfulness therein.
52:24 ❋And there shall be going round them,

(١٤) هَٰذِهِ ٱلنَّارُ
ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ
(١٥) أَفَسِحْرٌ هَٰذَآ
أَمْ أَنتُمْ لَا تُبْصِرُونَ
(١٦) ٱصْلَوْهَا
فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟
سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ
(١٧) إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ
(١٨) فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ
وَوَقَىٰهُمْ رَبُّهُمْ
عَذَابَ ٱلْجَحِيمِ
(١٩) كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا
بِمَا كُنتُمْ تَعْمَلُونَ
(٢٠) مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
(٢١) وَٱلَّذِينَ ءَامَنُوا۟
وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ
كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ
(٢٢) وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ
وَلَحْمٍ مِّمَّا يَشْتَهُونَ
(٢٣) يَتَنَٰزَعُونَ فِيهَا كَأْسًا
لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ
(٢٤) ❋ وَيَطُوفُ عَلَيْهِمْ
غِلْمَانٌ لَّهُمْ

كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ
(٢٥) وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ
(٢٦) قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ
فِىٓ أَهْلِنَا مُشْفِقِينَ
(٢٧) فَمَنَّ ٱللَّهُ عَلَيْنَا
وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ
(٢٨) إِنَّا كُنَّا
مِن قَبْلُ نَدْعُوهُ
إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ
(٢٩) فَذَكِّرْ
فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ
بِكَاهِنٍ وَلَا مَجْنُونٍ
(٣٠) أَمْ يَقُولُونَ شَاعِرٌ
نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ
(٣١) قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم
مِّنَ ٱلْمُتَرَبِّصِينَ
(٣٢) أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ
أَمْ هُمْ قَوْمٌ طَاغُونَ
(٣٣) أَمْ يَقُولُونَ تَقَوَّلَهُۥ

serving them, immortal youths,
as though they were well-preserved pearls.
52:25 And they shall turn to one another
amid Gardens of Paradise
asking each other of their state of bliss,
52:26 whereupon they shall say:
Indeed, we were ever cautious
about displeasing God in our households;
52:27 wherefore, God has conferred favor upon us
and saved us from the torment
of a blowing fire in Hell.
52:28 Indeed, always before in life,
we were ever calling upon Him
in fear and in hope.
For, indeed, He alone
is the All-Benevolent, the Mercy-Giving.
52:29 So continue, O Prophet,
to remind them, one and all with the Quran.
For you are not—by the grace of your Lord—
a soothsayer. Nor are you a madman.
52:30 Then do they who disbelieve say:
He is but a poet,
for whom we anxiously await
the adversity of a sudden ill fate!
52:31 Say to them:
Then wait for the Judgment of God!
For I too am in waiting, along with you!

52:32 Then do their discerning minds
genuinely enjoin them with this accusation?
Or is it, rather, that they are merely
a transgressing people opposing the truth?
52:33 Moreover,
do they genuinely say of the Quran:
Muhammad has, himself, composed its words?

Rather, ⌜out of arrogance,⌝
they do not believe ⌜in it⌝.

52:34 Then let them bring forth a discourse like it—
if, indeed, they are truthful.

52:35 Or, ⌜if they deny God,
then⌝ were they created out of nothing?
Or were they the creators ⌜of themselves⌝?

52:36 Or is it they who created
the heavens and the earth?
Rather, they have no certainty ⌜of faith⌝.

52:37 Or are the treasures of your Lord
⌜held in possession⌝ with them?
Or are they the real overlords ⌜of all things⌝?

52:38 Or do they have a stairway ⌜to heaven⌝
by means of which they eavesdrop
⌜on the realm of the unseen⌝?
Then let their ⌜alleged⌝ eavesdropper
bring forth any clear proof ⌜for his claim⌝!

52:39 Or for Him, are there the daughter-divines
⌜you ascribe⌝—
while for you ⌜to⌝ sons ⌜alone do you incline⌝?

52:40 Or is it that you ask of them payment
⌜for this message, O Prophet,⌝
such that they shall be overburdened with debt,
⌜wherefore they disbelieve⌝?

52:41 Or have they hold of the ⌜realm of the⌝ unseen,
such that they ⌜may⌝ write down
⌜whatever destiny they please⌝?

52:42 Or do they, indeed, intend
a plot ⌜against you, O Prophet⌝?
Rather, it is those who disbelieve
who have, themselves, been out-plotted
⌜by God⌝.

52:43 Or do they ⌜genuinely⌝ have a god
other than God?

بَل لَّا يُؤْمِنُونَ

٣٤ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ
إِن كَانُوا۟ صَٰدِقِينَ

٣٥ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ
أَمْ هُمُ ٱلْخَٰلِقُونَ

٣٦ أَمْ خَلَقُوا۟
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ
بَل لَّا يُوقِنُونَ

٣٧ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ
أَمْ هُمُ ٱلْمُصَيْطِرُونَ

٣٨ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ
فَلْيَأْتِ مُسْتَمِعُهُم
بِسُلْطَٰنٍ مُّبِينٍ

٣٩ أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ

٤٠ أَمْ تَسْـَٔلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

٤١ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

٤٢ أَمْ يُرِيدُونَ كَيْدًا ۖ
فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ

٤٣ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ

سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

(٤٤) وَإِن يَرَوْا۟

كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا

يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ

(٤٥) فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ

ٱلَّذِى فِيهِ يُصْعَقُونَ

(٤٦) يَوْمَ لَا يُغْنِى عَنْهُمْ

كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ

(٤٧) وَإِنَّ لِلَّذِينَ ظَلَمُوا۟

عَذَابًا دُونَ ذَٰلِكَ

وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

(٤٨) وَٱصْبِرْ لِحُكْمِ رَبِّكَ

فَإِنَّكَ بِأَعْيُنِنَا ۖ

وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

(٤٩) وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ

وَإِدْبَٰرَ ٱلنُّجُومِ

Highly exalted is God
far above all that they associate
as gods with Him!

52:44 Indeed, were they themselves to see
their approaching doom
in a deadly patch of the sky
set to drop down upon them,
they would yet say:
It is just piled up clouds of rain to quench us!

52:45 Then leave them, O Prophet,
until they meet their fated Day,
wherein they are struck down—
52:46 the Day when their incessant plotting
shall not avail them in anything.
Nor will they ever be helped against God.
52:47 Yet there shall, indeed, be—
for all those who do wrong
to themselves by unbelief—
a torment coming in life besides this,
though most of them do not know it.
52:48 So be patient, O Prophet,
with your Lord's decree to deliver His message.
For you are ever under the care of
Our watchful Eyes.
So highly exalt your Lord with all praise
whenever you arise—
52:49 and during part of the night
highly exalt Him with all glory,
and at the receding of the stars.

سُورَةُ النَّجْمِ *The surah that opens with the oath of the Divine One swearing by every one of* THE STARS, *as they descend and disappear beneath the horizon, that Muhammad ﷺ is indeed God's awaited Messenger.*

Surah 53 / 62 VERSES / REVEALED AT MAKKAH

Al-Najm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

53:1 By ⌜every⌝ star
when it descends ⌜into the horizon⌝!
53:2 Your companion, ⌜Muhammad,
is, indeed, God's Messenger
and⌝ has not strayed ⌜from the path of truth⌝.
Nor has he been deluded.
53:3 Nor does he speak out of whim.
53:4 This ⌜Quran⌝ is none other
than a ⌜divine⌝ revelation being revealed ⌜to him.
53:5 None other than an angel⌝—
one of potent power—
has taught ⌜it to⌝ him—
53:6 ⌜an angel⌝ of awesome strength
and judiciousness.
For there, ⌜in the sky,⌝
he hovered, poised—
manifesting his ⌜angelic⌝ form—
53:7 and he was, ⌜indeed, resplendent,⌝
in the highest horizon.
53:8 Then he approached
and drew near ⌜Muhammad⌝,
53:9 until he was ⌜but⌝ two bow-lengths away,
or nearer.

١ وَٱلنَّجْمِ إِذَا هَوَىٰ
٢ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ
وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ
٤ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ
٥ عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ
٦ ذُو مِرَّةٍ فَٱسْتَوَىٰ
٧ وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ
٨ ثُمَّ دَنَا فَتَدَلَّىٰ
٩ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

53:10 Thus it is He, ˹God Himself,˺
who revealed to His servant ˹Muhammad˺
that which He revealed ˹through His angel˺.
53:11 Never did the heart ˹of Muhammad˺
belie what he saw ˹before his eyes˺.
53:12 Then will you ˹who disbelieve it˺
dispute him about what he saw?
53:13 And yet, very truly,
he saw him in a second descent—
53:14 ˹high,˺ near the ˹Heavenly˺ Lote-Tree
of the uttermost bound,
53:15 near which is the Garden
of the ˹Heavenly˺ abode.
53:16 Behold!
The Lote-Tree became suffused
with that ˹Heavenly brilliancy˺ which suffused it.
53:17 The ˹Prophet's˺ sight did not waver
nor exceed ˹any limit˺.
53:18 It was then that he beheld
some of the greatest signs of his Lord.

53:19 Have you seen, then, ˹O idolaters,
the mere stones you worship—
the female idols˺, al-Lât and al-ʿUzzâ,
53:20 and Manât, the third one, as well?
53:21 Will you ˹betake˺ to yourselves
only male ˹offspring˺,
while to ˹God you ascribe˺ female-divines?
53:22 This, then, is a most outrageous division!
53:23 Indeed, these ˹idols˺ are nothing but mere names
you have named—you and your forefathers.
God has not sent down
any authority for them ˹in His revelations˺.
Those ˹who worship them˺
follow nothing but mere conjecture

١٠ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ
١١ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ
١٢ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ
١٣ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ
١٤ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ
١٥ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ
١٦ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ
١٧ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ
١٨ لَقَدْ رَأَىٰ
مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ
١٩ أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ
٢٠ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ
٢١ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ
٢٢ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ
٢٣ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ
أَنتُمْ وَءَابَآؤُكُم
مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَمَا تَهْوَى ٱلْأَنفُسُ

and what their own souls desire,
though guidance has truly come to them
from their Lord.

53:24 Or is it that there shall be for every human being
whatever ˹intercessors˺ he fancies?

53:25 Yet to God ˹alone˺ belongs ˹all dominion
over˺ the Hereafter and ˹this˺ the first ˹life˺.

53:26 ❊For how many an angel
is there in the heavens
whose intercession is of no avail
˹to anyone˺ in anything—
until God grants permission
to whomever He so wills and is pleased with.

53:27 Indeed, those ˹idolaters˺
who disbelieve in the Hereafter
most certainly name the angels
with female names,

53:28 though they have no sure knowledge therein.
They follow nothing but mere conjecture—
and conjecture avails nothing ˹at all˺
against the truth.

53:29 So turn aside, ˹O Prophet,˺
from whomever turns away from ˹the Quran,˺
Our ˹revealed˺ Reminder,
and who desires nothing
but the life of this world.

53:30 That is the ˹dismal˺ extent of their knowledge.
Indeed it is your Lord ˹alone˺
who knows best ˹all˺ those who have strayed
from His ˹straight˺ path.
And He ˹alone˺ knows best
˹all˺ those who are guided aright.

53:31 For to God ˹alone˺
belongs all that is in the heavens
and all that is in the earth.

وَلَقَدْ جَآءَهُم
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ
(٢٤) أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ
(٢٥) فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ
(٢٦) ۞ وَكَم مِّن مَّلَكٍ
فِى ٱلسَّمَٰوَٰتِ
لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا
إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ
لِمَن يَشَآءُ وَيَرْضَىٰٓ
(٢٧) إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ
لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ
تَسْمِيَةَ ٱلْأُنثَىٰ
(٢٨) وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنَّ ٱلظَّنَّ لَا يُغْنِى
مِنَ ٱلْحَقِّ شَيْـًٔا
(٢٩) فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا
وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا
(٣٠) ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ
(٣١) وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ

لِيَجْزِيَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟
وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى
(٣٢) ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ
ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ
إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ
هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ
فِى بُطُونِ أُمَّهَـٰتِكُمْ ۖ
فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ
هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ
(٣٣) أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ
(٣٤) وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ
(٣٥) أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ
(٣٦) أَمْ لَمْ يُنَبَّأْ
بِمَا فِى صُحُفِ مُوسَىٰ
(٣٧) وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ
(٣٨) أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
(٣٩) وَأَن لَّيْسَ لِلْإِنسَـٰنِ
إِلَّا مَا سَعَىٰ

He shall recompense
those who do evil ⌜in the world⌝
for all that they have done.
And He shall recompense
those who do good ⌜in the world⌝
with great goodness ⌜in Paradise⌝—
53:32 those who keep away
from the great sins and indecencies—
⌜falling short⌝ only in the minor offenses.
Indeed, your Lord
is all-encompassing in forgiveness.
He knew you full well,
⌜even⌝ when He produced you from the earth,
and ⌜then⌝ when you were fetuses
in the wombs of your mothers.
Therefore, you shall not proclaim
the purity of your own souls.
He knows full well who is God-fearing.

53:33 Then have you seen the one
who turns away ⌜from God⌝,
53:34 giving little ⌜for his own salvation⌝
and holding back ⌜in promised charity⌝?
53:35 Is the knowledge
of the ⌜realm of the⌝ unseen with him,
such that he beholds ⌜his own fate⌝?
53:36 Or is it that he has not been told
of what was ⌜decreed⌝ in the Scriptures of Moses
53:37 and ⌜of⌝ Abraham—
⌜he⌝ who proved ever true ⌜to his Lord's word⌝:
53:38 That no laden soul
shall carry the load of another;
53:39 and that there is nothing
⌜that shall abide⌝ for a person
except that for which he strives;

53:40 and that, indeed, his striving
shall be seen in the Hereafter;
53:41 and that then he shall be recompensed for it
with the fullest recompense;
53:42 and that to your Lord is the ultimate end;
53:43 and that, indeed, it is He
who causes laughter and weeping;
53:44 and that, indeed, it is He
who gives death and gives life;
53:45 and that it is He
who has created the two mates—
the male and the female—
53:46 from a sperm-drop when it is emitted;
53:47 and that incumbent upon Him
is the next creation of the Hereafter;
53:48 and that, indeed, it is He
who enriches and impoverishes;
53:49 and, indeed, it is He
who is the Lord of the star Sirius;
53:50 and it is He who destroyed
the first people of the mighty ʿÂd.
53:51 and the people of Thamûd.
Thus He spared none.
53:52 Moreover, the people of Noah,
He destroyed before them.
Indeed,
they were even more godlessly wrongdoing
and more insolent in transgressing.
53:53 And the Overturned Towns
of Sodom and Gomorrah—
it is He who overthrew them.
53:54 So the rain of stones
that buried them, buried them utterly!
53:55 Then which of your Lord's bounties
will you ever dispute?

٤٠ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ
٤١ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ
٤٢ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ
٤٣ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ
٤٤ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا
٤٥ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ
٤٦ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ
٤٧ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ
٤٨ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ
٤٩ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ
٥٠ وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ
٥١ وَثَمُودَا۟ فَمَآ أَبْقَىٰ
٥٢ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ
٥٣ وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ
٥٤ فَغَشَّىٰهَا مَا غَشَّىٰ
٥٥ فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ

53:56 This ˹Quran˺ is a warning,
˹the very like˺ of
the earlier ˹Heavenly˺ warnings:
53:57 The Imminent ˹Judgment˺
draws ever more imminent.
53:58 There is none
apart from God to unveil it.
53:59 Then are you ˹who disbelieve˺
astounded by this ˹divine˺ pronouncement
˹of the Quran˺?
53:60 And will you laugh ˹at it in mockery˺
and not weep ˹in humility˺—
53:61 while you are ˹utterly˺ oblivious?
53:62 Henceforth,
shall you bow ˹your faces˺ down to God
and worship Him ˹alone˺.۩

٥٦ هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ
٥٧ أَزِفَتِ ٱلْآزِفَةُ
٥٨ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ
٥٩ أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ
٦٠ وَتَضْحَكُونَ وَلَا تَبْكُونَ
٦١ وَأَنتُمْ سَٰمِدُونَ
٦٢ فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩

سُورَةُ القَمَر *The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and* THE MOON *having split apart.*

Surah 54 / 55 VERSES / REVEALED AT MAKKAH

Al-Qamar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

54:1 The ˹Last˺ Hour has drawn near!
And the moon has split apart!
54:2 But even when these ˹disbelievers˺
see a ˹miraculous˺ sign,
they turn away and say: Fleeting sorcery!
54:3 So they have belied ˹the truth˺
and followed their whims.
Yet every affair shall be settled.
54:4 And sufficient tidings,
wherein there is a grave threat,
have already come to them
54:5 in ˹the revealed verses
of an˺ all-reaching wisdom.
Yet the forewarnings do not avail ˹them˺.
54:6 So turn away
from ˹the disbelievers among˺ them,
˹O Prophet˺.
A Day ˹is coming˺ when the ˹Angel˺-Summoner
shall summon ˹them˺ to an event
that is utterly horrendous.
54:7 Their eyes downcast,
they shall issue forth from the tombs
as if they were swarming locusts,

١ ٱقْتَرَبَتِ ٱلسَّاعَةُ
وَٱنشَقَّ ٱلْقَمَرُ
٢ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟
وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ
٣ وَكَذَّبُوا۟
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ
وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ
٤ وَلَقَدْ جَآءَهُم
مِّنَ ٱلْأَنۢبَآءِ
مَا فِيهِ مُزْدَجَرٌ
٥ حِكْمَةٌۢ بَٰلِغَةٌ ۖ
فَمَا تُغْنِ ٱلنُّذُرُ
٦ فَتَوَلَّ عَنْهُمْ ۘ
يَوْمَ يَدْعُ ٱلدَّاعِ
إِلَىٰ شَىْءٍ نُّكُرٍ
٧ خُشَّعًا أَبْصَٰرُهُمْ

54:8 darting headlong toward the Angel-Summoner.
The disbelievers shall say:
This is an exceedingly harsh Day!

54:9 ❊Before those of them
who now belie you, O Prophet,
the people of Noah belied the truth.
Thus they belied Our servant Noah
and said of him: A sheer madman!
And he was gravely threatened.
54:10 So he called upon his Lord, praying:
I am utterly overpowered. So help me.
54:11 Thus We opened wide the gates of the sky,
with water pouring down in torrents.
54:12 And We caused the earth to burst forth
with gushing fountains.
Thus the waters of sky and earth met
upon a matter predetermined.
54:13 And We carried him upon
a vessel of planks and nails,
54:14 running under the care
of Our watchful Eyes—
a reward for he who was belied.
54:15 Then We left it as a sign.
So is there anyone to remember?
54:16 How awesome, then, was My torment
and the outcome of My forewarnings!
54:17 And very truly We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:18 The people of ʿÂd belied the revealed truth.
How awesome, then, was My torment
and the outcome of My forewarnings!
54:19 Indeed, We sent against them

يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ
كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ
٨ مُّهْطِعِينَ إِلَى ٱلدَّاعِ
يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ
٩ ❁ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
فَكَذَّبُوا۟ عَبْدَنَا
وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ
١٠ فَدَعَا رَبَّهُۥٓ
أَنِّى مَغْلُوبٌ فَٱنتَصِرْ
١١ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ
بِمَآءٍ مُّنْهَمِرٍ
١٢ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا
فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ
١٣ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ
١٤ تَجْرِى بِأَعْيُنِنَا
جَزَآءً لِّمَن كَانَ كُفِرَ
١٥ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً
فَهَلْ مِن مُّدَّكِرٍ
١٦ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
١٧ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ
١٨ كَذَّبَتْ عَادٌ
فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
١٩ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا
فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ

a thundering, raging-cold wind
on a day of unrelenting misfortune—
54:20 snatching up people [and strewing them],
as if they were date-palm stumps uprooted.
54:21 How [awesome], then, was My torment
and [the outcome of] My forewarnings!
54:22 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:23 [The people of] Thamûd
belied the forewarnings [of their messenger].
54:24 For they said:
Is it a single mortal man
from among ourselves that we are to follow?
In that case, we would, indeed, be [utterly lost]
in misguidance and [raving] madness.
54:25 Has the message [of God]
been cast upon him alone
from among [all of] us?
Rather, he is a [sheer] liar,
a [mere] boaster.
54:26 [God revealed to His messenger:]
They shall know tomorrow
who is the [sheer] liar, the [mere] boaster.
54:27 Indeed, We shall send
the [miraculous] she-camel
to them as a [sign for you]
and a means of [trial for them].
So watch them and have utmost patience.
54:28 Moreover, tell them that their watering place
is to be shared between them
[and the she-camel].
The watering of each
is to be attended in turn [on designated days].

٢٠ تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ
أَعْجَازُ نَخْلٍ مُّنقَعِرٍ
٢١ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
٢٢ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ
٢٣ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ
٢٤ فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ
إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ
٢٥ أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا
بَلْ هُوَ كَذَّابٌ أَشِرٌ
٢٦ سَيَعْلَمُونَ غَدًا
مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ
٢٧ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ
فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ
٢٨ وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ
كُلُّ شِرْبٍ مُّحْتَضَرٌ

54:29 So those ˹who disbelieved˺
called ˹for˺ their ˹wretched˺ companion.
So he took up ˹the task,˺ then hamstrung ˹her˺.
54:30 How ˹awesome˺, then, was My torment
and ˹the outcome of˺ My forewarnings!
54:31 For We sent against them
a single ˹fierce˺ blast ˹from the sky˺—
and they became like the dry stalks
of a corral maker.
54:32 And very truly, We have made the Quran
easy for remembrance.
So is there anyone to remember?

54:33 The people of Lot belied ˹his˺ forewarnings.
54:34 So We sent upon them
˹a raging storm of lethal˺ pellets—
except for the family of Lot.
We delivered them at night's end,
54:35 as a blessing from Us.
Thus do We reward one who gives thanks.
54:36 For very truly,
he had forewarned them of Our assault,
but they doubted the forewarnings.
54:37 Yet ˹even˺ his guests
did they ˹wickedly˺ solicit of him!
Thus We blotted out their eyes
˹that night, saying˺:
Taste, then, ˹the pain of˺ My torment
and ˹the outcome of˺ My forewarnings!
54:38 And very truly, an unyielding torment
came upon them in the morning.
54:39 So taste, then, ˹the pain of˺ My torment
and ˹the outcome of˺ My forewarnings!
54:40 And very truly, We have made the Quran
easy for remembrance.

٢٩ فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ
٣٠ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ
٣١ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً
فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ
٣٢ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ
٣٣ كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ
٣٤ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا
إِلَّآ ءَالَ لُوطٍ ۖ
نَّجَّيْنَٰهُم بِسَحَرٍ
٣٥ نِّعْمَةً مِّنْ عِندِنَا ۚ
كَذَٰلِكَ نَجْزِى مَن شَكَرَ
٣٦ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا
فَتَمَارَوْا۟ بِٱلنُّذُرِ
٣٧ وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ
فَطَمَسْنَآ أَعْيُنَهُمْ
فَذُوقُوا۟ عَذَابِى وَنُذُرِ
٣٨ وَلَقَدْ صَبَّحَهُم بُكْرَةً
عَذَابٌ مُّسْتَقِرٌّ
٣٩ فَذُوقُوا۟ عَذَابِى وَنُذُرِ
٤٠ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ

So is there anyone to remember?

فَهَلْ مِن مُّدَّكِرٍ

54:41 Now very truly, ˹Our˺ forewarnings came
to the House of Pharaoh.
54:42 They ˹too˺ belied Our ˹miraculous˺ signs—
all ˹nine˺ of them.
So We seized them, suddenly,
with the vehement grip
of One who is overpowering, invincible.

٤١ وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ
٤٢ كَذَّبُوا۟ بِـَٔايَـٰتِنَا كُلِّهَا
فَأَخَذْنَـٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ

54:43 Are you disbelievers better
than those ˹God destroyed before you˺?
Or is that you have immunity
˹against punishment
inscribed˺ in the divine Writs?

٤٣ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَـٰٓئِكُمْ
أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ

54:44 Or is that they say:
˹United˺ together, we shall be victorious!

٤٤ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ

54:45 ˹United˺ together, they shall be vanquished—
and they shall turn their backs ˹and flee˺.

٤٥ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ

54:46 What is more, the Hour ˹of Judgment Day˺
is their appointed time ˹of eternal doom˺!
Thus the Hour is more grievous
˹than their earthly defeat˺, and more bitter ˹still˺.

٤٦ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ
وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ

54:47 Indeed, the defiant unbelievers
are ˹utterly lost˺ in misguidance ˹in this life˺—
and ˹lost to the˺ flames of the Fire,

٤٧ إِنَّ ٱلْمُجْرِمِينَ
فِى ضَلَـٰلٍ وَسُعُرٍ

54:48 the Day they will be dragged
into the Fire ˹of Hell˺ on their faces,
˹and it is said˺:
Taste the touch of ˹Hellfire in˺ Saqar.

٤٨ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ
عَلَىٰ وُجُوهِهِمْ
ذُوقُوا۟ مَسَّ سَقَرَ

54:49 Indeed, We have created all things
in ˹accordance with a predetermined˺ measure.

٤٩ إِنَّا كُلَّ شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ

54:50 Nor is Our command
˹for a thing to be˺ but a single ˹word,˺
like the twinkling of an eye!

٥٠ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ
كَلَمْحٍۭ بِٱلْبَصَرِ

54:51 Thus very truly, ˹O disbelievers,˺

We have destroyed multitudes of your ilk.
So is there anyone to remember?

54:52 Moreover, every single thing
they have ever done ⌜in life⌝
is ⌜recorded⌝ in divine writs.

54:53 For all things, small or great,
are ⌜duly⌝ inscribed
⌜in the Preserved Book of Heaven⌝.

54:54 As for the God-fearing,
they shall be amid Gardens ⌜of Paradise⌝
and rivers,

54:55 in the seat of truth, near an invincible King.

(٥١) وَلَقَدْ
أَهْلَكْنَآ أَشْيَاعَكُمْ
فَهَلْ مِن مُّدَّكِرٍ
(٥٢) وَكُلُّ شَىْءٍ
فَعَلُوهُ فِى ٱلزُّبُرِ
(٥٣) وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ
(٥٤) إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ
(٥٥) فِى مَقْعَدِ صِدْقٍ
عِندَ مَلِيكٍ مُّقْتَدِرٍ



The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God's most beautiful names, THE ALL-MERCIFUL.

Surah 55 / 78 VERSES / REVEALED AT MADINAH

Al-Raḥmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

55:1 The All-Merciful ˹God˺!
55:2 He ˹alone˺ has taught the Quran.
55:3 He ˹alone˺ has created man.
55:4 He ˹alone˺ has taught him expression.
55:5 The sun and the moon are in measured course,
˹subjugated by Him to a fixed order˺.
55:6 And ˹to Him alone do˺ the stars and the trees
bow themselves down.
55:7 And ˹as to˺ the sky—
it is He ˹alone˺ who has raised it.
Thus it is He ˹alone˺
who has set the balance ˹of all things˺,
55:8 so that you might not
transgress the ˹just˺ balance.
55:9 Therefore, shall you establish
weights ˹and measures˺ with justice.
And you shall not ˹by fraud˺
diminish the balance.
55:10 And ˹as to˺ the earth—it is He ˹alone˺
who has laid it down for all living creatures.
55:11 Therein are ˹abundant˺ fruit
and date palms endowed
with ˹plenteous˺ sheaths,

١ ٱلرَّحْمَٰنُ
٢ عَلَّمَ ٱلْقُرْءَانَ
٣ خَلَقَ ٱلْإِنسَٰنَ
٤ عَلَّمَهُ ٱلْبَيَانَ
٥ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ
٦ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ
٧ وَٱلسَّمَآءَ رَفَعَهَا
وَوَضَعَ ٱلْمِيزَانَ
٨ أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ
٩ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ
وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ
١٠ وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ
١١ فِيهَا فَٰكِهَةٌ
وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ

55:12 and grains of the husk, and sweet-scented basil.
55:13 Then which of your Lord's blessings
will either of you belie,
˹O human- and jinn-kind˺?
55:14 He ˹alone˺ has created man from a clay
like ˹that of fashioned˺ pottery.
55:15 And He ˹alone˺ has created jinn
from ˹the quintessence of˺ a flame of fire.
55:16 Then which of your Lord's blessings
will either of you belie?
55:17 ˹He alone is˺ Lord of the two Easts
and Lord of the two Wests.
55:18 Then which of your Lord's blessings
will either of you belie?
55:19 He ˹alone˺ let forth the two ˹great˺ waters,
˹salty and sweet,˺
such that they meet one another.
55:20 ˹Yet˺ between them is a ˹perpetual˺ barrier
through which neither can pass.
55:21 Then which of your Lord's blessings
will either of you belie?
55:22 Out of them both come pearls and coral.
55:23 Then which of your Lord's blessings
will either of you belie?
55:24 And His ˹alone˺ are the ships
running with hoisted sail in the sea
like mountains.
55:25 Then which of your Lord's blessings
will either of you belie?
55:26 All who are upon the earth shall pass away,
55:27 but everlasting ˹to everlasting˺
is the Face of your Lord—
the Possessor of All Majesty and Honor.
55:28 Then which of your Lord's blessings
will either of you belie?

١٢ وَٱلْحَبُّ ذُو ٱلْعَصْفِ
وَٱلرَّيْحَانُ
١٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
١٤ خَلَقَ ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ كَٱلْفَخَّارِ
١٥ وَخَلَقَ ٱلْجَآنَّ
مِن مَّارِجٍ مِّن نَّارٍ
١٦ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
١٧ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ
١٨ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
١٩ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ
٢٠ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ
٢١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٢٢ يَخْرُجُ مِنْهُمَا
ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ
٢٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٢٤ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ
فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ
٢٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٢٦ كُلُّ مَنْ عَلَيْهَا فَانٍ
٢٧ وَيَبْقَىٰ وَجْهُ رَبِّكَ
ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ
٢٨ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

(٢٩) يَسْـَٔلُهُۥ
مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ
(٣٠) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣١) سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ
(٣٢) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٣) يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ
إِنِ ٱسْتَطَعْتُمْ
أَن تَنفُذُوا۟ مِنْ أَقْطَارِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
فَٱنفُذُوا۟ ۚ
لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ
(٣٤) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٥) يُرْسَلُ عَلَيْكُمَا شُوَاظٌ
مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ
(٣٦) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٧) فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ
فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ
(٣٨) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
(٣٩) فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ
إِنسٌ وَلَا جَآنٌّ

55:29 All who are in the heavens and the earth
⌜in truth⌝ ask Him ⌜alone for every need.
Each and⌝ every day it is He ⌜alone⌝
who executes ⌜every⌝ affair ⌜in the universe⌝.
55:30 Then which of your Lord's blessings
will either of you belie?
55:31 We shall call you to full account,
O you two burdened ones,
⌜O humans and jinn⌝!
55:32 Then which of your Lord's blessings
will either of you belie?
55:33 O fellowship of jinn and humans!
If you are able to penetrate
through the ⌜outer⌝ spheres,
of the heavens and the earth
⌜to escape God's Judgment⌝,
then do so penetrate them.
Yet never shall you penetrate them,
but with ⌜Our overwhelming⌝ authority.
55:34 Then which of your Lord's blessings
will either of you belie?
55:35 Flares of fire and ⌜molten⌝ brass
shall be sent upon you,
nor shall you be helped.
55:36 Then which of your Lord's blessings
will either of you belie?

55:37 And when the heaven splits
and becomes rose-red
like ⌜thickly flowing⌝ cream,
55:38 then which of your Lord's blessings
will either of you belie?
55:39 For on that Day, then,
neither human nor jinn
need be asked about his sin.

55:40 Then which of your Lord's blessings
will either of you belie?
55:41 For the defiant unbelievers
will be known by their ⌜distinctive⌝ mark,
then seized ⌜and thrown into Hell⌝
by the forelocks and the feet.
55:42 Then which of your Lord's blessings
will either of you belie?
55:43 ⌜It shall be said, then:⌝
This is the Hell which the defiant unbelievers
did ⌜in life⌝ belie!
55:44 Between its ⌜Fire⌝
and ⌜a spring of⌝ intensely scalding fluid—
back and forth—shall they traverse.
55:45 Then which of your Lord's blessings
will either of you belie?

55:46 But for whoever fears standing
⌜in Judgment⌝ before his Lord,
there are two gardens ⌜in Paradise awaiting⌝.
55:47 Then which of your Lord's blessings
will either of you belie?
55:48 ⌜Gardens replete⌝ with lush bending boughs.
55:49 Then which of your Lord's blessings
will either of you belie?
55:50 All through them both are two running springs.
55:51 Then which of your Lord's blessings
will either of you belie?
55:52 All through them both
are all varieties of fruit, in pairs of every kind.
55:53 Then which of your Lord's blessings
will either of you belie?
55:54 They ⌜who attain it⌝ shall be reclining
on ⌜canopied⌝ spreads,
whose linings are of rich brocade,

٤٠ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ
٤١ يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ
فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ
٤٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٤٣ هَٰذِهِۦ جَهَنَّمُ
ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ
٤٤ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ
٤٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٤٦ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ
٤٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٤٨ ذَوَاتَآ أَفْنَانٍ
٤٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٥٠ فِيهِمَا عَيْنَانِ تَجْرِيَانِ
٥١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٥٢ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ
٥٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٥٤ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍ
بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ

while the fruits of the two gardens
are near at hand.

55:55 Then which of your Lord's blessings
will either of you belie?

55:56 All through them both
are maidens, restrained of glance—
whom neither human, nor jinn,
has deflorated before.

55:57 Then which of your Lord's blessings
will either of you belie?

55:58 It is as though they were made
of rubies and coral.

55:59 Then which of your Lord's blessings
will either of you belie?

55:60 Is the reward of goodness
to be other than goodness?

55:61 Then which of your Lord's blessings
will either of you belie?

55:62 Moreover, apart from them both
there are two other gardens in Paradise besides.

55:63 Then which of your Lord's blessings
will either of you belie?

55:64 Both of them are a deeply dense green!

55:65 Then which of your Lord's blessings
will either of you belie?

55:66 All through them both are two gushing springs.

55:67 Then which of your Lord's blessings
will either of you belie?

55:68 All through them both
are fruits, and date palms, and pomegranates.

55:69 Then which of your Lord's blessings
will either of you belie?

55:70 All through them both are the most virtuous,
and loveliest companions.

وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ

٥٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٥٦ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ
لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ
وَلَا جَآنٌّ

٥٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٥٨ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ

٥٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٠ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ
إِلَّا ٱلْإِحْسَٰنُ

٦١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ

٦٢ وَمِن دُونِهِمَا جَنَّتَانِ

٦٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ

٦٤ مُدْهَآمَّتَانِ

٦٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٦٦ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

٦٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ

٦٨ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

٦٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

٧٠ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ

٧١ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

55:71 Then which of your Lord's blessings
will either of you belie?
55:72 Wide-eyed beauties, cloistered in pavilions—
55:73 then which of your Lord's blessings
will either of you belie?—
55:74 whom neither human, nor jinn,
has deflorated before.
55:75 Then which of your Lord's blessings
will either of you belie?
55:76 ˹Therein˺ are they reclined
upon ˹lush˺ green cushions
and beauteous carpets, woven fine.
55:77 Then which of your Lord's blessings
will either of you belie?
55:78 Blessed be the name of your Lord,
the Possessor of All Majesty and Honor.

٧٢ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ
٧٣ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٧٤ لَمْ يَطْمِثْهُنَّ
إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ
٧٥ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٧٦ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ
وَعَبْقَرِىٍّ حِسَانٍ
٧٧ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٧٨ تَبَارَكَ ٱسْمُ رَبِّكَ
ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ

سُورَةُ الْوَاقِعَةِ *The surah that opens by naming the occurrence of the end of time with the title* THE INDISPUTABLE EVENT; *for all who deny that it is coming will never belie it when finally it happens.*

Surah 56 / 96 VERSES / REVEALED AT MAKKAH

Al-Wâqiʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

56:1 When the Indisputable Event
⌜of the Last Hour⌝ occurs,
56:2 no one, then, shall belie its occurrence!
56:3 ⌜For some, it shall be⌝ abasing;
⌜for others,⌝ exalting.
56:4 When the earth is shaken
⌜with⌝ a mighty shaking,
56:5 and when the mountains are pounded
⌜with⌝ a mighty pounding,
56:6 such that they become as scattered dust,
56:7 ⌜it is⌝ then that you ⌜human beings⌝
shall have been ⌜resurrected as⌝ three sorts:
56:8 The Companions of the Right,
and how ⌜very⌝ blessed
are the Companions of the Right!
56:9 And the Companions of the Left,
and how woeful
are the Companions of the Left!
56:10 And the Forerunners ⌜in faith⌝
are the ⌜unrivaled⌝ Forerunners
⌜in reward in the Hereafter⌝!
56:11 It is these who shall be brought nearest ⌜to God⌝
56:12 in the Gardens of Delight ⌜of Paradise⌝!

١ إِذَا وَقَعَتِ الْوَاقِعَةُ
٢ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ
٣ خَافِضَةٌ رَّافِعَةٌ
٤ إِذَا رُجَّتِ الْأَرْضُ رَجًّا
٥ وَبُسَّتِ الْجِبَالُ بَسًّا
٦ فَكَانَتْ هَبَاءً مُّنْبَثًّا
٧ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً
٨ فَأَصْحَابُ الْمَيْمَنَةِ
مَا أَصْحَابُ الْمَيْمَنَةِ
٩ وَأَصْحَابُ الْمَشْأَمَةِ
مَا أَصْحَابُ الْمَشْأَمَةِ
١٠ وَالسَّابِقُونَ السَّابِقُونَ
١١ أُولَٰئِكَ الْمُقَرَّبُونَ
١٢ فِي جَنَّاتِ النَّعِيمِ

56:13 They are a multitude
from the first ˹generations˺,
56:14 but ˹very˺ few from the latter ˹generations—
56:15 at leisure therein˺,
upon settees ˹richly˺ encrusted
with gold and gems,
56:16 reclining on them, facing one another ˹in joy˺.
56:17 Going round ˹serving˺ them
are immortal youths,
56:18 with chalices, and decanters,
and a cup ˹from a˺ flowing ˹spring of wine˺.
56:19 From it they suffer
neither headache nor intoxication.
56:20 Moreover, they shall have fruits,
of whatever ˹kind˺ they would select;
56:21 and the flesh of fowl,
from whatever ˹sort˺ they should desire—
56:22 and wide-eyed beauties ˹to wed,
56:23 who look˺ as ˹though they were˺
well-preserved pearls—
56:24 ˹all˺ in reward ˹from God˺ for all ˹the good˺
that they used to do ˹in life˺.
56:25 They shall not hear therein vile talk,
nor sinful speech—
56:26 but only the saying ˹of the salutation˺:
Peace! ˹And more˺ peace!

56:27 As for the Companions of the Right,
how ˹blessed˺ shall it be, then,
for the Companions of the Right—
56:28 amidst thornless lote-trees,
56:29 and ˹trees of˺ clustered bananas,
56:30 and shade far-spreading,
56:31 and water ever-flowing,
56:32 and fruit aplenty—

١٣ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ
١٤ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ
١٥ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ
١٦ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ
١٧ يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ
١٨ بِأَكْوَابٍ وَأَبَارِيقَ
وَكَأْسٍ مِّن مَّعِينٍ
١٩ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ
٢٠ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ
٢١ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ
٢٢ وَحُورٌ عِينٌ
٢٣ كَأَمْثَـٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ
٢٤ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ
٢٥ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا
٢٦ إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا
٢٧ وَأَصْحَـٰبُ ٱلْيَمِينِ
مَآ أَصْحَـٰبُ ٱلْيَمِينِ
٢٨ فِى سِدْرٍ مَّخْضُودٍ
٢٩ وَطَلْحٍ مَّنضُودٍ
٣٠ وَظِلٍّ مَّمْدُودٍ
٣١ وَمَآءٍ مَّسْكُوبٍ
٣٢ وَفَٰكِهَةٍ كَثِيرَةٍ

56:33 neither failing, nor forbidden—
56:34 and elevated furnishing!
56:35 So too, indeed, shall We bring forth
⌜their wives from the world⌝
in a ⌜most⌝ perfect creation.
56:36 Behold! We shall have made them virgins,
56:37 forever loving, and of equal age—
56:38 ⌜all⌝ for the Companions of the ⌜blessed⌝ Right.
56:39 They are a multitude from the first ⌜generations⌝,
56:40 and a multitude from the latter ⌜generations⌝.

56:41 But as for the Companions of the Left,
how ⌜woeful⌝ shall it be then
for the Companions of the Left—
56:42 amidst blowing heat and scalding fluid,
56:43 and billowing-thick, darkened smoke,
56:44 with nothing cooling or soothing!
56:45 For indeed, before this ⌜in the world⌝,
they were indulged in ⌜forbidden⌝ luxury.
56:46 And they persisted in ⌜committing⌝
the great perfidy ⌜against God⌝:
56:47 For they used to say ⌜in life⌝:
When we are dead
and have become ⌜mere⌝ dust and bones,
are we, indeed, to be raised up
⌜alive for Judgment⌝—
56:48 and so too our fathers of old?
56:49 Say ⌜to them⌝:
Indeed, the first ⌜of you⌝ and the last ⌜of you⌝
56:50 shall be gathered together
at a predestined instant on a Well-Known Day!
56:51 Then, indeed, all of you—
O you who are misguided beliers,
⌜deniers of truth⌝—
56:52 you shall, most surely, eat

٣٣ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
٣٤ وَفُرُشٍ مَّرْفُوعَةٍ
٣٥ إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً
٣٦ فَجَعَلْنَٰهُنَّ أَبْكَارًا
٣٧ عُرُبًا أَتْرَابًا
٣٨ لِّأَصْحَٰبِ ٱلْيَمِينِ
٣٩ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ
٤٠ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ
٤١ وَأَصْحَٰبُ ٱلشِّمَالِ
مَآ أَصْحَٰبُ ٱلشِّمَالِ
٤٢ فِى سَمُومٍ وَحَمِيمٍ
٤٣ وَظِلٍّ مِّن يَحْمُومٍ
٤٤ لَّا بَارِدٍ وَلَا كَرِيمٍ
٤٥ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ
مُتْرَفِينَ
٤٦ وَكَانُوا۟ يُصِرُّونَ
عَلَى ٱلْحِنثِ ٱلْعَظِيمِ
٤٧ وَكَانُوا۟ يَقُولُونَ
أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا
أَءِنَّا لَمَبْعُوثُونَ
٤٨ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ
٤٩ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ
٥٠ لَمَجْمُوعُونَ
إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ
٥١ ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ
٥٢ لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ

from the ˹Impalatable˺ Tree of Zaqqûm
˹from the nethermost of Hell˺.
56:53 Then from it shall you fill your bellies.
56:54 Then along with it
shall you drink of a scalding fluid.
56:55 Thus shall you drink,
as a thirst-mad camel drinks!
56:56 Such shall be their hospitality
on the Day of Judgment!

56:57 It is We ˹alone˺
who have created you, ˹O humanity˺.
Will you ˹not˺, then,
accept the truth ˹of Resurrection˺?
56:58 Have you considered the semen you emit?
56:59 Do you yourselves create it?
Or is it We who are the creators ˹of it˺?
56:60 We ˹alone˺ have decreed death among you—
and ˹in this˺ We shall never be overcome.
56:61 We shall replace you, ˹whenever We so will,˺
with any likeness of you!
Thus shall We bring you forth ˹again˺
in a form you do not ˹even˺ know.
56:62 Yet, truly, you have known ˹your˺ first creation.
Will you not, then, become mindful
˹of the One who has made it˺?

56:63 Have you considered what you till?
56:64 Do you yourselves grow its ˹plants˺?
Or is it We who make them grow?
56:65 If We so will,
We shall turn it into crumbling stubble.
And you shall forever lament, ˹saying˺:
56:66 Indeed, we are desolated!
56:67 Rather, we have become destitute!

٥٣ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ
٥٤ فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ
٥٥ فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ
٥٦ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ
٥٧ نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ
٥٨ أَفَرَءَيْتُم مَّا تُمْنُونَ
٥٩ ءَأَنتُمْ تَخْلُقُونَهُۥٓ
أَمْ نَحْنُ ٱلْخَٰلِقُونَ
٦٠ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ
وَمَا نَحْنُ بِمَسْبُوقِينَ
٦١ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ
وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ
٦٢ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ
فَلَوْلَا تَذَكَّرُونَ
٦٣ أَفَرَءَيْتُم مَّا تَحْرُثُونَ
٦٤ ءَأَنتُمْ تَزْرَعُونَهُۥٓ
أَمْ نَحْنُ ٱلزَّٰرِعُونَ
٦٥ لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا
فَظَلْتُمْ تَفَكَّهُونَ
٦٦ إِنَّا لَمُغْرَمُونَ

56:68 Have you considered the water that you drink?
56:69 Did you yourselves
bring it down from the clouds?
Or is it We who send ˹it˺ down?
56:70 If We so will, We shall ˹at once˺
cause it to become acrid.
Will you not, then, give thanks?

56:71 Do you see the fire that you kindle?
56:72 Did you yourselves bring forth the tree
˹that kindles and fuels it˺?
Or is it We who brought ˹it˺ forth?
56:73 We ˹alone˺ have made it a reminder ˹of Hellfire˺
and a provision ˹of survival and security˺
for those who trek in the wilderness.
56:74 So highly exalt the name of your Lord,
the Magnificent.

56:75 ❊But no, indeed!
I do swear by the positions of the stars!
56:76 And it is, most surely, a great oath,
if only you were to know ˹its magnitude˺.
56:77 Indeed, this is, most surely, a gracious Quran
56:78 in a Book, well-preserved ˹in Heaven˺.
56:79 No one touches it, but the purified.
56:80 It is ˹a revelation˺ sent down
from the Lord of ˹All˺ the Worlds.
56:81 Then is this the ˹Heavenly˺ discourse
that you would slight?
56:82 And do you render ˹due thanks
to God for˺ your provision
by belying ˹His promise of Resurrection?
56:83 If that is so, ˹then why do you not
˹hold back the soul of the dying˺
when it reaches the throat?

٦٧ بَلْ نَحْنُ مَحْرُومُونَ
٦٨ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ
٦٩ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ
٧٠ لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا
فَلَوْلَا تَشْكُرُونَ
٧١ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ
٧٢ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
أَمْ نَحْنُ ٱلْمُنشِـُٔونَ
٧٣ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً
وَمَتَٰعًا لِّلْمُقْوِينَ
٧٤ فَسَبِّحْ
بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ
٧٥ ۞ فَلَآ أُقْسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ
٧٦ وَإِنَّهُۥ لَقَسَمٌ
لَّوْ تَعْلَمُونَ عَظِيمٌ
٧٧ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ
٧٨ فِى كِتَٰبٍ مَّكْنُونٍ
٧٩ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ
٨٠ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ
٨١ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ
٨٢ وَتَجْعَلُونَ رِزْقَكُمْ
أَنَّكُمْ تُكَذِّبُونَ
٨٣ فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ

56:84 Yet all the while you are ˹helplessly˺ looking on.
56:85 Rather, it is We ˹alone˺
who are, most surely,
nearer to the ˹one dying˺ than you.
But you do not see.
56:86 Then why is it—
if you are not to be summoned to Judgment
˹as you allege˺—that you do not
56:87 bring ˹the soul˺ back, if, indeed, you are truthful?
56:88 Yet, most surely, if ˹the one dying˺
is of those to be brought nearest ˹to God˺—
56:89 then ˹for such a one˺ there shall be serenity,
and ˹the fragrance˺ of sweet-scented basil,
and a Garden of Delights ˹in Paradise˺.
56:90 And if he is of the Companions of the Right,
56:91 then ˹it shall be said˺: Peace to you!
˹For you are˺
of the Companions of the ˹blessed˺ Right.
56:92 But if he is of the beliers,
the misguided ˹deniers of truth˺,
56:93 then ˹for such a one˺ there is the hospitality
of a scalding fluid
56:94 and roasting in Hellfire!
56:95 Indeed, this is, most surely,
with all certainty, the utter truth.
56:96 So highly exalt the name of your Lord,
the Magnificent.

٨٤ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ
٨٥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ
وَلَٰكِن لَّا تُبْصِرُونَ
٨٦ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ
٨٧ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ
٨٨ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ
٨٩ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ
٩٠ وَأَمَّآ إِن كَانَ
مِنْ أَصْحَٰبِ ٱلْيَمِينِ
٩١ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ
٩٢ وَأَمَّآ إِن كَانَ
مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ
٩٣ فَنُزُلٌ مِّنْ حَمِيمٍ
٩٤ وَتَصْلِيَةُ جَحِيمٍ
٩٥ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ
٩٦ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ

سُورَةُ الحَدِيدِ

The surah that mentions the heavy metallic element IRON *as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.*

Surah 57 / 29 VERSES / REVEALED AT MADINAH

Al-Ḥadîd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

57:1 All that is in the heavens and the earth
highly exalt God.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

57:2 To Him ˹alone˺ belongs all dominion
over the heavens and the earth.
He ˹alone˺ gives life.
And He ˹alone˺ gives death.
For He is powerful over all things.

57:3 He is the First and the Last,
and the Manifest and the Hidden.
And He ˹alone˺ is all-knowing of all things.

57:4 He ˹alone˺ is the One
who has created the heavens and the Earth
in ˹a span of˺ six ˹Heavenly˺ days.
Then, ˹befittingly,˺
He settled Himself over the Throne.
He ˹alone˺ knows
all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is with you wherever you are.

١ سَبَّحَ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

٢ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
يُحْيِۦ وَيُمِيتُ ۖ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٣ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ
وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

٤ هُوَ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ
يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا

وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ
وَمَا يَعۡرُجُ فِيهَاۖ
وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ
وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ
(٥) لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ
وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ
(٦) يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ
وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ
وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
(٧) ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ
وَأَنفِقُواْ مِمَّا جَعَلَكُم
مُّسۡتَخۡلَفِينَ فِيهِۖ
فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ
وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ
(٨) وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِۖ
وَٱلرَّسُولُ يَدۡعُوكُمۡ
لِتُؤۡمِنُواْ بِرَبِّكُمۡ
وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ
إِن كُنتُم مُّؤۡمِنِينَ
(٩) هُوَ ٱلَّذِي يُنَزِّلُ
عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ
لِّيُخۡرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ

For God alone is all-seeing of all that you do.

57:5 To Him alone belongs all dominion
over the heavens and the earth.
Thus to God alone are all matters returned
for just Judgment.

57:6 He alone makes the night
penetrate into the daylight.
And He alone makes the daylight
penetrate into the night.
And He alone
is all-knowing of all that is harbored
within the breast of people.

57:7 You shall believe in God alone
and His Messenger!
And you shall spend charitably
out of that wealth
over which He has made you trustees.
Then as to those of you
who have thus believed and spent,
know that for them
there is a great reward awaiting
in the Hereafter.

57:8 So what is it with you, O human beings,
that you still do not believe in God,
while the Messenger calls you
to believe in your Lord,
and while God Himself
has already taken from you
your covenant of faith
in a pre-earthly existence —
if ever you shall be believers?

57:9 He alone is the One
who sends down upon His servant,
Muhammad, these clear verses of guidance,
to bring all of you out

from the veils of darkness
into the light of faith and guidance.
For, indeed, God alone is all-kind
and mercy-giving to you.

57:10 Then what is with you believers
that you do not spend charitably
in the path of God,
while to God alone
belongs the inevitable heritage
of the heavens and the earth?
Not equal among yourselves
in the sight of God
are those who have spent charitably
and fought in the path of God
before the victory at Makkah
and those who did not.
Those who did are greater in rank
than those who spent charitably
and fought in the path of God thereafter.
Yet to each God has promised great goodness
in the Hereafter.
For God is all-aware of all that you do.

57:11 Who is it that shall loan to God
a goodly loan for His cause,
so that He shall multiply it for him,
such that for him
there shall be a gracious reward
awaiting in the Hereafter?

57:12 On that Day, you shall see
the believing men and believing women—
their own light streaming
before them and to their right.
It shall be said to them:
The glad tidings for you this Day
are Gardens beneath which rivers flow,

وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

(١٠) وَمَا لَكُمْ
أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَا يَسْتَوِى مِنكُم
مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ
وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً
مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ
وَقَٰتَلُوا۟ ۚ وَكُلًّا
وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(١١) مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ
قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ
وَلَهُۥٓ أَجْرٌ كَرِيمٌ

(١٢) يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
يَسْعَىٰ نُورُهُم
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم
بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ

wherein you shall abide forever.
It is this that is the magnificent triumph!
57:13 On that Day,
the hypocrite men and the hypocrite women
shall say to those who have believed:
Wait for us, that we may borrow
from your light!
It shall be said ˹in mockery of them˺:
Return back ˹to retrieve the faith
you left˺ behind you ˹in the world,˺
and seek ˹for yourselves˺ light!
Thereupon a wall that has a door
shall be imposed between them.
Within its interior, there is all mercy.
But in front of its outward side,
there is ˹only˺ torment.
57:14 The ˹hypocrites˺ shall cry out to the ˹believers˺:
Were we not with you ˹in life˺?
They shall say: Oh yes, indeed!
But you tempted your own souls ˹to duplicity˺.
And ˹with eager anticipation˺
you awaited ˹our demise˺.
For you doubted ˹faith and this Resurrection˺.
For ˹worldly˺ fancies deluded you—
until ˹at last˺ God's decree ˹of death˺
came to pass ˹against you˺.
Thus ˹Satan˺ the Deluder has deluded you,
with regard to God.
57:15 Therefore, this Day,
no ransom shall be taken from you,
nor from ˹any of˺ those
who ˹in life˺ disbelieved ˹in the One God˺.
Thus the abode of all of you is the Fire ˹of Hell˺.
It is ˹now˺ your refuge—
and a most woeful destination it is!

ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ
(١٣) يَوْمَ يَقُولُ
ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ
لِلَّذِينَ ءَامَنُوا۟
ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ
قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ
فَٱلْتَمِسُوا۟ نُورًا
فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ
بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ
(١٤) يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ
قَالُوا۟ بَلَىٰ
وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ
وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ
وَغَرَّتْكُمُ ٱلْأَمَانِىُّ
حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ
وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ
(١٥) فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ
وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟
مَأْوَىٰكُمُ ٱلنَّارُ هِىَ مَوْلَىٰكُمْ
وَبِئْسَ ٱلْمَصِيرُ

57:16 ❋Is it not time for those who truly believe
that their hearts be humbled
at the remembrance of God
and at the utterance of the truth
that has been sent down.
So let them forsake excessive jesting
and diversion and not be like those
who were given the Scripture before them;
for a long duration of heedlessness
passed over them.
Thus their hearts became hardened.
And many of them are now ungodly.

57:17 Know that it is God alone
who gives life to the earth after its death.
We have now certainly
made clear to you the manifest signs
of God's creative power,
so that you may reflect on them
and understand.

57:18 Indeed, the charitable men
and the charitable women—
who have therewith loaned God
a goodly loan—
shall have it multiplied for them by their Lord.
So for them, there is a gracious reward awaiting
in the Hereafter.

57:19 As for those who have believed in God
and in His messengers,
it is these who are the upholders
of revealed truth.
As to the martyrs and the witnesses to God—
in the very providence of their Lord
is their reward and their light.
But those who have disbelieved
and belied Our revealed signs,

١٦ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟
أَن تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ ٱللَّهِ
وَمَا نَزَلَ مِنَ ٱلْحَقِّ
وَلَا يَكُونُوا۟ كَٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ
فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ
١٧ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ
قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ
لَعَلَّكُمْ تَعْقِلُونَ
١٨ إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ
وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا
يُضَٰعَفُ لَهُمْ
وَلَهُمْ أَجْرٌ كَرِيمٌ
١٩ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ
أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ
وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ
لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ
وَٱلَّذِينَ كَفَرُوا۟
وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ

these are the Companions of Hellfire.
57:20 Know that the life of this world
is but play and amusement,
and ˹sheer˺ adornment,
and a cause for boasting among yourselves,
and ˹an arena of˺ vying in wealth
and ˹in˺ children.
Its parable is ˹that of˺ a ˹nourishing˺ rainfall,
the herbage from which
pleases the tillers of soil.
But then it dries up,
so that you see it turning yellow.
Then it becomes crumbling stubble.
˹Even˺ so shall there be in the Hereafter
severe torment,
as well as the forgiveness of God
and ˹His good˺ pleasure.
For the life of this world is nothing
but the ˹mere˺ enjoyment of a delusion.
57:21 Race ˹one another˺
to the forgiveness of your Lord—
and to a Garden ˹of Paradise˺,
whose breadth is as the breadth
of ˹all˺ heaven and earth,
prepared for those who believe in God
and ˹in˺ His messengers.
That is the bounty of God.
He gives it to whomever He so wills.
For God ˹alone˺
is the Possessor of Magnificent Bounty.
57:22 Not a single affliction befalls in the earth,
or among yourselves,
˹or a blessing,˺ but it is ˹already written˺
in a Book ˹preserved in Heaven˺
before We create it ˹to try you˺.
Indeed, that for God is ˹ever so˺ easy.

٢٠ ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا
لَعِبٌ وَلَهْوٌ وَزِينَةٌ
وَتَفَاخُرٌۢ بَيْنَكُمْ
وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ
كَمَثَلِ غَيْثٍ
أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ
ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَٰمًا
وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ
وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ
٢١ سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ
مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟
بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ
فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ
٢٢ مَآ أَصَابَ مِن مُّصِيبَةٍ
فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ
إِلَّا فِى كِتَٰبٍ
مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ

لِّكَيْلَا تَأْسَوْا ٢٣
عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا
بِمَا آتَاكُمْ
وَاللَّهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ
٢٤ الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
وَمَن يَتَوَلَّ
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
٢٥ لَقَدْ أَرْسَلْنَا رُسُلَنَا
بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنزَلْنَا الْحَدِيدَ
فِيهِ بَأْسٌ شَدِيدٌ
وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
٢٦ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
النُّبُوَّةَ وَالْكِتَابَ
فَمِنْهُم مُّهْتَدٍ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ
٢٧ ثُمَّ قَفَّيْنَا
عَلَىٰ آثَارِهِم بِرُسُلِنَا

57:23 Know this so that you do not grieve
over what escapes you,
nor exult over what comes to you,
for God loves no swaggering, boaster—
57:24 nor those who are miserly
and enjoin miserliness on people.
Thus whoever turns away
from giving in God's cause—
then know that, indeed,
it is God alone
who is the Self-Sufficient One, the All-Praised.
57:25 Very truly, We have sent Our messengers
to humanity with clear and miraculous proofs
that confirmed their messages.
And We sent down with each of them
a Heavenly Book to guide their people,
along with the just balance,
so that people might establish justice
in the earth.
Moreover, We sent down iron
from the heavens,
in which there is mighty force,
and in which there are many benefits
for all people;
and so also that God might make known
who supports Him and His messengers,
though unseen.
Indeed, God alone is all-powerful,
overpowering.
57:26 So very truly, We did, indeed,
send Noah and Abraham as messengers.
Thus We placed prophethood and the Scripture
among their seed.
So some of them were rightly guided.
But many of them were ungodly.
57:27 Then We sent following upon their traces,

many more of Our messengers.
And We followed them up with Jesus,
son of Mary.
So We gave him the Evangel
as a Heavenly Book.
And We placed in the hearts
of those who followed him
loving-kindness and mercy.
But as for the tradition of monasticism—
they themselves invented it.
Never did We prescribe it for them,
but only that they seek the pleasure of God.
Yet they did not observe this ordinance
with its rightfully due observance.
So We gave those who believed among them
their reward.
But many of them were ungodly.

57:28 O you who believe! Be ever God-fearing!
And believe in His Messenger!
He shall then give you
a double share of His mercy.
Moreover, He shall make for you a light,
by which you shall walk always in His way.
Thus He shall forgive you.
For God is all-forgiving, mercy-giving.
57:29 So it is that the People of the Scripture
may know, indeed, that they have no power
over anything of God's bounty;
and that, indeed,
all bounty is in the Hand of God alone.
He gives it to whomever He so wills.
For God alone
is the Possessor of Magnificent Bounty.

وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
وَجَعَلْنَا
فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ
رَأْفَةً وَرَحْمَةً
وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا
مَا كَتَبْنَٰهَا عَلَيْهِمْ
إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ
فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ
فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ
أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ
٢٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ
وَيَجْعَل لَّكُمْ نُورًا
تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٢٩ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ
أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ
مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ
بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ
وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

سُورَةُ المُجَادِلَةِ

The surah that mentions the complaint of Khawlah bint Thaʿlabah to the Prophet ﷺ as SHE WHO ARGUED *for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.*

Surah 58 / 22 VERSES / REVEALED AT MADINAH

Al-Mujâdilah

PART 28 *half-part* 55/60

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

58:1 Truly, God has heard the words
of she who has argued before you, ˹O Prophet,˺
concerning her husband,
and who has made complaint to God.
For God hears your discourse with each other.
Indeed, God is all-hearing, all-seeing.

(١) قَدْ سَمِعَ ٱللَّهُ
قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا
وَتَشْتَكِىٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ
إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ

58:2 Those of you who ˹sinfully˺ estrange themselves
from their wives
with the ˹mere˺ pronouncement:
You are prohibited to me for marital relations
as is my own mother's backside—
˹know, O believers,
that˺ never can they be their mothers!
None are their mothers
other than those who gave birth to them.
Therefore, indeed, they are assuredly uttering
an abominable statement and falsehood.
Yet, indeed, God is all-pardoning, all-forgiving.

(٢) ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم
مِّن نِّسَآئِهِم
مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ
إِنْ أُمَّهَٰتُهُمْ
إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ
وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا
مِّنَ ٱلْقَوْلِ وَزُورًا ۚ
وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ

58:3 Thus those
who do so ˹sinfully˺ estrange themselves
from their wives,
who then retract what they have said,
they must free a bondservant

(٣) وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ
ثُمَّ يَعُودُونَ لِمَا قَالُوا۟
فَتَحْرِيرُ رَقَبَةٍ
مِّن قَبْلِ أَن يَتَمَآسَّا ۚ

ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
٤ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِن قَبْلِ أَن يَتَمَآسَّا ۖ
فَمَن لَّمْ يَسْتَطِعْ
فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ
ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ
وَتِلْكَ حُدُودُ ٱللَّهِ ۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ
٥ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ
كُبِتُوا۟ كَمَا كُبِتَ
ٱلَّذِينَ مِن قَبْلِهِمْ ۚ
وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ
وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ
٦ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ
أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ
٧ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ

before they and their wives
touch each other in intimacy.
With this decree are you admonished—
and God is all-aware of all that you do.
58:4 But for one who commits this offense
yet cannot find such means of atonement,
then he shall instead fast
two consecutive months,
before they touch each other in intimacy.
But if one is unable to fast,
then let him feed sixty indigent people.
This is to affirm
that you, indeed, believe in God
and His Messenger.
These are the ordained limits of God—
and for the disbelievers
who transgress God's Law,
there shall be a most painful torment.
58:5 Indeed, all those who oppose God
and His Messenger shall be laid low,
as all those before them
who did so were laid low.
For, already, We have sent down clear signs
in the Quran confirming Our commandments.
Therefore, the inveterate disbelievers
shall have a disgracing torment
58:6 on a Day Hereafter when God
shall raise them to life, all together.
Then shall He tell them the due recompense
of all that they have done in life.
God has enumerated it.
And they have forgotten it.
For God is a witness over all things.
58:7 Have you not considered
that God knows all that is in the heavens

and all that is in the earth?
There is no private discourse
among three but that He is the fourth of them;
neither five but that He is the sixth of them;
neither fewer than that nor more,
but that He is with them
wherever they might be.
Then He shall tell them
on the Day of Resurrection
the due recompense
of all that they have done in life.
Indeed, God is all-knowing of all things.

مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ
إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ
إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟
ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

58:8 Have you not seen, O Prophet,
those among the People of the Scripture
who were forbidden
from malicious private discourse,
and who even thereafter do revert
to that from which they were forbidden?
They discourse privately in sin and transgression,
and in disobedience to the Messenger.
Moreover, when they come to you,
they greet you with a vile salutation
which God has not enjoined
nor greeted you with.
Then they say to themselves:
Why does God not punish us for what we say,
if he is truly God's messenger?
Indeed, sufficient for them is Hellfire,
in which they shall roast—
and a most woeful destination it is!

٨ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ
ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ
وَيَتَنَٰجَوْنَ
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَمَعْصِيَتِ ٱلرَّسُولِ
وَإِذَا جَآءُوكَ حَيَّوْكَ
بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ
وَيَقُولُونَ فِىٓ أَنفُسِهِمْ
لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَبِئْسَ ٱلْمَصِيرُ

58:9 O you who believe!
When you discourse in private,
you shall not discourse in sin and transgression
and in disobedience to the Messenger.

٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ
وَمَعْصِيَتِ ٱلرَّسُولِ
وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ

Rather, you shall discourse
with virtue and in righteousness
and with fear of God.
And you shall fear God,
before whom you shall be assembled
for Judgment.

58:10 Indeed, malicious private discourse
is prompted by Satan
to grieve those who believe.
Yet never shall he harm them in anything,
except by the permission of God.
So upon God alone let the believers rely.

58:11 O you who believe!
When you are told
in your gatherings that grow crowded:
Make room for one another!
Then make room
with a spirit of patient fellowship.
God will make room for you in Paradise.
Moreover, when it is said:
Rise for the Prayer and other good acts!
Then rise.
God shall raise in station
those who sincerely believe
and comply among you;
and raise greatly in rank
those who have sought
and been given knowledge.
For God is all-aware of all that you do.

58:12 O you who believe!
When you seek to discourse privately
with the Messenger,
offer charity to the poor

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ

(١٠) إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ
لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟
وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا
إِلَّا بِإِذْنِ ٱللَّهِ ۚ
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

(١١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا قِيلَ لَكُمْ
تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ
فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ
وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟
يَرْفَعِ ٱللَّهُ
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(١٢) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟
بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ
ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ

before your private discourse with him.
That is best for you
and most purifying for your souls.
But if you do not find the means,
then God is all-forgiving, mercy-giving.

58:13 Do you fear poverty from offering charity
before your private discourse
with the Messenger?
Since some of you have not done so,
and God has already
granted you repentance for this,
then steadfastly continue
to duly establish the Prayer,
and give the Zakât-Charity,
and obey God and His Messenger.
For God is all-aware of all that you do.

58:14 ❊Have you not seen those hypocrites
who secretly allied themselves against you
with a people
upon whom God's wrath has come?
They are not of you, O believers,
nor are they of them.
Thus, they but swear a false oath
while they know it is a lie.

58:15 God has prepared for them
a severe torment in the Hereafter.
Evil, indeed, is what they have done.

58:16 They have taken their false oaths of faith
only as a shield,
so as to bar others from the path of God.
Thus for them,
there is a disgracing torment in the Hereafter.

58:17 Never shall their wealth, nor their children,
avail them against God, in anything at all.

فَإِن لَّمْ تَجِدُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٣) ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟
بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ
فَإِذْ لَمْ تَفْعَلُوا۟
وَتَابَ ٱللَّهُ عَلَيْكُمْ
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ
وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ
(١٤) ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِم
مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ
وَهُمْ يَعْلَمُونَ
(١٥) أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا
إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ
(١٦) ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً
فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ
فَلَهُمْ عَذَابٌ مُّهِينٌ
(١٧) لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ
وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ

هُمْ فِيهَا خَٰلِدُونَ
(١٨) يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا
فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ
وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ
أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ
(١٩) ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ
فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ
أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ
أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ
هُمُ ٱلْخَٰسِرُونَ
(٢٠) إِنَّ ٱلَّذِينَ
يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ
أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ
(٢١) كَتَبَ ٱللَّهُ
لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ
إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ
(٢٢) لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ
مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ
أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ
أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ
كَتَبَ فِى قُلُوبِهِمُ
ٱلْإِيمَٰنَ

These hypocrites
are the Companions of the Fire of Hell.
They shall abide therein forever,
58:18 on a Day Hereafter
when God shall raise them to life all together.
Then they shall swear falsely even to Him,
as they now swear falsely to you believers—
and they think
they have something to stand on!
Most assuredly,
it is they who are the sheer liars.
58:19 Satan has overmastered them.
Thus he has caused them to forget
the remembrance of God.
These are the party of Satan.
Most assuredly, it is the party of Satan,
who are the losers of an everlasting Paradise.
58:20 As for all those who oppose God
and His Messenger,
such as these shall be among the most debased
in this life and in the Hereafter.
58:21 God has inscribed
in the Preserved Book of Heaven:
I shall, most surely, triumph—
I and My messengers.
Indeed, God is all-powerful, overpowering.
58:22 You shall not find a people
who truly believe in God
and in the coming Judgment of the Last Day
loving those who oppose God
and His Messenger—
even if they are their fathers,
or their children, or their brothers,
or their other kinsfolk.
Upon the hearts of these believers,

وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ
وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ
رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ۚ
أُولَٰئِكَ حِزْبُ اللَّهِ ۚ
أَلَا إِنَّ حِزْبَ اللَّهِ
هُمُ الْمُفْلِحُونَ

He has inscribed ˹true˺ faith.
Moreover, He has aided them
with a spirit from Him.
Thus shall He admit them
into Gardens beneath which rivers flow—
wherein they shall abide, forever—
God being well-pleased with them,
and they well-pleased with Him.
They are the alliance of God.
Most assuredly,
the ˹believers of the˺ alliance of God—
it is they who are the ˹truly˺ successful.

سُورَةُ الحَشر

The surah that mentions God's expulsion of the clan of Banû Al-Nadîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING *it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.*

Surah 59 / 24 VERSES / REVEALED AT MADINAH

Al-Ḥashr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

59:1 All that is in the heavens
and all that is in the earth highly exalt God.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

59:2 It is He ˹alone˺ who has expelled
those who have disbelieved
of the People of the Scripture
from their ˹nearby˺ dwellings
at ˹their˺ first mustering ˹in treason against you˺.
You did not think that they would ever depart.
Indeed, they themselves thought
that their strongholds would be
their defense against God.
But God's ˹ordained Judgment˺ came upon them
from where they had never expected.
For He hurled terror into their hearts.
They ruined their homes with their own hands,
and the hands of the believers.
So derive a lesson ˹from this˺,
O you who have eyes to see!

59:3 Yet had God not decreed banishment for them,
He, most surely,
would have tormented them in this world.

١ سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٢ هُوَ ٱلَّذِيٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ
لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ
أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم
مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ
فَأَتَىٰهُمُ ٱللَّهُ
مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ
وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ ۚ
يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِي ٱلْمُؤْمِنِينَ
فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ
٣ وَلَوْلَآ أَن
كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ
لَعَذَّبَهُمْ فِي ٱلدُّنْيَا ۖ

وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابُ ٱلنَّارِ

(٤) ذَٰلِكَ بِأَنَّهُمْ
شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ
وَمَن يُشَآقِّ ٱللَّهَ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

(٥) مَا قَطَعْتُم مِّن لِّينَةٍ
أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ
وَلِيُخْزِىَ ٱلْفَٰسِقِينَ

(٦) وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ
فَمَآ أَوْجَفْتُمْ عَلَيْهِ
مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ
عَلَىٰ مَن يَشَآءُ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

(٧) مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ
مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ
بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ
وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ
فَخُذُوهُ
وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ

Moreover, waiting for them in the Hereafter
is the torment of the Fire of Hell.
59:4 That is because
they willfully rebelled against God
and His Messenger.
And whoever rebels against God—
then, indeed, God is severe in punishment.
59:5 Whatever of their date palms
you believers have cut down
or left standing on their rootstocks,
it was only by the permission of God—
and thus does He disgrace the ungodly.
59:6 Furthermore,
whatever spoils God has turned over
to the authority of His Messenger from them,
you have spurred neither horse nor camel for it.
Rather, God gives authority to His messengers
over whomever He so wills.
For God is powerful over all things.
59:7 Thus whatever spoils God has turned over
to His Messenger
from the disbelieving townspeople,
it shall be for God
and for the Messenger to disburse,
and for his close relatives,
who are prohibited from charity,
and for the orphans,
and for the indigent,
and for the wayfarer—
so that it does not merely circulate
between the wealthy among you.
Thus whatever the Messenger brings you
from God, then you shall take it.
And whatever he has forbidden you,
you shall desist from it.

وَٱتَّقُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ
(٨) لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ
ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا
مِّنَ ٱللَّهِ وَرِضْوَٰنًا
وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ
(٩) وَٱلَّذِينَ تَبَوَّءُو
ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِى صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُوا۟
وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ
(١٠) وَٱلَّذِينَ جَآءُو
مِنۢ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ
وَلَا تَجْعَلْ فِى قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُوا۟
رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ
(١١) ۞ أَلَمْ تَرَ
إِلَى ٱلَّذِينَ نَافَقُوا۟

And be ever God-fearing.
Indeed, God is severe in punishment.

59:8 A share of these spoils
belongs to the needy Émigrés—
who have been expelled from their dwellings
and dispossessed of their wealth—
seeking all-nourishing bounty from God
and His good pleasure,
and to support
the cause of God and His Messenger.
It is these who are the truehearted.

59:9 As for those who were already settled
in the abode of Madinah,
and who were firm in faith
before the Emigration,
they love those who emigrated to them
and find no covetous want in their breast
for what the Émigrés have been given.
Rather, they give them preference
over their own selves—
even when they themselves are in pressing need.
And whoever is safeguarded
from the avarice of his own soul—
then it is these who are the truly successful.

59:10 As to all those believers who come after them,
they shall say: Our Lord!
Forgive us, and our brethren
who preceded us in faith.
And let not into our hearts
any malice toward those who believe.
Our Lord!
Indeed, You are all-kind, mercy-giving.

59:11 ❊Have you not seen those
who became hypocrites,

saying to their brothers who disbelieve
from the People of the Scripture:
If ever you are expelled,
we shall, most surely, depart with you!
Nor shall we ever obey anyone
with regard to ˹harming˺ you!
Moreover, if you are fought,
we shall, most surely, support you!
But God bears witness
that they are, indeed, liars!

59:12 If they ˹who disbelieve
from the People of the Scripture˺ are expelled,
they ˹who are hypocrites˺
will not depart with them.
And if they are fought,
they will not support them.
And if ever they were to support them
˹in battle˺,
they would, most surely,
turn their backs ˹in flight˺,
wherefore they ˹who disbelieve
from the People of the Scripture˺
would not be helped ˹by them.

59:13 The ˹fear they ˹both˺
have for you ˹believers˺ in their hearts
is, most surely, more intense
than ˹their fear of˺ God.
That is because they are people
who do not comprehend ˹God's greatness˺.

59:14 They ˹who disbelieve
from the People of the Scripture˺
will not ˹openly˺ fight against you, all together,
but only from within fortified towns,
or from behind walls.
The force of the enmity between them is severe.

يَقُولُونَ لِإِخْوَٰنِهِمُ
ٱلَّذِينَ كَفَرُوا۟
مِنْ أَهْلِ ٱلْكِتَٰبِ
لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا
وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ
وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ
١٢ لَئِنْ أُخْرِجُوا۟
لَا يَخْرُجُونَ مَعَهُمْ
وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ
وَلَئِن نَّصَرُوهُمْ
لَيُوَلُّنَّ ٱلْأَدْبَٰرَ
ثُمَّ لَا يُنصَرُونَ
١٣ لَأَنتُمْ أَشَدُّ رَهْبَةً
فِى صُدُورِهِم مِّنَ ٱللَّهِ
ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُونَ
١٤ لَا يُقَٰتِلُونَكُمْ جَمِيعًا
إِلَّا فِى قُرًى مُّحَصَّنَةٍ
أَوْ مِن وَرَآءِ جُدُرٍ
بَأْسُهُم بَيْنَهُمْ شَدِيدٌ

تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُونَ
(١٥) كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
(١٦) كَمَثَلِ الشَّيْطَانِ
إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ
إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
(١٧) فَكَانَ عَاقِبَتَهُمَا
أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ
وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ
(١٨) يَا أَيُّهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ
مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
(١٩) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ
فَأَنسَاهُمْ أَنفُسَهُمْ ۚ
أُولَٰئِكَ هُمُ الْفَاسِقُونَ
(٢٠) لَا يَسْتَوِي أَصْحَابُ النَّارِ
وَأَصْحَابُ الْجَنَّةِ ۚ

You think them bonded together,
but their hearts are divided.
That is because they are a people
who will not use reason to understand.
59:15 Their case is like those who have, not long ago, preceded them,
who tasted in this life the grievous consequence of their ungodly affairs.
And for them in the Hereafter
there is a more painful torment awaiting.
59:16 The hypocrites are like Satan.
Behold! He says to man:
Disbelieve!
Then when he disbelieves:
Satan says: Indeed, I am free of you!
Indeed, I fear God,
Lord of All the Worlds.
59:17 Thus the end of both of them
is that they shall be in the Fire of Hell,
abiding therein forever.
For that is the recompense
of the wrongdoers who are godless in heart.

59:18 O you who believe! Be ever God-fearing!
And let every soul look
to what it has forwarded for tomorrow.
Thus be ever God-fearing.
Indeed, God is all-aware of all that you do.
59:19 Then do not be like those
who forgot the covenant of God.
Therefore, He made them
forget their own souls.
It is these who are themselves the ungodly.
59:20 Not equal are the Companions
of the Fire of Hell

and the Companions
of the ˹Everlasting˺ Garden ˹of Paradise˺.
The Companions of the ˹Everlasting˺ Garden—
it is they who are the ˹truly˺ triumphant.

59:21 Had We sent this Quran
down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
˹on the power of divine guidance˺.

59:22 He ˹alone˺ is God, the One
besides whom there is no other God—
˹the Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen.
He is the All-Merciful, the Mercy-Giving.

59:23 He ˹alone˺ is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering ˹One˺,
the Irresistible, the Sublime.
Highly exalted is God
˹far˺ above all that they associate
as gods ˹with Him˺!

59:24 He ˹alone˺ is God.
The Creator, the Maker, the Fashioner.
To Him ˹alone˺ belong
the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He ˹alone˺ is the Overpowering ˹One˺,
the All-Wise.

أَصۡحَٰبُ ٱلۡجَنَّةِۚ
هُمُ ٱلۡفَآئِزُونَ
٢١ لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ
عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا
مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ
وَتِلۡكَ ٱلۡأَمۡثَٰلُ
نَضۡرِبُهَا لِلنَّاسِ
لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ
٢٣ هُوَ ٱللَّهُ ٱلَّذِي
لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ
ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ
ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ
ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ
سُبۡحَٰنَ ٱللَّهِ
عَمَّا يُشۡرِكُونَ
٢٤ هُوَ ٱللَّهُ
ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ
لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ
يُسَبِّحُ لَهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ

سُورَةُ الْمُمْتَحِنَةِ *The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as* THE TEST OF FAITH, *establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.*

Surah **60** / 13 VERSES / REVEALED AT MADINAH

Al-Mumtaḥanah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

60:1 O you who believe!
You shall not ever take My enemy,
and your enemy, as allies.
You offer genuine love to them.
Yet they have disbelieved
in the revelation of the truth
that has come to you in the Quran—
expelling the Messenger and yourselves
from your homes
only because you believe
in the One God alone, your Lord.
If truly you have come forth
striving in My path
and seeking My good pleasure,
then do not ever take them as allies,
divulging the believers' secrets to them
out of genuine love—
and I am most knowing
of all that you conceal and all that you reveal.
For whoever among you does this
has truly strayed from the straight path.
60:2 If they should gain ascendancy over you,
they would become

١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ
أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ
وَقَدْ كَفَرُواْ
بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ
يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ
أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ
إِن كُنتُمْ خَرَجْتُمْ
جِهَٰدًا فِى سَبِيلِى
وَٱبْتِغَآءَ مَرْضَاتِى
تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ
وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ
وَمَن يَفْعَلْهُ مِنكُمْ
فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ
٢ إِن يَثْقَفُوكُمْ
يَكُونُواْ لَكُمْ أَعْدَآءً

وَيَبْسُطُوٓا۟ إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ
وَوَدُّوا۟ لَوْ تَكْفُرُونَ
(٣) لَن تَنفَعَكُمْ أَرْحَامُكُمْ
وَلَآ أَوْلَٰدُكُمْ ۚ
يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
(٤) قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ
إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ
وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ
كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ
ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا
حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ
إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ
وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ ٱلْمَصِيرُ
(٥) رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلَّذِينَ كَفَرُوا۟

treacherous enemies to you
and stretch out their hands and their tongues
in harm against you.
For they wish that you would disbelieve
in your faith.

60:3 Neither your relatives
nor your disbelieving children will benefit you
on the Day of Resurrection.
He shall separate the evil
from the righteous among you.
For God is all-seeing of all that you do.

60:4 There is truly an excellent model for you
in the firm stand of Abraham
and those with him when they said
to their idolatrous people:
We are free of association with you
and with all that you worship, apart from God.
We have disbelieved in you
for your ungodly ways.
Thus open enmity
and hostility have commenced
between us and you forever,
until you believe in God alone—
notwithstanding Abraham's statement
to his father:
I shall seek forgiveness for you.
Yet I have no control to help you
with anything against God.
They prayed: Our Lord!
On You alone do we rely.
And to You alone do we turn.
For to You alone is the ultimate destiny.

60:5 Our Lord!
Subject us not to a trial of defeat
to tempt those who disbelieve

to exult in their unbelief.
And forgive us, our Lord.
Indeed, it is You
who are the Overpowering One,
the All-Wise.

60:6 Very truly, there is an excellent model
for you believers in them—
for whoever longs for God
and for salvation on the Last Day.
But whoever turns away,
indeed, it is God alone
who is the Self-Sufficient, the All-Praised.

60:7 ❋It may be that in due course
God will establish genuine mutual love
between you and those
with whom you had enmity.
For God is all-powerful.
Moreover, God is all-forgiving, mercy-giving.

60:8 God does not forbid you
from honorable relationships
with those who have not fought you
over religion,
nor expelled you from your dwellings—
that you relate kindly and equitably with them.
Indeed, God loves those who are just.

60:9 God only forbids you from making alliances
with those who have fought you over religion
and expelled you from your dwellings
and aided others in expelling you.
And whoever befriends such as these,
it is they who are the wrongdoers,
godless in heart.

60:10 O you who believe!

وَٱغْفِرْ لَنَا رَبَّنَآ
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٦ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ
وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ
فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ
٧ ۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ
وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ
وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٨ لَّا يَنْهَىٰكُمُ ٱللَّهُ
عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ
وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
٩ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ
عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ
وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ
وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ
فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ

(١٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ
مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ
ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ
فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ
لَا هُنَّ حِلٌّ لَّهُمْ
وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ
وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ
وَلَا جُنَاحَ عَلَيْكُمْ
أَن تَنكِحُوهُنَّ
إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ
وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ
وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ
وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ
ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ

(١١) وَإِن فَاتَكُمْ شَىْءٌ
مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ
فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ
ذَهَبَتْ أَزْوَٰجُهُم
مِّثْلَ مَآ أَنفَقُوا۟ ۚ

When believing women come to you
as Émigrés, test their sincerity—
and it is God alone
who knows best about their faith.
Thus if you find them
to be believing women,
then do not return them to the disbelievers.
They are not lawful wives for them.
Nor are the disbelievers
lawful husbands for them.
Moreover, give the disbelievers
whatever they have spent to marry them,
whereupon there shall be no blame on you
if you marry them,
once you have given them
their full dowry compensation.
Nor shall you believers
hold on to bonds of marriage
with disbelieving women.
But ask for the return
of what you have spent on them in dowry.
And let the disbelievers ask
for what they have spent
to marry women
who have since believed and emigrated.
That is God's judgment,
as He has adjudged between you—
and God is all-knowing, all-wise.

60:11 Moreover, if any of your wives, O believers,
have fled from you to the disbelievers,
and in a campaign thereafter
you believers overcome the disbelievers,
then you are to give
to those individuals among you
whose wives have fled

the like of what they have spent on them
in dowry.
And you shall fear God,
in whom you are believers.

60:12 O Prophet!
When the believing women come to you—
pledging allegiance to you
that they shall not
associate anything as a god with God;
nor shall they steal;
nor shall they commit illicit sexual intercourse;
nor shall they kill their children;
nor shall they come forth
with a previously conceived child
in a calumny they forge
between their own hands and legs;
nor shall they disobey you
in any rightful thing—
then accept their allegiance,
and seek God's forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

60:13 O you who believe!
You shall not ever take as allies
people upon whom God's wrath has come.
They have, indeed, despaired
of reward in the Hereafter—
just as the disbelievers have despaired
of ever seeing alive again
the inhabitants of the graves.

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ
أَنتُم بِهِۦ مُؤْمِنُونَ
(١٢) يَٰٓأَيُّهَا ٱلنَّبِىُّ
إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ
عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا
وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ
وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ
فَبَايِعْهُنَّ
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
(١٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَوَلَّوْا۟ قَوْمًا
غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ
كَمَا يَئِسَ ٱلْكُفَّارُ
مِنْ أَصْحَٰبِ ٱلْقُبُورِ

سُورَةُ الصَّفِّ *The surah that declares God's love of all those believers who maintain* THE SOLID RANKS *of unbreachable communal unity in selflessly and fearlessly defending God's cause against aggression.*

Surah **61** / 14 VERSES / REVEALED AT MADINAH

Al-Ṣaff

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

61:1 All that is in the heavens
and all that is in the earth highly exalt God.
For He ⌜alone⌝
is the Overpowering ⌜One⌝, the All-Wise.

61:2 O you who believe!
Why do you say what you do not do?
61:3 It is greatly abhorrent
⌜in the sight of⌝ God
that you say what you do not do!
61:4 Indeed, God loves those
who fight in His cause in solid ranks,
as though they were a ⌜unified⌝ structure,
joined firmly together.

61:5 Now, behold!
Moses said to his people: O my people!
Why do you harm me, though truly you know
that I am, indeed, the messenger of God
⌜sent⌝ to you?
Thus when they swerved ⌜from the right path⌝,
God caused their hearts to swerve
⌜from right guidance⌝.

١ سَبَّحَ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
٣ كَبُرَ مَقْتًا عِندَ ٱللَّهِ
أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ
٤ إِنَّ ٱللَّهَ يُحِبُّ
ٱلَّذِينَ يُقَٰتِلُونَ
فِي سَبِيلِهِۦ صَفًّا
كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ
٥ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ
يَٰقَوْمِ لِمَ تُؤْذُونَنِي
وَقَد تَّعْلَمُونَ أَنِّي
رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ
فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ

For God does not guide an ungodly people.

61:6 And, behold! Jesus, son of Mary, said:
O Children of Israel!
I am, indeed, the messenger of God
sent to you,
as a confirmation of the truth
that has preceded me in the law of the Torah,
and as a bearer of glad tidings
of a messenger to come after me,
whose name shall be Ahmad.
Then when he came to them
with clear and miraculous proofs
confirming his truth, they said:
This is manifest sorcery!

61:7 Yet who does a greater wrong
than one who forges lies against God,
while being called to Islam,
a willing submission to God alone.
For God does not guide the wrongdoing people
who are godless in heart.

61:8 They desire to extinguish
the guiding light of God with their mouths.
But God shall perfect His light—
even if the disbelievers hate it.

61:9 He is the One
who has sent His Messenger Muhammad
with the guidance of the Quran
and the religion of truth,
that He may cause it to prevail
on its own merit over every religion—
even if the idolaters hate it.

61:10 O you who believe!
Shall I direct you to a transaction
that shall deliver you

وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ

٦ وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ
يَٰبَنِيٓ إِسۡرَٰٓءِيلَ
إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم
مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ
وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي
ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ
قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ

٧ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ
عَلَى ٱللَّهِ ٱلۡكَذِبَ
وَهُوَ يُدۡعَىٰٓ إِلَى ٱلۡإِسۡلَٰمِۚ
وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ

٨ يُرِيدُونَ لِيُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ
وَٱللَّهُ مُتِمُّ نُورِهِۦ
وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ

٩ هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ
بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ
لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ
وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ

١٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ
تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ

from a most painful torment?

61:11 It is that you believe in God and His Messenger
and strive in the path of God
with your wealth and your persons.
That is best for you,
if only you were to know ˹God's reward for it˺.

61:12 He shall forgive you your sins, and admit you
into Gardens beneath which rivers flow,
and ˹give you residence
in˺ good ˹and pleasant˺ dwellings
in the Garden everlasting.
That is the magnificent triumph.

61:13 Moreover, ˹He shall give you˺
something else ˹in this life, which˺ you will love:
Victory from God and a conquest near ˹at hand˺.
So give ˹these˺ glad tidings
to the believers, ˹O Prophet˺.

61:14 O you who believe!
Be supporters of ˹the religion of˺ God—
˹even˺ as Jesus, son of Mary, said to the Disciples:
Who will be my supporters
˹on the path˺ to God?
The Disciples said:
We are the supporters of ˹the religion of˺ God.
Thus a group
among the Children of Israel believed,
and a group disbelieved.
So We aided those who believed
against their enemy.
Thus did they come to prevail.

(١١) تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ
وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ
(١٢) يَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَيُدْخِلْكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ
(١٣) وَأُخْرَىٰ تُحِبُّونَهَا ۖ
نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ
وَبَشِّرِ ٱلْمُؤْمِنِينَ
(١٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ
عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۧنَ
مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ
قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ
فَـَٔامَنَت طَّآئِفَةٌ
مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ
فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا۟ ظَٰهِرِينَ

سُورَةُ الجُمُعَة

The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION *and to quit all commercial transacting as soon as they hear the call to the Prayer.*

Surah 62 / 11 VERSES / REVEALED AT MADINAH

Al-Jumuʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

62:1 All that is in the heavens
and all that is in the earth
give due exaltation to God—
the King, the All-Holy,
the Overpowering ˹One˺, the All-Wise.

62:2 He is the One who sent among
the unlettered people ˹without a Scripture˺
a messenger from among themselves,
who recites to them
His ˹revealed˺ verses ˹of the Quran˺,
and purifies them,
and teaches them the ˹Heavenly˺ Book
and the wisdom ˹of revelation˺.
And, indeed, before ˹this˺
they were ˹utterly lost˺ in clear misguidance.

62:3 And ˹He has sent him, as well,
to all˺ others besides them
who have yet to join with them
˹in receiving God's message˺.
For He ˹alone˺
is the Overpowering ˹One˺, the All-Wise.

62:4 That is the bounty of God.
He gives it to whomever He so wills.

١ يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ
ٱلْعَزِيزِ ٱلْحَكِيمِ
٢ هُوَ ٱلَّذِي بَعَثَ
فِي ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ
لَفِي ضَلَٰلٍ مُّبِينٍ
٣ وَءَاخَرِينَ مِنْهُمْ
لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
٤ ذَٰلِكَ فَضْلُ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۚ

For God ˹alone˺
is the Possessor of Magnificent Bounty.

وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ

62:5 The likeness of those charged
with upholding the Torah,
who, thereafter, did not uphold it ˹faithfully˺,
is as the likeness of a donkey
˹merely˺ carrying books.
Woeful is the likeness of the people who belie
the ˹revealed˺ signs of God!
For God does not guide
the wrongdoing people
˹who are godless in heart˺.

٥ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ
ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ ٱلْحِمَارِ
يَحْمِلُ أَسْفَارًۢا
بِئْسَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ
وَٱللَّهُ لَا يَهْدِى
ٱلْقَوْمَ ٱلظَّـٰلِمِينَ

62:6 Say, ˹O Prophet˺: O you of Jewry!
If you claim that you ˹alone˺
are the friends of God—
apart from all ˹other˺ people—
then hope ˹ardently˺ for death
˹to bring you near Him˺,
if you are truthful ˹in your claim˺.

٦ قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟
إِن زَعَمْتُمْ أَنَّكُمْ
أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ
فَتَمَنَّوُا۟ ٱلْمَوْتَ
إِن كُنتُمْ صَـٰدِقِينَ

62:7 But they will not hope for it ever
because of ˹the sins˺
that their hands have advanced ˹in the world˺.
And God is all-knowing
about the ˹godless˺ wrongdoers.

٧ وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا
بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّـٰلِمِينَ

62:8 Say ˹to them˺:
Indeed, the death from which you flee
shall, most surely, encounter you.
Then you shall be returned
to the ˹Sole˺ Knower of the ˹realms˺
of all the ˹unseen and the seen.
Then He shall tell you ˹the due recompense˺
of all that you have been doing ˹in life˺.

٨ قُلْ إِنَّ ٱلْمَوْتَ
ٱلَّذِى تَفِرُّونَ مِنْهُ
فَإِنَّهُۥ مُلَـٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ
إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

62:9 O you who believe!

(٩) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِذَا نُودِىَ لِلصَّلَوٰةِ
مِن يَوْمِ ٱلْجُمُعَةِ
فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ
وَذَرُوا۟ ٱلْبَيْعَ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ
(١٠) فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ
فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ
وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ
(١١) وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا
ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ
قُلْ مَا عِندَ ٱللَّهِ
خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ
وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ

When the call to ˹congregational˺ Prayer
is made on Friday, then proceed at once
to the remembrance of God
˹and the Prayer˺, and quit all commerce.
That is best for you, if only you were to know
˹God's reward for it˺.

62:10 But when the Prayer is concluded,
then ˹you may freely˺ spread
throughout the land
and seek out the bounty of God.
Yet remember God much ˹in supplication˺,
so that you may be successful.

62:11 For behold!
When they ˹who believe˺
saw ˹the arrival of˺ merchandise
and ˹heard its luring˺ diversion
˹during the Friday assembly˺,
they ˹almost all˺ dispersed to it
and left you, ˹O Prophet,˺
standing ˹on the pulpit speaking˺.
Say ˹to them˺:
What is with God ˹in reward˺ is far better
than any ˹worldly˺ diversion
and any ˹fleeting˺ merchandise.
For God is the best of providers.

سُورَةُ الْمُنَافِقُونَ *The surah that declares that God bears witness that the false profession of faith by* THE HYPOCRITES *is uttered only as a screen to hide their duplicity.*

Surah 63 / 11 VERSES / REVEALED AT MADINAH

Al-Munâfiqûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

63:1 When the hypocrites come to you,
˹O Prophet,˺ they say:
We bear witness
that you are, most surely, the Messenger of God.
And God knows
that you are, indeed, His Messenger.
Yet God bears witness
that the hypocrites are, most surely, liars!

63:2 They have taken their ˹false˺ oaths ˹of faith
only˺ as a shield,
so as to bar others from the path of God.
Indeed, evil is what they have been doing.

63:3 That is because they have believed
then disbelieved.
So a seal has been set upon their hearts.
Thus they do not comprehend
˹what truly benefits them˺.

63:4 ❋Now, when you see them,
their physical appearance pleases you.
And when they speak,
you hear their ˹lofty˺ words.
˹Yet˺ it is as if they are propped up logs!
˹Inwardly,˺ they think that every shout

(١) إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ
قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ
وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۗ
وَٱللَّهُ يَشْهَدُ
إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ
(٢) ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً
فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ
إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ
(٣) ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ
(٤) ❁ وَإِذَا رَأَيْتَهُمْ
تُعْجِبُكَ أَجْسَامُهُمْ ۖ
وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ
كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ
يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ

هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ
قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ
٥ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا
يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ
لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ
٦ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ
أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ
إِنَّ ٱللَّهَ لَا يَهْدِى
ٱلْقَوْمَ ٱلْفَٰسِقِينَ
٧ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟
عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ
حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
٨ يَقُولُونَ لَئِن رَّجَعْنَآ
إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ
ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ
وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ
لَا يَعْلَمُونَ
٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تُلْهِكُمْ أَمْوَٰلُكُمْ
وَلَآ أَوْلَٰدُكُمْ
عَن ذِكْرِ ٱللَّهِ ۚ

of forewarning is against them.
They are the enemy. So beware of them!
May God strike them down!
How are they turned away from the truth?
63:5 For whenever it is said to them: Come!
The Messenger of God
will seek God's forgiveness for you.
They turn their heads aside,
and you see them turning away—
for they are filled with arrogance.
63:6 It is the same in regard to them
whether you seek forgiveness for them,
or you do not seek forgiveness for them.
Never will God forgive them.
Indeed, God does not guide an ungodly people.
63:7 It is they who say:
Do not spend on those
who are with the Messenger of God
until they break away from him.
Yet to God belongs the treasures
of the heavens and the earth.
But the hypocrites do not comprehend this.
63:8 They say with hollow pride:
Should we return to Madinah
from this campaign,
the mightiest shall expel the most abased from it.
Yet, indeed, invincible might
belongs to God alone—
and thus shall it be for His Messenger
and for the believers.
But the hypocrites do not know it.

63:9 O you who believe!
Let not your wealth nor your children
divert you from the remembrance of God.

وَمَن يَفْعَلْ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
(١٠) وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم
مِّن قَبْلِ أَن
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ
وَأَكُن مِّنَ الصَّالِحِينَ
(١١) وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا
إِذَا جَاءَ أَجَلُهَا
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And whoever does this—
then it is they who are the losers
of an everlasting Paradise.
63:10 Moreover, spend charitably
from whatever We have provided you
before death comes to any one of you,
such that one would say: My Lord!
If You would but defer me from death
to a near term,
then I will give charity
and become of the righteous.
63:11 But never will God defer the death of a soul
when its due term comes.
And God is all-aware of all that you do.

سُورَةُ التَّغَابُنِ *The surah that calls the Day of Judgment* THE DAY OF MUTUAL LOSS AND GAIN. *For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers.*

Surah 64 / 18 VERSES / REVEALED AT MADINAH

Al-Taghâbun

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

64:1 All that is in the heavens
and all that is in the earth
give due exaltation to God.
To Him ˹alone˺ belongs all the dominion.
And to Him ˹alone˺ belongs all praise.
For He is powerful over all things.

64:2 He is the One who has created ˹all of˺ you.
Then some of you become disbelievers
and some of you become believers.
Indeed, God is all-seeing of all that you do.

64:3 He ˹alone˺ created the heavens and the earth
with ˹the very essence of˺ all truth.
Moreover, ˹it is˺ He ˹who˺ has fashioned you—
and He, indeed, made most excellent
your forms!
Thus to Him is the ultimate destiny.

64:4 He knows all that is in the heavens
and the earth—
and He knows well all that you conceal
and all that you reveal.
For God is all-knowing of all that is ˹harbored˺
within the breast ˹of people˺.

١ يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِ ۖ
لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٢ هُوَ ٱلَّذِي خَلَقَكُمْ
فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

٣ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ

٤ يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ
وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

64:5 Has there not come to you, ˹O disbelievers,˺
the ˹heavy˺ tidings of those
who disbelieved of old—
that they tasted ˹in this life˺
the grievous consequence
of their ˹ungodly˺ affairs?
Yet for them ˹in the Hereafter˺
there is a ˹more˺ painful torment ˹awaiting˺.

64:6 That is because their messengers,
indeed, came to them
with clear ˹and miraculous˺ proofs ˹from God˺.
But they would say ˹in arrogance˺:
Will ˹mere˺ mortals guide us?
So they disbelieved and turned away.
Yet God is self-sufficing,
˹with no need of their faith˺.
Indeed, God ˹alone˺
is self-sufficient, all-praiseworthy.

64:7 Those who disbelieve have alleged
that they shall never be raised ˹from the dead˺.
Say, ˹O Prophet˺: Oh yes, indeed!
By my Lord!
You will, most surely, be raised ˹back to life˺!
Then you will, most surely, be informed
of all that you have done ˹in the world˺.
And that for God is ˹ever so˺ easy.

64:8 So believe in God and His messenger
and the Light ˹of the Quran˺
that We have sent down.
For God is all-aware of all that you do.

64:9 The Day He shall gather up ˹all of˺ you
for the Day of Gathering—
that is the Day of Mutual Loss and Gain.
For whoever believes in God
and does righteous deeds ˹in life˺,

٥ أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟
مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
٦ ذَٰلِكَ بِأَنَّهُۥ كَانَت
تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا
فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ
وَٱللَّهُ غَنِىٌّ حَمِيدٌ
٧ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ
قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ
ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ
وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ
٨ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
٩ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ
ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا
يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ

He shall then absolve him of his misdeeds
and admit him to Gardens
beneath which rivers flow—
to abide therein, forever and ever.
That is the magnificent triumph!

64:10 As to those who disbelieve
and belie Our revealed signs,
they are the Companions of the Fire of Hell—
wherein they shall abide forever—
and a most woeful destination it is!

64:11 Not a single affliction strikes one
but that it is by the permission of God.
Yet whoever believes in God,
He shall guide his heart to steadfast faithfulness.
And God is all-knowing of all things.

64:12 Thus you shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then know that, indeed, what is incumbent
upon Our Messenger
is only the clear conveyance of this message.

64:13 God! There is no God but Him!
So upon God alone
let the believers rely.

64:14 O you who believe!
Indeed, among your spouses and your children
are those who are enemies to you.
So beware of them.
Yet if you pardon and excuse and forgive,
then let it be known that, indeed,
God is all-forgiving, mercy-giving.

64:15 Moreover, know that,
indeed, your wealth and your children
are a cause of temptation for you.

وَيُدۡخِلۡهُ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدٗاۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ
(١٠) وَٱلَّذِينَ كَفَرُواْ
وَكَذَّبُواْ بِـَٔايَٰتِنَآ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ
خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ
(١١) مَآ أَصَابَ مِن مُّصِيبَةٍ
إِلَّا بِإِذۡنِ ٱللَّهِۗ
وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ
وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ
(١٢) وَأَطِيعُواْ ٱللَّهَ
وَأَطِيعُواْ ٱلرَّسُولَۚ
فَإِن تَوَلَّيۡتُمۡ فَإِنَّمَا
عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ
(١٣) ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ
وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
(١٤) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ
إِنَّ مِنۡ أَزۡوَٰجِكُمۡ
وَأَوۡلَٰدِكُمۡ عَدُوّٗا لَّكُمۡ
فَٱحۡذَرُوهُمۡۚ وَإِن تَعۡفُواْ
وَتَصۡفَحُواْ وَتَغۡفِرُواْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
(١٥) إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ
فِتۡنَةٞۚ

وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ

(١٦) فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ
وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ
خَيۡرٗا لِّأَنفُسِكُمۡۗ
وَمَن يُوقَ شُحَّ نَفۡسِهِۦ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

(١٧) إِن تُقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا
يُضَٰعِفۡهُ لَكُمۡ وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ شَكُورٌ حَلِيمٌ

(١٨) عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ
ٱلۡعَزِيزُ ٱلۡحَكِيمُ

Yet God has with Him a magnificent reward.
64:16 So fear God as much as you can, ˹O believers˺.
Thus hear and obey ˹His commandments˺.
And spend ˹charitably˺
on what is good for your own souls.
For whoever is safeguarded
from the avarice of his own soul—
then it is these who are the ˹truly˺ successful.
64:17 If you lend God a goodly loan
˹by your charitable offerings˺,
He will multiply for you its ˹reward˺.
Moreover, He will forgive you.
For God is ever thankful, most forbearing—
64:18 ˹the Sole˺ Knower of the ˹realms
of all the˺ unseen and the seen,
the Overpowering ˹One˺, the All-Wise.

سُورَةُ الطَّلَاقِ

The surah that issues the lawful procedures by which one may DIVORCE *and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.*

Surah 65 / 12 VERSES / REVEALED AT MADINAH

Al-Ṭalâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ
فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ
وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ
وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ
لَا تُخْرِجُوهُنَّ
مِنۢ بُيُوتِهِنَّ
وَلَا يَخْرُجْنَ إِلَّآ
أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ
وَتِلْكَ حُدُودُ ٱللَّهِ ۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ
لَا تَدْرِى لَعَلَّ ٱللَّهَ
يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا

65:1 O Prophet!
When you who believe
intend to divorce women,
then it shall not be during menstruation—
nor shall you have intimate relations
with them thereafter—
rather divorce them at the beginning
of their prescribed waiting period,
and count the exact days
of the prescribed waiting period—
and fear God, your Lord.
Thus you shall not expel them
from their homes.
Nor are they themselves to depart
during this period—
unless they commit a flagrant indecency.
These, then, are the ordained limits of God.
And whoever transgresses
the ordained limits of God
has truly wronged his own soul.
You do not know the outcome
of your course of action.
It may be that after this period

God will bring about
a resolution to the matter.

65:2 Yet when they reach the end
of their stated term of waiting,
then either retain them in marriage,
in accordance with what is right,
or part with them,
in accordance with what is right.
Moreover, let two just men from among you
bear witness to this outcome.
And you who are witnesses
shall administer upright testimony,
for the sake of God.
This is to admonish
whoever of you believes in God
and in the coming Judgment of the Last Day.
And whoever fears God,
He shall make for him a way
out of every difficulty.

65:3 Moreover, He shall provide for him
from where he has never conceived.
Thus whoever relies on God,
then He is sufficient for him.
God shall, indeed, attain His purpose.
Truly, for all things
God has apportioned a due measure.

65:4 As to those of your women
who anticipate no further menstruation—
if you are uncertain as to their term—
then their waiting period shall be three months,
just as it shall be for those
who have not yet menstruated.
As for those who are pregnant,
their stated term
is whenever they deliver what they carry.

٢ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ
ذَٰلِكُمْ يُوعَظُ بِهِ
مَن كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
وَمَن يَتَّقِ اللَّهَ
يَجْعَل لَّهُ مَخْرَجًا
٣ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَن يَتَوَكَّلْ عَلَى اللَّهِ
فَهُوَ حَسْبُهُ
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ
قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا
٤ وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ
مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ
فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ
أَن يَضَعْنَ حَمْلَهُنَّ

وَمَن يَتَّقِ ٱللَّهَ
يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا
(٥) ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيۡكُمۡۚ
وَمَن يَتَّقِ ٱللَّهَ
يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ
وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا
(٦) أَسۡكِنُوهُنَّ مِنۡ حَيۡثُ سَكَنتُم
مِّن وُجۡدِكُمۡ وَلَا تُضَآرُّوهُنَّ
لِتُضَيِّقُواْ عَلَيۡهِنَّۚ
وَإِن كُنَّ أُوْلَٰتِ حَمۡلٖ
فَأَنفِقُواْ عَلَيۡهِنَّ
حَتَّىٰ يَضَعۡنَ حَمۡلَهُنَّۚ
فَإِنۡ أَرۡضَعۡنَ لَكُمۡ
فَـَٔاتُوهُنَّ أُجُورَهُنَّۖ
وَأۡتَمِرُواْ بَيۡنَكُم بِمَعۡرُوفٖۖ
وَإِن تَعَاسَرۡتُمۡ
فَسَتُرۡضِعُ لَهُۥٓ أُخۡرَىٰ
(٧) لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ
وَمَن قُدِرَ عَلَيۡهِ رِزۡقُهُۥ
فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ

And whoever fears God,
He shall make his difficult matter easy for him.
65:5 That is the command of God,
which He has sent down to all of you.
And whoever fears God,
He will absolve him of his misdeeds
and make his reward immense.

65:6 So as to the wives you proceed to divorce,
give them residence
throughout their waiting period
in the homes where you reside—
in accordance with your means.
Yet you shall not harass them,
so as to cause them distress.
And if they are pregnant,
you shall spend on them
until they deliver what they carry.
Moreover, if they nurse your children for you,
then give them
their due compensation, accordingly.
Indeed, you shall enjoin one another
to all goodness,
in accordance with what is right.
But if you become hardened
toward one another,
then another woman
shall nurse the child for the father.
65:7 Let a man of abundant means
spend of his abundance, accordingly.
But a man whose provision
is of limited measure,
let him spend
from whatever God has given him,
accordingly.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ
سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا

٨ وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ
فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا

٩ فَذَاقَتْ وَبَالَ أَمْرِهَا
وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا

١٠ أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ
فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
ٱلَّذِينَ ءَامَنُوا۟ ۚ
قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا

١١ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ
ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ
وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ

For God does not task a soul except
[in accordance with] what He has given it.
God shall bring about, after hardship, ease.

65:8 Yet how many a [bygone] community
has insolently defied the commands of its Lord
and His messengers!
So We called each one to account
with a severe accounting.
For We punished each
with a horrid punishment.

65:9 So each [community]
tasted the grievous consequence
of its [ungodly] affair.
Thus the end of the affair of each one
was utter loss [in this life].

65:10 Moreover[,] God has prepared for them
a severe torment [in the Hereafter].
So be ever God-fearing,
O you people of [discretion and] understanding
who have believed.
Truly, God has sent down
to you [the Quran as] a [revealed] Reminder

65:11 [and Muhammad as] a messenger,
reciting to you the verses of God—made clear—
so that He may bring forth
those who believe and do righteous deeds
from the [veils of] darkness into the light.
And whoever believes in God
and does righteous deeds,
He shall admit him
to Gardens beneath which rivers flow—
to abide therein forever and ever.
Truly, God shall have granted such a one
a most excellent provision.

65:12 God is the One
who has created seven heavens—
and of the earth, the like of them.
The ˹divine˺ command
descends between them—
so that you may know
that God ˹alone˺ is powerful over all things,
and that God ˹alone˺
has truly encompassed all things in knowledge.

قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا
١٢ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ
وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَىْءٍ عِلْمًا

سُورَةُ التَّحْرِيمِ

The surah that opens with admonishing the Prophet ﷺ against
THE PROHIBITION *of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.*

Surah 66 / 12 VERSES / REVEALED AT MADINAH

Al-Taḥrîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

66:1 O Prophet!
Why do you prohibit ˹yourself from˺ what God has made lawful for you,
in order to attain the good pleasure of your wives?
Yet God is all-forgiving, mercy-giving.

66:2 God has already sanctioned
˹a way˺ for you ˹believers˺ to absolve yourselves from your oaths.
God ˹alone˺ is your Patron—
and He is the All-Knowing, the All-Wise.

66:3 Behold!
The Prophet confided
a matter to one of his wives.
Then when she told ˹another of his wives˺ of it,
and God acquainted him with it,
˹the Prophet˺ made known part of it ˹to her˺
and avoided ˹disclosing a˺ part.
Then when he disclosed to her
˹what she had divulged˺, she said:
Who told you this?
He said:
The One who is All-Knowing, All-Aware

١ يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ
مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ
تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٢ قَدْ فَرَضَ ٱللَّهُ لَكُمْ
تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ
وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ
٣ وَإِذْ أَسَرَّ ٱلنَّبِيُّ
إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِۦ
وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ
عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ ۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ
مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ
نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ

has told me.

66:4 ⌜God said:⌝
If you two ⌜wives⌝ turn in repentance to God,
⌜it will be accepted⌝,
for your hearts have truly inclined
to an aberration.
But if you support one another against him,
then God, Himself,
is, indeed, his protector—
as well as Gabriel, and every righteous believer.
And the ⌜other⌝ angels, moreover,
are his supporters.
66:5 It may be that his Lord—
should he divorce ⌜all of⌝ you ⌜wives⌝—
shall give to him, instead of you,
wives who are better than you:
Submitting ⌜themselves willingly⌝ to God!
Believing women!
Devoutly obedient women!
Penitent women!
Worshipful women!
Godly Émigrés,
both of the formerly wedded and virgins.

66:6 O you who believe!
Save yourselves and your families from a Fire
whose fuel is people and stones,
over which are ⌜designated⌝ angels,
⌜dreadfully⌝ stern and severe.
They do not disobey God
in whatever He commands them.
⌜Indeed,⌝ they do
whatever they are commanded.
66:7 ⌜Thus to whomever enters Hellfire,

٤ إِن تَتُوبَآ إِلَى ٱللَّهِ
فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِن تَظَٰهَرَا عَلَيْهِ
فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ
وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ
وَٱلْمَلَٰٓئِكَةُ
بَعْدَ ذَٰلِكَ ظَهِيرٌ
٥ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ
أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ
تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا
٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ
عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

it shall be said:
O you who disbelieve!
Make no excuses this Day.
Indeed, you are only being recompensed
for all the evil that you have done in life.

66:8 O you who believe!
Repent to God with a most sincere repentance.
Perhaps your Lord will absolve you
of your misdeeds and admit you into Gardens
beneath which rivers flow—
on a Day Hereafter,
when God will not disgrace the Prophet
or those who have believed with him.
Their light shall stream forth before them,
and to their right.
They shall say: Our Lord!
Perfect for us our light, and forgive us.
Indeed, it is You
who are powerful over all things.

66:9 O Prophet!
Strive against the disbelievers and the hypocrites,
and be stern with them.
For their abode is Hell—
and a most woeful destination it is!
66:10 God sets forth,
as an example for those who disbelieve,
the wife of Noah and the wife of Lot.
They were under the care
of two of Our righteous servants,
but they forsook the faith of their husbands,
and thus betrayed them.
So even as prophets,
they could not avail either of them

٧ يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟
لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ
وَيُدْخِلَكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٩ يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ
ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ
وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ
١٠ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ
وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا

against anything from God.
Thus it shall be said ˹to their wives˺:
Both of you enter the Fire ˹of Hell˺
with ˹all˺ those who shall enter ˹it˺!

66:11 Also, God sets forth,
as an example for those who believe,
the wife of Pharaoh.
Behold, she said: My Lord!
Build for me near You
a house in the Garden ˹of Paradise˺.
And deliver me from Pharaoh
and his ˹evil˺ doing.
And deliver me from the wrongdoing people
˹who are godless in heart˺.

66:12 Moreover, there is Mary, daughter of ʿImrân,
who ˹estimably˺ safeguarded her chastity.
Then We breathed into her ˹womb˺
of Our ˹life-giving˺ spirit.
For she confirmed
the ˹revealed˺ words of her Lord
and His ˹Heavenly˺ Books.
Indeed, she was ever of those
who are devoutly obedient.

وَقِيلَ ٱدۡخُلَا ٱلنَّارَ
مَعَ ٱلدَّٰخِلِينَ
(١١) وَضَرَبَ ٱللَّهُ مَثَلٗا
لِّلَّذِينَ ءَامَنُواْ
ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ
رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا
فِي ٱلۡجَنَّةِ وَنَجِّنِي
مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي
مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
(١٢) وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ
ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا
فَنَفَخۡنَا فِيهِ
مِن رُّوحِنَا وَصَدَّقَتۡ
بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ
وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ

سُورَةُ الْمُلْكِ *The surah that opens with the statement ﴿Blessed be the One in whose mighty Hand is all* THE DOMINION.*﴾*

Surah 67 / 30 VERSES / REVEALED AT MAKKAH

Al-Mulk

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

PART 29 *half-part* 57/60

67:1 Blessed be the One in whose ⌜mighty⌝ Hand
is all the dominion.
For He is powerful over all things;
67:2 the One who created death and life
to test you,
⌜and to reveal⌝ which of you is best in deeds.
For He ⌜alone⌝ is the Overpowering ⌜One⌝,
the All-Forgiving;
67:3 the One who created seven heavens ⌜in layers,⌝
one above another.
Never shall you see any discordance
in the creation of the All-Merciful.
So return your gaze ⌜to the heavens⌝.
Do you see any flaws?
67:4 Then return your gaze, again and again.
Your gaze shall come back to you bedazzled,
and it shall be weary.
67:5 For very truly, We have adorned
the nearest heaven with lights.
And We have made ⌜of⌝ them, ⌜as well,⌝
projectiles to ⌜pelt⌝ the satans.
Moreover, We have prepared for ⌜the satans
in the Hereafter⌝ the torment

١ تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ
٢ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ
٣ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ
مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ
مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ
هَلْ تَرَىٰ مِن فُطُورٍ
٤ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ
يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ
٥ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِمَصَٰبِيحَ
وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ
وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ

of the Flaming Fire ˹of Hell˺.

67:6 Indeed, for ˹all˺ those
who have disbelieved in their Lord,
˹awaiting them˺ is the torment of Hell—
and a most woeful destination it is!

67:7 When they are cast into it,
they will hear therein
˹its˺ deep gasping as it boils over.

67:8 It nearly bursts asunder with rage.
Whenever a throng ˹of disbelievers˺
is cast into it, its keepers say to them:
Did there not come to you
a forewarner ˹from God˺?

67:9 They will say: Oh yes!
There did, indeed,
come to us a forewarner.
But we belied ˹faith˺ and said ˹to him˺:
God did not send down anything ˹to us.
It is˺ you ˹yourself˺
who have but fallen into great error!

67:10 Moreover, they shall say:
If only we had listened ˹to God's message˺,
or had used our reason ˹to discern its truth˺,
we would not be among the Companions
of the Flaming Fire ˹of Hell˺.

67:11 They will thus acknowledge their own sin.
So damned are the Companions
of the Flaming Fire ˹of Hell˺!

67:12 As to those who fear their Lord
˹while He is˺ in ˹the domain of˺ the unseen,
for them there is forgiveness and a great reward.

67:13 For whether you keep your words secret,
or utter them aloud,
indeed, He is all-knowing

٦ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ
٧ إِذَآ أُلْقُوا۟ فِيهَا
سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ
٨ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ
كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ
سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ
٩ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا
وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ
إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ
١٠ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ
١١ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ
فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ
١٢ إِنَّ ٱلَّذِينَ
يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
١٣ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦ ۖ

of all that is ˹harbored˺
within the breast ˹of people˺.

67:14 Does He who has created
not know ˹His creation˺,
while He is the Subtle, the All-Aware?

67:15 He is the One
who has made the earth
yielding ˹of all its resources˺ to you.
So walk through its ˹diverse˺ regions
and eat of His provision.
Yet ˹know that˺ to Him ˹alone˺
is the Resurrection ˹of all of you for Judgment.

67:16 O disbelievers!
Do you, then, feel secure
that He who is in the Heaven
will not cause the earth
to sink under you, then suddenly convulse?

67:17 Or do you feel secure
that He who is in the Heaven
will not send upon you
˹a raging storm of lethal˺ pellets,
so that ˹at last˺ you will know
how ˹true˺ was My forewarning?

67:18 And very truly,
those ˹who disbelieved˺ before them
also belied ˹My revealed forewarnings˺.
How ˹awesome˺, then,
was My denunciation ˹of them all˺!

67:19 Then have they not looked
to the birds above them,
outspreading and folding ˹their wings
in flight˺?
None holds them ˹aloft˺ but the All-Merciful.
Indeed, He is all-seeing of all things.

إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

(١٤) أَلَا يَعْلَمُ مَنْ خَلَقَ
وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

(١٥) هُوَ ٱلَّذِى
جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا
فَٱمْشُوا۟ فِى مَنَاكِبِهَا
وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

(١٦) ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ
أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ
فَإِذَا هِىَ تَمُورُ

(١٧) أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ
أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

(١٨) وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَكَيْفَ كَانَ نَكِيرِ

(١٩) أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ
صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ
مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ

إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ

(٢٠) أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ
يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ
إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ

(٢١) أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ
إِنْ أَمْسَكَ رِزْقَهُۥ ۚ
بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ

(٢٢) أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ
أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

(٢٣) قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ
وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ
وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ

(٢٤) قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ

(٢٥) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ

(٢٦) قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ

67:20 Or who is that ˹mighty˺ host of yours
who will support you
˹against eternal punishment˺
apart from the All-Merciful?
Indeed, the disbelievers
are ˹whelmed˺ in delusion.

67:21 Or who is that ˹affluent˺ one
that will provide for you,
if ˹God˺ withholds His provision?
Rather, they persist
in insolence and aversion ˹to the truth˺.

67:22 Then is one who walks
pitched on his face ˹in damnation˺ more guided,
or one who walks upright
upon a straight way ˹of salvation˺?

67:23 Say, ˹O Prophet˺:
He is the One
who has brought you ˹into being˺
and who gave to you
˹the faculties of˺ hearing, and sight,
and hearts ˹that comprehend.
How very˺ little are the thanks that you give!

67:24 Say ˹to the disbelievers˺:
He is the One
who has multiplied you on earth.
And before Him ˹in the Hereafter˺
you shall ˹all˺ be assembled ˹for Judgment˺.

67:25 Yet they say ˹in contempt˺:
When will this promise
˹of divine judgment˺ be ˹fulfilled˺,
if, indeed, you ˹believers˺ are truthful?

67:26 Say ˹to them, O Prophet˺:
Indeed, that knowledge is only with God,
and I am only a clear forewarner ˹of its coming˺.

67:27 Yet when they see its ˹reality

so very near at hand,
the faces of those who disbelieved
will become greatly distressed.
For it will be said to them:
This is what you claimed would never be!

67:28 Say to those who intend your ruin, O Prophet:
Have you considered
that whether God takes my life,
and the lives of all those with me as you wish,
or has mercy on us and spares us—
yet who is it that shall protect the disbelievers
from a most painful torment from Him?

67:29 Say to them:
He is the All-Merciful.
We have believed in Him alone.
And upon Him alone do we rely.
Thus, you shall, most surely, know
who is utterly lost in clear error!

67:30 Say, O Prophet:
Have you considered
that if, suddenly, one morning
you found that your water
had become deeply sunken in the ground,
who, then, would bring you
water, fresh flowing and clean?

٢٧ فَلَمَّا رَأَوْهُ زُلْفَةً
سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟
وَقِيلَ هَٰذَا ٱلَّذِى
كُنتُم بِهِۦ تَدَّعُونَ
٢٨ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ
وَمَن مَّعِىَ أَوْ رَحِمَنَا
فَمَن يُجِيرُ ٱلْكَٰفِرِينَ
مِنْ عَذَابٍ أَلِيمٍ
٢٩ قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ
وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ
مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ
قُلْ أَرَءَيْتُمْ
إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا
فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

سُورَةُ ٱلْقَلَمِ

The surah that opens with the single discrete Arabic letter Nûn and the oath of the Divine One swearing by the instrument of THE PEN, *as well as all knowledge that people are able to preserve and communicate thereby.*

Surah 68 / 52 VERSES / REVEALED AT MAKKAH

Al-Qalam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

68:1 *Nûn*
By the pen, and all that they inscribe!
68:2 You are not, by the grace of your Lord,
⌜O Prophet,⌝ touched with madness.
68:3 And for you, indeed,
there is an unfailing reward ⌜awaiting⌝.
68:4 For, indeed, you are, most surely,
⌜a man⌝ of outstanding character.
68:5 Thus you shall see,
and they ⌜who belie you⌝ shall see,
68:6 which of you is ⌜truly⌝ afflicted with madness.

68:7 Indeed, it is your Lord ⌜alone⌝
who knows best all those who have strayed
from His ⌜straight⌝ path,
and He knows best
⌜all⌝ those who are guided aright.
68:8 So do not obey ⌜the dictates
of⌝ the beliers ⌜of God⌝.
68:9 They wish only
for you to compromise ⌜your faith⌝.
Then they too would ⌜offer⌝ compromise.
68:10 Yet do not yield to ⌜the wishes

١ نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ
٢ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ
٣ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
٤ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ
٥ فَسَتُبْصِرُ وَيُبْصِرُونَ
٦ بِأَيِّيكُمُ ٱلْمَفْتُونُ
٧ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ
وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
٨ فَلَا تُطِعِ ٱلْمُكَذِّبِينَ
٩ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ
١٠ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

of one who is a habitual swearer of false oaths,
a contemptible person—

68:11 slanderer,
who goes about everywhere with malicious talk!
68:12 Preventer of all that is good!
Sinful transgressor!
68:13 Cruel! Moreover, ignoble!
68:14 Because he has wealth and sons,
68:15 when Our revealed verses
are recited to him, he says haughtily:
Mere tales of the ancients!
68:16 We shall brand him upon the muzzle.
68:17 Indeed, We have but tested
the elite of them among you who disbelieve,
even as We have tested
the owners of the garden before them.
Behold!
They vowed to harvest all its fruits
come early morning.
68:18 Yet they made no exception
for the will of God.
68:19 Then a whirlwind of fire from your Lord
came upon it while they slept.
68:20 Thus by morning, it was all but devastated.
68:21 So they called to each other in the morning:
68:22 Go early to your tillage,
if you are resolved to harvest it
for yourselves only!
68:23 So they proceeded to their orchard,
murmuring to one another:
68:24 Make sure that none of the indigent
enter it today with you!
68:25 Thus they went forth early morning
with determination,
thinking themselves all-able to bar the poor.
68:26 Then when they saw it utterly destroyed,

(١١) هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ
(١٢) مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ
(١٣) عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ
(١٤) أَن كَانَ ذَا مَالٍ وَبَنِينَ
(١٥) إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا
قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ
(١٦) سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ
(١٧) إِنَّا بَلَوْنَٰهُمْ
كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ
إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ
(١٨) وَلَا يَسْتَثْنُونَ
(١٩) فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَآئِمُونَ
(٢٠) فَأَصْبَحَتْ كَٱلصَّرِيمِ
(٢١) فَتَنَادَوْا۟ مُصْبِحِينَ
(٢٢) أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ
إِن كُنتُمْ صَٰرِمِينَ
(٢٣) فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ
(٢٤) أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ
(٢٥) وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ
(٢٦) فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ

they said in disbelief:
Surely, we have strayed from the right way!
68:27 Rather, we have become destitute!
68:28 The most fair-minded among them said:
Did I not say to you:
Why do you not exalt God?
68:29 They said: Highly exalted is our Lord!
Indeed, we have been wrongdoers.
68:30 Then they turned to one another,
blaming each other.
68:31 They said: Oh, woe to us!
Indeed, we have been transgressors.
68:32 May our Lord replace it for us
with what is better.
For, indeed, we have set our hope anew
upon our Lord alone.
68:33 Such is the torment from God
in this world—
and, most surely,
the torment of the Hereafter is far greater,
if only they who disbelieve could now know.

68:34 Indeed, for the God-fearing,
there shall be Gardens of Delight
in the Hereafter with their Lord.
68:35 Shall We, then, regard those who are *muslims*,
in willing submission to God alone,
as equal to the defiant unbelievers?
68:36 What has become of you?
How do you make
such an irrational judgment?
68:37 Or do you have a revealed Book
in which you study,
68:38 wherein it is written for you
that you shall have in the Hereafter
whatever you so choose?

(٢٧) بَلْ نَحْنُ مَحْرُومُونَ
(٢٨) قَالَ أَوْسَطُهُمْ
أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ
(٢٩) قَالُوا سُبْحَانَ رَبِّنَا
إِنَّا كُنَّا ظَالِمِينَ
(٣٠) فَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ
(٣١) قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ
(٣٢) عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا
إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ
(٣٣) كَذَٰلِكَ الْعَذَابُ
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ
(٣٤) إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ
جَنَّاتِ النَّعِيمِ
(٣٥) أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ
(٣٦) مَا لَكُمْ كَيْفَ تَحْكُمُونَ
(٣٧) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ
(٣٨) إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

68:39 Or do you have ˹divine˺ pledges
˹that are binding˺ upon Us,
extending to the Day of Resurrection,
˹stating˺ that you shall have
whatever ˹final Judgment˺
you determine ˹for yourselves˺?

٣٩ أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

68:40 Ask them, ˹O Prophet,˺
who among them is the guarantor
of such a claim.

٤٠ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ

68:41 Or do they have associate-gods ˹to guarantee it˺?
Then let them bring forth their associate-gods,
if, indeed, they are truthful—

٤١ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ
إِن كَانُوا۟ صَٰدِقِينَ

68:42 on a ˹most difficult˺ Day ˹Hereafter,˺
when they are resurrected,
and ˹an ˹inimitable˺ Shin is laid bare,
and they are called
to bow ˹their faces˺ down ˹to the ground
before God˺,
yet they are unable to do so.

٤٢ يَوْمَ يُكْشَفُ عَن سَاقٍ
وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ
فَلَا يَسْتَطِيعُونَ

68:43 Their eyes downcast,
humiliation shall spread over them;
for they had been called
to bow ˹their faces˺ down ˹to God˺
before ˹in life˺,
while they were ˹yet safe and˺ sound.

٤٣ خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ
وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ
وَهُمْ سَٰلِمُونَ

68:44 So leave to Me all who belie
this ˹revealed˺ Pronouncement.
We shall draw them forth
˹to their horrific end˺ gradually,
˹by the cares of the world—
but˺ from where they do not know.

٤٤ فَذَرْنِى
وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ
سَنَسْتَدْرِجُهُم
مِّنْ حَيْثُ لَا يَعْلَمُونَ

68:45 Yet ˹first˺, I shall grant them respite.
Indeed, My plan is ˹inescapably˺ firm.

٤٥ وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ

68:46 Is it, then, that you ask of them payment

٤٦ أَمْ تَسْـَٔلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

for this message, O Prophet,
such that they shall be overburdened with debt,
wherefore they disbelieve?

68:47 Or have they hold of the realm of the unseen,
such that they may write down
whatever destiny they please?

68:48 Yet be patient, O Prophet,
with your Lord's decree
to convey His message.
And do not become frustrated
and abandon your mission,
like Jonah, the Companion of the Whale.
Behold!
When he realized his mistake,
he cried out from within it—
and he was utterly remorseful and distressed.

68:49 Had a grace from his Lord not reached him,
he would have been cast out
onto a barren shore, forever condemned.

68:50 But his Lord had chosen him as a prophet,
and so made him among the righteous.

68:51 Yet, indeed, those who disbelieve
would nearly strike you down, O Muhammad,
with their glances
whenever they hear the verses
of this revealed Reminder recited to them.
For out of envy they say:
Indeed, he is possessed!

68:52 Yet in truth,
this Quran is but a revealed Reminder
sent in admonition
to all the people of the worlds.

٤٧ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ
٤٨ فَٱصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ
إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ
٤٩ لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ
لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ
٥٠ فَٱجْتَبَىٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ
٥١ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟
لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ
لَمَّا سَمِعُوا۟ ٱلذِّكْرَ
وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ
٥٢ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

سُورَةُ الحَاقَّةِ

The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—*so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.*

Surah 69 / 52 VERSES / REVEALED AT MAKKAH

Al-Ḥâqqah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

69:1 The Inevitable Reality!
69:2 How ⌜awesome⌝ shall be the Inevitable Reality!
69:3 And what shall make you realize
what is the Inevitable Reality?
69:4 ⌜The peoples of⌝ Thamûd and ʿÂd
belied the ⌜Great⌝ Pounding
⌜of the Hour of Doom⌝.
69:5 So as for ⌜the people of⌝ Thamûd,
they were destroyed
by an overpowering thunderclap.
69:6 And as for ⌜the people of⌝ ʿÂd,
they were destroyed
by a thunderously violent, raging-cold wind.
69:7 He imposed its ⌜fury⌝ upon them
for seven ⌜straight⌝ nights and eight days,
⌜utterly⌝ eradicating ⌜them⌝,
such that you could see the people therein
hewn down,
as if they were hollowed-out date-palm trunks.
69:8 Then do you see any remnant of them?
69:9 And ⌜thereafter⌝ came Pharaoh,
and those before him—
⌜like⌝ the Overturned Towns

١ ٱلْحَآقَّةُ
٢ مَا ٱلْحَآقَّةُ
٣ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ
٤ كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ
٥ فَأَمَّا ثَمُودُ
فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ
٦ وَأَمَّا عَادٌ فَأُهْلِكُوا۟
بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ
٧ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ
وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا
فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ
٨ فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ
٩ وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ
وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ

(١٠) فَعَصَوْا۟ رَسُولَ رَبِّهِمْ
فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً
(١١) إِنَّا لَمَّا طَغَا ٱلْمَآءُ
حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ
(١٢) لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ
(١٣) فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ
(١٤) وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ
فَدُكَّتَا دَكَّةً وَٰحِدَةً
(١٥) فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ
(١٦) وَٱنشَقَّتِ ٱلسَّمَآءُ
فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ
(١٧) وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ
وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَمَٰنِيَةٌ
(١٨) يَوْمَئِذٍ تُعْرَضُونَ
لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ
(١٩) فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ

of Sodom and Gomorrah
that indulged in great sin.
69:10 For they all disobeyed
the messenger of their Lord sent to guide them.
So He seized them, suddenly,
with an exceedingly mighty grip.
69:11 Moreover, when ages before this
the water overflowed all things in the Deluge,
We carried you human beings as seed
in the running Ark of Noah,
69:12 so that We might make it
a lasting reminder for all of you,
and that a heedful ear
might give heed to its lesson.

69:13 Now, when the Trumpet
of the Hour of Doom is blown,
with a single blast,
69:14 and the earth and the mountains
are lifted high and then crushed low
in a single crushing blow—
69:15 on that Day,
the Indisputable Event of Resurrection
will then occur.
69:16 And the heaven will rend asunder,
for on that Day it shall be utterly frail.
69:17 Then the angels at its sides—
bearing above them the Throne of your Lord
on that Day—
shall be eight.
69:18 On that Day, all of you shall be displayed
before God for Judgment;
not a single one of your secret acts
will be concealed in seclusion from Him.
69:19 Then as to one who is given his book of deeds

in his right hand—
then ⌜joyously⌝ shall he say:
Here, come ⌜all of you⌝!
Read my book!
69:20 Indeed, I did ⌜in life⌝ believe
that I would, most surely, face my reckoning.
69:21 Therefore, shall he be ⌜eternally⌝
in a life well-pleasing,
69:22 in a lofty Garden ⌜of Paradise⌝,
69:23 its fruits near at hand.
69:24 ⌜It shall, then, be said:⌝
Eat and drink salubriously,
for what you have formerly done
in the days gone by.
69:25 But as for one who is given his book ⌜of deeds⌝
in his left hand—
then, ⌜miserably,⌝ shall he say: Oh!
If only I had not been given my book
69:26 and had never known what is my reckoning!
69:27 Oh! If only ⌜death⌝ had been the end!
69:28 My wealth has not availed me!
69:29 My authority has vanished from me.
69:30 ⌜It shall, then, be said:⌝
Take him and yoke him!
69:31 Then roast him in Hellfire!
69:32 Then bind him in a chain
whose length is seventy cubits.
69:33 Indeed, he did not believe
in God, the Magnificent.
69:34 Nor did he urge the feeding of the indigent.
69:35 Therefore, here, on this Day,
he has no intimate friend.
69:36 Nor shall he have any food,
except of purulent discharge.
69:37 None shall eat it, except the sinners.

فَيَقُولُ هَآؤُمُ اقْرَءُوا۟ كِتَٰبِيَهْ
(٢٠) إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ
(٢١) فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ
(٢٢) فِى جَنَّةٍ عَالِيَةٍ
(٢٣) قُطُوفُهَا دَانِيَةٌ
(٢٤) كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا
بِمَآ أَسْلَفْتُمْ
فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ
(٢٥) وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ
فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ
(٢٦) وَلَمْ أَدْرِ مَا حِسَابِيَهْ
(٢٧) يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ
(٢٨) مَآ أَغْنَىٰ عَنِّى مَالِيَهْ
(٢٩) هَلَكَ عَنِّى سُلْطَٰنِيَهْ
(٣٠) خُذُوهُ فَغُلُّوهُ
(٣١) ثُمَّ ٱلْجَحِيمَ صَلُّوهُ
(٣٢) ثُمَّ فِى سِلْسِلَةٍ
ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ
(٣٣) إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ
(٣٤) وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ
(٣٥) فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ
(٣٦) وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ
(٣٧) لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ

69:38 But no, indeed! I do swear!
By all that you see,
69:39 and all that you do not see!
69:40 This ˹Quran˺ is, indeed,
the ˹very˺ word ˹of God,
conveyed by way˺ of a noble messenger-angel.
69:41 And it is not the word of a poet.
˹But˺ little is it that you ˹human beings˺ believe.
69:42 Nor is it the word of a soothsayer.
˹But˺ little are you ˹human beings˺ mindful
˹of God's admonitions˺.
69:43 It is ˹a revelation˺ sent down
from the Lord of ˹All˺ the Worlds.
69:44 And were ˹Muhammad˺
to falsely attribute some words to Us,
69:45 We would, most surely, seize him
by the right hand.
69:46 Then We would, most surely,
sever his aorta.
69:47 Nor is there ˹a single˺ one of you
who could prevent ˹God˺ from him.
69:48 Thus, indeed,
˹this Quran˺ is a ˹revealed˺ Reminder
˹sent in admonition˺ for all the God-fearing.
69:49 Yet, indeed, We know well
that among you there are ardent beliers ˹of it˺.
69:50 For, indeed, it is a cause of ˹deep˺ regret
for the disbelievers.
69:51 Yet, indeed, it is, most surely,
the ˹revealed˺ truth of utter certainty.
69:52 So highly exalt the name
of your Lord, the Magnificent.

(٣٨) فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ
(٣٩) وَمَا لَا تُبۡصِرُونَ
(٤٠) إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ
(٤١) وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ
قَلِيلٗا مَّا تُؤۡمِنُونَ
(٤٢) وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ
(٤٣) تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ
(٤٤) وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ ٱلۡأَقَاوِيلِ
(٤٥) لَأَخَذۡنَا مِنۡهُ بِٱلۡيَمِينِ
(٤٦) ثُمَّ لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ
(٤٧) فَمَا مِنكُم مِّنۡ أَحَدٍ عَنۡهُ حَٰجِزِينَ
(٤٨) وَإِنَّهُۥ لَتَذۡكِرَةٞ لِّلۡمُتَّقِينَ
(٤٩) وَإِنَّا لَنَعۡلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ
(٥٠) وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ
(٥١) وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ
(٥٢) فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ

سُورَةُ المَعَارِجِ *The surah that proclaims God to be the August Lord of* THE HEAVENLY ASCENTS, *the points of rising from which the angels and Gabriel ﷺ shall go up to God on the Day of Resurrection.*

Surah 70 / 44 VERSES / REVEALED AT MAKKAH

Al-Maʿârij

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

70:1 A ⌜mocking⌝ questioner
has asked ⌜you, O Prophet,⌝
to ⌜hasten⌝ the inevitable torment
70:2 for the disbelievers that none can repel!
70:3 It is from God ⌜alone⌝, Lord of the Ascents.
70:4 The angels, and ⌜Gabriel⌝, the Spirit,
ascend to Him in a Day—
⌜wherein humanity shall be resurrected—⌝
the measure of which is fifty-thousand years.
70:5 So have patience, ⌜O Prophet⌝—
beautiful patience!
70:6 Indeed, they ⌜who disbelieve⌝ see it as far-off.
70:7 But We see it as ⌜so very⌝ near—
70:8 on a Day ⌜Hereafter⌝
when the heaven shall be as molten brass;
70:9 and the mountains shall be
as ⌜multihued⌝ tufts of wool;
70:10 and an intimate friend will not ask ⌜anything
of⌝ an intimate friend—
70:11 ⌜though⌝ they are made to see one another.
The defiant unbeliever will wish ⌜ardently⌝
he could ransom himself
from the torment of that Day—

١ سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ
٢ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ
٣ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ
٤ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ
وَٱلرُّوحُ إِلَيْهِ
فِى يَوْمٍ كَانَ مِقْدَارُهُۥ
خَمْسِينَ أَلْفَ سَنَةٍ
٥ فَٱصْبِرْ صَبْرًا جَمِيلًا
٦ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا
٧ وَنَرَىٰهُ قَرِيبًا
٨ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ
٩ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ
١٠ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا
١١ يُبَصَّرُونَهُمْ
يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى
مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ

even by ⌜the sacrifice of⌝ his children,
70:12 and his spouse, and his brother,
70:13 and his close kin who sheltered him,
70:14 and whoever is on earth, altogether—
⌜that⌝ they might, then, deliver him.
70:15 No, indeed! ⌜It shall never be!⌝
It is, most surely,
a raging Fire ⌜that awaits him⌝.
70:16 It rips away the flesh ⌜of scalp and limb⌝.
70:17 It calls forth those
who ⌜in life⌝ drew back ⌜from the truth⌝
and turned away ⌜from faith⌝,
70:18 and gathered ⌜wealth⌝, and then hoarded ⌜it⌝.
70:19 ❊Indeed, man was created fretful.
70:20 When evil touches him, he is impatient.
70:21 But when good touches him,
he is begrudging ⌜of help to others⌝—
70:22 excepted ⌜from this⌝ are those who pray:
70:23 The ones who are constant in their Prayers;
70:24 and the ones in whose wealth
there is a rightfully determined share
70:25 for the beggar and the destitute;
70:26 and the ones who affirm the truth
of the Day of Judgment;
70:27 and the ones who are ever cautious
with regard to the ⌜forewarning of⌝ torment
from their Lord.
70:28 Indeed, there is no safeguard
against their Lord's torment.
70:29 Moreover, ⌜these are⌝ the ones
who are ever vigilant
as to ⌜the chastity of⌝ their secret parts—
70:30 except ⌜in associating⌝ with their wives
or ⌜with⌝ whomever their hands
may rightfully attain to,

١٢ وَصَٰحِبَتِهِۦ وَأَخِيهِ
١٣ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ
١٤ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ
١٥ كَلَّآ ۖ إِنَّهَا لَظَىٰ
١٦ نَزَّاعَةً لِّلشَّوَىٰ
١٧ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ
١٨ وَجَمَعَ فَأَوْعَىٰٓ
١٩ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا
٢٠ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا
٢١ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا
٢٢ إِلَّا ٱلْمُصَلِّينَ
٢٣ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ
٢٤ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ
٢٥ لِّلسَّآئِلِ وَٱلْمَحْرُومِ
٢٦ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ
٢٧ وَٱلَّذِينَ هُم
مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ
٢٨ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ
٢٩ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ
٣٠ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ
أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ

for, then, they are not blameworthy.

70:31 But whoever seeks ˹intimate consort˺
beyond this,
then it is they who are the transgressors.

70:32 Thus the ones who are ever observant
of their trusts and their covenant;

70:33 and the ones who are upright
in ˹upholding˺ their testimonies;

70:34 and ˹again˺ the ones who are ever vigilant
as to ˹keeping˺ their Prayers—

70:35 all these shall be in Gardens ˹of Paradise˺,
most graciously honored.

70:36 So what is ˹the purpose˺
of those who disbelieve
in rushing at you headlong, ˹O Prophet,˺

70:37 from the right and from the left,
in ˹mocking˺ crowds?

70:38 Is it that every one of them
hopes to be admitted
to an ˹everlasting˺ Garden of Delight
˹while belying God's message˺?

70:39 No, indeed!
We have ˹but˺ created them
from what ˹humble fluid˺ they know.

70:40 Yet, no indeed!
I do swear by the Lord
of ˹all˺ the Easts and ˹all˺ the Wests
that truly We are all-able

70:41 to replace them
with ˹those who are˺ better than them—
and never shall We be overcome!

70:42 So leave them, ˹O Prophet,˺
to indulge ˹in vanity˺ and to play—
until they meet their ˹ill-fated˺ Day,

(٣١) فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ
(٣٢) وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ
وَعَهْدِهِمْ رَٰعُونَ
(٣٣) وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ
(٣٤) وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
(٣٥) أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ
(٣٦) فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ
(٣٧) عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ
(٣٨) أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُدْخَلَ جَنَّةَ نَعِيمٍ
(٣٩) كَلَّآ ۖ
إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ
(٤٠) فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ
إِنَّا لَقَٰدِرُونَ
(٤١) عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ
وَمَا نَحْنُ بِمَسْبُوقِينَ
(٤٢) فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ

which they have been promised—

70:43 the Day they shall issue forth
from the tombs swiftly,
as if they were rushing toward an idol altar
[they used sinfully to worship at in life].

70:44 Their eyes downcast,
humiliation shall spread over them.
That is the Day that they were promised.

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا ﴿٤٣﴾
كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ
خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ﴿٤٤﴾
ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ

سُورَةُ نُوحٍ *The surah that opens with the story of the ancient Prophet* NOAH ﷺ, *the unrelenting Messenger of Resolve, and his obstinately unbelieving people.*

Surah 71 / 28 VERSES / REVEALED AT MAKKAH

Nûḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

71:1 Indeed, We sent Noah to his people, ˹saying˺:
Forewarn your people
˹to willingly submit to God alone˺
before there comes to them
a most painful torment.
71:2 He said: O my people!
I am, indeed, a clear forewarner
˹sent by God˺ to you,
71:3 that you shall worship God ˹alone˺
and fear Him, and obey me.
71:4 He shall forgive you of your sins,
and defer ˹judgment upon˺ you
until ˹you fulfill˺ a stated term ˹of life˺.
Indeed, God's term ˹of judgment˺—
when it comes ˹as punishment
for ungodliness˺—cannot be deferred;
if only you knew ˹this,
you would surely believe˺.

71:5 He said: My Lord!
I have called my people ˹to faith˺,
by night and by daylight.
71:6 But my call has increased them

١ إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ
أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن
يَأۡتِيَهُمۡ عَذَابٌ أَلِيمٞ
٢ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ
٣ أَنِ ٱعۡبُدُواْ ٱللَّهَ
وَٱتَّقُوهُ وَأَطِيعُونِ
٤ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ
وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ
إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۖ
لَوۡ كُنتُمۡ تَعۡلَمُونَ
٥ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي
لَيۡلٗا وَنَهَارٗا
٦ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا فِرَارٗا

only in flight from Your guidance.
71:7 Indeed, whenever I called them
to worship You alone,
so that You might forgive them,
they put their fingers in their ears
and covered themselves with their garments,
and belligerently persisted in unbelief,
and became arrogant—so very arrogant!
71:8 Then I called them all to belief in public.
71:9 Then I made known my message
to some of them openly,
while I secretly
called to others among them in private.
71:10 Then I said to them:
Seek forgiveness from your Lord.
Indeed, ever is He most forgiving.
71:11 He shall avert drought
and send rain from heaven
upon you in abundance.
71:12 Moreover, He shall provide you
with wealth and children,
and make for you gardens,
and make for you rivers that run.
71:13 What is with you that you do not desire
to give due reverence to God,
71:14 while, truly, He has created each of you
in wondrous stages?
71:15 Do you not see how God has created
the seven heavens in layers one above another?
71:16 Thus has He made the moon therein as a light,
and the sun as a lamp.
71:17 Moreover, God has originally caused you
as human beings to spring
from the clay of the earth—as does a plant.
71:18 Then He shall return you into it,

(٧) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ
لِتَغْفِرَ لَهُمْ
جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ
وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟
وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا
(٨) ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا
(٩) ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ
وَأَسْرَرْتُ لَهُمْ إِسْرَارًا
(١٠) فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ
إِنَّهُۥ كَانَ غَفَّارًا
(١١) يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا
(١٢) وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ
وَيَجْعَل لَّكُمْ جَنَّٰتٍ
وَيَجْعَل لَّكُمْ أَنْهَٰرًا
(١٣) مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا
(١٤) وَقَدْ خَلَقَكُمْ أَطْوَارًا
(١٥) أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ
سَبْعَ سَمَٰوَٰتٍ طِبَاقًا
(١٦) وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا
وَجَعَلَ ٱلشَّمْسَ سِرَاجًا
(١٧) وَٱللَّهُ أَنۢبَتَكُم
مِّنَ ٱلْأَرْضِ نَبَاتًا
(١٨) ثُمَّ يُعِيدُكُمْ فِيهَا
وَيُخْرِجُكُمْ إِخْرَاجًا

and resurrect you again—in a sure Resurrection.

71:19 Moreover, God has spread wide
the ˹expanse of the˺ earth for you,

71:20 so that you may traverse
the broad pathways therein.

71:21 Noah said: My Lord!
Indeed, they have rebelled against me
and followed ˹instead˺
those whose wealth and children
have increased them only in loss ˹of faith˺.

71:22 Moreover, they have plotted
an enormous plot ˹of great evil˺.

71:23 And they have said ˹to the people˺:
Do not ever leave your gods!
Do not ever leave Wadd,
nor Suwâʿ, nor Yaghûth,
or Yaʿûq, or Nasr.

71:24 Thus, truly, they have led many astray.
Therefore, ˹my Lord,˺ do not ˹give˺ increase
˹to˺ the ˹godless˺ wrongdoers ˹in anything˺
but ˹the punishment due
for willful˺ misguidance.

71:25 So they were drowned for their sinfulness
then committed to a ˹blazing˺ Fire.
Nor did they find for themselves,
apart from God,
any supporters ˹against His Judgment˺.

71:26 For Noah had said ˹in his prayer˺: My Lord!
Do not leave upon the earth a single dweller
from among the disbelievers.

71:27 For, indeed, if You leave them,
they will lead astray Your servants;
and they will beget only wicked,
relentlessly unbelieving ˹progeny˺.

71:28 My Lord!

(١٩) وَٱللَّهُ جَعَلَ لَكُمُ
ٱلْأَرْضَ بِسَاطًا
(٢٠) لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا
(٢١) قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى
وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ
وَوَلَدُهُۥٓ إِلَّا خَسَارًا
(٢٢) وَمَكَرُوا۟ مَكْرًا كُبَّارًا
(٢٣) وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ
وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا
وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا
(٢٤) وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ
وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا
(٢٥) مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟
فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم
مِّن دُونِ ٱللَّهِ أَنصَارًا
(٢٦) وَقَالَ نُوحٌ
رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ
مِنَ ٱلْكَٰفِرِينَ دَيَّارًا
(٢٧) إِنَّكَ إِن تَذَرْهُمْ
يُضِلُّوا۟ عِبَادَكَ
وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا

٢٨ رَبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ
وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا

Forgive me and my parents
and whoever enters my house as a believer—
and all the believing men
and all the believing women
⌜until the end of time⌝.
But never ⌜give⌝ increase
⌜to⌝ the ⌜godless⌝ wrongdoers ⌜in anything⌝
but an utter shattering ⌜of destruction⌝.

سُورَةُ الجِنِّ

The surah that opens with the revelation that a group of JINN-KIND *listened to the Prophet ﷺ reciting the Quran, believed in it, and so admonished their own race.*

Surah 72 / 28 VERSES / REVEALED AT MAKKAH

Al-Jinn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

72:1 Say, ˹O Prophet˺:
It has been revealed to me
that a group of jinn has listened
˹to me reciting the Quran˺.
So they said ˹in admonition to their fellowship˺:
Indeed, we have heard a wondrous Quran.
72:2 It guides to the right way.
So we have believed in it.
Thus, never shall we associate
anyone ˹as a god˺ with our Lord.
72:3 For, indeed,
most high is the majesty of our Lord.
He has not taken a spouse nor ˹begotten˺ a son.
72:4 Thus, indeed, the foolish among us
have spoken an outrage against God
˹in saying this˺.
72:5 And, indeed, we had thought
that humankind and jinn
would never speak lies against God.
72:6 Yet, indeed, there have been men
among humankind
who seek refuge in the males of the jinn.
But they ˹of the jinn who men seek out

١ قُلْ أُوحِيَ إِلَيَّ
أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ
فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا
٢ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ
وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا
٣ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا
مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا
٤ وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا
عَلَى ٱللَّهِ شَطَطًا
٥ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا
٦ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ
يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ
فَزَادُوهُمْ رَهَقًا

have only increased them in degradation
by urging them to impiety.

72:7 For, indeed, they of the jinn
have thought,
as you human beings have thought—
that God would never raise up anyone
after death for Judgment.

72:8 Now, indeed, we of the jinn
have sought to reach into Heaven.
But we found it filled
with mighty angels as guards
and shooting flames.

72:9 For, indeed, before the Quran's revelation,
we used to sit
in some of the sitting places near there
to listen to the higher world.
But one who seeks to listen now
finds a shooting flame in wait for him.

72:10 So, indeed, we do not know
whether an evil recompense is intended
for all those in the earth,
or whether their Lord intends
to bring about for them right guidance.

72:11 Now, indeed, among us
are those who are righteous.
And among us are those who are other than this.
We jinn have become of divergent ways.

72:12 Yet, indeed, we ourselves have realized
that never can we thwart
the will of God on earth.
Nor shall we ever thwart Him
by way of escape.

72:13 For, indeed, when we heard
the guidance of the Quran, we believed in it.

٧ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ
أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا

٨ وَأَنَّا لَمَسْنَا السَّمَاءَ
فَوَجَدْنَاهَا مُلِئَتْ
حَرَسًا شَدِيدًا وَشُهُبًا

٩ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا
مَقَاعِدَ لِلسَّمْعِ
فَمَن يَسْتَمِعِ الْآنَ
يَجِدْ لَهُ شِهَابًا رَّصَدًا

١٠ وَأَنَّا لَا نَدْرِي أَشَرٌّ
أُرِيدَ بِمَن فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

١١ وَأَنَّا مِنَّا الصَّالِحُونَ
وَمِنَّا دُونَ ذَٰلِكَ
كُنَّا طَرَائِقَ قِدَدًا

١٢ وَأَنَّا ظَنَنَّا
أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَن نُّعْجِزَهُ هَرَبًا

١٣ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ
آمَنَّا بِهِ

Thus whoever believes in his Lord ⌜in this life⌝
shall fear neither deprivation
⌜of his reward in the Hereafter⌝
nor degradation ⌜by an unjust accounting⌝.

72:14 And, indeed, among us
are those who are *muslims*,
in willing submission to God ⌜alone⌝.
And among us are those who are iniquitous.
So ⌜as to⌝ those
who have willingly submitted ⌜themselves
to God alone⌝,
they have pursued the right way
⌜to everlasting delight near their Lord⌝.

72:15 But as for the iniquitous,
they shall be firewood for Hell.

72:16 ⌜God says:⌝
And were they ⌜who have belied this message⌝
to keep straight on the path ⌜of God⌝,
We would, most surely,
⌜quench their thirst
and⌝ give them water ⌜from the heavens⌝
to drink in abundance—

72:17 so as to test them with it!
Yet whoever turns away
from the remembrance of his Lord,
He shall thrust him
into ever-mounting torment.

72:18 Now, indeed, the places of worship
are ⌜solely⌝ for God.
So do not call upon anyone ⌜in worship⌝
along with God.

72:19 Yet when ⌜Muhammad,⌝ the servant of God,
stood ⌜before his Lord⌝ invoking Him ⌜in Prayer⌝,

فَمَن يُؤْمِنۢ بِرَبِّهِۦ
فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا
(١٤) وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ
وَمِنَّا ٱلْقَـٰسِطُونَ
فَمَنْ أَسْلَمَ
فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا
(١٥) وَأَمَّا ٱلْقَـٰسِطُونَ
فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا
(١٦) وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ
لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا
(١٧) لِّنَفْتِنَهُمْ فِيهِ
وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ
يَسْلُكْهُ عَذَابًا صَعَدًا
(١٨) وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ
فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا
(١٩) وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ

they ˹who disbelieve˺
were nearly swarming over him ˹to harm him˺.
72:20 Say, ˹O Prophet˺:
I call only upon my Lord ˹in worship˺.
Nor do I associate anyone ˹as a god˺ with Him.
72:21 Say, ˹also˺:
Indeed, I hold no power
˹with regard˺ to you ˹who belie me˺—
neither ˹to bring you˺ harm,
nor ˹to compel you to˺ right guidance.
72:22 ˹Moreover˺, say:
Indeed, ˹if ever I were to disobey Him˺
never could anyone protect me from God—
for never shall I find
˹a place of˺ refuge, apart from Him.
72:23 ˹Mine˺ is only to convey ˹the truth˺ from God
and ˹to deliver˺ His messages ˹to one and all˺.
Yet ˹as to˺ one who disobeys God
and His Messenger,
indeed, for him there is the Fire of Hell
˹awaiting in the Hereafter˺—
to abide therein, forever and ever.
72:24 At last, when they ˹who disbelieve˺
see all ˹the suffering˺
that they have been promised,
they will know, then, ˹with certainty˺
who has weaker supporters
and is fewer in number.
72:25 Say, ˹O Prophet˺:
I do not know whether ˹the fulfillment
of˺ what you are promised
˹as divine judgment˺ is near,
or if my Lord will defer it for a long while.
72:26 He is the ˹Sole˺ Knower
˹of the realm˺ of the unseen.

كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا

٢٠ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى
وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا

٢١ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ
ضَرًّا وَلَا رَشَدًا

٢٢ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ
وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا

٢٣ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ
وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ
فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا

٢٤ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مَنْ أَضْعَفُ
نَاصِرًا وَأَقَلُّ عَدَدًا

٢٥ قُلْ إِنْ أَدْرِىٓ
أَقَرِيبٌ مَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا

٢٦ عَٰلِمُ ٱلْغَيْبِ

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا
٢٧ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ
فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِۦ رَصَدًا
٢٨ لِّيَعْلَمَ أَن قَدْ
أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا

And never does He manifest
His ⌜knowledge of the⌝ unseen ⌜realm⌝
to anyone—
72:27 except for one among the messengers
with whom He is well pleased.
Then, indeed, He dispatches before such a one,
and behind him, ⌜angel-⌝sentinels,
72:28 so that He may know ⌜with proof⌝
whether they ⌜who are His messengers⌝
have conveyed the messages of their Lord—
though He ⌜Himself⌝
encompasses all that is with them;
and He ⌜Himself⌝
has enumerated all things by number.

سُورَةُ المُزَّمِّلِ *The surah that opens by addressing the mantled Prophet ﷺ as*
THE ENWRAPPED MESSENGER

Surah 73 / 20 VERSES / REVEALED AT MAKKAH

Al-Muzzammil

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

73:1 O you who are enwrapped ˹in a mantle,
seeking cover out of fear and awe˺!
73:2 Rise the night long ˹in Prayer˺,
except for a little ˹of it˺.
73:3 Or ˹pray˺ half of it. Or take from this a little.
73:4 Or add to it.
And ˹therein˺ recite the Quran
with a measured recitation.
73:5 For We shall, most surely,
cast upon you a weighty word.
73:6 And, indeed, rising by night ˹for Prayer˺
makes for a stronger impression ˹on the soul˺,
and is best for the recitation ˹of God's word˺.
73:7 Indeed, during the day
you shall have lengthy occupations
˹in calling to God˺.
73:8 So remember ˹with praise˺
the name of your Lord.
Thus shall you devote yourself
with ˹sincere˺ devotion to Him ˹alone˺—
73:9 the Lord of the East and the West.
There is no God but Him!
So take Him ˹alone˺ as a guardian.

١ يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ
٢ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا
٣ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا
٤ أَوْ زِدْ عَلَيْهِ
وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا
٥ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا
٦ إِنَّ نَاشِئَةَ ٱلَّيْلِ
هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا
٧ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا
٨ وَٱذْكُرِ ٱسْمَ رَبِّكَ
وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا
٩ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا

73:10 Moreover, be patient with all ˹the abuse˺
that they ˹who disbelieve˺ shall speak.
Thus part from them with a fair parting.
73:11 And leave to Me the beliers,
those of prosperous ease;
and bear with them a short while.
73:12 Indeed, ˹awaiting them˺ with Us
are shackles, and a blazing Fire,
73:13 and food that chokes,
and a most painful torment—
73:14 on a Day ˹Hereafter,
when˺ the earth and the mountains shudder,
and the mountains become like running sand.

73:15 ˹O humankind!˺
Indeed, We have sent to you a messenger
as a witness over you,
just as We sent a messenger to Pharaoh.
73:16 But Pharaoh disobeyed the messenger.
Thus, suddenly, We seized him
with an overwhelming grip.
73:17 How, then, shall you shield yourselves
if you disbelieve in a Day
˹the unthinkable terror of˺ which
shall turn children gray?
73:18 From it, the heaven ˹itself˺ shall rend apart—
˹and˺ ever is His promise fulfilled!
73:19 Indeed, these ˹verses of admonition˺
are ˹revealed as˺ a Reminder ˹of that Day˺—
so that whoever so wills
may take to his Lord
a ˹penitent˺ way ˹to salvation˺.

73:20 ❋Indeed, your Lord knows, ˹O Prophet,˺
that you rise ˹for the Prayer˺

(١٠) وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا
(١١) وَذَرْنِى وَٱلْمُكَذِّبِينَ
أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا
(١٢) إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا
(١٣) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا
(١٤) يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ
وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا
(١٥) إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا
شَٰهِدًا عَلَيْكُمْ
كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا
(١٦) فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ
فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا
(١٧) فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ
يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا
(١٨) ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ
كَانَ وَعْدُهُۥ مَفْعُولًا
(١٩) إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ
فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

nearly two-thirds of the night,
and ˹sometimes for˺ half of it, or a third of it—
and ˹so do˺ a group of those with you.
For it is God who has determined
the ˹watches of the˺ night
and the ˹offices of the˺ day.
He knows well that all of you ˹who believe˺
will not be able to endure this.
Thus He has absolved you
˹of this obligation, O believers˺.
Now read of the Quran ˹in your night vigils˺
so much as may be easy ˹for you˺.
He knows well
that there shall be among you those who are ill;
and others treading through the land
in search of God's bounty;
and others fighting in the path of God.
So read of it ˹in your Prayers˺
so much as may be easy.
Yet you shall ˹duly˺ establish the Prayer.
And you shall give the Zakât-Charity,
and ˹thereby˺ lend God a most goodly loan.
For whatever good you advance for your souls,
you shall find ˹its reward˺ with God
˹in the Hereafter;
yet˺ it shall be far better
and much greater in reward.
Thus seek, ˹all of you,˺ God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.

٢٠ ۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ
أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ
وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ
وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ
عَلِمَ أَن لَّن تُحْصُوهُ
فَتَابَ عَلَيْكُمْ ۖ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ
عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ
يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ
وَءَاخَرُونَ يُقَٰتِلُونَ
فِى سَبِيلِ ٱللَّهِ ۖ
فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ
وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ
وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ
إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

سُورَةُ المُدَّثِّر *The surah that opens by addressing the enwrapped Prophet ﷺ as* THE MANTLED MESSENGER.

Surah 74 / 56 VERSES / REVEALED AT MAKKAH

Al-Muddaththir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

74:1 O you who are mantled ˹in a wrap,
seeking cover out of fear and awe˺!
74:2 Rise and forewarn!
74:3 And your Lord thus extol!
74:4 And your garments thus purify!
74:5 And shun thus idolatry!
74:6 Nor shall you give ˹anything˺
in search of self-gain.
74:7 Moreover,
with ˹the commandments˺ of your Lord
have patience.
˹To God is the ultimate return.˺
74:8 For when the Horn Blast
is blown ˹at the end of time˺,
74:9 that Day, then,
shall be a most difficult Day—
74:10 ˹utterly˺ without ease for the disbelievers.
74:11 So leave such ˹a one˺ to Me
whom I created alone;
74:12 and to whom I granted extensive wealth
74:13 and ˹gave˺ sons to behold;
74:14 and for whom I paved a smooth way ˹of ease˺.
74:15 Yet does he ˹dare˺ hope

١ يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ
٢ قُمْ فَأَنذِرْ
٣ وَرَبَّكَ فَكَبِّرْ
٤ وَثِيَابَكَ فَطَهِّرْ
٥ وَٱلرُّجْزَ فَٱهْجُرْ
٦ وَلَا تَمْنُن تَسْتَكْثِرُ
٧ وَلِرَبِّكَ فَٱصْبِرْ
٨ فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ
٩ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ
١٠ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ
١١ ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا
١٢ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا
١٣ وَبَنِينَ شُهُودًا
١٤ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا
١٥ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

that I should add more ˹while he disbelieves˺?
74:16 No, indeed! ˹It shall not be!˺
For, most surely, he has been obstinate
toward Our ˹revealed˺ signs.
74:17 I shall burden him
with ever-mounting punishment!
74:18 Indeed, he thought ˹ill of God's message˺
and ˹then˺ determined ˹to suppress it˺.
74:19 Hence, he is destroyed
for how he ˹then˺ determined!
74:20 And again, he is destroyed
for how he ˹then˺ determined!
74:21 Then he considered ˹God's revelation˺.
74:22 Then he frowned and scowled,
74:23 and turned away and grew arrogant,
74:24 and said:
This ˹Quran˺ is nothing but sorcery
acquired ˹from the ancients˺!
74:25 This ˹Quran˺ is nothing but the utterance
˹of charms˺ from a mortal!
74:26 I shall roast him in Saqar, ˹deep in Hellfire˺!
74:27 Do you realize what Saqar is?
74:28 It spares none and leaves none!
74:29 It chars mortals.
74:30 Over it are nineteen ˹angels˺.
74:31 Nor have We appointed any
but ˹the sternest of˺ angels
˹as˺ the keepers of the Fire.
Nor have We made their number but as a trial
for those who disbelieve—
that those who have been given the Scripture
might become certain ˹of God's revealed truth˺;
and that those who have believed ˹in Islam˺
might increase in faith;
and that those who have been given the Scripture

١٦ كَلَّآۖ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا
١٧ سَأُرْهِقُهُۥ صَعُودًا
١٨ إِنَّهُۥ فَكَّرَ وَقَدَّرَ
١٩ فَقُتِلَ كَيْفَ قَدَّرَ
٢٠ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ
٢١ ثُمَّ نَظَرَ
٢٢ ثُمَّ عَبَسَ وَبَسَرَ
٢٣ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ
٢٤ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ
٢٥ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ
٢٦ سَأُصْلِيهِ سَقَرَ
٢٧ وَمَآ أَدْرَىٰكَ مَا سَقَرُ
٢٨ لَا تُبْقِي وَلَا تَذَرُ
٢٩ لَوَّاحَةٌ لِّلْبَشَرِ
٣٠ عَلَيْهَا تِسْعَةَ عَشَرَ
٣١ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ
إِلَّا مَلَٰٓئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ
إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟
لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

and those who have believed ˹in Islam˺
shall not doubt ˹the Quran's truth˺;
and that those ˹hypocrites˺
in whose ˹doubting˺ hearts there is a sickness,
as well as the disbelievers, might say:
What did God intend by this as an example?
In this way does God leave to stray
whomever He so wills;
and ˹thereby˺ He guides whomever He so wills.
For none knows the hosts
of your Lord but Him.
Nor is this ˹mention of Hellfire˺
other than a ˹dire˺ reminder to ˹all˺ human beings
˹of the outcome of unbelief.

74:32 Yet most of them are heedless.
But ˹no, indeed! ˹It is real!
I swear ˹by the moon!

74:33 And the night as it draws back!

74:34 And the morning when it shines forth!

74:35 Indeed, ˹Hellfire˺ is, most surely,
one of the greatest ˹terrors˺—

74:36 a forewarning to ˹all˺ human beings—

74:37 to whomever of you so wills
to go forward ˹with goodness˺
or lag behind ˹in faithlessness˺.

74:38 Every soul is ˹itself˺ in pledge
for what it has earned—

74:39 except for the Companions
of the ˹blessed˺ Right.

74:40 In Gardens ˹of Paradise˺,
they shall ask one another

74:41 about the defiant unbelievers,
˹then ask of them, themselves˺:

74:42 What thrust you into ˹the deep of˺ Saqar?

74:43 They will answer:

وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا
وَلَا يَرْتَابَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ
وَلِيَقُولَ ٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ
مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا
كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ
وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ
٣٢ كَلَّا وَٱلْقَمَرِ
٣٣ وَٱلَّيْلِ إِذْ أَدْبَرَ
٣٤ وَٱلصُّبْحِ إِذَآ أَسْفَرَ
٣٥ إِنَّهَا لَإِحْدَى ٱلْكُبَرِ
٣٦ نَذِيرًا لِّلْبَشَرِ
٣٧ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ
٣٨ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ
٣٩ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ
٤٠ فِى جَنَّٰتٍ يَتَسَآءَلُونَ
٤١ عَنِ ٱلْمُجْرِمِينَ
٤٢ مَا سَلَكَكُمْ فِى سَقَرَ

We were not of those who prayed.
74:44 Nor did we feed the indigent.
74:45 Rather, we indulged ˹in falsehood˺
along with ˹all˺ the indulgent.
74:46 Moreover, we used to belie
the Day of Judgment—
74:47 until the certainty ˹of death˺ came to us.
74:48 Yet never shall the intercession
of any intercessors benefit them.
74:49 What, then, is the matter with them
that they ˹now˺ turn away
from the ˹revealed˺ Reminder ˹of the Quran˺,
74:50 as though they were terrified wild asses
74:51 fleeing from a lion?
74:52 Yet every one of them wishes, ˹ardently,
that he was chosen by God˺
to be given Scriptures unfurled.
74:53 No, indeed! ˹It shall not be!˺
Rather, they do not fear the ˹consequence
of the˺ Hereafter.
74:54 No, indeed! ˹Their wishes are not to be!˺
Most surely, this ˹revelation of the Quran˺
is an ˹awesome˺ Reminder.
74:55 Then ˹let˺ whoever so wills
remember its ˹admonitions
with sincerity of heart˺.
74:56 Yet they shall not ˹so˺ remember,
except as God so wills.
He ˹alone˺ is all-worthy of reverent fear—
and all-worthy of ˹granting˺ forgiveness.

٤٣ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ
٤٤ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ
٤٥ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ
٤٦ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ
٤٧ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ
٤٨ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ
٤٩ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ
٥٠ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ
٥١ فَرَّتْ مِن قَسْوَرَةٍۭ
٥٢ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً
٥٣ كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ
٥٤ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ
٥٥ فَمَن شَآءَ ذَكَرَهُۥ
٥٦ وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ

سُورَةُ القِيَامَةِ *The surah that opens with the emphatic oath of the Divine One swearing by the looming* DAY OF RESURRECTION.

Surah 75 / 40 VERSES / REVEALED AT MAKKAH

Al-Qiyâmah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

75:1 No, indeed! I do swear
by the Day of Resurrection!
75:2 Moreover, no, indeed!
I do swear by the self-reproving soul!
75:3 Does man think that We shall never reassemble
his bones ˹for a Judgment Day˺?
75:4 On the contrary,
We are well able to form
even his very fingertips!
75:5 Rather, ˹disbelieving˺ man desires
to do wickedness ever onward—
75:6 ˹while defiantly˺ questioning:
When is ˹this˺ Resurrection Day?
75:7 Behold! When every eye is dazzled,
75:8 and the moon darkens,
75:9 and the sun and the moon
are gathered up together—
75:10 ˹disbelieving˺ man
will ˹then˺ say, on that Day:
Where is the place to flee?

75:11 No, indeed!
Most surely, there shall be no shelter.

١ لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ
٢ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ
٣ أَيَحۡسَبُ ٱلۡإِنسَٰنُ
أَلَّن نَّجۡمَعَ عِظَامَهُۥ
٤ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ
٥ بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ
٦ يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ
٧ فَإِذَا بَرِقَ ٱلۡبَصَرُ
٨ وَخَسَفَ ٱلۡقَمَرُ
٩ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ
١٠ يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ
١١ كَلَّا لَا وَزَرَ
١٢ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ

75:12 To your Lord ˹alone,˺ on that Day,
shall all things come to rest.
75:13 Man will be told, on that Day,
of all ˹the deeds˺ that he had advanced ˹in life˺—
and deferred ˹forever˺.
75:14 Rather, ˹every˺ man shall be an eyewitness
against his own soul—
75:15 even if he openly casts his excuses.

75:16 ˹O Prophet!˺
Do not move your tongue ˹hurriedly˺
with ˹the Quran while receiving˺ it,
to hasten ˹memorizing˺ it.
75:17 Indeed, it is incumbent upon Us
to collect it ˹in your heart˺
and ˹to ease for you˺ its recitation.
75:18 So when We recite it ˹to you
by way of Our Angel Gabriel˺,
then follow ˹closely˺ its recitation.
75:19 Then incumbent upon Us
is ˹to ease for you˺ its explanation.

75:20 No, indeed!
˹You who disbelieve do deny
the Day of Resurrection˺.
Rather, you do love
the fleeting ˹pleasures of the world˺.
75:21 Thus you leave ˹behind you˺ the Hereafter.
75:22 Faces, on that Day, shall be radiant.
75:23 To their Lord ˹alone˺ shall they be looking.
75:24 Faces, on that Day, shall be utterly dismal,
75:25 realizing they shall be dealt a backbreaking blow.

75:26 No, indeed, ˹you human beings do deny
the Day of Resurrection.

(١٣) يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ
(١٤) بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ
(١٥) وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ
(١٦) لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ
(١٧) إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ
(١٨) فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ
(١٩) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ
(٢٠) كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ
(٢١) وَتَذَرُونَ ٱلْءَاخِرَةَ
(٢٢) وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ
(٢٣) إِلَىٰ رَبِّهَا نَاظِرَةٌ
(٢٤) وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ
(٢٥) تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ
(٢٦) كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ

Yet, most surely, when the soul of the dying
reaches the collarbones,
75:27 and it is said in desperation:
Who is a healing enchanter?
75:28 and one then realizes
that this is, indeed, the final departure;
75:29 and leg is entangled with leg
at the moment of death—
75:30 to your Lord, on that Day,
is the driving of people toward their Judgment.

75:31 Then as for one who did not believe nor pray,
75:32 but, rather, belied God
and turned away from the Quran,
75:33 then went to his family, strutting—
75:34 how near now is woe to you!
So near now is woe!
75:35 Again, how near now is woe to you!
So near now is woe!

75:36 Does man think that he is to be left to no end?
75:37 Was he not a mere sperm-drop
from emitted semen?
75:38 Then in the womb
he became a clinging clot,
that He alone
then created and fashioned.
75:39 Then He alone
made of him the two genders—
the male and the female.
75:40 Is such as He
not, then, well-able
to give life anew to the dead?

٢٧ وَقِيلَ مَنْ ۜ رَاقٍ
٢٨ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ
٢٩ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ
٣٠ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ
٣١ فَلَا صَدَّقَ وَلَا صَلَّىٰ
٣٢ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ
٣٣ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ
٣٤ أَوْلَىٰ لَكَ فَأَوْلَىٰ
٣٥ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ
٣٦ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى
٣٧ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ
٣٨ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ
٣٩ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ
٤٠ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ
عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ

سُورَةُ الإِنسَانِ *The surah that opens with a question posed to arrogant* MAN *about his utter nothingness before God brought him into existence.*

Surah 76 / 31 VERSES / REVEALED AT MADINAH

Al-Insân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

76:1 Has it ever occurred to man
that there were eons in the course of time
when he was nothing even to be mentioned?
76:2 Indeed, it is We alone who have created man
from a sperm-drop of mingled fluid
to try him in life.
Thus did We make him
a being endowed with hearing and seeing.
76:3 Indeed, it is We alone
who have shown him the way
to be either thankful or ungrateful.
76:4 Indeed, it is We alone
who have prepared for the disbelievers
chains, and yokes, and a flaming Fire in Hell.
76:5 As to the virtuous, they shall, in the Hereafter,
drink from a chalice of a wine,
tinged with a mixture of camphor,
76:6 flowing from a spring
from which the worthy servants of God alone
shall drink—
and which they themselves shall cause to gush,
at their command, in fountains.
76:7 Such is for those who fulfill their vows,

١ هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ
حِينٌ مِّنَ ٱلدَّهْرِ
لَمْ يَكُن شَيْـًٔا مَّذْكُورًا
٢ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ
مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ
فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا
٣ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
٤ إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ
سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا
٥ إِنَّ ٱلْأَبْرَارَ
يَشْرَبُونَ مِن كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا
٦ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ
يُفَجِّرُونَهَا تَفْجِيرًا
٧ يُوفُونَ بِٱلنَّذْرِ

and who fear a Day whose evil is on the wing,
flying far and wide.
76:8 Thus they feed with food—
despite their own desire for it—
the indigent, and the orphan,
and the captive of war, saying:
76:9 We feed you purely for the sake of God.
We desire no reward from you,
nor thankfulness.
76:10 Indeed, we have fear of our Lord
and His punishment, on a Day Hereafter,
when faces shall be overspread with frowns
and intense gloom.
76:11 So God will shield them
against the evil of that Day
and will confer upon them radiance
and great gladness.
76:12 And He will reward them for their patience
with a Garden of Paradise and clothing of silk.
76:13 They shall recline therein on canopied couches.
They see therein
neither blazing sun nor bitter cold.
76:14 Moreover, so very near above them
are its boughs of shade—
their fruit-clusters lowered close in easy reach.
76:15 Passed round among them are vessels of silver
and cups bright as crystal—
76:16 crystalline of silver—
that they measure out with perfect measure.
76:17 They are given to drink of a chalice of wine
tinged with a mixture of ginger,
76:18 from a fountain therein that is named Salsabîl.
76:19 ❊Going round serving them
are immortal youths.
If you see them,

وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا
(٨) وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ
مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
(٩) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ
لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا
(١٠) إِنَّا نَخَافُ مِن رَّبِّنَا
يَوْمًا عَبُوسًا قَمْطَرِيرًا
(١١) فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ
وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا
(١٢) وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا
(١٣) مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ
لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا
(١٤) وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا
وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا
(١٥) وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ
وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠
(١٦) قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا
(١٧) وَيُسْقَوْنَ فِيهَا كَأْسًا
كَانَ مِزَاجُهَا زَنجَبِيلًا
(١٨) عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا
(١٩) ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ
إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

you shall think them ⌜to be⌝ strewn pearls.
76:20 And wherever you so look,
there shall you see pure delight
and a great kingdom.
76:21 Enrobing ⌜the Heavenly inhabitants⌝
shall be green raiments
of sarcenet and rich brocade.
And they shall be adorned therein
with bracelets of silver.
Thus their Lord
shall give them to drink a pure drink.
76:22 ⌜It shall be said:⌝
Indeed, all this is for you in reward!
For your ⌜lifetime of⌝ striving
has been graciously accepted.
76:23 ⌜O Prophet!⌝
Indeed, it is We
who have sent down the Quran to you
in a succession ⌜of revelations⌝.
76:24 So be patient, ⌜O Prophet,⌝
with your Lord's decree
⌜to convey His message⌝.
Nor shall you obey ⌜the dictates
of⌝ any one among them
who is utterly sinful or an ⌜unbelieving⌝ ingrate.
76:25 But remember ⌜with praise⌝
the name of your Lord
in the early morning, and in the late afternoon,
76:26 and ⌜for⌝ a ⌜good⌝ part of the night.
Therefore, bow down before Him ⌜in Prayer⌝.
And highly exalt Him at length in the night.
76:27 Indeed, these ⌜disbelievers⌝ do love
the fleeting ⌜pleasures of the world⌝.
Thus they leave behind them
a very weighty Day ⌜in the Hereafter⌝.

٢٠ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ
نَعِيمًا وَمُلْكًا كَبِيرًا
٢١ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ
وَإِسْتَبْرَقٌ
وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ
وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا
٢٢ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً
وَكَانَ سَعْيُكُم مَّشْكُورًا
٢٣ إِنَّا نَحْنُ نَزَّلْنَا
عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا
٢٤ فَٱصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا
٢٥ وَٱذْكُرِ ٱسْمَ رَبِّكَ
بُكْرَةً وَأَصِيلًا
٢٦ وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ
وَسَبِّحْهُ لَيْلًا طَوِيلًا
٢٧ إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ
وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا

76:28 We ˹alone˺ have created them
and strengthened their ˹physical˺ compositions.
And if We so will,
We can replace ˹them, and˺ their likes, entirely.
76:29 Indeed, these ˹verses of admonition˺
are ˹revealed as˺ a Reminder ˹of that Day˺—
so that whoever so wills
may take to his Lord
a ˹penitent˺ way ˹to salvation˺.
76:30 Nor do you ˹human beings˺ will ˹anything˺,
except that God so wills.
Indeed, God is ever all-knowing, all-wise.
76:31 He admits into His mercy
whomever He so wills.
Yet as to the wrongdoers,
He has prepared for them
a most painful torment.

٢٨ نَّحْنُ خَلَقْنَٰهُمْ
وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا
بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا
٢٩ إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا
٣٠ وَمَا تَشَآءُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا
٣١ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ
وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

سُورَةُ المُرسَلَاتِ *The surah that opens with the oath of the Divine One swearing by the gusting winds as* THOSE SENT FORTH IN SUCCESSION

Surah 77 / 50 VERSES / REVEALED AT MAKKAH

Al-Mursalât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

77:1 By those ˹gusting winds˺ sent forth in succession
77:2 and blowing with vehement gales!
77:3 And by those ˹angels˺ who spread ˹the clouds˺,
spreading wide ˹God's mercy˺!
77:4 And by those ˹angels˺ who make ˹God's criteria˺
distinct ˹for people˺—
with the clearest distinction!
77:5 And by those ˹angels˺
that cast ˹God's revealed˺ Reminders
˹to His messengers˺—
77:6 proclaiming ˹His glad tidings˺,
or forewarning ˹of His retribution!

77:7 O humankind!˺
Indeed ˹the Resurrection and Judgment˺
that you have been promised
shall most surely come to pass—
77:8 when the stars are extinguished,
77:9 and when the heaven is breached wide,
77:10 and when the mountains are blown away,
77:11 and when the time appointed for the messengers
comes to pass.
77:12 ˹Then˺ to which Day

١ وَٱلْمُرْسَلَٰتِ عُرْفًا
٢ فَٱلْعَٰصِفَٰتِ عَصْفًا
٣ وَٱلنَّٰشِرَٰتِ نَشْرًا
٤ فَٱلْفَٰرِقَٰتِ فَرْقًا
٥ فَٱلْمُلْقِيَٰتِ ذِكْرًا
٦ عُذْرًا أَوْ نُذْرًا
٧ إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ
٨ فَإِذَا ٱلنُّجُومُ طُمِسَتْ
٩ وَإِذَا ٱلسَّمَآءُ فُرِجَتْ
١٠ وَإِذَا ٱلْجِبَالُ نُسِفَتْ
١١ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ

have they ˹who conveyed God's messages˺
been deferred ˹to bear witness˺?
77:13 To the Day of Decision!
77:14 And do you realize what is the Day of Decision?

77:15 Woe, that Day, to ˹all˺ the beliers
˹of faith and Judgment˺!
77:16 Did We not destroy ˹their like
from among˺ the early generations?
77:17 So ˹too˺ shall We cause
the latter ˹disbelieving˺ generations
to follow them ˹in destruction˺.
77:18 For so it is that We deal
with the defiant unbelievers.
77:19 Woe, that Day, to ˹all˺ the beliers!
77:20 Did We not create you ˹human beings˺
from a humble fluid,
77:21 which We then set firmly in a safe haven
77:22 for a known measure ˹of time˺?
77:23 And We ˹alone˺ have decreed the measure ˹of it˺.
So excellent, ˹far above all,˺
is Our power to determine whatever is to be!

77:24 Woe, that Day, to ˹all˺ the beliers!
77:25 Have We not made the Earth accommodating
77:26 ˹to˺ the living and the dead,
77:27 and set therein anchoring mountains
towering ˹overhead˺,
and given you to drink fresh water?
˹Thus shall it be said:˺
77:28 Woe, that Day, to ˹all˺ the beliers!
77:29 Proceed to that ˹Judgment˺
which you used to belie!
77:30 Proceed to a three-columned shadow
˹of Hellfire's smoke˺,

١٢ لِأَيِّ يَوْمٍ أُجِّلَتْ
١٣ لِيَوْمِ الْفَصْلِ
١٤ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ
١٥ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
١٦ أَلَمْ نُهْلِكِ الْأَوَّلِينَ
١٧ ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ
١٨ كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ
١٩ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٢٠ أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ
٢١ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ
٢٢ إِلَىٰ قَدَرٍ مَّعْلُومٍ
٢٣ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ
٢٤ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٢٥ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا
٢٦ أَحْيَاءً وَأَمْوَاتًا
٢٧ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ
وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا
٢٨ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٢٩ انطَلِقُوا
إِلَىٰ مَا كُنتُم بِهِ تُكَذِّبُونَ
٣٠ انطَلِقُوا إِلَىٰ ظِلٍّ
ذِي ثَلَاثِ شُعَبٍ

77:31 neither shading nor availing against the flame.
77:32 Indeed, it hurls sparks ˹huge˺ as castles,
77:33 as if they were herds
of ˹stampeding˺ yellow camels.

77:34 Woe, that Day, to ˹all˺ the beliers!
77:35 This is the Day
in which they shall not ˹at all˺ speak.
77:36 Nor shall it be permitted for them
to offer excuse.

77:37 Woe, that Day, to ˹all˺ the beliers!
77:38 This is the Day of Decision.
We have gathered you up,
along with the earlier generations.
77:39 So if you ˹disbelievers˺ have a scheme
˹against your imminent doom˺,
then scheme against Me ˹now as you did in life˺.
77:40 Woe, that Day, to ˹all˺ the beliers!

77:41 Indeed, the God-fearing shall be
amid shades and springs,
77:42 and fruits of whatever ˹kind˺ they desire.
˹It will be said to them:˺
77:43 Eat and drink, salubriously,
for all ˹the good˺ that you used to do ˹in life˺.
77:44 Indeed, thus do We reward
those who excel in ˹doing˺ good.

77:45 Woe, that Day, to ˹all˺ the beliers!
77:46 ˹O godless ones!˺
Eat ˹your fill˺, and enjoy ˹your lives˺,
for a little ˹while˺!
Indeed, you are defiant unbelievers.
77:47 Woe, that Day, to ˹all˺ the beliers!

٣١ لَّا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ
٣٢ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ
٣٣ كَأَنَّهُ جِمَالَتٌ صُفْرٌ
٣٤ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٣٥ هَٰذَا يَوْمُ لَا يَنطِقُونَ
٣٦ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ
٣٧ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٣٨ هَٰذَا يَوْمُ الْفَصْلِ ۖ
جَمَعْنَاكُمْ وَالْأَوَّلِينَ
٣٩ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ
٤٠ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٤١ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ
٤٢ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ
٤٣ كُلُوا وَاشْرَبُوا
هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ
٤٤ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
٤٥ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
٤٦ كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ
٤٧ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

77:48 For when it is said to them:
Bow ˹in worship before God˺, they do not bow.

77:49 Woe, that Day, to ˹all˺ the beliers!

77:50 For in which discourse—
after this ˹Final Revelation˺—shall they believe?

٤٨ وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ
لَا يَرۡكَعُونَ

٤٩ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ

٥٠ فَبِأَيِّ حَدِيثِۭ
بَعۡدَهُۥ يُؤۡمِنُونَ

سُورَةُ النَّبَإِ *The surah that mentions* THE GREAT TIDING *of the coming of the Day of Judgment, the truth of which people yet dispute.*

Surah 78 / 40 VERSES / REVEALED AT MAKKAH

Al-Naba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

78:1 About what are they asking one another?
78:2 About the Great Tiding of the Afterlife—
78:3 it is about this that they dispute.
78:4 No, indeed, most surely,
they shall yet know its truth!
78:5 Again!
No, indeed, most surely,
they shall yet know
that the Day of Resurrection is true!

78:6 Have We not made the Earth
as a cradle for you;
78:7 and the mountains as pegs in it;
78:8 and created you in pairs as males and females;
78:9 and made your sleep as a sabbath of rest;
78:10 and made the night as a garment over you;
78:11 and made the daylight
for you to seek your livelihood;
78:12 and built above you seven mighty heavens;
78:13 and set the sun therein as a blazing torch;
78:14 and sent down, from the rain-clouds,
water in torrents,
78:15 that We may bring forth with it grain and plant

١ عَمَّ يَتَسَآءَلُونَ
٢ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ
٣ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ
٤ كَلَّا سَيَعْلَمُونَ
٥ ثُمَّ كَلَّا سَيَعْلَمُونَ
٦ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا
٧ وَٱلْجِبَالَ أَوْتَادًا
٨ وَخَلَقْنَٰكُمْ أَزْوَٰجًا
٩ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
١٠ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا
١١ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا
١٢ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
١٣ وَجَعَلْنَا سِرَاجًا وَهَّاجًا
١٤ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا

78:16 and luxuriant gardens?

78:17 Indeed, the Day of Decision
has been fixed in time:
78:18 A Day ˹Hereafter˺
when the Trumpet ˹of Resurrection˺ is blown,
and you come ˹forth˺ in throngs;
78:19 and the heaven is opened,
and thus becomes as gateways;
78:20 and the mountains are moved away,
and thus become as a mirage.
78:21 Indeed, Hell has been ˹sternly˺ awaiting—
78:22 as a resort for the transgressors!
78:23 Therein, will they remain for ages!
78:24 Never tasting in it any coolness or drink—
78:25 except scalding fluid and purulence—
78:26 a fitting recompense!
78:27 For, indeed, they used not to anticipate
a Reckoning.
78:28 And they belied ˹both˺ Our ˹natural
and revealed˺ signs with a most vehement denial.
78:29 Yet all things We did enumerate in writing
˹in a precise book of record˺.
78:30 Therefore, ˹it shall be said:˺
Taste ˹the punishment˺!
For never shall We give you increase—
except in torment.

78:31 Yet, indeed, for the God-fearing
there is bliss—
78:32 orchards and vineyards,
78:33 and full-breasted maidens of equal age,
78:34 and a cup overflowing.
78:35 Therein, will they hear
neither vile talk nor belying ˹word˺—

(١٥) لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا
(١٦) وَجَنَّٰتٍ أَلۡفَافًا
(١٧) إِنَّ يَوۡمَ ٱلۡفَصۡلِ كَانَ مِيقَٰتًا
(١٨) يَوۡمَ يُنفَخُ فِي ٱلصُّورِ
فَتَأۡتُونَ أَفۡوَاجٗا
(١٩) وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا
(٢٠) وَسُيِّرَتِ ٱلۡجِبَالُ فَكَانَتۡ سَرَابًا
(٢١) إِنَّ جَهَنَّمَ كَانَتۡ مِرۡصَادٗا
(٢٢) لِّلطَّٰغِينَ مَـَٔابٗا
(٢٣) لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا
(٢٤) لَّا يَذُوقُونَ فِيهَا
بَرۡدٗا وَلَا شَرَابًا
(٢٥) إِلَّا حَمِيمٗا وَغَسَّاقٗا
(٢٦) جَزَآءٗ وِفَاقًا
(٢٧) إِنَّهُمۡ كَانُواْ
لَا يَرۡجُونَ حِسَابٗا
(٢٨) وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابٗا
(٢٩) وَكُلَّ شَيۡءٍ
أَحۡصَيۡنَٰهُ كِتَٰبٗا
(٣٠) فَذُوقُواْ
فَلَن نَّزِيدَكُمۡ إِلَّا عَذَابٗا
(٣١) إِنَّ لِلۡمُتَّقِينَ مَفَازًا
(٣٢) حَدَآئِقَ وَأَعۡنَٰبٗا
(٣٣) وَكَوَاعِبَ أَتۡرَابٗا
(٣٤) وَكَأۡسٗا دِهَاقٗا
(٣٥) لَّا يَسۡمَعُونَ فِيهَا لَغۡوٗا وَلَا كِذَّٰبٗا

78:36 a recompense from your Lord—
a gift well-sufficing
78:37 ˹from the˺ Lord of the heavens and the earth
and all that is between them—
the All-Merciful!
None hold from Him authority of address,
78:38 on a Day ˹Hereafter˺
when ˹the Spirit ˹Gabriel˺˺ and the angels
stand forth in ranks, not speaking—
except whomever the All-Merciful permits,
and who says what is right.
78:39 That is the true Day!
So let whoever so wills
take a ˹penitent˺ course to his Lord.
78:40 Indeed, We have forewarned you
of an imminent torment, on a Day ˹Hereafter,˺
when every person shall behold
all that his ˹own˺ hands
have advanced ˹in the world˺;
and the disbeliever shall say:
Oh! If only I were dust!

٣٦ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا
٣٧ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ
لَا يَمْلِكُونَ مِنْهُ خِطَابًا
٣٨ يَوْمَ يَقُومُ ٱلرُّوحُ
وَٱلْمَلَٰٓئِكَةُ صَفًّا
لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ
وَقَالَ صَوَابًا
٣٩ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا
٤٠ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا
يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا

سُورَةُ النَّازِعَاتِ

The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS *who shall harshly wrench out the souls of the unbelievers at their appointed time of death.*

Surah 79 / 46 VERSES / REVEALED AT MAKKAH

Al-Nâziʿât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

79:1 By the ⌜angelic⌝ pullers, pulling forth violently
⌜the souls of the disbelievers at death⌝!
79:2 By the ⌜angelic⌝ drawers, drawing out easily
⌜the souls of the believers at death⌝!
79:3 By those ⌜angels⌝ gliding ⌜down⌝
smoothly ⌜from the heavens⌝!
79:4 By those ⌜angels⌝ surpassing swiftly,
⌜transporting people to Paradise⌝!
79:5 By those ⌜angels⌝ conducting ⌜varied matters⌝
by the command ⌜of God⌝!
Most surely, every soul shall be resurrected⌝
79:6 on the Day the convulsion rocks ⌜the earth⌝.
79:7 Following upon it shall be another ⌜blast.
79:8 The disbelievers'⌝ hearts,
on that Day, shall tremble,
79:9 their eyes downcast.
79:10 Yet, now, ⌜in life, mockingly⌝ they say:
Shall we, indeed, ⌜after dying⌝ be returned
to the condition ⌜of life⌝ we are ⌜now⌝ in—
79:11 even when we have become ⌜old⌝, rotted bones?
79:12 ⌜In scorn⌝ they say:
That, then, would ⌜surely⌝ be a losing return!
79:13 Yet, indeed, it shall be

١ وَٱلنَّٰزِعَٰتِ غَرْقًا
٢ وَٱلنَّٰشِطَٰتِ نَشْطًا
٣ وَٱلسَّٰبِحَٰتِ سَبْحًا
٤ فَٱلسَّٰبِقَٰتِ سَبْقًا
٥ فَٱلْمُدَبِّرَٰتِ أَمْرًا
٦ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ
٧ تَتْبَعُهَا ٱلرَّادِفَةُ
٨ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
٩ أَبْصَٰرُهَا خَٰشِعَةٌ
١٠ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ
١١ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً
١٢ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
١٣ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ

but a single ˹impelling˺ blast.
79:14 And behold!
˹At once˺ they are ˹standing˺
in the ˹bare˺ Plain of Resurrection.

79:15 Has the account of Moses
come to you, ˹O Prophet˺?
79:16 Behold!
His Lord called him ˹in Sinai,˺
in the Holy Valley of Ṭuwâ:
79:17 Go to Pharaoh!
Indeed, he has transgressed ˹all bounds˺.
79:18 Thus say ˹to him˺:
Are you willing to purify yourself?
79:19 For I shall guide you to your Lord,
so that you might ˹have˺ fear ˹of Him˺.
79:20 Then he showed him
the ˹miracle of a˺ Great Sign.
79:21 But ˹in obstinate arrogance˺ he belied it
and disobeyed ˹God˺,
79:22 then turned away in ˹all˺ haste.
79:23 Then he assembled ˹his people˺.
Thus he called out ˹before them˺,
79:24 whereupon he said:
I am your Lord, the most high!
79:25 So God seized him, suddenly,
and made an example of him—
for the last ˹life˺ as well as the first.
79:26 Indeed, in this is a great lesson
for those who would fear ˹God˺.

79:27 Are you ˹human beings˺
a more prodigious creation than the heaven?
He ˹alone˺ built it.
79:28 He raised its height and leveled it.

(١٤) فَإِذَا هُم بِٱلسَّاهِرَةِ
(١٥) هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ
(١٦) إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى
(١٧) ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ
(١٨) فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ
(١٩) وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ
(٢٠) فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ
(٢١) فَكَذَّبَ وَعَصَىٰ
(٢٢) ثُمَّ أَدْبَرَ يَسْعَىٰ
(٢٣) فَحَشَرَ فَنَادَىٰ
(٢٤) فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ
(٢٥) فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ
(٢٦) إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ
(٢٧) ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا
(٢٨) رَفَعَ سَمْكَهَا فَسَوَّىٰهَا

79:29 And He darkened its night
and brought out its morning light.
79:30 And the earth,
after this, He ˹alone˺ spread.
79:31 He brought out from it
its water and its pasturage.
79:32 And the mountains,
He ˹alone˺ anchored ˹them—
79:33 all as˺ enjoyment
for you and for your cattle, ˹for a time˺.

79:34 Yet when the Great Calamity
comes ˹to pass,
it shall be utterly overwhelming˺—
79:35 a Day when man shall remember
all for which he ˹truly˺ strove;
79:36 and Hellfire shall be brought forth
for all to see.
79:37 So as for one who transgressed
˹against God˺,
79:38 and preferred the life of this world,
79:39 then, indeed, Hellfire
is the abode ˹for him˺.
79:40 But as for one who fears
his Lord's presence,
and guards his soul against whim,
79:41 then the Garden ˹of Paradise˺
is, indeed, the abode ˹for him˺.
79:42 They ask you, ˹scornfully,˺
about the Hour ˹of Doom, O Prophet,˺
when its arrival shall be!
79:43 What have you to do
with ˹the time of˺ its designation?
79:44 To your Lord alone
belongs ˹the knowledge of˺ its ultimate end.

٢٩ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا
٣٠ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ
٣١ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا
٣٢ وَٱلْجِبَالَ أَرْسَىٰهَا
٣٣ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ
٣٤ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ
٣٥ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ
٣٦ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ
٣٧ فَأَمَّا مَن طَغَىٰ
٣٨ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
٣٩ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ
٤٠ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ
وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
٤١ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ
٤٢ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ
أَيَّانَ مُرْسَىٰهَا
٤٣ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ
٤٤ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ

79:45 Indeed, you are but a forewarner
to those who would fear it.
79:46 On the Day they see it, it will be as though
they had not tarried ⌜in the world⌝
but the evening of one day,
or ⌜even⌝ its morning.

٤٥ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخۡشَىٰهَا
٤٦ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَهَا
لَمۡ يَلۡبَثُوٓاْ إِلَّا عَشِيَّةً أَوۡ ضُحَىٰهَا

سُورَةُ عَبَسَ *The surah that opens with admonishing the Prophet ﷺ and refers to him as* HE WHO FROWNED *and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet ﷺ was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's ﷺ reaction, which God corrected.*

Surah **80** / 42 VERSES / REVEALED AT MAKKAH

ʿAbasa

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

80:1 He frowned and turned away,
80:2 for the blind man came to him, ⌜interrupting⌝.
80:3 Yet how would you know, ⌜O Prophet,
the condition of his heart⌝?
For he may have been seeking to purify himself,
80:4 or to remember ⌜God and be admonished⌝,
such that the ⌜revealed⌝ Reminder
⌜of the Quran⌝ might benefit him.
80:5 As for he who ⌜in haughtiness⌝
deemed himself self-sufficient,
80:6 to him you did direct your full attention.
80:7 Yet it is not your burden
if he never purifies himself.
80:8 But as for him who came to you,
rushing ⌜to seek guidance⌝,
80:9 while being God-fearing,
80:10 from him are you diverted.

80:11 No, indeed!
Most surely, this ⌜revelation of the Quran⌝
is an ⌜awesome⌝ Reminder.
80:12 Then ⌜let⌝ whoever so wills
remember its ⌜admonitions

١ عَبَسَ وَتَوَلَّىٰٓ
٢ أَن جَآءَهُ ٱلْأَعْمَىٰ
٣ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ
٤ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ
٥ أَمَّا مَنِ ٱسْتَغْنَىٰ
٦ فَأَنتَ لَهُۥ تَصَدَّىٰ
٧ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ
٨ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ
٩ وَهُوَ يَخْشَىٰ
١٠ فَأَنتَ عَنْهُ تَلَهَّىٰ
١١ كَلَّآ إِنَّهَا تَذْكِرَةٌ
١٢ فَمَن شَآءَ ذَكَرَهُۥ

with sincerity of heart.

80:13 It is recorded on pages most honored,

80:14 elevated, purified,

80:15 borne by hands of emissaries,

80:16 honorable, most virtuous.

80:17 Perished be disbelieving man!
How ungrateful he is!

80:18 Of what thing did He create him?

80:19 Of a sperm-drop, He created him—
then determined for him
the measures of his life.

80:20 Then the path through life He eased for him.

80:21 Then He causes him to die
and inters him in his grave.

80:22 Then, when He so wills, He resurrects him.

80:23 Most surely, no, indeed!
Man has not fulfilled
what He has commanded him.

80:24 Then let man look to his own food.

80:25 Indeed, it is We alone
who have poured down the water
in downpours.

80:26 Then We alone
clove the land a measured cleaving.

80:27 Then We alone
have caused to grow therein grain,

80:28 and grapes, and herbage,

80:29 and olives, and date palms,

80:30 and lush orchards,

80:31 and fruits, and pastures—

80:32 all as enjoyment for you,
and for your cattle, for a time.

(١٣) فِي صُحُفٍ مُّكَرَّمَةٍ

(١٤) مَّرْفُوعَةٍ مُّطَهَّرَةٍ

(١٥) بِأَيْدِي سَفَرَةٍ

(١٦) كِرَامٍ بَرَرَةٍ

(١٧) قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ

(١٨) مِنْ أَيِّ شَيْءٍ خَلَقَهُ

(١٩) مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ

(٢٠) ثُمَّ السَّبِيلَ يَسَّرَهُ

(٢١) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

(٢٢) ثُمَّ إِذَا شَاءَ أَنشَرَهُ

(٢٣) كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

(٢٤) فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ

(٢٥) أَنَّا صَبَبْنَا الْمَاءَ صَبًّا

(٢٦) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

(٢٧) فَأَنبَتْنَا فِيهَا حَبًّا

(٢٨) وَعِنَبًا وَقَضْبًا

(٢٩) وَزَيْتُونًا وَنَخْلًا

(٣٠) وَحَدَائِقَ غُلْبًا

(٣١) وَفَاكِهَةً وَأَبًّا

(٣٢) مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

(٣٣) فَإِذَا جَاءَتِ الصَّاخَّةُ

80:33 So when the Deafening Blast
⌜of the Resurrection⌝ comes—
80:34 ⌜on that⌝ Day a man shall flee
from his own brother,
80:35 and his mother and his father,
80:36 and his wife and his children—
80:37 for each one of them, on that Day,
shall have a great matter
sufficient to overwhelm him.
80:38 Faces, on that Day, are shining,
80:39 laughing, rejoicing
⌜at glad tidings of Paradise⌝.
80:40 And faces on that Day
have upon them dust;
80:41 grime overspreads them.
80:42 It is these
who are the ⌜inveterate⌝ disbelievers, the wicked.

٣٤ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ
٣٥ وَأُمِّهِۦ وَأَبِيهِ
٣٦ وَصَٰحِبَتِهِۦ وَبَنِيهِ
٣٧ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ
شَأْنٌ يُغْنِيهِ
٣٨ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ
٣٩ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ
٤٠ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ
٤١ تَرْهَقُهَا قَتَرَةٌ
٤٢ أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ

سُورَةُ التَّكوِيرِ *The surah that opens with a riveting description of* THE ENFOLDING *of the sun at the end of earthly life and the dawn of eternity.*

Surah 81 / 29 VERSES / REVEALED AT MAKKAH

Al-Takwîr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

81:1 When the sun enfolds; ١ إِذَا ٱلشَّمْسُ كُوِّرَتْ

81:2 and when the stars collapse; ٢ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ

81:3 and when the mountains are moved away; ٣ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ

81:4 and when the camels ten-months pregnant are deserted; ٤ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ

81:5 and when the wild beasts are assembled together; ٥ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ

81:6 and when the seas are boiled over; ٦ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ

81:7 and when the souls are recoupled ⌜with their bodies⌝; ٧ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ

81:8 and when the female child buried alive is asked ٨ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ

81:9 for what sin she was killed; ٩ بِأَىِّ ذَنۢبٍ قُتِلَتْ

81:10 and when the records ⌜of all human deeds⌝ are disclosed; ١٠ وَإِذَا ٱلصُّحُفُ نُشِرَتْ

81:11 and when the sky is stripped away; ١١ وَإِذَا ٱلسَّمَآءُ كُشِطَتْ

81:12 and when Hellfire flares up fiercely; ١٢ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ

81:13 and when the Garden ⌜of Paradise⌝ is drawn near— ١٣ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ

81:14 ⌜it is⌝ then ⌜that⌝ each soul shall know ⌜the consequence of⌝ all that it has brought forth. ١٤ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ

81:15 Most surely, no indeed!
But I swear by ˹the stars˺ receding!
81:16 Running! Fading!
81:17 And by the night as it approaches!
81:18 And by the morning as it breathes!
81:19 This ˹Quran˺ is, indeed,
the ˹very˺ word ˹of God
conveyed by way˺ of a noble messenger-angel,
81:20 possessing power, and well established,
in the presence of the Lord of the Throne—
81:21 obeyed and trustworthy there.
81:22 Thus, ˹O People,˺
your companion, ˹Muhammad,˺
is certainly not possessed.
81:23 For, very truly he saw him,
˹the very Angel of Revelation,˺
in the clear horizon.
81:24 And never would he conceal
˹a revelation received˺
from the ˹realm of the˺ unseen.
81:25 For this ˹Quran˺ is not the word
of a satan accursed.

81:26 Where, then, ˹O humanity,˺ are you going?
81:27 Indeed, this ˹Quran˺ is but a ˹revealed˺ Reminder
˹sent in admonition˺ to ˹all the people
of˺ the worlds—
81:28 for whomever of you so wills
to be ˹guided upon a˺ straight ˹way˺—
81:29 and you shall not so will
except that God wills,
Lord of ˹All˺ the Worlds.

١٥ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ
١٦ ٱلۡجَوَارِ ٱلۡكُنَّسِ
١٧ وَٱلَّيۡلِ إِذَا عَسۡعَسَ
١٨ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ
١٩ إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ
٢٠ ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ
٢١ مُّطَاعٖ ثَمَّ أَمِينٖ
٢٢ وَمَا صَاحِبُكُم بِمَجۡنُونٖ
٢٣ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ
٢٤ وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ
٢٥ وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ
٢٦ فَأَيۡنَ تَذۡهَبُونَ
٢٧ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ
٢٨ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ
٢٩ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ

سُورَةُ الانفِطَارِ

The surah that opens with a riveting description of THE SPLITTING *open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.*

Surah 82 / 19 VERSES / REVEALED AT MAKKAH

Al-Infiṭâr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

82:1 When the sky splits asunder,
82:2 and when the stars scatter,
82:3 and when the seas burst,
82:4 and when the graves are unearthed—
82:5 then shall each soul know
what ⌜deeds⌝ it has advanced
and ⌜what it has forever⌝ deferred.

82:6 O humankind!
What has deluded you about your Lord,
the All-Gracious?—
82:7 the One who ⌜alone⌝
created you, then fashioned you,
then gave you symmetry—
82:8 and in what a wondrous form
has He willed to compose you!
82:9 No, indeed!
⌜You have no excuse
for denying faith in One God!⌝
Rather, most surely,
you belie the ⌜nearing⌝ Judgment,
82:10 while, indeed, ⌜ever vigilant⌝ over you
are guardian ⌜angels⌝,

١ إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ
٢ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ
٣ وَإِذَا ٱلْبِحَارُ فُجِّرَتْ
٤ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ
٥ عَلِمَتْ نَفْسٌ
مَّا قَدَّمَتْ وَأَخَّرَتْ
٦ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ
مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ
٧ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ
٨ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ
٩ كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ
١٠ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ

82:11 noble ones, writing everything.
82:12 They know all that you do.

82:13 Indeed, in the Afterlife,
the virtuous shall, most surely,
be in pure delight.
82:14 And, indeed, the wicked shall, most surely,
be in Hellfire.
82:15 They shall roast therein
on the Day of Judgment.
82:16 And never will they be able
to absent themselves from it.

82:17 And what will make you realize
what is the Day of Judgment?
82:18 Again, what will make you realize
what is the Day of Judgment?
82:19 It is a Day when one soul
holds no power for another soul in anything.
For all the command, on that Day,
is for God alone.

(١١) كِرَامًا كَٰتِبِينَ
(١٢) يَعْلَمُونَ مَا تَفْعَلُونَ
(١٣) إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ
(١٤) وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ
(١٥) يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ
(١٦) وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
(١٧) وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
(١٨) ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
(١٩) يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِّنَفْسٍ شَيْـًٔا
وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

سُورَةُ المُطَفِّفِينَ

The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS *because they insist on receiving a full amount in return for the partial measure that they themselves give.*

Surah 83 / 36 VERSES / REVEALED AT MAKKAH

Al-Muṭaffifîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

83:1 Woe to the defrauders:
83:2 Those who when they take
a measure ⌜in commerce⌝ from people
take it in full;
83:3 but when they give
a measure ⌜in commerce⌝ to them,
or ⌜give⌝ a weight ⌜in trade⌝ to them,
they diminish it.
83:4 Do they not think that they themselves
shall be raised up ⌜in the Hereafter⌝
83:5 on an Awesome Day,
83:6 a Day when ⌜all⌝ people will stand ⌜for Judgment⌝
before the Lord of ⌜All⌝ the Worlds?
83:7 No, indeed! ⌜The case is not as they think!⌝
Most surely, the ⌜inscribed⌝ Book of ⌜Deeds
for⌝ the wicked is locked up
in the ⌜inescapable⌝ depths of Sijjîn.
83:8 And do you realize what is Sijjîn?
83:9 It is ⌜the lowest of the low,
wherein is⌝ a Book
inscribed ⌜with their dreadful end⌝.
83:10 Woe, that Day, to ⌜all⌝ the beliers:
83:11 Those who belie the Day of Judgment.

١ وَيْلٌ لِّلْمُطَفِّفِينَ
٢ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ
يَسْتَوْفُونَ
٣ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ
يُخْسِرُونَ
٤ أَلَا يَظُنُّ أُو۟لَٰٓئِكَ
أَنَّهُم مَّبْعُوثُونَ
٥ لِيَوْمٍ عَظِيمٍ
٦ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ
٧ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ
لَفِى سِجِّينٍ
٨ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ
٩ كِتَٰبٌ مَّرْقُومٌ
١٠ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

83:12 For none belies it but every sinful transgressor—
83:13 ⌜one who⌝, when Our ⌜revealed⌝ verses
are recited to him, he says:
⌜Mere⌝ tales of the ancients!
83:14 No, indeed!
Most surely, ⌜the case is not as they say!⌝
Rather, encrusted over their hearts
is all ⌜the evil⌝ that they have earned.
83:15 No, indeed! ⌜The Day of Judgment is true!⌝
Most surely, on that Day,
they shall be veiled from ⌜seeing⌝ their Lord.
83:16 Then, most surely, they shall roast in Hellfire.
83:17 Then it will be said ⌜to them⌝:
This is what you used to belie!

83:18 No, indeed! ⌜Honor awaits the believers!⌝
Most surely, the ⌜inscribed⌝ Book of ⌜Deeds
for⌝ the virtuous is ⌜secured⌝
upon ⌜the lofty heights of⌝ ʿIllîyyûn.
83:19 And do you realize what is ʿIllîyyûn?
83:20 It is ⌜the highest of the high, wherein is⌝ a Book
inscribed ⌜with their delightful outcome⌝.
83:21 Those brought near ⌜by God⌝ shall witness it.
83:22 Indeed, ⌜in the Afterlife,⌝ the virtuous
shall, most surely, be in ⌜pure⌝ delight;
83:23 upon ⌜canopied⌝ couches they shall look about.
83:24 In their very faces shall you perceive
the radiance of delight.
83:25 They are given to drink of a pure wine, sealed,
83:26 its seal of musk!
Then for this,
let the competitors ⌜for God's pleasure⌝ compete!
83:27 For its blend is of Tasnîm—
83:28 a spring, from which ⌜only⌝
the ones brought near ⌜to God⌝ shall drink.

(١١) ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ
(١٢) وَمَا يُكَذِّبُ بِهِۦٓ
إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ
(١٣) إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا
قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ
(١٤) كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم
مَّا كَانُوا۟ يَكْسِبُونَ
(١٥) كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ
يَوْمَئِذٍ لَّمَحْجُوبُونَ
(١٦) ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ
(١٧) ثُمَّ يُقَالُ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ
(١٨) كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ
لَفِى عِلِّيِّينَ
(١٩) وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ
(٢٠) كِتَٰبٌ مَّرْقُومٌ
(٢١) يَشْهَدُهُ ٱلْمُقَرَّبُونَ
(٢٢) إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ
(٢٣) عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ
(٢٤) تَعْرِفُ فِى وُجُوهِهِمْ
نَضْرَةَ ٱلنَّعِيمِ
(٢٥) يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ
(٢٦) خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ
فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ
(٢٧) وَمِزَاجُهُۥ مِن تَسْنِيمٍ
(٢٨) عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ

83:29 Indeed, those ⌜in life⌝
who trespassed ⌜against God⌝
used to laugh at those who believed.
83:30 And when they passed by them, they would,
⌜in mockery⌝ with one another, wink.
83:31 Then when they returned to their people,
they would return gleeful
⌜with haughty derision⌝.
83:32 Thus whenever they saw them, they said:
Indeed, these ⌜believers⌝ are, most surely, astray.
83:33 Yet it is not they ⌜who disbelieve⌝
who were sent ⌜by God⌝
to be guardians over them!
83:34 So this Day ⌜in Eternity⌝,
those who ⌜in life⌝ believed ⌜in the One God⌝
shall laugh at the disbelievers.
83:35 Upon ⌜canopied⌝ couches ⌜in Paradise⌝,
they shall gaze ⌜down upon them,
beholding their torment in Hell.
83:36 Then it shall be said to the believers⌝:
Have ⌜not⌝ the disbelievers
been ⌜justly⌝ rewarded for all ⌜the evil⌝
that they used to do?

٢٩ إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟
مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ
٣٠ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ
٣١ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ
ٱنقَلَبُوا۟ فَكِهِينَ
٣٢ وَإِذَا رَأَوْهُمْ قَالُوٓا۟
إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ
٣٣ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ
٣٤ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟
مِنَ ٱلْكُفَّارِ يَضْحَكُونَ
٣٥ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ
٣٦ هَلْ ثُوِّبَ ٱلْكُفَّارُ
مَا كَانُوا۟ يَفْعَلُونَ

سُورَةُ الانشِقَاقِ *The surah that opens with a riveting description of* THE RENDING *of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection.*

Surah 84 / 25 VERSES / REVEALED AT MAKKAH

Al-Inshiqâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

84:1 When the sky rends asunder ١ إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ

84:2 and gives ear to ˹the command of˺ its Lord— ٢ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
and so must it be!

84:3 And when the earth is stretched taut ٣ وَإِذَا ٱلْأَرْضُ مُدَّتْ

84:4 and casts out what is in it ٤ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
and empties itself ˹completely˺,

84:5 and gives ear to ˹the command of˺ its Lord— ٥ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
and so must it be!

84:6 ˹On that Day,˺ O humankind— ٦ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ
˹for˺, indeed, you are ˹all˺ laboring to your Lord, إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ
most laboriously—
then shall you meet Him!

84:7 So as to one ٧ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ
who is given his book ˹of deeds˺
in his right hand,

84:8 he shall then undergo an easy reckoning; ٨ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

84:9 and he shall return to his people rejoicing. ٩ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا

84:10 Yet as to one ١٠ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ
who shall be given his book ˹of deeds
from˺ behind his back,

84:11 he shall call out: ˹Oh, my˺ ruination! ١١ فَسَوْفَ يَدْعُوا۟ ثُبُورًا

84:12 and roast in ˹Hell's˺ flaming Fire. ١٢ وَيَصْلَىٰ سَعِيرًا

84:13 He had, indeed, been joyful ١٣ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا

in the pursuit of whim
among his family in the world.
84:14 For, indeed, he thought
that he would never return to God
for Judgment.
84:15 On the contrary!
His Lord was, indeed, ever all-seeing of him.
84:16 No! But I do swear by the twilight!
84:17 And by the night and all it enshrouds!
84:18 And by the moon when it becomes full!
84:19 You shall, most surely,
mount through stage upon stage
from conception to Resurrection.
84:20 Then what is with these who are called to God,
that they will not believe—
84:21 who, when the Quran is recited to them,
will not bow their faces down
to the ground in worship of Him alone?۞
84:22 Rather, those who disbelieve
vehemently belie it!
84:23 Yet God knows best
all the ill that they harbor in their hearts.
84:24 So give them all heavy tidings
of a most painful torment in the Hereafter—
84:25 except for those who would believe
and do righteous deeds.
For them, there is an unfailing reward
with their Lord.

(١٤) إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ
(١٥) بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا
(١٦) فَلَآ أُقْسِمُ بِٱلشَّفَقِ
(١٧) وَٱلَّيْلِ وَمَا وَسَقَ
(١٨) وَٱلْقَمَرِ إِذَا ٱتَّسَقَ
(١٩) لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
(٢٠) فَمَا لَهُمْ لَا يُؤْمِنُونَ
(٢١) وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩
(٢٢) بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ
(٢٣) وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ
(٢٤) فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
(٢٥) إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

سُورَةُ البُرُوجِ

The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, *by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.*

Surah 85 / 22 VERSES / REVEALED AT MAKKAH

Al-Burûj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

85:1 By the sky full of constellations—
85:2 and by the Promised Day ⌜of Resurrection⌝!
85:3 And by a ⌜Heavenly⌝ Witness
and all those ⌜on earth⌝ who are witnessed!
85:4 Perished be the People of the Fire-Pit!—
85:5 the fire ⌜of which they themselves⌝ fed with fuel,
85:6 as they were seated ⌜in command⌝ over it,
85:7 while they themselves were witnesses
to what they did with the believers,
⌜throwing them in it⌝.
85:8 And they took vengeance against them
only because they had believed
in ⌜One⌝ God ⌜alone⌝,
the Overpowering ⌜One⌝, the All-Praised—
85:9 the One to whom belongs all dominion
over the heavens and the earth.
Thus over all things is God a witness.
85:10 As to those who persecute
the believing men and the believing women—
and thereafter do not repent—
then for them ⌜in the Hereafter
awaits only⌝ the torment of Hell.
Thus for them there is the torment

١ وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ
٢ وَٱلْيَوْمِ ٱلْمَوْعُودِ
٣ وَشَاهِدٍ وَمَشْهُودٍ
٤ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ
٥ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ
٦ إِذْ هُمْ عَلَيْهَا قُعُودٌ
٧ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ
بِٱلْمُؤْمِنِينَ شُهُودٌ
٨ وَمَا نَقَمُوا۟ مِنْهُمْ
إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ
ٱلْعَزِيزِ ٱلْحَمِيدِ
٩ ٱلَّذِى لَهُۥ
مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ
١٠ إِنَّ ٱلَّذِينَ
فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ

of everlasting burning!

85:11 As to those who believe and do righteous deeds,
for them in the Hereafter
await Gardens beneath which rivers flow.
That is the magnificent triumph!

85:12 As to the onslaught of your Lord,
it is, most surely, severe!

85:13 For, indeed, He alone is the One
who begins creation
and then returns it to being.

85:14 Yet He alone
is the All-Forgiving One, the All-Loving!

85:15 Possessor of the Throne! The All-Glorious!

85:16 Doer of all that He intends!

85:17 Has the account of the disbelieving hosts
whom God destroyed
come to you, O Prophet,

85:18 that of the hosts of Pharaoh
and the people of Thamûd?

85:19 Rather, those who disbelieve are in utter denial
of a nearing Judgment—

85:20 while beyond them God is all-encompassing.

85:21 Rather, this Quran
is a glorious Heavenly Recitation,
that you receive, O Prophet,

85:22 and in a Heavenly Tablet, it is well-preserved.

ثُمَّ لَمْ يَتُوبُوا۟
فَلَهُمْ عَذَابُ جَهَنَّمَ
وَلَهُمْ عَذَابُ ٱلْحَرِيقِ
(١١) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُمْ جَنَّٰتٌ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ
(١٢) إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ
(١٣) إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ
(١٤) وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ
(١٥) ذُو ٱلْعَرْشِ ٱلْمَجِيدُ
(١٦) فَعَّالٌ لِّمَا يُرِيدُ
(١٧) هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ
(١٨) فِرْعَوْنَ وَثَمُودَ
(١٩) بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ
(٢٠) وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ
(٢١) بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ
(٢٢) فِى لَوْحٍ مَّحْفُوظٍۭ

سُورَةُ الطَّارِقِ

The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER*—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.*

Surah 86 / 17 VERSES / REVEALED AT MAKKAH

Al-Ṭâriq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

86:1 By the sky
and the Night-Comer!
86:2 And what will make you realize
what is the Night-Comer?
86:3 It is the ⌜pulsating⌝ star
of piercing ⌜brightness⌝.
86:4 And, ⌜indeed, ⌜even thus,⌝
there is not a single soul
but that over it
there is a guardian ⌜angel
recording everything⌝.

86:5 Then let man consider
⌜the substance⌝
from which he is created.
86:6 He is created
from a spurting fluid,
86:7 issuing from between
the backbone ⌜of a man⌝
and the breast bones
⌜of a woman⌝.
86:8 Indeed,
He ⌜who created him⌝

١ وَٱلسَّمَآءِ وَٱلطَّارِقِ
٢ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ
٣ ٱلنَّجْمُ ٱلثَّاقِبُ
٤ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
٥ فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ
٦ خُلِقَ مِن مَّآءٍ دَافِقٍ
٧ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ
٨ إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ
٩ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ
١٠ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ

is, most surely, well able
to return him ⌜to life anew⌝—
86:9 on a Day ⌜Hereafter⌝
when ⌜all man's⌝ inner secrets
shall be examined!
86:10 Thus for him,
there shall be neither power
nor helper
⌜against God's punishment⌝.

86:11 By the sky
ever returning ⌜water
to⌝ the ⌜earth in⌝ rain!
86:12 And ⌜by⌝ the earth
ever cleaving and sprouting
⌜with vegetation⌝!
86:13 Indeed, this ⌜Quran⌝
is, most surely,
a distinguishing word
⌜from God⌝—
86:14 and it is not ⌜conveyed⌝
in jest!
86:15 Indeed,
they ⌜who disbelieve⌝
are devising a plan ⌜against faith⌝.
86:16 Yet I devise a plan
⌜to thwart them⌝.
86:17 So bear with the disbelievers,
⌜O Prophet⌝.
Bear with them
just a little while.

(١١) وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ
(١٢) وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ
(١٣) إِنَّهُۥ لَقَوْلٌ فَصْلٌ
(١٤) وَمَا هُوَ بِٱلْهَزْلِ
(١٥) إِنَّهُمْ يَكِيدُونَ كَيْدًا
(١٦) وَأَكِيدُ كَيْدًا
(١٧) فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا

سُورَةُ الأَعْلَى *The surah that opens with the command to highly exalt God, the Divine One who is* THE MOST HIGH, *far above all that is unworthy that people wrongly attribute to Him.*

Surah 87 / 19 VERSES / REVEALED AT MAKKAH

Al-Aʿlâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

87:1 Highly exalt
the name of your Lord,
the Most High,
87:2 the One who ⌜alone⌝
created ⌜everything⌝,
then gave ⌜it⌝ form;
87:3 and the One who ⌜alone⌝
determined ⌜all creation⌝,
then guided ⌜it upon its way⌝,
87:4 and the One who ⌜alone⌝
brings forth the pasturage,
87:5 then turns it into dusty debris.

87:6 We shall make you recite ⌜the Quran,
O Prophet,⌝
such that you shall not forget ⌜it⌝—
87:7 except what God so wills.
For He knows
all that is proclaimed
and all that is hidden.
87:8 Thus We shall ease you
to ⌜Our sacred way of life
with⌝ all ease.

١ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى
٢ ٱلَّذِى خَلَقَ فَسَوَّىٰ
٣ وَٱلَّذِى قَدَّرَ فَهَدَىٰ
٤ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ
٥ فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ
٦ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ
٧ إِلَّا مَا شَآءَ ٱللَّهُ
إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ
٨ وَنُيَسِّرُكَ لِلْيُسْرَىٰ
٩ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ
١٠ سَيَذَّكَّرُ مَن يَخْشَىٰ

87:9 So ⌜continue to⌝ remind
⌜all people with the Quran⌝—
even if the reminding benefits
⌜only some of them⌝.
87:10 For, indeed,
he shall be reminded
who ⌜truly⌝ fears ⌜God⌝.
87:11 But the most wretched ⌜of people⌝
shall shun it—
87:12 such as shall roast
in the great Fire ⌜of Hell⌝,
87:13 wherein one shall neither die,
nor live ⌜without pain⌝.
87:14 Truly he has succeeded
who purifies himself
⌜with sincere faith⌝,
87:15 and mentions the name of his Lord
⌜in glory⌝,
and then prays ⌜the daily Prayers⌝.
87:16 Yet you ⌜human beings⌝
prefer the life of this world,
87:17 while the Hereafter is ⌜far⌝ better
and more lasting!
87:18 Indeed, this is, most surely,
⌜mentioned⌝ in the earlier Scriptures,
87:19 the Scriptures of Abraham
and Moses.

(١١) وَيَتَجَنَّبُهَا ٱلْأَشْقَى
(١٢) ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ
(١٣) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ
(١٤) قَدْ أَفْلَحَ مَن تَزَكَّىٰ
(١٥) وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ
(١٦) بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
(١٧) وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ
(١٨) إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ
(١٩) صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ

سُورَةُ الغَاشِيَة

The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—*which is the advent of the Day of Resurrection.*

Surah 88 / 26 VERSES / REVEALED AT MAKKAH

Al-Ghâshiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

88:1 Has the account
of the Whelming ˹Event of Resurrection˺
come to you, ˹O Prophet˺?
88:2 Faces, on that Day, shall be downcast,
88:3 laboring, weary,
88:4 roasting in a ˹blazing˺ hot fire ˹in Hell˺.
88:5 They are given to drink
from a fiercely boiling spring.
88:6 There shall not be for them any food,
except of a thorny bush
88:7 that does not fatten ˹one˺,
nor avail against hunger.

88:8 Faces, on that Day, shall be delighted,
88:9 well pleased with their ˹dutiful˺ strivings ˹in life˺,
88:10 in a lofty Garden ˹of Paradise˺.
88:11 You shall not hear therein an idle word.
88:12 Therein are flowing springs.
88:13 Therein are raised settees,
88:14 and cups set at hand,
88:15 and ˹lounging˺ cushions
arrayed ˹near each other˺,
88:16 and lush carpets spread about.

١ هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ
٢ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ
٣ عَامِلَةٌ نَّاصِبَةٌ
٤ تَصْلَىٰ نَارًا حَامِيَةً
٥ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ
٦ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ
٧ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ
٨ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ
٩ لِّسَعْيِهَا رَاضِيَةٌ
١٠ فِى جَنَّةٍ عَالِيَةٍ
١١ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً
١٢ فِيهَا عَيْنٌ جَارِيَةٌ
١٣ فِيهَا سُرُرٌ مَّرْفُوعَةٌ
١٤ وَأَكْوَابٌ مَّوْضُوعَةٌ
١٥ وَنَمَارِقُ مَصْفُوفَةٌ
١٦ وَزَرَابِىُّ مَبْثُوثَةٌ

88:17 Do they ˹who disbelieve˺
not look ˹with reflection˺
at the ˹form of˺ camels—
how ˹wondrously˺ they are created;
88:18 and at the sky—
how ˹majestically˺ it is raised;
88:19 and at the mountains—
how ˹firmly˺ they are set erect;
88:20 and at the earth—
how ˹smoothly˺ it is spread?
88:21 So remind ˹the people, O Prophet,
of the blessings and Oneness of their Creator˺,
for you are but a reminder ˹sent to them˺.
88:22 You are not ˹meant˺
to be domineering over them.
88:23 Yet one who turns away and disbelieves,
88:24 God will, then, torment him ˹in the Hereafter˺
with the greatest torment.
88:25 Indeed, to Us ˹alone˺
is their final return ˹after death˺.
88:26 Then, indeed, upon Us ˹alone˺
shall be their reckoning
˹of everlasting recompense˺.

(١٧) أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ
كَيْفَ خُلِقَتْ
(١٨) وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ
(١٩) وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ
(٢٠) وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ
(٢١) فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ
(٢٢) لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ
(٢٣) إِلَّا مَن تَوَلَّىٰ وَكَفَرَ
(٢٤) فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ
(٢٥) إِنَّ إِلَيْنَآ إِيَابَهُمْ
(٢٦) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم

سُورَةُ الفَجْرِ

The surah that opens with the oath of the Divine One swearing by THE DAWN, *and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.*

Surah **89** / 30 VERSES / REVEALED AT MAKKAH

Al-Fajr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

89:1 By the dawn,
89:2 and the Ten Nights
⌜of the Month of Pilgrimage⌝!
89:3 By all that is even and all that is odd,
89:4 and the night as it passes!
89:5 Is there in this an oath ⌜of sufficient proof⌝
for whoever has a mind
⌜that God is all-able to punish the ungodly⌝?
89:6 Have you not seen, ⌜O Prophet,⌝
how your Lord dealt with the ⌜people of⌝ ʿÂd,
89:7 ⌜from⌝ Iram, ⌜the nation⌝ of the pillars,
89:8 the like of whom
were never ⌜before⌝ created in the lands;
89:9 and ⌜with the people of⌝ Thamûd,
who carved ⌜their very homes⌝
out ⌜of⌝ the great rocks of the ⌜Stone⌝ Valley;
89:10 and ⌜with mighty⌝ Pharaoh
of the lofty structures?
89:11 They ⌜all insolently⌝ transgressed in the lands.
89:12 Thus they spread therein much corruption.
89:13 So your Lord poured upon them ⌜all⌝
a scourge of ⌜horrendous⌝ torment!
89:14 Indeed, your Lord

١ وَٱلْفَجْرِ
٢ وَلَيَالٍ عَشْرٍ
٣ وَٱلشَّفْعِ وَٱلْوَتْرِ
٤ وَٱلَّيْلِ إِذَا يَسْرِ
٥ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ
٦ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
٧ إِرَمَ ذَاتِ ٱلْعِمَادِ
٨ ٱلَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي ٱلْبِلَادِ
٩ وَثَمُودَ ٱلَّذِينَ
جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ
١٠ وَفِرْعَوْنَ ذِي ٱلْأَوْتَادِ
١١ ٱلَّذِينَ طَغَوْا۟ فِي ٱلْبِلَادِ
١٢ فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ
١٣ فَصَبَّ عَلَيْهِمْ رَبُّكَ
سَوْطَ عَذَابٍ

is, most surely, ever-watchful.

89:15 Now, as for man,
whenever his Lord tries him,
such that He gives generously to him
and blesses him, he says ⌜exultantly⌝:
My Lord has honored me!
89:16 Yet, as to whenever He tries him,
such that He restricts for him his provision,
he says ⌜despondently⌝:
My Lord has disgraced me!
89:17 No indeed! ⌜It is a test of faith!⌝
But you ⌜human beings
break the covenant of God:
You⌝ do not give generously to the orphan.
89:18 Nor do you urge one another
to feed the indigent.
89:19 Moreover,
you devour the inheritance ⌜of others⌝
with a devouring greed.
89:20 For you love wealth with an ardent love.
89:21 No indeed!
Most surely, ⌜it shall all perish,⌝
when the earth is pounded ⌜to dust⌝
with a crushing pounding;
89:22 and comes your Lord ⌜for Judgment⌝—
and the angels ⌜arrayed⌝
in rank upon rank;
89:23 and brought near into view,
on that Day, is Hell ⌜itself⌝—
it is on that Day
that man will remember
⌜with utter regret all his sins⌝!
But how, then,
shall ⌜this⌝ remembrance avail him?

(١٤) إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ
(١٥) فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ
فَأَكْرَمَهُۥ وَنَعَّمَهُۥ
فَيَقُولُ رَبِّىٓ أَكْرَمَنِ
(١٦) وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ
فَقَدَرَ عَلَيْهِ رِزْقَهُۥ
فَيَقُولُ رَبِّىٓ أَهَٰنَنِ
(١٧) كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ
(١٨) وَلَا تَحَٰٓضُّونَ
عَلَىٰ طَعَامِ ٱلْمِسْكِينِ
(١٩) وَتَأْكُلُونَ ٱلتُّرَاثَ
أَكْلًا لَّمًّا
(٢٠) وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا
(٢١) كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ
دَكًّا دَكًّا
(٢٢) وَجَآءَ رَبُّكَ وَٱلْمَلَكُ
صَفًّا صَفًّا
(٢٣) وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ
يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ
وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ

89:24 He will say: Oh!
If only I had forwarded
⌜some good⌝ for ⌜this,⌝ my ⌜true⌝ life ⌜to come⌝!
89:25 For, on that Day, none shall ⌜have ever
sought to⌝ punish as He shall punish.
89:26 And none shall ⌜have ever
thought to⌝ bind as He shall bind.
⌜Yet to each believer, God shall say:⌝
89:27 O peaceful soul!
89:28 Return to your Lord,
well-pleased and well-pleasing.
89:29 And so, enter among
My ⌜beloved⌝ servants.
89:30 And enter My ⌜Everlasting⌝ Garden.

٢٤ يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي
٢٥ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ
٢٦ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ
٢٧ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ
٢٨ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
٢٩ فَٱدْخُلِى فِى عِبَٰدِى
٣٠ وَٱدْخُلِى جَنَّتِى

سُورَةُ الْبَلَدِ

The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY *of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.*

Surah 90 / 20 VERSES / REVEALED AT MAKKAH

Al-Balad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

90:1 No, indeed!
I do swear
by this ˹Sacred˺ City ˹of Makkah˺,
90:2 while you, ˹O Prophet,˺
are a ˹free˺ dweller
in this ˹Sacred˺ City ˹of Makkah˺.
90:3 Moreover, ˹I swear˺
by all that begets
and all that is begotten!
90:4 Very truly,
We created man
in ˹a life of˺ travail.
90:5 Does he think that no one
shall ever overpower him?
90:6 He says ˹in boast˺:
I have expended vast wealth!
90:7 Does he think that no one
has seen him?
90:8 Have We not made for him
two eyes,
90:9 and a tongue,
and two lips,
90:10 and guided him

١ لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ
٢ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ
٣ وَوَالِدٖ وَمَا وَلَدَ
٤ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ
٥ أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ أَحَدٞ
٦ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا
٧ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ
٨ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ
٩ وَلِسَانٗا وَشَفَتَيۡنِ
١٠ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ
١١ فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ
١٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ
١٣ فَكُّ رَقَبَةٍ
١٤ أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ
١٥ يَتِيمٗا ذَا مَقۡرَبَةٍ
١٦ أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ

to the two highways
[of right and wrong]?
90:11 Yet he has not attempted
the steep road.
90:12 And do you realize
what is the steep road?
90:13 It is the freeing
of a human being
from bondage,
90:14 or offering food
on a day of starvation
90:15 to an orphan
who is a relative,
90:16 or to an indigent person
who is down in the dust—
90:17 all the while,
being of those who believe—
and who exhort one another
to [persevere in faith
with] patience,
and who exhort one another
to mercifulness.
90:18 These are the Companions
of the [blessed] Right.
90:19 But as to those
who disbelieve
in Our [natural and revealed] signs—
they are the Companions
of the [woeful] Left.
90:20 Upon them
[in the Hereafter],
a Fire shall [descend
and forever] trammel [them].

ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ ﴿١٧﴾
وَتَوَاصَوْاْ بِٱلصَّبْرِ
وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ
أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾
وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا ﴿١٩﴾
هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ
عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾

سُورَةُ الشَّمْسِ *The surah that opens with the oath of the Divine One swearing by* THE SUN *as it shines out with morning's radiance.*

Surah 91 / 15 VERSES / REVEALED AT MAKKAH

Al-Shams

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

91:1 By the sun
and its ˹morning˺ radiance!
91:2 And ˹by˺ the moon
as it follows it!
91:3 And ˹by˺ the daylight
as it unveils it!
91:4 And ˹by˺ the night
as it whelms over it!
91:5 And ˹by˺ the heaven
and Him who built it!
91:6 And ˹by˺ the earth
and Him who spread it!
91:7 And ˹by˺ the soul
and Him who fashioned it—
91:8 and informed it
with ˹consciousness
of˺ its wickedness
and its righteousness!
91:9 Truly, whoever purifies it
has succeeded.
91:10 And truly, whoever defiles it
has failed.

١ وَٱلشَّمْسِ وَضُحَىٰهَا
٢ وَٱلْقَمَرِ إِذَا تَلَىٰهَا
٣ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا
٤ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا
٥ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا
٦ وَٱلْأَرْضِ وَمَا طَحَىٰهَا
٧ وَنَفْسٍ وَمَا سَوَّىٰهَا
٨ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا
٩ قَدْ أَفْلَحَ مَن زَكَّىٰهَا
١٠ وَقَدْ خَابَ مَن دَسَّىٰهَا
١١ كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ
١٢ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا
١٣ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ
نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا

91:11 ⌜Know that⌝ the ⌜people of⌝ Thamûd
belied ⌜the revealed truth of old⌝
because of their ⌜insolent⌝ transgression.

91:12 Behold!
The most wretched of them
rose up violently,
⌜defying God's commandment,⌝
91:13 though ⌜Sâliḥ⌝,
the Messenger of God
had said to them:
Beware ⌜the sanctified⌝ she-camel
that belongs to God
and ⌜honor the right of⌝ her to drink!
91:14 But they belied him
and hamstrung her.
So their Lord crushed them
for their sins
and ⌜utterly⌝ leveled them.
91:15 And He has no fear
of its consequence.

١٤ فَكَذَّبُوهُ فَعَقَرُوهَا
فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم
بِذَنۢبِهِمْ فَسَوَّىٰهَا
١٥ وَلَا يَخَافُ عُقْبَٰهَا

سُورَةُ اللَّيْلِ *The surah that opens with the oath of the Divine One swearing by the whelming of* THE NIGHT *that swathes the world in darkness.*

Surah 92 / 21 VERSES / REVEALED AT MAKKAH

Al-Layl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

92:1 By the night
as it whelms ˹the world˺
in darkness!
92:2 And ˹by˺ the daylight
as it shines out!
92:3 And ˹by˺ Him who created
the male and the female—
92:4 indeed, your pursuits,
˹O humankind,˺
are, truly, divergent
˹as to good and evil˺.
92:5 So as for one who gives ˹charity˺
and is ever God-fearing,
92:6 and confirms ˹his faith˺
in the ultimate reward ˹of God˺—
92:7 We shall then ease him
˹in this life˺
into ease ˹in the Hereafter˺.
92:8 But as for the miserly one
who withholds ˹charity˺,
and claims self-sufficiency,
92:9 and rejects ˹faith˺
in the ultimate reward ˹of God˺—

١ وَٱلَّيۡلِ إِذَا يَغۡشَىٰ
٢ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ
٣ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ
٤ إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ
٥ فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ
٦ وَصَدَّقَ بِٱلۡحُسۡنَىٰ
٧ فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ
٨ وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ
٩ وَكَذَّبَ بِٱلۡحُسۡنَىٰ
١٠ فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ
١١ وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ
١٢ إِنَّ عَلَيۡنَا لَلۡهُدَىٰ

92:10 We then shall ease him
into hardship.
92:11 And his wealth
will not avail him
when he falls ⌜into Hellfire⌝.
92:12 Indeed, ⌜by Our grace,⌝
it is ⌜incumbent⌝ upon Us
to provide guidance ⌜to humanity⌝.
92:13 For, indeed, to Us ⌜alone⌝
belongs the last ⌜life⌝
and the first.
92:14 So I have forewarned you,
⌜O humankind,⌝
of a raging Fire ⌜in Hell⌝.
92:15 None shall roast therein
but the most wretched—
92:16 ⌜the likes of⌝ one who belies ⌜God's signs⌝
and turns away
⌜from His worship⌝.
92:17 Yet the righteous
shall be kept away from it—
92:18 ⌜the likes of⌝ one who gives his wealth
to purify himself,
92:19 and confers no favor
upon anyone
for any recompense—
92:20 except seeking the Face of his Lord,
the Most High—
92:21 and ⌜for this⌝
he shall, most surely,
be well-pleased
⌜in the Hereafter⌝.

١٣ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ
١٤ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ
١٥ لَا يَصْلَاهَا إِلَّا الْأَشْقَى
١٦ الَّذِي كَذَّبَ وَتَوَلَّىٰ
١٧ وَسَيُجَنَّبُهَا الْأَتْقَى
١٨ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ
١٩ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ
٢٠ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ
٢١ وَلَسَوْفَ يَرْضَىٰ

سُورَةُ الضُّحَىٰ *The surah that opens with the oath of the Divine One swearing by* THE MORNING SUNSHINE *and the night when all falls still.*

Surah 93 / 11 VERSES / REVEALED AT MAKKAH

Al-Ḍuḥâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

93:1 By the morning sunshine!
93:2 And ˹by˺ the night as it falls still!
93:3 Your Lord has not deserted you, ˹O Prophet˺.
And never has He abhorred you.
93:4 And, most surely, the last ˹life to come˺
will be better for you than the first.

93:5 And, most surely,
your Lord shall give you ˹of His bounty˺,
and you shall become well-pleased.

93:6 Has He not found you an orphan
and sheltered you;
93:7 and found you astray and guided you;
93:8 and found you needy and enriched you?
93:9 Then as for the orphan,
you shall not suppress ˹him˺.
93:10 And as for the beggar,
you shall not rebuke ˹him˺.
93:11 And as for the grace of your Lord,
you shall ˹gratefully˺ proclaim it!

١ وَٱلضُّحَىٰ
٢ وَٱلَّيۡلِ إِذَا سَجَىٰ
٣ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
٤ وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ
٥ وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰٓ
٦ أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ
٧ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ
٨ وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ
٩ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ
١٠ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ
١١ وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ

سُورَةُ الشَّرۡحِ

The surah that opens with a reassurance to the Prophet ﷺ that his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART *to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.*

Surah 94 / 8 VERSES / REVEALED AT MAKKAH

Al-Sharḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

94:1 Have We not,
˹O Prophet,˺
opened your heart for you
˹with Our guidance˺;
94:2 and lifted from you
the burden
94:3 which had weighed down
your back;
94:4 and raised for you
your renown?
94:5 So, indeed, with hardship
comes ease.
94:6 Indeed, with hardship,
comes ease.
94:7 So whenever
you become free ˹from obligation˺,
then stand ˹in Prayer˺,
94:8 and to your Lord alone
turn in hope.

١ أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ
٢ وَوَضَعۡنَا عَنكَ وِزۡرَكَ
٣ ٱلَّذِيٓ أَنقَضَ ظَهۡرَكَ
٤ وَرَفَعۡنَا لَكَ ذِكۡرَكَ
٥ فَإِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا
٦ إِنَّ مَعَ ٱلۡعُسۡرِ يُسۡرًا
٧ فَإِذَا فَرَغۡتَ فَٱنصَبۡ
٨ وَإِلَىٰ رَبِّكَ فَٱرۡغَب

سُورَةُ التِّينِ

The surah that opens with the oath of the Divine One swearing by THE FIG *and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.*

Surah 95 / 8 VERSES / REVEALED AT MAKKAH

Al-Tîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

95:1 By the fig
and the olive
[of the blessed land]!
95:2 By Mount Ṭûr
of Sinai!
95:3 By this Secure
[and Sacred] City [of Makkah]!
95:4 Very truly,
We created man
in the fairest stature.
95:5 Then [if he disbelieves,]
We reduce him
to the lowest of the low.
95:6 But not those who believe
and do righteous deeds.
Indeed, for them,
there is an unfailing reward
[awaiting].
95:7 So what, then, causes you,
[O disbeliever,]
to belie the Judgment [Day]!
95:8 Is not God
the Most Judicious of Judges?

١ وَٱلتِّينِ وَٱلزَّيْتُونِ
٢ وَطُورِ سِينِينَ
٣ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ
٤ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ
فِىٓ أَحْسَنِ تَقْوِيمٍ
٥ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ
٦ إِلَّا ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
٧ فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ
٨ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ

سُورَةُ العَلَقِ

The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, *a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.*

Surah 96 / 19 VERSES / REVEALED AT MAKKAH

Al-ʿAlaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

96:1 Read, ⌜O Prophet,⌝
in the name of your Lord
who has created!
96:2 He has created man
from a clinging clot.
96:3 Read!
For your Lord
is the Most Gracious ⌜One⌝,
96:4 who has taught by the pen,
96:5 has taught man
what he has known not!

96:6 No, indeed!
Most surely,
man ⌜is unmindful
of his covenant with God.
And thus
he⌝ does transgress,
96:7 for he sees himself
⌜as⌝ self-sufficient.
96:8 Indeed, to your Lord
is the ultimate return
⌜in the Hereafter⌝.

١ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ
٢ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ
٣ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ
٤ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ
٥ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ
٦ كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ
٧ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ
٨ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ
٩ أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ
١٠ عَبْدًا إِذَا صَلَّىٰٓ
١١ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ
١٢ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ
١٣ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ

96:9 Have you seen
one who would forbid
96:10 a servant ˹of God˺ when he prays?
96:11 Have you seen
whether such a one is upon ˹the path
of Heavenly˺ guidance,
96:12 or commands ˹people˺ to be ever God-fearing?
96:13 Have you seen
when he belies ˹the truth˺ and turns away?
96:14 Does he not know
that God, indeed, sees?
96:15 No, indeed!
Most surely, if he does not desist,
We shall, certainly, seize him by the forelock—
96:16 a lying, sinful forelock!
96:17 Then let him call upon his council!
96:18 We shall call upon the Guards of Hell!
96:19 No, indeed!
˹Never shall he be helped!
So˺ do not obey such a one.
Rather, bow down ˹to the ground
in God's worship˺ and draw near ˹Him˺.۩

١٤ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ
١٥ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ
١٦ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ
١٧ فَلْيَدْعُ نَادِيَهُۥ
١٨ سَنَدْعُ ٱلزَّبَانِيَةَ
١٩ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩

سُورَةُ ٱلْقَدْرِ *The surah that mentions the moment in which God first revealed the Quran, calling it* THE NIGHT OF EMPOWERING DECREE.

Surah 97 / 5 VERSES / REVEALED AT MAKKAH

Al-Qadr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

97:1 Indeed,
it is ˹We˺
˹who˺ have sent this ˹Quran˺ down
˹from on high˺
on the Night of ˹Empowering˺ Decree.

97:2 And do you realize
what is the Night of ˹Empowering˺ Decree?

97:3 The Night of ˹Empowering˺ Decree
is better than a thousand months!

97:4 Therein do the angels
and the Spirit ˹Gabriel˺ descend,
by the permission of their Lord,
with every ˹divine˺ commandment.

97:5 Peace it is
till the rise of dawn!

١ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ
٢ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ
٣ لَيْلَةُ ٱلْقَدْرِ
خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
٤ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ
وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم
مِّن كُلِّ أَمْرٍ
٥ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

سُورَةُ الْبَيِّنَةِ

The surah that mentions the advent of the message of the Quran and its Messenger ﷺ as THE CLEAR PROOF *of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God's word.*

Surah 98 / 8 VERSES / REVEALED AT MADINAH

Al-Bayyinah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

98:1 Never
would those who have disbelieved
among the People of the Scripture
and the idolaters
have parted ˹from their fixed ways˺
until there had come to them
the clear proof
˹of revealed truth˺—
98:2 a messenger from God,
reciting Scriptures
kept pure,
98:3 in which are ˹decisive and˺
upright commandments ˹from God˺.
98:4 Nor did those
˹previously˺ given the Scripture
divide
until after the clear proof
˹of revealed truth˺
had come to them—
98:5 though they were not commanded
but to worship ˹One˺ God—
making the ˹practice of their˺ religion
˹pure and˺ sincere to Him ˹alone˺,

١ لَمْ يَكُنِ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ
٢ رَسُولٌ مِّنَ اللَّهِ
يَتْلُو صُحُفًا مُّطَهَّرَةً
٣ فِيهَا كُتُبٌ قَيِّمَةٌ
٤ وَمَا تَفَرَّقَ
الَّذِينَ أُوتُوا الْكِتَابَ
إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ
٥ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ ۚ
وَذَٰلِكَ دِينُ الْقَيِّمَةِ
٦ إِنَّ الَّذِينَ كَفَرُوا

مِنْ أَهْلِ ٱلْكِتَٰبِ
وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ ۚ
أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ
(٧) إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ
(٨) جَزَآؤُهُمْ عِندَ رَبِّهِمْ
جَنَّٰتُ عَدْنٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ
ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ

being ever upright ˹of heart˺—
and to ˹duly˺ establish the Prayer,
and to give the Zakât-Charity.
For that, indeed,
is the upright religion.

98:6 Indeed, those who have disbelieved
among the People of the Scripture
and the idolaters
shall be ˹ultimately˺
in the Fire of Hell,
wherein they shall abide forever.
It is these
who are the ˹very˺ worst of all creatures.

98:7 As to those who have believed
and ˹who˺ do righteous deeds,
it is these
who are the ˹very˺ best of all creatures.

98:8 Their recompense with their Lord
shall be Gardens everlasting
beneath which rivers flow—
wherein they shall abide,
forever and ever—
God being well-pleased with them,
and they well-pleased with Him.
That is ˹the reward˺
for whoever
fears his Lord.

سُورَةُ الزَّلزَلَة

The surah that opens with the mention of THE QUAKING *of the earth in utter destruction at the end of the world.*

Surah 99 / 8 VERSES / REVEALED AT MADINAH

Al-Zalzalah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

99:1 When the earth quakes
with its ⌜final⌝ quaking;
99:2 and the earth expels
its burdens;
99:3 and the people say:
What is ⌜wrong⌝ with it?
99:4 on that Day,
it shall tell all its news,
99:5 for so your Lord
shall have inspired it.
99:6 On that Day,
all people shall issue forth
⌜from their graves⌝
in divergent multitudes
to be shown their deeds.
99:7 So whoever does an atom's weight of good
shall see it.
99:8 And whoever does an atom's weight of evil
shall see it.

١ إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا
٢ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا
٣ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا
٤ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
٥ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا
٦ يَوْمَئِذٍ
يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا
لِّيُرَوْا أَعْمَٰلَهُمْ
٧ فَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ
٨ وَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ

سُورَةُ العَادِيَاتِ *The surah that opens with the mention of galloping war steeds that it calls* THE CHARGERS, *whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.*

Surah **100** / 11 VERSES / REVEALED AT MAKKAH

Al-ʿÂdiyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

100:1 By the chargers panting,
100:2 ˹galloping,˺ and striking sparks!
100:3 And ˹by˺ the raiders
raiding at the break of dawn,
100:4 stirring up therewith a cloud of dust,
100:5 then piercing into the midst of a gathered host!
100:6 Indeed, man to his Lord
is, most surely, ungrateful.
100:7 And, indeed, to this he, himself,
is, most surely, a witness.
100:8 And, indeed, in his love of worldly goods,
he is, most surely, fierce.
100:9 ❊Does he not, then, know
that when all that is in the graves is unearthed,
100:10 and all that is ˹harbored˺
within the breast ˹of people˺ is collected—
100:11 indeed, their Lord, on that Day,
will, most surely, be all-aware of them?

١ وَٱلْعَٰدِيَٰتِ ضَبْحًا
٢ فَٱلْمُورِيَٰتِ قَدْحًا
٣ فَٱلْمُغِيرَٰتِ صُبْحًا
٤ فَأَثَرْنَ بِهِۦ نَقْعًا
٥ فَوَسَطْنَ بِهِۦ جَمْعًا
٦ إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ
٧ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ
٨ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ
٩ ۞ أَفَلَا يَعْلَمُ
إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ
١٠ وَحُصِّلَ مَا فِى ٱلصُّدُورِ
١١ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

سُورَةُ القَارِعَة

The surah that opens with this single word, Al-Qâriʿah, meaning THE GREAT POUNDING, *for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.*

Surah 101 / 11 VERSES / REVEALED AT MAKKAH

Al-Qâriʿah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

101:1 The ˹Great˺ Pounding!
101:2 How ˹awesome˺ shall be the ˹Great˺ Pounding!
101:3 And what shall make you realize
what is the ˹Great˺ Pounding?
101:4 ˹It shall occur on˺ a Day
when the people shall be as scattered moths,
101:5 and the mountains shall be
as ˹multihued˺ tufts of wool.
101:6 So as for one whose balances weigh heavy
˹with good deeds˺,
101:7 then shall he be ˹eternally˺ in a life well-pleasing.
101:8 But as for one whose balances weigh light
˹with good deeds˺,
101:9 then his destiny ˹in eternity˺
is ˹to plunge into˺ the abyss.
101:10 And what will make you realize
what is this?
101:11 It is a ˹blazing˺ hot Fire!

١ ٱلْقَارِعَةُ
٢ مَا ٱلْقَارِعَةُ
٣ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ
٤ يَوْمَ يَكُونُ ٱلنَّاسُ
كَٱلْفَرَاشِ ٱلْمَبْثُوثِ
٥ وَتَكُونُ ٱلْجِبَالُ
كَٱلْعِهْنِ ٱلْمَنفُوشِ
٦ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ
٧ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ
٨ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ
٩ فَأُمُّهُۥ هَاوِيَةٌ
١٠ وَمَآ أَدْرَىٰكَ مَا هِيَهْ
١١ نَارٌ حَامِيَةٌۢ

سُورَةُ التَّكَاثُرِ

The surah that opens with the mention of the vying of the children of Adam ﷺ for WORLDLY ABUNDANCE, *grasping for an ephemeral wealth that shall be utterly consumed and annihilated.*

Surah **102** / 8 VERSES / REVEALED AT MAKKAH

Al-Takâthur

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

102:1 Vying for ⌜worldly⌝ abundance
diverts you,
102:2 until you have visited the graves.
102:3 Most surely,
no indeed!
You shall know ⌜in the end⌝.
102:4 Again, most surely,
no indeed!
You shall know ⌜in the end⌝.
102:5 Most surely,
no indeed!
If only you could know ⌜now⌝
the knowledge
of ⌜the utmost⌝ certainty—
102:6 ⌜that⌝ you shall, most surely,
see Hellfire!
102:7 Again, you shall, most surely,
see it with the eye of certainty.
102:8 Then you shall, most surely,
be asked ⌜to give account⌝
that Day,
for ⌜all⌝ the delights
⌜you have enjoyed in life⌝.

١ أَلْهَىٰكُمُ ٱلتَّكَاثُرُ
٢ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ
٣ كَلَّا سَوْفَ تَعْلَمُونَ
٤ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
٥ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ
٦ لَتَرَوُنَّ ٱلْجَحِيمَ
٧ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ
٨ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ

سُورَةُ العَصۡرِ

The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME *and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.*

Surah **103** / 3 VERSES / REVEALED AT MAKKAH

Al-ʿAṣr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

103:1 By ⌜the decline
of⌝ Time!
103:2 Indeed, humankind
is in ⌜a condition
of utter⌝ loss—
103:3 except for those who believe
and do righteous deeds—
and exhort one another
to ⌜uphold⌝ the truth,
and exhort one another
to ⌜persevere in faith
with⌝ patience.

١ وَٱلۡعَصۡرِ
٢ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ
٣ إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَتَوَاصَوۡاْ بِٱلۡحَقِّ
وَتَوَاصَوۡاْ بِٱلصَّبۡرِ

سُورَةُ الهُمَزَة

The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, *one who, in greediness of wealth and acclaim, defames others.*

Surah **104** / 9 VERSES / REVEALED AT MAKKAH

Al-Humazah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

104:1 Woe to every slanderous reviler,
habitual defamer,
104:2 who hoards wealth
and incessantly counts it!
104:3 He thinks his wealth
will immortalize him.
104:4 Most surely,
no, indeed!
He will be hurled
into the Crusher.
104:5 And what will make you realize
what is the Crusher!
104:6 ⌜It is⌝ the Fire of God,
set ablaze ⌜in Hell, forevermore⌝,
104:7 which mounts over
⌜and pierces⌝
hearts.
104:8 Indeed, upon them it shall descend
and trammel ⌜them⌝
104:9 in ever-extending pillars!

١ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
٢ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ
٣ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ
٤ كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ
٥ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ
٦ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ
٧ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ
٨ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ
٩ فِى عَمَدٍ مُّمَدَّدَةٍ

سُورَةُ الفِيلِ

The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, *after the animal they intended to use to destroy the Ka'bah, in the generation before the advent of Islam.*

Surah **105** / 5 VERSES / REVEALED AT MAKKAH

Al-Fîl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

105:1 Have you not seen, ˹O Prophet,˺
how your Lord dealt
with the Companions of the Elephant?
105:2 Did He not put their plot
˹to level the Sacred House˺
in ˹utter˺ disarray?
105:3 For He sent upon them birds
in flocks,
105:4 pelting them with stones
of hardened clay.
105:5 Thus did He render them
like ˹worm˺-eaten husks.

١ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
بِأَصْحَٰبِ ٱلْفِيلِ
٢ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ
٣ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
٤ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ
٥ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

سُورَةُ قُرَيْشٍ

The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, *to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.*

Surah 106 / 4 VERSES / REVEALED AT MAKKAH

Quraysh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

106:1 If only for the perennial security
of the ˹people of˺ Quraysh—
106:2 their perennial security
in ˹their˺ winter
and summer trade-journeying—
106:3 let them, then,
worship ˹only˺
the Lord of this ˹Sacred˺ House,
106:4 the One who ˹alone˺
has fed them
against hunger
and secured them
from fear.

١ لِإِيلَٰفِ قُرَيْشٍ
٢ إِۦلَٰفِهِمْ
رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ
٣ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ
٤ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ
وَءَامَنَهُم مِّنْ خَوْفٍۭ

سُورَةُ الْمَاعُونِ *The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of* AID.

Surah **107** / 7 VERSES / REVEALED AT MAKKAH

Al-Mâʿûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

107:1 Have you seen one
who belies the ⌜final⌝ Judgment?
107:2 This, then, is the ⌜same⌝ one
who repels the orphan,
107:3 and who will not urge
the feeding of the indigent.
107:4 So woe to all those who pray—
107:5 ⌜that is,⌝ those who are unmindful
about their Prayers,
107:6 those who only make a show
⌜of worship⌝,
107:7 while they withhold ⌜basic⌝ aid
⌜from others⌝.

١ أَرَءَيْتَ ٱلَّذِى
يُكَذِّبُ بِٱلدِّينِ
٢ فَذَٰلِكَ ٱلَّذِى
يَدُعُّ ٱلْيَتِيمَ
٣ وَلَا يَحُضُّ
عَلَىٰ طَعَامِ ٱلْمِسْكِينِ
٤ فَوَيْلٌ لِّلْمُصَلِّينَ
٥ ٱلَّذِينَ هُمْ
عَن صَلَاتِهِمْ سَاهُونَ
٦ ٱلَّذِينَ هُمْ يُرَآءُونَ
٧ وَيَمْنَعُونَ ٱلْمَاعُونَ



The surah that informs the Prophet ﷺ that God has gifted him with ABUNDANT GOODNESS *in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.*

Surah **108** / 3 VERSES / REVEALED AT MAKKAH

Al-Kawthar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

108:1 Indeed, We have given you,
⌜O Prophet,⌝
abundant goodness.

108:2 So pray to your Lord,
and sacrifice ⌜charitable-offerings
to Him alone⌝.

108:3 As to one who detests you—
he is ⌜utterly⌝ cut off
⌜from all goodness⌝.

١ إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ
٢ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ
٣ إِنَّ شَانِئَكَ
هُوَ ٱلْأَبْتَرُ

سُورَةُ الكَافِرُونَ *The surah that instructs the Prophet ﷺ to inform* THE DISBELIEVERS *that the worship of false deities and the worship of One God are not, and can never be, compatible.*

Surah **109** / 6 VERSES / REVEALED AT MAKKAH

Al-Kâfirûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

109:1 Say, ˹O Prophet˺:
O you ˹inveterate˺ disbelievers!
109:2 I do not worship
what you worship.
109:3 Nor are you worshippers
of what I worship.
109:4 Nor shall I ever be a worshipper
of what you worship.
109:5 Nor shall you ever be worshippers
of what I worship.
109:6 For you is your religion.
And for me is my religion.

١ قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ
٢ لَآ أَعْبُدُ مَا تَعْبُدُونَ
٣ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ
٤ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ
٥ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ
٦ لَكُمْ دِينُكُمْ وَلِىَ دِينِ

سُورَةُ النَّصۡرِ

The surah that informs the Prophet ﷺ that THE ULTIMATE VICTORY *of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.*

Surah **110** / 3 VERSES / REVEALED AT MADINAH

Al-Naṣr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

110:1 When the victory of God comes
and triumph,
⌜O Prophet,⌝
110:2 and you see the people
entering the religion of God
in throngs,
110:3 then highly exalt your Lord
with ⌜all⌝ praise.
Moreover, seek His forgiveness;
⌜for⌝, indeed, ever has He been
all-relenting.

١ إِذَا جَآءَ
نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ
٢ وَرَأَيۡتَ ٱلنَّاسَ
يَدۡخُلُونَ فِي دِينِ ٱللَّهِ
أَفۡوَاجٗا
٣ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ
وَٱسۡتَغۡفِرۡهُۚ
إِنَّهُۥ كَانَ تَوَّابَۢا

سُورَةُ المَسَدِ

The surah that mentions THE PALM-FIBER ROPE *that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ﷺ path to injure his feet.*

Surah **111** / 5 VERSES / REVEALED AT MAKKAH

Al-Masad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

111:1 Perish the hands of Abu Lahab!
And perish he!
111:2 Never shall his wealth
avail him,
nor all that he has earned.
111:3 He shall roast
in a flaming fire ⌜in Hell⌝—
111:4 as shall his wife,
the ⌜stealthy⌝ carrier
of ⌜thorny⌝ firewood.
111:5 On her neck
shall be a ⌜prickly⌝ rope
of palm-fiber.

١ تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ
٢ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ
وَمَا كَسَبَ
٣ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ
٤ وَٱمْرَأَتُهُۥ
حَمَّالَةَ ٱلْحَطَبِ
٥ فِي جِيدِهَا
حَبْلٌ مِّن مَّسَدٍ

سُورَةُ الإِخْلَاصِ *The surah whose six elements of belief constitute* PURE SINCERITY *of faith, wherein a believer affirms God's divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.*

Surah 112 / 4 VERSES / REVEALED AT MAKKAH

Al-Ikhlâṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

112:1 Say:
He is God.
One.
112:2 God,
the Everlasting Refuge.
112:3 He does not beget.
Nor is He begotten.
112:4 And comparable to Him,
there is none.

١ قُلْ هُوَ ٱللَّهُ أَحَدٌ
٢ ٱللَّهُ ٱلصَّمَدُ
٣ لَمْ يَلِدْ وَلَمْ يُولَدْ
٤ وَلَمْ يَكُن لَّهُۥ
كُفُوًا أَحَدٌۢ

سُورَةُ الفَلَقِ *The surah that opens with the mention of God as the Lord of* THE DAYBREAK *and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.*

Surah 113 / 5 VERSES / REVEALED AT MAKKAH

Al-Falaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

113:1 Say:
I seek refuge
in the Lord of the daybreak
113:2 from the evil
of what He created;
113:3 and from the evil
of the gathering darkness
when it overspreads;
113:4 and from the evil
of sorceresses
who blow upon knots
to cast spells;
113:5 and from the evil
of an envier
when he envies.

١ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ
٢ مِن شَرِّ مَا خَلَقَ
٣ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ
٤ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ
٥ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

سُورَةُ النَّاسِ *The surah that opens with the mention of God as the Lord of* ALL PEOPLE *and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.*

Surah 114 / 6 VERSES / REVEALED AT MAKKAH

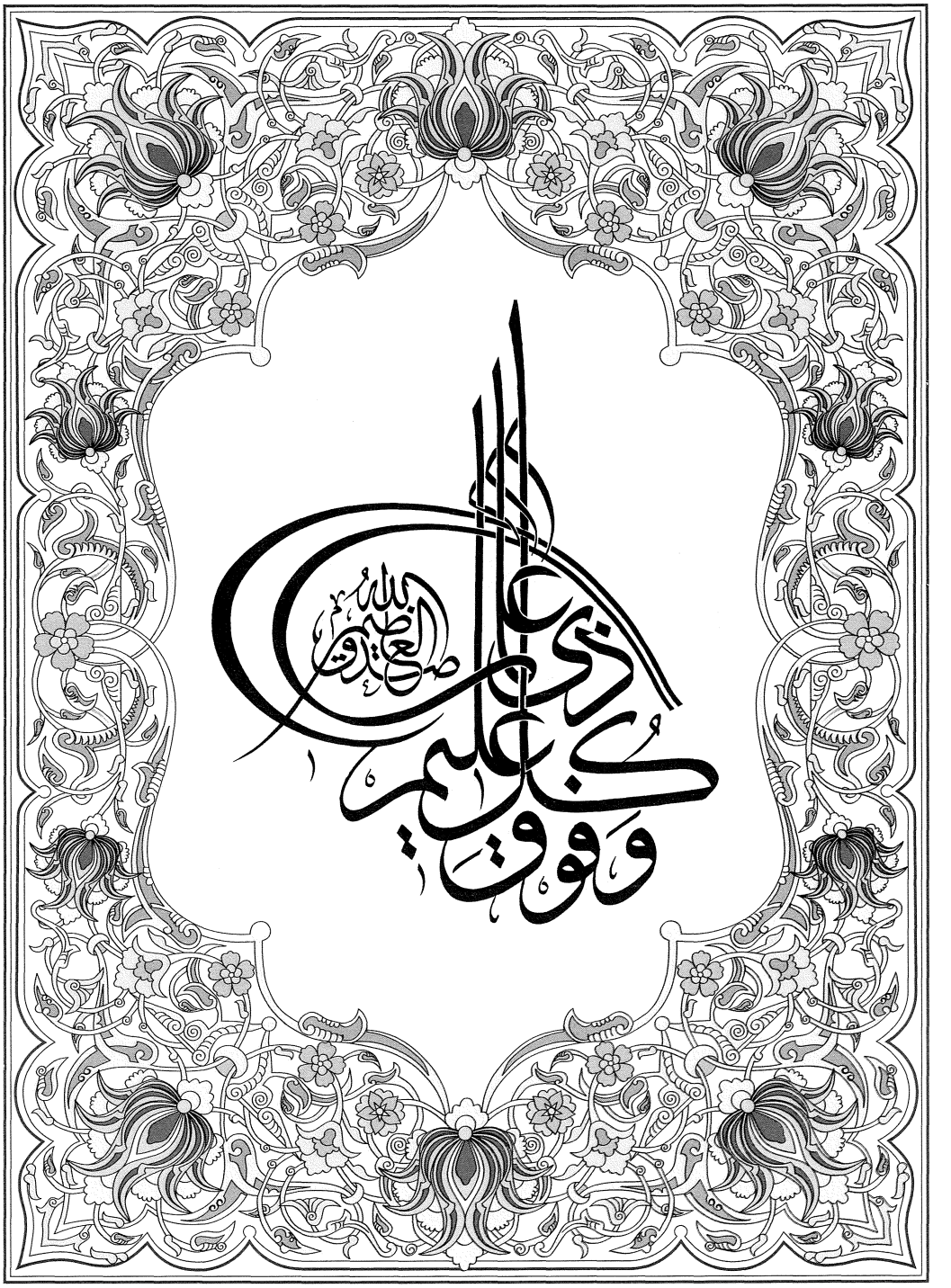
Al-Nâs

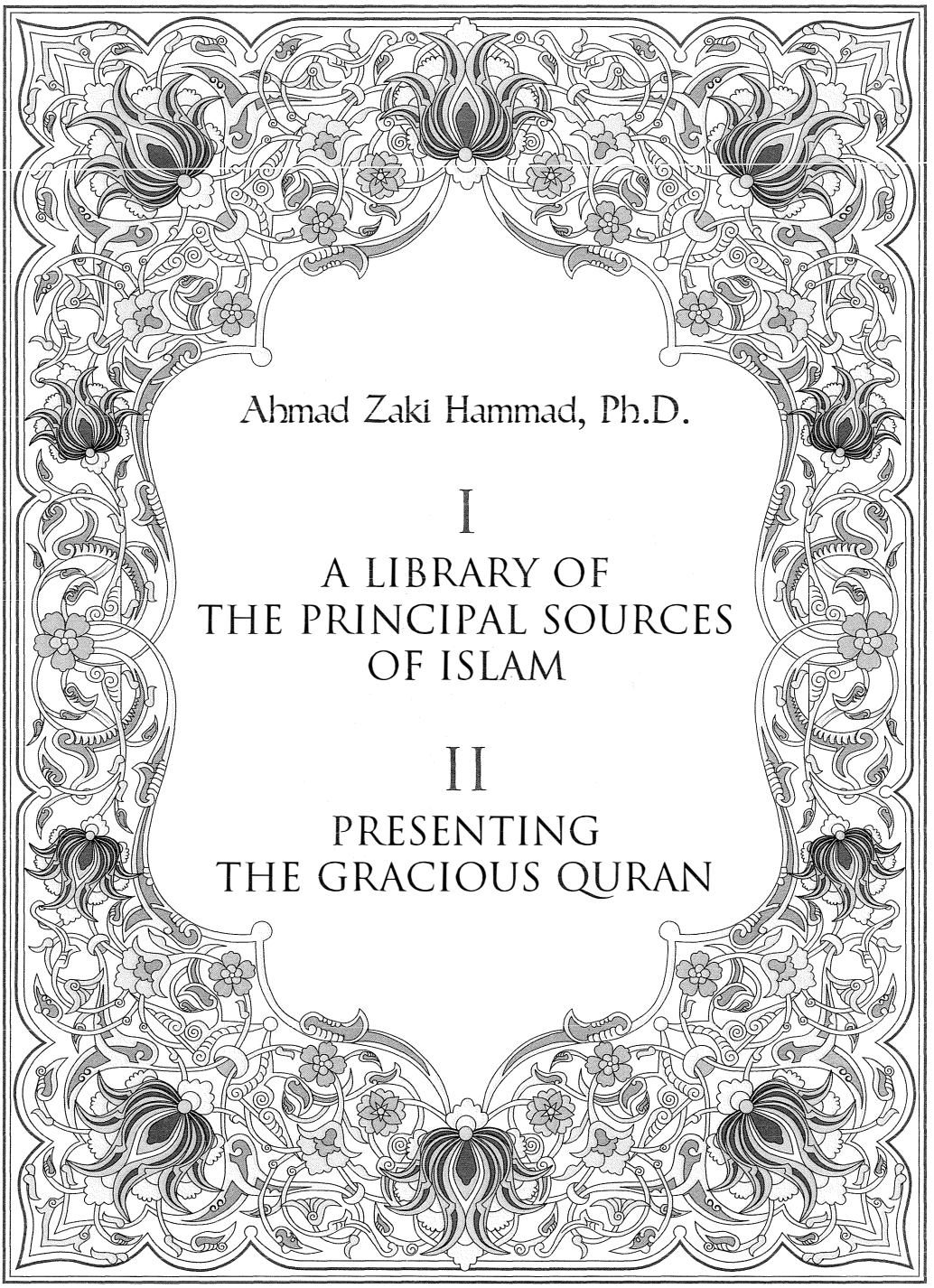
IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

114:1 Say:
I seek refuge
in the Lord of all people,
114:2 King of all people,
114:3 God of all people,
114:4 from the evil
of the ˹incessantly˺ inciting and receding
whisperer—
114:5 who whispers ˹evil furtively˺
in the breast of people—
114:6 from the ˹whispering˺ jinn
and the ˹whispering˺ people.

١ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ
٢ مَلِكِ ٱلنَّاسِ
٣ إِلَٰهِ ٱلنَّاسِ
٤ مِن شَرِّ ٱلْوَسْوَاسِ
ٱلْخَنَّاسِ
٥ ٱلَّذِى يُوَسْوِسُ
فِى صُدُورِ ٱلنَّاسِ
٦ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ


وفوق كل ذي علم عليم
صدق الله العظيم



Ahmad Zaki Hammad, Ph.D.

I
A LIBRARY OF THE PRINCIPAL SOURCES OF ISLAM

II
PRESENTING THE GRACIOUS QURAN

I. A LIBRARY OF THE PRINCIPAL SOURCES OF ISLAM

THE QURAN IS the Heavenly Revelation that inhabits the heart of the religion of Islam. It teaches the human being the truth about its Creator, creation, and itself; and it guides the human creature to everlasting success through its relationships with God, nature, and the human fellowship. The work you now read, or listen to, is part of *A Library of the Principal Sources of Islam*, a collection that presents this faith as the universal religion proclaimed by every prophet throughout time. For God has said: ﴿Such was the way ˹We decreed˺ for those of Our messengers whom We sent before you, ˹O Prophet˺. And never will you find in Our ˹established˺ Way any change﴾ (Sûrat Al-Isrâ', 17:77). Islam as a way of life is embodied in five sources: (1) The Quran, its primary Arabic Text; (2) the Prophet Muhammad ﷺ, its principal exemplar; (3) the ethical system that these two sources together express; (4) the ritual and remembrance that underpin its edifice; and (5) the Divinely Revealed Law that epitomizes this hierarchy and that is to govern the transactions of people and their interaction with God, one another, and all creation.

The Quran comprises the first link in this chain of faith and the top tier in its knowledge gradation. Its scholarly explication, part of which is discriminating its unique lexicon, forms an important part of both its intellectual and functional contexts. It raises to human consciousness the pivotal issues of the mortal journey through life on earth—its beginnings, ends, and hereafter—and classifies them so that one can purposefully contemplate them. It explains how one ought to respond to these issues in the course of life and gives the spiritual reasons why.

The actions and teachings of Muhammad ﷺ, the Quran's human messenger, represent the most complete and current account of the prophetic life available for human scrutiny and emulation. Together, the message of the Quran and the model of the Prophet ﷺ articulate an essential criterion of belief and standard of ethical behavior that incorporates ritual observance, precepts of Divine Law, and moral values that inescapably lead to predictable, actual consequences in the visible world and the spiritual unseen, and in the union of these in the Afterlife, wherein they shall all be accounted for.

As the definitive creature of worship, cast into time and a living, believing universe, the human being cannot survive as such without fulfilling its congenital will to venerate, its innate nature to adore. If its devotions are specious, the light in its soul eventually wanes, for sound worship is the mysterious oil of life. Thus, even correct ritual, in the protracted absence of a nourishing spirituality, only deadens the heart, until it desiccates, fossilizes, and dies. Islam, then, in its worldly human experience, is, in part, a program of deep and comprehensive spiritual fitness that keeps religion meaningful by ensuring that it remains attached and attentive to the worshipful impulse of the delicate human psyche.

The spiritual drive, however, like its corporeal and conceptual counterparts, must be regulated. This is the function of Divinely Revealed Law. It binds the limits of human understanding to the implementation of these aforementioned sources of faith at both the personal and social levels, so that religion becomes neither a cause of distress and suffering for people, nor a means to their exploitation, nor the dissipation of their intellectual, spiritual, biological, and worldly assets in the service of whim and selfish passion. Hence, jurisprudence has as its goal moderation, the application of religion's inspired resources as a balance to the native aspirations of man.

These are the five components that inform the vision of *A Library of the Principal Sources of Islam*. It proposes to give readers of English an accurate insight into the message and emotion of the religion of Islam through the witness of its own Texts and the fund of its scholarly resources. For strident of late are the voices that now speak of its name, and desolate the images they suggest of its face. But they do not utter its truths. Nor do they know its enchanting beauty. How infinitely far they are from its wisdom and its sentiments!

That knowledge begins with the Quran. A communication of its Arabic Text is presented "complete" in English translation—God willing, with highly reliable accuracy. Implicit intent is conveyed with a light hand in unobtrusive brackets, for no small effort has been spent to

make its reading easy, clear, accessible, and, it is hoped, not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms. Forthcoming volumes of commentary, scholarly notes, precepts and practice, vocabulary reference, and a thematic concordance and indices are planned to perfect the in-depth explication of this work, entitled *The Gracious Quran: A Modern-Phrased Interpretation in English*.

Ahmad Zaki Hammad, Ph.D
24 Ramaḍân 1427, 17 October 2006, Cairo, Egypt

II. PRESENTING THE GRACIOUS QURAN

CONTENTS

PART ONE

The Five Spheres of *The Gracious Quran* and Its Interpretation into English 1108

1. Sphere One: The Quran in the World 1109

A Glimpse into the Mirror of the Quran 1113

I. The Earthly Role and Life of the Human Creation 1114

II. Faith, Human Perception of Religion, and Destiny 1117

III. Faith and Free Choice, Will and Worship 1121

IV. Morality: The Nexus of Faith and Conduct 1127

V. The Human Intellect: Between Balance and Diversity 1132

Balance, Diversity, and the Human Intellect 1134

2. Sphere Two: The Quran and Its Self-Revealing Names 1138

The Word *Qur'ân* in Arabic 1138

Names of the Quran and the Numinous Effects of Its Message 1141

3. Sphere Three: The Revealed Structure of the Quran 1147

The Unique Units of the Quran as a Text 1149

I. The Surah 1149

II. The Âyah 1154

The Quran and the Consistency of Its Form 1155

4. Sphere Four: The Authenticity of the Quranic Text 1156

The Challenge Before the Quran in the First Instance 1158

I. The Contradictory Claims against Muhammad ﷺ 1159

II. The Resuscitation of Such Claims in Our Times 1163

The Collection and Compilation of the Quran 1167

I. The Companions and the Collection of the Quran 1169

II. The Collection of the Quran During the Caliphate of Abû Bakr 1170

5. Sphere Five: The Muslim Obligation to Convey the Quran 1173

The Need to Express the Quran in World Languages 1176

Synopsis of the English Interpretation of the Quran 1181

I. Representing the Quran in English: The Western Tradition 1181

II. Conveying the Message in English: The Quranic Milieu 1192

Poetic Endeavors in Interpretation 1205

Commentaries in Translation 1205

Sectarian Translations of the Quran 1210

The Increasing Need for an Original Interpretation 1212

I. The Challenges of Quran Interpretation 1215

II. *Tafsîr*-Commentary: The Old New Vista of Quran Interpretation 1220

PART TWO

The Method of this Interpretation and Commentary 1223
The Interpreter and the Foundational Work of This Interpretation 1224
I. The Credentials of the Commentator 1224
II. Survey of English Translations 1225
III. Principles of Translation 1225
IV. Survey of Quran Vocabulary 1226
V. Survey of Surah Literature 1226
VI. Source Text of the Quran 1227
Baseline and Revised Texts of the Interpretation 1227
I. Verse Numbering 1228
II. Interpretive English Text 1228
III. Interpretive English Text and Gender 1230
IV. Interpretive English Text and the Scriptural Religions 1230
V. In-text Notation 1233
VI. Extra-text Notation 1236
Notions of Interpretation 1237
Editions and Additions 1239
ENDNOTES 1241

II. PRESENTING THE GRACIOUS QURAN

PART ONE

The Five Spheres of *The Gracious Quran* and Its Interpretation into English

"No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur'ân.... It surely deserves and demands to be more widely known and better comprehended in the West."

— A.J. Arberry, *The Holy Koran, An Introduction with Selections* (1953)

THE QURAN, THE Sacred Text central to the religion of Islam, lays claim to a status not quite asserted for any other book: It is the last word-perfect revelation from God still available to man. For this reason, it reads unlike any other book and needs some explication. The presentation on the Quran that follows considers five topics that provide essential information and helpful background: (1) It summarizes the Quran's doctrine regarding the Creator and His creation—in particular, the human creation; (2) it characterizes the Quran as the Quran describes itself through its self-reflective imagery; (3) it analyzes the Quran's components and structure as a Book; (4) it gives account of the earliest and continuing efforts to authenticate the original Arabic Quranic Text in writing in accordance, first, with its messenger's public recital of it and, also, its memorization and inscription by a multitude of his contemporaries; and (5) it reviews the history of the Quran's interpretation into English, and concludes by explaining the need for a "new" method to give the non-Arabic speaking better access to it. Each of these five subjects forms a "sphere" of knowledge conceived to help the reader think about the Quran with appreciably more depth and contexture—and to understand Islam and the millions who bear witness to it as Muslims more reliably.

1

SPHERE ONE

THE QURAN IN THE WORLD

ISLAM AND ITS Book, the Quran, stir much hope and fear in our contemporary world. The global reawakening of Muslims is certainly a source of optimism for them. Yet it worries many who do not know Islam beyond the daily, *de rigueur* dose of negative media imagery. It is also not surprising that this return should trouble those who view Islam as an unforeseen impediment along the way to accomplishing their own designs. Both these groups see Islam as a counter-realm, a parallel universe, different in aspect and spirit from the unquestioned social prerogative of the day, Western civilization.

In my judgment, as a student and citizen of these counterpart dominions, their mutually agreeable elements far exceed the differences between them. Indeed, there can be no serious categorical statement on their "incompatibility" absent either chauvinism or an ill intent to implant psychological barriers between their populations. Yet to begin to benefit from this vast common ground between the peoples of the West and Islam (who are not necessarily geographically and culturally apart), we must first rid ourselves of two mirror complexes to which the present-day belief in linear history and inexorable progress have led: (1) The presumption of civilizational superiority and human advancement by some and (2) its inverse, an admission of cultural inferiority and backwardness by others. These attitudes breed psychoses in both powerful and powerless societies that make them susceptible to xenophobia, collective hysteria, and culturewide delusions and distortions that lead ineluctably to the willful dehumanization of whoever is perceived as "the other." Unfortunately, these inclinations are as compelling as they are base and can justify in the mind of a people the appropriation of its

wholesome genius and public resources for the malevolent enterprise of abuse, persecution, and carnage.

Perhaps, initially, we would all do well to step back and realize that the entire world witnesses a religious, or at least a spiritual, resurgence, notably catalyzed by the collapse of atheism's bastion in 1991, the former Soviet Union, which fought religion philosophically and politically for half the twentieth century. So, among Jews and Christians (across their own sectarian divides, from the Ultra-Orthodox to the Reform, and from Catholics to Protestants to the Eastern Orthodoxies), as well as in the lands of South and East Asia (among Buddhists, Hindus, Taoists, Sikhs, and others), we see a reassertion of religious identity. As to those who have migrated beyond the margins of the established religions, commonly they have undertaken a deliberate respiritualization of their lives. Hence, the resuscitation of religion as a human force is restricted neither to Muslims nor to any particular region or group of people.

The reemergence of the religious impulse in the world is, on the one hand, good news because it means the long quiescent yearning in people to reconnect with their Creator has matured in our time. There is a worldwide desire to realize the upright spiritual and moral virtues to which faith invites. The rekindling of this consciousness, however, may signal that danger looms, that it could transmute at any moment into global tribulation in the form of widespread and sustained communal clashes, national struggles, or even large-scale war. This is, indeed, likely, if not inevitable, if the courage of the native sapiential voices in each of these traditions falters, if we who lay claim to divine words of enlightenment fail to pierce with them the rising din of demagoguery and reach the attentive ears of people.

There can be no misunderstanding that the human soul craves stability, peace, and the spread of prosperity on earth (and it should be obvious that the "typical" Muslim is very likely, and with good cause, now among the foremost in this longing). This being the case, sincere and diligent efforts that seek to shape this growing, planetary religious event must now coalesce around three poles of goodness: a mature sense of the spiritual ends of faith; a respectful attitude of toleration toward all being; and a sincere endeavor to balance social and international policy with the sole aim of minimal intrusion, scrupulous justice, and alleviation of the ills besetting the weak and the afflicted.

That is why it is essential that we reactivate our long traditions of meaningful and purposeful dialogue between faiths—but based upon a deep and comprehensive effort to gain direct understanding of the creed of "the other" for the purpose of upholding the expansive common

good, rather than for the sake of tendentious debate, which, not surprisingly, but very regrettably, came into vogue among the religious in the decades leading up to the current climate of belligerence. What are the longings, challenges, rights, obligations, and societal ethos of the unfamiliar stranger and the wayfarer in our midst or across the sea? And what criteria may be considered the common entitlements of humanity wherein we might all agree, the blessed words by which we may at least build consensus, in the interest of the welfare of the individual who is "meek" among us, knowing, as the Quran tells us, that ﴿...such are the days of life. By turns do We alternate them among the people, that God may know those who believe...﴾ (Sûrat Âl ʿImrân, 3:140).

These are not new thoughts for me, born out of the spiraling crises of our intensifying times. They are deep-rooted intuitions formed in the humbling crucible of forty years of serious study and contemplation of revelation and the sacred. They are the gathering insights that led me more than fifteen years ago now to begin a reexamination in my native Arabic, and reinterpretation into my adopted English, of the Quran. For it became apparent to me in my teaching and living in the West throughout more than two decades that this would surely soon be needed—and urgently—by a great many in our world. What was by turns exciting and frightening was the realization that this was no more necessary for people of faiths and persuasions other than Islam than it was for Muslims—not excepting the native Arabic speaking. It seemed to me inevitable that Islam would assume center stage in the human arena in our time, which I found both promising and problematic. For Islam, I believe, is the surprise of the age. Thought to be lost, it is now everywhere found. And many who presently see it as unfashionable will come to find it tailor-perfect for latter-day man—a fine, numinous wrap to protect him against material overexposure, and a portable support promoting the spiritual circulation of his much busied soul. But scores less Muslims understand the Quran today with as much comprehension and competence as in eras past—the reason, no doubt, that no Muslim community presently with us has successfully interpreted Islam into life with a fair glimmer of the "universality" that it insists on; namely, upholding the rights of worship it accords to God, such as prayer, worshipping, fasting, charity, and pilgrimage; while at the same time guaranteeing the rights of the human individual, including religion, life, family, thought, and property.

This shortcoming is crucial. For anyone who desires an objective comprehension of the religion of Islam and its centrally important civilization has no recourse but to water at its fountainhead, its perennial

resource, the Quran. Without this, all talk about Islam, of which there is increasingly much, is dangerously whimsical, obsessive, and false, for all its declaimed sincerity or expertise. The thoughtful person today has much cause to be cautious about imbibing his or her impression of Islam secondhand, particularly in the English language, or at least not without sufficient contextual substantiation. Yet if one aspires to get Islam's genuine message; to address its relevance; to figure out Muslims for what they are or what they should be—irrespective of one's motives—the Quran is his or her unassailable authority, the radiant core from which all subsequent understanding of Islam emanates.

If after this one wanted to learn *how* the Quran could be actualized in life, to see it, as it were, in motion in the world, then one must come, modestly, to the Quran's conveyor and exemplar, the Prophet Muhammad ﷺ, in the form of the record of his teachings and conduct. He *was* the Quran walking the earth. This account has been meticulously preserved and extensively analyzed on a continuous basis, from the advent of his prophetic call to our own time—first by his Companions, and then by scholars in every successive generation, who rightly believed that profound awareness of the message of the Quran is not to be attained bereft of accurate knowledge about its Messenger ﷺ.

The above two sources of knowledge are twin aspects of divinely revealed wisdom, what Muslims call, simply, Revelation (*wahy*). Thus the Quran is revelation that has been recited verbatim from God exactly as it has been delivered to and received by God's Messenger ﷺ. The prophetic record (called the Sunnah) is revelation that God has inspired in His Prophet ﷺ, or guided him to, but which has been conveyed in the words and actions of Muhammad ﷺ with the approval of God.

At this juncture of the conception of human knowledge, however, Islam differs widely and markedly from the notions of revealed knowledge that have been espoused by those who hold the trust of the Heavenly faiths that preceded it. Islam encourages—indeed, the Quran demands—that, in addition to revealed knowledge, human beings labor in the harvest of the vast fruit of humanity's cultivated learning and individual rational investigation; and that they savor, along with human thought and esthetic expression, not science's litmus dogmas, but the empirical conclusions that man has established about the created world that, very truly, we share. The reason the Quran commands this of man are several, but all center around the human tendency toward intellectual indolence: (1) man's tendency not to exercise his rational gifts makes him highly susceptible to superstition, and inordinately inclined to an adverse social compliance; (2) human knowledge, being as cir-

cumscribed as it is, means that most people will only be able to verify the truth of God's revelation (that is, the veracity of the Quran and the Prophet ﷺ) if they investigate creation, both their own and the world's; for it is by this study that they shall know for certain that only the Creator Himself could manifest in the Quran what is being presented to them as from God; and (3) man's crucial intuitive or imaginative faculty—which is essential to faith—will not normally be sparked without sustained contemplation of the revealed and the empirical together, and it is this tandem reflection that shall carry man beyond the merely concrete in faith and in life to a transcendent vision, which conveys his innate sense of godly conviction to love and his intrinsic will-to-righteous-action to nobility. Heavenly revelation and worldly investigation—these are no more mutually exclusive in Islam than they are to the human soul (which is, to say, not at all). On the contrary, they are the blend that breeds knowledge at its most complete ideal in man.

Hence, in the heart of this last principle—cultivable human knowledge and the discoveries that make up the inverted pyramid of human development through history—quite literally, there reside ten solid centuries of Islamic civilization as premier world culture, a civilization that fast approaches 1,400 years of continuous proliferation. Today, a quarter of the human family celebrates Islam as its faith. Wheresoever you behold these words at this moment, be it in the Americas to the west, China and Japan to the east, Australia or Asia from south to north, Europe astride the North Sea and the Mediterranean at once, or Africa and, more particularly, the Middle East in the heart of the world—there are undoubtedly millions of Muslims who share both your geography and ethnography. Knowingly or ignorantly, their internal compasses spin between meaning and bearing from the magnetic pull of the revelation that heralds itself as "The Heavenly Recitation"—Al-Qur'ân, in its own divine speech. So, lend an attentive ear to it, for it is here that your journey to know Islam begins.

A Glimpse into the Mirror of the Quran

THE QURAN IS, at once, the central text of both Islamic civilization and the Muslim mind. It is, to Muslims, the most hallowed Book, though they are keenly aware that while they are responsible to uphold and convey it, it is not their possession. It does not belong to them, but rather to the One God who has gifted it as a glad tiding and as an admonition of forewarning to all humanity for all time. To the Muslim, then, the Quran is the sacred portal to the presence of God opened especially for "you." Thus, it forms the natural gate to the House of Islam, the

people who inhabit it (Muslims (pronounced mus • lim, with a sharp, shortened u-sound and a light s-sound, as in the plant name 'pussy willow'; not an uh-sound and a z-sound, as in the word 'muzzle')), and the civilization they built and with which they look to reconnect.

The number of Muslims who today memorize the entire Quran by heart is in the tens of millions, the amount that learn some portion of it by rote in the hundreds of millions. It is undoubtedly the most read Book of all time, our own era being no exception. Its words are among the very first vocabulary of countless Muslim children across the globe, irrespective of their race, mother tongue, and place of origin. This is not a brag. It is fact, an attempt to convey the tremendous impact of this Recitation on the psychology—rather, the formative personality—of an almost incomprehensible mass of people watching, listening, and, increasingly, speaking to the world. Their great variance of understanding, broadmindedness, and conviction aside, internally Muslims try to assume life's myriad postures in some semblance of accord with the Quran's guidance; and they defend their positions with its inspiration and Texts. Stated plainly, the Quran is no mere religious document; it is the very stuff of Muslim consciousness and culture.

I. THE EARTHLY ROLE AND LIFE OF THE HUMAN CREATION

Then what outlook does the Quran instill in the human being? Those who are well versed in the Quran universally know that it declares: ﴿Very truly, We created man in the fairest stature﴾ (Sûrat Al-Tîn, 95:4) in order to live upon the earth, occupy all its climes, and shepherd it to humankind's own good and to the good of all being on it, living and nonliving. This was divinely established, according to the report of the Quran, even before the completion of man's creation, from the moment God told the angels: ﴿I am placing upon the earth a ⌜human⌝ successor ⌜to steward it⌝﴾ (Sûrat Al-Baqarah, 2:30). God not only brought man into existence to live in this world, but He eased that destiny for him, subordinating all that is in it and all that is around it to his needs, so that humankind might live a good earthly life and prepare itself for its eternal existence in the Hereafter:

> ﴿God ⌜alone⌝ is the One who has subjugated for ⌜all of⌝ you the sea, that through it the ships may run—by His command—so that you may seek of His bounty, and that, ⌜therefore,⌝ you might give thanks ⌜to God alone⌝. And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him ⌜and no other⌝! Indeed, in this there are sure signs ⌜of God's Oneness⌝ for a people who ⌜would⌝ reflect ⌜on the wonder of creation⌝.﴾ (Sûrat Al-Jâthiyah, 45:12–13)

God did not circumscribe the human creature in a fruitless world of scanty provision, nor proscribe it from satisfying itself in its abundant resources and wealth. ﴿O humankind! Eat from whatever is upon the earth that is lawful and wholesome﴾ (Sûrat Al-Baqarah, 2:168). But, as the end of this instruction tells us, human beings are, nevertheless, to be just to their own persons and to the persons of others, considerate of their very real need for each other, consistent with the reality that they are, in fact, ﴿of one another﴾ (Sûrat Âl ʿImrân, 3:195), and cognizant of their inherent mutual obligations for every other human being's welfare as a direct result of the overarching truth that, by the will of God, they proceed one from the other. For by the wombs of our mothers we are all related. To achieve this end of personal commitment to the human family, God prescribes one of the cardinal tenets of Islam: Humanwide remembrance of the conceptual reality of singularity: *Tawḥîd*. All people descend from a single human soul, and that soul was created by One, and only One, Creator. ﴿O humankind! Be ever God-fearing, conscious of your Lord who created all of you from a single soul—and from it created its mate, and from them both spread abroad many men and women. So fear God, in whose name you ask consideration of one another, and, therefore, be dutiful to kindred.﴾ And, as so often recurs in the Quran, there is appended to this verse the assertion to its human recipient of that ceaseless omnipotent check. ﴿For, indeed, ever is God vigilant over all of you﴾ (Sûrat Al-Nisâ', 4:1).

Again, from a different angle, the Quran reminds humanity that its members all share with each other in the parentage of a foremost mother and original father. Their biological succession into disparate families and peoples occurred by divine design; to create a sense of joy at the wondrous motif of God varied and adorned across the beautiful human form; to ground each individual in a strong consciousness of belonging and identity; and to enable the human family to interact with one another with high appreciation for, and in recognition of, the innate human need to express its particular genius, dignity, and artistry. Yet, humans in community are not to grow exultant in their cultural self-conceptions and innovation to the denigration of others, to lose that inborn feeling of admiration for one another. For true nobility accrues to the human being not on the basis of ancestral prowess, ethnicity, or creativity, but only in accordance with the personal piety one cultivates in one's behavior as a manifestation of the quality and amount of pure godliness one holds in one's heart. ﴿O humankind! Indeed, We have created all of you from a single male and female. Moreover, We have made you peoples and tribes, so that you may come to know one

another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you.﴾ Again, however, God affixes to this uplifting divine reminder a cautionary notice that even behavioral evidence that a person fears God proves ultimately inconclusive. Man is not to be judgmental about who is better than whom, for the concealed haven of the human heart is the exclusive knowledge province of its One Creator. ﴿Indeed, God ⌜alone⌝ is all-knowing, all-aware﴾ (Sûrat Al-Ḥujurât, 49:13).

Observe also how the Quran in these verses highlights to humanity that its propagation into an astonishing (and transforming) array of homogeneous peoples is fundamentally linked to the principle of pairing (*zawjiyyah*) that God has instituted throughout His creation. In other words, the notion of mates, of the male and the female, be it in gender or in aspect, is the divinely decreed mode of all creation, both in the sense of their physical complementarity and in the notion of their spiritual completion of one another.

> ﴿Moreover, of His ⌜wondrous⌝ signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about. And of His ⌜wondrous⌝ signs is that He has created for you, from yourselves, spouses, so that you may repose in them. And He has set between you genuine ⌜mutual⌝ love and ⌜tenderhearted⌝ mercy. Indeed, in this there are sure signs for a people who would reflect ⌜on the wonders of God⌝.﴾ (Sûrat Al-Rûm, 30:20–21)

So too, Heavenly obligation holds uniform across all souls, apart from the incidentals (philosophy's so-called accidents) of one's existence. In Quranic terms, human beings are thus defined as creatures who bear the heavy weight (*al-thiqâl*) of moral accountability (*taklîf*).

> ﴿Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense ⌜all of⌝ them with their reward, in accordance with the very best they ever did.﴾ (Sûrat Al-Naḥl, 16:97)

> ﴿Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who

guard ⌜theirs⌝, and the men who remember God much and the women who ⌜likewise⌝ remember ⌜Him⌝—for ⌜such as⌝ these, God has prepared forgiveness and a magnificent reward.﴾ (Sûrat Al-Aḥzâb, 33:35)

II. FAITH, HUMAN PERCEPTION OF RELIGION, AND DESTINY

Humanity is God's "civilizing" agent on earth. Yet it cannot scale the summits of the civility to which it is called, nor realize its down-to-earth objectives, in ignorance of its Creator, the Maker of all that it sees and cannot see. For worship and thanksgiving are the wings upon which the human soul transcends the mere clay of its symmetrical housing in order to keep sight of its unseen but true place of alighting in the everlasting Hereafter, following death when inevitably its body shall lay down its earthen burden and leach back into the dust from which it briefly stood up. ﴿How can you ⌜human beings⌝ disbelieve in God when you were ⌜once⌝ lifeless, and He gave you life; then He causes you to die; then He shall ⌜again⌝ give you life; then to Him shall you all be returned ⌜for Judgment⌝?﴾ (Sûrat Al-Baqarah, 2:28). A great physical affinity pulls man earthward that, if relentlessly indulged, deadens his organ of insight—his heart—sealing it up beneath the thickening spread of the cataract of irreverence. This is distraction, beguiling man from his paramount purpose as diligent servant and assiduous worshipper of God, ﴿for the life of this ⌜fleeting⌝ world is nothing but amusement and play﴾. If he allows this to occur, man regresses to the level of mere beast. He suffers an irretrievable loss of higher moral vision, falls deaf to his divine commission as God's lieutenant on earth, and becomes dumb to the eternal consequence of this fall from grace. ﴿But, indeed, it is the abode of the Hereafter that is, most surely, life ⌜everlasting⌝ itself, if only they were to know ⌜what awaits them there⌝﴾ (Sûrat Al-ʿAnkabût, 29:64).

The Quran seeks to remedy this in man before it metastasizes—and God has, indeed, made the human heart capable of miraculous cure. Its primary method is to awaken in man his primordial sense of lucid recall, both on the level of human history and in that timeless moment of pre-earthly existence that began his spiritual legacy. Thus its purpose is to reconnect man with the great struggle in which he is, in this interregnum of earthly life, often unwittingly but nonetheless thoroughly embroiled. ﴿Now, behold! Your Lord took from the Children of Adam—from their loins—⌜all the souls that would become⌝ their posterity. And He made them bear witness to their own souls—⌜saying to them:⌝ Am I not your Lord? They said: Oh yes, indeed! We do so bear

witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth﴾ (Sûrat Al-Aʿrâf, 7:172). In other words, the Quran undertakes man's edification-by-reawakening, beginning with the all-important notion in Islam of unity. All people originally professed belief in the One God, a witness with which God has imprinted their very souls. Heavenly guidance then comes to awaken that latent memory, asleep within, for it is the essence of all true religion: The shared heritage of primal human faith in the true and only God. This divine inspiration is what God has consistently revealed to the messengers and prophets that He awoke among every human community before Islam. This inspiration includes the Scriptures—the inscribed words of God—that God sent down, extending, as such, only to their original divine wording. At the precise intersection in human history wherein the time of the prophets would pass from the world—and, with it, the divine activity of revealing to humankind new Heavenly Books (that is, the sealing up of prophethood)—the Quran came to the last of the messengers, in order to "prevail" as the "protected" cumulative repository of this ageless way of human persistence and repentance, enshrining until the end of time this path by which all the prophets and the faithful migrated to God.

> ﴿He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which We had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein!﴾ (Sûrat Al-Shûra, 42:13)

This brings up two crucial points. First, since Muslims are divinely obliged to believe in all the prophets and messengers—those they know and those that in this life they will never hear of—they are also, as a matter of creed, equally required to acquiesce in the authenticity of all the Heavenly Scriptures that came down prior to the Quran as containing the selfsame kernel of divinely inspired truth. Thus, the Quran commands: ﴿Say, O believers: We believe in One God, and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we *muslims*, in willing submission to Him alone﴾ (Sûrat Al-

Baqarah, 2:136). Second, the logical conclusion of this stand is that the very name of a religion and community so obliged to affirm all the Heaven-sent emissaries and messages of the past should be consistent with the necessary principle by which they identified themselves. Thus the name "Islam," for the true religion of God, and the title "Muslim," for its faithful follower—neither of which takes its epithet from either tribe or figure, land or milestone—emerge on the tongues of all of God's envoys and in the commandments of all of His revelations as the very witness to which they themselves attest and the humble posture they are divinely ordered to assume. The word *islâm* describes the essential disposition of the human heart to willingly submit its free mortal will to the Immortal will of the One God, while the name *muslim* applies to any human being at any time or place who has committed to this.

> ﴿Thus strive, O believers, for the sake of God to uphold His commandments—with the kind of striving that is thoroughly worthy of Him. For it is He alone who has chosen you for this faith—nor has He placed on you any undue strain in your religion. It is the sacred way of your forefather Abraham. And it is He alone who has in honor named you Muslims in the Scriptures of old—and in this Quran—so that Muhammad, the Messenger of God, may be a witness to God's truth before all of you, and that you may, in turn, be witnesses to the revealed truth before all people.﴾ (Sûrat Al-Ḥajj, 22:78)

So in the Quran, one finds all the believing figures one meets—from Noah ﷺ to Abraham ﷺ and Moses ﷺ, and from Jesus ﷺ to Muhammad ﷺ—identifying themselves as ﴿*muslims*﴾ and their religion as ﴿Islam﴾. This represents the irreducible spirit of holistic faith in the human heart and the unbreakable bonds of belief across the eons. Its acceptance signifies the reunification of man with all creation as worshipper of One God, and thus his successful transfiguration into incomparable prince of all created beings. Witness the words of Noah ﷺ:

> ﴿Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God. For I have been commanded to be of those who are *muslims*, in willing submission to God alone.﴾ (Sûrat Yûnus, 10:72)

After him came the testification of the golden prophetic line of Abraham ﷺ, Ishmael ﷺ, and Isaac ﷺ, along with the latter's son Jacob ﷺ and his son Joseph ﷺ:

> ﴿Thus when Abraham and Ishmael raised the foundation of the

Sacred House, they prayed: Our Lord! Accept this deed from us. Indeed, it is You, You alone who are the All-Hearing, the All-Knowing. Our Lord! And make us both *muslims*, in willing submission to You alone. And make of our children a Community of *muslims*, in willing submission to You alone. And show us our religious rites in Your worship, and grant us repentance. Indeed, it is You, You alone who are the All-Relenting, the Mercy-Giving. Our Lord! And send forth among our descendants a messenger from their own midst who shall recite to them Your verses, and teach them the revealed Book and the way of prophetic wisdom, and purify them. Indeed, it is You, You alone who are the Overpowering One, the All-Wise.

Now, who but one who fools himself could be averse to the sacred way of Abraham? For very truly, We did choose him as a messenger in this world. Moreover, in the Hereafter, he shall, most surely, be among the righteous in Paradise. For when his Lord said to him: Submit yourself! He said at once: Willingly, I submit my face in worship to the Lord of All the Worlds. Thus Abraham enjoined his children with this sincere devotion to God, as did Jacob, saying: O my children! Indeed, God has chosen for you the religion of purity. So take care not to die, except as *muslims*, in willing submission to God alone. Or were those of you who would deny this witnesses when death approached Jacob? Behold! He said to his children: What will you worship after me? They said: We shall worship your God alone and the God of your fathers—Abraham, and Ishmael, and Isaac—the One and only God. Thus are we *muslims*, in willing submission to Him alone.﴾ (Sûrat Al-Baqarah, 2:127–33)

Joseph ﷺ inherited prophethood from Jacob ﷺ, and he too called himself ﴿*muslim*﴾:

﴿Joseph prayed My Lord! Truly, you have given me a share of the kingdom. And You have taught me the interpretation of the events dreams foretell. O Sole Originator of the heavens and the earth! You alone are my Patron in this world and in the Hereafter. Take my soul, when I die, as a *muslim*, in willing submission to You alone. And unite me in the Hereafter with the righteous.﴾ (Sûrat Yûsuf, 12:101)

In time, Moses ﷺ followed upon Joseph's footsteps and enjoined the Children of Israel with the self-same description:

> ﴿Thus Moses said: O my people! If you have believed in God, then rely on Him ˹alone˺, if, indeed, you are *muslims*, in willing submission to Him ˹alone˺.﴾ (Sûrat Yûnus, 10:84)

Finally, Jesus ﷺ concluded this branch from the seed of Abraham ﷺ, and his Disciples styled themselves ﴿*muslim*﴾:

> ﴿But when Jesus discerned from them ˹resolute˺ unbelief, he said ˹to his followers˺: Who will be my supporters ˹on the path˺ to God? The Disciples said: We are the supporters of ˹the religion of˺ God. We have, indeed, believed in God. So bear witness that we are, indeed, *muslims*, in willing submission to God ˹alone˺.﴾ (Sûrat Âl ʿImrân, 3:52)

So, while all the Heavenly religions lay claim to inviting man to have faith in One God, to worship Him alone, and to prepare to meet Him for Judgment in the Hereafter with the provision of good deeds in this life, it is only Islam that requires its adherents to believe in every divine revelation conveyed by each prophet and messenger sent to the communities before their own. That is because Islam is, in fact, a continuation of all these faiths, which are, in reality, a single religion before God. Thus, faith in God is not the exclusive province of any human cohort. It is the shared heritage of all people who willingly submit to His will alone, there being no essential difference between the near and far, the ancient and modern.

III. FAITH AND FREE CHOICE, WILL AND WORSHIP

The question of faith, as the Quran poses it, is thoroughly enmeshed with that of knowledge. It presents man's belief as a matter of sacred wisdom, unfettered by the philosophical problem of predeterminism in creed. Man is free to choose belief or unbelief. Yet, he is required to exert his distinguishing rational gift in this choice by an All-Knowing God, who alone guides or leaves one to stray. That is to say, the fact that God lends man the liberty and the craft to open or lock tight his heart to faith does not absolve him of liability for his divine endowment of intellect. Indeed, the only thing here that man truly owns are the intents he purposes and the deeds he does—and, of course, the consequences for these. Accordingly, the most important factor in the discourse of human free will is precisely the dynamic that is mostly ignored by people: God's grant of free choice to man does not restrict His own divine will in the least. Exalted far beyond the limits of human perspective, God remains perfectly free to execute His own irreversible judgment upon His human creature in this life *and* in the Hereafter as He deems fit. (Double jeopardy lives in the exclusive court of divine judgment.)

God may not have *coerced* man to "choose" belief in Him in the course of his brief earthly life. Yet, man is very much *obliged* to take the vessel of choice-making God has given him and set sail upon the enigmatic oceans of the temporal to discover the limpid truth about the Eternal. He is charged to exercise independent reasoning to come to a verdict that is his own about this, the very pivot of all the issues of human life. He is duty-bound to engage in self-reflection and in the contemplation of existence, for within and without him lie the signs that shall point him to the shining path of God's sure guidance. ﴿We shall show them Our signs in the horizons and in themselves—until it becomes ⌜utterly⌝ clear to them that this ⌜Quran⌝ is, indeed, the ⌜divine⌝ truth﴾ (Sûrat Fuṣṣilat, 41:53). This is learning, the acquisition of knowledge, which the Quran contends must necessarily lead to faith in God's Oneness by way of recognition of the truth of His revealed and natural signs. If man fails this his *raison d'être* and refuses to use his faculties out of sloth, selfish passion, or mundane fear, they will go dark. They will continue to register manifest information, even correlate their cumulative external implications, but they will not illumine their causal Truth, that is, God Himself, nor fathom the inner truth that He breathed into their own souls, nor apprehend the undeviating design of truth that He stitched into the very fabric of creation.

Thus, the Quran distinguishes between the re-collection of knowledge, as spiritual truth, and the accumulation of mere sensory perception, as material fact. The former lights the way for man to exercise his responsibility as God's worshipper and vicegerent on the earth. The latter, on its own, renders him a mere prehensile oaf, an unjustifiably arrogant tyrant, who looks around himself and sees being only in what he presumes to be an inferior state of creation to his own. The result is that man forgets his agency in the name of God and becomes a force for creation's corruption instead of its amelioration, including, albeit unknowingly, the condition of his own created soul. In this, he betrays the divine trust of ever-affirming his belief in One God as well the vicegerency in the earth with which God originally vested him, based on man's individual and collective witness to uphold this affirmation. Thereby he enlists himself for suffering in this world and in the Hereafter.

It is for this reason, as well, that "faith" or "belief" (*imân*) is called as such. God has made it a clear product of knowledge not information and equipped his upright servants to discern it for and in themselves. Faith enshrines in the human heart the everlasting covenant between God and His "chosen" ones, those penitent souls who have believed in Him, His messengers, and His signs by choice. Therefore has God

decreed that none shall be forced into its spiritual contract.

> ﴿There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God ⌜alone⌝ has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.﴾ (Sûrat Al-Baqarah, 2:256)

Nor are any (even the prophets) authorized to impose it on others.

> ﴿So remind ⌜the people, O Prophet, of the blessings and Oneness of their Creator⌝, for you are but a reminder ⌜sent to them⌝. You are not ⌜meant⌝ to be domineering over them.﴾ (Sûrat Al-Ghâshiyah, 88:21–22)

Man's choice of faithlessness, no matter its frequency or popularity, does not change reality. Worshipfulness *is* the essential nature of all created being, that which humans consider living and all that they shallowly deem lifeless. For, according to the Quran, worship of the One God is the necessary and universal constant among creation—the human creature being no exception to this. So even when man turns aside from the worship of his Lord, he cannot turn off the need to worship in his heart. He is ever in the demeanor of worshipping something. If the object of man's worship is not God, then it is, according to the Quran, false deities. These may be idols or other creatures, symbols, or concepts. When haughtily man thinks he worships nothing at all in some "pristine" state of utter unbelief, it is then that his face is prostrate to his own passions and whims.

Yet, at the very moment the human being realizes its need to worship its Creator to the exclusion of all associations and intercessions, it snaps upright and becomes immediately attuned to the overarching purpose of its creation, declared by God in the divine statement: ﴿And ⌜know that⌝ I have not created ⌜either⌝ jinn or human beings ⌜for any other end⌝ but to ⌜know and⌝ worship Me ⌜alone⌝﴾ (Sûrat Al-Dhâriyât, 51:56). The result of this is not only to set man in accord with his own nature, but to synchronize him with the natures of all created things in the world, material and immaterial, which hymn without end the glory and the majesty of their Lord. ﴿The seven heavens and the earth and all that are in them give due exaltation to Him. For there is not a ⌜single⌝ thing but that it exalts Him with ⌜all⌝ praise. But you ⌜human beings⌝ fathom not their exaltations. Indeed, ever is He most forbearing, all-forgiving﴾ (Sûrat Al-Isrâ', 17:44). This is cosmic truth beyond the ken of human intellection, but immanent within the stilling deep of man's own soul. So how does one call it up?

Contortions of worship and plastic ritual—drained of spirit and hollow at the core—hold no value in the Quran. This is the mere dogma of appearances that man invents and occupies himself with, in an aimless search for solace or, more often, mindlessly following upon the traces of forebears who hold an "authority" no more meaningful than simple precedent. True worship is sound belief in the heart, realized in the practices emanating from this intention, practices that God Himself institutes among people in order to establish man in goodness with it and to help man lift up the spirit of his earth-clinging nature for the purpose of completing his humanity. It may take on the form of prescribed ritual. It may be a consistent positive act that confirms personal integrity; or a negation of a sort that demonstrates one's will to resist some wickedness; or a word whispered in the night; or a deed dealt in broad daylight once in one's lifetime. It may require one to part with what one holds dear, or even to call up the courage of a last stand. In the nature of the case, it is the whole of which these things are integral parts, tens of boughs branching off into heaven from a good and deep-rooted tree.

> ﴿Righteousness ⌜in the sight of God⌝ is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and ⌜in the coming Judgment of⌝ the Last Day, and ⌜in⌝ the angels, and ⌜in every revealed⌝ Book, and ⌜in all⌝ the prophets; and ⌜dwells in⌝ one, who—despite his love ⌜for it⌝—gives ⌜of his⌝ wealth ⌜in charity⌝ to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for ⌜the emancipation of⌝ slaves; and ⌜dwells in⌝ one who establishes the Prayer and gives the Zakât-Charity; and ⌜dwells in all⌝ those who fulfill their covenant when they make a covenant, as well as ⌜in⌝ those who are patient during ⌜periods of⌝ affliction and harm and times of conflict. These are the ones who have been truehearted, and it is such as these who are the God-fearing.﴾ (Sûrat Al-Baqarah, 2:177)

> ﴿Do you not see how God has set forth this parable? A good word ⌜of faith, in witness of One God,⌝ is like a good tree: Its root is set firm, and its branches are in heaven.﴾ (Sûrat Ibrâhîm, 14:24)

The true aim of worship, in the wisdom of the Quran, then, is to abet the human being in carrying out his or her weighty obligations. Never is it a mere burden meant to prevent people from enjoyment in life.

Let us take four of the celebrated, but, perhaps, much underestimated, Five-Pillars of Islam as examples, excepting, for the moment, the all-important first one, that is, (1) the Testament to Faith, from which all of belief flows.

(2) The Ṣalât-Prayer: Here is the hallmark of Islam, wherein Muslims stand before God to recite His Quran, bend at the waist, and bow their faces down to the ground before Him. It is, perhaps, the purest exhibition of humility before God left on earth. It is this! But it is also more, in accordance with our objective of enabling man to execute his heavy earthly responsibility, as mentioned just previously. The Ṣalât-Prayer is the Muslim's most effective antidote to humankind's toxic affinity for obscenity and the captivating allure of all indecent worldly pursuits that threaten to put out the inner light by which the soul sees. ﴿O Prophet! Recite to humanity all that has been revealed to you of the Quran, the Book of God. Moreover, duly establish the Prayer. Indeed, the Prayer guards one against immorality and evil. Yet, most surely, the remembrance of God in the life of this world is greater extollment for one still. And God knows all that you do﴾ (Sûrat Al-ʿAnkabût, 29:45).

(3) The Zakât-Charity: These mandatory alms give the poor a "rightful" claim in the wealth of every believer. But what does it give its giver? What his or her money can never buy in all the world! A spiritual rinse for a soul soiled with the aggressive and acquisitive tendencies called forth from it by the hunt for the dollar and dirham of the marketplace. ﴿Take from their wealth a charitable offering to cleanse them and purify them thereby. Moreover, pray for them. Indeed, your prayer is a comfort to them. For God is all-hearing, all-knowing﴾ (Sûrat Al-Tawbah, 9:103).

(4) Obligatory fasting: The abdications of the month of Ramadan (the ninth of the lunar year) are a humanly willed rupture of an otherwise more-or-less constant acquiescence to our sensual natures whenever the provocations of our bodies arise. Fasting has much merit as a means of training man out of his habitual self-indulgence, teaching him that, unlike much of creation, he possesses the will to abstain. Yet, it has a far higher objective. It is meant to instill in his breast a consciousness that God is ever-present, reading his thoughts, observing his actions. The effect is obvious: Man learns cautiousness, to think before he acts, and to cultivate a vigilant respect and awe of his Creator. ﴿O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing﴾ (Sûrat Al-Baqarah, 2:183).

(5) The Ḥajj-Pilgrimage: This required visit to the Kaʿbah in Makkah is replete with benefits, from that of personal spiritual retreat,

renunciation of the world, and the accumulation of a massive supply of charitable-offerings of sacrifice that should be distributed to feed the world's stricken and poor. But its underlying objective is to indelibly imprint on the heart of the worshipper—by means of one's own time-, space-, and faith-compressing experience—the stark unity, the utter coherence, the difference-leveling truth of the sacred way upon which he or she has been guided, which brings one abruptly as if to a glimpse of humanity's Judgment upon the open white plane of the Hereafter. It is a path stretching uninterrupted back to the Patriarch Abraham ﷺ, leading down to the holy valley of the very first House of God on earth, and drawing the world-reduced pilgrim into the very vortex toward which he or she prays five times every day. Its primal purpose is to affirm the Sole God of all in the prejudice-crushing presence of a sea of indistinguishably cloth-clad, vast human diversity. Privilege is barefoot, presidents disheveled. Oneness: The unicity of God; the unity of man; the singularly inescapable destiny of the created returning to the dust from which it was created, and then, through resurrection, to its Creator unto a Day of Eternity. All this is intuitively, not academically, verified in the heart by the Ḥajj-Pilgrimage.

﴿Say: God has spoken the truth. So follow the sacred way of Abraham, the ⌜purely⌝ upright ⌜of heart⌝—and never was he of those who associated gods ⌜with God⌝. Indeed, the first House ⌜of God⌝ appointed for all people is that ⌜in the valley⌝ of Bakkah.[1] ⌜It is⌝ most blessed and a ⌜source of⌝ guidance for all the ⌜peoples of the⌝ world. ⌜From the time of Abraham, there has remained⌝ in it clear signs—⌜such as⌝ the Station of Abraham. Moreover, whoever enters its ⌜sanctuary⌝ shall be secure. Thus Ḥajj-Pilgrimage to the ⌜Sacred⌝ House ⌜in Makkah⌝ is owed to God as an obligation upon all people who are able to attain a way to it. And as to those who disbelieve ⌜this, know⌝, then, ⌜that⌝ God is, indeed, self-sufficient, above any need for ⌜any of His creation in⌝ all the worlds.﴾ (Sûrat Âl ʿImrân, 3:95–97)

The real aim of worship, then, is to incessantly remind the human being—in the course of the sundry pursuits of one's life—of its provisional role in this fleeting world and its permanent destiny in the infinite Hereafter. Worship is the divine training paradigm that exalts the human being's spiritual fitness so that he can carry out the tasks and duties by which God will certainly try his soul against the performance of all other human beings in the open competition for His Paradise. This makes the Quran both the explanation and arbiter of the human

race for reality, the guidebook by which man can come to understand the nature and the solution to the test in which he finds himself so utterly and consequentially engaged.

IV. MORALITY: THE NEXUS OF FAITH AND CONDUCT

The Quranic message is in essence a moral prescription to civilize human behavior. Through a carefully balanced regimen of God-consciousness and worldly activism in its surahs and verses, it progressively links the passionate human heart to the will of its compassionate Lord within the concentric jurisdictions of self, family, humanity, and nature. Its aim is to fortify the moral fiber of frail man by imbuing him with a heightened sense of godliness, which it achieves in two ways: First, it instructs him with the divine commandments that will empower him to be a moral being "in deed." It is for this reason that one finds the divine "style" of moral commandment common to all the Heavenly revelations. It is indispensable to the edification of man, and this enlightenment is the key to man's psychological and corporeal freedom. For God desires to suffice humanity emotionally, apart from the concrete deterrence of law, to awaken in him his longing for transcendent exertion and assertion; that is, to lift the intent and achievement of man beyond a fundamental fear of the law's threat of penalty and punishment—both as God has revealed it and as human beings themselves understand and organize it.

Rather, man has been released into the world by God, for a time, on his own recognizance and has been created to be, in the end, self-consciously observant, personally guarding, and socially courageous. Man is scrutinizer of his own conduct, inquisitor of his own thought, interlocutor of his own conscience as to the immediate intent and ultimate consequence of his actions. To all that is good and beneficial, seamless with the even path of equity and truth, he is diligently to make his way. When, inevitably, he finds himself on occasion delinquent of the decree of God, errant from the high road of righteousness, man is himself to true his spiritual direction, to reset his moral coordinates, for he has been accorded by God the interior apparatus of psychical self-correction and afforded by Him through His revealed Book the prospect of amending the conceptual and material acts that have caused him to veer from virtue.

In addition to commending the human being to moral action (and here is the Quran's second way of infusing man with godliness), the Quran prepares one to attain his or her intended moral purpose by thoroughly raising one's consciousness regarding the Creator's "all-with-

ness": ﴿He is with you wherever you are. For God alone is all-seeing of all that you do . . . and to God alone are all matters returned for just Judgment . . . For He alone is all-knowing of all that is harbored within the breast of people﴾ (Sûrat Al-Ḥadîd, 57:4–6). Again:

> ﴿Have you not considered that God knows all that is in the heavens and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them; neither fewer than that nor more, but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection the due recompense of all that they have done in life. Indeed, God is all-knowing of all things.﴾ (Sûrat Al-Mujâdilah, 58:7)

Thus does the Quran remind man that he is a creature whose life is an open book and who is both blessed with twofold goodness and tried by double jeopardy. On the one hand, he has been brought from nothingness to life, out of the sheer mercy of God, and given freedom, provision, and pleasure in a goodly habitat in the earth. Man has, moreover, been promised far better than this; namely, his heart's worldly desire: perpetual life amid the enthralling delights of Paradise in the Hereafter, provided he believes and works righteousness in accordance with God's will. On the other hand, man is duly accountable to God in this world, as well as the community of believers and humankind, for all that issues from him, with special moral value attached to the deliberate and intentional act. Furthermore, he is liable to punishment in the Afterlife, when God shall raise humankind from the dead for Judgment, if he turns heretical renegade or immoral profligate in his earthly life. ﴿So whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it﴾ (Sûrat Al-Zalzalah, 99:7–8).

At the same time that the Quran everywhere contextualizes for man that he is constantly observed and morally responsible, its Text also directly enjoins man (more than 250 times) to steadily internalize its ethic of pious fear of God—to have *taqwah* in the idiom of the Quran. This very sense is what the insistent repetition of the Quran's celebrated most excellent names of God (*asmâ'illâh al-ḥusnâ*) amplify in the hearts of its readers as they chime out from surah and verse. Thus God is *Al-Baṣîr* and *Al-Samîʿ*, The All-Seeing and The All-Hearing; *Al-ʿAlîm*, *Al-ʿÂlim*, *Al-ʿAllâm*, The All-Knowing, The Knower, and The Supreme Knower; *Al-Ḥakam*, *Al-Ḥâkim*, *Al-Ḥakîm*, The Arbiter, The Judge (supreme authority), The All-Wise; He is *Al-Raqîb*, The All-Vigilant; and *Al-Qarîb*, *Al-Mujîb*, The Ever-Near, The All-Answering; He is *Al-Shahîd* and *Al-Muḥṣî*, The All-Witnessing and The All-

Enumerating. Yet, also the Quran cheers man by assuring him that God is *Al-ʿAfuww*, The All-Pardoning, and *Al-Ghafûr*, *Al-Ghaffâr*, and *Al-Ghâfir*, The All-Forgiving, The Most Forgiving, and The Forgiver; this is in addition to the Quran etching in the memory of its readers God's sheer and immeasurable mercy.

Besides the Quran's incessant Textual and contextual orientation of man to the fear of God, or rather running like a tsunami just beneath its surface, or a whirlwind just above it, there is the constant sense of the swell and gust of God's menacing, nearing Judgment. It is a resonance built by the continually recurring mention of a looming "Last Day"; the gravity of an unseen, unpredictable end of the world, made palpable by a ubiquitous Hour of Doom sagging heavy from the Seventh Heaven, oppressing the atmosphere of the earth. This is what trips that breathless feeling of impending eternity, which the Quran so characteristically sets off in its recipients. The Quran's mellifluous literary cascade of implication and explication at first seems an almost cursory method of treating the fickle uncertainty of so inconstant and distracted a creature as man. Yet, within its verses, the continual coincidence of the cataclysmic through the delicate, the imminence of Heaven's timelessness loosed in mundane human tense, accounts, in part, for the Quran's tremendous power to alter people and the astonishing efficiency with which it hones to moral perfection the tremulous heart of man. The Quran's graduated effect, in recitation and realization, enables the human being—and so is it divinely intended—to steadily gather up all of its energies and deploy them in an all-out effort to gain the true goal of its earthly existence: To get back to the Garden from whence jealous evil and uncertainty expelled its parents.

This is the Quran's great exposition of the truest human equation: Faith, guided by Heavenly revelation, *is* mortal conduct—or rather mortal conduct as God meant it to be. For all man's activity is no more or less than an unbroken continuum of worship. That is why issues of the lawful and the prohibited, governance and conviction, are inseparably bound to questions of belief, even when the charters of human beings seek to reconstitute them as discrete. It is acts of virtue in the world, measured against the perennial values set forth in the scale of Heaven's religion, that bring balance to, fulfillment in, and the betterment of earthly life. These are the deeds that the Quran unflinchingly, and so very beautifully, recalls to the attention of an excessively diverted humanity.

﴿Say, ⌜to them⌝: Come! I will recite what your Lord has ⌜in fact⌝ forbidden to you:

- That you shall not associate anything [as a god] with Him.
- And to [your] parents [you shall be] good.
- And you shall not kill your children because of indigence; We provide for you and for them.
- And you shall not come near lewdness, what is manifest of it and what is hidden.
- And you shall not ever kill any [human] soul that God has prohibited, except by what is [lawful and] right.

[All] this has He enjoined upon you, so that you may comprehend [the commandments of God].

- And you shall not ever approach the wealth of the orphan [in your care]—except in the fairest manner, until he reaches full maturity [and you return it to him].
- And [in trade], fill the measure and [weigh] the balance, with [all] justice; We do not task any soul beyond its capacity.
- And when you speak out, be fair, even if one [party] is a close relative.
- And fulfill the covenant of God.

[All] this has He enjoined upon you, so that you may become mindful [of God's commandments].

And [command them, as well]:

- Indeed, this is My way, a straight one. So follow it. And you shall not follow [other] ways, for they will separate you from His way.

[All] this has He enjoined upon you, so that you may be God-fearing.﴾ (Sûrat Al-An[c]am, 6:151–53)

Elsewhere, the Quran seeks to reinforce these same commandments, which it accomplishes, not only by mere repetition, but also by restyling their very presentation. In this way, their importance is doubly highlighted, so that the reader might again be reminded of them, and delight in them, at one in the same time.

﴿[O Prophet]!

- You shall not set up any other god with God.
  — For [if you do], then you shall [forever] remain condemned [as ungodly and be] forsaken [by Him utterly].

— For your Lord has decreed ⌜for one and all⌝: You shall not worship other than Him.

♦ And to ⌜your⌝ parents, you shall be good.

— Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them ⌜even so much as⌝: Fie!

— Nor shall you rebuke them. Rather, say to both of them a gracious word, ⌜in loving kindness⌝.

— Moreover, lower for them the wing of humility, out of mercy, and say ⌜in supplication for them⌝: My Lord! Have mercy upon them both—even as they have raised me up as a little one.

— Your Lord knows best about what is within your souls. If you ⌜resolve yourselves to⌝ be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.

♦ And ⌜you shall⌝ give ⌜in charity⌝ to the close relative his rightful due ⌜in benevolent offerings⌝

— and also to the indigent

— and to the wayfarer.

♦ But you shall not squander ⌜resources⌝, even with the slightest squandering. Indeed, the squanderers are ⌜the evil⌝ brethren of the satans. And Satan has ever been most ungrateful to his Lord.

♦ Yet if you must turn away from those ⌜who are needy⌝ while you ⌜yourself⌝ seek mercy ⌜and means⌝ from your Lord—hoping ⌜ardently all the while⌝ for ⌜provision from Him⌝ which you can give in charity⌝—then you shall say to them, a tender word ⌜of prayer, to ease their hearts⌝.

♦ Thus you shall not keep your hand yoked to your neck ⌜out of stinginess⌝, nor extend it to the utmost extent ⌜in extravagance. For⌝ then you would remain ⌜ever⌝ blameworthy ⌜and⌝ regretful. Indeed, it is your Lord ⌜alone⌝ who extends ⌜abundant⌝ provision to whomever He ⌜so⌝ wills. And He ⌜alone⌝ restricts ⌜it⌝. Indeed, ever is He all-aware, all-seeing, of ⌜the condition of⌝ His servants.

♦ And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the ⌜act of⌝ killing them is an enormous sin.

♦ And you shall not ever approach illicit sexual intercourse. Indeed, it is ⌜utter⌝ lewdness and a most evil way.

♦ And you shall not ever kill any ⌜human⌝ soul that God has prohib-

ited except by what is ⌜lawful and⌝ right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization ⌜for retribution⌝. Yet let him not exceed ⌜just⌝ bounds regarding ⌜retribution for⌝ the killing. ⌜For⌝ he is, indeed, to be aided ⌜in attaining justice⌝.

- And you shall not ever approach the wealth of the orphan ⌜in your care⌝—except in the fairest manner, until he reaches full maturity ⌜and you return it to him⌝.
- And ⌜you shall⌝ fulfill ⌜every⌝ covenant ⌜you make⌝. For, indeed, ⌜every⌝ covenant shall be answered for ⌜in the Hereafter⌝.
- And ⌜you shall⌝ give a full ⌜and honest⌝ measure whenever you measure ⌜out goods.
- And you shall⌝ weigh with an even ⌜and just⌝ balance. That is the best of goodness and ⌜ensures⌝ a most excellent outcome.
- And you shall not ever follow that of which you have no ⌜sure⌝ knowledge, ⌜without first verifying its truthfulness⌝. Indeed, hearing and sight and ⌜conceptions of⌝ the heart—⌜every act of⌝ each of these ⌜faculties⌝ shall ⌜one⌝ answer for ⌜in the Hereafter⌝.
- And you shall not ever walk upon the earth proudly exultant. For never shall you ⌜human beings be such as to⌝ perforate the earth ⌜with your steps⌝. And never shall you stretch up to the mountains in height. As to all of this, ⌜O Prophet⌝—its evil ⌜trespass⌝ is ever hateful with your Lord. This is of the ⌜divine⌝ wisdom that your Lord has revealed to you.
- And, ⌜again,⌝ you shall not set up any other god with God. For ⌜if you do⌝, then you shall be cast into Hell, ⌜deservedly⌝ blameworthy, ⌜forever⌝ banished.﴾ (Sûrat Al-Isrâ', 17:22–39)

Balanced upon the two great pinions of altruism and self-discipline, and borne aloft by the tailwinds of faith in Oneness and fear of God, any human individual is divinely deputized to make the stand of the prophets of old, to take up the reform of his or her society and the human community by way of joining up with and calling forth an open fellowship to enjoin what is right and forbid what is wrong.

V. THE HUMAN INTELLECT: BETWEEN BALANCE AND DIVERSITY

We began this portion of our survey of the Quran with the claim that it is really about civilizing man. Put another way, the Quran constitutes a Heavenly curriculum to teach the human being how to actu-

alize his humanity in full. Like any good curriculum, its goals are eminently measurable and brilliantly visual, as to the human product it shall, by God's will, produce—provided a person, a community, a society, a humanity implements it (and at any and all of these levels individually and simultaneously, incidentally). For the school of the Quran cares not for what the collective may think or say. It puts itself instantly and wholly in the service of its learners and is completely operational at all times in their lives, not suffering any of its pupils to be frozen by the lack of will, or even the overt obstruction, of others. On the contrary, at the outset, it adjusts the attitude and modifies the response of its students to the antagonistic sentiments, settings, and reactions that it foresees as "likely," in order to immunize them against this. Indeed, it goes so far as to give a name by which to distinguish its striving student body, its moral graduates. They are the exclusive ﴿*Servants of the All-Merciful*﴾. Rather, only to hear the Quran's mere articulation to us of our human possibility in becoming one of them makes the heart leap and the hair stand. It is the kind of sweet-breathed inspiration, mystic motivation, that could heal the sick, raise the dead—or make the sun rise over a benighted world again:

> ﴿Blessèd be the One who set ⌜high⌝ in the heaven constellations; and set therein ⌜a sun as⌝ a torch and a luminous moon.
>
> ⌜God⌝ is the One who has made the night and the daylight successive—for whoever yearns to remember ⌜His majesty⌝ or yearns to be thankful ⌜to Him eternally⌝—and ⌜such are⌝ the Servants of the All-Merciful:
>
> - They are the ones who walk upon the earth softly; and when the ignorant ⌜or the belligerent⌝ address them, they say ⌜only⌝: Peace!
> - And they are the ones who spend the night, before their Lord, bowing ⌜their faces⌝ down to the ground and standing ⌜in Prayer⌝.
> - And they are the ones who say: Our Lord! Turn aside from us the torment of Hell. Indeed, its torment is unrelenting. Assuredly, it is a most evil residence and station.
> - And they are the ones who when they spend are neither excessive nor stingy, but who stand ⌜firm⌝ evenly between these.
> - And they are the ones who do not call upon any other god with God.
> - Nor do they kill a soul—which God has prohibited—except by what is ⌜lawful and⌝ right.
> - Nor do they commit illicit sexual intercourse.
>
> For whoever does this shall meet the penalty of sin: Torment shall be multiplied on the Day of Resurrection for such a one. Thus he

shall abide therein forever, disgraced—except for whoever repents, and believes, and does deeds of righteousness. For ⌜the likes of⌝ them, then, God will substitute their misdeeds with good deeds. And ever is God all-forgiving, mercy-giving. For whoever repents ⌜after sinning⌝ and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

- ﴿And they are the ones who do not bear false witness.
- Moreover, when they pass by ⌜those uttering⌝ vile talk, they pass by honorably.
- And they are the ones who when reminded of the ⌜revealed⌝ verses of their Lord do not fall deaf and blind to them.
- And they are the ones who say: Our Lord! Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar ⌜of goodness⌝ for the God-fearing.
- Such as these shall be rewarded with the ⌜High⌝ Chamber ⌜of Heaven⌝, for what they endured patiently ⌜in life⌝.
- And they shall be met therein with a ⌜welcoming⌝ salutation and peace. They shall abide therein forever—a most excellent residence and station.
- Say, ⌜O Prophet⌝: Never would my Lord ⌜even⌝ care for you, ⌜O people,⌝ were it not for your calling ⌜upon Him in worship and need⌝.﴾ (Sûrat Al-Furqân, 25:61–77)

Balance, Diversity, and the Human Intellect

THE QURAN brings instruction to man, but what is man to bring to it? The Quran insists on only one thing: That man unleashes the power of his mind (the "heart," in the parlance of the Quran) to fathom its lucid signs. Man is not merely to apply his assumptions to this task, employing his exceedingly limited information base as a filter. He is to "exert" in the Quran's contemplation the full force of his intellectual faculty, comprising the rational, spiritual, and imaginative dimensions of his soul. For man must "think" himself into the horizons of existence and into the recesses of his own soul, if he is to regain true consciousness of the original covenant of his creation; if he is to remember that he is, indeed, "that" creature, the one, he who was born to bear God's witness. Again, the Human Covenant of Pre-Earthly Existence:

﴿Now, behold! Your Lord took from the Children of Adam—from their loins—⌜all the souls that would become⌝ their posterity. And He made them bear witness to their own souls—⌜saying to them:⌝ Am I not

your Lord? They said: Oh yes, indeed! We do so bear witness! ⌜This We did in the event⌝ that you should say, on the Day of Resurrection: Indeed, we were heedless of this ⌜truth⌝.﴾ (Sûrat Al-Aʿrâf, 7:172)

The Quran, therefore, evinces an unequivocal and profound aversion to any idea that attempts to imprison human thought within the dispiriting walls of the physical realm. How shall man ever actualize his upright stature, his originally pure nature, his longing for the divine if he is crushed by the incessant secular catechism that he is but the sum of his instincts, the slave of his sensualities, the mere clump of mud from which he arose; that he is forsaken and missionless, time's funny gene trick without purpose! Whoever acquiesces in this conjecture and willfully shuts up the portal of his own thought, the Quran censures with blame in this life and the next. Such was the sin of a fallen people of the ancients whom the Quran calls the People of ʿÂd, a name that, hauntingly for humankind, translates (in one of its Arabic word forms) as 'recurrence' or 'return,' and (in another) 'willful transgressor.' They were a prodigious tribe that had received God's admonition and guidance on the tongue of a chosen messenger from among themselves. But they belied it all, with proud belligerence. God says: ﴿We had endowed them with ⌜the faculties of⌝ hearing and sight, and hearts ⌜to comprehend⌝. Yet neither their hearing, nor their sight, nor their hearts availed them in anything ⌜good⌝, for they were ⌜set on⌝ disavowing the ⌜revealed⌝ signs of God﴾ (Sûrat Al-Aḥqâf, 46:26). So God razed them from the face of the Earth.

The Quran does not want to inculcate in man a belief that will sweep him to the extremes of either unconditional renunciation of the world or categorical revulsion of the created, for the former leads to neglect and the latter to violence. Rather, it calls men and women, who would of their own accord enter into the free fellowship of God's willing submission, to a modest path midway between these fringes: A blessed medium, wherein one fully partakes of all the world, but abstains from an indulgence in it that many idealize as the highest good in life, the shifting source of moral value. As Muslim scholars have coined it: The world is to be held in the hand, not in the heart. One preserves a sense of esteem for life and a love for all being but resolutely refuses to elevate the created to a divine station of adoration and repels all that seek to subvert godliness in man or pervert the wholesomeness of creation. ﴿And so it is that We have ⌜now⌝ appointed you ⌜Muslims⌝ the ⌜Chosen⌝ Community of the Midmost Way, to stand as witnesses ⌜to the revealed truth⌝ before all people, and for ⌜Muhammad⌝, the Messenger ⌜of God⌝, to be a witness before ⌜all of⌝ you﴾ (Sûrat Al-Baqarah, 2:143). Obviously, this is no sanc-

tion of isolationism. On the contrary, it is a commission to speak with the single voice of the prophets, to take up their unified stance for truth and justice in society. Even if others elect not to join in the conviction espoused here, they, nonetheless, share in a common humanity and responsibility that the Quran demands be universally acknowledged. Indeed, as previously noted, this mutual recognition is among the prime objectives of human existence on earth. ﴿We have made you peoples and tribes﴾—that is, branching off in the world from one father and mother—﴿so that you may ⌜come to⌝ know one another﴾ as equals with common rights and responsibilities (Sûrat Al-Ḥujurât, 49:13).

This, then, is the balance in which the Quran calls humanity to live. God commands man to believe, but He accords him the prerogative of unbelief. Believing man is never to relinquish his right to live the life of faith and is, moreover, to strive with mind and main to ensure that this remains the sovereign right of all his fellows on earth. But he is not to curtail the original state of freedom that God has afforded others, the condition of independence from which they are to make the premier decision of faith, even if they openly reject God. God sanctions choice for man, but He attaches the unseen dimension of moral responsibility to each and every word, deed, and thought man chooses, and these will all certainly be accounted for.

> ﴿For each ⌜faith-community⌝ among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one ⌜faith⌝-community ⌜without choice⌝. But He has intended to test you in what He has given you. Thus race ⌜with one another⌝ to good works! To God is your return—all of you. He shall then tell you ⌜the truth⌝ about all that you have been disputing.﴾ (Sûrat Al-Mâ'idah, 5:48)

Diversity is, then, truly the way of God's world, including in the most sacred matter of creed. ﴿He is the One who has created ⌜all of⌝ you. Then some of you become disbelievers and some of you become believers﴾ (Sûrat Al-Taghâbun, 64:2). Despite this variance, however, humankind is to live as an extended family—accepting each other, not disavowing one another, speaking and listening to each other, not aggressing against, or attempting to silence or force conversion on, one another. To aid us in maintaining this attitude of tolerance—for the human being tends toward impatience with the differences of its own—the Quran, as we have just seen, reminds humankind that the many disputes and problems whose truth we are unable to resolve in life God shall, most surely, not fail to determine with swift and just recompense

on the Day of Decision, the destined Meeting of Judgment, at the time of our resurrection into the Afterlife; for He is, indeed, the ﴿Lord of ⌜All⌝ the Worlds﴾ that human beings name and to which they may lay claim (Sûrat Al-Fâtiḥah, 1:1).

Here, then, is the immortal meaning of religion, its divine definition, from eternity to infinity, extended endlessly beyond the petty, sectarian, truncated description that human beings have falsely ascribed to it. Here too is the very essence of Islam as limned in the Quran. Accordingly, one beholds the Quran strictly forbidding its messenger, the Prophet Muhammad ﷺ, from giving in to the tremendous pressure his tribal peers brought to bear upon him to narrow religion's conception, to confine it to a "special" race, a "native" culture, a "caste" of bloodline or class—something unattainable by "the rest," inaccessible to any "other." For how utterly obvious it is in even a moment's consideration that the very nature of Heavenly faith *must be* to reach beyond all time and the material, into every generation, and through all space into every nation and the spiritual. Whenever God has revealed His commandments to one or more of His chosen prophets, then and there *must be* true religion, immutable in its basic message for all history and humankind, pristine between the two spooled ends of the scroll of time.

Thus did the Quran command the Prophet ﷺ who received its final divine communiqué on behalf of man to resolutely reject whoever called him to partisanship in religion. Nor was he even to countenance constraint of this expansive meaning of faith. Nor was he ever to digress upon his own traces from its universal call to One God and the oneness of His Heavenly message to all people. This remains the Quran's unaltered and inalterable claim upon whoever would ardently uphold the unity of revealed truth and vindicate the brotherhood of its messengers. Such are the believers whose hearts quake with buckling fear and dizzying hope at the remembrance of the gathering Judgment of an awesome Day.

> ﴿So to this ⌜upright religion⌝ of all the prophets ⌜call ⌜everyone, O Prophet⌝. Moreover, keep ⌜steadfastly⌝ straight ⌜upon God's path⌝, even as you have been commanded. Thus you shall not follow their whims, ⌜which have led them to division⌝. Rather, say ⌜to them⌝: I have believed in all that God has sent down in every Scripture. Moreover, I have been commanded to do justice between ⌜all of⌝ you. God is our Lord and your Lord. For us ⌜shall be the recompense of⌝ our deeds. And for you ⌜shall be the recompense of⌝ your deeds. ⌜Let there be⌝ no dispute between us and you, for God will gather us ⌜all⌝ together ⌜on the Day of Judgment⌝, and to Him ⌜alone⌝ is the ultimate destiny.﴾ (Sûrat Al-Shûrâ, 42:15)

2

SPHERE TWO

THE QURAN AND ITS SELF-REVEALING NAMES

THE NAME AL-QUR'ÂN ("the Quran," as it appears in the title of this interpretation and throughout) is the most recognized name of the Sacred Text of the revealed religion of Islam. It is also the name that the Scripture of the Quran uses most often to identify itself. In Arabic, the word *qur'ân* means "recitation." This specifies the way its human messenger, Muhammad ﷺ, received it: as Heavenly revelation verbally recited to him; the way he conveyed it throughout the duration of his life: in the mode of oral recitation; and the way that those who learned it from Muhammad ﷺ communicated it to others: by reciting it aloud to them, in successive relays down through the generations in precisely the same manner in which they heard it. This represents an unbroken chain of transmission in the world from the moment the first five verses of its revelation (see Sûrat Al-ʿAlaq (96)) breached human history to our own time—at the occasion of this writing, nearly 1,395 solar years (1,438 lunar years) hence. Indeed, in the Quran's own words: ﴿It was the month of Ramadan in which the Quran was ˹first˺ sent down as guidance for all people﴾ (Sûrat Al-Baqarah, 2:185). This fixes its occurrence in the ninth month of the Islamic lunar year, about thirteen years before the Hijrah, or Emigration, of the Prophet ﷺ to Madinah from Makkah, the event that begins the Islamic calendar. So, the revelation of the Quran commences in the solar month of June 610 C.E., according to contemporary calendaring.

The Word Qur'ân *in Arabic*

To delve somewhat deeper into the term 'Quran' as a matter of language, the word occurs nowhere else as a title to a tract of any sort, oral

or written, religious or otherwise, before the Quran's revelation. Nor has the word 'Quran' been used to name any other book or literary production since. By its own account, the name 'Quran' has been designated as such by divine mandate. ﴿Indeed, this Quran guides humanity to that which is most upright﴾ (Sûrat Al-Isrâ', 17:9). Therefore, one may apply the appellation 'Quran' to either the entire Book or a portion of it with equal validity. As a defined proper noun, *Al-Qur'ân* is commonly pronounced with a glottal pause, called a *hamzah* in Arabic (often represented in English transliteration by an apostrophe: ') between the Arabic letter *râ* (rolled *r*-sound) and the subsequent *aliph* (long-vowel *a*-sound), correctly transliterated as 'Qur'ân,' or 'Qur'ān.' (See "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition.) The word 'Qur'ân,' however, is not uncommonly pronounced in Arabic without the glottal *hamzah* sound, in which case it also may be represented in English as 'Qurān.' Older Anglicized renderings, such as 'Koran,' or the Francophone 'Coran,' have been steadily abandoned in academic writings, although they linger in the somewhat recalcitrant editorial style sheets of the popular media. This text represents the word 'Quran' without vocalization symbols or diacritical marks, owing to its commonness in both this work and, increasingly, in the English language.

The Quran, as the title of the Sacred Scripture of Islam, can be traced to several descents, all simultaneously consistent within its own experience. (Simultaneity, or multiplicity, of significations is a phenomenon that characterizes the multilayered meanings and multidimensional truths of the Quran's message, both in its specific verses and surahs and in the timeless relevance of the Quran in its entirety for all people everywhere in all conditions. Muslims uphold this phenomenon as a proof of its certain divine origin.) The very first word of the Quran's revealed recitation was the Arabic imperative *iqra'*, "Read!" or "Recite!" Hence, the Quran is that divine utterance that God has enjoined to be recited, in other words, "The Recitation." The name Quran also reflects an Arabic word form whose structure connotes the "coupling" of things, for the Quran is that which links words together into divine signs, or verses (s. *ayah*, pl. *ayât*); verses into independent segments (s. *surah*, pl. *suwar* (designations to be addressed forthwith)); and segments into an intentional Heavenly Book. The term 'Quran' also may derive from the word *qarînah*, that is, circumstantial evidence, or an indicium, since it contains facts or indicators whose recondite and consistent truths must necessarily proceed from the Creator, and not mortal authorship, thus substantiating its divine origin.

The unproven notion, forwarded by some in the Orientalist milieu, that the word Quran has Aramaic roots has been debunked by the special researches of Arab linguists who specialize in the Quran. Such theories were posited, in part, because of certain tenuous, even sentimental, assumptions that organized the relationships between the Semitic languages (including Akkadian (now extinct), Aramaic, Syriac, Hebrew, Amhuric (or Ethiopic), and Arabic) with respect to their ages, histories, and derivations, which increasingly have been shown to be suspect. Persuasive evidence mounts, including studies of early cuneiform and hieroglyphics, that show Arabic to be by far the oldest and, likely in some form, to be the mother of all these tongues, with ancient Arabia as the cultural hearth, the regions from which originally nomadic peoples emerged. What is sure is that the word Quran itself occurs more than seventy times in its own Text, with no single occurrence as such established in any of the other Semitic languages, including pre-Islamic Arabic itself.

The secondary name that the Quran most frequently uses for itself is, simply, *Al-Kitâb*, or "The Book," as in ﴿this is the Book of God﴾ (Sûrat Al-Baqarah, 2:2). Elsewhere, ﴿All praise is for God alone, the One who has sent down the Heavenly Book﴾ (Sûrat Al-Kahf, 18:1). This epithet it holds in common with the other Heavenly Scriptures that appeared in the geographical heart of the world of antiquity, notably the Torah and the Evangel. The name "The Book" establishes that the Quran is, in fact, both a "scripted" and "inscribed" Sacred Text in an existing category of which human beings are aware. The former sense, that of the "scripted" revelation, emphasizes the Quran's physical reality in human history; namely, that from its inception it is divinely classified in the same elite genre with, and is meant to play a role similar to, the Heavenly revelations that preceded it. The latter notion, that it is "inscribed," highlights its metaphysical reality: The Quran is celestially preexistent (to earthly life) as part of the Preserved Tablet of Heaven—the timeless record of all things—from which it was sent down into the world. Moreover, both these names, "The Recitation" and "The Book," are divine indications that the Quran would manifest and perpetuate in the world by virtue of both internal and external means, aural and mechanical agencies; specifically, that of memorization in the human heart and writing by the human hand, respectively. The decree to reveal and preserve the Quran, as in all things, is God's, but His instrument of preservation shall be man—explicitly, His willing servants among them.

The very first of people to memorize the Quran was the Prophet

Muhammad ﷺ, himself, followed by his Companions رضي الله عنهم, and the two generations after them, named the Successors, and the Followers of the Successors. This entailed a complete four-echelon generational constellation, with each subsequent cohort and generational alignment proceeding in turn. The Prophet ﷺ was, moreover, the very first to order the Quran to be written and, foremost, as well, in directing that parts of it be conveyed to the peoples of other lands, or approving of such acts—his Companions, the Successors, and subsequent generations duly emulating him in all of this.

Names of the Quran and the Numinous Effects of Its Message

If one is to read the Quran with at least modest awareness, it is important to understand the connection between three of its intents: (1) its message, (2) the names by which it describes itself, and (3) the chief product it seeks to bring forth, specifically, a kind of human being. From the Quran's many self-given names, we can discern crucially important aspects of the consciousness it created, first and foremost, in its Messenger ﷺ and, through him, in the men and women ever at God's service and in His Prophet's ﷺ faithful company, dubbed the Companions, for they were the ones in the first instance whom the Quran remade, first cultivating in them the highest levels of spiritual reflection, psychological and physical restraint, and social civility; then inspiring them, through these auspices, to redirect the splintered torrent of human history toward ontological and moral ends consistent with an inexorably nearing Hereafter, wherein God shall deliver His final judgment on humankind.

Astonishing as this human transformation was in its time, more stunning still is that it was not merely a one-time, mythical wonder. It was a tableau to be reenacted, again and again, on the global stage—an always unexpected spiritual awakening cascading spectacularly down the centuries among the most diverse peoples and in the most unlikely places. From where did this energy for such complete renovation come? From what essential force did it emanate? The Quran, in fact, identifies itself as such a life-giving Spirit (*Al-Rûḥ*). Then what miracle does it hold that stirred, with just a word, the dissolute and the destitute, the benighted and the indulged, to such undaunted faith—all falling, as it has been so aptly described, like so much unfailing light all about them? And the more urgent question of our own times: Can it still stir?

The answer that leaps first from the Quran is its name *Al-Tanzîl*, literally, "The Descending"—which proclaims that this Book is "The Sent Down" message, or even "The Heaven-Sent," from the High

Holy One Himself. Hence, this appellation is, perhaps, best rendered by the title "The Revelation." Yet, in all cases, it means that the Quran is of a divine origin. Thus, its words cannot lose their power. ﴿This is the revelation ⌜from on high⌝ of the Book wherein there is no doubt, from the Lord of ⌜All⌝ the Worlds﴾ (Sûrat Al-Sajdah, 32:2). ﴿The revelation of this Book is from God ⌜on high⌝, the Overpowering ⌜One⌝, the All-Wise﴾ (Sûrat Al-Zumar, 39:1; see also Sûrat Al-Jâthiyah, 45:2, and Sûrat Al-Aḥqâf, 46:2).

That is to say, while the Quran as a Book is thoroughly concerned with human affairs in the world, and guiding the human being to the good life in both the lower world and the Hereafter, it is, nonetheless, in its every word and verse, divine dispensation from the Ensouler, Himself. Therefore, it is also known by the name *Kalâm'Allah*, or the Speech of God, a designation intended to affirm in the hearts of people that the Quran has originated from the Creator of the universe and is, verbatim, His very own words in the human language in which He chose to speak them. This is to negate doubtful thoughts that may whisper within the souls of humankind that the Quran has come from some other source, or, as has been claimed of other books, that it has emanated from God by way of an unspoken inspiration that was then put into words by men, angels, or other intermediaries. The Quran's verses explicitly and implicitly confirm that its words are God's speech—in the instruction to Muslims, for example, that in their polities they are to grant asylum, even in a state of belligerence, to anyone whose heart is drawn to listen to the divine discourse ﴿until he hears the words of God﴾—meaning the Quran itself (Sûrat Al-Tawbâ, 9:6).

The Quran also characterizes itself as *Al-Dhikr*, "The Reminder," or "The Remembrance," and also, a variation on this, *Al-Dhikr al-Ḥakîm*, "The All-Wise Reminder." ﴿This ⌜account that⌝ We recite to you, ⌜O Muhammad,⌝ is among the signs ⌜of your prophethood⌝ and ⌜a confirmation of the truth of this Quran⌝—the All-Wise Reminder—⌜for all humanity⌝﴾ (Sûrat Âl ʿImrân, 3:58). For one, the word *dhikr*, or 'remembrance,' points to the Quran's lofty position with regard to the world, for among its meanings is "glory" or "honor." It also informs people that one of the Quran's supreme functions is to constantly remind them that their Creator is none other than God, that He alone provides for them from the sky and the earth, and that, therefore, they are not to neglect His remembrance in thankfulness. They are not to take other things as gods apart from Him. They are not to assume that other than God sustains their being or feeds them. They are not to forget how they are duty-bound—by way of godly gratitude—to steward

the earth and all that has been subjugated to them in it by Him, in accordance with His all-wise commandments. Moreover, never are they to be remiss in recollecting that they shall, most surely, meet Him for Judgment and to receive their eternal disposition in the Afterlife. Furthermore, since God has imbued the Quran with glory upon honor by His own sacred word, it endues this aura of dignity upon each individual, every community, and any generation that believes in its message and upholds its guidance ardently. ﴿Truly, We have sent down to you a ⌜Heavenly⌝ Book that ⌜bears⌝ in it your ⌜glory and⌝ eminent remembrance ⌜for all time⌝. Will you not, then, understand?﴾ (Sûrat Al-Anbiyâ', 21:10).

The Quran instills in the human personality it seeks to build a distinction by which the Torah of old is also characterized in its verses. ﴿Blessed be the One who has sent down upon His servant ⌜Muhammad⌝ the Quran as ⌜the Criterion, so that he might be a forewarner to all the worlds ⌜of the nearing Judgment of God⌝﴾ (Sûrat Al-Furqân, 25:1). Hence, it is "The Criterion," *Al-Furqân*, that distinguishes truth from falsehood, right from wrong, the wholesome from the harmful, the sound from the corrupt—not only in terms of one's belief and creed, but in all the archetypal moral objectives of one's life. ﴿It was the month of Ramadan in which the Quran was ⌜first⌝ sent down as guidance for all people, having ⌜in it⌝ clear proofs of ⌜divine⌝ guidance and the criterion ⌜for right and wrong⌝﴾ (Sûrat Al-Baqarah, 2:185).

Thus, the Quran descends upon the human being in spiritual radiance as "The Light," *Al-Nûr* (24), shed from Heaven to illumine the dark places of his world. Centuries of human controversy within the communities of God's previous revelations all but obscured the revealed truth, for they tarnished the reflective organ of human insight, man's heart. By the light of the Quran, it could once again see God's truth with certainty. Finally, the world of men could rid itself of the legacy of frightful hesitancy that had nearly sunk it and the human race into irretrievable despair about faith. The Quran has now lighted that path. Man can see plainly the higher ends of his existence, the hopeful realm of his eternal salvation and happiness, and the moats of illicit peril threatening to waylay him in his crossing. With sure footing upon the lawful stepping-stones that God has laid down in His servant's way, he may return safely now to his heart's ardent longing, his only Lord and King.

> ﴿O People of the Scripture! Truly, Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—and to pass over much ⌜that is not essential⌝. Truly, there

> has ⌜now⌝ come to you from God a ⌜guiding⌝ light and a clear Book ⌜in this Quran⌝. By it, God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the ⌜veils of⌝ darkness into the light—by His permission. Thus does He guide them to a straight way ⌜of salvation⌝.﴾ (Sûrat Al-Mâ'idah, 5:15–16)

The Quran is supremely aware that there are among humankind those who will deny ever having pined for divine clarity or Heavenly truth, who will belie having grieved over any loss of a sense of nearness to God. ﴿That is because their messengers, indeed, came to them with clear ⌜and miraculous⌝ proofs ⌜from God⌝. But they would say ⌜in arrogance⌝: Will ⌜mere⌝ mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing ⌜with no need of their faith⌝. Indeed, God ⌜alone⌝ is self-sufficient, all-praiseworthy﴾ (Sûrat Al-Taghâbun, 64:6). Such are the ones who enwind themselves in the thickening dark matter of brute existence, believing that shut eyes will keep them safe. In the feckless tomb of temporal life, they enwomb themselves till they die, thinking that no pick exists to unlock their graves, no power lives to reset bone and reclothe flesh, and then, at once, send them flying headlong like locusts on Judgment's desperately dark, stark plane. Yet, the Quran excludes not even these from the infinite wisdom of its bottomless still waters, the showering cloudbursts of its all-merciful rain.

> ﴿Those who disbelieve have alleged that they shall never be raised ⌜from the dead⌝. Say, ⌜O Prophet⌝: Oh yes, indeed! By my Lord! You will, most surely, be raised ⌜back to life⌝! Then you will, most surely, be informed of all that you have done ⌜in the world⌝. And that for God is ⌜ever so⌝ easy. So believe in God and His messenger and the Light ⌜of the Quran⌝ that We have sent down. For God is all-aware of all that you do. The Day He shall gather up ⌜all of⌝ you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds ⌜in life⌝, He shall ⌜then⌝ absolve him of his misdeeds and admit him to Gardens ⌜of Paradise⌝ beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph! As to those who disbelieve and belie Our ⌜revealed⌝ signs, they are the Companions of the Fire ⌜of Hell⌝—wherein they shall abide forever—and a most woeful destination it is!﴾ (Sûrat Al-Taghâbun, 64:7–10)

Because of the limited nature of its understanding, the human being requires "Self-evident Proof " for all that it shall ever know with certainty. This is, in Arabic, *Al-Burhân*, another name by which the Quran

identifies itself in its verses, for it contains unmistakable signs that enable man to know his Maker, the mystery of his own existence, and his all-important destiny without doubt. Rather, when believing man unfolds in its leafs the secret of his life and death, he reads in them good news upon glad tiding, success in the world, and triumph in the Afterlife—and the admonition of a just recompense here, and in the Hereafter, for his heartless adversaries.

Yet by these same words of the Quran, any person may, indeed, heal him- or herself before death catches him up, for this Book is the long besought *Al-Shifâ'*, "The Panacea": It is both balm for the wounds of his sin and its salutary preventative; the antidote to the shame of his hypocrisy and its therapy; the tonic to end his blind wandering and the restoration of his inner sight; the calmative to quiet his apprehension and the potion of his perpetual peace.

Man is to have no fear that the fount of the Quran shall ever diminish, finish, or fail—either in the categorical guidance that it promises him, or in the beauty to which it bears him in his meditations. For the corrupting touch shall never attain it, and the humiliating tongue shall forever fall short of gainsaying it, as God Himself has sworn to its abiding protection, unlike its precursor revelations that He entrusted to men, who proved weak. ﴿Indeed, it is We ˹alone˺ who have sent down the ˹Quran as a revealed˺ Reminder ˹to humanity˺ of the way of God˹. And, indeed, We ˹alone˺ shall ˹forever˺ preserve it﴾ (Sûrat Al-Ḥijr, 15:9).

So let the human heart be at rest in the comforting knowledge that God's Book is *karîm*, "All-Gracious," in the largesse it gives without stint or end. It is *ḥakîm*, "All-Wise" in the wisdom it is forever dispensing, wherefore it was sent; *mubârak*, "Most Blessed," in the profuse goodness it stows for all human beings, vouchsafed by God for all life and all the Hereafter without end. It is further *majîd*, "All-Glorious," in its awe-inspiring beauty, sublimity—complete perfection—in the highest moral and spiritual plane to which it causes the human soul to ascend. It bestows everlasting dignity to all who adhere to it, ever-increasing love upon all who are sincere with it, ever-glowing resplendence within every heart whose hopes and fears are kindled in it. Its utterance is clear and conspicuous (*mubîn*) and sets forth the details of all the distinctions (*mufaṣṣal*) needed by every human being in his or her endeavor to discern the true from the false, and the impure from the clean.

Nor need one lament the loss of previous revealed wisdom contained in the Scriptures of old, as the Quran preserves in its extant Arabic what they held in languages and wordings now vanished or obscured by time.

> ﴿Yet before it, the Book of Moses ⌜was similarly revealed⌝ as an exemplar and mercy. And this ⌜Quran, too,⌝ is a ⌜revealed⌝ Book—⌜indeed,⌝ a confirmation in an Arabic tongue ⌜of all the Heavenly Scriptures that preceded it—to forewarn ⌜of God's nearing Judgment⌝ all those who have done wrong ⌜by false worship⌝. Moreover, it is a glad tiding ⌜of everlasting delight in Paradise sent⌝ to ⌜all⌝ those who ⌜believe and⌝ excel in ⌜doing⌝ good.﴾ (Sûrat Al-Aḥqâf, 46:12)

Indeed, because ﴿this ⌜Quran⌝ is a clear declaration ⌜of divine truth⌝ for all people﴾, it encompasses the generations of all periods, from the first moment of its declaration to the lattermost days. ﴿Thus ⌜it is Heavenly⌝ guidance and an ⌜inspired⌝ admonition for the God-fearing﴾, whether male or female, and from every race and place (Sûrat Âl ʿImrân, 3:138). This fact elevates to the foremost duty of every believer, and the Muslim community as a whole, the obligation to make the Quran's declaration accessible to every person on the face of the earth.

For in the end, the Quran is the ﴿very essence of truth﴾ revealed from the One who is *the* Immortal Truth, who created all things *with* the truth, and who sent it down for the explicit purpose of keeping truth alive for man in the world. By whatever eminent name, then, that it may rightfully be called (its scholars recording as many as fifty-five titles and attributes for it from its own hallowed pages), this Quran is the Book of man's guidance, no doubt. Yet, it is not *of* man, nor of the Muslims among men, nor even of the Prophet ﷺ himself. Rather, it is the age-old prophesy come to pass at last:[2] To put into the bland mouth of matter-bound men, on the tongue of a noble messenger, the fiery word of the Sole Transcendent, the Overpowering One, the Most Magnified, the Most High. The Quran is nothing less than this miracle, the verbatim Heavenly Recitation of God.

3

SPHERE THREE

THE REVEALED STRUCTURE OF THE QURAN

THE QURAN IS the Book of God and resembles no literary work of man, either structurally or stylistically. It is its own convention, following a "publishing" standard that human beings have never established and cannot replicate. The closest analogy to the *word* of the Creator in the revelation of the Quran is the *work* of the Creator in the design of nature.[3] Just as God has made the conditions and position of the world favor balances so fine and varied that a profusion of beings spring into every conceivable state of matter—animate, inanimate, and the mysteriously in-between—leaping into life from seemingly every magnitude of existence—so too has He uttered a Scripture of an expression so exquisite, a scope so inclusive, a depth so fathomless that no human measure other than incalculable awe exists to calibrate it. Like the natural world it mirrors, it too has echelons of being and meaning. Much can one readily perceive from it. Infinitely more can one discern with sustained reflection and study of it. As for what one glimpses in its unseen beyond, it is transporting.

Thus if one comes to the Quran looking to read a man-made book, frustration is his or her just end. This is as true for the uninitiated as it is for those who disingenuously claim mastery over it and renunciation of it in the same breath. From the singular God, one ought to desire—rather, *must* anticipate—the singularly unlike. As to those who attune their heartstrings to this kind of sincerity (whether out of definite faith or undefined honesty), the Quranic concerto never disappoints: Forte of God! Lilt of human hope! Chant of justice! Profound moral mantra! Sublime hymn! Unchained melody unto a Day Hereafter! Such is the Quran. How alien is its immortal originality and native its human inti-

macy at one and the same revealed moment! The great Quran scholar Muhammad Diraz (Azhari-shaykh *cum* Sorbonne philosopher) has addressed the flawlessness of the Quran's integration of sundry form and singular purpose as an unambiguous sign of the inimitably divine creativity behind it that we now speak to. In his attempt to describe the intra-coherence of the longer surahs of the Quran, he begins by comparing them to a "single edifice whose rooms and corridors conform to a consistent design." He soon confesses this a useful but still "inadequate" analogy for the kind of immaculate synergy of internal integration that the subdivisions of the Quran achieve. Rather, he continues:

> The parts and passages of each surah are coupled together and brought into perfect harmony, even as are the members of the human body. Between any two passages, an inherent link unites them, just as two bones articulate at a joint, while a mass of connective tissue and ligaments perfects the linkage. Supported by the two bones, the two members are then linked by arteries and nerves. Moreover, the whole surah moves in a singular direction to fulfill a [larger] particular purpose, even as we see the human body has an individual stature, while all its members perform different biological functions that assist in accomplishing one purpose.

Dr. Diraz is not merely essaying a description here. He has applied his literary analysis to the longest of the Quran's surahs, demonstrating the uncanny coherence between its words and sentences, on the one hand, with the wisdom of their syntactical and structural arrangement, on the other. Scholars besides him, with names like his, as well as others with names that might ring more familiar to the reader, have done similar stylistic dissections of surahs, or even of the whole Quran, with like results. Their aim is to show that the Quran realizes a union so complete—between the configuration of a merely human language (Arabic) and its stated divine function (to inform the human being of things it cannot touch but that it needs in order to feel whole and to become successful)—that it is necessarily a miracle, an act of speech beyond mortal thought, beyond human scope, beyond any individual creature's, or the sum of all of creation's, literary or esthetic capacity.

For our introductory purposes, however, this exposition brings us only to the outer orb of the Quran's description. Yet, even at this level, it is peerless.

The Unique Units of the Quran as a Text

ON THE MACRO-LEVEL, the Quran is divided into *suwar* (s. *surah*) and the *suwar* into *ayât* (s. *ayah*). The Quran is made up of one hundred fourteen (114) *suwar*, a term in plural form in Arabic that English-speaking Muslims have almost universally anglicized as 'surahs,' a word used in this writing as well. The total number of *ayât* (also anglicized as 'ayahs') is six thousand two hundred thirty-six (6,236). They contain a sum of seventy-seven thousand four hundred ninety-seven (77,497) words, or *kalimât* (s. *kalimah*). These are the native divisions of the Quran, the first two coined by the revelation itself for itself, and wherein resides its inimitability (a subject to be discussed later). Surah, as a division of the Quran, is sometimes translated by the English 'chapter,' though this is inevitably (and, perhaps, substantially) misleading. The term 'verse,' for the Arabic *ayah*, has gained acceptance based on analogy with the Bible and other religious texts, and in this sense is not confusing, though, as we have seen in the section of this book entitled "Before You Read" (and as we shall again address later), a great deal is lost in using the word 'verse' to translate the Quranic term *ayah*. There are other textual devices that Muslims subsequently innovated as measurements for the Quran, but they are considered external and supplementary aids to serve people in their quest to access and learn these divinely defined categories.

I. THE SURAH

Surah number one is called Al-Fâtiḥah, or "The Surah of the Opening," which Muslims must read in each standing of every ritual Prayer. The last surah, number one hundred fourteen, is called Al-Nâs, or "The Surah of All People." (The Table of Contents of this volume introduces the advent and development of the naming scheme for the surahs of the Quran).

Etymologically, the term *surah* names any lofty position or high point. From this meaning, the Arabs derived the phrase *suwr al-madinah*, or "the city walls," the word *sûr* in this expression denoting "walls." The word also came to be used for a "wall" or "gate" surrounding a house. It is this connotation that the Quran appropriated for itself, without literary precedent in Arabic, to indicate a Quranic division that contains within its perimeter a set of defined "signs" as distinguished from other "neighboring" collections within the Quran, just as a fence marks off and encompasses distinct properties and ownership of improvements and assets.

Regarding the word *surah's* connotation of "high point," this too is

reflected in its use as the revealed name for the particular divisions of the Quran. Each of the Quran's surahs marks a separation, as though by a high structure, that distinguishes it from the other lofty edifices that flag the Quran's unique partitions. In this sense, each construction comprises a revealed theme or motif that is special to it and that gives it an identifiable personality. Simply stated, the surah is an independent piece of divine revelation specific to the Quran. It is made up of "signs" (that is, verses), which have a beginning and an end, and an order from first to last, and that convey an express part of the message of the Quran.

One finds this designation (of surah) in various places in the Quran, for example, in the opening verse of Sûrat al-Nûr (24), "The Surah of Divine Light": ﴿This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments.﴾ Length, however, plays no generally defining role in the determination of what constitutes a surah. The longest surah, the second in the order of the Quran (known as Sûrat Al-Baqarah, or the surah containing mention of 'the cow' by which God tested the Children of Israel), is two hundred eighty-six (286) verses, comprising about a twelfth of the Quran. The shortest of its surahs is Al-Kawthar ((108) which mentions 'the abundance' that God has given and stowed away in the Hereafter for the Prophet Muhammad ﷺ), containing only three verses totaling barely two lines.

Each surah has a popular name by which it is known but that is not part of its revelation, that is, the surahs were not formally named by God, as part of the Quran's verbatim transmission, with the titles they now carry. Rather, these names were based, as in the two examples just cited, upon a word, incident, or theme mentioned in or characterizing a particular surah. Their names thus came about naturally, by common consensus, in the time of the Prophet ﷺ as people sought to establish familiar references to these initially nameless surahs. For this reason, a number of them have more than one name, like that of Sûrat Al-Fâtiḥah, "The Opening," which is the first surah in the Quran, known also as "The Foundation" (Al-Asâs), along with several other titles. Sûrat Al-Baqarah, the Quran's second surah, is sometimes called "The Pavillion of the Quran." The fifth surah, Sûrat Al-Mâ'idah, "The Surah of the Table Spread" (which may, incidentally, equate with the New Testament story of the Last Supper), is referred to as "The Surah of Contracts" (Sûrat al-ʿUqûd), after its opening admonition to be mindful of fulfilling them, as a matter of religion. Sûrat Al-Tawba, "The Surah of Repentance," number nine in the order of the Quran, is addi-

tionally styled "The Surah of Renunciation" (Sûrat Barâ'ah), after the divine proclamation in its first verse.

The Quran's one hundred fourteen surahs go roughly from longer to shorter. This is not, however, the particular logic behind their arrangement, as is often assumed. The Prophet ﷺ himself is the one who defined the surahs and separated them from each other, in accordance with the revelation he received in gradual fashion from God. A survey of the Quranic Text shows that each surah has an independent nature, conveyed, on the whole, by way of its distinct subject matter and its distinguished form. Indeed, each surah has a demonstrable stylistic consistency, a sort of *élan vital*, that can only be described as intrinsic to its essential content. Let us take, for quick reference, two short surahs, Al-Zalzalah (99) and Al-Ikhlâṣ (112).

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

99:1 When the earth quakes with its ˹final˺ quaking;
99:2 and the earth expels its burdens;
99:3 and the people say: What is ˹wrong˺ with it?
99:4 On that Day, it shall tell all its news,
99:5 for so your Lord shall have inspired it.
99:6 On that Day, all people shall issue forth
˹from their graves˺ in divergent multitudes
to be shown their deeds.
99:7 So whoever does an atom's weight of good
shall see it.
99:8 And whoever does an atom's weight of evil
shall see it.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

112:1 Say: He is God. One.
112:2 God, the Everlasting Refuge.
112:3 He does not beget.
Nor is He begotten.
112:4 And comparable to Him, there is none.

Be reminded that here we experience the sense of the two surahs' meanings inasmuch as I have been able to bring this out in translation. We taste nearly none of the original Arabic word choice, feel almost none of its native cadence, grasp virtually none of its intrinsic rhetorical device or cultural-lingual depth. Yet even with this considerable hand-

icap, something of their distinctive power and central spirit shines through. Sûrat al-Zalzalah, The Quaking at the End of the World (99), concerns itself with the moment in time that bridges, or rather breaks off, the life of this world from the life of the Hereafter. Its first six verses focus vividly on a single event: The advent of the Last Hour of earthly life and the dawning of the Judgment Day in eternity. Indeed, these verses are split evenly between the earth's cataclysmic finale, with human beings upon it, and Judgment Day's even more dramatic commencement with human beings flying forth from their graves within it. Yet the tie-in of each tripartite is singular: the earth's compliance with the command of its Lord, first in its own destruction, then in its disgorgement. In each case, the earth is disburdening of itself, initially of the life that has lived upon it—and, more spectacularly, giving account from its own record of what those living beings did—and subsequently of resurrected human life from within it.

These two momentous events come to a very "weighty" conclusion consistent with the material of the earth itself, but meant exclusively for the spiritual measurement of man, who is thrice of the earth, in his creation, death, and resurrection. The recipient is thus abruptly delivered from the engrossing, chaotic, harrowing scenes of global doom and Judgment to a profoundly individualized truth delivered with the sudden conceptual shift and detachment of a true oracular vision: The impact of your earthly action, the dark and the light of it, down to the atomic level, shall manifest the full burden of its moral reality for Judgment. The message: Fill your scales with good now while the earth yet remains firm under your feet and not piled upon you, while still you barter with your life.

Compare the breathless, building, bewildering high spectacle of Sûrat Al-Zalzalah, culminating in the most elemental sense of the individual, to the sparse, terse, staccato, sense of "onliness" pervading Sûrat Al-Ikhlâṣ, or the Surah of Pure Sincerity in Faith. Its subject is so utterly, indivisibly God's Oneness that it is as if the surah's words themselves should speak in syntactical singularity: "Say," period—and it is a sentence. If words must be combined, then they should be equational in nature, a fact emphasized in Arabic, which absents the verb "to be" from its completely nominal constructions. He is God (in Arabic, literally, "He God," that is, He = God). Every succeeding thought furthers the surah's unified sense of unequivocal negation, first, of any notion of sanguineous-like relationship for God and, next, of all conceivable analogous connection in the mind of man in thinking about God. The surah is defined both by the stark absence of anything remotely emotive, in

order to completely disassociate God from even a vague sense of the anthropomorphic and, second, by its unmistakably clear-cut message that, in reality, there is but a single category: "One." All else is, by comparison, literally "none." The case being made here in this illustration of the meaning of the Quran's surahs is that in theme, style, and even the resonance of their language (as far as this echoes through another language), they are distinct, consistent, and whole. The effect in Arabic is far, far greater and distinguishing. Moreover, the surahs begin; they deliver their subject matter; they end—each of these literary parts being clearly what human beings understand as openings, interior contents, and conclusions.

There are, of course, certain mundane categorizations that can be applied to the Quran's surahs, and Muslim scholars have duly pointed these out. For instance, they have divided them in terms of length into four groupings: Al-Ṭiwâl, or "The Lengthy," from Sûrat Al-Baqarah (2) through Sûrat Al-Tawbah (9), so called, of course, because, by comparison, they are much longer than the other surahs; Al-Mi'ûn, "The Hundreds," from Sûrat Yûnus (10) (although some scholars begin with the eleventh surah) through Sûrat Al-Sajdah (32), since most of these surahs number in the range of one hundred verses; Al-Mathânî, "The Oft-Repeated," from Sûrat Al-Aḥzâb (33) through Sûrat Al-Ḥujurât (49), as the word *mathânî* means to recur with frequency, and these surahs, due to their relatively short length, are commonly recited by Muslims in their ritual Salât-Prayers; and, finally, Al-Mufaṣṣal, "The Discrete," from Sûrat Qâf (50) to the end of the Quran (Sûrat Al-Nâs, 114), for these sixty-four surahs are very short and have numerous breaks (distinctions) occurring between them.

It is here convenient, before discussing the Quran's most basic unit, the *ayah*, "sign" or verse, to mention several additional synthetic divisions of the Quran. As noted, the Quran itself and its Messenger ﷺ exhorted Muslims to memorize it in its entirety in order to recite it in their rituals and edify themselves and their societies in terms of its legislation, moral instruction, and spiritual guidance. This led scholars to elaborate three related demarcations to aid in the Quran's memorization and transcription. The first is the *juz'* (pl. *ajzâ'*), or part, there being thirty (30) such portions of more or less equal length for the entire Quran. The second is the *ḥizb* (pl. *aḥzâb*), or half-part, each one equaling half a *juz'* (part), making their number sixty (60) for the whole Quran. The third is the *rubᶜ* (pl. *arbâᶜ*) or quarter, so called because it measures one-fourth a *ḥizb* (half-part), giving us a total of two hundred forty (240) in the entire Quran. Each of these units has a designated

insignia printed in the margins of a typical Quran copy (*muṣḥaf*), alerting the reader to the piece it marks, usually accompanied by some identifying asterisk, line, or other symbol that indicates its precise beginning in the Text of the Quran itself. Thus, one memorizes a *rubᶜ* (quarter), then four *arbâᶜ* (quarters) to complete a *ḥizb* (half-part), and then another half-part to make a *juz'*, or part, and so on until each of the thirty *azjâ'* (parts) of the entire Quran is learned by heart.

Now, since the word *muṣḥaf* (literally, folio or codex) has been mentioned, let it be said that Muslims make a formal distinction between the Quran (which is the speech of God in the form we have described) and a copy of its sounds reduced to writing for the Quran is God's immutable, recited word in the exact mode that its content was delivered to the Prophet Muhammad ﷺ, and, properly speaking, not its earthly symbolic representation, meaning writing. Thus, multiple printed copies of the unique Quran, for example, are not properly to be referred to as 'Qurans,' a morphological error, even in the Arabic plural form, but rather as *maṣâḥif*, or codices, folios, or copies.

II. THE ÂYAH

The word *ayah* means "sign," "lesson," "proof," "evidence," or "miracle." Naming its essential unit *ayah* has obvious implications for the Quran, given the meanings of the word 'ayah.' Thus, it is another unprecedented designation that the Quran appropriated from the Arabic language for itself. Never before was the term *ayah* used in the description of a text before the Quran's revelation. An *ayah*, then, is a revealed "sign" in the Arabic language intended to be part of the Quran, at the end of which its reciter pauses. Hence, it is individualized. Moreover, every such sign bears a lesson, an admonition, a tiding or some portion, number, or combination of these. Each sign, because it is from God, constitutes a miracle. When these miraculous signs are combined into a complete surah, or a distinguished segment of the Quran, no matter how small it may be, they become inimitable; that is, no individual or group of beings can replicate it with all the implications and truth of its meanings. This constitutes proof, to the objective, meditative mind, that the Quran is direct revelation from God. In other words, analyses of the signs, their content, construction, and expression enable one to establish that the Book they are part of cannot but be from the Creator of life and the universe.

The Quran and the Consistency of Its Form

THE SIGNS, OR verses, within each surah are not haphazardly arranged, but rather are recited today, and transcribed in the verified copies of the Quran, as set by the instruction of the Prophet ﷺ himself, both in his regular and frequent public recitation over a period of twenty-three years and in his personal direction of their transcription by his scribes. This, of course, was widely known in his own time by his Companions (for which ample verification is readily available). For instance, the well-known Companion Ḥudhayfah ibn Al-Yamân رضي الله عنه reported:

> I once joined God's Messenger ﷺ in one of his night vigils. He then commenced the recitation of Sûrat Al-Baqarah and I said [to myself], 'Soon he will bow [in the course of his recitation] at verse one hundred.' Yet he proceeded [beyond this]. So I said [to myself], he will recite the entire surah in one rakʿah [Prayer cycle, and then bow]. But he finished Sûrat Al-Baqarah...[4]

The point here, for our purposes, is not the lengthy Prayer of the Prophet ﷺ (though this is striking for one who knows the extent of the Prophet's ﷺ recitation) but that the Prophet ﷺ was (a) reading aloud and (b) his Companion, who joined him "by chance," was fully familiar with the surahs he was reciting, including their order, their verses, their sequence number, and the number of these verses, which could only have come with their widespread propagation in the Muslim community. Structurally, then, despite dubious periodic attempts to feign scholarship to the contrary, it is well established that the Quran has reached us in the very form in which the Prophet ﷺ and, then, his Companions received it, an issue we shall take up presently.

4

SPHERE FOUR

THE AUTHENTICITY OF THE QURANIC TEXT

THERE IS VIRTUAL consensus among Muslims and non-Muslims that the Quran came into the consciousness of the world through the articulation of the Prophet Muhammad ﷺ. Dispute arises as to the Quran's Originator. Muslims are certain, of course, that the same Divine Being that revealed the Torah to Moses عليه السلام and the Evangel to Jesus عليه السلام sent down the Quran upon Muhammad ﷺ—and they know Him to be the One and only God. This accounts for three mutually corroborating proofs at the heart of these scriptures: (1) the human purpose and consequence they articulate in the form of rules, rites, virtues, and destiny; (2) the biographical record they preserve of the existence of their messengers, the prophets, and their missions among their peoples; and (3) the Heavenly faiths that coalesced around them by reason of their adherents upholding them as revealed Books and affirming the truth of their messengers, who testified that what they brought to people were, indeed, Heavenly revelations.

Muslims see a clear rationale to these matters of historical fact: God, Himself, selected prophets from every community of the world. Yet He preserved their unified message for human posterity, into our times, through the single line of Abraham عليه السلام, Father of Prophets, and his heirs to divine revelation. Moreover, the distilled life-examples of these prophets and their followers (as well as that of others of God's messengers, who either preceded Abraham عليه السلام and his seed, or appeared among different peoples whom the Quran does not name or locate) create for us an unmistakable universal paradigm of the nearly invariable responses and realignments that take place among any people whenever a Heavenly message descends to challenge the religious assumptions they

have invented in order to underpin and uphold the privileged hierarchies and injustices they have enshrined in their societies on the vague authority of some ancestral way of life. For example, the Quran mentions how Mary ﷺ, the mother of Jesus ﷺ, though a female, came to be reared in the High Temple under the guardianship of her prophet-brother-in-law Zachariah ﷺ, though the other priests of Israel desired and vied for this appointment, on account of her inestimably noble lineage. In conveying this information, it reminds: ﴿This is ˹but one˺ of the tidings of the unseen ˹past˺ that We reveal to you. For you were not with them when they cast their quills ˹to resolve˺ which of them would have the ˹foster˺ care of Mary. And you were not with them when they were contending ˹for this honor˺﴾ (Sûrat Âl-ʿImrân, 3:44).

That is to say, it is through the specific experience of the ancient prophets, Abraham ﷺ and his heirs, and all those who followed and opposed them that God has shown us generally how He promulgated the divine call to spiritual unity and social equality among all humankind, the contentions that always arose, the means and methods that recurred in this struggle, and the inevitable ends that ensued: ﴿Indeed, We have sent forth among every community a messenger ˹with the commandment˺: You shall worship God ˹alone˺ and shun ˹all˺ false deities ˹and objects of worship˺!﴾ Hence, the challenge of the Quran today is no different than when it first came into the world, and not unlike that of any other Heavenly Book in its time and among its people. ﴿So among them were those ˹people˺ whom God guided ˹aright˺. And among them were those who ˹persistently rejected guidance. Thus, they˺ deservedly remained astray.﴾ The continuation of this archetypical pattern of belief and rejection in relation to the Quran is, in a sense, its own ongoing proof of its abiding veracity as the Heavenly Revelation of the times. Therefore, the Quran's invitation to man to conduct anthropological and archaeological studies of the cultures and fate of bygone peoples remains open—and its warning against rejecting the message of Heaven that it now represents, continues in effect—until the Day of Judgment. ﴿So journey in the earth, and see how ˹devastating˺ was the end of those who belied ˹God˺﴾ (Sûrat Al-Naḥl, 16:36).

The Quran's iteration of these paradigm illustrations—that is, the prophetic experience in conveying to various human communities God's Books of revelation—occurs within a larger framework that details the "real-time" encounter of its own message and messenger. In other words, the Quran is cataloguing for all succeeding peoples and periods a detailed montage of the reaction of a vitally representative cross-section of peoples to itself and to its divinely appointed, human bearer,

Muhamamad ﷺ, the emissary of God. The Quranic cross-section of people is vitally representative because it corresponds to the categories of human beings into modernity until the end of time that the believing community shall ever encounter. The cataloguing of the event of the Quran—namely, its gradual revelation through the culmination of a generation—is crucial because it gives one the opportunity to assess the condition of one's own community and make enlightened choices in the midst of a rising confusion regarding the Quran, the place of God, and the relationship of religion to life swirling all about one. In addition, it allows those who come to uphold the Quran's revelation (1) to understand the sequence of events and experiences that they are facing or are likely to face in taking on that role; (2) to see through to the underlying reasons for the varied reactions of people to them; and, most importantly, (3) not to surrender their hearts to the strong "parasympathetic" urges that they shall surely feel, but, rather, to choose appropriate spiritual and temporal responses based, not upon whim, but on divine guidance. Specifically, they are to retrieve guidance from the "Text" of the Quran that addressed the essential questions confronting them in the first "context" of its revelation to the Prophet ﷺ and his Companions.

The Challenge Before the Quran in the First Instance

IN THE EARLY half of the mission of the Prophet Muhammad ﷺ, the Arabs of Makkah and its surroundings strove to drown out his public recitation of the Quran, devising to obscure its message and more easily belie its Heavenly origin among those they were effectively deterring from giving it fair hearing. As a backup to this, the Arab idolaters propagated notions that Muhammad ﷺ was a poet not a prophet, a sorcerer not a messenger, a soothsayer not an actual envoy from God. Sometimes they would spread the foregoing. Sometimes they would shift and say that others were teaching the Prophet ﷺ the mesmerizing words and wisdom he had suddenly come to utter. Sometimes they would reverse themselves and say he himself had fabricated the Quran, perhaps with the help of another. Yet if they were unclear about the source of the Quran, these opponents were absolutely clear about its end effect: Its words were as if magical and could not be allowed to reach the cocked ears of the people; its message of human individuality and God-given freedom was "radical" by the measures of a firmly ensconced aristocracy and would utterly transform the family, class, and gender structures of society, should it elude their grasp and get hold of the people.

Those who answered the call of Muhammad ﷺ, then and now,

responded to these accusations with a simple reply and challenge, inspired by the Quran itself: It is impossible for an unlettered, untutored man, as was Muhammad ﷺ, in the midst of a lonely desert peninsula, to produce the sublime likes of this Quran, transcendent in meaning, resplendent in structure—electric enough to power for a thousand years one of the most luminous civilizations the world has ever beheld. The ultimatum, of both the believers and this Book? Bring, then, a Quran like it, if it is invented. Rather, manufacture just ten forged surahs of its like. Indeed, bring forth just a single surah of compare. Moreover, call upon every being and invention in creation to help you in your endeavor. The legendary poetic genius possessed by the Arabs of the Prophet's ﷺ day shrank from this dare—full in their face—for fear of assured public humiliation. They understood the dire nature of the contest to which the Quran had summoned them. Perhaps a contemporary "confidence of ignorance," as one translator of the Quran's meanings aptly called such an attitude, might incite one to take up the gauntlet. Fourteen centuries running, and the Muslim world yet waits.

The truth is no mortal being, whatever the amplitude of his or her gift, could rationally deem to do the work of the Divine. Thus, a reminder may be in order for those whose hearts have inclined to resurrect these failed policies toward the Quran from the graveyard of history, those who have shown signs of a delusion to give voice to the vacant echoes of the desolate past: Return, first, to the actual Text of the Quran, itself, and study the allegations made against it, not with the predisposition of a heart dimmed by cultural intolerance and politicized misinformation, but rather in light of the crystalline content that shines free from its surahs, glistens clear from its every verse.

I. THE CONTRADICTORY CLAIMS AGAINST MUHAMMAD ﷺ

The most common allegation made against the Quran is that Muhammad ﷺ surreptitiously authored it and then claimed that God revealed it to him. But much of the Prophet's ﷺ speech, both expounding religion and addressing mundane matters, survives. Its clarity, terse precision, and simplicity are eloquence itself. His supplications, in particular, are intensely inspirational, beautiful, moving, even genius. Yet when compared to the sublime utterance of God in the Quran, there is an unmistakable—indeed, profound—distinction between the two—in vocabulary, syntax, scope, theme, structure, and the sheer penetrative power that is the Quran's all alone. One who understands its Arabic sustains its impact on almost the cellular level, while, at once, it transports the mind to the very foundations of the earth and the universe beyond

infinity. For those who would argue that composition and speech differ, the Quran, strictly speaking, was presented as an oral recitation to be chanted and listened to. Nor is this kind of stylistic analysis between such presentations some extraordinary feat of scrutiny. Scholars and jurists regularly determine either the authorship or source of a document by way of systematic comparison. Indeed, the Quran itself hints at this kind of assessment.

> ﴿If you do not come forth to them with a ⌜miraculous⌝ sign, they say: Why do you not concoct one, ⌜or acquire it from God⌝! Say ⌜to them⌝: I follow only what is revealed to me from my Lord. This ⌜Quran⌝ is a manifest proof ⌜that my message is⌝ from your Lord, and ⌜that it is divine⌝ guidance and ⌜the way to God's⌝ mercy for a people who believe ⌜in Heavenly revelation⌝.﴾ (Sûrat Al-Aʿrâf, 7:203)

Note also in this verse the use of the imperative, *qul*, "Say!" addressed to the Prophet ﷺ, for it issues in the masculine singular (Arabic is capable of singular, dual, and plural, in both masculine and feminine forms). Indeed, this command is stated nearly three hundred twenty (320) times in the Quran—almost invariably directed at the Prophet ﷺ in the first instance. At the very least, this bit of grammatical evidence indicates to us three crucial realities about the relationship of Muhammad ﷺ to the Quran: (1) Here is a powerless individual in the glaring public eye of his tribal community who can now be held completely accountable by them to act upon the divine instructions he himself is telling them that he is receiving—often in defiance of their traditions and perceived interests; (2) the directives themselves state that he is bound to impart the Heavenly transmission they carry to "all" people, regardless of the consequence to his own person; and, most importantly, (3) much of what the Quran commands the Prophet ﷺ to convey to his people comes at immeasurable personal cost to him and harrowing risk, subjecting him to unbearable fear and terror at the hands of precisely those who have worldly dominance over him and to whom he is being compelled to address its message.

It seems almost too obvious to remark that a person under such duress would not normally cast himself, by his own hands, into ostracism, harm, and lethal injury, even if he knew that his decision to yield in the short term was against his ultimate interests. What of the man who holds the means to attain his "personal" desires without enduring such persecution and who further controls the agency whose pronouncements imperil his life? The fact is that power, leadership, glory, riches, and virtually endless worldly satisfaction—far beyond what

most people could ever hope to attain—were all well within the reach of Muhammad ﷺ at considerably less sacrifice and hazard, with seemingly much greater ease (and to a good deal more advantage), by simply parleying with his opponents instead of taking the arduous road of faith that the Quran had set him upon. For they had offered him all of this, in exchange for relatively modest concessions, if, indeed, the matter was all in his hands. Something more, then, than self-seeking worldly gain was certainly motivating—rather, sustaining—him in his mission.

Another accusation, by way of backhanded approbation, is that the Prophet ﷺ was a brilliant poet. Yet the consistent external moral voice of the Quran, as though it is being dictated from on high, is no common form for the artist, whose underlying ambition is in reality to please and win the acclaim of as wide an audience as possible, and to undermine—that is, to disestablish or loosen—the cultural strictures that conserve the normative power of a social elite. The unambiguous and resounding prophetic voice insisting upon both individual and systemic conversion through religious rectification is a far cry from the liberalizing wordplay and provocative dissent of countercultural artistic expression. Here, again, we draw attention to the exceedingly hostile antagonism—the real perception of threat to way of life—that the Quran, like all Heavenly revelation, produces in the audience at whom it is aimed. Art, moreover, has heritage; one can readily trace the transitions in its development and link together its creative genealogies. This was no less true of poesy and eloquence among the pre-Islamic Arabs than it is of the arts in our own time. Indeed, the anthropological record makes clear that such imaginative forms were quite rigidly established, widely known, and well developed among the Arabs at the time of the Quran's inception and continued long thereafter.

A third somewhat subtle assertion anoints the Prophet ﷺ a sincere monotheist, who believed so fervently in the truth of God's oneness that he began thinking he was receiving revelation, but that the Quran is, nonetheless, the ingenuous product of his own mind. There is a certain type of turbulent personality that has appeared at crisis points in the history of communities, mostly as messianic reformers within established religions. They are characterized by ecstatic utterances or expressions of protest that are enough to verify the desperate mood of the masses, or the building dissent within some silent but alienated and corrupt socially controlling institution. Their "inspiration" invariably accommodates the usually nascent power structure that produced its viewpoint and then reconciles for rational purposes with all coercive force that can attain to it.

The Prophet ﷺ, like all prophets, has no share in the logic of such malcontents. He was calm, reflective, and reticent, not truculent. Makkan society enjoyed an economic boon and Arabia stability, within its brutal tribal norms, prior to his declaration of prophethood. Before his call, he showed no inclination to power and did not vie for it on behalf of any interested or disaffected group or hierarchy, not even his own clan. Indeed, one sees him moving steadily away from public engagement and irresistibly toward solitude and meditation in manhood. After his divine summons, the Prophet ﷺ had very real cause (as we shall see later) to change certain positions of the Quran in order to persuade or appease his powerful detractors. In their interminable attempt to negotiate Islam with him, relentlessly they requested him to modify the Quran's statements or bring forth a more agreeable discourse, and steadfastly he declined, even when seemingly moral expediencies would nearly make his heart so incline and when not to have so acquiesced simply defies human logic. We need not speculate about whether these antagonist powers sincerely wanted a less exacting revelation or balked at one of such sweeping socio-moral change. There can be no doubt, however, that on occasion the same clique sought, and were caught, trying to seduce the Prophet ﷺ into human amendment of its Text, in order to undermine its assertion of being a divine proclamation. Regardless of the intent, the Quran's answer invariably came to the Prophet ﷺ with all the decisiveness of the Heaven-sent, ordering him without his consultation and warning him either openly or implicitly, to say so publicly.

> ﴿But when Our ˹revealed˺ verses were recited to them as clear evidences ˹that God is One˺, those who do not hope for Our ˹destined˺ Meeting ˹on Judgment Day˺ said: Bring to us a Quran other than this, or change it. Say ˹to them, O Prophet˺: It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day ˹Hereafter˺!﴾ (Sûrat Yûnus, 10:15)

As far as the Quran is concerned, then, the Prophet ﷺ is but Heaven's herald on earth: Transmitting the Quran at God's command; imparting it to people with no inserted thought, nor extra word (and at no time or choosing) of his own; utterly incapable of marshalling the omniscient meanings of the miracle message he intoned, let alone of composing it into such perfectly set verses of so unconditionally supreme a lyric beauty—a fact distressingly well known to the cousin-contemporaries he had spent forty quiet, constant, uncreative, "Quranless" years among as part

of the tribe of Quraysh. ﴿Say to them, O Prophet: Had God so willed I would not now have received this Quran and recited it to you. Nor would He have made it known to you. For, truly, I have dwelled among you a lifetime before it was revealed to me as an admonition to you. Will you not, then, reason?﴾ (Sûrat Yûnus, 10:15–16).

It is established history that Muhammad ﷺ could neither read nor write; that before his divine appointment to the office of prophethood he had no knowledge of the preceding scriptures nor their Laws and rites; that his religious awareness did not appreciably exceed that of his people, the idolatrous Arabs, though his heart inclined away from the objects they worshipped his entire life. His environment held no esteemed center of religious learning or philosophical thought. Rather, even the learned among the Jews and the Christians who lived on the periphery of "scriptureless" Arab life heartily shared in Arab religious illiteracy; and this condition of ignorance obtained, with rare exception, even regarding most of their own religion. Nor was Muhammad ﷺ conversant in languages other than Arabic to understand or read in the Greek or Hebrew texts of the old scriptures. Rather, the Quran tells us, he was not only unlettered but a man "unscriptured."

> ﴿And so it is that We have revealed to you O Prophet, this Quran—a guiding Spirit of the divine Law with Our revealed command. Never before it did you know what the Book of God was, nor what Heavenly faith was. Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, thereby, you guide humanity to a straight way of salvation—the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God alone that all affairs are destined.﴾ (Sûrat Al-Shûrâ, 42:52–53)

II. THE RESUSCITATION OF SUCH CLAIMS IN OUR TIMES

Some Orientalists have insinuated that Muhammad ﷺ learned from his desert environs what the Quran delineates as to faith in One God and the manifestations of this in the human soul and on the horizons of existence; that he discerned therein the creed of resurrection and recompense, and what might precede and accompany this and what will succeed and result from it; that the histories of the prophets and the nations of old, and the narratives of peoples unknown—all this he gleaned from his world. This is patent nonsense. To attribute such erudition and awareness to sixth-century Arabia is either to be wholly ignorant of, or sentimental about, its crude reality, or to project what is

in oneself, and one's own milieu and culture, onto it.

To study the life of the Prophet ﷺ is to quickly recognize that he was seemingly always faced with direly crucial moments that must necessarily have pressed upon him heavily, where he was desperate for the Quran's revelation to come to him with a vindicating word; and yet Heaven, to his ear, held silent. Clearly, the Quran declaimed not at his will. For had this at all been the case, he could not have hesitated to so beckon it whenever a challenge or need arose. Yet here Muhammad ﷺ was helpless, save to wait. How ardently he desired to turn his face in Prayer to the First House of God founded on earth in Makkah, the holy edifice raised by Abraham عليه السلام and his eldest son Ishmael عليه السلام, and to which the Arabs had adhered for millennia. Yet, Jerusalem remained the decreed direction of the Muslim Prayer for more than thirteen years into his call, until at last God's new commandment descended (Sûrat Al-Baqarah, 2:144). How politically expedient and appeasing (from the economic point of view) this change of Prayer direction would have been to the Quraysh, his own people, and all the Arabs of the Peninsula who venerated the Kaʿbah from time immemorial! But the Prophet ﷺ could not, dared not, bid it. For it was God's will to first rip this submission, this Islam, free of all parochial, cultural identity, and associate it with the focal point of its sister-faiths, Judaism and Christianity.

The Prophet's ﷺ wife was falsely accused of adultery (Sûrat Al-Nûr, 24:10–24). Muhammad ﷺ waited. The idolatrous Arabs and Arabized Jews tested the veracity of his claim to prophethood with question after query: Who was the noble one, son of the noble one, son of the noble one, son of the noble patriarch whose travails brought his people to a foreign land (see Sûrat Yûsuf, 12)? Muhammad ﷺ waited. Who were the Sleepers? How did they come to be called this? How many were they? How long did they sleep (see Sûrat Kahf, 18:9)? Muhammad ﷺ waited. Who is "he of the two horns" and what of his story and traces (see Sûrat Kahf, 18:83)? Again, he waited.

Now our questions: Why would a man who had it at his disposal to prove his veracity with a sure word endure the anxiety, the suspicion, the ensuing weakening of position if he had it in his power to do otherwise? Why would such a one remain silent, mute, all eyes upon him at every moment, at the precise time he could win for himself the lasting certainty that he was what he claimed to be? Why would a man bring upon himself the mortal wrath of people, his own and some of those from preceding faith-communities, when the former offered him kingship over them, if only he would compromise in the Arabic "word" he was uttering; and when the latter desired only a few alterations of his

"revelation to incorporate him as their awaited prophet"? Yet there he stood, waiting, unable to yield, even when desperate need would nearly take the heart of him. Waiting for what?

For this:

> ﴿But no, indeed! I do swear! By all that you see, and all that you do not see! This ⌜Quran⌝ is, indeed, the ⌜very⌝ word ⌜of God, conveyed by way⌝ of a noble messenger-angel. And it is not the word of a poet. ⌜But⌝ little is it that you ⌜human beings⌝ believe! Nor is it the word of a soothsayer. ⌜But⌝ little is it that you ⌜human beings⌝ reflect! It is ⌜a revelation⌝ sent down from the Lord of ⌜All⌝ the Worlds. And were ⌜Muhammad⌝ to falsely attribute some words to Us, We would, most surely, seize him by the right hand. Then We would, most surely, sever his aorta. Nor is there ⌜a single⌝ one of you who could prevent ⌜God⌝ from him. Thus, indeed, ⌜this Quran⌝ is a ⌜revealed⌝ Reminder ⌜sent in admonition⌝ for all the God-fearing. Yet, indeed, We know well that among you there are ardent beliers ⌜of it⌝. For, indeed, it is a cause of ⌜deep⌝ regret for the disbelievers. Yet, indeed, it is, most surely, the ⌜revealed⌝ truth of utter certainty. So highly exalt the name of your Lord, the Magnificent.﴾ (Sûrat Al-Ḥâqqah, 69:38–52)

The likes of this would, "indeed," be strong impetus for the Prophet ﷺ not to essay in conjecture but to wait on a conclusive word. Yet, why would God have His messenger wait? Why did He not immediately fulfill his obviously pressing needs? Why did He not relieve His own prophet of such mounting stress? God is all-wise and well knows where to place His message and when to reveal it—and how to ensure that it is eminently understood, for all time, that it is God alone who was sending it into the world.

> ﴿Thus with ⌜profound⌝ truth, it is We who have sent down this ⌜Quran⌝. And thus with ⌜profound⌝ truth has it come down! For We have not sent you, ⌜to humanity, O Prophet,⌝ but as a bearer of glad tidings ⌜of everlasting delight in Paradise⌝ and as a forewarner ⌜of God's nearing Judgment⌝. For, ⌜indeed, this⌝ Quran is a Heavenly Recitation We have apportioned ⌜with distinct messages of truth⌝, so that you may recite it to humanity, ⌜in intervals, O Prophet⌝, at a deliberate pace. Thus have We sent it down in successive ⌜revelations⌝.﴾ (Sûrat Al-Isrâ', 17:105–06)

There are skeptics who deem all leaders, including the Prophet ﷺ, simply creatures of ambition, in search of fame and authority at all costs. Yet had this been the mentality of the Prophet ﷺ, he would certainly

not have attributed the Quran to anyone other than himself, desiring, rather, to redirect the natural human adoration for the Deity to himself, for so it is that such men act. In that case, we would have found a surfeit of "revelations" springing up all across Arabia, to contend with that of Muhammad ﷺ, for the competitors contending for the leadership of the Arabs were as many as the grains of its sand. But no such thing took place. Muhammad ﷺ credited the Quran to humanity's sole God. Nor were any serious attempts made to replicate it, except what from the outset became synonymous with lying and laughing.

The life of Muhammad ﷺ—especially after his call to prophethood—was recorded and reported with a meticulousness that knows no equal in all of human history (something the camera and computer have not altered). Yet his own opponents could find nothing disparaging or impugning in his conduct—before or after his anointing—to unseat his image of sincerity and honesty among his contemporaries. Now, clearly a man of his solemnity and wisdom, of his elevation and character, of his widely reputed fidelity would not abjure lying or deceiving people only to invent falsehoods before God. Muhammad ﷺ had been hailed by his people before Islam with the honorific Al-Amîn, the Trustworthy soul. For all that had been handed over to him of wealth or vested in him of personal responsibility for safeguard, he preserved and returned, even the assets of those who belied his prophethood yet still put their valuables with him for safekeeping. Would he uphold the gems of men and betray the jewel of God? On the contrary, God has spoken the very word of truth in His divine defense of His own Book and His chosen Messenger ﷺ—no less pertinent today to their jealous detractors than when it was revealed early on in the Prophet's ﷺ call in Makkah:

> ﴿Every soul is ˹itself˺ in pledge for what it has earned—except for the Companions of the Right. In Gardens ˹of Paradise˺, they shall ask one another about the sinful unbelievers, ˹then ask of them, themselves˺: What thrust you into ˹the deep of Hellfire, in a place called˺ Saqar? They will answer: We were not of those who prayed. Nor did we feed the indigent. Rather, we indulged ˹in falsehood˺ along with ˹all˺ the indulgent. Moreover, we used to belie the Day of Judgment—until the certainty ˹of death˺ came to us. Yet never shall the intercession of any intercessors benefit them. What, then, is the matter with them that they ˹now˺ turn away from the ˹revealed˺ Reminder ˹of the Quran˺, as though they were terrified wild asses fleeing from a lion? Yet every one of them wishes, ˹ardently, that he was chosen by God˺ to be given Scriptures unfurled.﴾ (Sûrat Al-Muddaththir, 74:38–52)

The Collection and Compilation of the Quran

THE EARLY EXPERIENCES of the Prophet ﷺ with the divine revelation of the Quran were overwhelmingly gripping (and quite literally so, in his celebrated first episode with Gabriel عليه السلام, the Archangel of Revelation, in the grotto of Ḥirâ' atop the Mount of Light). These encounters varied in their nature and intensity, some bringing the Prophet ﷺ to the limits of his endurance. The Prophet ﷺ had to "mature" into the experience of revelation and his role as elect of God.

In the beginning, as Gabriel عليه السلام recited the Quran to him, the Prophet ﷺ was fearful that his memory would fail and tried anxiously to capture in his breast the utterances of every phoneme and inflection. He used frantically to repeat its words and verses right through the event of their revelation and afterward. Like so much of the prophetic experience, the Quran guided him by degrees to an inner peace, and from this center to an unrelenting focus on his worldly mission. First it eased his mind, over and again, of its apprehension: ﴿O Prophet! Do not move your tongue hurriedly with the Quran while receiving it to hasten memorizing it. Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation﴾ (Sûrat Al-Qiyâmah, 75:16–17). ﴿We shall make you recite the Quran, O Prophet, such that you shall not forget it—except what God so wills﴾ (Sûrat Al-Aʿlâ, 87:6–7). ﴿For most high above all is God, the King, the Truth! Thus make no haste with the Quran before its revelation to you is completed﴾ (Sûrat Ṭâ Hâ, 20:114).

Then the Quran immortalized this lesson: ﴿So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation﴾ (Sûrat Al-Qiyâmah, 75:18). ﴿For God knows all that is proclaimed and all that is hidden. Thus We shall ease you to Our sacred way of life with all ease﴾ (Sûrat Al-Aʿlâ, 87:7–8).

Finally, it redirected him outward to disclose to his fellows in humanity the Quran's guarantee to them all of a good life that would never wane, even as it called them to pursue wisdom with a higher purpose in their hearts deriving from the sacred and not the profane: ﴿So continue to remind all people with the Quran—even if the reminding benefits only some of them﴾ (Sûrat Al-Aʿlâ, 87:9). ﴿Then incumbent upon Us is to ease for you its explanation﴾ (Sûrat Al-Qiyâmah, 75:19). And, again: ﴿Thus make no haste with the Quran before its revelation to you is completed. But say only: My Lord! Increase me in knowledge﴾ (Sûrat Ṭâ Hâ, 20:114).

In this manner, the Prophet ﷺ became the first person to memorize the Quran by heart and the living epitome of its wisdom. His

unfailing example—augmented by his plain-spoken, inspiring exhortations—strongly motivated his Companions to follow suit. "The best of you is one who learns the Quran and teaches it," he said. "If anyone recites a letter from the Book of God, then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that [the verse] ﴿*Alif, Lâm, Mîm*﴾ is considered one letter, but *Alif* is a letter; *Lâm* is a letter; and *Mîm* is a letter." He said, as well, "Envy is justified in only two cases: A man who, having received knowledge of the Quran from God, stays awake reciting it night and day; and a man who, having received wealth from God, spends on others night and day."

Memory was something Arabian culture revered and cultivated to a degree probably extraordinary in the world. Yet contrary to some of the more romanticized notions among modern scholars, from almost the first moment of his prophethood, Muhammad ﷺ required that the segments of revelation he received be transcribed in writing. Quran scholars enumerate nearly seventy (70) of his Companions, both men and women, who served as scribes to his personal dictation in this regard—a process that did not cease throughout his twenty-three-year prophetic career, including annual comprehensive reviews deliberately redoubled near the end of his life. The first four Caliphs after the passing of the Prophet ﷺ (who were the instruments through which the final authoritative compilation of the Quran took place) all served as scribes of the Prophet ﷺ in his lifetime. So did three of the Prophet's ﷺ wives, as well as many other prominent Companions.[5]

The transcription of the Quran predated widespread availability of paper. For the most part, parchments of leather, stripped palm branches, fabric, wood, bones (mostly camel and sheep scapulas and ribs), and flat stones sufficed early on. Potted ink, writing boards, pen implements, and the like were, however, readily available.

Numerous reports show the Prophet's ﷺ deliberate plan to transcribe the revelation of the Quran from the outset. These include the Makkan conversion of ʿUmar ibn Al-Khaṭṭâb (from his reading of a written transcription of the beginning portion of Sûrat Ṭâ Hâ (20)); the credit given in Makkah to Khâlid ibn Saʿîd ibn Al-ʿÂṣ for being the first to write the celebrated Quranic opening, ﴿*Bismillah al-Raḥmân al-Raḥîm*, In the Name of God, the All-Merciful, the Mercy-Giving﴾; and the fact that it is widely reported that the Prophet ﷺ turned over in writing all that had been, for more than a ten-year period, revealed of the Quran in Makkah to Râfiʿ ibn Mâlik, an Arab of the town of Yathrib (later to be renamed Al-Madinah, "The City" of the Prophet), at the time of the Pledge of ʿAqabah, wherein the Yathrabite Arabs

agreed to give refuge and support to the persecuted Prophet ﷺ. Râfiᶜ then returned home with this transcription and read out loud to his tribesmen from these transcribed pages.[6]

I. THE COMPANIONS AND THE COLLECTION OF THE QURAN

Much has been made of the unrivaled reverence, esteem, and regard in which the Companions held the Prophet ﷺ, and the great deference and solicitude they showed him, to the extent that emulation of him—no matter how mundane or small of a statement or act it might seem—constituted a perfection of their worship of God, inasmuch as he was upheld by the Quran to all humanity as ﴿an excellent model for you—for whoever has hope in God and ˹for salvation˺ on the Last Day﴾ (Sûrat Al-Aḥzâb, 33:21). If that is the case with their human messenger, and it was, then one can scarcely imagine the overpowering impact on the Companions of so much love, veneration, and care as these feelings converged spot on at their irreducible focal point, the divinely revealed Quran. In the first half of the Prophet's ﷺ mission, nearly thirteen years in Makkah (commonly called the Makkan period, since it predated the Emigration, or Ḥijrah, of the Prophet ﷺ and his followers to Madinah), virtually every new Muslim, male and female, had memorized all the Quran that had been revealed in that phase. This constitutes a remarkable 100 percent Quranic literacy rate among them. It is true that their numbers were relatively few (less than two hundred) owing to intense persecution. Yet, this only underlines the obvious and overwhelming esteem in which they beheld the Quran.

The Companions who memorized the Quran in its entirety were with honor entitled Ḥafaẓât al-Qurrâ', the Preservers of the Recitation (or Ḥafaẓât al-Qur'ân, the Preservers of the Quran). Their numbers dramatically increased in the Madinan period. As many as seventy (70) Quran memorizers (*qurrâ'*, s. *qâri'*) are reported to have been massacred by a group of Bedouins at a place called Bi'r Mâᶜûnah in the year 4 A.H. (626 C.E.).[7] Another two hundred or more *qurrâ'* were martyred in the fierce Battle of Yamâmah (a plateau in central northeast Arabia) in 11 A.H. (632 C.E., the year of the Prophet's ﷺ death).

Indeed, with the passing of the Prophet ﷺ and the ascension of Abû Bakr to the Caliphate, Arabia and the borderlands erupted in the Apostatic Wars (Ḥurûb Al-Ridda), testing the Muslim polity's resolve and the legitimacy of their central authority in Madinah. Muslim armies were dispatched to eleven regions to assert, among other things, the ascendancy of Islam's collectivized rites, such as the annual collection of the Zakât-Charity. So as the Companions passed into elderhood, events

such as the foregoing strongly motivated their leaders, as we shall now see, to formally commission the gathering and compilation of the entirely extant oral and written record of the Quran into attested standardized editions, representing the precise conveyance of the Prophet ﷺ.

II. THE COLLECTION OF THE QURAN DURING THE CALIPHATE OF ABÛ BAKR

The loss of so many Preservers of the Quran, coupled with the increased possibility of death among the illustrious first generation it had illumined, prompted ʿUmar ibn Al-Khaṭṭâb to advocate for an official compilation of the Quran with Islam's first Caliph, Abû Bakr. ʿUmar's explicit reason was the Quran's preservation and dissemination. The official Text of the Quran was to be a safeguard against any ill-intended attempt to tamper with the Quran's Text and a precaution against even the slightest loss of certainty in its Text, which might accrue with the inevitable rise of ignorance about its concrete experience, as the close Companions died off and newcomers flooded Islam's fold. Characteristically hesitant to initiate any endeavor or practice without explicit precedent in the life of the Prophet ﷺ, Abû Bakr aired his concerns with ʿUmar, who pressed his case until he overcame his friend and leader's objections, one by one. Then Abû Bakr consulted with others of the Companions regarding the idea, and they too supported it. So commenced the meticulous process of the "gathering" of the verses and surahs of the Quran as they had been previously publicly recited, memorized by the Prophet ﷺ himself, and written down under his supervision.

Abû Bakr's methodology in the collection of the written Quran was both thorough and methodical:

- He selected for the task Zayd ibn Thâbit Al-Anṣârî—youthful, energetic, morally irreproachable, among the best memorizers of the Quran in the community, and, perhaps, the most prolific of all the Prophet's ﷺ Quran scribes.
- He decreed a mandatory, complete communitywide effort in its hardcopy collection and simultaneous oral verification.
- He appointed the most prominent Companions in the most effective ways to carry it out. This included its promulgation by ʿUmar ibn Al-Khaṭṭâb, who was stationed at the door of the central theater of Muslim life, the Prophet's ﷺ Mosque in Madinah, to inform and direct the Companions in this effort; Zayd assumed an established post near ʿUmar to perform the collection and take the witnessed testimony of each contributor; and

the celebrated muezzin of the Prophet ﷺ, Bilâl ibn Rabîʿah, heralded the project through the streets and byways of Madinah.

He decreed that no verse of the Quran would be accepted into the compilation unless it had been written under the direct supervision of the Prophet ﷺ with two witnesses who could attest to the veracity of this.

He had the Quran compilation recorded on the surface of treated leather, organized into the *muṣḥaf* (Quran copy) as we now know it, in terms of verses and surahs, and simultaneously verified by Ḥafaẓât al-Qurrâ', the Preservers of the Recitation.

This copy was then placed under the guardianship of no less a figure than the Caliph himself, Abû Bakr, and, after his death, that of his successor, ʿUmar ibn Al-Khaṭṭâb, who assigned it to his daughter, Ḥafsah, the wife of the Prophet ﷺ, at the event of his passing. When ʿUthmân ibn ʿAffân, the third of the four Rightly Guided Caliphs, took up the burdens of leadership, he assumed the preservation of this copy and used it as the basis for retranscribing and verifying—with the overwhelming approval of the Companions—the six major codices of the Quran, from which all copies of the Quran down to the present time have been produced.

Substantially, the objective of ʿUthmân was no different than that of the first Caliph, Abû Bakr: recording the Quran's words, verses, and surahs as the Prophet ﷺ received, uttered, and had them written down in a rigorously exact, authentic way. If at all his purpose can be said to have differed from that of his predecessor, it was only in his goal of expanding the availability of the confirmed codices to the major regions of the fast-growing Muslim world, to become a reference for the far-flung who had accepted Islam, that they might learn from them and inscribe from them their own copies (which held no official authority) specifically for this function.

Thus, ʿUthmân appointed, for the recompilation of the Book of God, a second Quran Committee from the senior Companions. They were not only among the most estimable *qurrâ'*, but known, as well, for their impeccable religious credentials and spiritual solicitude. Again, Zayd ibn Thâbit played the most prominent role. Along with him, Abd Al-Raḥmân ibn Al-Ḥârith ibn Ḥishâm and Khâlid ibn Saʿîd ibn Al-ʿÂṣ served in the core committee. An adjunct group, also Companions, assisted and checked them. Among them were ʿUbay ibn Kaʿb (a scribe), Anas ibn Mâlik, ʿAbdullah ibn ʿAbbâs, Kathîr ibn Aflaḥ, and others. Again, the compiled written Text was reviewed against both the memorization of the Companion-*qurrâ'* and the original authenticated

copy collected by Abû Bakr. From this, the ʿUthmânî codices were transcribed and promulgated, five to the major outlying urban centers, the sixth, following his predecessors, in the personal care of the Caliph himself at the very seat of government in Madinah. There are historical reports that mark the number of codices as four, excluding the Makkan copy. Others count eight or nine official codices, adding Egypt, Bahrain, Yemen, and Al-Jazîrah (present-day northern Iraq) to the list.[8]

In his transmission of these official codices of the Quran, ʿUthmân maintained the strict oral-written, mutually verifying tradition of the Quran that was embodied in the actual revelation experience of, and established by, the Prophet ﷺ himself. Accompanying each codex to its specified city or region was an appointed *qârî'*—again, an approved reciter who had memorized the entire Quran. These were elevated to the newly instituted position of Muqri' Muṣḥâf (Official Reciter of the Quran Codex). Thus, Zayd ibn Thâbit was installed as Muqri' Muṣḥâf Al-Madinah, the Official Reciter of the Quran Codex of the City of Madinah; ʿAbdullah ibn Al-Sâ'ib in Makkah; Mughirah ibn Shihâb in Syria; Abû Abd Al-Raḥmân Al-Sulamî in Kûfah; and ʿÂmir ibn Qays in Baṣrah.

Most remarkable in all of this is that from the death of the Prophet ﷺ in 11 A.H. / 632 C.E. to the verified publication and distribution of ʿUthmân's codices a mere fifteen years had elapsed. This is, in the context of the history of the compilation of Sacred Texts and their public issue, nothing short of miraculous, the living proof of God's promise about the Quran in its own immortal verse: ﴿Indeed, it is We ⌜alone⌝ who have sent down the ⌜Quran as a⌝ Reminder ⌜to humanity of the way of God⌝. And, indeed, We ⌜alone⌝ shall ⌜forever⌝ preserve it﴾ (Sûrat Al-Ḥijr, 15:9).

Just as the Prophet ﷺ had fulfilled his obligation before God to convey the message of the Quran in full, so too did his Companions—with their faultless collection and dissemination of the Quran's codices—follow his prescribed way (*sunnah*). For after the establishment of faith and its way of life, the commitment to promulgate the Quran with complete clarity to all humanity is the foremost responsibility of every generation of the Muslim community.

5

SPHERE FIVE

THE MUSLIM OBLIGATION TO CONVEY THE QURAN

THE QURAN SAYS explicitly that it ﴿is a declaration for all people﴾ sent down to them by God for three reasons: ﴿so that they may be forewarned by it﴾ of their coming judgment before Him in the Hereafter; ﴿so that they may know certainly that He﴾ who sent it down ﴿is, indeed, the One God; and so that those﴾ human beings ﴿who are endowed with﴾ the discretion to perceive that both these things are true and who possess the ﴿understanding﴾ to realize what this means ﴿may﴾ heed the Quran's admonition and ﴿be ever mindful﴾ of implementing it in the world (Sûrat Ibrâhîm, 14:52).

By its own account, then, the Quran is ﴿a revealed Reminder sent to all the people of the worlds﴾ that human beings inhabit—temporal and spatial, psychological, and social (Sûrat Al-Anʿâm, 6:90). Now, so wondrous a thing as a revelation from God in the tongue of men must not escape their individual consideration. ﴿A most blessed Book have We sent down to you,﴾ O Prophet, ﴿so that they﴾ who receive it ﴿may reflect on its verses.﴾ All people, therefore, are meant to contemplate its letter and meaning. But only those who believe in its message—those ﴿who are endowed with﴾ its ﴿understanding﴾ and who are ﴿ever mindful﴾ of the practice of its commandments—are obligated to convey its content and clarify its meaning on behalf of those who are only vaguely aware of it or who have no access to it (Sûrat Ṣâd, 38:29). If others choose to take part in the Quran's promulgation, that is their free-will decision and their recompense is with God. But as a commission (and honor), this duty has been entrusted only to the community that has pledged to uphold God's Messenger ﷺ and His message.

The first person that God enjoined with the obligation of commu-

nicating the Quran was the Prophet Muhammad ﷺ himself. ﴿O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message﴾ (Sûrat Al-Mâ'idah, 5:67). God obliged him not only to transmit its surahs and signs (*ayât*) verbatim to all people, but also to explain their Texts and meanings to them. ﴿Thus to you, O Prophet, We have sent down the Quran as a final Reminder of God's way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided﴾ (Sûrat Al-Naḥl, 16:44). The Prophet ﷺ accomplished this mission categorically, to which the entire Muslim community has borne witness, enunciating the Quran down to its final inflection and illustrating its meanings unto the last breath with word and deed. He then transferred this obligation in perpetuity to his Companions after him and to every generation of their successors, until the Trumpet Blast of the Last Hour shall sound the call to Judgment. Anyone who follows Muhammad ﷺ is obliged to take up his earthly mantle and forewarn and hearten all humanity with the ﴿Great Tiding﴾ of an imminent Hereafter (see Sûrat Al-Nabâ', 78). "Convey [God's revelation] from me, if but a single verse," he said. And "let the present among you convey it to the absent, and may the latter understand it better than the former" (Ṣaḥîḥ Al-Bukhârî, 1:35).

From the very first, Muslims were decisive in answering the Prophet's ﷺ call. Nor did they confine themselves to the meticulous transmission of the Quran's written Arabic Text alone, though this they surely did, as well (see "Sphere Four"). The Companions interpreted the Quran's meanings in both Arabic and other languages. To begin with, it is widely known and reported that the Prophet ﷺ did not restrict himself to conveying the message of Heaven to people of the Peninsula. He sent to the monarchs of neighboring lands, several letters in which verses of the Quran were recorded. He chose for his messengers those of his Companions who knew the languages of these rulers, or whom he had specifically exhorted to learn targeted foreign languages. This illustrates two relevant points. First, the Prophet ﷺ directly promoted among his followers the learning of non-Arabic tongues for the express purpose of conveying the message of the Quran. In addition, he dispatched at least some of these multilingual Companions with his letters to heads of state with the aim of having them translated to the latter—including the verses of the Quran cited in them.[9]

In the Prophet's ﷺ lifetime, his own cousin, Jaʿfar ibn Abî Ṭâlib, led a group of Muslims to asylum in the Christian kingdom of Abyssinia and presented the first forty verses of Sûrat Maryam in the court of its

wise and just ruler, Al-Najâshî. Recounting the miraculous story of Mary ﷺ and the conception, birth, and prophetic mission of Jesus ﷺ, these verses were translated then and there into Amharic, the language of the land. Another Companion, the Persian Salmân, is said to have interpreted the meanings of the Quran's most revered surah, "The Opening," or Al-Fâtiḥah, into old Farsi, his mother tongue, though there is discrepancy in this report.[10] It is clear, however, that the great jurist, Abû Ḥanîfah (80–150 H. / 698–767 C.E.), at least early on, ruled in favor of Persian converts translating the Quran in their Ṣalât-Prayers into Farsi, until they learned Arabic.[11] Others contend that Mûsâ ibn Sayyâr Al-Aswârî orally translated the entire Quran in the first phase of Islam in Persia.[12]

Non-Arabic speakers were not alone in requiring interpretation of some verses of the Quran. Many among the Arabs themselves sought its explication *in other words*. Hence, the celebrated Companion ᶜAbdullah ibn ᶜAbbâs became known as *Tarjumân al-Qur'ân*, literally, the "Translator" of the Quran, meaning, here, not into different languages, but explaining its meanings in Arabic. Thus, from the advent of the Quran to the present, Muslims have not ceased representing and explicating the words of God with their own. The result is perhaps the most prodigious library of interpretive literature in human experience, a genre known as Tafsîr Al-Qur'ân, exegesis of and commentary on the Quran—and it is under this rubric that translation is properly to be classified. Arabic remains far and away the most common language in which the Quran is contemplated and clarified. Nevertheless, in all the written tongues of the Muslim world, and most others, explanation of the Quran, by Muslims, has grown voluminously. It was the same kind of systematic study of the Quran, across a wide array of cultures, and by many whose native speech was not Arabic, that originally helped engender the Quranic sciences, which formed and diverged into Textual and contextual disciplines in the broad areas of explication, language, and recitation, each field sprouting varied branches that in turn became lines of scholarly inquiry in themselves. From the boundless fount of the Quran also teemed the many "Islamic" sciences, including theology (*kalâm*); Law (*fiqh*); prophetic studies (*sunnah*, that is, the statements, practices, and approvals of the Prophet ﷺ, and *sîrah*, the history of his messengership); and Arabic language (*lugha*). Out of the Quran, as well, stemmed the famed Muslim inquiry into the heavens and the earth, that is, virtually all their discursive and natural learning, which lighted the way for humankind into modernity. Moreover, in direct association with the Quran came the renowned aural and visual arts for which Islam

as a civilization is still justly admired.

Yet, the central Quranic discipline, the resource from which all the streams of Islam's learning and creativity flow, is exegetical commentary (*tafsîr*). The past masters of this science are many. They have hailed from across the globe and appeared in every age (see Part Two: The Method of this Interpretation and Commentary, which follows this section, for some of these luminaries, and also the Bibliography of this work). Their works bear witness to the inspired brilliance, the intellectual excellence, and the impeccable moral rectitude that render them the sterling standard of Quran scholarship. History's verdict, on the other hand, has fallen harshly on those interpreters adjudged false, incompetent, or ideologically compromised, sending them into the annals of the abyss. It counted them illegitimate pretenders to the prophetic inheritance of sacred knowledge, for their works were born of inferior, suspicious, or tenuously speculative labors. This is because the work of Quran commentary is, indeed, the patrimony of the prophets ﷺ and, as such, can be established after them by nothing less than earnest, arduous, intellectual struggle in the service of the Quran.

The Need to Express the Quran in World Languages

Regrettably, translation and explanation of the Quran's meanings into world languages outside majority Muslim societies has no gallant history to compare with Arabic commentary, though, clearly, linguistic interpretation offered Muslims the most ample platform from which to express their revelation's universality. While the scholars never really took up this challenge (until recently, perhaps), the need was not lost on the piercing commentators of the past. Addressing the obvious issue of an Arabic summons to a multilingual world, the incisive Quran scholar Al-Zamakhsharî (d. 538 H. /1143 C.E.) said: "The Prophet ﷺ has been sent to the entirety of humanity, but it was not necessary that the Quran be revealed in all the languages of the world because conveying its meanings to people by way of translation is entirely feasible."[13] Indeed, the Quran itself is the most effective reply to the dismissive allegation that it is no more than a historical Arabic address, relevant to the desert-dwellers of the Middle Ages alone. Were it properly unfurled in plain view upon the winds of the world's languages, the Quran's cogent ontological clarity, permeating spiritual simplicity, temperate spirit of Law, and modest way of life would forever banish the malicious image-mongering that swirls about it to the Dark Ages of history, from whence it has mostly come.

Yet for thirteen centuries, Muslims did not produce a single, known,

complete translation of the Quran into the languages of peoples who lived outside the far-flung lands of Islam, where Muslims had no numerical concentration. In 1143, the year before our keen Quran commentator, Al-Zamakhsharî, died, however, the first full Latin rendition of the Quran's meanings was done by an English cleric. For nearly four centures after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492 (the year of Columbus's claim upon America and Spain's ensuing Inquisition), Muslims lay speechless as to the translation of the Quran into Western languages. They seemed not to recognize the relationship between their manifest unwillingness to enunciate their message and the phenomenon of their collapse and their rising ridicule and persecution. Increasingly, they cocooned themselves in a self-imposed quiescence, wrapped in the fiction that if they neglected their covenant and kept still, time and the jealous attentions of men would pass over them, and the world would let them be. Only the prodding steel of an approaching "twentieth" century, according to a foreign, Gregorian calendar, goaded Muslims to finally attempt the articulation of the Quran's message in European tongues. Their first utterances of its reassuring meanings in strange speech were weak. Deficient in motive and methodology, they were a perfect reflection of the rust-encrusted faculties of the men who emitted them, neither enlightened with the philosophical underpinnings of the burgeoning West nor illuminated by the great traditions of learning from the Muslim middle of the world.

Not merely did these efforts ensue late, they emerged from a desire not altogether fired by the prophetic instruction to impart the worded will of God through the earth. In the main, they came to counter an onslaught of thoughts unleashed from the direction of sunset that intended, overtly or obliviously, to support the twilight logic of colonial supremacy over Muslim lands. Neither the old-style missionary nor the newly minted Orientalist sought to augment the broken spirit or amend the buckled intellectual infrastructure of the Muslim world. They saw feebleness on both counts and meant to exploit it for the sake of a vulgar earthly ascendancy. Vehemently they assailed the foundational Text of Islamic civilization, as to its authenticity, its structure, and even its religious value. They strove mightily to bring down the entire edifice of Islam upon its residents' heads. They were not the only ones guilty of badly underestimating the durability and potency of the Quran.

Within three decades, the Muslim world fell into furious debate about the legitimacy of translating the meanings of the Quran into modern languages. Interpretations of the Quran by Muslims were appearing

now in a more or less steady trickle, mostly from outside the religious establishment of the scholarly *ʿulamâ*.[14] It had become the intellectual province of those trained in the institutions and traditions of Western learning and whose Islamic education was inexpert and unverified. Proponents of the ban on Quran translation were acutely aware of this reality, which exposed a deep and growing divide in the most fundamental notions of knowledge and education in the Muslim world. The evermore-blatant opposition of the Egyptian and Turkish learned in religion hinged on this and on the omens of reorientation flying everywhere in Muslim skies. In the shocking brim-hatted, brave new world of "fez-less" Turkey, secularism banished Arabic and its flowing script, banned the Arabic public call to Prayer (*adhân*), and ordered a Turkish translation of the Quran in choppy Cyrillic lettering, which some tried (and failed) to sanctify as the liturgical language for the public Ṣalât-Prayers, wherein the Quran is to be recited.

Now consciously sidestepping the opinion of their illustrious predecessors—that the Quran not only could but *should* be translated as a means to the fulfillment of its universal imperative—the modern scholars in their argumentation gave precedent to the widespread fear that the vast ignorance and powerlessness of the Muslim peoples, before the martial and intellectual juggernaut of the West, left them vulnerable to a leveling of all differences between the Quran and translations of its meanings—even as modernity threatened to flatten the *ʿulamâ'* themselves into anachronism.[15] The public was at high risk of according these translated human texts a status of dynamic equivalence to the divine revelation that makes the Quran, in its Arabic, inimitable. Even though translation in its most inclusive sense is no more than the transfer of understanding by way of interpretation—which might take place within one language or medium, or in a wholly other language or form—this fact was rigorously suppressed in a dispute where the defense of Islam itself seemed to hang in the balance.

Nothing, however, could have been more natural than the need to translate the Quran into modern languages at a time when old social patterns were passing away and novel cultural intersections and social circumstances were developing and diverging at a staggering pace. For the obligation to translate the Quran's meanings anew ought to recur just as organically as the call for new commentaries on the Quran, the scholarly production of which never ceased; for the truth is, there is virtually complete identity between these two expressions. Yet, the progressively more undermined and ridiculed *ʿulamâ'* did not see Quran translation—could not, perhaps, be expected to have seen it—as an

eminently commonsensical mission that they themselves were duty bound to undertake.

Where the *'ulamâ'* were correct, however, is in their realization that, for the most part, the wrong hands were at the helm of the translative enterprise and that such captains of the world would not easily be persuaded to either study the master charts of the Quranic sciences or relinquish the tiller. The scholars feared flagrant incompetence and unregulated work. Their dread has proven prophetic. Translators of the Quran have been almost completely unequipped to navigate the infinite expanse of the Quran's message, the universality of its address. For this task requires the same genuine, authenticated continuity of scholarship as commentary, if the deep of the Quran's inexhaustible wisdom is to be appropriately fathomed, if its meanings are to be properly delved and responsibly interpreted in accordance with the cardinal objectives of faith. For this is the assignment of all Quran explication, be it in Arabic or any other language: To accurately translate Scripture's signal guidance with a clarity that enables the contemplative mind to see the light, so that one may follow a way to goodness in life in the face of novel complications, or take the tried and true paths past the old hazards that present themselves anew.

It remains, nonetheless, a matter of historical record that neither government nor educational institution in the Muslim world produced a single original translation of the Quran's meanings into a living language until late in the twentieth century. Only recently have Muslim scholars drawn up guidelines for would-be translators that identify requisite competencies, including trustworthiness, and that attempt to lay down standards that one may follow and by which one's work may be adjudged credible. Among these are *Al-Muntakhab fî Tafsîr al-Qur'ân al-Karîm*, *The Select in the Interpretation of the Holy Quran* (1993), sponsored by Egypt's Supreme Council of Islamic Affairs; and *Al-Tafsîr Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran from The King Fahd Holy Qur'ân Printing Complex of Madinah. Both (which are briefly reviewed in the coming pages) are concise Arabic commentaries produced for translators of the Quran into other languages, with an eye to their own future translation as well. What pertains here are two points: (1) They were created to meet the present need for easy, brief, authenticated commentary and (2) they were prepared by groups of competent specialists in the field of Quran scholarship, including exegesis, law, and language.

These are very beneficial works, no doubt, insightful and innovative in their aim and execution, for the most part. A translator, however,

must not view them as sufficient resources. Exclusive dependence on such succinct commentaries can unduly restrict the Quran's meanings to detrimental effect. English, for example, is the national (sometimes official) language of decidedly diverse nations: Britain, a good part of Canada, America, Australia, South Africa, Zambia, and Zimbabwe, while it is the language of culture in India and other countries. The social, cultural, and religious differences in these societies are obvious. Thus, for a translator to restrict him- or herself to a brief Quran commentary threatens to unjustifiably narrow the message of Islam to the point that it cannot speak effectively to the relevant sociocultural circumstances of the people for whom one is translating. More than one commentary, and preferably from more than one milieu, period, and approach, must be used to achieve an interpretation of significance and depth. Indeed, more than one mode of a translation ought to be considered in addressing the diversity of ages, cultures, and social differences. Nor does the matter end in deliberating and segmenting the communicative approach of a translation. It should include varied editions and mediums: English alone, for example, for readers without need or interest in the accompanying Arabic; large print and Braille for others with specific sight requirements; audio, visual, and Internet editions, and so on. In a word, dependence on one or two short commentaries is valid at only certain phases of Quran interpretation and for specific functions. But, in truth, the conscientious translator has need to work from a large number of specialized works that treat the several Textual and contextual issues that he or she will continually face.

The practical reality, however, is that the problems of supplying the Quran's meanings for alternative linguistic settings are still relatively new to the Muslim community. Europe, as an expression of Western civilization, has had far more experience in this, from a certain point of view, or is at least much further along in its ideas. For nearly five hundred years after the Quran's revelation, translation of it was not at all at issue. Then Christian Europe picked it up, commencing with Latin manuscripts that heavily influenced subsequent English efforts, which got underway in earnest only in the eighteenth century. The review of these is instructive. For one, the evolution of this experiment in rendering the meaning of Islam's Sacred Text in another language illustrates the vital subtext to increasingly crucial Muslim-Western relations. Beyond this, it squarely pegs the urgent need for a new initiative in Quran interpretation in the service of English and its world of speakers.

Synopsis of the English Interpretation of the Quran

Several good briefs on the translations of the Quran have appeared in Western languages, English in particular. Noteworthy among them are those of Neal Robinson, Senior Lecturer in Islamic Studies at the University of Leeds, and A.R. Kidwai, Professor of English Literature at Aligrah University, India (who has a forthcoming comprehensive review on the subject). In Arabic, two works by Al-Azhar University doctors, the late Ahmad Ibrahim Muhannah's *Dirâsah Ḥawlah Tarjamât Al-Qur'ân Al-Karîm* and the last chapter of Muhammad M. Abu Laylah's *Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî*, are noteworthy. In addition, the famed Cambridge University professor A.J. Arberry, in the introductions to his own distinguished translation, and in a preceding book of interpreted selections of the Quran, provides honest historical analysis of the motives behind the early European renditions of the Quran's meanings in classical and modern languages. But the most important of all such works is the monumental *World Bibliography of Translations of the Meanings of the Holy Qur'an, Printed Translations 1515–1980*, edited and introduced by Ekmeledin Ihsanoglu, with Ismet Binark and Halit Eren, and published by the Research Center for Islamic History, Art and Culture in Istanbul. The service it has rendered in the field is incomparable and, at all costs, should be perennially updated, so great is its value.

Still, it is, perhaps, useful to quickly summarize what is approaching a thousand-year history of Quran translation in the tongues of the Western peoples. Practically, it makes it that much easier for those who would like to know something of it but have no time to delve into it. Intellectually, it will go a long way toward explaining why, with such an extensive history of contact between Christians and Muslims, Islam remains so vastly misunderstood at the most elemental levels in the West. The translation studies just noted have been reviewed in the following synopsis. Yet, the interpretation that this introduction presents itself began with a critical, first-hand evaluation of virtually all the existing translations of the Quran into English that went well beyond these summaries. It is a scrutiny that has continued in decidedly more depth in the course of my own work and that has extended to the several new interpretations that have since been published.

I. REPRESENTING THE QURAN IN ENGLISH: THE WESTERN TRADITION

Our perusal begins in 1143 C.E. with the completion of English clergyman **Robert of Ketton's**[16] widely circulated manuscript translation of

the Quran into Latin, commissioned by Peter the Venerable, Abbot of Cluny (Burgundy, France).[17] In 1543, it at last appears in print under the title *Machvmetis saracenorvm principis, eius'qve svccessorvm vitae, ac doctrina, ipse'qve, Alcoran,* published in Basle upon the recommendation of none less than the father of Protestantism himself, Martin Luther, who penned its preface. Yet the aforementioned specialist in Arabic Classics, A.J. Arberry, says of the Latin translation: "It abounds in inaccuracies and misunderstandings and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms." A century and a half later, a second Latin rendition was printed, one that was ultimately to exert the main influence on English interpretations through the version of a young British lawyer. The Latin author is **Ludovic Marraccio** (or Luigi Marracci in the common Italian). The 1698 Padua edition, titled in part *A Refutation of the Qur'an*, obviously differed little with the malefic purposes of its predecessor.

The seventeenth century witnessed two translations, one in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. The latter, by the French noble **Andre Du Ryer**, who had commercial interests in the Arab northlands (*bilâd al-Sham*) and seems to have been granted residence in Alexandria by the imperial French government for a time, formed the basis of the first complete English interpretation of the Quran, that of the Scottish cleric **Rev. Alexander Ross** (1648), *The Alcoran of Mahomet*. There can be no doubt of Ross's aims and his opinions of his subject matter, having so shamelessly inked them into his introduction for posterity "to the Christian reader":

> Thou shalt find it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous.[18]

It was this edition that **George Sale** (1697-1736), the protestant English lawyer, sought to overthrow for the British public with his 1734 *The Koran*, based upon the Marracci Latin version and the Hamburg publication of the Arabic Text of the Quran, printed whole in 1694 for the first time in Europe. Orientalists and Arabists have tended to laud Sales' work as a breakthrough in their efforts to fairly represent the Quran, which is not entirely untrue, for its presentation is more

straightforward than its hunchbacked forebears. Their claims, however, of his Arabic prowess, or more faithful hand, are at best exaggerated and, at least in many places, disingenuous. That Sale had access to the German-produced Text of the Sacred Book he set out to translate seems hardly a thing to brag about, save that it is a confession of the extraordinary liberties taken by all his predecessors. Nor does it prove his Arabic competencies, although he did employ the intrusive Bible-printing device of italicizing words of his own insertion to offset them from the "text." What is sure and closer to the truth is that Sale (contrary to claims that he depended on Muslim Quran commentaries, especially that of Bayḍâwî) had absolutely no access to original Arabic sources, a fact that others have now established—and had he, it is not at all clear that he could have benefited, in any case.[19] What this means is that Sale had little feel for the rhythms of the Arabic Quran, its thematic pulse, or the rhetorical chords it strikes variously and masterfully together in a crescendo of meanings that bring it into complete resonance with the heartstrings of its human recipients. What remains is the grotesquely disjointed experience, not of divine revelation, but of a mortally flawed translator of altered but, nonetheless, hand-me-down words and phrases. Such a fatal gap of perception could only be filled with the conception of unwarranted regal condescension and malevolence with which Sale took up his, for him, "Christian" duties. In this he makes absolutely no break with the, at least, unscholarly and, positively, partisan ghosts of his European forerunners. His is a heart filled with contempt, which he himself uncloaks in his own introduction.

> But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original and also to enable us effectually to expose the imposture… The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.

This attitude of assault, as inevitably it must, suffused through the very veins of his translation. (See for instance his use of "dark sayings" in Sûrat Yûsuf, 12:6, for the Arabic word *aḥâdîth*, or "events.") Nor is his translation easy to consult, as he chose to ignore established verse numberings completely. Yet, Sale's interpretation, for 127 years, lingers as England's esteemed eyewitness account to the event of the Quran, without serious rival. Virtually all "educated" English opinion of the Quran as a Text, in this crucial and formative century, is, really, second-

hand critique of Sale's maladroit work, and to an inconceivable and ultimately disastrous cultural loss.

It is not until 1861 that this composition is challenged, by a Cambridge cleric, the **Rev. John Meadows Rodwell**. In 1909, his effort receives a considerable boost in that competition with its inclusion as part of the famed *Everyman's Library* series (as edited and introduced by the Orientalist G. Margoliouth). Rodwell attempted to elevate the language of his translation above that of Sale, with some success. However, the scourge of the "higher criticism," as it was then called, was already upon him. Thus, Rodwell insisted on a critical rearrangement of the Quran's standard Arabic order based upon a textual theory of dating and sequencing, a "searching criticism," as he put it, sweeping the European academy in his day. This seriously limited his translation's usefulness and consequently its use. If the suppositions of this literary conjecture sounded impeccable, its reality was arbitrary, arrogant, and chaotic. While Rodwell was not the wholly unaccounted for bigot that his predecessors were, he could not free himself from the root bane and litmus test of the now emergent discipline of Orientalism: The inability to accept truth beyond the pale of the European subcontinent and the rational-romantic dichotomy that defined the schizophrenic era of its Enlightenment. A Quran interpreter's credentials could not thus be maintained without accusing the Prophet ﷺ of having authored its Text and foisted it upon humanity as a grand forgery in the name of God. Despite Rodwell's palpable realization, admiration even, for the miraculous feat of the Quran in word and in history, and the sheer greatness of the Prophet ﷺ in the world of men, his careful parenthetical rationalizations fall precipitously to a sudden senseless and slipshod explanation for the globe-changing moral magnitude and spectacular spiritual resilience that constitute the living efficacy of the Quran in history. Rodwell would have us believe that it is all attributable to the fortuitous combination of a sincere epileptic's misapprehensions and the impact of this on a mentally substandard race.

> It is nearer to the truth to say that he [the Prophet ﷺ] was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslims races, the influence of his teaching ... has

now lasted for nearly thirteen centuries, and embraces more than one-tenth part of the inhabitants of the globe.[20]

Though Rodwell defames the Prophet ﷺ as "peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired," he does not give us nearly as much explanation for his own delusions and mistakes that enabled him to not infrequently misinterpret even basic passages of the Quran. While the race to which Rodwell belongs suffers not from any intellectual inferiority, his Arabic aptitude certainly did. Indeed, he demonstrates a fairly basic illiteracy in this regard. He shows no appreciation for the style or even language of the Quran, besides. At times, he is purposely twisting it, of course. Yet, at other times he is simply misapprehending it, often in a pathetic way. He explains, for instance, the common use of the rudimentarily religious term *ʿabd* (servant or worshipper) as a Quranic backformation resulting from the numerous slaves who early on accepted Islam from the Prophet ﷺ. He translates the second verse of Sûrat Al-Kawthar (108), an instruction directed to the Prophet ﷺ, as *Pray to your Lord and 'kill,'* when even the smallest of Muslim children know that the Arabic command *inḥar* means to sacrifice animals in the name of God as charitable offerings for the worthy poor. Where God instructs the Heavenly community to bow down before His new creation Adam عليه السلام, in order to concretely establish his stature among creation and to receive him (parentless, as he is) warmly into life, Rodwell states that the angels were commanded by God to *worship* Adam عليه السلام, and goes on: *Then worshipped them all, save Eblis*, that is, the devil, whom he bewilderingly casts as a hero, alone upholding the worship of only God![21]

In due course, Rodwell encourages the faithful to proselytize Muslims, an exhortative that imperial England took politically serious in 1882 when it occupied Egypt—the same year, as it so happens, in which the next notable British translator of the Quran met his fate in that colony's desert, just two years after his volume for the popular *Sacred Books of the East* series of Oxford University appeared in print, under the editorial oversight of Max Mueller. His name was **Edward Henry Palmer**, yet another Cambridge graduate. Palmer, a somewhat mysterious young man, deserves credit for being the first English translator of the Quran to actually travel to a Muslim, Arabic-speaking land, and for conceding the Quran's confirmed and established order. While Palmer held the lofty racial views of those English interpreters who went before him—with the by now obligatory dismissal of the Quran's divine liter-

ary refinement (as opposed to the profane brilliance of Europe's artistic productions)—he did grasp something of the nobility of the Quran's expression. Nor was he excessive in his belligerence toward Islam. Yet consistently one expects from these envoys of Europe's higher learning more literary deftness in mirroring the Arabic of the Quran in English, only to be disappointed. *Verily, We quicken and We kill*, he renders *wa innâ lanaḥnu nuḥîy wa numît*, more properly translated: ﴿And, indeed, it is assuredly We ˹alone˺ who give life and give death﴾ (see Sûrat Al-Ḥijr, 15:23; also Sûrat Al-Dhâriyât, 50:43). His expression is inappropriate, to say the least—not merely to the Arabic ear, but in human taste. God, the giver of life, brings it to an end, causes death, makes each soul to taste it, but does not, in this sense, "kill."

This conveys us, in many ways, to the culmination of the Orientalist project on the Quran in the person of **Richard Bell**: a cleric, a learned reader of Arabic at the University of Edinburgh, and a champion of European rational superiority. He published his two-volume translation from 1937 to 1939. He is widely acclaimed to have known Arabic well, and this may be believed. What he did not know was humility. He became so enamored of the preceding century's faith in the prophetic possibilities of critical theory that he literally rent the Quran to pieces and reassembled it, not merely at the stratum of surah, but at the level of verse, phrase, and even word.

It is difficult to describe the reckless disregard, the clinical contempt, with which Bell approached translation, if, indeed, it can even be called such. His work demonstrates, under the thin symantic guise of "scientific" analysis, a complete blindness, hostility even, to the very nature of the Quranic Text. Here is a man who was a professor of Islamic studies at a somewhat less-than-eminent institution, in the field, in Britain, having achieved no particular literary or linguistic repute in his mother tongue among his own people. Indeed, never even has he demonstrated the scholarly worth of his literary theories on, say, the comparatively slight four-hundred-year-old literary product of his native isle. Yet, suddenly, he arrogates to himself the status of ultimate arbiter of the peerless masterpiece—the Sacred Speech no less—that coalesced in the revelation of the Quran at the culmination of Arabian culture's five thousand years of acknowledged pristine linguistic refinement. For that, indeed, and more, is the Quran's station and style in Arabic. In fact, the time frame of Arabic's earthly development at the advent of the Quran, according to recent studies in Arabic ethnolinguistics, may still be far underestimated even in this space of human vastness. Yet, on behalf of Arabs and Muslims, our schoolman in Scotland begins a base, crude, self-

absorbed, infantile cut-and-paste job on the flawless touchstone of their language, an indiscriminate derangement of the wellspring of their spiritual life. This alone is astounding for the enormity of its sheer conceit. What is well beyond comprehension is that he worked in accordance with a personal conception as to the form the Quran must have originally held half a world away and fourteen hundred years before! This black art he called "science"—and even now some seek to revive it, as a bigoted, polemical Orientalist ethos reaches to reassert itself. Yet such textual reconstruction can be called science only in the sense that astrology or alchemy still lingers by the same designation. And, indeed, it shares much with their systematic and assiduous approach to folly and madness. "Virtually unreadable," notes Bell's successor Arberry of the former's "hard-laboured pages."[22] Its dependency on the Leipzig edition of the Arabic Text of the Quran, imperfectly arranged in 1834 by the Orientalist Gustav Flügel, mars it all the more. In not entirely ironic fashion, it is Bell himself, through his own introduction, who gives us the devastatingly trenchant assessment of the condition of his psyche in the course of his eight-year work: touched by a "confidence of ignorance."

Bell's literary atrocity merits mention, however, because it illustrates a resistant strain in the engagement of the cultural West with the Quran. Having literally buried and effaced its own pre-Christian historical backdrop—and orphaned as it is by the loss of continuity with and within its Sacred Texts and religious experience—Europe has produced scholars all too eager to seize on the false assumption that the Quranic Text, written originally on both sides of varied parchments, skins, and animal scapulas, was misordered by the Prophet's ﷺ Companions in its first collection. This represents serious and stubborn ignorance of the most elemental information about the history of the Quran's written compilation, which I have already recapped in Sphere Four of this introduction. Their (wistful?) argument obstinately disregards the much-proven fact that the Quran was not only recorded in writing and preserved as such in the lifetime and at the direction of the Prophet ﷺ himself, followed by his three successive heirs to communal leadership, but that it was, surah-for-surah, also memorized and publicly recited in its current word-by-word and verse-by-verse order by the Prophet ﷺ himself, along with thousands of his Companions, wherein even regional dialect differences had to be explicitly sanctioned with Prophetic approval, and whereas the Prophet ﷺ himself deliberately sat down with particular, named and known Companions in the last year of his life to recite to them, and bear witness to them reciting, the Quran in its final state, when its revelation was complete—again, all of these steps being

recorded in historically verifiable accounts.

Setting aside the Quran's instantly recognizable soul-awakening spiritual resonance, the truth is that Rev. Bell and his like do not understand the uniqueness of the Quran's order in terms of either its material reality or its stylistic coherence—and truer still, perhaps, they desire not to. Western scholars of the Quran bristle because many of their Muslim counterparts hold their credibility cheap when it comes to the interpretation or translation of its Text. Questions have been raised: How can they be trusted to be faithful mouthpieces of the Quran's message, when (fearful of the world-shattering consequences of the Quran as a scriptural alternative) they begin from the prejudiced belief that a man put its words into the mouth of God, rather than the other way around? What, indeed, separates their ethnocentric likes from that of the Quraysh, the proponents of the ideal of tribalism who first belied the message of the Quran and its Messenger, the Prophet Muhammad ﷺ? One finds scholars, even of the caliber of A.J. Arberry (whose translation is the subject of our next assessment) pointing a justifying finger to the existence of this Orientalist argument of "misorder" when faced with this Muslim objection.[23]

If this open discussion tends to bare the old bones of a shrouded confrontation, then it also admits to an unavoidable argument between Muslim scholars and non-Muslim academics as to the requisites that qualify a translator of the Quran's sacred message. The latter's best answer thus far has been the much-esteemed work, and rightly so, of **Arthur John Arberry's** *The Koran Interpreted* (1955). While he himself has, in writing, denied his Islam, there are those among Muslims, scholars who knew him, some of whom were his students, who report otherwise. God alone knows the truth of this, but on its face it should be taken as a measure of some hopefulness (a) that men and women of the Biblical West, or that the sincere and competent in the world, can come to the Quran and faithfully report as much of its message as their minds may grasp, withholding themselves from bending away the unrelenting intellectual and spiritual critique to which the Quran will surely subject them and their forefathers; and (b) that versed and balanced Muslims are, indeed, fair-minded and confident enough to give credit to worthy and principled scholarship dealing with the very core of their faith from those who have not affirmed it—so long as the latter enter the considerable discussion sufficiently educated and with the intellectual courage to commit to truth and truth's representation, rather than in the spirit of war by other means.

This is not so easy a task as it first seems. Yet, Arberry exemplifies

much of this, undoubtedly because of his great ability in Arabic (and Persian), his broad scholarship in their literary arts and in the spiritual heritage of Islam, and in his truly poetic gift in English. His translation has deficiencies, some of which, in my view, incapacitate all but the well-initiated reader (and activation is, after all, the Quran's point). But these do not arise as a result of impure motive or some treacherous *arrière-pensée* with respect to Islam, its Sacred Book, or the community it continues to call forth in the world. Rather, they lie partially in his stated ambition to "imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran." Arberry himself cautions, "I am breaking new ground here." His style is not King Jamesian, but harkens with such an undertone through its not always charming Victorian-Edwardian overlay. Yet of a necessity, based on the ideal he has set for himself, he systematically chooses to sublimate Quranic meaning, to say nothing of meaning's resonance, to sensual and poetical impact.

In more places than most reviewers, and perhaps the translator himself, have admitted, Arberry is incomprehensible or flatly inaccessible (see, for instance, the notion of "double life," Sûrat Al-Isrâ', 17:75). Sometimes this verges on distortion of meaning, but regularly it ignores the fact that with the Quran, language, rhetorical beauty, sublime expression are always at the service of releasing profoundly urgent meaning. Never is sense constrained to sensibility. One cannot do in translation what Arberry has sought to do and adequately free the Quran's powerfully educative metaphysical, moral, soul-inspiring, world-ordering message from its divinely inscribed verses—signs that flash their forewarnings and gleam their glad tiding to a common human fellowship not all meant to take heed and heart in Arabic, per se, but all made to realize the transcending inferences that only the Quran's Arabic significations have been equipped to conserve.

There is little doubt that Arberry himself recognized the pull exerted by his passion, as regards the translation of the Quran, in his double-edged, but, nonetheless, abject confession that "never was it more true than in this instance that *traduttore traditore*," all translators are traitors. With this, Arberry professes his heart captive to the rapturous beauty of a body of Text, divinely veiled from the mind of so much of the world by the most diaphanous of wraps, a mere mouthful of fine Arab phonemes.

For this reason, he advocates the eminently sane idea that the Western scholar of the Quran end his self-imposed incarceration in the lifeless laboratory of the quantifiable intellect and contemplate the Sacred as a living unity, that he liberate himself from the "irreverent" slice-and-

dice mentality that inevitably causes all he touches to lose coherence and run like sand through his hands. How clearly Arberry echoes in his plea the elucidation of Shaykh Muhammad Diraz, quoted previously!

> It is against this excess of anatomical mincing that I argue the unity of the Sura and the Koran; instead of offering the perplexed reader *disjecta membra* scattered indifferently over the dissecting table, I ask him to look again at the *cadaver* before it was carved up, and to imagine how it might appear when the lifeblood of accepted inspiration flowed through its veins. I urge the view that an eternal composition, such as the Koran is, cannot be well understood if it is submitted to the test of only temporal criticism. It is simply irrelevant to expect that the themes treated in the individual Sura will be marshaled after some mathematical precision to form a rationally ordered pattern; the logic of revelation is not the logic of the schoolmen. There is no 'before' or 'after' in the prophetic message, when that message is true; everlasting truth is not held within the confines of time and space, but every moment reveals itself wholly and completely.[24]

A year later, in 1956, **Niseem J. Dawood**, a Jew of Iraqi origin and a translator by profession, ignored Arberry's insight and attempted the Quran in a much relaxed contemporary idiom, rearranging its surahs by the fairly meaningless pattern of size, shortest to longest. Dawood's work, which is singularly uninspiring, has been among the most widely available translations of the Quran on the English bookshelf (thanks to Penguin, his publisher). In the 1980s, he, or Penguin, reverted back to the standard textual order in a revised edition. A mutual friend, whom we shall meet as the translator of a popular modern Quran commentary, once gently reproached Dawood for taking license with the language of the Quran that he would not accept in the mundane transactional Arabic translations at his own firm. "It is sufficient for me," he is said to have replied, "that I intended to bring the style of the Quran closer to the tastes of English readers." This aptly summarizes Dawood's effort, as does his own introduction, which openly catalogues his bias against Islam. Dawood is guilty of plenty of mistranslation, in addition to leveling the Text to a uniform monotony.

For some time, Dawood was the only Jewish translator of the complete Quran into English. He lost this distinction in 1979 when Massada Press published Tel Aviv University Prof. **Aharon Ben-Shemesh's** *The Noble Quran*, who first rendered the Quran into Hebrew in 1971. This edition is unremarkable, save for its scattered polemical reinterpretations that seek to locate the Quran in Old Testament origins. This is accom-

plished by certain twists of its revealed tongue, mostly unprecedented in their construal, that, for example, in Sûrat Âl ʿImrân, 3:110, inserts the object phrase "People of the Book," meaning Jews, or sometimes Jews and Christians, for a pronoun heretofore universally established as referring to the "believers"; namely, the upholders of its address who it spoke to in the first instance, that is, the Muslim community. Thus, ﴿You believers are the best Community ever brought forth for the good of humankind﴾ becomes, at Ben-Shemesh's hand, *You People of the Book* ... Other instances of such interpretive gymnastics speak for themselves. Witness his footnote to Sûrat Al-Isrâ', 17:1, which removes the Furthest Mosque (*Al-Masjid Al-Aqṣâ*) from its age-old Jerusalem foundations to the parochial village of Jiʿranah, some ten miles from Makkah.

A few other translations by non-Muslims have appeared in the past two decades, like *The Koran* by **Thomas Cleary** (2004), a multilanguage translator of various sacred texts with an apparent interest in their mystic unity. This follows on his 1994 *The Essential Koran*, a book of select passages with a brief, somewhat eccentric, but generally thoughtful introduction. Cleary's style, especially in the recent publication, is jarringly uneven, shifting abruptly between exceedingly ordinary, at times almost conversational, language and glaring poetic flights. Regarding pedestrian usage, in which this translation abounds, take the verse, *Without a doubt, the one to whom you invite me hasn't a prayer in the world or the hereafter* (Sûrat Ghâfir, 40:43). Not only is *hasn't a prayer in the world* prosaic to the point of cliché, it is misconstrued. This verse-phrase means ﴿There is no doubt that all that you call me to worship has nothing worthy for which to be invoked—neither in this world nor in the Hereafter﴾. Further, Cleary's dissonant styles are quite mixed, even in one and the same sentence or verse. *Then lo—they will debate in the fire, with the powerless saying to those who had aggrandized themselves, "We were your followers, so aren't you to substitute for us in the fire in part"* (Sûrat Ghâfir, 40:47). This gives the feeling that the translator seems at a loss for much of the overt significance he is attempting to interpret, let alone the rich subtlety that runs beneath. Thus, he transmogrifies, rather than transliterates, the enigmatic discrete letters (*ḥurûf al-muqaṭṭaʿa*) that appear at the head of several surahs. ﴿Alif Lâm Mîm﴾ become simply, and very wrongly, "A L R."

There is a good deal that is bizarre in this effort, including inconsistent use of italics to represent, it is supposed, the Speech of the Divine; quotation marks that attempt to treat verses like paragraphs; and Roman Numeral section breaks inserted in the midst of surahs. Moreover, not a word of explanation, note, or index entry accompanies this complete-

ly stripped-down publication. His peculiar English word choices for their Arabic "counterparts" are too numerous to itemize: *God is not 'ashamed,'* for the Arabic word *istiḥyâ'* (Sûrat Al-Baqarâh, 2:26). The reflexive, tenth-form Arabic verb *istiḥyâ'*, as applied to God, more appropriately means (as both classical and modern Arabic lexicographers define it) to 'spare,' 'forebear,' 'abandon,' or 'refrain' from a thing. *Then* [God] *'ascended' the throne* (Sûrat Al-Aʿrâf, 7:54): Cleary translates the Arabic *astawâ* by a word that connotes the exact opposite motion, "rising upward," or, more precisely, the very sense the Arabic seeks to preclude, that is, "succeeding to" a position. Rather, *astawâ* connotes a "settling over," in the meaning of a worthiness that comes from an unprecedented and undisputed mastery. The Arabic *ʿibâd* very plainly in the Quran means "worshippers," or "servants," or even, for the more literally emphatic, "slaves" of God, implying God's ownership of one and human devotion to God in return. This Cleary renders wrongly and blandly as "mortals." Again, he interprets the essential Quranic phrase *alladhîna kafarû*, or "those who disbelieve," or "the unbelievers," as "the atheistic." This is an almost complete misrepresentation of the Quran's usage of the term *kafara*, which denotes unbelief in God by way seeking to "cover over" God's truth—associating with Him or His religion anything false, whether by means of assertion or denial. This includes believing in more than one deity, elevating others to divine agencies, or associating anything else with God in a godhead, and the like. It also accounts for belying any aspect of God's absolute reality, Divine Being, or perfect attributes, including categorical denial of whatever God has instructed, said, or revealed, or rejection of whomever or whatever He has said is to be affirmed and upheld, like the messengers and the angels, and the truth of the Day of Judgment, and Heaven and Hell. The word 'atheistic' narrows this notion to the very small margin, indeed, of those who deny the existence of God or any deity altogether. This work takes its place in a growing list of recent efforts for which one cannot discern, beyond commercial possibilities, the contribution it hoped to make.

II. CONVEYING THE MESSAGE IN ENGLISH: THE QURANIC MILIEU

Whatever criticisms may be laid at the doorstep of Europe and its Quran interpreters, one cannot but admire that for nearly eight hundred years they single-handedly perceived and took up the immense challenge that complacent Muslims clearly, even shamefully, would not: To examine, understand, and project (albeit mostly negatively) the dynamic message of the Quran and its religion to a world rushing in all about

its adherents. Muslims woke up only sleepily, and exerted themselves anemically, to this their most urgent of all needs. Recognition of the self-evident necessity for the Quran's champions to, themselves, express it in the world seeped slowly through the Muslim body. One could graph the piercing thrust of Britain's imperial scepter through the Muslim psyche with a chart of Muslim translations of the Quran into English. It is said that it was Islam that roused Christiandom from its long dark slumber. Here, Europe returned the favor. India stirred first.

The earliest known edition of a complete translation of the Quran by a Muslim is the 1905 work of an Indian physician, **Mohammad Abdul Hakim Khan**. Originally of a Qâdiyâni[25] background, he renounced its sectarian views and produced a "propagandistic" account of the Quran, without basis in any authentic or estimable Islamic scholarship. It had no discernible methodology but promised in a lengthy subtitle *short notes based on the Holy Qur'an, or the authentic traditions of the Prophet (pbuh), or the New Testament or scientific truth. All fictitious romance, questionable history, and disputed theories have been carefully avoided.* It fulfilled exactly none of this.

Seven years later, in 1912, two new efforts appeared. The first, edited by **Dehlawi Mirza Hairat**, claims to have enlisted the help of "various Oriental learned scholars." Published in Delhi in two editions, its intention to offer "a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell, Palmer, and Sir W. Muir" never really materializes in either the Text or the accompanying matter.

The Allahabad edition of the same year by **Mirza Abu'l Fadl**, dedicated to Sultan Jahan Begum, the princess ruler of Bhopal, India, billed itself as a refutation of the Bible "with a view to bringing out the superiority of the Qur'an." It arranges the surahs chronologically, harbors fairly informal responses to apparent arguments of local missionaries, but includes few notes and constitutes no real qualitative contribution over its two predecessors.

The first serious response to the Orientalist venture into Quran translation comes, in fact, not from the Empire but a native son. **Muhammad Marmaduke William Pickthall's** *The Meaning of the Glorious Qur'an* (London, 1930) surprised his countrymen and delighted Muslims. At least 27 editions later, the faithful can still be seen showing their appreciation. Pickthall was a British novelist of some distinction who accepted Islam after careful study. He visited and was welcomed in much of the Muslim world, especially India (where he served as a consultant to the Nizam of Hyderbad) and Egypt, where the

shaykhs of the renowned Al-Azhar University accorded him some assistance. Pickthall's Orientalist countrymen found it all so very "interesting as the work of an Englishman who became a Muslim," but decided (with raised eyebrow) that "it does not read well."[26] Silent censure aside, Pickthall is certainly faithful to the Quran in its representation and objectively more readable and accurate than any translation by an Englishman before his work. He is, moreover, keenly sensitive to the difference between the Quran and whatever any interpreter might produce, no matter how accomplished. Indeed, he held that the Quran could not, in fact, be translated, but only its meanings relatively conveyed—a position with which Muslims have tended to heartily concur and for which Arberry (who knew him and professes a commensurate love of him) took him severely to task in his 1953 work *The Holy Koran, an Introduction with Selections*. (Yet, just two years later, it is to Pickthall's expressed sensibilities that Arberry acknowledges his translation owes its appended title word "interpreted," changing from *The Holy Koran* or merely *The Koran* to *The Koran Interpreted*.)

All the more unexpected, then, with Pickthall's views thus expressed, that he himself attempts a quite literal interpretation of the Quran. Even more startlingly, given this constraint, he includes virtually no notes. The result is a Text composed with a certain difficulty of expression, dryness of style, lack of exactness in meaning in many places, and a message that remains in good part unelucidated, no doubt because of the mental constraints that grew out of his particular translation theory. At least some of these flaws, however, surely result from the limits of his Arabic, though he used his English gifts to offset this. He translates the word Quran, for instance, in Sûrat Yûsuf, 12:3, as "Lecture," which is restrictive to the point of being wrong in its sense. Moreover, his use of a language vaguely reminiscent of the King James Bible has tended to remain a stumbling block for most readers. The verse numbering system he imports from India, which differs from the more precise standard developed by Egyptian scholars, though far better than Flügel's, creates some impediment to easy Textual comparison. While pleased with Pickthall's service, Muslims were almost immediately eager to go beyond him, perhaps because he had enabled them to see the possibilities.

That desire gets its first spirited response only five years later, with the 1934 debut of the most important translation of the Quran to this day: **Abdullah Yusuf Ali's** *The Holy Qur'ân: Translation and Commentary* (Lahore, 1934–37). Yusuf Ali's work has appeared in at least 35 editions of record and probably that many unregistered ones. It has been twice revised, once (mostly favorably) in America by Amana

Publications in 1989, and at nearly the same time in Saudi Arabia by The Presidency of Islamic Researches, IFTA, Call and Guidance and the King Fahd Holy Qur'ân Printing Complex in 1410 H. (1990).

The translator was born in Bombay in 1872 in a family that belonged to the Bohra community (so called because of their merchant seafaring), though it is not clear if he came from its much larger Ismâ'îlî or Sunni branches. He completed his first reading of the Quran as a young boy (popularly called *khatm* among Indian Muslims), though this was not its memorization, as others have misread it. Rather, his study and professional interests found their focus on the West and specifically England, in whose literature he went on to become something of a specialist in his country. He traveled Europe and settled in London, where he began a review of existing translations. Dissatisfied with the representation of the Book that never left the center of his consciousness nor his study, he eventually resettled in Lahore, in what is today Pakistan, and took up the project of interpreting the Quran into English, with the aid of a considerable number of students at the Islamic College that he was appointed to head. The translations of the famed **Maulana Muhammad Ali**, **Ghulam Sarwar**, and Pickthall were on his worktable, but he significantly elevated the language, and especially the style, of their English presentations of the Quran's meanings. He is widely praised among Muslims for the fervent faith and spirit of love with which he succeeded to infuse his rendition, far surpassing, in the popular taste, his predecessors. His notes are copious and reflective of his broad learning, if not necessarily its depth. Nevertheless, a portion of these glosses, in particular as they relate to end-time discussions, the unseen world, and the miraculous, are held to be excessively apologetic and pseudo-rationalistic. (This is, as we shall see, consistent with most of the sectarian translations of the Quran by Muslims, and, perhaps, here Yusuf Ali's upbringing is evinced.)[27]

The more Yusuf Ali's interpretation has been scrutinized, the more it has come under sharp criticism on all counts. In truth, his translation is often imprecise, inconsistent, and weighed down with parenthetical word choices that show a heart divided between the rationalistic and mystic. He too employs a verse numbering scheme imported from the Subcontinent (different than Pickthall's), inferior to the established standard (but cured in the revisions). In his notes, his inner leanings fairly ooze from every page. He is much given to allegorical explanation, poetic flights, and interludes, in addition to mystical interpretations that sometimes do not accurately reflect either the essence of the Quran's message or the context of its revelation. His notes on Sûrat Yûsuf (12),

for instance, are highly romanticized, based on the purely imaginative Persian love poetry that the poignant Joseph narrative inspired among the lyricists of its high culture period. There is no doubt that he was aware of this literary history, but it is significant that he could not resist its inner pull.

A decade hence, Muslims of a more scholarly mind began to take note of the field of Quran translation, perhaps heedful of Yusuf Ali's success, and began to weigh in (though "laymen" efforts not only continued but proliferated). In 1947, in the same city where Ali produced his work, **Abdul Majid Daryabadi** began publishing his compendium, *The Holy Qur'an with English Translation and Commentary*. Its notes are enormous and its translation more true to the Text of the Quran than its predecessor. Yet, its language fails to approach the inspiration and elegance of Ali's effort. It has never found an audience. The Quran translation critic, Dr. Kidwai, cited here throughout, is, in fact, a descendant of this translator and has supervised an abridged edition of his work, published by The Islamic Foundation (United Kingdom (with his hand in others of their works on the Quran, as well)). Oddly, Daryabadi expresses admiration for Bell, though, thankfully, he follows none of his dubious "methodology."

A number of other products by Muslims appeared in the next three decades, but five deserve special attention. The first is **Hashim Amir Ali's** 1974 *The Message of the Qur'an Presented in Perspective*. The "perspective" to which the title alludes is H.A. Ali's somewhat bizarre rearrangement of the surahs into something on the order of the Pentateuch that Biblical scholars traditionally attribute to Moses. He calls it the "five *books* of the Qur'an," and its justification is thematic unity: Book I is *The Portal, al-Fatihah* (*the Opening*); Book II is *The Enlightenment, ar-Ruh* (literally, the Spirit), comprising 18 early-Makkan-period surahs; Book III is *The Guidance, al-Huda*, 36 middle Makkan surahs; Book IV is *The Book, al-Kitab*, 36 late Makkan surahs; and Book V is *The Balance, al-Mizan*, 24 Madinah-period surahs. One half-expects Ali to have grasped what the Rodwells and Bells in the field did not—that such reordering destroys the coherent connections with which key terms and phrases link verses, passages, and (especially the beginnings and endings of) surahs together, in a far more impressive, germane, and sophisticated thematic engagement than merely personal observation.

In 1977—partly as a reaction to Muslim experimentation with the Quran as exemplified by H.A. Ali—**Muhammad Taqi-ud-Din Al-Hilali** and **Muhammad Muhsin Khan** published *The Noble Quran*, Khan serving as the actual translator and Al-Hilali as the religious

authority. The global distribution of this ultra-traditional interpretation in multiple languages is now in the hundreds of thousands, owing to the free Ḥajj-Pilgrimage copies, and other gratis distributions, of the King Fahd Holy Qur'ân Printing Complex. Its language is roughly hewn, paying no regard to literary style, though its primary text claims to derive from the work of Abdullah Yusuf Ali. It contains numerous direct, unexplained Arabic transliterated words that can only confuse a reader who does not know Arabic. Its defining feature, however, is the copious parenthetical interpolations its translators wedged everywhere into the Quran's verses, in order to ensure that the reader understands these in accordance with the partisan, religio-social vision that it improperly implies prevailed in Muslim societies during the classical period. The problems of such a work are, of course, as obvious as they are legion. Most notably, it unnecessarily and detrimentally distracts one from the timeless message of the Quran and the belief in the possibility of human harmony under God's Oneness, which is the essential inspiration the Quran's universal call seeks to instill in the human heart.

The publishers at Saḥîḥ International understood this critique when they called upon an American woman, who accepted Islam about the time of *The Noble Qur'an*'s first printing, to revise its language in 1997. **Um Muhammad** (the name Aminah Assami publishes under) lived and learned Islam first in Syria and then in Saudi Arabia. She admirably excised Hilali's many blatant dogmatic interjections from the English text and adequately redressed the bulk of Khan's stilted language, pulling its interpretation back to a literal level. What she could not do, and perhaps did not intend to, is alter the translation's firmly entrenched underlying worldview. The work, therefore, remains the conceptual captive of Hilali and Khan's excessively narrow and skewed vision of how the Quran should be read and understood, and is incommunicative of meaning after message (sometimes misleadingly so) almost wherever amplification is necessary to impart a verse or passage's implication and purpose or wisdom. Thus, God, who is ever-watchful and keeps record of human deeds—meting out judgment with all speed and justice in this life and on the Day of Judgment, in accordance with His own decree—is described in this interpretation's intermittantly unnatural style as the *swiftest of accountants* (whereas ﴿swiftest of reckoners﴾ is more suitable (Sûrat Al-Anᶜâm, 6:62)). She renders Sûrat Al-Anfâl, 8:67, as follows: *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land*. This cannot be understood in any other way but as brutally offensive. Thus, it is a complete distortion of the valuable moral intent of the verse, which is to prevent coercive

military power from being called forth deceitfully on the pretense of noble ideals, when its real motive is the corruptive, yet widespread historical practice of going to war for economic objectives—in this case, the capture of wealthy opponents in battle for the purpose of receiving substantial ransoms from their kin.[28] Thus the verse should read: ﴿It is not for a prophet to take prisoners ⌜of war⌝ until he has thoroughly pacified the land. ⌜Most of⌝ you desire the fleeting things of this world, while God desires ⌜for you⌝ the ⌜everlasting life of the⌝ Hereafter. And God ⌜alone⌝ is overpowering, all-wise.﴾ Her methodology, or the one imposed, made this warping effect inevitable, bridled as it was by the relentlessly parochial interpretation with which the work was constrained to align.

Stepping back into the 1980s, a new light entered the realm of Quran translation in the person of **Muhammad Asad**, born in Austria (now Galicia, Poland) in 1900 as Leopold Weiss. The son of a lawyer and grandson of an orthodox rabbi, he converted to Islam at age 26. Though he majored in philosophy as a student and began his writing career as a German-language journalist (writing dispatches from Palestine), from the moment of his conversion and his powerful Pilgrimage experience to Makkah, he rededicated himself to the study of Islam in its primary languages, becoming acquainted with many of the intellectual luminaries of Islam in his time. He participated in the political life of the Muslim world, consulting Saudi Arabia's King Abdul Aziz, contributing to the formation of Pakistan, representing its interests in the United Nations, and becoming one of the era's most trenchant critics of the direction in which Western modernity and secularism were headed. Yet, it is said that his mind was ever on translating the Quran for Western peoples.

In the winter of his days, with his understanding and language skills at full maturity, he realized his life's mission. *The Message of the Quran*, printed in 1980, is among the most serious efforts at Quran interpretation in English. His translation of the Arabic Text and his copious and lengthy notes raised the art of Quran translation another level. While its language is highly effective, it is somewhat prolix, abandoning any notion of translation, per se, in favor of interpretive rephrasing. He seeks to remedy the inevitably banal effect of this by peppering the language with the antiquated 'thee,' 'thou,' and analogous verb suffixes that have long since fallen out of use, to lend it, one surmises, some register of the sacred. Thus, his language forms a peculiar admixture of the archaic and prosaic.

Deeper analysis of Asad's *Message* explains his linguistic approach. Asad is discernibly influenced by the rationalistic interpretations popu-

larized by the Qâdiyâni translators (whom we shall meet shortly), and to a lesser extent the social interpretations of the Egyptian pre-modernist commentator Shaykh Muhammad Abduh. Thus, he tends to bend the meanings of the Quran's report on the unseen realm in this life and in the Hereafter, as well as the miraculous in the world, toward abstraction and away from the "sensible." In addition, he is somewhat given to injecting the findings of natural science in some verses, but this is not wholly without merit, as some contend. His interpretation, however, and especially his notes are strongly psychological in the shade of Freud and Jung. Asad grew up in a place and time (turn-of-the-century Eastern Europe) where rationalism virtually possessed the populace. Perhaps he thought notions of jinn (mythical genies to the Western mind) and angelic guardians of Hell, for instance, would cause a people who had lost patience with and trust in unempirical religion to dismiss the Quran as just another Bible-based message, before they ever had a chance to reflect on the transcending truths it reveals and with which only God could have infused it.

Whatever may be his reasoning or belief, he does not hesitate to advocate farfetched psychoanalytic interpretations of the Quran, or espouse a little natural science, to suit the mentality of the modern English reader he had in mind. Thus, one can turn to almost any page of this work and discern his governing prepossession. *[And so,] whenever the two demands [of his nature]*—"his" meaning "man's"—*come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present* (Sûrat Qâf, 50:17–18). It is the dual noun *mutalaqiyân*, which describes ﴿the 'receiving angels' that receive each person's every word and deed in life—one on the right and one on the left—'seated,' giving heed﴾, that Asad is rendering as *the two demands* of man's nature, in the Freudian sense, while the ever-present "watcher," for Asad, is simply the human "conscience." He explains:

> "The two that aim at meeting each other" corresponds better with the preceding verse, which speaks of what man's innermost self (*nafs*) "whispers within him," i.e., voices his subconscious desires. Thus "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting (*qāʿid*) on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these

> dual forces which strive for predominance within every human being: hence, my rendering of *qāᶜid* as "contending." This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness"—a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason.[29]

To be fair, Asad's note commences with a nod to the "classical commentators," who understand the relevant words and verses cited here, *mutalaqiyân*, *qâᶜîd*, and verse 21 (which we shall describe presently) as references to the recording angels that the Quran explicitly states accompany every human being in his or her journey through life, at every moment (see Sûrat Al-Anᶜâm, 6:61, and Sûrat Al-Infiṭâr, 82:10–12), and then after death into Judgment. We may even overlook his transposition of *qâᶜîd* into *qâᶜid* in his notes as an error of transcription. What cannot be ignored, however, is the way in which he must contort the Text in verse after verse to comport, just as he says, "to my mind," in order to achieve his psychological reduction of the Text.

The problem with this is that the primary thrust of the Quran aims at awakening arrogant, sensory-bound, earthen-dull man to just this realization: That *the [full] truth*, as Asad puts it in 50:19, is not mental, nor is it "full insight into one's own self," as the preconception of his interpretation compels him to explain it in his notes. Rather, it is very much the concrete, physical, and spiritual ﴿reality of the Hereafter's truth﴾—its real existence—to ﴿which the rigors and throes of the delirium of death﴾ shall inevitably bear the human being. It is for this reason that the disbeliever is told, when he enters the scene of Judgment in the Hereafter, as the Quran so arrestingly testifies here in verse 21 in such electrifying words: ﴿Very truly, you were lost in utter unawareness of the imminence of all of this in life. Yet, now, have We removed your veil! Thus your sight this Day is acutely piercing.﴾ At the hands of Asad, ﴿that very moment whereof you frantically sought evasion﴾, that is, death as the transition into the previously concealed realm of the Afterlife, is not a heightening of visual certainty, a confirmation of a new, but infinitely more real reality. Rather, for him it is an awakening of the subconscious mind. The whole event dissolves into metaphor, and metaphor passes easily into allegory, and allegory into suspect psychological theory—until the corporeal substance of the unseen Afterlife, which awaits one following death and resurrection, evanesces into the mere *conscious mind* of man. Such an assertion is unheard of through five solid centuries of Quran commentary. Yet,

Asad, in the note cited above, somehow proclaims that it "undoubtedly alludes to man's instinctive urges as well as his conscious reason."

That is why, in verse 21, the English reader of Asad's interpretation never learns that the Trumpet of resurrection initiates a physical spectacle; he or she never realizes how ﴿thus, instantly, from the grave each soul sallies forth—two angels with it: One driving it inexorably to the Plain of Assembly; and the other a witness to all its earthly deeds.﴾ Rather, what they find instead is that one will, in some way, *come forward with [his erstwhile] inner urges and [his] conscious mind.* Asad does show the raising *from thee thy veil, and sharp is thy sight today*! But when that veil on the unseen is rent away, his reader never sees that it is ﴿then, the angel who that Day is his close companion shall say: This record that is with me is of his life, full and ready!﴾ But, rather, he meets—perhaps to his surprise—only *one part of him*self, no evidence produced by an accuser that he may face just "the sinner's [own] reason" rebuking him "that he has always been more or less conscious, perhaps even critical, of the urges and appetites that drove him into evildoing."

Asad's psychological interpretation completely falls apart in verse 26, for there the precise Arabic dual is employed by God, commanding the two celestial guardians of every inveterate disbeliever: ﴿Anyone who has held with God any other god! Cast him now—both of you angels—into the severest torment!﴾ Asad does not translate the dual at all, for it makes no sense in his psychological twist to have the good part of one (the rational mind, according to his scheme) aiding the sinful part of one (that is, the "counterpart," to one's reason)—or as Asad notes it, "namely, the complex of the sinner's instinctive urges and inordinate, unrestrained appetites" [sic]—cooperating to throw "oneself" into Hellfire. Asad's reader further never meets, in verse 27, the unseen devil that has, by way of goading suggestion, collaborated with the condemned in the perpetration of evil throughout his life; for it is here that this very real being of wickedness pleads innocence before its God: ﴿His close companion in evil in the world shall say: Our Lord! I did not make him transgress. Rather, he himself was lost in uttermost misguidance.﴾ Instead, Asad's reader encounters this disbelieving *man's other self*, a thorny theological conception in its own right. What the reader, moreover, is taught from Asad's notation on this verse is that this "other self" is the "*sâ'iq* (that which drives)," meaning, in Asad's view, the *inner urges* of the libido he has interpreted into verse 21, "often symbolized as *shayṭân* ('satan' or 'satanic force'...)," for which the classical Quran commentator Râzî is blamed. Thus, in the Asad experience of the Quran, even Satan nearly vanishes into allegory.

This thread of hyper-rationalism runs throughout Asad's text, sometimes leading to bizarre interpretations that have tenuous connection, at best, with the Quran's Arabic address. In Sûrat Âl ʿImrân, 3:49, for example, the exceedingly straightforward statement of Jesus ﷺ regarding his widely reported ability to bring a clay-fashioned bird to life as a God-given miracle (proving to the Children of Israel that he was, indeed, the awaited Messiah) Asad transmutes into: "I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave." This he justifies from the figurative meaning of the Arabic *ṭayr*, or 'bird,' which secondarily connotes a good or bad 'omen,' though there is absolutely no reason, in the context of Jesus' ﷺ speech, to leap the concrete usage of *ṭayr* as 'bird' and reach for 'omen.' Consider, for instance, the other miracles Jesus ﷺ articulates to his people in the self-same verse.

> ﴿...Truly, I have come to you with a sign of my commission from your Lord that I, indeed, form for you from the mud of the earth a bird-like figure. Then I blow into it, and so it becomes a bird—by God's permission. I heal the born-blind and the leper; and I give life to the dead—by God's permission. And I tell you what no person knows of what you eat and of what you store up in your houses. Indeed, in this there is a sure sign for you, if, indeed, you are believers.﴾ (Sûrat Âl ʿImrân, 3:49)

Asad, of course, is himself aware of the discrepancy between his interpretation of the bird-miracle and its counterparts. Thus, he is further compelled, in a footnote, to update Jesus' ﷺ clear-cut statement of raising the dead—by God's permission—to "a metaphorical description of his giving new life to people who were spiritually dead" (see Asad's note 38, p. 74). It is not unreasonable to observe, as well, that the miracles of Jesus ﷺ that the Quran here recounts (and that Asad appears to discount) are not novelties to the Quran but part of the religious record of other faith-communities. In other words, there is no defensible reason to support Asad's eccentric interpretation. The logical conclusion is more practically what has been shown here—that Asad labored under a controlling principle of systematically rationalizing away the miraculous, the extrasensory, and the other-worldly in his attempt to accommodate the message of the Quran to the modern mind as he perceived it.

What is most disappointing about Asad's work, and, really, unwarrantable, is that he resorts to more than a little deftness in supporting his translation's wordings and understanding with notes presented as being legitimized by the classical commentators. More than once does he

quote Al-Ṭabarî and other such Quran authorities in support of his choices, while a reading of the original shows these past masters to be citing the opinion only to refute it, or are therewith merely completing the record, not advocating his position. He is particularly given to the heavier philosophical digressions of the thirteenth-century exegete just cited, the renowned Fakhruddin Al-Râzî (d. 1210), a scholar of multiple Islamic sciences who also practiced Quran explication, not on the basis of meanings that had been historically established by authenticated reports, but on the basis of informed opinion (*tafsîr bi'l-ra'îy* (to an extent for which he has been sharply criticized)), which is not to say the latter is illegitimate. Yet, for this reason, Asad cannot be read reliably without recourse to serious study of the Quran commentators themselves.

In the wake of Muhammad Asad come a number of modernist translations that vary as to quality, style, and worth. None amount to significance in the sense of attaining unique contributive value. Some can be dismissed out of hand as unmethodical adventures in the breach, like the translation thoughtlessly entitled *The Qur'an*, of husband-wife team **Ahmad and Dina Zidan**, the former an Egyptian engineer resident in England whose scholarly qualifications in Islam and the Quran are quite unknown. The late **Thomas Ballantine Irving**, an American expert on the history of Spain, and beloved convert to Islam (known among Muslims as Ḥajj Taʿlîm ʿAlî), published his translation in 1985. Deliberate in its use of American common language and idiom (at times even colloquialisms), he, in fact, titled his work, *The Qur'an: The First American Version*. It is certainly readable, yet is devoid of literary elegance or textual dignity. (*If he does not do what I ask him to do, he will be taken down a notch or two* (Sûrat Yûsuf, 12:32)). His decision to translate the Quran in the tongue of popular American culture proves weighty, indeed, pulling it beneath an acceptable language standard into tastelessness.

If Irving is too earthy, three other interpretations of roughly the same period aspire to soar, but with wax wings. One senses in them the ambition to imitate the lofty aims of Arberry (who, again, was himself seeking to "imitate" the literary "sublimity of the Koran"). The Pakistani novelist and poet **Ahmed Ali** in 1984 produced a translation that Robinson describes as stylistically "sublime" but "wildly inaccurate and very inconsistent."[39] On the latter count, there can be no disagreement. Ali is, in fact, completely irresponsible in numerous instances, even pandering. He is smooth in the reading, but, in this appraisal, rarely inspires. On the contrary, he is ultimately dismaying for anyone familiar with the unrestrained license he takes. The 1986 print of **Muhammad M. Khatib's** *The Bounteous Qur'an: A Translation of*

Meaning and Commentary, on the other hand, attempts a faithful rendition while reaching for literary elegance, but falters in its English in not a few places. It tends to fatigue one with a sense of beauteous words and phrases bereft of expressive content. Its sparse notes are not unhelpful.

This same pattern prevails, but with much less proficiency, in the interpretation of the Egyptian linguist **Muhammad Mahmud Ghali**, whom I know and respect. Though his knowledge of the nuance of Arabic words is superior, his language is consistently stilted and his interpretation basically wrong in places, stemming, I believe, from an allegiance to an unattainable notion of synonymy. Ghali, a former dean of Al-Azhar's Faculty of Languages and Translations, sometimes obscures, or even inverts, verse meanings in the interest of word correspondence. For instance, in Sûrat Al-Nisâ', 4:105, he renders an admonition to the Prophet ﷺ to use the Quran to judge with justice and never to ﴿be an 'advocate' for the treacherous﴾ as "*do not be a constant 'adversary' of the treacherous.*" In Sûrat Al-Raʿd, 13:31, he handles the phrase ﴿with which mountains could be moved﴾, as "*whereby the mountains were made to 'travel.'*" When the opponents of the Prophet ﷺ challenge him to ﴿bring God Himself and the angels in a 'host' before us﴾, he translates it "*come up with Allah and the angels and their (dependent) 'tribes'* (Sûrat Al-Isrâ', 17:92). Sûrat Al-Zukhruf, 43:5, he presents unintelligibly: "*Shall We then strike away the Remembrance from you, 'pardoning,' for that you are an extravagant people?*" The English 'pardon' and the Arabic adverbial the Quran uses, '*ṣafḥan*' (here, 'forsaking'), are not invariably synonymous. Rather, it should read: ﴿Shall We, then, turn the Quran's admonitory Reminder away from all of you, 'forsaking' you of Heavenly guidance, because you are an exceedingly rebellious people?﴾

Modern Muslim translators seem increasingly to see the translation of the Quran with dichoptic vision: One eye fixed upon the Quran as untranslatable, the other searching to bring about as literal, or as simple, as possible a correspondence between its Arabic words and the English ones they select to express their meanings. The belief grows that the quest for the "impossible" can best be *attained* through some as yet undiscovered translation science of stringency that, if achieved, will at once produce a more precise rendering of the Quran and a lyric masterwork of English. It is a chimera.

Interlanguage synonymy in the highly dynamic expression of human speech has not, by any significant measure, proven to be word-based. This is part of the miracle of the simultaneous "sameness and uniqueness" of human utterance, even within the development of a single language itself. To each tongue is its secret genius. Splendor in speech

emanates from how perfectly that secret is given voice. Herein resides the linguistic miracle of the Arabic Quran. It is the perfect truth perfectly expressed, the flawless said faultlessly, the unicity of medium and message. The interpreter of the Quran is to be guided not by an impossible ideal of its reproduction, but by the canon it idealizes: Sublime meaning said well. To this end the Quran's English interpreters are to strive.

Poetic Endeavors in Interpretation

From time to time translators, Muslims and others, feel moved to render the Quran "poetically." **R.A. Nicholson** and **Richard Burton**, two Englishmen who spent their lives translating classical Arabic and Persian texts into English, respectively interpreted Sûrat Al-Qâriᶜah and Sûrat Al-Fâtiḥah in English free verse. While their attempts reflect their creative abilities, they fail to produce anything more than quite ordinary rhymed English.[31] "I do not think if the Qur'ân had spoken like that, it would have shaken the world," observes Arberry quite astutely, and for good reason, as we shall explain. Before this, however, let us acknowledge an Iranian poet, resident in the United States, who recently published what he has called the first complete poetic translation of the meaning of the Quran.[32]

No matter how novel an effort, how sweet the expression of any such work to interpret the Quran's meanings, and whatever the language, poetry remains contrary to the nature and the objectives of the Quran. Indeed, God, Himself, negates in absolute terms both the appellation and character of poetry in relation to the Quranic address. To begin with, anyone aware of Arabic verse knows instantly and unequivocally that nothing of the Quran resembles Arabic poetry—not its style, metrical patterns, or rhyme, nor its uses and purposes. Moreover, as a translation method—regardless of its rationale or accomplishment—poetry gives mastery to sound and syllable over sense. Rhyme (or resonance) precedes meaning in the hierarchy of the poetic imagination. In the arc of the rhyming arts, original meaning is easily jettisoned, putting poetry in diametrical opposition to both the intent and essence of the Quranic Text. To liken the Quran to poetry, then, is not only fundamentally wrong, but demeaning of its Heavenly Revelation.

Commentaries in Translation

The translation critic A.R. Kidwai has thoughtfully observed that Muslims have completely mined the rich "indigenous linguistic and literary resources" of virtually all the major language milieus wherein Islam prevails (take, for example, Persian, Turkish, and Urdu) in order

to "meet the scholarly and emotional demands" of something as exacting as interpreting the Quran. But no such artistic-intellectual pollination has yet come to pass "in the universal medium of English … in the service of the Quran."

This is a sentiment that English-literate Muslims have, in fact, felt keenly. In the midst of what is now recognizable among them as a clear movement toward opening up to their heritage of religious scholarship, Muslim communities of the West have begun to deploy their resources in the translation of commentaries. This work has largely been done by native Arabic- and Urdu-speakers with proficiency in English (not outside the Quran translation pattern, incidentally). The books they have naturally chosen were the ones that gave meaning to their own religious experience in their youth.

For the Urdu-oriented, this translated, literally, into the enormously influential work of **Sayyid Abul A'lâ Al-Mawdûdî**, *Tafhîm al-Qur'ân*, *Towards Understanding the Qur'ân*. Begun in 1942, its first of five volumes appeared in 1950, with the author imprisoned. It was completed some three decades later in 1973. Its first English interpretation debuted, even before its completion, in 1967, translated by Muhammad Akbar of Islamic Publications, Lahore. Its limitations of language, abridgment, and publication quality notwithstanding, it was an unqualified success among English- speaking Muslims from the late 1960s through the early 1980s. Their activist mentalities—as a truly close-knit, fledgling community of immigrants and converts, adrift in a sea of experimental secular liberation—jibed with its revivalist "plea for purposive change" via the numinous and changeless.[33] This became required reading for such Muslims. Yet, it is reported that Mawdudi himself, before his death in 1979, advocated a "new and more forceful" rendition of the *Tafhîm* in more modern English. The first effort failed, in his view, to capture the literary and spiritual quality of his original, especially with regard to the ineffectual English translation of the Text of the Quran, a sense he felt he had succeeded in his translation for the Urdu edition. In 1988, **Zafar Ishaq Ansari** of The Islamic Foundation (United Kingdom) took up the task. Still in progress, it is expected to fill as many as 15 volumes when done.

The Arab counterparts to this story (holding to the same response pattern of their engagement with Quran translation) later, but equally vigorously, turned in their search for a more cogent English expression of the essential thrust of their faith to the modern commentary that has moved them most. There was no question but that this would be the Egyptian writer **Sayyid Qutb's** *Fî Ẓilâl Al-Qur'ân*, *In the Shade of the*

Qur'ân. It is impossible to overstate the pervasive inspirational impact that this work has had on the modern Arab Muslim world. Initiated in 1951 as a serialized commentary for a journal (like Mawdudi's, in fact), within a year he had published its first volume. He had finished two-thirds of his effort in his native Egypt when he was jailed for the words he wrote. The remaining third, composed largely in prison under egregious conditions, is among the most profound expressions of liberation theology and sociospiritual reform ever produced. He attempted to revise his first writings, accordingly, but achieved only about half of this (up to Sûrat Al-Ḥijr, 15) before he was executed in 1966. A London-based Muslim society published the last segment of his thirty-part commentary in 1979. Its popularity was instant and ongoing. For some time, the project lay dormant, until The Islamic Foundation (United Kingdom, the same publishers of the *Tafhîm*) picked it up in 1999, with the capable hands of **Adil Salahi** (his co-translator in some volumes being Ashur Shamis). Ten volumes have thus far appeared in print.

The dilemma of both these efforts, of course, is that they were firstly composed for the generation coming of age during the rise of ideological nationalism in the hot post-colonial period of the Middle East and South Asia, two distinctive social settings, but wherein Islam was nonetheless a historically established, politically known alternative. Their goals were revival of a Quranic consciousness and societal reform in cultures where Islam enjoyed instant resonance, though it had been conceptually truncated and in reality suppressed. In consequence, both these works reenvision the Quran's message as a constitution charting the rights and responsibilities of a state and its citizens, as a compass in the face of a socially dislocating modernity, and as a mirror of cultural identity by which to refract an alien incursion into the very spirit of the people. While the universality of the Quran cannot but come through in any fair illumination of its message (and these, at times brilliant, reinterpretations hinged precisely on the pivot of the Quran's timeless and spaceless relevancy), this was not the underlying point of such avant-garde presentations of the Quran.

It is self-evident that the audience, psychological challenge, and milieu of the translated message of the Quran for the global linguistic community of the English-speaking are all substantially different than the like of what these revolutionary commentaries sought to address. Then, so too, quite obviously, must be such a translation's task. One cannot be blamed for observing that the mission of the interpreted Quran today—especially in the West—more resembles its divine intervention into the spiritually unlettered Arabian Peninsula fourteen hun-

dred years ago than its explanation in Egypt and the Indian Subcontinent in the 1950s and 60s. Waking souls with the breath of God's Oneness, opening minds to Quranic literacy—this is, indeed, the English interpretation's primary duty in our day.

The feeling that English's plentiful language assets have not yet been harnessed in the service of this assignment is palpable among others besides English-speaking Muslims. The Muslim world has demonstrated concern about the efficacy of translation as a means of conveying the Quran's message with sufficiency. Yet, it also has expressed its fears that the substance of more reflective interpretations has tended to come from the periphery and not the vital core of the commentary tradition. This has inspired two movements related to the field of translation. The first is to create concise Arabic commentary materials that condense (into comparatively few words) authenticated, normative interpretations for the verses of the Quran that can be readily accessed by translators. The second has been to digest primary commentaries and then translate them into English.

The most ambitious of these latter efforts has been the Arabic abridgment of *Tafsîr Al-Qur'ân Al-ʿAẓîm* by the renowned fourteenth-century Syrian commentator Ibn Kathîr (d. 774 H. /1372 C.E.), published in Arabic as *Al-Miṣbâḥ Al-Munîr fî Tahdhîb Tafsîr Ibn Kathîr*. Followed up with its English translation of the same name, it was conceived and issued in 2000 by Darussalam Publishers & Distributors of Riyadh. Half a dozen different translators and editors under the supervision of **Shaykh Safi-ur-Rahman Al-Mubarakpuri** executed the English phase. The intent was to give English-speaking Muslims "the most popular interpretation of the Quran in the Arabic language, [which] the majority of Muslims consider ... the best source based on Qur'ân and Sunnah [the life model of the Prophet ﷺ]." Whether or not these claims hold, the English rendition leaves much to be desired. Ibn Kathîr codified in his much-regarded work what became known as the *tafsîr bi'l-ma'thûr* methodology (which is, very basically, commentary based on a knowledge hierarchy of (a) the Quran itself; (b) coherent reconciliation of its verses for legal purposes; (c) authenticated explanations from, and the relevant actions of, the Prophet ﷺ; (d) other well-founded historical testimonies related to the Quran's meanings; and, only lastly, (e) personal linguistic analysis). This hints at the English abridgment's fatal flaw: It fails to grapple with the reality that seven centuries ago Ibn Kathîr wrote for a scholarly, Arabic-literate elite about whose awareness of the Quran and its commentary much, indeed, could be assumed. The inconsistent English representation of his work, however, targets no

such addressees. Its translation is patchy (perhaps the result of too many hands of varied competency in the mix). Its contextual explanation is meager. Its fundamental terminology and concepts remain shrouded in a combined cloak of awkward English and unsatisfactorily explained Arabic transliteration. *Tafsîr Ibn Kathîr*'s historical effectiveness notwithstanding, its English interpretation is a bewildering visual and intellectual experience.

About a decade before this, Egypt's Supreme Council of Islamic Affairs issued a condensed Arabic commentary of the Quran, based on several normative exegetical sources, under the title *Al-Muntakhab* ("Al-Montakhab" in their own transliteration) *fî Tafsîr al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran.* The Arabic is a good and reliable work as a commentary *précis.* In 1993, **Abdel Khalek Himmat Abu-Shabanah**, a physician by profession, "translated" it, and the late Muhammad Mahdy Allam reviewed it. From the opening surah—which renders the much uttered and spiritually summative verse *Al-hamduli'llâh rabb'il-ʿâlamîn*, «All praise is for God alone, Lord of All the Worlds», as "Bosoms peep forth and answer thanks to God"—to the last paragraph of its acknowledgments—"our bosoms peep forth and answer thanks to God"—it is a massacre of language and concept. Rarely does Abu-Shabanah show the discipline to curb himself to the Arabic text of the *Muntakhab.* His hyper-inflated English discourse, sentence by raucous sentence, grates against ear, intellect, and soul. That it is presented as the official English commentary of the Arab Republic of Egypt is appalling.

The **King Fahd Holy Qur'ân Printing Complex of Madinah** commissioned a group of scholars to produce a good and finely printed brief commentary in Arabic, *Al-Tafsîr Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran, with the intention of helping translators. It has not itself been rendered into English (though this, it seems, was also part of its conception, though it now seems the original work itself has lost its endorsement), but it is certainly a dependable work within its intentionally concise limits. There are occasional glosses that smack of ideological pedantry, but these are few and not out of bounds.

Finally, **Mahmoud Mustafa Ayyoub**, a Lebanese-born academic in Islamic studies educated at the American University of Beirut and Harvard, has been at work on a series entitled *The Qur'an and Its Interpreters*, which seeks to cull selections and themes from the classical commentaries. It has, however, an inordinate focus on relatively minor Shiʿite exegetes and the quasi-philosophical issues they and a few others have raised. Its usefulness remains to be seen.

Sectarian Translations of the Quran

Non-Muslim translators are, of course, not alone in using Quran interpretation to prove or strengthen their sectarian biases. **S.V. Mir Ahmad Ali's** 1964 work announces an ideological allegiance in its very title from which its interpretation never strays: *The Holy Quran with English Translation and Commentary, according to the version of the Holy Ahlul Bait* [that is, Household of the Prophet ﷺ, whom Shîᶜahs believe are, genetically, the only divinely authorized authorities to rule over Muslims for all time] *includes special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses.* It is, of course, an unabashed defense of Shiᶜism.

M.H. Shakir's *Holy Quran* (New York, 1982 (first published in 1968 without Arabic Text)), another apology for Shiᶜism, has similar goals in its presentation of Syed Muhammad Hussain at-Tabatabai al-Mizan's *An Exegesis of the Quran*, translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 1981).[34] The actual translation is no more than a reworking (to be kind) of a 1917 version by Muhammad Ali, which is rich with scholarly notes and commentary, yet weak in style and filled with deliberate contortions of interpretation blatantly cast to defend the affiliation to which he belonged; namely, the mystic-messianic Qâdiyâni, or Aḥmadiyyah, phenomenon of South Asia, prompted in part by "modern-Western infiltrations" in the colonial Punjab.[35]

The Qâdiyâni/Aḥmadiyyah movement, one of several religious amalgams that emerged and then splintered on the cusp of the twentieth century in British-ruled India, has been particularly active in interpreting the Quran into English since early last century. These efforts generally share an ideological advocacy that seeks to legitimize the tenets of their varied creeds. Their translations thus introduce interpretive twists that appear for the first time in the history of Quran scholarship. They tend, as well, to deny any miracle, event, or mode in the world that lies outside natural law as established by modern science. The Quran, for example, states that God ﴿subjugated the very mountains to give due exaltation to God with David in the evenings and at sunrise﴾, that is, to join God's prophet in hymning His praise (Sûrat Al-Anbiyâ', 21:79). This they interpret as a reference to a community of human beings that inhabited the mountains (or even the righteous among humanity) who glorified God with David ﷺ. The Quran further states that God ﴿taught﴾ both David ﷺ and his son Solomon ﷺ to comprehend ﴿the utterance of birds﴾ and subjugated the birds to their command (Sûrat Al-Naml, 27:16). The Qâdiyâni/Aḥmadiyyah translators

generally construe this as the two prophets training the birds in the manner of messenger pigeons, or as a tribe of men named Ṭayr. When the Quran refers explicitly to an individual bird, the hoopoe, and explicitly records its dialogue with Solomon ﷺ, they represent it as a man of high rank, a general, in Solomon's army called by the Arabic name Hudhud (or Hoopoe), and not simply a particular bird of that type. Finally, they reject belief that there are Jinn (the race to which Satan belongs) who are coexistent with humankind in the world but invisible to it. Rather, they infer this to be an aristocratic class of human beings or a secret society of men. The same sort of rationalizations apply to the miracles of Jesus ﷺ in the Quran, and so on.

The best translation that they have produced is that of **Ghulam Hafiz Sarwar** (1920), still another Cambridge graduate. His style and fealty to the Arabic Text far exceeds the rest, though his translation is devoid of notes or commentary. He attempts to soften the hyper-rationalism of the Aḥmadiyyah religious tenets somewhat. He puts considerable effort into his work's introductory matter, however, with a notable review of previous Quran translations, a detailed account of the life of the Prophet ﷺ, and a fine outline of the Quran's surahs, all of which demonstrate good methodological training from the West.

Another notable effort from these ranks is that of **Zafarullah Khan**: *The Quran: Arabic Text and English Translation* (London, 1970). His language is good, but highly inconsistent, and at places completely off-center with regard to the Arabic Text—and well it had to be, for it contains ideological sleights of interpretation that defend its unorthodoxy. For this reason, it is unreliable. For example, it undoes the Quran's rather straightforward announcement that the Prophet Muhammad ﷺ, as the "Seal" of the prophetic brotherhood, marks the end of all prophethood on earth, a point the Aḥmadiyyah tradition cannot concede since its founder claimed to be just this.[36]

In addition to the Qâdiyâni/Aḥmadiyyah versions,[37] a similar Persian religious affiliation known as the Bahais, which formed at nearly the same time, also has made translations of the Quran. In 1978, **Rashad Khalifah**, a Bahai Egyptian engineer, naturalized as an American who took up residence in Tucson, published *The Quran: The Final Scripture (Authorized English Version)*. His work, crude as it is, merits no special mention, save for the further illustration it gives of the psychosis to which religiously fanatical partisanship, owing to reckless disregard for genuine scholarship, can lead. Fascinated by what he came to see as the prime divine "unknown" underlying all religious mystery, he began to explicate all things in accordance with the inscrutable number 19. By

19, the Quran could be entirely explained. Upon 19, he discovered, all physical and spiritual existence had been based. He felt certain that so insightful a perception as had been vouchsafed him could not but be revelation from God, confirming that he, rather than Muhammad ﷺ, was humanity's long-awaited last messenger!

Mahmud Y. Zayid, sought a consolation to such sectarian interpretations with his English Translation of the Quran, for which he brought together a consortium of Shi'ite and Sunni scholars in Lebanon to construe his translation (which is largely that of Naseem J. Dawood (seriously marred by its own mistranslations)), and who added an appendix on their respective rituals and beliefs. The result was that which editing by committee so often tends to produce, only more mixed and divided. It suffers from inarticulate English as well as misinterpretation. The title page reads: *The Qur'an: An English Translation of the Meaning of the Quran* (Checked and Revised by Mahmud Y. Zayid, Assisted by a Committee of Muslim Scholars, Approved by The Supreme Sunni and Shii [sic] Councils of the Republic of Lebanon), Beirut: Dar Al-Choura, 1980.

The Increasing Need for an Original Interpretation

The twentieth century, as we have seen, witnessed a number of serious, in some instances, sincere, efforts to interpret the meanings of the Quran into English. This naturally raises questions: (1) Do the interpretations meet the criteria of the maturing art of translation? (2) Did the translators have the requisite skills and specialized learning to effectively interpret the Quran? (3) To what degree are the interpretations accurate reflections of the Arabic Quran, in regard to the meanings that scholarly Quran commentary has established and that linguistic analysis of the Quran's Arabic supports? (4) Is the English clear, of literary quality, consistent within its word usage, phrasal expression, and sentence construction, without being mechanical? (5) Where verses share such language elements, is the same meaning and phraseology replicated, if applicable? (6) Are the English texts accessible, both in terms of the standardized Arabic numbering and order of the verses and surahs of the Quran, and in relation to content through indices, tables, and the like?

Neal Robinson, the University of Leeds professor cited previously, precedes us in evaluating some of these translations. "Although there are over forty English-language translations of the Qur'ân, none of them is entirely satisfactory and some are extremely unreliable." It is not a mere matter of reasonable dependability, a few Muslim translations achieving that bar (along with, perhaps, only that of A.J. Arberry from the endeav-

ors of others). Most of these translations, in our review, are marred by either (a) an overt intention to distort the Text overall or at certain ideologically specific points (nearly all the efforts of non-Muslims, in particular the earliest ones, belonging to this infamous category) or (b) a propensity toward Muslim sectarianism, ideological parochialism, hyper-rationalization of the miraculous or unobservable, or systematically "refracting" the Quran's nature- or societal-related verses to verify time-bound scientific theory or to coincide with the perceived values orientation of the ever-evolving Western reader.

The spate of English translations of the Quran that have appeared since Robinson's assessment have not vitiated his observations. Most of them are not original efforts, but either comprise Yusuf Ali or Pickthall redux (compare the Turkish committee-produced *The Majestic Quran* and Pickthall's *The Meaning of the Glorious Qur'an* for an example of this) or have relied at a formative level on previous translations—not as part of a comprehensive study, but, rather, as a bridge by which to shorten the distance between their translators' tasks and the Quranic message's English expression. Indeed, much of the impulse among Muslims that has led to the recent proliferation of translations has been to "modernize," "popularize," or otherwise "enhance" the language or presentation of "older" efforts.

It is all too clear, moreover, that the background of the translator cannot be ignored in evaluating the validity of the interpretation. It affects both how the content of the Quran will be conveyed and, indeed, what nuance that content will likely carry. This applies to effect as well as meaning. For even if a translator should be well intended or grasp a verse's sense (a grand assumption, for not a few of our translators), its articulation may not be at all commensurate with the spiritual distinction that the Quran carries, to the point that one feels to be reading an alien utterance that refuses to flow within the margins of English or rise to the thresholds of its eloquence. For this reason, one finds, for nearly two and a quarter centuries, English writers (including, as Arberry has observed, the likes of Gibbon and Carlyle, who perhaps never saw a copy of the Arabic Quran in their lives, and who certainly could not read it) dismissing the Quran's literary composition in the most unfavorable terms.[38] One can discern this very same damaging misapprehension in many a contemporary intellectual and pundit.

Even our brief survey of past interpretations produces massive evidence that many of the non-Muslim translators presumed a civilizational ascendancy and religious prejudice that like cataracts made them impervious to the light and message of the Quran. Their Arabic, more-

over, was often deficient, their access to and familiarity with the Quranic sciences insufficient, and their stylistic appreciation for the Quran's expression of divine intent, moral virtue, legal decree, and the Afterlife usually nonexistent. Nonetheless, it was never the aim—nor the obligation—of non-Muslims to spread the message of the Quran and convey its guidance.

As for the Muslim translators, may God reward their efforts, most spent their gifts of time and mind qualifying themselves in professions removed from formal study of the Quran and its related disciplines. Physicians, engineers, accountants, and lawyers; English teachers, journalists, and novelists—they did not study Arabic and the Quran, the Sunna and the Sharîʿah, in Islamic institutions of higher learning or in equally valid alternative settings with recognized masters. A few had no personal experience in Western societies or culture, moreover. Far too many enslaved themselves to the select service of sect and ideology, reducing a message whose vista is that of the heavens and the earth, the temporal and the eternal, to the worldly vindicator of some synthetic creed.

The neglect of the scholars of the Quran and the institutions they people has already been addressed, for their conspicuous absence cannot be excused. They bear a great responsibility for the confusion in which the branch of commentary studies known as Quran interpretation into living languages finds itself. They have, in fact, shunned the difficult task of qualifying themselves in other languages and methods (or, at least, of training capable translators in the Quranic sciences), thereby forsaking the field to the volunteer and hobbyist, who have innovated their own rampant methodologies.

The need to reinterpret the meanings of the Quran, accurately, clearly, and in graceful English, is plainly stronger now than ever before. Interest in Islam runs at an all-time high. Intersection between Christian and Muslim cultures meshes ever deeper. And, perhaps most tellingly, the rise of dynamic, melting-pot Muslim communities in Western lands—no longer catalyzed by visions of empire or dreams of escape alone—is a genuine globe-altering phenomenon. As for the world's escalating attention to Islam and its Book—no matter its motive—it merely makes this need more vivid and pressing.

The *Interpretation* that this work accompanies tries to address the essential reasons that have given rise to this core necessity, fully cognizant that, in its six-volume vision and presentation, it is a new step in English toward established *tafsîr* commentary methodology. The first volume, an English translation of the complete Quran in meaning, is its first tome.

I. THE CHALLENGES OF QURAN INTERPRETATION

"I swear by God, had they asked me to move a mountain, it could not have been weightier than what they now requested of me." These are the words of the great Companion and Quran-compiler Zayd ibn Thâbit, recalling his feeling at the moment he was asked to gather together an authenticated copy of the Quran. They are virtually sufficient as an introduction to a statement that is here in order regarding the Muslim translator in the arena of Quran interpretation. The celestial difference between Zayd's person and burden and that of a mere translator is obvious. Yet, anyone sincerely engaged in conveying the Quran's revealed verses in another language cannot help but identify with the flash of fright Zayd must have beheld when first his mind took sight of his calling, and then slowly sense the monumental shift in gravity as it undoubtedly descended upon his shoulders. (See "Sphere Four" of this writing for more on the history of the Quran's compilation as a Text.)

Fifteen years in the conception and implementation of two different works of Quran interpretation into English have taught me, first hand, a good deal of humility. The Quran is the very word of God to all human beings. Then where breathes the believing soul who would not come to know fear in the demand that its meaning be conveyed clearly, a feeling of dread at the thought of one's personal inadequacy, who would not bolt upright in the night at the thought of the mistakes he must have made in seeking to understand and express the intent of the Creator in human-set words that are not the Immortal's own?

Moreover, there stand, ever at the ready, vast numbers of critics in the intuitive mirror of the conscientious Quran translator's mind—Muslims with analytical eyes trained upon every attempt to translate the Book of God—rightfully eager to authenticate how one has ferried meaning from native to foreign shore, yet avidly questing after a freshness of spirit that will blow a semblance of indigenous life from the Arabic Quran into its echo in English, and sprinkle it with something of the sweet fragrance of the original in the accent of its omnipotence, a work with a soul limned by scholarly insight but not encumbered by it or oppressed by the translator's onerous ideological freight. The Muslim audience—progressively more cognizant of the growing non-Muslim fascination and trepidation with Islam—also looks evermore at the literary and visual quality of the translation "experience" that might justify adding yet another English interpretation of the Quran to the nearly fifty that have appeared in the past three centuries, perhaps a fifth of these in the last two decades. What might be this new volume's golden virtue?

Added to the translator's concerns is the notion of literary lag—Muslims and non-Muslims cling to one or two translations (not altogether based on sound evaluation) and grow comfortable with their idiom and presentation, such that they compare new works against, not the authority of the original Text, but familiar phrases and arrangements that their minds are used to replaying. Acceptance of a different composition for readers does not always come easy.

There are other reasons, not to be spelled out here, that bring specific difficulties to this kind of epic effort, obstacles that, according to the Quran itself, go with the territory of any solemn attempt to publicize its message anew for another potentially providential generation. Not least of a would-be interpreter's challenges, however, are the multiple skills one need hone and the range of intellectual matériel and personages that must be gathered and brought selflessly to bear in the campaign to be clear and correct in the explication of the Book of God by way of translation. In addition to these competencies, the Quran commentator—and, again, commentary (*tafsîr*) is where translation fits in the vista of the Quranic sciences—has to systematically cultivate two other levels of consciousness: (1) a broad awareness of the natural world—described previously as the Quran's mirror-revelation in dynamic display; and (2) a deep fathoming of, and devotion to, the human sea into which he aims to cast the Quran's message.

These prerequisites require of the translator rigorous preparations, not a little of which begins "involuntarily" long before one is conscious that he or she is destined to undertake such urgent business. There needs to be a fairly massive integration of Arabic linguistics, historicity, exegesis, Revealed Law, Prophetic tradition, and theological learning, along with an analogous synthesis of learning and experience in the target language, in this case, English. This substantial intellectual groundwork is the main bar that has historically precluded many untutored Muslims from composing interpretive commentaries on something as exacting as the Quran. This is not to be viewed as an authoritarian prohibition, but rather as a testimony to the widespread presence of a wise valuation for the authentic and authoritative, and a finely tuned reverence for the sacred, in Muslim culture.

Increasingly, however, the precondition of scholarly expertise to explain the Quran has been obscured in the minds of Muslims, a shadow of oblivion that has only lengthened in consequence of the modern disconnect between the intersecting notions of commentary and translation, when it comes to the Quran. This trend is directly linked to the so-called globalization of world culture, which is, for the most part, alien-

ation of native cultures, rapid deculturalization, and an indiscriminate leveling that desacralizes all traditional hierarchies. In place of all of this, a new pantheon of highly suspect, experimental assumptions is steadily diffusing through the world, with the result that many Muslims now reflexively register these conjectures as validating—including the ones that say knowledge and personal intuition are equal when it comes to the "immaterial" domain of the nonsecular, for in this latter domain of "hard," worldly, man-made commandments and taboos, the new hierarchies are inviolable, sacrosanct, and enforced with draconian severity.

Little wonder, then, that people look with grave misgiving at suggestions to change, say, a constitution, whereas the call to bring about "versions" of the Quran in modern languages has already gone forth from various circles. This has been part of the confusion among Muslims as to the objective of Quran translation. It is not, as some now seem almost subconsciously to think, to scribe an adaptation of a sacral Text (as has been the very real challenge of Bible translation in its "production" of particular "versions"). Nor is it to sculpt a word-by-word likeness of the original Arabic Text. Nor is it to draw a culturally and psychologically correct analogy between civilizations and centuries. Many of these misconceptions can be discerned in notions of Quran interpretation that are now widespread among Muslims. "Literal'" translation theory proposes a basic word correspondence between the Arabic and the English. A variation on this theory, the "literal-sensed" concept, seeks to inject interpretations with "authentic" ideology. "Modern-sensed" translation philosophy attempts to abstract concepts from the Quran that favor a "rational" gloss that better aligns with contemporary (read Western) thought, anthropologies, and values.

Yet, the Quran interpreter is supposed to be reporting the Quran's meaning. Any emendations that he or she includes ought not to be—and, indeed, cannot justly be—to the Quran. Rather, they can only be to one's own translation through the copious research work of the specialist—a major part of whose purpose is to endue the commonly unversed reader with concepts one needs to understand the Quran, but that one's culture has forgotten or that one has not yet perceived. So, in addition to the interpreter's aforementioned capacities (or maybe as a culmination of them), one's translation stylus, before attempting Quran interpretation, ought to have been well whetted with positively related, substantial, and previous work of one's own. In addition, one should all the while be sharpening his or her interpretive sense with the, I think, important foundational literature now mushrooming in the field of translation study and theory, which has now come of age.

Perhaps, this obliquely explains one of the underlying reasons why—in spite of the surfeit of new translations of the Quran in modern languages—Muslims in the world express an almost insatiable demand for yet another interpretation of it. Intuitively, they believe and hope that the next translation will more purposefully and skillfully convey the Quran's meanings in English, for their own personal elucidation and that of their descendants, of course, but ever more so with an eye on two emergent realities. The first of these is that Muslims everywhere recognize the urgent need to elevate the voice of the Quran to its worthy place in the accelerating dialogue between civilizations, where truth and understanding are now openly at stake for the world. Secondarily, Muslims have a distinctive desire (and in this, I believe, they are not alone) to fortify the anemic profile of the Heavenly faiths. For, instinctively, Muslims recognize the direness of the need for their essentially congruous and tolerant word of divine guidance to be amplified in the human community with respect to the ominous issues of the age—none of which, it should be duly observed, can be considered "national" or "domestic" problems any longer. They are global, created by humanity, the concern of every man and woman, the planetary consequence on land and sea of the sins (in religious terms) that have gone forth from human lips and fingertips, a threat to the earth and all that flies through its air, moves upon its face, swims in its waters, or burrows beneath its soil.

These crises constitute dramatic divine reminders of humanity's collective liability for its actions on earth (though the All-Merciful pardons much). More importantly, they disguise opportunities to repent and reflect, and to thereby set right humankind's affairs with God, one another, and its environment before the Last Day of our lives, when no alteration or egress back into the world will be possible. These predicaments, which we human beings all generate, and wherefore we find ourselves steeped in them, suggest questions that, the Quran tells us, we cannot be afraid to pose to one another. Nor may we despair of together finding their answer within the waymarks of divine guidance: What is the place of religion in society? What are the categorical imperatives across humankind? How can law be impartially globalized while retaining cultural-linguistic prerogatives and continuity? How is education to be defined as a purpose and a content-base, and made into an egalitarian right, rather than a tool of cultural and political coercion; and what is the burden of the educational enterprise, the obligation and station of the educator in our societies? What is the proper function of the worldly philosophies within the decidedly moral spheres of wealth and property, health and cure, and the exploitation of earth's resources and care for its

ecology? What principles are to be held as controlling with regard to parent-child, female-male, elder-youth, and human relations in general, and in the interaction between the human creature and the rest of creation, animal, plant, and mineral? And what ethical doctrines does it behoove humanity to establish and enforce in managing disparities between rich and poor, meek and powerful, and, especially, in uprooting the deeply evil assumptions of intrinsic racial, communal, and gender inequalities that have so irrationally but tenaciously tainted modern thought?

Such questions, or, more properly, their answers, begin to shed light on the reasons why Muslims so ardently desire the Quran to be effectively translated, so that it can more readily enter, indeed, redress, the arena of the new global discourse. As God's last and culminating tiding and admonition to all of humanity, the Quran must unequivocally reach the understanding of the English-speaking in a fashion on par with (a) the calcifying, manmade ideological theses of our era (with which we currently remain deluged) and (b) the translations of preceding Heavenly Books. We listen in on Moses' ﷺ reception of the Ten Commandments in captivating modern English and heed the account of the Old Testament in the same tongue. The similarly translated New Testament reports its narrative of the mission of Jesus ﷺ and the Disciples in a style at times approaching the poignantly beautiful. Obviously, neither Moses ﷺ nor Jesus ﷺ ever pronounced a word in an utterance to be named English, given the simple historical reality that they preceded its very existence by millennia. Nor were the truly massive efforts to represent these texts in this idiom brought about by, say, Muslims or Magians. Rather, it was and continues to be the aspiration of believing Christians and Jews to illuminate their contemporaries with a seminal word that has produced their respective rescensions. Nor is it appropriate for a Muslim to cast aspersions upon the attempts of rabbis and priests, monks and ministers to plumb the depths of their sacred texts in order to disseminate their criteria and diffuse the light they find within them, when the Quran itself speaks of God's exhortation of them to respond to the decrees of His revelation:

> ﴿Indeed, It is We, Ourself, who sent down the Torah. In it there is guidance and light. With it the prophets, who submitted themselves ⌜to God⌝, made judgments for Jewry, as did the rabbis and the scribes; for they had been entrusted to preserve the Book of God—and to this ⌜trust⌝ they were ⌜mindful⌝ witnesses.﴾ (Sûrat Al-Mâ'idah, 5:44)

> ﴿And ⌜after the prophets of Israel⌝, We sent following upon their traces Jesus, son of Mary, as a confirmation of ⌜the truth⌝ that had

> preceded him ⌜in the law⌝ of the Torah. Moreover, We gave him the Evangel—in which there is guidance and light—as a confirmation of ⌜the truth⌝ that had preceded him ⌜in the law⌝ of the Torah, along with ⌜further⌝ guidance and ⌜inspired⌝ admonition for the God-fearing.﴾ (Sûrat Al-Mâ'idah, 5:46)

Thus, for the Muslim, there are three reasons why every people have the right to access the meaning of God's last, universal revelation in this the post-prophetic age, the latter scenes of human history: (1) The Quran contains the comprehensive criteria by which human beings are to live on earth until the end of time; (2) it articulates the bases upon which they shall be judged in the Hereafter; and (3) it informs them of the eternal consequences of their worldly beliefs and actions and links this to the existence of the everlasting abodes of a true Paradise and a real Hell. Whoever is raised a Muslim or becomes one is accountable for providing the rest of the world with a clear sense of the explicit message of the Quran. Nor is this a one-time or place-bound liability for the Muslim community. It devolves anew upon every generation, in every location. Muslims, therefore, cannot fail to express the vital meanings of the Quran in English at the same level of original understanding, clarity, and literary quality as their counterparts in faith have their central texts—and based upon a similar impulse—yet being ever safeguarding of the rigorously authenticated meaning of its uniquely preserved Text.

II. *TAFSÎR*-COMMENTARY: THE OLD NEW VISTA OF QURAN INTERPRETATION

Perhaps one thing is clearer today regarding the Quran than it has been since English efforts to translate it began three centuries ago: The education of anyone who is ignorant of its message is not only dubious but renders that person's opinion obsolete, even dangerous, for the Quran is undoubtedly one of the great wellsprings of influence in the world and without understanding its message—not as it has been, and continues to be, largely systematically misrepresented—in at least a clear interpretation of its own authentic Heavenly voice, one cannot advance the crucial goal of confluence within the human fellowship. The common knowledge that this statement proposes, however, will not be easy if the Quran is not distinctly conveyed and reliably explained. Yet this cannot be done if its transmitters continue to restrict themselves to regurgitating old translations or mouthing sense-based idea or cultural interpretations in more or less the same old flat forms.

It should be obvious now that the route that centuries of enlightened

Quran commentary took in imparting and elucidating the Book's meanings was all along the only one that could be taken seriously, irrespective of languages and culture. Indeed, if one looks at linguistic settings other than that of Arabic in which Islam established itself by winning hearts and minds, not wars as popularly mythologized—the Persian, Turkic, Urdu, and Malay environments, for example—contextually bereft translation never sufficed. Let us put aside for the moment the obvious, that the Arabic of the Quran must be systemically taught and commonly learned at a certain level of awareness. Original, native, language-specific commentaries are all that can or will suffice the deep-rooted mortal thirst to drink in the nectar of divine truth, to know and grow into the Textbook of Heaven's guidance in terms that contextualize the Quranic experience in authentic conceptions that bear it accurately, transport its message clearly, and transfer the import of its meaning with impact. For it is only in this way that one's personal and communal encounter with the Quran can come to resonate in one's own circumstance with something of the Prophetic event of the Quran itself in the first instance.

The challenge that Muslims in the English-language milieu have correctly perceived but largely ineffectively addressed is that the Quran is more than capable of standing for and inculcating the vanishing noble virtues of moderation, civility, modesty, selflessness, charity, forbearance, and courage in new generations—provided it is given proper unmuted and uncensored voice. For the Quranic message is its own medium. Its appropriate mode, however, inheres not in the almost obsessive and resource wasteful act of translation and retranslation that seeks, again and again, to present the Quran in word-for-word or sense-for-sense approximations that cannot but appear as neurotically repetitive exercises in enigma and disconnection. Nor is there much hope in the newly fashionable trend to transplant popular commentaries from foreign soils as a harvest for the sons of different decades and their separate toils. Rather, the methodology that has proven most effective and resilient is that of the native interpretation that is conceived as an organic part of the scholarly tradition of Quran commentary. For the genre's genius is truly its ability to systematically provide peoples of a specific time, place, and experience with the intellectual, spiritual, and imaginative connections they need to recreate something of the spontaneous advent of the Quran in their own hearts, lives, and communities.

The remarkable discipline of Quran commentary stands alone in performing this feat because its purpose is to fashion the correct progression of mental bridges that link a particular reader, generation, and peo-

ple to a multifaceted understanding of the Book it amplifies. This is done, if done properly, by connecting a verse and its language, a verse and its meanings, a verse and its style, verses as they cohere and relate to one another, verses and their surahs, surahs one to another, and all with the Quran itself as a singularly coherent statement miraculously unfolding in parallel Texts of untold dimensions of time, culture, situation, and emotion: Heavenly Book! Worldly declaration! Arabic oration! Time's Last Reminder! Remembrance of all things! Divinely preserved chronicle of the prophetic history and spirituality of the life, mission, and psychology of its unlettered Messenger, Muhammad ﷺ, and his Companions, in juxtaposition with the narrative of the inveterate allies of unbelief! Such is the Quran.

Commentary succeeds in presenting the Quran because its message, in fact, originally came—not as a cryptic Book of atomized statements—but as a chain reaction, a big-bang genesis, that creates the human being and his gardenous endeavor in the world anew. It is the unfolding of believing man's universal paradigm until the end of time. It is the divine perfection of history's perpetual record, the encounter between Heavenly revelation, prophethood, and humility, on one hand, and earthy empiricism, egotism, and arrogance, on the other. It is that far-off thunder-peal in the night that starts the human soul to consciousness of an unseen realm and its absolute primacy over the relative province of the sensible. It is the proximal cause that compels one to the decisive inner struggle of establishing its numinous light in one's life. It is the luminous rune of revelation that reenchants and resacralizes for man a natural world that his numbed soul has heretofore held dispirited and profaned. It is a glad tiding and solemn admonition to him of destiny's two highways of ascent and descent that intersect only momentarily in the herebelow, if we but knew, and diverge forever in the Hereafter at the Throne of creation's singular, incomparable Maker, the true and only God, the Sole Judge of woman and man, all else's lone Creator.

At concentric levels, then, Quran commentary seeks to segregate and articulate the multitudinous message of the Quran as it, in fact, strikes the human being—rather, thrusts him all through—immediately, inexpressibly, and simultaneously. This is the steep road that this proposed series, *The Quran: A Contextual Commentary*, has taken as opposed to common translation, and which is reflected in this edition: *The Gracious Quran: A Modern-Phrased Interpretation in English*. A summary of its approach and features follows.

PART TWO

The Method of This Interpretation and Commentary

"Quran Commentary was the first of Islam's spheres of learning to emerge. Indeed, exploration of its issues was already underway in the time of the Prophet ﷺ, as the Companions sought answers to various questions about the Quran's verses....[39] Thereafter, investigation into matters of Quran commentary greatly intensified as multitudes whose native tongue was not Arabic accepted Islam. Now it had become *a necessity* to elucidate the Quran's meanings for them; hence, its practice grew widespread among the [second generation, that is, the] Successors to the Companions....[40] For Quran commentary is surely the most venerable of the Islamic sciences. In point of fact, it is of the uppermost [echelon] of knowledge [altogether]."

—Ibn ʿAshûr (d. 1973), *Tafsîr Al-Taḥrîr wa Al-Tanwîr* (1:14)

EVERY PROJECT PROPERLY done has an underlying methodology. The Five Spheres that precede this section introduce the Quran, but also caption the philosophy and intellectual context from which this work proceeds. Creative productions also have histories, however, a sort of rationalization of the emotional experience that brought their creators to and through their particular labors. My own twenty-five-year American odyssey as an Islamic scholar and citizen is, by every measure, crucial to the formation of this work. Relevant fare, to be sure, and of invaluable historical worth in its own right, yet I believe its gloss would constitute an unnecessary distraction here, out of sync with the germane descriptions that remain before us, regarding the attributes that distinguish this interpretation.

This much I will say: Nothing shall suffice the now-critical need of English-speaking peoples to understand the Quran and Islam—be they in North America, Europe, Australia, or elsewhere—but this: the formation of homegrown, comprehensive Quran-based curricula and the

publication of original exegetical texts on the Quran—not away from, but in the very stream of, the great learning mechanisms and scholarly commentaries of Islamic civilization. This must be borne out of the self-same "necessity to elucidate" the meaning of the Quran that the quote at the opening of this essay speaks to; namely, that sense of urgency for the "exploration of [the Quran's] issues" in search of "answers to various questions about the Quran's verses" for the express purpose of living by these answers. That means those who yearn to make a meaningful contribution to this "uppermost [echelon] of knowledge" must conceive of their work, from the inception, as offering solutions to real concerns and tribulations that go beyond the Muslim community and purely academic pursuit. In other words, we must become engaged in the premier collective responsibility of the followers of the last Prophet ﷺ: upholding the Quran in our day-to-day lives and conveying its message to those with whom we share a bond of humanity and a responsibility for the welfare and direction of society and this strained planet. This necessarily requires a systematic awareness of what has been done, and the creative conception of what one can do, to advance the objective of total public access to, and discussion of, the Quran—if, indeed, Muslims hold the Quran to be the "prescriptive" Book of God for every man, woman, and society for all time.

The Interpreter and the Foundational Work of This Interpretation

IN SEVERAL PLACES this introduction states that the education and background of the Quran interpreter and the goals and preparations set forth for his or her production not only matter but are first-order considerations in determining whether such a work should be undertaken and received as worthy of study. Having done such an interpretation implies that one feels qualified to put it forth, and God alone is worthy of praise. The background of the interpreter as it relates to this effort follows.

I. THE CREDENTIALS OF THE COMMENTATOR: He received his Arabic and Islamic training at Al-Azhar University. For those who are unacquainted with this institution, it is the oldest continuous-running university in the world, founded in 359 H. / 970 C.E. by the Fatimid rulers of Egypt and reorganized by the famed Salâḥuddin Al-Ayyûbî (Saladin, as it has been Anglicized) in 567 H. / 1171 C.E. into the premier citadel of Islamic religious higher education, which it has remained since.

He first studied Arabic language and the Sharîʿah, or, very broadly, Islamic Law, and then learned Ḥadîth, the teachings and tradi-

tions of the Prophet Muhammad ﷺ, in which he has written two specialized works, in Arabic. His Ph.D. in Islamic Philosophy is from the University of Chicago, for which he translated the first half of the great Muslim legist, philosopher, and mystic Abû Ḥamid Al-Ghazâlî's seminal work on the principles of Islamic Law (*uṣûl al-fiqh*) *Al-Mustaṣfa min ʿilm al-Uṣûl*, *The Quintessence of the Science of the Principles of Islamic Law* (he has recently begun drafting the second part for publication).

For twenty-five years, up until 1999, he lived exclusively in America, where he functioned as an Islamic scholar, participating in what has shown itself to be the most vital period of its establishment and growth, both religiously and socially. The titles of other books he has written, including six that directly relate to the one in hand, can be perused after the title page of this book. He is currently Professor of Islamic Studies in Translation at Al-Azhar University, as well as at Al-Azhar's College of Sharîʿah and Law, and is the first of its rank to have interpreted the Quran into English after having lived and completed higher studies in America. Any worthiness in this fact is to be accorded, in part, to both these institutions, Al-Azhar and the University of Chicago. He publishes this work in the same year of life in which the Prophet ﷺ completed his call and passed to the mercy of God, and he hopes to witness its completion in its five companion volumes in the coming years.

II. SURVEY OF ENGLISH TRANSLATIONS: Shortly after the 1989 publication of an article on Sûrat Yûsuf (12) called *The Fairest of Stories* (subsequently redone in a somewhat more substantial book), he undertook a comprehensive survey of every English translation of the Quran from the 1700s on. The purpose was to become intimate with the various approaches to Quran interpretation, as they had actually appeared in print, and to study the salient differences in each generation of translators, to the degree that such patterns existed. The translators themselves were also studied in terms of their religious, ideological, and national affiliations, along with their intellectual training, as they themselves expressed such things in their own writings and as such had been reported in the works of others.

III. PRINCIPLES OF TRANSLATION: After the in-depth review of existing translations, a four-fold ethic to guide the interpretation process was laid down as follows: (1) fidelity to the meaning of the Quran as it is articulated in its revealed Arabic Text; (2) accuracy in its interpreta-

tion into English; (3) clarity and literary quality in its English expression; and (4) freedom from ideological bias, sectarian interpretation, or personal predilection in the representation of its meanings.

IV. SURVEY OF QURAN VOCABULARY: The Quran's approximately one thousand seven hundred thirty-four (1,734) primary root words (from which virtually its entire lexicon derives (excepting particles, prepositions, and the like)) were separately catalogued with an extensive set of specialized Arabic and English language references attached to each one, some twenty-five linear feet of research as it stores in file drawers.

V. SURVEY OF SURAH LITERATURE: By a similar process, the Quran's one hundred fourteen (114) surahs were surveyed. Each surah was then compiled into its own compendium with (a) its existing translations into English; (b) its commentary from the major Arabic exegetical literature, selected according to their specialized topical focus, including the teachings of the Prophet ﷺ (*ḥadîth*), the rules of applied Islamic Law (*aḥkâm al-fiqh*), prophetic biography (*sîrah*), and occasions of revelation (*asbâb al-nuzûl*), as well as various aspects of Arabic language. Generally speaking, no less than a dozen commentaries were bound into each surah file (though the range of commentaries and references ultimately needed proved quite extensive (*cf.* Bibliography)). These included *Jâmiᶜ Al-Bayân ᶜan Ta'wîl Al-Qur'ân,* Al-Ṭabarî (d. 310 H. / 922 C.E.); *Maᶜânî Al-Qur'ân wa Iᶜrâbuhu*, Al-Zajjâj (d. 311 H. / 923 C.E.); *Mufradât Alfâẓ Al-Qur'ân*, Râghib Al-Iṣfahânî, (d. 425 H. / 1033 C.E.); *Al-Kashshâf*, Al-Zamakhsharî (d. 538 H. / 1143 C.E); *Zâd Al-Masîr fî ᶜIlm Al-Tafsîr*, Ibn Al-Jawzî (d. 597 H. / 1200 C.E.); *Al-Tafsîr Al-Kabîr*, Fakhr Al-Dîn Al-Râzî (d. 606 H. / 1209 C.E.); *Al-Jâmiᶜ li Aḥkâm Al-Qur'ân*, Al-Qurṭubî (d. 671 H. / 1272 C.E.); *Al-Baḥr Al-Muḥîṭ*, Abû Ḥayyan (d. 745 H. / 1344 C.E.); *Tafsîr Al-Qur'ân Al-ᶜAẓîm*, Ibn Kathîr (d. 774 H. / 1373 C.E.) *Tafsîr Al-Jalâlayn*, Jalâl Al-Dîn Maḥallî (d. 864 H. / 1459 C.E.) and Jalâl Al-Dîn Al-Ṣuyûṭî (d. 911 H. / 1505 C.E.); *Tafsîr Irshâd Al-ᶜAql Al-Salîm ilâ Mazâyâ Al-Qur'ân Al-Karîm*, Abû Al-Saᶜûd (d. 982 H. / 1574 C.E.); *Fatḥ Al-Qadîr*, Al-Shawkânî (d. 1250 H. / 1834 C.E.); *Rûḥ Al-Maᶜânî fî Tafsîr Al-Qur'ân Al-ᶜAẓîm wa Al-Sabᶜ Al-Mathânî*, Al-Alûsî (d. 1270 H. / 1853 C.E.); *Tafsîr Al-Taḥrîr wa Al-Tanwîr*, Ibn ᶜAshûr (d. 1393 H. / 1973 C.E.); *Al-Muntakhab fî Tafsîr Al-Qur'ân Al-Karîm*, sponsored by Egypt's

Supreme Council of Islamic Affairs (1993); and *Al-Tafsîr Al-Muyassar* (1418 H.), published by the King Fahd Holy Qur'ân Printing Complex of Madinah; (c) articles from the major works, classical and contemporary, on the science of Quranic studies (*ʿulûm al-Qur'ân*) also incorporated; and (d) related articles from various other sources included, as well. More than one hundred twenty (120) volumes of primary research literature on the surahs were gathered in this way.

VI. SOURCE TEXT OF THE QURAN: The interpretation of the Quranic Text has depended upon the impeccable *Muṣḥaf Al-Madînah Al-Munawwarah* edition of the renowned Mujammaʿ Al-Malik Fahd printing complex of Madinah, in accordance with the transmission of the Quran by the esteemed recitation experts universally known by the single names Ḥafs and, before him, ʿÂṣim, as conveyed by the third Caliph of Islam, the illustrious Companion, ʿUthmân ibn ʿAffân. This is the authenticated, undisputed, normative recitation of the Quran as the Prophet ﷺ read it publicly, had it transcribed, and taught it personally to thousands of his followers.

Baseline and Revised Texts of the Interpretation

THE FIRST TRANSLATION of the Quran undertaken by this translator was *The Quran: Interpretation in Context*, completed in May 1999. It adhered exceptionally closely to the Quranic Text, in word-choice and syntax, but saw only limited publication. It achieved, it could be said, a high and worthy standard relative to existing English renderings. Yet, still, it seemed, by the criteria that the translator had steadily evolved, not to address the actual and fast-broadening need of the English universe of readers. The present interpretation, begun in earnest in 2000, reached completion in eighteen months. Thereafter, it underwent complete revisions for meaning, language, and style twice, over the next two years. This was followed by two critical reviews—periods wherein various specialists in Islamic studies, divinity scholars, and the Arabic and English languages contributed comprehensive independent appraisals. A limited number of review editions were then sent to a cross-section of two types of readers: those whose mother tongue is English, for verse-by-verse comment on clarity of language and meaning, native quality, and general readability (wherein actual readability was measured); and Arabic speakers with English proficiency, who had both (a) memorized the entire Quran and (b) received degrees in Islamic studies. This group read the English text against the Quran itself and offered extensive comment.

I. VERSE NUMBERING: Surahs and verses appear and are numbered in accordance with their order and numbering in the authoritative Quranic Text mentioned above. For maximal accessibility, each verse of every surah in the interpretation lists its surah number first, followed by a colon, followed by its verse number. Thus, the first verse of Surah One appears with the numbers 1:1 before it; the fifth verse of Surah Two is numbered 2:5; and the hundredth verse of Surah Twenty-Six as 26:100. In the forthcoming companion volume, *Annotations to the Gracious Quran: A Modern-Phrased Interpretation in English*, this numbering scheme is preserved for easy consultation between the interpreted verse of a surah and its note.

II. INTERPRETIVE ENGLISH TEXT: The words and constructions that this interpretation uses to render the meanings of the Quran into English can be generally described as end-secondary to early university level literacy. A deliberate effort has nonetheless been made to achieve a style of consistent literary elegance, neither slipping into bombast and affectation, nor tripping into colloquial expression or the conventional idioms that mar many contemporary translations, and which, in reality, take one much further from the "sense" of the Quran's presentation than does the archaic lexis that inhabits the Jacobean-reminiscent language of earlier efforts.

The language challenge for Quran interpretation is nearly as visual as it is aural. Thus, the interpreted verse has been segmented into connotative and conceptual phrases that occupy text lines to themselves. This has been much considered and constitutes an important feature of the translated text of this edition. It is designed overall to make the reading experience more enjoyable, which is to say maximally meaningful, by giving one a chance to reflect on the richness of the read, for the Quran is opulent with imagery and deep with implication that is, at once, immediate and far-reaching, overpoweringly accessible and breathtakingly fathomless, its verses, as it were, diversely layered with distinct but concomitantly correct denotations cast together by the selfsame expressions and words. Some of these senses, particularly the latter, are inevitably diluted or lost in translation. It is hoped that accompanying notations (along with a forthcoming volume of more extensive notes) will help restore at least some of that information, if not the experience, to English readers.

The classical Arabic of the Quran contains no punctuation marks. The language, rather, organizes itself into clauses and phrases through word order and particle usage. This increases the impression

of continuousness in its reading and can make for extended sentences and variant word- and phrase-groupings that yield important variation in meaning. This renders the Text of the Quran exceedingly dynamic, as much more meaning can be—and is—stored in nonlinear information sequences. This interpretation mostly introduces these passages in parts that add up to a complete sense of the entire Arabic sentence, using modern standard English punctuation as needed to make its meaning clear. To give one example, however, we may take the second verse of the second surah, Al-Baqarah, or the surah wherein is mentioned the story of the Cow of sacrifice, whereby God tested the Children of Israel. It is translated in this text: ﴿This is the Book ⌜of God⌝. There is no doubt therein. It is guidance for the God-fearing.﴾ Owing to the absence of punctuation and the continuous nature of the Arabic Text, it also could mean, and be interpreted, ﴿This is the Book ⌜of God⌝, wherein there is no doubt. It is guidance for the God-fearing﴾; or ﴿This is the Book ⌜of God⌝, no doubt is there regarding this. It is guidance for the God-fearing﴾; or ﴿This is the Book ⌜of God⌝. There can be no doubt about ⌜the fact that⌝ it is guidance for the God-fearing.﴾ Moreover, each of these meanings is true. It is this kind of sense, among others, that disappears in interpretation, wherein one is compelled to specify a meaning for a Text.

Native Arabic expressions have been translated into English idioms that are understandable but not too far afield from their original phrasing. Multiple meanings for such expressions are explained outside the translated text when necessary, but where the sustained use of pronouns, of which Arabic is more capable, might confuse, the referent nouns are inserted into the translated text, in brackets, to avoid ambiguity. This policy has been employed with circumspection, however. In borderline cases, these referents have been relegated to accompanying notations. In not a few places, renderings that are more literal have been reproduced there, as well, for those who might want to taste a more Arabic-styled syntax in the English.

This interpretation also makes extensive use of, and considers as important and meaningful to the English reading, the many Arabic articles of emphasis that appear in the Quran, such as, *'inna'* (indeed), *'anna'* (assuredly), the letter *'lam'* of emphasis (most surely), and *'laqad'* (very truly). The English renderings of these are, for the most part, consistent, without being relentlessly mechanical. Moreover, they have proved not only appropriate but, it would seem, desirable in imparting to the English a certain register that marks the tone of

a Sacred Text while not encumbering it with archaic usages such as 'lo,' 'verily,' 'alas,' and so on, which to contemporary sensibilities may actually tend to subtract this sense from a text.

There has been no analogous challenge when it comes to most proper name usages (for person, place, animal, plant, etc.), English equivalents being readily used. In certain instances, and in keeping with what seems an inevitable and positive trend in transliteration of world languages into English, corrective or nativized spellings for names, such as Makkah (instead of the common Mecca, for instance) have been favored. Person names, such as Muhammad ﷺ, have not been diacriticized with the points, accent marks, or macrons that distinguish certain Arabic letters for pronunciation purposes. This is often, in the translator's view—especially with given names—unnecessarily intrusive and alienating.

Similarly, technical terms, like measurements and distances, for instance, have been converted into popularly understood quantifiers and then explained, if necessary, with notes, unless the usage is generic and the measure understood, as in the verse ﴿And there are among them the likes of one who, if you were to entrust him with even a single 'dinar,' he would not restore it to you, unless you were to remain standing over him﴾ (Sûrat Âl ʿImrân, 3:75).

In addition, the English interpreted text has been rendered as much for oral, public reading as for private, silent study. This has had the further virtue of verifying the interpretation's meaning as it is likely to be received and has certainly tended to ease the reading experience overall and enhance the text's clarity. This interpretation is, in fact, intended to appear in oral mediums as well as written.

III. INTERPRETIVE ENGLISH TEXT AND GENDER: The Quran's message is universal, for every people of every generation, be they women or men—and in this latter regard, the Quran is explicit.[41] Arabic, like most other languages, defaults to the masculine, particularly in its plural address. This convention is not exclusionary. The interpretation is neutral in this regard, provided this does not conflict with original Arabic connotation, the conceptual intent of the Quran, or good English style.

IV. INTERPRETIVE ENGLISH TEXT AND THE SCRIPTURAL RELIGIONS: The Quran has been revealed to liberate human beings from superstition and false assumptions about God. For this reason, it offers no compromise with idol worship or its adherents. To the scriptural faiths,

however, it accords a formal standard of recognition and preservation. First, the Quran mandates belief in every Heavenly revelation that preceded it as a precondition of faith in it. One cannot profess acceptance of the Quran and reject the Scriptures of old. From this category, the Quran specifically mentions the Torah of Moses ﷺ, the Psalms of David ﷺ, and the Evangel of Jesus ﷺ. To others it eludes generally, but the principle it establishes firmly. Thus, the Quran accords the communities that formed around these revealed Books, explicitly the Jews and the Christians, special status, formally naming them *ahl al-kitâb*, the People of the Scripture, deliberately distinguishing them from idol worshippers, and, thereby, exempting them from such denunciations as it pronounces upon the practitioners of paganism. Yet, God Himself, in all these revelations, reserves the right to address all peoples as He so wills. He guides them as He so pleases, and He forewarns and admonishes them as He so pleases. He is explicit as to what brings about His hallowed blessing and what earns His divine wrath. Neither Muslims, nor Jews, nor Christians—nor any community that has ever received his prophets and messages—are excepted from His Judgment. The Bible, for instance, is replete with passages that illustrate this as Heaven's prerogative. The Quran follows this divine rule. For example, God praises the generations and communities of Jews who preserved their faith against persecution and skepticism.

> ﴿Now, very truly, We have ˹previously˺ given Moses the ˹Torah as a Heavenly˺ Book, ˹even as We have given you the Quran˺. So do not be in doubt, ˹O Prophet,˺ about meeting ˹the like of what faced˺ him. Yet, indeed, We made it a ˹source of˺ guidance for the Children of Israel. And ˹thereby˺ We made from them exemplary leaders, guiding ˹their people˺ by Our command—when they had endured patiently, and ˹when˺ they had certainty ˹in the truth˺ of Our ˹revealed˺ verses. Indeed, God will judge between them ˹all˺ on the Day of Resurrection about that wherein they have been disputing.﴾ (Sûrat Al-Sajdah, 32:23–25)

The Quran states, moreover, that God bestowed favor upon the Children of Israel in a measure unequaled by any other people in their era, not arbitrarily, but as a result of their compliance with His commandments and His mercy. ﴿O Children of Israel! Recall ˹in your hearts˺ My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of ˹the time in all˺ the world﴾ (Sûrat Al-Baqarah, 2:47). Yet as to those who

violated God's commandments and willfully and obstinately transgressed His ordained limits, it is the likes of these, the Quran states, that God chastised with His severe retribution, in this life, withholding for them an even more severe torment in the Hereafter. This, in fact, is the way of divine Judgment, confirmed in many places in the Old Testament, as well.

The Quran also lauds those Christians who enshrine and practice the ethics of abstinence and devotion, sincere love of divine truth, and humility before God.

> ﴿And you shall assuredly find that the nearest ⌜of faith-communities⌝ in genuine love to those who believe ⌜in this Quran⌝ are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant. And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness ⌜to the truth⌝. Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us ⌜to Paradise⌝ with the righteous people? So God has rewarded them for what they have said—Gardens beneath which rivers flow, wherein they shall abide forever and ever. Such is the reward of those who excel in ⌜doing⌝ good.﴾ (Sûrat Al-Mâ'idah, 5:82–85)

The Quran, therefore, disapproves of the offenses of Jews, Christians, and Muslims—singling out in particular the hypocrites, a group from the Muslim community—for their unrepentant defiance of their Creator's commandments and their sustained willful violation of His covenants with them. It further instructs humankind, all together, to abandon idol worship and every custom that is unfounded in the practice of faith, cautioning that religion, in its beliefs about God and in its ritual expression, is not a dimension of life in which the human being may exercise its inventive faculty; for the implications of this are far-reaching and its consequences ultimate. Thus the Quran directs the recipients of God's revelations to bring their rational gift to bear especially in the scrutiny of religion, in order to distinguish the baseless belief invented by man from the revealed tenet of God, and so as to identify and cure the qualities of idolatry that may creep into their worship and the symptoms of hypocrisy that may suffuse into their hearts.

While the Quran is by comparison notably clear and moderate in

the relatively few obligations and prohibitions it places upon people, it nonetheless contains a number of decisive Texts that delineate true faith, and in this it brooks no tilt or compromise with anyone for any consideration, be it racial, denominational, temporal, or social (though it exempts from these categorical injunctions those who are coerced into capitulation, provided willful unbelief or defiance does not enter their hearts).

V. IN-TEXT NOTATION: This interpretation is characterized by the words and phrases it intersperses to clarify, often in essential ways, the more strictly translated text. These insertions have been carefully applied in order to give the English reader what a Quran-literate Arab would gather intuitively from the language and from his or her study of established Quran scholarship. These notations, numbering more than seventeen thousand (17,000), flow seamlessly, for the most part, within the interpreted text, and are clearly marked off in hopefully unobtrusive half-brackets, designed especially for this work. Their use has been tightly governed by the following considerations:

1. Harmony exists between the universal objectives of the Quranic message and the locus of meaning contained in its words, sentences, and verses from beginning to end.
2. The nonnative reader of the Quranic message has the right to expect that its meaning be communicated to him or her with unstinting accuracy and reliability and without sacrificing the fullest sense and truest impact that such a reading experience can provide. Indeed, it is the translator's conviction that accuracy regarding the meaning of the Quran's passages cannot be achieved in translation without a qualified, native interpreter to supply as full a sense of the original as possible, scrupulously avoiding the snare of ideological bias.
3. The Quran is its own most authoritative commentary and is a mutually defining and reciprocally explanatory document. Therefore, virtually all the half-bracketed notations come from the Quran itself, from verses that specify what other verses leave implicit. This has been done for two reasons:
    a. To guard against obvious miscommunication of the Quran's message.
    b. To ensure clarity. In-text augmentation has, therefore, kept to the firmly established rhetorical principles of classical Arabic.

4. English has its own dictates of grammar and rhetoric to be upheld. If it is something essential to the nature of the language, as with the verb 'to be' (which the Arabic nominal sentence does not need), no bracketed insertions are used. If it is a matter of supplying on occasion something that is deliberately left out of the Quranic Text, but which seems substantial to the English (as in the case of the omitted answer to the subtle rhetorical question, or the absented—but strongly implied—fulfillment of a hypothetical clause), such is provided.
5. The Quran is a divine Text and as such addresses humanity in a way that tends, by its nature, to transcend popular convention. Therefore, connections fundamental to the reader's perspective are bracketed in the English to give one proper orientation. This impinges especially in two cases:
    a. The Quran's declaration to all humanity is directed first to and through its prophet-recipient, Muhammad ﷺ, whose speech and life-model it designed to raise, in exemplification of its revealed wisdom, to the plane of the universal human being.
    b. Arabic's pronominal and nominal precision with regard to number and gender are often melded in English. Thus the titles of "Prophet" or "Messenger" for Muhammad ﷺ, and less frequently his name, are often specified in brackets in the interpretation (without the subsequent prayer symbolized in the Arabic icon 'ﷺ,' as this is out of form for the divine address). In addition, the feminine or masculine nature of a word, or its singular, dual, or plural form (especially with regard to pronouns) is clarified directly in the text, as they are integral to the Arabic.

There is good reason for such in-text notation to a Quran interpretation, as opposed to the idea of an unachievable literal translation or the attempt to merely gloss the Book's meaning with a modernized "sense" of the original that devalues the language experience. The Quran is a clear Arabic revelation of unmistakable message, without doubt. Yet, the Arabic of the Quran—while exclusive in the sense that God has spoken it (being thus distinguished from all other speech)—has never been intended to be exclusionary. Rather, its revealed Arabic constitutes a human means of storing and preserving its divine linguistic value through the otherwise natural and inescapable degradations of time, human awareness, and language.

Annotation to the Quran, however, is not all of one piece. Its purpose of clarifying or enhancing meaning varies widely in terms of approach, application, and aspect—from the conceptual, to the creedal, to the existential, to the eschatological, to the linguistic, to the legal, to the inspirational, and so forth, for the verses of the Quran do, indeed, contain all of this and more simultaneously, wherefore literal translation is implausible and all but rudimentarily ineffective, if not an outright illusion.

Yet, so too is this quality of embedded signification and implication part of the cause of the science of Quran commentary as it has formed itself, that is, around the nature of the Quran's complex (not simplex) of explication. Now, footnoting every detail in a translation cannot help but be a detractive and inadequate visual and intellectual-emotional mélange upon the static page, if it is to reach a level of sufficiency; and endnoting is useful only for contextual information that exists at a certain remove from essential or immediate understanding, which is not to say that this cannot be constructive or even powerfully instructive. What is indispensable to Quran commentary in the first order, however—and especially commentary in the form of translation—is the completion of the Quran's message through specification and contextualization, in the way the Book itself, as a whole, completes the meaning and sense of its individual verses and surahs by others that are not necessarily sequentially or textually linked to them, and by associating them with several frames of human experience. That is to say, the Quran, though graduation characterized its descent into the world, was sent down consummate, integral, and inclusive from its first celebrated command—﴿Read, O Prophet, in the name of your Lord who has created!﴾ (Sûrat Iqrâ', 96:1)—to its last revealed reminder: ﴿Thus fear a Day Hereafter in which you shall be returned to God. Then each soul shall be rendered in full what it has earned—and never shall they be wronged in the least﴾ (Sûrat Al-Baqarah, 2:281).[42]

On one hand, the Quran announces its completion in the very first moment of its transmission from Heaven. The Prophet ﷺ is to *begin* to ﴿read﴾ to humanity verbatim from an *existing* Text ﴿in the name of﴾, that is, on behalf of, the Divine One who has uttered its inscription in eternity, and who shall teach it to humanity in the temporal world, by the instrumentality of the ﴿pen﴾. On the other, the Quran shall be the foremost fulfillment of its own meaning in the very act of its completion: through the ongoing revelation of its verses; through the mutual explication they bring of one another;

and through God's primary exhibition of the meaning of these verses by occasioning their revelation to coincide with preordained events in the world that would demonstrate, or conserve in context, both the earthly human value of their import and their necessarily divine origin. This is, in part, the meaning of the Quran's self-description during the course of its revelation—when its verses were not yet wholly unveiled to humanity nor disclosed to it as a completed Text—as being, from the outset, ﴿a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, all-aware﴾ (Sûrat Hûd, 11:1). It is for this reason that the Quran is its own first and full commentary—and such is a rank and arrangement of explication that must be preserved and presented in any effective and reflective interpretation. This is, in fact, what the half-bracketed in-text notations represent, discreetly, but, God willing, very authoritatively and informatively: several thousand notes from the Quran commenting on itself and calling up pertinent event references—without which the reader will suffer decisive loss of meaning or remain concept deprived—yet, with no need to break the reading consciousness, to divert an eye, or turn a page.

The pragmatic reality is that this method provides the medium by which an individual seeking to access the message of the Quran and assess and internalize its meaning can independently accomplish much of his or her initial aim (far from the idealist discourse that has tended to occupy translators and the hobbyists who discourse about this). This is the golden vein that the expert commentators of Islam's heritage all diligently mined to enrich the understanding of the Quran's audiences. Bearing in mind the additional layer of translation, it is believed that this methodology, sensitively handled, though it has been toil intensive, is a boon for the vast majority of readers. For those who still favor a more austere flow of linguistic interpretation, without augmentation, it runs largely intact beyond the half-brackets.

VI. EXTRA-TEXT NOTATION: With the half-bracketed in-text notations carrying most of the explanatory lode, other comment has been limited in the Deluxe Edition to more or less essential annotation, the need for which is not immediate. This has been largely restricted to three types of clarification: passages that require extended contextual background, alternative renderings of words and verses, and, occasionally, linguistic explication to enhance understanding and clue the reader in as to why a phrase has been translated as it has.

In the two volume Deluxe Edition, separate notes and appendices address concepts and beliefs deemed essential to a sound understand-

ing of the Quran, the Prophet Muhammad ﷺ, and the religion of Islam as its Book and Messenger established it. If this is one's first encounter with the Quran, it is strongly advised that one visit these essays, which ought to substantially enrich one's reading of the Quranic message. At the very least, one should familiarize him- or herself with their topics and refer to them in the course of reading the interpretation whenever one comes across verses or notions for which one lacks adequate awareness to grasp their import.

Notions of Interpretation

A WORD OUGHT to be said about the idea of 'interpretation' as opposed to the more literal 'translation.' If there is one conception that this work has tried to convey, it is that the verses of the Quran are pregnant with meaning, intimation, and implication. This is advice to be considered in several different ways, but on the level of translation it serves to remind, especially the untutored reader of the Quranic message, that languages harbor natures, geniuses of expression, and manners of imparting sense that point all to the greatness of One Creator but that do not necessarily, or even likely, correspond literally with one another. It is for this reason that translation, when it comes to the Quran, is more properly described as interpretation, not in the connotation of conveying a particular insight or impression, but in the substance of establishing meaning and communicating its significance within the limitations of human expression.

What is most obvious in every such effort is that the translated words and phrases of the Quran are not the Quran itself; they are not divine Text equal to the original and cannot, therefore, be, like the original, called the words of God, or the Quran. They are, in the best sense, the mortal words that the translator uses to report the meanings of the Sacred Text of the Quran—the distinction between the original and the translation equaling the infinite difference between the august Creator and the humble translator. Any interpretation thus elevates itself above obvious human limitation only to the degree that it captures the meanings meant by the Divine One in the Quran's revelation. These last two facts define what an interpretation can never be; namely, a dynamic equivalent of the divine Text of the Quran in Arabic.

Be that as it may, in each and every clause and sentence, it was necessary to make a restricted decision about meaning in accordance with common rhetorical principles that govern the understanding of Arabic expression and the intent of the Quranic Text. When the matter exceeded the scholarly awareness of the translator, editors, and reviewers,

specialists in the fields of languages and the religious sciences and, occasionally, the natural sciences were consulted to help determine the most authentic meaning. Wherever multiple denotative meanings were plausible, an educated judgment was made as to which was the likelier or conceptually more compatible of the alternatives (if, indeed, there was such an issue), and this was used in the interpretation while the others were noted. Not infrequently, such conclusions involve a certain consistency of understanding rather than incompatible propositions. It goes without saying that this process involved fairly prodigious research on a word-by-word, verse-by-verse, surah-by-surah basis in the vast commentary, prophetic, linguistic, and analytical Quranic literature, especially in Arabic.

As to the English vocabulary of the interpretation, much consideration and verification went into establishing a consistent, standard, clear, literate lexicon that has been all but purged of the technical terminology of the specialists, as well as archaic pronominal usages (thee, thou, etc.). The royal 'We,' however, in reference to the first person plural references that God makes to Himself has been preserved and capitalized, though when this is followed by the pronominal reflexive, as in *innâ naḥnu*, the singularized 'Ourself' has been used with initial capital (reading, ﴿We, Ourself﴾). With regard to the standard pronouns that refer to God, with the exception of 'who,' they are, against modern American convention, invariably capitalized.

This is not to say that other older or rarer significations of words have not been used, or that Arabic has not been preserved in a handful of places where it seemed the point, but overwhelmingly anyone who understands the general periodic literature in circulation will have little call to do reference work. But for those who would have a more precise appreciation for the use of key words, the dictionary is highly recommended (particularly in conjunction with Arabic–English dictionaries), especially until the forthcoming companion volumes, *Annotations to The Gracious Quran: A Modern-Phrased Interpretation in English* and *The Vocabulary Reference to The Gracious Quran: A Modern-Phrased Interpretation in English,* are published, God willing.

Moreover, the language of the interpretation is in no way specific to Muslims. Rather, Christians and Jews, Buddhists and Hindus, Humanists and seekers—whoever reads English at a standard college-ready level of literacy and wants to acquaint him- or herself with the message of the Quran from a font nearer its source—should find ease in this interpretation's rendering. (It is hoped that this interpretation shall one day be redone for children and early adolescents, if not by the trans-

lator, then at his direction). The translator has neither inserted nor overlaid the text with any word of reprimand, tenor of rebuke, or tone of righteous admonition, nor has he tinged it with the pitch of persuasion, nor is there need to do so. The Quran well suffices as its own forthright declaration to all people and, indeed, cautions its knowing adherents to refrain from shouting or muting its message of guidance, glad tidings, and forewarning, and to simply and straightforwardly convey it. Rather, it likens itself to a light that God has displayed manifestly before the minds of all humankind by which He shall guide them directly unto Himself—provided they scrutinize it intently and that it is He alone their hearts truly seek (Sûrat Al-Nisâ', 4:174).

Editions and Additions

THIS PUBLICATION MARKS the second edition of *The Gracious Quran: A Modern-Phrased Interpretation in English*, yet it raises the question of completion. Indeed, can any translation of the Quran's message *finish*, requiring or benefiting from no further explanation, correction, or revision? We have established that the concept of dynamic equivalence—an "official" version of the Quran in any language other than Quranic Arabic, and any wording besides the Quran's Arabic Text in its accepted readings—is humanly impossible. Were it possible, it would be transient, for language itself—especially English today, as, perhaps, the most dynamic language on earth—must grow in (and slough off) vocabulary, style, and expression to accommodate the reality it continues to encompass. The last printed edition of that master compendium of English words, the *Oxford English Dictionary*, contains some 85,000 words that simply did not exist in the 1924 publication. It is irrational for any man or woman to claim that a translated text enjoys perfect identity with its original—and the negation of perfection, or anything near faultlessness, applies most naturally to "translating" or interpreting into another language the very wording of God in His most inimitable Quran. No one given life, being naught before and destined to die thereafter, only to be brought back to life again for Divine sentencing, can hope to render the thrust, the force, the truth, the eloquence, the nuance of meaning delivered by the Quran in the full divine effulgence of its revealed Arabic. This most stunning of all miracles is the undivided province of *the One* God, alone—and how transcendently far is He who is ever-near exalted high, high above what anyone may claim of imperfection!

The best a master translator can do is to transfer the Quran's meanings in accordance with the utmost of his or her knowledge, efforts, and skill. Then the difference that shall remain between the revealed and the

reported shall be, as we have said already, equivalent to that of the Eternal Originator and the passing translator He originated. The compass of the work of a mortal, who, if he is so blessed, learns anew with every day, narrows into abject nothingness before the word of the Divine, who ﴿has encompassed all things in knowledge﴾ (Sûrat Al-Anʿâm, 6:80). The translation of the Quran, as this passage implies, cannot complete or even finish. One's ongoing study of the Quran, of its Arabic, of Islam, of the discoveries of man, and, in this case, of the English language ought to enable one to enrich this translation, its commentary and notations, and its presentation and design, so long as English speaks in this dialect and this interpretation exists.

The initial editions of this work are, therefore, exactly that. No informed comment, notation, or correction intended to raise the station of this interpretation in the discourse of our ever-changing world shall go unconsidered, God willing. Fervently we pray to Him, highly exalted and most high is He: O God! Accept this work that is offered seeking Your august Countenance, and nothing of any other, as a service in behalf of all those who submit their faces willingly to You alone and for all those who would serve only You; and do pardon its shortcomings and mistakes, and convey its truth to the hearts of its readers. Shower Your prayers of blessings upon Your Messenger, Muhammad ﷺ, his family, his Companions, his wives, and all unto the end of time who seek to follow him in their lives. And the last of our prayers is ever ﴿All praise is for God alone, Lord of ʿAllʾ the Worlds﴾ (Sûrat Al-Fâtiḥah, 1:2).

ENDNOTES

1 Bakkah is the ancient name of the valley in which Makkah is located, at the center of which is the Kaʿbah, the First House of God built on earth. See al-Zabîdî, Muḥammad Murtaḍâ al-Ḥusainî, *Tâj Al-ʿArûs min Jawâhir Al-Qâmûs* (Kuwait: al-Turâth al-ʿArabî, 1413 H. / 1993 C.E.), vol. 27, p. 80.

2 See the Biblical promise to humanity that God "will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deuteronomy: 18:18, *Bible,* King James Version.

3 The Preface to this book describes this concept in a bit more detail.

4 al-Aʿẓamî, Muḥammad Muṣṭafâ, *The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Leicester, England: UK Islamic Academy, 2003), pp. 67–68.

5 The first four caliphs are Abû Bakr al-Ṣiddîq, the first adult male believer and longtime friend of the Prophet ﷺ; ʿUmar ibn al-Khaṭṭâb; ʿUthmân ibn ʿAffân; and ʿAlî ibn Abî Ṭâlib. The three wives of the Prophet ﷺ who also served as scribes are ʿÂ'ishah, the daughter of the first caliph, Abû Bakr; Ḥafṣah, the daughter of the second caliph, ʿUmar; and 'Umm Salamah. Among the most prominent Companion-scribes, as noted by al-Aʿẓamî, *The History of the Qur'anic Text,* pp. 67–68, are, alphabetically (with a nod to Arabic transcription), as follows: 'Ubay ibn Kaʿb, 'Usayd ibn al-Ḥuḍayr, Ṭalḥah ibn ʿUbaydillah, ʿAbbâs, ʿAbd al-ʿUzzâ ibn Khaṭal, ʿAbdullah ibn ʿAbdullah ibn 'Ubay ibn Salûl, ʿAbdullah ibn ʿAmr, ʿAbdullah ibn Abû Bakr, ʿAbdullah ibn al-Arqam, ʿAbdullah ibn Asad, ʿAbdullah ibn Rawâḥah, ʿAbdullah ibn Saʿd, ʿAbdullah ibn Zayd, ʿÂmir ibn Fuhayrah, ʿAmr ibn al-ʿÂṣ, ʿUqbah, Ḥâṭib ibn ʿAmr, Ḥanẓalah ibn al-Rabîʿ, Ḥudhayfah ibn al-Yamân, Ḥuwayṭib ibn ʿAbd al-ʿUzzâ, Abân ibn Abû Sufyân, Abân ibn Saʿîd, Abû 'Umâmah, Abû ʿAbs ibn Jabr, Abû Ḥudhayfah, Abû Ayyûb al-Anṣârî, Abû Râfiʿ al-Qibṭî, Abû Salamah al-Makhzûmî, Abû Sufyân ibn Ḥarb, al-ʿAlâ' ibn ʿUqbah, al-ʿAlâ' ibn al-Ḥaḍramî, al-Ḥuṣayn ibn Numayr al-Numayrî, al-Arqam ibn Abî al-Arqam, al-Mughîrah ibn Shuʿbah, al-Zubayr ibn al-ʿAwwâm, Aws, Bashîr, Buraydah ibn al-Ḥuṣayb, Jaʿfar ibn Abî Ṭâlib, Jahm ibn Saʿd, Juhaym ibn al-Ṣalt, Khâlid ibn al-Walîd, Khâlid ibn Saʿîd ibn al-ʿÂṣ, Khâlid ibn Zayd, Maʿn ibn ʿAdî, Muḥammad ibn Maslamah, Muʿâdh ibn Jabal, Muʿâwiyah ibn Abû Sufyân, Muʿayqîb ibn Abî Fâṭimah, Mundhir, Saʿd ibn ʿUbâdah, Saʿd ibn al-Rabîʿ, Saʿîd ibn al-ʿÂṣ, Saʿîd ibn Saʿîd, Shuraḥbîl ibn Ḥasanah, Thâbit ibn Qays,

Yazîd ibn Abû Sufyân, Zayd ibn Thâbit, and Zubayr ibn Arqam.

Names in red are from the following sources:

al-Faramâwî, ʿAbd al-Ḥayy, *Rasm al-Muṣḥaf wa Naqṭuhu,* 1st ed. (Bierut, Lebanon and Jeddah, Saudi Arabia: Mu'ssasat al-Rayyân, in association with Dâr Nûr al-Maktabât, 1425 H. / 2004 C.E.), pp. 51-52; al-Ṣâliḥî, Muḥammad ibn Yûsuf, and edited by ʿÂdil ʿAbd al-Mawjûd and ʿAlî Muʿawwaḍ, *Subul al-Hudâ wa al-Rashâd fî Sîrat Khayr al-ʿIbâd*, 1st ed. (Beirut, Lebanon: Dâr al-Kutub al-ʿIlmiyyah, 1414 H. / 1993 C.E.), vol. 11, pp. 375-394; Ibn Ḥajar, Aḥmad ibn ʿAlî, and edited by ʿAbd al-ʿAzîz bin Bâz, *Fatḥ al-Bârî bi Sharḥ Ṣaḥîḥ al-Bukhârî,* 1st ed. (Cairo, Egypt: Dâr al-Ḥadîth, 1419 H. / 1998 C.E.), vol. 9, pp. 27-28; Ibn al-Qayyim, Muḥammad ibn Abû Bakr, and edited by Shuʿyb al-Arnâ'ût, *Zâd al-Maʿâd fî Hady Khayr al-ʿIbâd*, 3rd ed. (Beirut, Lebanon: Mu'assasat al-Risâlah, 1418 H. / 1998 C.E.), vol. 1, p. 113.

6 al-Aʿẓamî, *The History of the Qur'anic Text,* pp. 67–68.

7 The *qurrâ'* had been sent to the eastern Arabian province of Najd, mostly bedouin land, from Madinah after their conversion to Islam. Along the way, the bedouins reverted to idolatry under the instigation of ʿÂmir ibn Ṭufayl, from the tribe of Banû ʿÂmir, and slaughtered all their Quran teachers, save one who survived and returned with the report to Madinah. See Ibn Hishâm, Abû Muḥammad ʿAbd al-Malik, *Sîrat ibn Hishâm*, 4 vols. (Beirut: Dâr al-Maʿrifah, n.d.), vol. 3, p. 184. See Ibn Ḥajar, *Fatḥ Al-Bârî,* vol. 7, p. 475, no. 4088; Muslim ibn al-Ḥajjâj, *Ṣaḥîḥ Muslim* (Beirut: Dâr Iḥyâ' al-Kutub al-ʿArabiyyah, 1955), vol. 1, p. 468, no. 677.

8 al-Aʿẓamî, *The History of the Qur'anic Text*, p. 94. He attributes these reports of 8 and 9 codices, respectively, to Shawqî Ḍaif, *Kitâb Al-Sabʿa of Ibn Mujâhid*, p. 7, and the Shiʿite historian Aḥmad ibn Yaʿqûb al-Yaʿqûbî, *Târîkh Al-Yaʿqûbî* (Beirut: 1379 H. / 1960 C.E.), vol. 2, p. 170.

9 Lings, Martin, *Muhammad ﷺ: His Life Based on the Earliest Sources* (Islamic Texts Society, 1983), pp. 258–62; and Guillame, trans., *The Life of Muhammad: A Translation of Isḥâq's,* Sîrat Rasûl Allâh (Oxford: Oxford University Press, 1980), pp. 652–58.

10 Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur'an: Printed Translations, 1515-1980* (Istanbul: The Research Centre for Islamic History, Art and Culture, 1406 H / 1986 C.E.), pp. xxvii–xxviii; cf. ʿAlî Qalî Qarraâʿî, "A Glance at the History of the Translation of the Qur'ân" (The Centre for Translation of the Holy Qur'ân, 1420 H. / 1999 C.E.), p. 14.

11 Ibid.

12 Ibid.

13 al-Zamakhsharî, Maḥmûd ibn ʿUmar, *Al-Kashshâf* (Beirut, Lebanon: Dar al-Kotob al-Ilmiyah), vol. 2, p. 518.

14 See the interesting legal opinion (*fatwâ*) of Shaykh Rashîd Riḍâ, in *Al-Manâr* (1326 H. / 1908 C.E.), vol. 11, pp. 268–274. Or one may refer to Salâḥ al-Dîn al-Munajjid and Khûrî Yûsuf, *Fatâwâ al-Imâm Muḥammad Rashîd Riḍâ* (Beirut: Dâr al-Kitâb al-Jadîd, 1970), vol. 2, pp. 761–762. Or see Muḥammad Rashîd Riḍâ, *Tarjamat al-Qur'an wa ma Fîhâ min al-Mafâsid wa-Munâfât al-Islam*, 1st ed. (Cairo: Maṭbaʿat al-Manâr, 1344 H. / 1926 C.E.), pp. 21–22. See also the opinion of the Shaykh al-Islâm of the Ottoman State, Muṣṭafâ Ṣabrî, in Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur'an,* pp. xxvii–xxviii. Or see Ṣabrî, Muṣṭafâ, *Mas'alat Tarjamat al-Qur'an* (Cairo: al-Maṭbaʿa al-Salafiyya, 1351 H. / 1933 C.E.), pp. 56–57. Many scholars of this period weighed in on the heated Quran translation debate. These included, besides Shaykh Rashîd Riḍâ and Shaykh al-Islâm Muṣṭafâ Ṣabrî, in the majority view of supporting strong barriers between the Quran and its translation, Muḥammad Muṣṭafâ al-Shâṭir and Ḥasanayn Makhlûf. Shaykh al-Marâghî's defense of Abû Ḥanîfah's original position is both vigorous and categorical, calling it "obligatory" for one who does not know Arabic or the Quran's meanings to recite of its meanings what he or she may in translation in order to engage in this communion of Prayer with God. Shaykhs Maḥmoud Shaltût and Muḥammad al-Khiḍr Ḥusayn remain neutral.

15 See throughout, al-ʿAṭṭas, Muḥammad, *Islam and Secularism* (Malaysia: Institute of Islamic Thought & Civilization, 1979).

16 Robert of Ketton, whose name is often Latinized as Robertus Retenensis (and in the Turkish-produced *World Bibliography of Translations of the Qur'an* as Robertus Ketenensis), was actually part of a team of clerics gathered by Peter the Venerable of Cluny.

17 This feat of translation is considered one of the Abbot's more important achievements. His own Latin being poor, he wrote few epistles, but noteworthy among them are his attacks on Muslims. See Samuel W. Duffield, "Peter the Venerable" (1092 or 1094–1156), in Philip Schaff, ed., *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3rd ed. (Toronto, New York & London: Funk & Wagnalls Company, 1894), vol. 4, p. 1819.

18 Alexander Ross, *The Alcoran of Mahomet*, (Philadelphia, 1853).

19 See the introductions to the translations of Ghulâm Sarwâr, pp. vii-xlix, and Abdullah Yusuf Ali, p. xiv.

20 John Meadows Rodwell, trans., *The Koran,* in Everyman's Library, reprinted with a preface by Rodwell and an introduction by G. Margoliouth (New York: E.P. Dutton & Co., 1953). Rodwell's translation and preface may be found at the following site: *www2.hn.psu.edu/faculty/jmanis/koran/Koran.pdf.*

21 Dr. Aḥmad Ibrâhîm Muhanna offers an excellent dissection of Rodwell's translation in *Dirâsah Ḥawla Tarjamât Al-Qur'ân Al-Karîm*, p. 102.

22 Guillame, the translator of Ibn Isḥâq's *Sîrat Rasûl Allâh,* says of Bell's work: "Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly [scholarly [un]sound [sic?]]. At the best readers will say, 'this is how Bell thinks the Qur'ân originally ran'; at the worst, 'the man has lost all sense of proportion.'" "The Koran Interpreted" [Review], *The Muslim World* (1957), vol. 48, p. 248.

23 Arberry, *The Holy Koran, An Introduction with Selections* (London: Allen and Unwin, 1953), p. 7.

24 Arberry, *The Koran Interpreted* (New York: Collier Books, 1955), vol. 2, p. 12.

25 Quran interpretation and this religious affiliation are discussed more fully in a subsequent section of this introduction, pp. 1210–1212.

26 See Montgomery Watt's introduction to Richard Bell's interpretation, p. 178.

27 For a detailed discussion on Yusuf Ali's unorthodox views, please see A. R. Kidwai, "Abdullah Yusuf Ali's Views on the Qur'anic Eschatology," *Muslim World League Journal,* 12, No. 5 (February, 1985), pp. 14–17.

28 If ever a prophet of God was pressed into war, it had solely to be to end persecution. Thus, no thought of prisoners (the great wealth of the day) was to be entertained, unless and until he had thoroughly pacified the land from such persecution, for it is then that this phenomenon becomes a burden of restoration and not a boon.

29 Asad, Muhammad, *The Message of the Quran* (Gibraltar: Dar al-Andalus, 1980), pp. 797–98.

30 Neal Robinson, *Islam: A Concise Introduction* (U.S.A.: Georgetown University Press, 1999), p. 72.

31 Nicholson's rendering of Sûrat al-Qâriʿah (101):

The Smiting!
What is the Smiting?
And how shalt thou be made to understand what is the Smiting?
The Day when Men shall be as flies scattered,
And the Mountains shall be as shreds of wool tattered,
One whose Scales are heavy,
a pleasing life he shall spend,
But one whose Scales are light,
to the Abyss he shall descend.
What that is, how shalt thou be made to comprehend?
Scorching Fire without end!

And Burton's of Sûrat al-Fâtiḥah (1):

In the Name of Allah, the Merciful, the Compassionate! Praise
be to Allah, who the three worlds made,
The Merciful, the Compassionate,
The King of the day of Fate.
Thee alone do we worship,
and of thee alone do we ask aid.

Guide us to the path that is straight—
The path of those to whom thy love is great,
Not those on whom is hate,
Nor they that deviate. Amen.

32 Nikayin, Fazlollah, *Quran: A Poetic Translation from the Original* (Chicago, IL: R. R. Donnelley & Sons, 2000).

33 al-Mawdûdî, Sayyid Abû al-Aʿlâ, and trans. Zafar Isḥâq Anṣârî, Tafhîm al-Qur'ân: *Towards Understanding the Qur'ân* (United Kingdom: The Islamic Foundation, 1988), vol. 1, pp. xxi–xxii.

34 Twelve volumes of *al-Mizân,* corresponding to 6 Arabic volumes, have so far appeared in English, translated by the late Mawlânâ Saʿîd Akhtar Ridwî, see: www.almizan.org.

35 For more information, see the article under the entry "Aḥmadiyyah," in *Encyclopaedia of Islam* (The Netherlands: Brill, 2002), vol. 1, pp. 301–303.

36 Abû Laylah, Muḥammad M., *Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî: Dirâsah Naqdiyyah Taḥlîliyyah* (Egypt: Dâr al-Nashr lil Jamiʿât, 1423 H. / 2002 C.E.), pp. 390–391.

37 Other such works that do not bear close analysis here are those of Muhammad Ali, (Lahore, 1917), which is the first complete effort from the Aḥmadiyyah/Qâdiyânî groups; Kamaluddin Ahmad and Nazir Ahmad, *A Running Commentary of the Holy Qur'an* (London, 1948), (the former is the father who died in the course of work, completed by the latter, his son); Sher Ali, *The Holy Qur'an* (Rabwah, 1955); Peer Salahuddin, *Translation of the Holy Qur'an* (Aminabad, 1960); Malik Ghulam Farid, *Translation of the Holy Qur'an* (Rabwah, 1962); Khadim Rahmani Nuri, *The Running Commentary of the Holy Qur'an* (Shillong, 1965); Firozuddin Ruhi, *Translation of the Holy Qur'an* (Karachi, 1965).

38 Arberry, *The Koran Interpreted*, vol. 1, p. 12.

39 The omitted sentences in this quote are as follows: "Such was the case of ʿUmar ibn al-Khaṭṭâb, who asked about the word *kalâlah.* [(See Sûrat al-Nisâ', 4:12 and 4:176). The word *kalâlah* denotes one who has passed away leaving behind no lineal heirs.] Among the Companions, ʿAlî ibn Abî Ṭâlib and ʿAbdullah ibn ʿAbbâs became renowned for addressing issues relating to commentary on the Quran, and then Zayd ibn Thâbit, 'Ubay ibn Kaʿb, ʿAbdullah ibn Masʿûd and ʿAbdullah ibn ʿAmr ibn al-ʿÂṣ."

40 The omitted phrase is this: "the most famous of whom [that is, among the Successors] were Mujâhid and Ibn Jubayr."

41 ﴿God has promised the believing men and the believing women Gardens beneath which rivers flow, wherein they shall abide forever—and ˹therein shall they have˺ good ˹and pleasant˺ dwellings in a Garden everlasting. Yet the pleasure of God is greater ˹still˺! Assuredly, it is this that is the magnificent triumph!﴾ (Sûrat al-Tawbah, 9:72).

﴿Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard ˹theirs˺, and the men who remember God much and the women who ˹likewise˺ remember ˹Him˺—for ˹such as˺ these, God has prepared forgiveness and a magnificent reward. Thus it is not ever ˹befitting˺ for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a ˹contrary˺ choice in their affairs. For whoever disobeys God and His Messenger has truly strayed into clear misguidance﴾ (Sûrat al-Aḥzâb, 33:35–36).

﴿Indeed, the charitable men and the charitable women—who have ˹therewith˺ loaned God a goodly loan—shall have it multiplied for them ˹by their Lord˺. So for them, there is a gracious reward ˹awaiting in the Hereafter˺﴾ (Sûrat al-Ḥadîd, 57:18).

42 It is reported that the Prophet ﷺ passed away just eight days after the revelation of this verse (see al-Zurqânî, Muḥammad ʿAbdul ʿAẓîm, *Manâhil Al-ʿIrfân fî ʿUlûm al-Qur'ân* (Beirut, Lebanon: Dar El-Marefah Publishing & Distributing, 2001), vol. 1, p. 93).

INDEXES

1. SPECIALIZED INDEXES

   a. GOD: DIVINE ACTS AND ATTRIBUTES ____ 1247

   b. PROPHETS, MESSENGERS, AND MARY ﷺ IN THE QURAN ____ 1252

   c. LIFE-FORMS IN THE GRACIOUS QURAN: ANIMALS, INSECTS, AND PLANTS ____ 1283

2. GENERAL INDEX ____ 1288

* *Numerical references are to surah number followed by verse number of the Quran such as 1:1.*
* *Italics mark the Arabic root words or significant phrases.*

SPECIALIZED INDEX

GOD

Divine Acts and Attributes

Numerical references are to surah number followed by verse number of the Quran. Italics often mark the Arabic root words or significant phrases.

all things, exalt and praise God, 2:30, 2:32, 7:206, 13:13, 17:44, 21:19-20, 21:79, 37:164-166, 38:18-19, 40:7, 41:38, 42:5, 57:1, 59:1, 59:24, 61:1, 62:1, 64:1
association of gods, with Sole God (*daughters*, *false deities*, *idols*, *offspring*, or *partners*). *See* General Index
Divine Acts of God
able watcher, 4:85
all-able (*qadîr*), 4:133, 4:149, 25:54, 42:29
all-dominating, 6:18, 6:61
all-Encompassing (*muhît*), of disbelievers and all things, 2:19, 3:120, 4:108, 4:126, 8:47, 11:92, 41:54, 85:20
all-Forgiving, 2:173, 2:182, 2:192, 2:199, 2:218, 2:225-226, 2:235, 3:31, 3:89, 3:129, 3:155, 4:23, 4:25, 4:43, 4:96, 4:99-100, 4:106, 4:110, 4:129, 4:152, 5:3, 5:34, 5:39, 5:74, 5:98, 5:101, 6:54, 6:145, 6:165, 7:153, 7:167, 8:69-70, 9:5, 9:27, 9:91, 9:99, 9:102, 11:41, 12:53, 14:36, 16:18, 16:110, 16:115, 16:119, 17:25, 17:44, 22:60, 24:5, 24:22,
Divine Acts of God (*continued*)
all-Forgiving (*continued*)
24:33, 24:62, 25:6, 25:70, 27:11, 33:5, 33:24, 33:50, 33:59, 33:73, 34:15, 35:28, 35:30, 35:34, 35:41, 41:32, 42:23, 49:5, 49:14, 57:28, 58:2, 58:12, 60:7, 60:12, 64:14, 66:1, 73:20
all-hearing, 2:181, 2:224, 2:227, 2:244, 2:256, 3:34, 3:38, 3:121, 4:58, 4:134, 4:148, 7:200, 8:17, 8:42, 8:53, 9:98, 9:103, 14:39, 22:61, 22:75, 24:21, 24:60, 31:28, 34:50, 49:1, 58:1
all-preserving, 11:57, 34:21
all-thankful, 2:158, 4:147
answering prayers, 2:186, 3:195, 8:9, 11:61, 27:62, 40:60, 42:26
—of Job ﷺ, 21:84
—of Jonah ﷺ, 21:88
—of Joseph ﷺ, 12:34
—of Moses ﷺ and Aaron ﷺ, 10:89, 20:36
—of Noah ﷺ, 21:76
—of Zachariah ﷺ, 21:90
doer of all He intends, 11:107, 85:16
ever-thankful, 35:30, 35:34, 42:23, 64:17
Divine Acts of God (*continued*)
ever-vigilant, 4:1, 5:117, 33:52
ever-watching, 42:6
extends and restricts provision, 13:26, 17:30, 28:82, 29:62, 30:37, 34:36, 34:39, 39:52, 42:12, 42:27, 65:7, 89:15-16
Forgiver of Sin, 40:3
giver of dominion, 2:247, 2:251, 2:258, 3:26, 4:54, 12:101
giver of life, 2:28, 2:73, 2:164, 2:243, 2:258-260, 3:156, 6:122, 7:158, 9:116, 10:56, 10:116, 15:23, 16:65, 22:6, 22:66, 23:80, 25:49, 26:81, 29:63, 30:19, 30:24, 30:40, 30:50, 35:9, 36:33, 36:78-79, 40:68, 41:39, 42:9, 44:8, 45:5, 45:26, 46:33, 50:11, 50:43, 53:44, 57:2, 57:17, 75:40
guide and supporter, 25:31
Hearer of prayer, 3:38, 14:39
impoverishes whom He wills, 53:48
Invincible King, 54:55
just reckoner, 4:6, 4:86, 33:39
knowing best, 3:36, 3:167, 4:25, 4:45, 5:61, 6:53, 6:58, 6:117, 6:119, 6:124, 10:40, 11:31, 12:77, 16:101, 16:125, 17:25,

Divine Acts of God (*continued*)
knowing best (*continued*)
17:47, 17:54-55, 17:84, 18:19, 18:21-22, 18:26, 19:70, 20:104, 22:68, 23:96, 26:188, 28:37, 28:56, 28:85, 29:10, 29:32, 39:70, 42:50, 46:8, 50:45, 53:30, 53:32, 60:1, 60:10, 68:7, 84:23
makes night penetrate into daylight, and daylight into night, 3:27, 22:61, 31:29, 57:6
mercy-giving, 2:143, 2:173, 2:182, 2:192, 2:199, 2:218, 2:226, 3:31, 3:89, 3:129, 4:16, 4:25, 4:29, 4:64, 4:96, 4:100, 4:106, 4:110, 4:129, 4:152, 5:3, 5:34, 5:39, 5:74, 5:98, 6:54, 6:145, 6:165, 7:153, 7:167, 8:69-70, 9:5, 9:27, 9:91, 9:99, 9:102, 9:117, 11:41, 11:90, 12:53, 14:36, 16:7, 16:18, 16:47, 16:110, 16:115, 16:119, 17:66, 22:65, 24:5, 24:20, 24:22, 24:33, 24:62, 25:6, 25:70, 27:11, 33:5, 33:24, 33:43, 33:50, 33:59, 33:73, 36:58, 41:32, 48:14, 49:5, 49:12, 49:14, 57:9, 57:28, 58:12, 59:10, 60:7, 60:12, 64:14, 66:1, 73:20
most forbearing, 2:225, 2:235, 2:263, 3:155, 4:12, 5:101, 9:114, 11:75, 17:44, 22:59, 33:51, 35:41, 37:101, 64:17
most forgiving, 20:82, 71:10
near, 2:186, 11:61, 34:50
Originator of heavens and earth, 6:14, 12:101, 14:10, 35:1, 39:46, 42:11
powerful (*qadîr*), over all things, 2:20, 2:106, 2:109, 2:148, 2:259, 2:284, 3:26, 3:29, 3:165, 3:189, 5:17, 5:19, 5:40, 5:120, 6:17, 8:41, 9:39, 11:4, 16:70, 16:77, 22:6, 22:39-40, 24:45, 29:20, 30:50, 33:27, 35:1, 41:39, 42:9, 46:33, 48:21, 57:2, 59:6, 60:7, 64:1, 65:12, 66:8, 67:1
returns creation to being, 85:13
severe in
—punishment, 2:196, 2:211, 3:11, 5:2, 5:98, 8:13, 8:25, 8:48, 8:52, 13:6, 40:3, 40:22, 59:4, 59:7
—torment, 2:165
Divine Acts of God (*continued*)
splitter of
—grain and pit, 6:95
—morning light, 6:96
strips dominion from whomever He wills, 3:26
sufficient protection for believers, 39:36
supporter (*naṣîr*), 4:45, 8:40, 22:78, 25:31
swift in
—punishment, 6:165, 7:167
—reckoning, 2:202, 3:19, 3:199, 5:4, 13:41, 14:51, 24:39, 40:17
witness, 3:98, 4:33, 4:79, 4:166, 5:117, 6:19, 10:29, 10:46, 13:43, 17:96, 29:52, 33:55, 34:47, 41:53, 46:8, 48:28, 58:6, 85:9
Divine Being
above all those who are merciful, 23:109, 23:118
Acceptor of Repentance, 40:3
all-avenging, 3:4, 5:95, 14:47, 39:37
all-aware, 2:234, 2:271, 3:153, 3:180, 4:35, 4:94, 4:128, 4:135, 5:8, 9:16, 11:1, 11:111, 17:17, 17:30, 17:96, 22:63, 24:30, 24:53, 25:58, 27:88, 31:16, 31:29, 31:34, 33:2, 33:34, 35:14, 35:31, 42:27, 48:11, 49:13, 57:10, 58:3, 58:11, 58:13, 59:18, 63:11, 64:8, 100:11
all-elevated, 40:15
all-encompassing (*wâsi'*), 2:115, 2:247, 2:261, 2:268, 3:73, 4:130, 5:54, 24:32, 53:32
all-encompassing in forgiveness, 53:32
all-generous, 27:40
all-great, 4:34
all-kind, 2:143, 2:207, 3:30, 9:117, 16:7, 16:47, 22:65, 24:20, 57:9, 59:10
all-knowing, 2:29, 2:95, 2:115, 2:158, 2:181, 2:215, 2:224, 2:227, 2:231, 2:244, 2:246-247, 2:256, 2:261, 2:268, 2:273, 2:282-283, 3:35, 3:63, 3:73, 3:92, 3:115, 3:119, 3:121, 3:154, 4:11-12, 4:17, 4:24, 4:26, 4:32, 4:35, 4:39, 4:70, 4:92, 4:104, 4:111, 4:127, 4:147-148, 4:170, 4:176, 5:7, 5:54, 5:97, 6:83,
Divine Being (*continued*)
all-knowing (*continued*)
6:101, 6:128, 6:139, 7:200, 8:17, 8:42-43, 8:53, 8:71, 8:75, 9:15, 9:28, 9:44, 9:47, 9:60, 9:97, 9:103, 9:106, 9:110, 9:115, 10:36, 11:5, 12:6, 12:19, 12:50, 12:100, 15:25, 16:28, 16:70, 22:52, 22:59, 23:51, 24:21, 24:28, 24:32, 24:35, 24:41, 24:58-60, 24:64, 27:6, 29:62, 31:23, 31:34, 33:1, 33:40, 33:51, 33:54, 35:8, 35:38, 35:44, 36:79, 39:7, 42:12, 42:24, 42:50, 48:4, 48:26, 49:1, 49:8, 49:13, 49:16, 57:3, 57:6, 58:7, 60:10, 62:7, 64:4, 64:11, 67:13, 76:30
all-knowing of unseen, 5:109, 5:116, 9:78, 34:48
all-loving, 11:90
all-pardoning, 4:43, 4:99, 4:149, 22:60, 58:2
all-powerful (*qaweyy*), 8:52, 22:40, 22:74, 33:25, 40:22, 42:19, 57:25, 58:21
all-praised, 2:267, 4:131, 11:73, 14:8, 31:12, 41:42, 64:6
all-reaching Lord, 40:3
all-Relenting, 4:16, 4:64, 24:10, 49:12, 110:3
all-seeing, 2:96, 2:110, 2:233, 2:237, 2:265, 3:15, 3:20, 3:156, 3:163, 4:58, 4:134, 5:71, 8:39, 8:72, 11:112, 17:17, 17:30, 17:96, 20:35, 22:61, 22:75, 25:20, 31:28, 33:9, 34:11, 35:31, 35:45, 40:44, 41:40, 42:27, 48:24, 49:18, 57:4, 58:1, 60:3, 64:2, 67:19, 84:15
all-wise, 2:209, 2:220, 2:228, 2:240, 2:260, 4:11, 4:17, 4:24, 4:26, 4:92, 4:104, 4:111, 4:130, 4:158, 4:165, 4:170, 5:38, 6:83, 6:128, 6:139, 8:10, 8:49, 8:63, 8:67, 8:71, 9:15, 9:28, 9:40, 9:60, 9:71, 9:97, 9:106, 9:110, 11:1, 12:6, 12:100, 15:25, 22:52, 24:10, 24:18, 24:58-59, 27:6, 31:27, 33:1, 41:42, 42:51, 48:4, 48:7, 48:19, 49:8, 60:10, 76:30
all-worthy of
—granting forgiveness, 74:56
—reverent fear, 74:56

Divine Being (*continued*)
best to bring His servants to blessed alighting, 23:29
best of creators, 23:14, 37:125
ever-bountiful, 2:243, 2:251, 3:152, 10:60, 27:73, 40:61
ever-exalted, 4:34, 42:51
Eye of God, 11:37, 20:39, 23:27, 52:48, 54:14
Face of God, 2:115, 2:272, 6:52, 13:22, 18:28, 28:88, 30:38-39, 55:27, 76:9, 92:20
God of all people, 114:3
Hand of God, 3:26, 3:73, 5:64, 23:88, 36:83, 38:75, 48:10, 51:47, 57:29, 67:1
invincible, 54:42, 54:55
king of all people, 114:2
knower of all unseen, of heavens and earth, 35:38
knower of unseen, 34:3, 72:26
knower of unseen and seen, 6:73, 9:94, 9:105, 13:9, 23:92, 32:6, 39:46, 59:22, 62:8, 64:18
light of heavens and earth, 24:35
Lord of
—Aaron ﷺ and Moses ﷺ, 20:70
—all people, 114:1
—all points east, 37:5, 70:40
—Ascents, 70:3
—daybreak, 113:1
—earth, 45:36
—East and West, 26:28, 73:9
—everything, 6:164
—forefathers of old, 26:26, 37:126, 44:8
—Habitation of Makkah (Mecca), 27:91
—Heaven and Earth, 51:23
—heavens, 45:36
—heavens and earth, 13:16, 17:102, 18:14, 19:65, 21:56, 26:24, 37:5, 38:66, 43:82, 44:7, 78:37
—Invincible Might, 37:180
—Magnificent Throne, 9:129, 21:22, 23:86, 23:116, 27:26, 43:82
—Moses ﷺ and Aaron ﷺ, 7:122, 26:48
—Sacred House, 106:3
—seven heavens, 23:86
—Sirius, 53:49

Divine Being (*continued*)
Lord of (*continued*)
—Throne, 17:42, 81:20
—two Easts and two Wests, 55:17
—Worlds, 1:2, 2:131, 5:28, 6:45, 6:71, 6:162, 7:54, 7:61, 7:67, 7:104, 7:121, 10:10, 10:37, 26:16, 26:23, 26:47, 26:77, 26:98, 26:109, 26:127, 26:145, 26:164, 26:180, 26:192, 27:8, 27:44, 28:30, 32:2, 37:87, 37:182, 39:75, 40:64-66, 41:9, 43:46, 45:36, 56:80, 59:16, 69:43, 81:29, 83:6
Master of all dominion, 3:26
Master of the Day of Judgment, 1:4
mighty in prowess, 13:13
Most Just of Judges, 11:45, 95:8
Most Merciful of all who are merciful, 7:151, 12:64, 12:92, 21:83
One God, 2:133, 2:163, 4:171, 5:73, 6:19, 9:31, 14:52, 16:22, 16:51, 18:110, 21:108, 22:34, 29:46, 37:4, 41:6, 112:1
Originator (*badīʿ*) of heavens and earth, 2:117, 6:101
Overpowering, 2:209, 2:220, 2:228, 2:240, 3:4, 4:56, 4:158, 4:165, 5:38, 5:95, 8:10, 8:49, 8:63, 8:67, 9:40, 9:71, 14:47, 22:40, 22:74, 33:25, 39:37, 42:19, 48:7, 48:19, 54:42, 57:25, 58:21
Possessor of
—All Majesty and Honor, 55:27, 55:78
—All-Encompassing mercy, 6:147
—Magnificent Bounty, 2:105, 3:174, 8:29, 57:21, 57:29, 62:4
—Mercy, 6:133, 18:58
—much forgiveness, 13:6, 41:43
—Painful Punishment, 41:43
—Power, 51:58
—the Throne, 40:15, 85:15
Self-Sufficient, 2:263, 2:267, 3:97, 4:131, 14:8, 27:40, 29:6, 31:12, 39:7, 64:6
Shin of God, 68:42
Subtle, 22:63, 31:16, 33:34
Swiftest of reckoners, 6:62
very best of
—guardians, 12:64
—inheritors, 21:89
—judges (*khayr al-fāṣilīn*), 6:57

Divine Being (*continued*)
very best of (*continued*)
—judges (*khayr al-ḥākimīn*), 7:87, 10:109, 12:80
—providers, 5:114, 22:58, 23:72, 34:39, 62:11
—supporters, 3:150
—those who forgive, 7:155
—those who judge (*khayr al-fatiḥīn*), 7:89
—those who plan, 3:53, 8:30
Well-Able (*qādir*), 6:37, 6:65, 17:99, 23:18, 23:95, 36:81, 46:33, 70:40, 75:4, 75:40, 77:23, 86:8
essence of truth, imbuing God's creation, 6:73, 10:5, 14:19, 15:85, 16:3, 30:8, 38:27, 44:38-39, 45:22, 64:3
God alone worthy of worship, 1:5, 2:21, 2:83, 3:51, 3:64, 4:36, 5:72, 5:117, 6:102, 7:59, 7:65, 7:73, 7:85, 9:31, 10:3, 10:104, 11:2, 11:26, 11:50, 11:61, 11:84, 11:123, 12:40, 13:36, 15:99, 16:36, 17:23, 19:36, 19:65, 20:14, 21:25, 21:92, 22:77, 23:23, 23:32, 24:55, 27:45, 27:91, 29:16-17, 29:36, 29:56, 36:61, 39:2, 39:14, 39:66, 40:66, 41:14, 43:64, 46:21, 51:56, 53:62, 71:3, 98:5, 106:3
manifestations of God's creative power, evoking thought and belief
God gives life and death, 2:28, 3:156, 9:116, 10:56, 15:23, 23:80, 26:78-81, 30:19, 40:68, 44:8, 50:43, 53:44, 57:2, 67:2
integration of creation, flawless and seamlessly harmonious, 2:22, 2:255, 13:2-4, 15:16-19, 21:30-32, 22:65, 23:17-18, 51:47-48, 55:7, 55:10, 78:6-16, 79:27-32, 86:11-12, 91:1-8
pairing of creation, mutually indispensable to one another, 4:1, 7:189, 11:40, 20:53, 22:5-6, 26:7, 30:21, 31:10-11, 35:11, 36:36, 39:6, 42:11, 43:12, 50:7, 51:49, 53:45-46, 75:37-39
most excellent names of God
the All-Aware, 6:18, 6:73, 6:103, 34:1, 66:3, 67:14
the All-Benevolent, 52:28
the All-Creating, 15:86, 36:81
the All-Dominating, 12:39, 13:16, 14:48, 38:65, 39:4, 40:16

most excellent names of God (*continued*)
the All-Firm, 51:58
the All-Forgiving, 10:107, 12:98, 15:49, 18:58, 28:16, 34:2, 39:53, 42:5, 46:8, 67:2, 85:14
the All-Generous, 82:6
the All-Glorious, 85:15
the All-Granting, 3:8, 38:9, 38:35
the All-Great, 13:9, 22:62, 31:30, 34:23, 40:12
the All-Hearing, 2:127, 2:137, 3:35, 5:76, 6:13, 6:115, 8:61, 10:65, 12:34, 17:1, 21:4, 26:220, 29:5, 29:60, 40:20, 40:56, 41:36, 42:11, 44:6
the All-Holy, 59:23, 62:1
the All-Knowing, 2:32, 2:127, 2:137, 3:35, 5:76, 6:13, 6:96, 6:115, 8:61, 10:65, 12:34, 12:83, 12:100, 15:86, 21:4, 26:220, 27:78, 29:5, 29:60, 30:54, 34:26, 36:38, 36:81, 40:2, 41:12, 41:36, 43:9, 43:84, 44:6, 51:30, 66:2-3
the All-Living, 2:255, 3:2, 20:111, 25:58, 40:65
the All-Loving, 85:14
the All-Merciful, 1:1, 1:3, 2:163, 13:31, 17:110, 19:18, 19:26, 19:44-45, 19:58, 19:61, 19:69, 19:75, 19:78, 19:85, 19:87-88, 19:91-93, 19:96, 20:5, 20:90, 20:108-109, 21:26, 21:36, 21:42, 21:112, 25:26, 25:59-60, 25:63, 26:5, 27:30, 36:11, 36:15, 36:23, 36:52, 41:2, 43:17, 43:19-20, 43:33, 43:36, 43:45, 43:81, 50:33, 55:1, 59:22, 67:3, 67:19-20, 67:29, 78:37-38
the All-Powerful (*al-qaweyy*), 11:66, 42:19
the All-Praised, 11:73, 14:1, 22:24, 22:64, 31:26, 34:6, 35:15, 42:28, 57:24, 60:6, 85:8
the All-Providing, 51:58
the All-Relenting, 2:37, 2:54, 2:128, 2:160, 9:104, 9:118
the All-Seeing, 17:1, 40:20, 40:56, 42:11
the All-Wise, 2:32, 2:129, 3:6, 3:18, 3:62, 3:126, 5:118, 6:18, 6:73, 12:83, 12:100, 14:4, 16:60, 27:9, 29:26, 29:42, 30:27, 31:9, 34:1, 34:27, 35:2, 39:1, 40:8, 42:3,

most excellent names of God (*continued*)
the All-Wise (*continued*)
43:84, 45:2, 45:37, 46:2, 51:30, 57:1, 59:1, 59:24, 60:5, 61:1, 62:1, 62:3, 64:18, 66:2
the Almighty (*al-qadîr*), 30:54
the Creator, 6:102, 13:16, 35:3, 39:62, 40:62, 59:24
the Determiner, 34:26
the Ever-Exalted, 2:255, 22:62, 31:30, 34:23, 40:12, 42:4
the Everlasting Refuge, 112:2
the Faithful, 59:23
the Fashioner, 59:24
the First, 57:3
the Guardian (*al-muhaymin*), 59:23
the Guardian (*al-wakîl*), 3:173, 4:81, 4:132, 4:171, 6:102, 11:12, 12:66, 17:65, 28:28, 33:3, 33:48, 39:62, 73:9
the Hidden, 57:3
the Inheritor, 15:23, 21:89, 28:58
the Irresistible, 59:23
the King, 20:114, 23:116, 59:23, 62:1
the Last, 57:3
the Magnificent (*al-ʿazîm*), 2:255, 42:4, 56:74, 56:96, 69:33, 69:52
the Maker, 2:54, 59:24
the Manifest, 57:3
the Mercy-Giving, 1:1, 1:3, 2:37, 2:54, 2:128, 2:160, 2:163, 9:104, 9:118, 10:107, 12:98, 15:49, 26:9, 26:68, 26:104, 26:122, 26:140, 26:159, 26:175, 26:191, 26:217, 27:30, 28:16, 30:5, 32:6, 34:2, 36:5, 39:53, 42:2, 42:5, 44:42, 46:8, 52:28, 59:22
the Most Gracious, 96:3
the Most High, 87:1, 92:20
the Most-Forgiving, 38:66, 39:5, 40:42
the One (*al-aḥad*), 112:1
the One (*al-wâḥid*), 12:39, 13:16, 14:48, 38:65, 39:4, 40:16
the One Besought for Help, 12:18, 21:112
the Overpowering, 2:129, 3:6, 3:18, 3:62, 3:126, 5:118, 6:96, 11:66, 14:1, 14:4, 16:60, 26:9, 26:68, 26:104, 26:122, 26:140, 26:159, 26:175, 26:191, 26:217, 27:9, 27:78, 29:26, 29:42, 30:5, 30:27,

most excellent names of God (*continued*)
the Overpowering (*continued*)
31:9, 32:6, 34:6, 34:27, 35:2, 36:5, 36:38, 38:9, 38:66, 39:1, 39:5, 40:2, 40:8, 40:42, 41:12, 42:3, 42:19, 43:9, 44:42, 45:2, 45:37, 46:2, 57:1, 59:1, 59:23-24, 60:5, 61:1, 62:1, 62:3, 64:18, 67:2, 85:8
the Patron (*al-mawlâ*), 2:286, 3:150, 6:62, 8:40, 9:51, 10:30, 22:78, 47:11, 66:2
the Patron (*al-waliyy*), 2:257, 3:68, 3:122, 4:45, 5:55, 6:127, 7:155, 7:196, 12:101, 34:41, 42:9, 42:28, 45:19
the Peace, 59:23
the Self-Subsisting, 2:255, 3:2, 20:111
the Self-Sufficient, 6:133, 10:68, 22:64, 31:26, 35:15, 47:38, 57:24, 60:6
the Sublime (*al-mutakabbir*), 11:73, 59:23
the Subtle, 6:103, 67:14
the Supremely Exalted (*al-mutaʿâl*), 13:9
the Truth, 10:32, 18:44, 20:114, 22:6, 23:116, 24:25, 31:30
Sender of Books, of Revelation
Evangel
—cardinal portion of, forgotten, 5:14
—confirmed by Quran, 3:3
—mention, 3:48, 3:65, 5:46-47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27
Psalms, 4:163, 17:55, 21:105
Quran
—Arab messenger, revealed to, 41:44
—Arabic Quran, 12:2, 20:113, 39:28, 41:3, 42:7, 43:3
—Book, 2:121, 2:176-177, 2:231, 4:113, 4:136, 4:162, 6:114, 6:155, 7:2, 7:52, 7:196, 12:1, 14:1, 16:89, 17:105, 21:10, 28:86, 29:45, 32:2, 38:29, 40:2, 45:2, 46:2
—clarifying that about which they dispute, 16:64
—clear Book, 44:1

Sender of Books (*continued*)
Quran (*continued*)
—confirmation of: divine revelations, 3:3, 6:92; Muhammad's ﷺ prophethood, 29:51; what is before, 6:92, 46:30; what is with them, 2:89
—containing verses of mother of the Book, 3:7
—Criterion, 25:1
—disbelievers saying, *if only sent down all at once*, 25:32
—essence of truth, 4:105, 13:1, 39:2, 39:41, 42:17
—fairest of discourse, 39:23
—final truth, 35:31
—healing for body and soul, 17:82
—mention, 2:4, 2:97, 2:99, 2:121, 2:136, 2:185, 3:4, 4:174, 5:66, 6:19, 6:91, 9:111, 15:87, 16:30, 20:2, 24:34, 27:6, 76:23
—mountain, crumbled if sent down upon, 59:21
—Night of Decree, sent down on, 97:1
—prayer of Abraham ﷺ and Ishmael ﷺ, answer to, 2:129
—preserved in mother of the Book, 43:4
—Reminder, 15:9, 16:44, 20:3, 21:50
—revelation, 26:192
—Scripture, 5:48
Revealed Books, 2:285
revealed words of Lord to Mary ﷺ, confirming, 66:12
Scripture, 3:184, 6:91, 6:114
—casting Book of God behind backs, 2:101
—covenant of messengers to convey, 3:81, 3:187
—factions distorting, with tongues, 3:78
—human being given, 3:79
—judge between people, wherein disputing, 2:213
—Moses ﷺ given, 2:87
—people: given, 2:144, 4:47, 4:54; recognizing divine message of Quran as they do their children, 2:146
—People of Scripture, 3:64-65, 3:70, 5:19, 5:68
—suppression of clear evidence of, 2:159

Sender of Books (*continued*)
Torah, 2:101, 3:48, 3:50, 3:93, 5:43-44, 5:66, 5:110, 9:111, 17:4, 25:35, 28:49, 45:16, 46:10, 48:29, 61:6, 62:5
—Book, 2:53, 11:110, 17:2, 23:49, 25:35, 32:23, 37:117, 40:53, 41:45
—cardinal portion of, forgotten, 5:13
—Children of Israel, bequeathed to, 40:53
—commandments of, upholding, 5:68
—Criterion, of truth, 21:48
—Jesus ﷺ confirmation of, 5:46
—Moses ﷺ given, 6:154, 17:2, 32:23
—Quran, confirmation of, 3:3
—Scripture, 28:43
—unlettered Prophet inscribed in, 7:157
what has been sent down, 3:84
Writs, 3:184, 16:44
Sender of messengers
bearers of glad tidings, 8:56
belied, 40:70
Children of Israel, many sent to, 5:70
cities, God never destroying without sending to, 28:59
community, one sent forth for each, 16:36
from among themselves, sent to people, 62:2
messengers, 2:129, 5:19, 6:42, 6:48, 9:33, 12:109, 13:38, 16:43, 17:15, 17:77, 21:7, 21:25, 23:44, 43:45, 48:28, 57:25, 61:9, 73:15
mortals, 25:20, 40:78
Muhammad ﷺ
—many coming before, 15:10-11
—reference to, 2:151, 3:164
Noah ﷺ, those sent after, 10:74, 23:32
speaking native tongue of people, 14:4
two sent and belied, strengthened with third, 36:13-14
vengeance of God, upon defiant unbelievers of, 30:47
Sender of prophets
affliction and harm, upon beliers of, 7:94

Sender of prophets (*continued*)
bearers of glad tidings and forewarners, 2:119, 5:19, 7:188, 11:2, 17:105, 25:56, 33:45, 34:28, 35:24, 48:8
forewarners, 34:34, 35:23, 37:72, 43:23
Jesus ﷺ, bearing glad tidings of Messenger Ahmad ﷺ, 61:6
mercy, sent as, 21:107
Muhammad ﷺ, addressed as prophet, 2:119, 17:54
prophets, 2:213, 43:6
Satan, casting evil whispers about what in hope they recited, 22:52
witnesses and bearers of glad tidings, 48:8
Sender of rain
clouds, rainfall issuing from midst of, 24:43
God alone sends down, 31:34, 42:28, 43:11
heaven
—provision from, 40:13, 45:5
—sent from in abundance, 11:52, 71:10-11
water
—brings forth fruit of every kind, 7:57
—drink from, 56:68-70, 77:27
—in torrents, 78:14
—lifeless earth, quivering and swelling when sent down, 22:5, 41:39
—purifying and removing defilement of Satan, 8:11
—sent down from sky, 2:22, 2:164, 6:99, 13:17, 14:32, 15:22, 16:10, 16:65, 20:53, 23:18, 27:60, 29:63, 30:24, 31:10, 50:9
—sweet and salty, 35:12
Sender of wind(s)
bearing glad tidings, 7:57, 25:48, 27:63, 30:46
clouds, stirring up, 30:48, 35:9
fecundating cloud and earth, 15:22
hurricane, 17:69
torment for people of ʿÂd
—desolating destruction, 51:41-42
—thundering, raging-cold, 54:18-20
turning about, 2:164
witness(es), associating gods with God, rejecting testimony of, 6:19, 12:39, 15:96, 16:20, 17:42, 18:15, 19:81-82, 21:21-22, 21:24, 21:29, 21:43, 22:73, 23:91, 25:3, 29:41, 30:40, 36:74-75, 39:2, 41:9, 50:26

Specialized Index

Prophets, Messengers, and Mary عليهم السلام in the Quran

Numerical references are to surah number followed by verse number of the Quran. Italics often mark significant phrases, usually of speech. Names of Prophets in bold italics.

Aaron عليه السلام
For related entries, look in Specialized Index, Prophets: Moses عليه السلام.
anger, of Moses عليه السلام with, 20:92-94
beard or head, Moses عليه السلام seizing, 7:150, 20:94
conveyance of heavenly message
  Criterion, given to, 21:48
  departure to Pharaoh with God's message, 20:42-49, 25:35-36
  holder of signs and manifest authority, 23:45
  sent to Pharaoh and wrongdoers, 10:75, 23:45-46, 26:15-16
  sent with God's signs, 10:75, 23:45-48
  with Moses عليه السلام, 37:114-120
favor of God upon, 37:114
Golden Calf
  anger of Moses عليه السلام, in relation to, 20:92-94
  beard or head of, Moses عليه السلام seizing Aaron عليه السلام after people's worship of, 20:94
  fear of dividing Children of Israel, 20:94
  people
    —oppressing and intending to
Golden Calf (*continued*)
  people (*continued*)
    kill for sake of, 7:150
    —refusing to obey for sake of, 20:91
  prayer for forgiveness with Moses عليه السلام, for people's false worship of, 7:151
  son of my mother, appeal of Aaron عليه السلام to Moses عليه السلام, 7:150, 20:94
  stand against worship of, 20:90-91
guidance of, 6:84, 37:118
Lord of Moses عليه السلام and Aaron عليه السلام, 7:122, 20:70, 26:48
mention, 6:84, 19:28
monotheism, 7:121-122, 26:47-48
Moses عليه السلام with
  brother of Moses عليه السلام (Aaron عليه السلام), 7:111, 7:142, 7:150-151, 10:87, 19:53, 20:29-30, 20:42, 23:25, 25:35, 26:36, 28:34-35
  God answering their prayer, 10:89
  holding accountable, 7:150, 20:92-93
  minister and partner in prophetic commission of Moses عليه السلام, 20:29-35, 25:35, 37:114-122
Moses عليه السلام with (*continued*)
  prayer to have brother also messenger, 20:29-35, 26:13, 28:34
  Torah, Criterion of truth, both given, 21:48
peace be upon Moses عليه السلام *and Aaron* عليه السلام, 37:114-122
people's oppression of and intent to kill, 7:150
prophet, 19:53, 26:13-17
remnant, of Family of Moses عليه السلام and Aaron عليه السلام in ark of covenant, 2:248
revelation given to, 4:163
son of my mother, appeal of Aaron عليه السلام to Moses عليه السلام, 7:150, 20:94
sorcerers, believing in Lord of Aaron عليه السلام and Moses عليه السلام, 20:70
speech of, more fluent than Moses عليه السلام, 28:34-35
successor, in absence of Moses عليه السلام, 7:142, 20:90-94
Torah, Criterion of truth, 21:48

Abraham عليه السلام
For related entries, look in Specialized Index, Prophets: Ishmael عليه السلام *and Isaac* عليه السلام

alliance of faith with Noah ﷺ, 37:79-84
Âzar (his father) with
call to worship God, 19:41-48
debate with father and people, concerning worship of idols, 21:52-57, 26:69-77, 37:83-87
dialogue with, 6:74, 19:41-48, 26:69-70, 37:83-85, 43:26
my dear father, endearment of Abraham ﷺ to Âzar, 19:42-45
seeking forgiveness for father, 9:114, 19:47, 60:4
birds, witnessing God give life to four dead ones, 2:260
Christian, denying that he was disciple of either Christianity or Judaism, 2:140, 3:65-67
contemplation, of kingdom of heavens and earth, 6:75-79
covenant, to purify and raise foundation of House of God, 2:125, 2:127, 22:26
devotion to God, 16:120
dialogue
with father (*see* Âzar)
with King Nimrod, 2:258
with son (Ishmael ﷺ), 37:100-111 (*see also* Sacred House)
elect chosen, of mighty faith and full insight, 38:45-47
Family of Abraham ﷺ, 3:33, 4:54
father
of Abraham ﷺ (*see* Âzar)
of the prophets (title of Abraham ﷺ), 6:83-89, 12:6, 12:37-38, 57:26
fire
cooling, by God's command, when Abraham ﷺ cast into it, 21:68-70, 29:24, 37:97-98
forefather, of believers, 22:78
God in relation to
assuring his heart, 2:260
beloved friend of God, 4:125
chosen as messenger, also messengers from his offspring, 2:130, 3:33-34, 16:121, 19:58, 38:45-47
covenant, to purify and raise foundation of House of God, 2:125, 2:127, 22:26
submission, 2:130-133, 3:67-68, 22:78
guests. *See* messenger-angels
idols, shattering, 21:58, 37:91-93
Ishmael ﷺ (his son) with. *See also* Sacred House
my dear father, endearment of Ishmael ﷺ to Abraham ﷺ, 37:102
willingness to sacrifice son, 37:100-111
Jew, negation as illogical, of Judaism or Christianity being his religion, 2:140, 3:65-67
King Nimrod, dialogue with, 2:258
messenger-angels
bearing glad tidings to Abraham ﷺ, 11:69-73, 15:51-60, 29:31-32, 51:24-34
messenger of resolve, 33:7
miracles
fire cooling, by God's command, when Abraham ﷺ cast into it, 21:68-70, 29:24, 37:97-98
witness as to how God gives life, to four dead birds, 2:260
Muslims, he named believers in Scriptures of old, 22:78
Noah ﷺ, alliance of faith with Abraham ﷺ, 37:79-84
offspring, 6:84, 11:69-73, 14:39-40, 15:51-55, 19:49, 21:72, 29:27, 29:31, 37:100-101, 37:112-113, 51:24-28, 57:26
peace be upon Abraham ﷺ, 37:108-111
people of Abraham ﷺ, 6:75-83, 21:51-70, 26:69-82, 29:16-25, 37:83-99, 43:26-28
prayers, 2:126, 2:128-129, 14:35, 14:37-38, 14:40-41
qualities
devotion to God, 16:120
exemplary model, rejecting falsehood, 60:4
tenderhearted, forbearing, ever-penitent, a nation unto himself, 9:114, 11:74-75, 16:120-121
thankfulness, 14:39, 16:120-121
without doubt, seeking to increase certainty of faith, 2:260
rejection of worshiping cosmic phenomena, 6:75-79
religion of
calling his people to worship One God, 6:75-83, 21:51-70, 26:69-82, 29:16-25, 37:83-99, 43:26-28
religion of (*continued*)
devotion to God, 16:120
not disciple of either Judaism or Christianity, 2:140, 3:65-67
obligation to believe in God and His revelations, 2:136, 3:84
rejecting worship of cosmic phenomena, 6:75-79
renunciation of associates in divinity with God, 6:79, 9:114, 14:35-36, 16:120-123, 26:75-77, 43:26, 60:4
shattering idols, 21:58, 37:91-93
submission to God (literally, "Islam"), 2:130-133, 2:135-136, 3:67, 3:95, 6:161-163, 12:38, 16:123, 22:78, 43:26-28
supplication, 2:127-129, 14:35-41, 19:48, 26:83-89
Sacred House
of Abraham ﷺ, 2:125, 3:96-97
raising its foundations, 2:125, 2:127, 14:35-37, 22:26
Station of Abraham ﷺ, near Sacred House, 2:125, 3:96-97
sacred way of Abraham ﷺ. *See* religion of Abraham ﷺ
Scriptures, 53:36-37, 87:18-19
Station of Abraham ﷺ, 2:125, 3:96-97. *See also* Sacred House
submission to God. *See* religion of Abraham ﷺ
supplication, 2:127-129, 14:35-41, 19:48, 26:83-89
tests
fulfilling arduous commandments of God, 2:124
willingness to sacrifice son to fulfill God's command, 37:99-107
wife of
birth destined, though an old woman, 11:72-73, 51:29
glad tidings to, of Isaac ﷺ and from him Jacob ﷺ, 11:71, 51:28-30
surprise at announcement of conception, 51:29

Adam ﷺ
angels, bowing down to him, 2:34, 7:11, 15:28-30, 17:61, 18:50, 20:116, 38:71-73
ban, from eating of tree, 2:35, 7:19-23, 20:117, 20:121

Children of Adam ﷺ, 7:26-27, 7:31, 7:35, 7:172, 17:70, 36:60
creation from
clay, 15:28, 15:33
dust, 3:59
mud, 7:12, 15:28, 17:61, 38:71, 38:76
discourse, in relation to God, 2:35-39, 7:19-25, 20:117-124
Eve (Arabic: Ḥawwa; name not mentioned), 2:35-36, 4:1, 7:19-23, 20:117, 20:121, 20:123
forgiveness of God, 2:37, 7:23
Garden habitation
dwelling in, 2:35, 7:19, 20:117-119
expulsion from, 2:36-38, 7:24, 7:27, 20:117, 20:123
forbidden from single tree, 2:35, 7:19-20, 7:22, 20:117-119
God, in relation to
admonition to, 7:22
appointment of, first prophet, 2:33, 2:35, 3:33-34, 7:22
call to, 2:33, 2:35, 7:19, 20:117
choosing him, 3:33
covenant with, and Adam ﷺ forgetting, 20:115
fashioning him, 15:28-29, 32:9, 38:71-72
forgiveness of, 2:37, 7:23
honor from, 17:70, 40:64, 64:3, 82:6-8, 95:4
spirit of life breathed into, 15:28-29, 32:9, 38:71-72
Ḥawwa (Eve; not mentioned by name), 2:35-36, 4:1, 7:19-23, 20:117, 20:121, 20:123
Iblîs (Satan)
reasons, for enmity toward humanity, 7:12, 15:32-33, 15:39-42, 18:50, 20:116-119, 38:75-76
transformation into Satan, after disobeying God's command to bow down, 2:34, 7:11, 15:30-31, 18:50, 20:116, 38:73-74
with Adam ﷺ, 2:34, 2:36, 7:11-12, 7:20-22, 15:28-33, 17:61-62, 18:50, 20:116-117, 20:120-121, 38:71-76
name(s)
of "Adam ﷺ" mentioned in the Quran, 2:31, 2:33-35, 2:37, 3:33, 3:59, 5:27, 7:11, 7:19,
name(s) (*continued*)
of "Adam ﷺ" (*continued*)
15:31, 17:61, 18:50, 19:58, 20:115-117, 20:120-21, 38:69
of things
—learning them and being distinguished with knowledge, 2:31-33, 55:3-4, 96:5
—teaching him all names, 2:31, 2:33
repentance of, revealed words of contrition, 2:37, 7:23, 20:122. *See also* forgiveness of God
Satan(s). *See* Iblîs
secret parts exposed, 7:22, 7:27, 20:121
sin of, 2:36, 7:22, 20:121. *See also* forgiveness of God; temptation
sons of, two, 5:27
successor on earth, 2:30
temptation. *See also* Garden habitation; repentance of
disobedience, of Adam ﷺ independent of wife's error, 20:121
of Adam ﷺ with wife, expulsion from Garden, 2:36, 7:20-25, 20:120-123
wife of (Eve, Arabic: Ḥawwa), 2:35-36, 4:1, 7:19-23, 20:117, 20:121, 20:123

David ﷺ
For related entries, look in Specialized Index, Prophets: Solomon ﷺ.
appointment, successor in land, 38:26
Book of Psalms, revelation of, 4:163, 17:55
curse of, on disbelieving Children of Israel, 5:78-79
ever-penitent, 38:17
ewes, subject of dispute, 38:21-25
Family of David ﷺ, 34:13
God in relation to
forgiveness, 38:24-25
grace upon, 27:15, 34:10
guidance, 6:84
knowledge from, 2:251, 21:78-80, 27:15
servitude to, 38:17
status with, 38:24-25
test from, 38:24
thanksgiving to, 21:80, 27:15, 34:13
wisdom from, 2:251, 21:78-80, 38:20
Goliath, killed by, 2:251
innocent of unbelief, 5:78
judgment
case of tillage, where sheep foraged, 21:78-79
ewes, disputants seeking arbitration over, 38:21-25
rulings, issuing among people of Israel, 38:26
kingship, 2:251, 38:20
knowledge, 27:15, 38:20
from God, 2:251, 21:78-80, 27:15
military experience, 21:80, 34:11
miracles
iron pliant for him
—forging garments of mail, 21:80
—full suits of mail with exactly measured links, 34:10-11
subjugating mountains and birds to give due exaltation with, 21:79, 34:10, 38:18-19
mountains and birds
echoing and singing praise of God with, 34:10, 38:18-19
subjugated, to give God due exaltation with, 21:79
offspring, 38:30
penitence to God, 38:24
prophet and messenger, 4:163, 17:55
sanctuary wall, disputants over ewes climbing over, 38:21-22
shepherd, endowed with prowess, 38:17
Solomon ﷺ (son), prophet along with father, 27:16, 38:30
successor in the land, 38:26

Dhul Kifl ﷺ
of elect in faith, 38:48
patient, 21:85
righteous, 21:86

Elias ﷺ
descendant, of Abraham ﷺ, 6:83-85
God's praiseworthy mention, 6:85-90, 37:129-132
peace be upon him, 37:130
people of Elias ﷺ
belying prophet, fateful end, 37:127-128
calling them to worship God alone, 37:123-126
prophet and messenger, 37:123

Elisha ﷺ
descendant, of Abraham ﷺ, 6:83-86
elect in faith, 38:45-48
prophet and messenger, 6:86, 37:123

Hûd ﷺ
accusations against
being merely mortal man, 14:10, 23:33
foolishness, 7:66
liar, 7:66, 23:38
ʿÂd. *See* people of ʿÂd
conveyance, of God's message, 7:68
curse of God, upon people of, 11:60
deliverance, of Hûd ﷺ and believers, 7:72, 11:58
Dune Valleys of Al-Aḥqâf, dwelling place of ʿÂd, 46:21
elders of his people
astounded, that a mere man forewarns of God's nearing judgment, 7:69, 14:10, 23:33
insulted and belied him, 7:66-70, 11:53-54, 23:33, 26:123-138, 46:22-23
refusing to forsake what their forefathers worshipped, 7:70, 14:10, 26:137, 46:22
forewarning people, that forelock of every beast on earth subjugated to God, 11:56
Iram, nation of the pillars (people of ʿÂd), 89:6-8
landmark
imposing structures created to immortalize themselves, 26:129
vainly built upon every elevation to belittle others, 26:128
mention, 7:65-72, 9:70, 11:50-60, 14:9, 23:31-41, 26:123-140, 38:12, 40:31, 46:21-26, 50:13, 51:41-42, 54:18-22, 89:6-8
messenger, 7:65, 7:67, 26:125
not asking reward for delivering message, 11:51, 26:127
reliance on God, 11:56, 14:12
offenses of people
assaulting without pity, 26:130
belied
—resurrection, 23:35-38
—revealed truth, 54:18
belligerent, 46:23
denied mandate of God, 11:59, 26:123
offenses of people (*continued*)
disavowed signs of god, 11:59
disbelieved in God, 11:60
followed commands of obstinate tyrants among them, 11:59
forging false gods, 11:50
mockery, turned their hands to their mouths in gesture of, 14:9
people of ʿÂd
asking for miracles, 11:53, 14:10
asking to bring about God's doom, if Hûd ﷺ truthful, 7:70, 46:22
claim that prophet struck by evil, response of, 11:54-57
cut off by God, 7:72
example of arrogant rejection of truth, 7:74, 9:70, 14:9, 22:42, 25:38-39, 29:38, 41:13-15, 89:6
given prosperity and power, 46:26
God causing other people to succeed them, 11:57
granted faculties of hearing, sight, and hearts that comprehend, 46:26
messenger sent to them, 7:65, 11:50-52, 46:21
successors of Noah ﷺ, 7:69
turning away from faith, 11:57, 46:22
punishment
cloud, bearing desolating wind of torment, 46:24, 51:41
date-palm stumps uprooted, people became as, 54:20
deadly blast, seizing and turning them into floating debris, 23:41
desolating wind, leaving nothing except decayed, crushed bones, 51:42
destroyed them, 26:139, 46:25
of his people 7:71-72, 11:58-60, 41:13, 41:15-16, 46:22-25, 51:41-42, 53:50, 54:18-21, 69:5-8, 89:6-14
thundering, raging-cold wind sent upon, 54:19
religion
call to worship God alone, 7:65, 46:21
God's forgiveness brings rain from the heavens and increases them in strength, 11:52
religion (*continued*)
reliance upon God, daring people to plot without respite against him, 11:55-56
reminding them that God gave them children, cattle, gardens, springs, 26:133-134
sign evident in their destruction, 51:41

Idrîs ﷺ
ever-truthful prophet, 19:56
patient and righteous, 19:58, 21:85-86
raised in name and station to high place, 19:56-57

Isaac ﷺ
For related entries, look in Specialized Index, Prophets: Abraham ﷺ and Ishmael ﷺ.
father
birth of, to an aged father (Abraham ﷺ), 6:84, 11:71, 14:39
father of Jacob ﷺ, grandfather of Joseph ﷺ, 12:6
of God's elect chosen, of mighty faith and full insight, 38:45-47
prophet, 4:163, 19:49-50, 21:73, 29:27, 37:112
religion
monotheism, 2:133, 2:140, 12:37-38
obligation to believe in God and His revelations, 2:136, 3:84
submitting to God, observing way of Abraham ﷺ, 2:133
righteous, 19:50, 21:72, 37:112-113
wife, of Abraham ﷺ (mother, Sarah; name not mentioned)
barren old woman, 51:29
old, when given glad tidings of Isaac's ﷺ birth, 11:71-72

Ishmael ﷺ
For related entries, look in Specialized Index, Prophets: Abraham ﷺ and Isaac ﷺ.
Abraham ﷺ (his father) with
my dear father, endearment of Ishmael ﷺ to Abraham ﷺ, 37:102
raising foundations of Sacred House together, 2:125, 2:127, 14:35-37, 22:26
willingness to sacrifice himself for God, 37:100-111

birth of, to an aged father, 14:39, 37:100-102
elect preference, over other people, 6:86, 6:87, 21:85-86, 38:48
family, enjoining them with Prayer and Zakât-Charity, 19:55
mention, 2:125, 2:127, 2:133-136, 2:140, 3:84, 4:163, 14:39, 19:54-55, 21:85, 38:48
patience, in face of trial and submissive to divine decree, 37:102-107
religion
obligation to believe in God and His revelations, 2:136, 3:84, 4:163
recipient of revelation, 4:163
submission to One God, observing the way of Abraham ﷺ, 2:133, 2:136, 2:140
Sacred House, raising its foundations with Abraham ﷺ, 2:125, 2:127, 3:84

Jacob ﷺ
For related entries, look in Specialized Index, Prophets: Joseph ﷺ.
beautiful patience, Jacob's ﷺ response to loss of sons, 12:18, 12:83
birth of, tidings given to wife of Abraham ﷺ (grandmother, Sarah), 11:71
blessing
upon, 38:45-47
upon Family of Jacob ﷺ, 12:6, 19:6
deathbed of, exhorting children to submit to God alone, 2:133
Egypt, entering with family, 12:99-100
eyes, turning white with blindness, 12:84
fear
for Joseph ﷺ, 12:11-14, 12:64-66
wolf, that sons would heedlessly let it eat Joseph ﷺ, 12:13
fragrance of Joseph ﷺ, sensing, 12:94
grandson of Abraham ﷺ, son of Isaac ﷺ, 11:71, 19:49-50, 21:72, 29:27
Israel, also name of, 3:93
Joseph ﷺ
dream of eleven stars and sun and moon bowing
—father advising son not to relate vision to brothers, 12:5
—narrating vision to Jacob ﷺ, 12:4
Joseph ﷺ (*continued*)
God teaching him interpretation of foreshadowed events, 12:6
my dear father, endearment of Joseph ﷺ to Jacob ﷺ, 12:4, 12:100
parents and brothers bowing down before, in fulfillment of boyhood vision, 12:100
Joseph's ﷺ full brother (name not mentioned)
inquiry about, with Joseph ﷺ, 12:87
Jacob ﷺ reluctant to send with other sons, 12:63-66
qualities
guidance of, 6:84
of the chosen and elect of faith, 38:45-47
patience, 12:18, 12:83
religion
belief in One God and all messengers, 2:136, 2:140, 3:84
despair, characteristic of disbelieving people, 12:87
observing way of Abraham ﷺ, 2:133
revelation, recipient of, 4:163
sacred way of, 12:38
servitude to and mighty faith in God, 38:45
submitting to God alone, 2:132, 12:67
revelation, recipient of, 4:163
shirt of Joseph ﷺ, restoring sight of, 12:93
sight of
eyes, turning white with blindness, 12:84
restored, 12:93, 12:96
sons of (those not full brothers of Joseph ﷺ)
asked to inquire about Joseph ﷺ and his brother, 12:87
deathbed of Jacob ﷺ, exhorting children to submit to God alone, 2:133
delusion, accusing father of, 12:95
despair, taught that it characterizes disbelieving people, 12:87
forgiveness, Jacob ﷺ beseeching God for sons, 12:97-98
Joseph's ﷺ full brother, Jacob ﷺ not wanting to send with, 12:63-66
sons of (*continued*)
love Joseph ﷺ and his full brother more, perceiving father to, 12:8
misguidance, children's misperception of father, 12:8, 12:95
picnic and play, requesting father to send Joseph ﷺ with them to, 12:12
search for Joseph ﷺ, 12:87
separate gates, told to enter city through, 12:67-68
solemn vow, giving to father, 12:66
soliciting father to send Joseph's ﷺ full brother with, 12:61-66
submit to God alone, enjoined to, 2:132-133
telling their father that his son stole, 12:81-83
temptation, charged with succumbing to, 12:15-18
sorrow for loss of Joseph ﷺ, 12:18, 12:84-86

Jesus ﷺ, ***Messiah*** *(Son of Mary* ﷺ)
For related entries, look in Specialized Index, Prophets: Mary ﷺ.
accusations against (false)
purified of them, 3:55
sharing divinity with God, false claim, 3:59-61, 4:171, 5:17, 5:72-73, 19:34-35, 43:57-59
sorcery, 5:110, 61:6
Adam ﷺ, likeness to in creation, 3:59-61
bird, forming mud figure into, 3:49, 5:110
birth, 3:45-47, 19:16-33
born-blind, healing, by God's permission, 3:49, 5:110
Children of Israel
disbelieving in Jesus ﷺ, 5:78
sent to them to confirm Torah, 3:49-50, 5:46, 61:6
covenant, with God, 33:7
cradle, speaking to people while in, 3:46, 5:110, 19:29-33
creation of Jesus ﷺ, for God like creating Adam ﷺ, 3:59-61
crucifixion negated, 3:55, 4:156-159
curse, by his tongue of disbelieving Children of Israel, 5:78
disbelief, those attributing divinity to Jesus ﷺ or believing in Trinity, 5:17, 5:72-73, 5:75

Disciples
asking for table-spread to be feast from heaven, 5:112-115
belief in Jesus ﷺ, 3:52-53, 5:111
of Jesus ﷺ, 3:52-53, 5:111-113, 61:14
dispute of people, with Muhammad ﷺ about Jesus ﷺ, 3:61, 43:57-58
eminence of, 3:45
Evangel, 3:3, 3:48, 3:65, 5:46-47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27
exemplar
for Children of Israel and others, 43:57-59
loving-kindness and mercy in hearts of those following teachings of, 57:27
Family of ʿImrân, 3:33
feast from heaven, 5:112-115
Gabriel ﷺ (Holy Spirit), aiding Jesus ﷺ, 2:87, 2:253, 5:110
glad tidings
of birth, 3:45
of coming message of Muhammad ﷺ, 61:6
God in relation to
blessings upon, 19:31
covenant with, 33:7
enjoining people to believe in God alone, 3:49-51, 5:72, 5:116-117, 19:36, 43:63-64
giving
—Book, 19:30
—clear proofs of truth, signs, and aid of Holy Spirit (Gabriel ﷺ), 2:87, 2:253, 3:49-50, 5:110-114, 61:6
—revelation, 4:163
God asking Jesus ﷺ, in Hereafter, about people taking mother and son as deities, 5:116-120
grace upon, 5:110, 43:59
Jesus ﷺ responding to God, he entreated people to worship God alone, 5:116-118
not God, 5:72, 5:116-117
raising, to heavens and negating that he ﷺ was either killed or crucified, 3:55, 4:156-159
servant and messenger of God, not deity, 3:49, 4:171, 4:172, 5:75, 43:57-59
God in relation to (*continued*)
servitude to God, 3:51-52, 5:72, 5:116-118, 43:59, 61:14
taught wisdom, Book and sent to Children of Israel, 3:48-49, 5:110, 57:27
Gospel, 3:48, 5:46-47, 5:110, 57:27
Holy Spirit (Angel Gabriel ﷺ), aiding him, 2:87, 2:253, 5:110
homes, telling what none knew of what people ate or stored up in, 3:49
human nature of, purely nondivine, 5:75
leper, healing, by God's permission, 3:49, 5:110
lies, forged against him, 3:59-61, 4:171, 5:17, 5:72-73, 19:34-35, 43:57-59
life to the dead, giving by God's permission, 3:49, 5:110
Mary ﷺ (mother). *See also* entire nineteenth chapter of Quran (Surah 19), named after Mary ﷺ; Specialized Index, Prophets: Mary ﷺ
Jesus ﷺ given shelter with mother, 23:50
mention, 3:33-37, 3:42-47, 5:75, 21:91, 66:12
virtuous to mother, 19:32
word from God, cast into Mary ﷺ, 3:45, 4:171
mention, 5:46, 23:50, 57:27
Messenger
of God, 3:49, 4:157, 4:171, 5:75, 5:111, 61:6
of resolve, 33:7
to Children of Israel, 3:49, 61:6
Messiah
mention, 3:45, 4:157, 4:171-172, 5:17, 5:72, 5:75, 9:30-31
renouncing those who took him as deity, 5:116-118, 43:63-64
miracles
bird, forming mud figure into, 3:49, 5:110
born-blind, healing, by God's permission, 3:49, 5:110
Children of Israel, withheld from killing Jesus ﷺ, 5:110
cradle, speaking to people while in, 3:46, 5:110-111, 19:29-33
homes, telling what none knew of what people ate or stored up in, 3:49
miracles (*continued*)
leper, healing, by God's permission, 3:49, 5:110
life to the dead, giving, by God's permission, 3:49, 5:110
negation of claim that Jesus ﷺ is son of God, 9:30, 19:29-30, 19:34-36
obligation to believe, in him and his revelation, 2:136, 3:84, 42:13
peace be upon him, at birth, death, and resurrection of, 19:33
plan, disbelievers devising against, 3:54
portent, of last Hour, 43:61
Prayer and charity, enjoined to establish, 19:31, 42:13
prophet of God, 19:30
pure boy, 19:19
rejection of, 3:52
righteous, 3:46, 6:85
second coming of, portent of last Hour, 43:61
sects, disputing about, 19:37, 43:65
servant and messenger of God, not deity, 3:49, 4:171-172, 5:75, 43:57-59
servitude to God, 3:51-52, 5:72, 5:116-118, 43:59, 61:14
sign, 19:21, 21:91, 23:50
son of Mary ﷺ (title of Messiah), 2:87, 2:253, 3:45, 4:157, 4:171, 5:17, 5:46, 5:72, 5:75, 5:78, 5:110, 5:112, 5:114, 5:116, 9:31, 19:34, 23:50, 33:7, 43:57, 57:27, 61:6, 61:14
soul of, God lifting up to Him, 3:55
table-spread, sent down from heaven, 5:112-115
Torah, confirmation of, 3:49-50, 5:46, 6:61
Trinity or any attribution of divinity to, false, 4:171, 5:17, 5:72-73, 5:75
writing, taught skill of, regarding divine law, 3:48

Job ﷺ
ailment, 21:83
commendable servant of God, 21:83-84
descendant, of Abraham ﷺ, 6:83-84
family, given back joy of, 21:84
recipient of revelation, 4:163
trial with adversity
patience, 21:83-84, 38:44
recovery from illness, 38:41-44
touched by unbearable ailment, 21:83

John ﷺ
For related entries, look in Specialized Index, Prophets: Zachariah ﷺ.
abstinent, 3:39
angels, giving glad tidings of impending birth, 3:39-40, 19:7
God in relation to
Book, command to take hold of with power, 19:12
confirming revelation of word of God, 3:39
guidance from God, 6:85
prophetic wisdom, given to as child, 19:12
mention, 3:39-40, 6:85, 19:7, 19:12-15, 21:90
name "John" ﷺ, appointed to none before him, 19:7
parents of
answer, to Zachariah's ﷺ (father) supplication for son, 3:38-39, 19:2-7, 21:89-90
mother, barren, 3:40, 19:8-9, 21:90
old age, had come upon his parents when he was miraculously born, 3:40, 19:8-9
virtuous, toward parents, 19:14
peace be upon him, at birth, death and resurrection of, 19:15
preference of God, above all people of his time, 6:85-87
qualities
honored leader, abstinent, and prophet from among righteous, 3:39
neither insolent nor disobedient, 19:14
pure, 19:13
righteous and God-fearing, 6:85, 19:13
tender, 19:13
virtuous, toward parents, 19:14
Zachariah ﷺ (father). *See* parents of

Jonah ﷺ
castaway, chosen to be after casting lots to save overladen ship from peril, 37:141
Companion of the Whale, 68:48. *See also* Man of the Whale
descendant of Abraham ﷺ, 6:84, 6:85-86
God in relation to
guidance of, 6:86
God in relation to (*continued*)
highly exalting God alone, 37:143
repentance, 21:87
righteous, 68:50
supplication for deliverance, 21:87-88, 37:143-148, 68:48
gourds, tree shading while sick, 37:146
lessons, of Jonah ﷺ and people, 10:98, 68:48-50
Man of the Whale, 21:87. *See also* Companion of the Whale
mention, 4:163, 6:86, 10:98, 21:87-88, 37:139-148, 68:48-50
messenger, 6:86, 37:139
Muhammad ﷺ, not to abandon mission like Companion of Whale, 68:48
people of
anger of prophet with, leaving them without God's permission, 21:87, 37:139-140
belief in God, after receiving forewarning, 10:98
given enjoyment in life, 37:148
hundred thousand people or more, became believers, 37:147-148
prophet and recipient of revelation, 4:163
remorseful and distressed, 68:48
ship overladen, 37:140
sickness
tree of gourds, shading while sick, 37:146
wilderness, hurled into while sick, 37:145
whale
Companion of the Whale (title of Jonah ﷺ), 68:48
gulping him, 37:142
in its abdomen, 21:87, 68:48
Man of the Whale (title of Jonah ﷺ), 21:87
remaining in its belly until Judgment Day, were it not for his repentance, 37:141-142

Joseph ﷺ
For related entries, look in Specialized Index, Prophets: Jacob ﷺ.
appointment, High Minister over treasuries of land, 12:55. *See also* king
brother (full brother of)
Jacob ﷺ not wanting to send with other sons, 12:63-66
brother (*continued*)
Joseph ﷺ
—arranging to bring to Egypt, 12:58-62
—secretly placing royal drinking cup in pack of, 12:70
—taking him under king's law, 12:76
privately told, Joseph ﷺ was minister, 12:69
brothers (*not* full brothers of)
accusing
—father of delusion, 12:95
—Joseph ﷺ and full brother of stealing, 12:77
allotment of further provisions, denied without bringing brother from father, 12:59-61
asked to inquire about Joseph ﷺ and his brother, 12:87
brother from father, told to bring, 12:59
desire to kill or cast away Joseph ﷺ, 12:9
eldest, remaining with brother accused of stealing, 12:80
entering Egypt, with full security, 12:99
forgiveness
—for their sins, seeking, 12:97
—of Joseph ﷺ, 12:92
informed, of terrible harm they inflicted upon Joseph ﷺ, 12:89
invited, to bring families to Egypt, 12:93
Jacob's ﷺ fear, to send Joseph ﷺ with, 12:13
jealousy and conspiracy, 12:8-10
Joseph's ﷺ court, entering upon without recognizing him, 12:58
Joseph's ﷺ shirt
—brothers bringing, with false blood on, 12:18
—used to restore their father's sight, 12:93
love Joseph ﷺ and his full brother more, perceiving father to, 12:8
merchandise of, placed back in packs, 12:62, 12:65
one of, not wanting to kill Joseph ﷺ, 12:10
picnic and play with Joseph ﷺ, requesting father, 12:12

brothers (*continued*)
regret of, and Joseph's ﷺ forgiveness, 12:91-93
resolve, to place Joseph ﷺ in well, 12:15
search for Joseph ﷺ, 12:87
separate gates, told to enter city through, 12:67-68
soliciting father, to send Joseph's ﷺ full brother with, 12:61-67
stealing in religion of, taking thief himself as recompense, 12:74-45
supplies, receiving from Joseph ﷺ, 12:59, 12:70
telling father his son had stolen, 12:81-83
temptation, charged with succumbing to, 12:15-18
thieves, claim against, 12:70
told that Minister was their long-lost brother Joseph ﷺ, 12:90
weeping to father, 12:16
wolf ate Joseph ﷺ, lie to father, 12:17
caravan water-scout
finding boy (Joseph ﷺ), 12:19
selling Joseph ﷺ for paltry price, 12:20
case of women soliciting Joseph ﷺ
heedlessly cutting themselves, in admiration of Joseph ﷺ, 12:31
High Minister's wife (*see also* wife of High Minister)
—declaring Joseph ﷺ truthful, 12:51
—refusing to betray Joseph ﷺ in his absence, 12:52
Joseph ﷺ asking king to inquire about, 12:50
king inquiring, about solicitations of women of high society, 12:51
cows and corn
Joseph's ﷺ interpretation of, 12:45-49
king's vision of, 12:43-45
dream
Joseph ﷺ, where sun, moon, and stars bowing, 12:4, 12:100
king, vision of cows and corn, 12:43-49
muddle of dreams, 12:44
two young servants, 12:36, 12:41
goblet of king, theft of, 12:69-76
God in relation to
establishing Joseph ﷺ in land, 12:21, 12:56-57
giving prophetic wisdom therein, 12:22
teaching interpretation of foreshadowed events to, 12:6
home, of Egypt's High Minister
Joseph ﷺ given prophetic wisdom therein, 12:22
sold to, 12:19-21
tending graciously to Joseph's ﷺ dwelling, 12:21
innocence, from solicitation charge
imprisoning him, despite clear signs, 12:35
vindicating testimony of women who cut their hands, 12:51
wife of High Minister, openly stating his truthfulness to king, 12:51-52
witness, examining Joseph's ﷺ rent shirt, finding, 12:26-29
interpretation of dreams, knowledge of, 12:6, 12:21, 12:37, 12:101
Jacob ﷺ (father)
advising Joseph ﷺ not to relate vision, 12:5
disinclined to send Joseph ﷺ with other sons, 12:11-14
entering Egypt with full security, 12:99
my dear father, endearment of Joseph ﷺ to Jacob ﷺ, 12:4, 12:100
sensing fragrance of Joseph ﷺ, 12:94
shirt of Joseph ﷺ, restoring sight of, 12:93, 12:96
sorrow, for loss of Joseph ﷺ, 12:84
king
case of women who cut their hands, Joseph ﷺ asking king to inquire about, 12:50
choosing Joseph ﷺ as well-trusted advisor, 12:54
dream, of cows and corn, 12:43-49
goblet of, stolen, 12:72
High Minister of, appointing Joseph ﷺ over treasuries of land, 12:55
interpretation of dream, by Joseph ﷺ, 12:45-49
Joseph's ﷺ innocence, inquiring about, 12:51-53
king (*continued*)
messenger, sending to bring Joseph ﷺ from prison, 12:50
ladies of high society. *See* wife of High Minister
parents, bowing before throne of, 12:100
prison
High Minister's wife, threatening imprisonment, 12:32
Joseph ﷺ favoring prison, over inclining toward indecent advances of women, 12:33
prominent men, imprisoning him despite clear signs of innocence, 12:35
servants, imprisoned with (*see* prison-mates)
prison-mates (two young servants)
called to worship One God and follow sacred way of Abraham ﷺ, 12:37
dreams of, one pressing wine and other carrying bread over head from which birds eating, 12:36
imprisoned with, 12:36
interpretation of dreams, 12:41
Joseph's ﷺ innocence
—prison-mate requested to mention to his lord, 12:42
—remembering to mention at long last, 12:45
Satan, causing prison-mate to forget Joseph ﷺ, 12:42
purpose of revealing story of Joseph ﷺ
signs of truth, in narrative of Joseph ﷺ and his brothers, 12:7
tidings of unseen, related to Muhammad ﷺ, 12:3, 12:102
qualities
blessing upon, 12:6, 12:90
clear signs, coming with, 40:34
good keeper and knowledgeable, 12:55
gratitude to God, 12:100-101
guidance, 6:84
knowledge and wisdom, 12:22
receiving guiding proof from his Lord, 12:24
sincere, elect servant of God, 12:24
religion
calling prison-mates to worship one God, follow sacred way of Abraham ﷺ, 12:37-40

religion (*continued*)
law of, taking thieves themselves as recompense for stealing, 12:74
royal drinking cup, theft of, 12:70-76
solicitation of, 12:23-25
sun, moon, eleven stars bowing to, 12:4
supplication
calling to Lord, prison dearer than that to which High Minister's wife called, 12:33
praying that God would take his soul in death while in submission to Him, 12:101
suppressing outrage, at brothers' accusation of theft, 12:77
vision prophetic, 12:4
water well
cast into depths of, 12:10, 12:15
revelation that he would tell brothers of their evil affair, 12:15
wife of High Minister
accusing Joseph ﷺ, of desiring evil with her, 12:25
challenging her peers of high society to try to resist soliciting Joseph ﷺ, 12:30-32
cunning of, great, 12:28
declaring Joseph ﷺ truthful, 12:51
defense of Joseph ﷺ, 12:26
desire, 12:24
God turning away cunning of, 12:33-34
Joseph ﷺ
—fleeing from, 12:25
—rejecting solicitation, 12:23
ladies of high society with
—contriving gossip of, 12:31
—heedlessly cutting their hands in admiration of Joseph ﷺ, 12:31
—High Minister's wife confessing desire to solicit Joseph ﷺ to, 12:32
—perceiving solicitation as misguidance, before seeing Joseph ﷺ, 12:30
refusing to betray Joseph ﷺ in his absence, 12:52
renting Joseph's ﷺ shirt from behind, 12:25
soliciting Joseph ﷺ, 12:23
stating that the self often bids to evil, 12:53
threatening to imprison Joseph ﷺ, 12:32
wife of High Minister (*continued*)
told to seek forgiveness for her sins, 12:29
witness from her family, testifying, 12:26

Lot ﷺ
For related entries, look in Specialized Index, Prophets: Abraham ﷺ.
Abraham ﷺ, uncle of Lot ﷺ, 29:26-29
al-Mu'tafikât, 9:70. *See also* Sodom and Gomorrah
angel guests (in form of men)
daughters, offering to wed rather than lust for guests or other men, 11:78, 15:71
in Lot's ﷺ home, solicited by his people, 11:77-81, 15:61-64, 15:67-71, 29:31-34, 54:37
call to faith
exhorting people to be God-fearing, 26:161
response, of his people to his call to faith, 7:82, 11:79, 26:167-168, 27:56, 29:29
unprecedented lewdness, reproach for, 7:80-81, 26:160-166, 27:54-55, 29:28-29
deadly blast, seizing town of, at sunrise, 15:73
deliverance
night, Lot ﷺ setting out with family before punishment befell Sodom, 11:81-83, 15:65, 54:34
of Lot ﷺ and family, 7:83, 15:59, 21:71-75, 26:169-171, 27:54-58, 29:28, 29:32-33, 37:134, 54:34
distress of, lest people molest his male guests (whom he did not know were angels), 11:77-81, 15:61-64, 15:67-71, 29:31-34, 54:37
expulsion of, people seeking this because he kept himself pure, 7:83, 27:56
guests, angels in form of men. *See* angel guests
killing, people of Sodom committing, 29:29
lethal pellets, raging storm showering upon Sodom, 54:33-34
lewd abominations, people of openly committing in their gatherings, 29:29
lust of men for men, 7:81, 26:165, 27:54-55
marked stones, devastating rain showering upon Sodom, 7:83-84, 11:82-83, 15:74, 26:173, 27:58, 51:32-34, 52:31
Messenger
of God, 37:133
righteous, granted wisdom and knowledge, 6:86, 21:74-75, 37:133
messenger-angels. *See* angel guests
nephew of Abraham ﷺ, 29:26-29
offenses of people
corruption, sowing, 29:30
expel Lot ﷺ, for seeking to keep himself pure, 7:80-84, 27:56
indulging in great sin, 69:9
killing people, 29:29
lewd abominations, openly committing in their gatherings, 29:29
men approaching men in lust, 7:81, 26:165, 27:54-55
robbing people of their wealth, 29:29
punishment, of town for its offenses
castigation from God, 29:34-35
deadly blast, seizing them at sunrise, 15:73
demolishing Sodom and Gomorrah, 26:172, 37:136
eyes, blotted out, 54:37
land of, making its uppermost its lowermost, 11:82, 15:74
lethal pellets, raging storm showering upon, 54:33-34
marked stones, devastating rain showering upon, 7:83-84, 11:82-83, 15:74, 26:173, 27:58, 51:32-34, 52:31
morning, appointed time of destruction, 11:81, 15:66, 54:38
Sodom and Gomorrah (al-Mu'tafikât), mention, 7:80-82, 9:70, 11:77-83, 15:57-77, 21:74, 25:40, 29:31, 38:13, 50:13, 53:53
stones, of hardened clay rained upon, 11:82, 15:74
traces, of their destruction left as sign, 15:76, 25:40, 29:34-35, 37:137-138, 51:37
wife of
and wife of Noah ﷺ, both forsook faith of their prophet-husbands, 66:10

wife of (*continued*)
faithless, and so lingered behind with her people, 7:83, 11:81, 15:60, 26:171, 27:57, 29:32-33, 37:135
obstinate, faithless, old woman, 26:171, 37:135

Mary ﷺ
For related entries, look in Specialized Index, Prophets: Jesus ﷺ *and Zachariah* ﷺ.
angel(s)
Angel Gabriel ﷺ, coming to in flawless human form, 19:17-21
glad tidings, delivering news of Messiah's ﷺ miraculous conception, 3:45-47
calumny, of Children of Israel against Mary ﷺ, 4:156
conception and birth, of Messiah Jesus ﷺ, 3:45-47, 19:22-26
dates, dropping from palm tree after delivering Jesus ﷺ, 19:25
incredulity, that she should bear a son while no human being had touched her, 3:47, 19:20
shelter upon hilltop, 23:50
sorrow and seclusion, when birth pangs came, 19:22-23
streamlet, flowing beneath when delivering baby, 19:24
daughter of ʿImrân, 66:12
eastern place, Mary ﷺ withdrawing to, 19:16
Family of ʿImrân, 3:33
fast, vowing not to speak to any human being, 19:26
God in relation to
chosen and purified, above all women of world, 3:42-44, 21:91, 66:12
confirming words of God and revealed Books, 66:12
devoutly obedient, 3:43, 66:12
divine favor, recipient of, 5:110, 23:50
grace upon, 5:110
Lord accepted her with goodly acceptance, 3:37
not deity, 5:116
provisions of, from God while in sanctuary, 3:37
sustenance of, 19:24-26
ʿImrân, 3:33, 3:35, 66:12
Jesus ﷺ
son of Mary ﷺ (title of Messiah), 2:87, 2:253, 3:45, 4:157, 4:171, 5:17, 5:46, 5:72, 5:75, 5:78, 5:110, 5:112, 5:114, 5:116, 9:31, 19:34, 23:50, 33:7, 43:57, 57:27, 61:6, 61:14
virtuous to, 19:32
mention, 2:87, 2:253, 4:157, 5:46, 5:72, 5:78, 5:114, 9:31, 33:7, 43:57, 57:27, 61:6, 61:14
mother of Mary ﷺ. *See* wife of ʿImrân
nature of
human, 5:17, 5:75
not divine, hence unworthy of being worshipped, 4:171, 5:17, 5:75, 5:116
people of
horror, at her return with child, 19:27-28
infant Jesus ﷺ, speaking from cradle in defense of his mother, 19:29-33
qualities
chaste, estimably safeguarding herself, 21:91, 66:12
mortal, 5:17
pure, 3:42
servant of God, 3:43
woman of truth, 5:75
quills, casting them to resolve who would have honor of Mary's ﷺ foster care, 3:44
refuge from Satan the Accursed, wife of ʿImrân seeking it for Mary ﷺ and children of, 3:36
sign, for all people, 21:91, 23:50
sister of Aaron ﷺ (title of), 19:28
Spirit (Angel Gabriel ﷺ), appearing as flawless human being to, 19:17-21
veil, between Mary ﷺ and family, 19:17
wife of ʿImrân (Mary's ﷺ mother)
conception and birth of Mary ﷺ, 3:35-37
dedicating what is in her womb (Mary ﷺ) to service of God, 3:35
seeking refuge from Satan the Accursed, for Mary ﷺ and children, 3:36
wife of ʿImrân (*continued*)
surprise, at delivering female when she wanted a son who would be a prophet, 3:36
word of God
bringing Jesus ﷺ into existence, 3:45, 4:171
when He decrees that a matter is, He but says: *Be!* 3:47
Zachariah ﷺ
guardian of Mary ﷺ, 3:37
quills, casting them to resolve who would have honor of giving foster care to Mary ﷺ, 3:44
supplicating God, though aged, for children after seeing Mary's ﷺ provisions, 3:38-39

Moses ﷺ
For related entries, look in Specialized Index, Prophets: Aaron ﷺ.
Aaron ﷺ with
answer, to prayer, 10:89
brother of Moses ﷺ (Aaron ﷺ), 7:111, 7:142, 7:150-151, 10:87, 19:53, 20:42, 25:35, 26:36, 28:34-35
—appointed minister and partner in prophetic commission, 20:29-35, 25:35, 37:114-122
—prophet, 19:53, 26:13-17
head or beard, Moses ﷺ seizing Aaron ﷺ by, 7:150, 20:94
mention, 6:84
Pharaoh, going to with God's message, 20:42-49, 25:35-36
sent with God's signs, 10:75, 23:45-48
son of my mother, appeal of Aaron ﷺ to Moses ﷺ, 7:150, 20:94
sorcerers' belief in Lord of Aaron ﷺ and Moses ﷺ, 20:70
speech of, more fluent than Moses ﷺ, 28:34-35
successor, in absence of Moses ﷺ, 7:142, 20:90-94
Torah, Criterion of truth, given to along with Moses ﷺ, 21:48
accusations against
lying, 28:38, 40:23-24, 40:36-37
madness, 26:27, 51:39
sorcery, 7:109, 7:131-132, 10:76-77, 17:101, 20:57-58, 20:63,

accusations against (*continued*)
sorcery (*continued*)
26:34-35, 27:13, 28:36, 28:48, 40:23-24, 43:49, 51:39
anger at people, for worshiping Golden Calf, 7:150, 20:86
ark of covenant, 2:248
assembly of nobles, 7:103, 7:109-110, 7:127, 10:75, 10:83, 10:88, 11:97, 23:46, 26:34, 28:20, 28:32, 28:38, 40:26, 43:46
attendant to, in quest for knowledge, 18:60-65
fish slipping away wondrously, 18:61
forgetting fish of midday meal, 18:62-63
basket, cast into river with infant Moses ﷺ, 20:39
belief, all revelations, 2:136
believing man (concealing faith), from House of Pharaoh (name not mentioned). *See also* conspiracy to kill Moses ﷺ
calling to follow rightly guided, 40:38-44
cautioning people from regret in Hereafter, 40:44
defense of Moses ﷺ, 40:28-35
refusing to disbelieve, 40:41-42
reminding of Joseph's ﷺ similar message, 40:34
saved by God, 40:45
warning against
—God's affliction, 40:29
—suffering fate of Noah's ﷺ, ʿÂd's, or Thamûd's people, 40:30-31
Book of Torah, 2:53, 6:154, 11:110, 17:2, 21:48, 23:49, 25:35, 28:43, 32:23, 41:45
Children of Israel
commanded not to deify other than God, 17:2
warning to Pharaoh to send them forth, 20:47
conspiracy to kill Moses ﷺ, warning of, 28:20-21
Day of Festival, appointed meeting between Moses ﷺ and sorcerers, 20:58-59, 26:38
deliverance, from Pharaoh, 2:49-50, 7:136-137, 7:141, 10:90, 14:6, 20:77-80, 26:61-65, 37:115
descendant, of Abraham ﷺ, 6:84
dispute, whether Torah Book of God, 11:110, 41:45
drinking water, Moses ﷺ striking stone and twelve springs bursting, 2:60, 7:160
enemy of
killed, to help one of his people crying out, 28:15-19
Moses ﷺ
—crying out to Lord, for he had killed, 28:33
—delivered by God, though he killed a person, 20:40
people of Pharaoh establishing charge against Moses ﷺ, 26:14
family, leaving aside when noticing fire, 20:10, 27:7, 28:29
Family of
Aaron ﷺ, 2:248
Moses ﷺ, 2:248
Pharaoh, retrieving infant when cast into river, 20:37-39, 28:7-9
fear, 20:67-68, 26:12, 26:21, 27:10, 28:18, 28:21, 28:31, 28:34
fire, effulgent tree from which God spoke to, 27:7-10, 28:29-35
forty nights of retreat, 2:51-52, 7:142, 20:83-85
God in relation to
command, to go to wrongdoers of Pharaoh's people, 26:10-15
Commandments of, decreed to, 28:44-46
commissioned to prophethood
—in Holy Valley of Ṭuwâ, 20:11-48, 79:16
—near effulgent fire, 27:7-10, 28:29-35
covenant, striving in way of God, 33:7
divine question, why hastening to Mount Ṭûr before people, 20:83
favor upon, 20:37-41, 37:114
God speaking to Moses ﷺ, direct recipient of divine words and revealed messages, 4:164, 7:144, 20:11-14, 20:17-23, 27:8-12, 28:30-35, 79:15-16
Lord calling in Sinai's Holy Valley of Ṭuwâ, 79:16
request to see God Himself, 7:143
God in relation to (*continued*)
Sâmirîy leading people astray, Moses ﷺ divinely informed of, 20:85
summoned, to right side of Mount Ṭûr for close converse with God, 19:52
God's servant (name not mentioned) with, 18:65-82
behavior of God's servant obscure to Moses ﷺ
—killing boy, 18:74
—scuttling ship, 18:71
—wall, reinforcing and setting upright, 18:77
disobey command of, Moses ﷺ promising not to, 18:69
excuse-making, enough from Moses ﷺ, 18:76
guidance, Moses ﷺ learning from, 18:66
impatience of Moses ﷺ with, 18:67-68, 18:72, 18:75
interpretation of God's servant's actions
—boy, would oppress parents, 18:80
—scuttling indigent ship, to save from king seizing every seaworthy ship, 18:79
—wall, built above hidden treasure of two orphan boys, 18:82
parting between, 18:78
questions, not permitted until God's servant mentions reasoning, 18:70
taught much knowledge, 18:65
town refusing to host them when asking for food, 18:77
Golden Calf, 2:51, 7:148, 20:87-91. *See also* Sâmirîy
burning, pulverizing, and scattering idol into sea, 20:97
incapable of returning to them a single word, 20:89
ornaments, casting into its image, 20:87-91
people wronging themselves, by taking it as a god, 2:54
seventy elect men, going to Mount Ṭûr offering repentance, 7:155
Hâmân
claiming Moses ﷺ sorcerer and liar, 40:24

Hâmân (*continued*)
destroyed for defying God, 29:39
God drowned him, 29:40
lofty tower, Pharaoh asking to construct to look upon God of Moses ﷺ, 28:38-39, 40:36-37
mention, 28:6
sinful, 28:8
hand radiant white, without blemish, 7:108, 20:22, 26:33, 27:12, 28:32
haste, to meet God, 20:83-84
Holy Valley of Ṭuwâ, 20:12, 28:46, 79:16
House of Pharaoh, 2:49-50, 3:11, 7:130, 7:141, 8:52, 8:54, 14:6, 28:8, 40:45-46, 54:41
infant, retrieved by Family of Pharaoh when cast into river, 20:37-39, 28:7-9
knot of tongue, 20:27-28, 26:13, 28:34
Korah
adornment, coming forth to people with, 28:79
called to do good and avoid corruption, 28:77
claiming Moses ﷺ sorcerer and liar, 40:24
committed injustice, 28:76
deep sacred knowledge, belief that wealth given to by virtue of, 28:78
destroyed for defying God, 29:39
earth, swallowing him and dwelling, 28:81, 29:40
exultant, 28:76
forgetting, that God destroyed those greater in power, number, and wealth, 28:78
from people of Moses ﷺ, 28:76
keys of, weighing down band of strong men, 28:76
magnificent fortune
—relief of people, when earth swallowed him, that they were not with him, 28:82
—those given knowledge, reminding people that God's reward better than wealth, 28:80
—wishing for, those desiring this world, 28:79
seized, with sudden torment, 29:40
treasure troves of, 28:76
lofty tower, Pharaoh's suggestion to build to look upon God of Moses ﷺ, 28:38, 40:36-37
Lord of Moses ﷺ and Aaron ﷺ, 7:122, 20:70, 26:48
manna and quail, food of Moses' ﷺ people in desert, 2:57, 7:160, 20:80
master-sorcerer, Pharaoh's label against, 20:71, 26:49
mention, 2:87, 2:136, 2:246, 2:248, 3:84, 6:91, 6:154, 11:17, 11:110, 17:2, 21:48, 22:44, 28:43, 29:39, 32:23, 40:53, 41:45, 42:13, 46:12, 46:30, 53:36, 87:19
message of God
delivering it to Pharaoh, 20:24-36, 20:42-47, 26:10-17, 44:17-20, 79:17-21
Moses ﷺ bearer of, 7:143-145, 28:30-35
Messenger of resolve, 19:51
Midian (land of)
journeying to, after conspiracy to kill Moses ﷺ, 28:20-23
marriage of Moses ﷺ in, 28:27-29
my dear father, endearment of two women to their aged father in, 28:26
staying for years, among people of, 20:40, 28:45
turning toward land of, 28:22
water wells of, 28:23
watering flock of two women in, 28:23-28
miracles
flood, 7:133
frogs, 7:133
grasshoppers, 7:133
great signs, to Pharaoh's people, 43:48
hand radiant white, without blemish, 7:108, 20:22, 26:33, 27:12, 28:32
locusts, 7:133
manna and quail, 2:57, 7:160, 20:80
Mount Ṭûr, lifted above people of Moses ﷺ as warning for defying covenant, 2:63, 2:93, 4:154, 7:171
nine elucidating signs, 17:101
sea, striking dry passage through, 20:77
miracles (*continued*)
staff of Moses ﷺ
—swallowing what sorcerers falsified, 7:117, 20:69, 26:45
—transforming into snake, 7:107, 20:20, 26:32, 27:10, 28:31
thin cloud cover, shading Moses' ﷺ people in desert, 2:57, 7:160
twelve springs, bursting forth from stone, 2:60
waters, transforming into blood, 7:133
mother (of Moses ﷺ). *See also* sister (of Moses ﷺ)
casting basket bearing Moses ﷺ into river, 20:38, 28:7
comforting eyes of, with return of Moses ﷺ, 20:40, 28:13
heart saddened, 28:10
identity of Moses ﷺ, nearly disclosing, 28:10
nursing Moses ﷺ, 28:7
secure belief in God, 28:10-13
Mount Ṭûr
lifted above, as warning for defying covenant, 2:63, 2:93, 4:154, 7:171
mention, 20:80, 23:20, 52:1
Moses ﷺ receiving prophetic commission near, 19:52, 20:10, 28:29, 28:44, 28:46
place of Moses' ﷺ retreat, 2:51, 7:142, 7:148, 20:83
seventy elect men, offering repentance at, 7:155
mountain, crumbling when God manifested Himself to it, 7:143
peace be upon Moses ﷺ and Aaron ﷺ, 37:120
people of Moses ﷺ
asking for herbs, cucumbers, garlic, lentils, and onions, 2:61
demanding to see God openly, 2:55, 4:153-154
—punished by thunderbolt seizing them, 2:55, 4:153
—revived after death, 2:56
disobeying and transgressing God's covenant, 2:61
food, not enduring one kind, 2:61
gateway
—*disburden us*, told to enter saying, 2:58, 7:161

people of Moses (*continued*)
gateway (*continued*)
—habitual wrongdoers, substituted invocation with word unlike heavenly command, 2:59
Golden Calf. *See also* main entry
—worshiping, 2:54, 2:92, 4:153, 7:148-156
—wronging themselves by taking as god, 2:54, 20:86-98
harming Moses ﷺ, though knowing that he is messenger, 61:5
Holy Land, told to enter without retreating from battle, 5:20-26
killing prophets, without right, 2:61, 3:112, 4:155
Korah, from among them, 28:76
manna and quail, 2:57, 7:160, 20:80
mention, 7:159, 10:84-87, 14:5-8
Mount Ṭûr, lifted above them as warning for defying covenant, 4:154
night, setting out by, 20:77, 26:52, 44:23
questioning Moses ﷺ, 2:108
Sabbath, violating, 2:65, 4:154, 7:163
sea, passing safely through division of, 7:138-140, 10:90
sons slain, told to seek help from God after Pharaoh killed sons, 7:128-129
thin cloud cover, shading in desert, 2:57, 7:160
twelve springs, of drinking water in desert, 2:60, 7:160
Pharaoh
arrogant, 10:79, 23:46, 28:39, 29:39
asking, who is the Lord, 20:49
believing, after drowning waters overwhelmed him, 10:90-91
belying Moses ﷺ, 20:56, 22:44, 28:38, 54:42, 79:21-22
body of, preserved as sign for people, 10:92
claiming, *I am your Lord, most high*, 79:24
concern, about Moses ﷺ spreading corruption and causing abandonment of gods, 7:127, 40:26
destroyed for defying God, 29:39
disavowal, though having certainty of message being from God, 27:14
Pharaoh (*continued*)
disobeyed messenger, 69:9-10, 73:16
earlier generations, asking about fate of, 20:51-52
elucidating signs, 17:101
forewarning, 54:41
haughty and exceedingly rebellious, 10:83
hosts of, disbelieving, 85:17-20
House of Pharaoh, 2:49, 2:50, 3:11, 7:130, 7:141, 8:52, 8:54, 14:6, 28:8, 40:45-46, 54:41
imprisonment, threatening Moses ﷺ with, 26:29
kill Moses ﷺ, wanting to, 40:26
mention, 79:15-26
messenger sent to, 73:15
Moses ﷺ sent to with signs, 7:103, 10:75, 40:23, 43:46, 51:38
sin, indulged in, 69:9
slaying sons, of Moses' ﷺ people, 7:127, 28:4
sorcerer and liar, accusing Moses ﷺ of being, 17:101, 40:24, 51:39
tidings of, 28:3
wealth and adornment of, 10:88
womenfolk of Children of Israel, keeping alive in bondage, 7:127, 28:4
praise of, 19:51-53
prophet of eminence, 19:51
punishment
—drowning House of Pharaoh, 2:50, 8:54
—oppressive people of Pharaoh, 7:136, 10:90, 17:103, 26:66, 29:40, 43:55, 44:24
—overwhelmed by sea, 20:78
God's awesome denunciation seizing suddenly, 22:44, 69:10
Korah, Pharaoh, and Hâmân
—all were destroyed for defying God, 29:39
—awesome torment seized each for sinfulness, 29:40
scourge of torment, 89:10-14
severe drought and dearth of fruits, punishment for House of Pharaoh, 7:130
qualities
eminence, 33:69
having divine guidance, 40:53
strength of, 28:26
trustworthy, 28:26
remnant of Family of Moses ﷺ and Aaron ﷺ, 2:248
revelations, from heaven
Book of Torah, 2:53, 6:154, 11:110, 17:2, 21:48, 23:49, 25:35, 28:43, 32:23, 41:45
clear evidence against idolatry, 4:153, 29:39
manifest authority, 11:96-97, 23:45, 40:23, 51:38
miraculous signs, 7:103, 10:75, 11:96-97, 14:5, 17:101, 23:45, 40:23, 43:46, 51:38
Scriptures, 2:87, 6:91, 28:43, 46:12, 53:36, 87:18-19
Sâmirîy, 20:95-97
burning, pulverizing and scattering idol of into sea, 20:97
dust, grasping handful from trace of messenger, 20:95-96
leading people astray, 20:85
ornaments, casting into image of Golden Calf, 20:87-91
Untouchable! word of punishment that he uttered in life, 20:97
sandals, taking off in Holy Valley of Ṭuwâ, 20:12
Scriptures, 2:87, 6:91, 28:43, 46:12, 53:36, 87:18-19
sea
divided, 2:50, 7:138
drowning
—House of Pharaoh, 2:50
—people of Pharaoh in, 7:136 28:40, 44:24, 51:40
fish, of Moses' ﷺ midday meal wondrously making way into, 18:61, 18:63
people of Moses ﷺ, passing through safely, 7:138, 10:90
Pharaoh overwhelmed by, 20:78
scattering pulverized Golden Calf into, 20:97
ship, Moses ﷺ witnessing scuttling of indigent people's, 18:79
splitting, with parts like mountains, 26:63
striking dry passage through, 20:77, 26:52, 44:24
town violating Sabbath, located near, 7:163
serpent, staff transforming into, 7:107, 26:32, 27:10, 28:31. *See also* staff of Moses ﷺ

servant of God. *See* God's servant
seventy elect men, repenting at Mount Ṭûr, 7:155
sight of God, Moses ﷺ asking to glimpse God Himself, 7:143
signs
belying, 54:41
blood, waters transforming into, 7:133
flood, 7:133
frogs, 7:133
grasshoppers, 7:133
great signs to Pharaoh's people, 20:23, 43:48
laughing at, Pharaoh and his people, 43:47
locusts, 7:133
miraculous, 7:103, 10:75, 11:96-97, 14:5, 17:101, 20:56, 23:45, 40:23, 43:46, 51:38
nine elucidating, 17:101
sent with God's, Moses ﷺ and Aaron ﷺ, 10:75, 20:47, 23:45-48
sister (of Moses ﷺ)
brother, abstaining from wet-nurses, 28:12
directing (unknowing) Pharaoh's household to her mother to give infant foster care, 20:40, 28:12
trailing alongside river basket bearing Moses ﷺ, 20:40, 28:11. *See also* mother (of Moses ﷺ)
snake, staff transforming into, 7:107, 20:20, 26:32, 27:10, 28:31. *See also* staff of Moses ﷺ
sorcerers
belief, in Lord of Moses ﷺ and Aaron ﷺ, 7:121-122, 20:70, 20:72-76, 26:47-48, 26:50-51
bewitching eyes of people, with sorcery, 7:116
Day of Festival, appointed time for meeting Moses ﷺ, 20:58-59, 26:38
falling to ground bowing, in submission to God, 7:120, 20:70, 26:46
gathering, every learned one coming to overcome Moses ﷺ, 7:112, 10:79, 26:37
master-sorcerer, Pharaoh accusing Moses ﷺ to have taught them, 20:71, 26:49
sorcerers (*continued*)
Moses' ﷺ fear of, and God's reassurance, 20:67-69
Moses' ﷺ warning, not to forge lie against God, 20:61
outrage of Pharaoh, at their belief in God without permission, 7:123, 20:71, 26:49
Pharaoh punishing for belief
—crucifying them, 7:124, 20:71, 26:49
—cutting off feet and hands on opposite sides, 7:124, 20:71, 26:49
praying for patience, 7:126
quarreling among themselves, 20:62
reward, asking Pharaoh for if triumphant, 7:113-114, 26:41-42
ropes and staffs of, making slither, 20:66, 26:44
staff of Moses ﷺ, swallowing all they falsified, 7:117, 20:69, 26:45
truth of sorcery exposed, 7:118, 10:80-82
unifying ranks, to overcome Moses ﷺ, 20:64
speech of God, Moses ﷺ direct recipient of, 4:164, 7:143-147, 20:11-14, 20:17-23, 27:8-12, 28:30-35, 79:15-16
staff of Moses ﷺ
great serpent, moving as, 27:10, 28:31
leaning upon, 20:18
leaves for sheep, beating down with, 20:18
other uses of, 20:18
striking dry passage through sea, 20:77
swallowing all that sorcerers falsified, 7:117, 20:69, 26:45
transforming into manifest snake, 7:107, 26:32
twelve springs, bursting forth when striking stone with, 2:60, 7:160
supplication
after killing his enemy, 28:16-17
for goodness in this life and next, 7:156
forgiveness, seeking, 7:151, 7:155
need for whatever good God may send down, 28:24
supplication (continued)
to affirm strength with Aaron ﷺ as minister and partner in mission, 20:29-35
to assuage fear, 20:45, 26:12-14, 28:33-34
to blot out wealth and harden hearts of disbelievers of Pharaoh, 10:88
to ease mission and make words comprehensible to people, 20:25-35
Tablets
inscribed with fundamental Law, 7:145
retrieved from ground, 7:154
thrown to ground, 7:150
upbringing, in House of Pharaoh
Pharaoh claiming conferred blessing upon Moses ﷺ in rearing him as child, 26:18
retrieved from River Nile, 28:8
taken from river by enemy of God, 20:39
wife of Pharaoh asking to take him in, 28:9
vindication of, from false, maligning charge, 33:69, 61:5
wet-nurses, infant Moses ﷺ abstaining from all, 28:12
wife of Pharoah (Asiyah, name not mentioned)
asking Pharaoh not to kill infant Moses ﷺ, 28:9
praying for house near God in Paradise, 66:11
youths, descended from Moses' ﷺ people, believed in him, 10:83

Muhammad ﷺ
Abraham ﷺ
answer to prayer of, for descendant messenger, 2:127-129
following sacred way of, 2:135, 16:123
worthy of tracing faith to, 3:68
Abu Bakr (name not mentioned), companion in Cave of Thawr, 9:40
abundant goodness given to, 108:1-2
accountability, only for self, 4:84
address
calling out to from behind chambers inappropriate, 49:4-5
charity, offering for private discourse with, 58:12-13

address (*continued*)
not like calling upon one another, 24:63
parting only after seeking permission of, 24:62
proper speech with, *Unẓurnâ* (grant us consideration), not *Râʿinâ* (pay heed to us), 2:104
voices not raised above voice of, 49:2-3
with one whom he formerly adopted (Zayd), 33:37
admonition
blind man, turning away from, 80:1-10
compromising faith, forbidden from, 68:8
for granting permission without first ascertaining truth, 9:43
for seeking forgiveness for idolaters, 9:113-114
grief of, divine exhortation to avoid, 3:176, 5:41, 5:68, 6:33-35, 10:65, 15:88, 16:127-128, 20:1-2, 27:70, 31:23-24, 35:4, 35:25-26, 36:76
heedless heart, not to obey dictates of those with, 18:28
humble, sending away, 6:52
obeying dictates of beliers, forbidden from, 68:8, 109:1-6
prisoners of war, taking, 8:67-68
prohibiting for himself what is lawful, 66:1
regret, not wasting away with, 35:8
sorrow, not consuming self over disbelief, 18:6, 26:3-4, 35:8
suppressing God's will regarding marriage of, 33:37-38
affirmation of, 93:1-8, 94:1-6
blessings upon, 33:56, 35:4, 48:1-3
challenge to disbelievers to plot without respite, 7:195
comfort against being unsettled, 30:60
divine guardianship of, 4:81
eased heart and burden of, 15:97-98, 94:1-4
exhorted to patience, 3:120, 10:109, 11:49, 11:115, 16:127, 18:28, 20:130, 30:60, 38:17, 40:55, 40:77, 46:35, 50:39-40, 52:48, 68:48, 70:5, 73:10-11, 74:7, 76:24, 103:3
affirmation of (*continued*)
firmly established on truth, 17:73-74, 25:32
given abundant goodness, 108:1
God with
—Patron of, 7:196
—preservation of, 5:67
—Protector of, 39:36
—sufficient for, 2:137, 4:79, 4:81, 4:166, 8:62, 8:64, 9:129, 13:43, 15:94-95, 17:17, 17:65, 17:96, 25:31, 25:58, 29:50, 29:52, 33:3, 39:38, 46:8, 48:28
grace of God upon, 68:2-4
grant of goodness, 4:79, 108:1-3
heart of
—not belying what he saw with eyes, 53:11
—setting firm, 11:120, 25:32
help to, 6:34, 12:110, 26:3
Hereafter better for than this life, 93:3
insanity, no trace in, 7:184
Lord did not desert, 93:3
making well-pleased, 20:130, 93:1-5
never abhorred by God, 93:3
never failing promise to, 14:47, 30:60, 37:171-173, 40:55, 40:77
no straying delusion, 53:2
not deserted nor abhorred, 93:1-5
not falsely attributing words to God, 69:44-46
not possessed, 26:210, 81:22
not touched with madness, 68:2-7
outstanding character of, 68:4
poetry, never taught, 36:69
preserved from people, 5:67
punishment of God, not coming so long as he is among people, 8:33
reassuring
—not to grieve or distress, 16:127, 20:1-2, 27:70, 36:76
—that disbelievers belie God, not Prophet ﷺ, 6:33
reinforcing with three thousand angels, 3:124
reliance upon God, 3:139, 4:81, 11:123, 13:30, 27:79, 33:3, 39:38
religion of truth prevailing, 9:33, 48:28, 61:9
safeguarding from adversity of sudden ill fate, 52:30-32
sending tranquility upon, 9:40
affirmation of (*continued*)
set upon straight course of Divine Law, 45:18
setting face toward God's religion, 10:105, 30:30
speech of, not whimsical, 53:3
struck by good fortune, 9:50
support of, 48:3, 96:9-19
trusting, 25:58
under care of God's watchful Eyes, 52:48
Ahmad, also name of, 61:6
allegiance
pledging to God and, 48:10
women pledging to, 60:12
angel(s)
approaching, 53:8
derided for not having angels accompany him, 6:8, 11:12, 15:7-8, 17:92, 17:94-95, 25:7, 25:9-10
descending at command of Lord, 19:64
of Revelation, beholding, 53:5-18
reinforcing with three thousand, 3:124
answer, to Abraham ﷺ and Ishmael's ﷺ prayer for descendant messenger, 2:127-129
Aqsa, Al-, Mosque (Jerusalem), carried to, 17:1. *See also* Night Journey
assault on person of Prophet ﷺ. *See also* wicked slander
angels accompany him, disbelievers deriding for not having, 6:8, 11:12, 15:7-8, 17:92, 17:94-95, 25:7, 25:9-10
being cut off, 108:3
belying of, 3:184, 6:34, 6:147, 10:41, 22:42-44, 35:4, 35:25-26, 37:167, 41:43, 43:17, 44:34, 51:52-55, 54:9, 73:10-11
bewitching, 15:15, 17:47, 25:8
claiming him merely an "ear," 9:61
denying, 6:66
disavowing, 23:69
disbelieving
—for lack of treasure trove, 6:50, 11:12, 25:8
—promise of Judgment, 10:48, 21:38, 34:29, 36:48, 67:25
forgery, 10:38, 11:13, 16:101, 21:5, 23:83, 25:4, 32:3, 34:43, 42:24, 46:8, 52:33, 69:44

assault on person (*continued*)
glances of disbelievers, nearly striking him down, 68:51
harm, disbelievers claiming him source of, 4:78
human being taught him Quran, claim against, 16:103, 44:14
jesting in sport, regarding revelation of, 21:2
madness, 15:6, 23:70, 34:8, 34:46, 51:52-55, 52:29, 68:2
malicious images of, 17:48, 25:9
maligning, 33:57
manifest sorcery, 6:7, 10:2, 11:7, 21:3, 28:48, 34:8, 34:43, 37:15, 38:4, 43:30, 46:7, 51:52-55, 74:24-25
meeting the like of what faced Moses ﷺ, 32:23
miraculous signs with, deriding lack of, 13:7, 13:27, 17:90-93, 20:133-134, 25:8, 28:48, 29:50, 30:47, 30:58
mockery of, 6:10, 9:64-65, 13:32, 15:11, 21:41, 25:41, 34:7, 36:30, 43:6-7, 47:16
mortal, deriding for, 17:90-93, 25:7-8
opposing, 9:63, 58:5, 58:20, 58:22
poet, deriding as being, 21:5, 36:69, 37:36, 52:30, 69:41
possessed, 37:36, 68:51, 81:22, 81:25
promising delusion, 33:12
rebelling against, 8:13, 47:32, 59:4
sheer liar, taunt, 38:4
soothsayer, taunt, 52:29, 69:42
tales of ancients, allegedly bringing, 6:25, 8:31, 16:24, 23:83, 25:5, 27:68, 74:24
waging war against, 9:107
bearer of glad tidings, 2:25, 2:119, 2:155, 5:19, 7:188, 9:112, 10:2, 11:2, 16:89, 17:105, 18:2-3, 19:97, 22:34, 25:56, 33:45, 33:47, 34:28, 35:24, 36:11, 39:17, 41:4, 48:8
Bedouins, saying we have submitted to, 49:14
beggar, shall not rebuke, 93:10
bewitched man, taunt, 15:15, 17:47, 25:8. *See also* assault on person of Prophet ﷺ
blessing perfected upon, 48:1-3
blind man with, 80:1-10
diverted from, 80:10
frowning and turning away from, 80:1
rushing to seek guidance, 80:8
Book(s)
asked to bring from Heaven inscribed, 4:153, 17:93
mention of in preceding, 2:101, 7:157, 61:6
sent with, 3:3, 4:105, 4:113, 5:48, 6:7, 7:2, 14:1, 16:64, 18:1, 21:10, 25:35, 28:86, 29:47, 29:51, 35:31, 38:29, 39:2, 39:41
caller
to God, 33:46
to straight way of salvation, 23:73
Cave of Thawr, in with companion (Abu Bakr; name not mentioned), 9:40
chambers, inappropriate to call out to from behind, 49:4
charity. *See also* General Index: charitable offerings
command to give, 92:5-8, 108:2
hypocrites
—averse to giving, 9:54
—forsaking covenant to give, 9:75-76
—unacceptable from, 9:53-54
offering, for private discourse with Prophet ﷺ, 58:12-13
clarity of revelation
clear proof, 12:108
clear Quran, 15:1, 36:69
clear truth, 27:79
commands revealed to
be mindful of prayer, 107:4-6
give charity, 92:5-8, 108:2
night Prayer, rising for, 73:1-11
purify garments, 74:4
Rise! from being enwrapped or mantled, 73:1-2, 74:1-2
seek refuge in God from evil of
—envier, 113:5
—jinn and people, 114:4
—overspreading darkness, 113:3
—sorceresses, 113:4
—the inciting and receding whisperer, 114:4
—what He created, 113:2
shall not rebuke beggar, 93:10
shall not suppress orphan, 93:9
commands revealed to (*continued*)
stand in Prayer, 94:7
turn to God alone in hope, 94:8
uphold truth, 103:3
work righteousness, 103:3
community
commerce-based, 62:11, 106:1-2
enjoining right and forbidding wrong, 3:110
of Midmost Way, 2:143
sent to, 13:30
Companion of the Whale, not to abandon mission like, 68:48
Companions of the Elephant, 105:1-5
compulsion in religion forbidden, 2:256
confirmation of divine origin of message
from God, 4:170, 5:15
mention, 5:19, 7:158, 13:43, 34:46, 36:3, 53:2-18
reciting, 2:252, 3:108
sent by God, 2:119, 4:79, 4:166, 9:33, 13:30, 17:105, 25:56, 28:47-50, 34:28, 48:28, 61:9, 73:15
conveyance of message
cannot guide all those whom he loves, 28:56
cannot make people hear call of truth, 30:52, 35:22, 43:40
coming with same message as Jesus ﷺ, 43:63
conveyance, not more, incumbent upon messengers, 3:20, 5:92, 5:99, 11:57, 13:40, 16:35, 16:82, 24:54, 28:87, 29:18, 33:39, 36:16-17, 42:48, 46:23, 64:12, 72:22-23
conveyance only incumbent upon, 13:40, 16:82
forewarning, 2:119, 6:19, 6:51, 6:92, 7:2, 7:188, 10:2, 11:2, 11:12, 13:7, 15:89, 17:105, 19:97, 21:45, 22:49, 25:1, 25:56, 26:214, 28:46, 32:3, 33:45, 34:28, 35:23-24, 36:6, 38:65, 38:70, 41:13, 42:7, 46:9, 67:28, 74:1-2
making faith clear for people, 5:15, 5:19
not compelling people to faith, 10:99
not domineering over people, 50:45

conveyance of (*continued*)
not guardian compelling people, 6:66, 6:107, 10:108, 17:54, 39:41, 42:6
not keeper over people, 4:80, 6:104, 6:107, 11:86, 42:48, 72:28
not meant to be domineering, 88:22
proclaiming
—all God commanded to convey, 5:67, 15:94, 46:9
—what God sent down, 5:67
recompense from people for conveyance, none
—no debt-burdening payment for, 52:40, 68:46
—no tribute for, 23:72
—without asking reward, 6:90, 12:104, 25:57, 34:47, 38:86, 42:23
covenant, to strive in way of God, 33:7
curse of God, invoking upon liars against His Sole Divinity, 3:61
cut off, claim against, 108:3
David ﷺ before him, given great favor like, 34:10
death of, no excuse for believers to turn back from faith, 3:144
denial of resurrection, 6:29, 11:7, 17:49, 17:98, 23:81-83, 45:24. *See also* assault on person of Prophet ﷺ
description of
bearer of glad tidings and forewarner, 17:105, 25:56, 33:45, 34:28
companion, not straying from path of truth, 53:2
eager for people to believe, 12:103, 16:37
eats food, 25:7
enjoining Prayer on family, 20:132
ever God-fearing, 33:1
fatherly concern for believers, 33:6
from among people, 3:101, 3:164, 9:128, 49:7, 62:2
in preceding Scriptures, 2:101, 2:146, 6:20, 7:157, 13:43, 46:10, 61:6 (*see also* Scriptures preceding)
leniency, 3:159
lowering wing of compassion, 15:88, 26:215
merciful, 9:128, 21:107
model of excellence, 33:21
mortal, 12:109, 16:43, 17:93, 21:7, 21:34, 25:20, 39:30 (*see also* human nature of Messenger ﷺ)
description of (*continued*)
needy, 93:8
not doubting, 11:17
not excessively loud or muted in Prayer, 17:110
not hard-hearted, 3:159
not saying will do something tomorrow (without adding, *if God wills*), 18:23
orphan, 93:6
outstanding character of, 68:3-4
pardoning others, 7:199, 15:85
repentance granted to, 9:117
Seal of the Prophets, 33:40
servant of God, 2:23, 8:41, 16:2, 17:1, 18:1, 25:1, 53:10, 57:9, 72:19
sight of, not wavering or exceeding any limits, 53:17
solicitous, kind, and merciful, 9:128
striving with disbelievers, 9:73
unlettered, 7:157-158, 29:48, 62:2
witness to world, 33:45, 48:8 (*see also* witness)
desire, one who makes it his god, 25:43
Dhul Qarnayn, account of, 18:83
direction of Prayer
commanded to change to face Makkah, 2:143-144, 2:150
one for each faith-community, 2:148
disavowal of, 23:69. *See also* assault on person of Prophet ﷺ
divine oath
affirming truth of, 50:1
swearing by life of Prophet ﷺ, 15:72
divorce
instructions about, 65:1
Zayd and wife, 33:37
ear, mocking Prophet ﷺ, 9:61
earth, given recourse to patting it as means of purification, 4:43, 5:6
East and West, belonging to God, 2:142
emigration
Émigrés (*see* main heading)
God's protection when expelled, 9:40, 47:13
grant of repentance, 9:117, 16:110
messengers also threatened with exile, 7:88-89, 14:13-14, 27:56, 28:20-21
migrating for fear of persecution, 4:97, 29:56
emigration (*continued*)
nearly unsettling from birth land, 17:76
of believers, 2:218, 8:72-75, 9:20
plan, to confine, kill, or expel, 8:30
reward for, 3:195, 4:100, 8:74, 9:100, 16:41, 22:58-60
Émigrés. *See also* emigration; Helpers
allies of one another, those who emigrated and those who gave shelter and help, 8:72
believing women, 60:10, 66:5
forerunners in faith, 9:100
giving charitably to, 24:22
God's pleasure with, 9:100
granting repentance to, 9:117
hour of hardship, 9:117
inheritance of, 33:6
love and generosity of Helpers with, 59:8-9
needy, 59:8-10
true believers, 8:74
etiquette with
calling out to from behind chambers, inappropriate, 49:4-5
concerning Prophet's ﷺ homes, 33:53
no loud speech with, 49:2-3
not like calling upon one another, 24:63
parting only after seeking permission of, 24:62
saying, *Unẓurnâ* (grant us consideration), not *Râ'inâ* (pay heed to us), 2:104
voices not raised above voice of, 49:2-3
expulsion, 8:30, 9:13, 9:40, 47:13, 60:1. *See also* emigration
Eyes, under watchful care of God, 52:48. *See also* affirmation of
family of
admonition against suppressing God's will in marriage of, 33:37-40
admonition to, 33:28
breach of confidence, disclosing, 66:3
confiding matter to one who told another of, 66:3
entering Prophet's ﷺ homes, 33:53
lawful marriage provisions, 33:50-52
magnificent reward for seeking God's favor, 33:29

family of (*continued*)
marriage to Zayd's former wife (Zaynab; name not mentioned), 33:37
may be given others better, 66:5
mothers of the believers, 33:6, 33:59 (*see also* wicked slander)
obeying God's command, 33:33
prohibiting for himself what is lawful, 66:1
relatives, forewarning nearest, 26:214, 74:1-7
repenting, 66:4
reward for, twice that of other women, 33:31
speaking forthright word, 33:32
torment for flagrant indecency, 33:30
trying to attain good pleasure of, 66:1
unlike any category of women, 33:32
favor upon
earth, given recourse to patting it as means of purification, 4:43, 5:6
intervention of God, supporting against disbelievers' aggression, 3:151-152, 8:12, 33:25-27, 59:2
messenger and mercy for all humankind, 7:158, 21:107, 34:28
spoils, lawful allotment made for, 8:41, 8:69, 48:15, 48:18-20, 59:6-7
fear
enwrapped, 73:1
mantled, 74:1
of God, 6:15, 10:15, 39:13
female children, grievous sin to kill, 16:58-59, 43:17, 81:8-9
fighting, mention of making hearts faint as with death, 47:20
first words revealed to, 96:1-5
food, eating, 25:7. *See also* description of
forewarner
heavy tidings to hypocrites, 4:138
mention, 2:119, 5:19, 6:19, 6:51, 6:92, 7:184, 7:188, 10:2, 11:2, 11:12, 15:89, 17:105, 18:2-4, 19:97, 22:49, 25:1, 25:56, 28:46, 33:45, 34:28, 35:24, 36:11, 36:69-70, 38:70, 42:7, 46:9, 48:8, 51:50-51, 67:26, 74:1-2
forewarner (*continued*)
tidings of torment to disbelievers, 3:21, 9:3, 9:34
forgery, false accusation against, 10:38, 11:13, 16:101, 21:5, 23:83, 25:4, 32:3, 34:43, 42:24, 46:8, 52:33, 69:44. *See also* assault on person of Prophet ﷺ
forgiveness
forgiven of all sin, 48:2, 48:29
seeking, 40:55, 47:19
free dweller, in City of Makkah, 90:2
Friday Assembly, dispersing away from during, 62:11
garments, purify, 74:4
glances of disbelievers, nearly striking down, 68:51
grace and mercy of God upon, 4:113
grief of, divine exhortation to avoid, 3:176, 5:41, 5:68, 6:33-35, 10:65, 15:88, 16:127-128, 20:1-2, 27:70, 31:23-24, 35:4, 35:25-26, 36:76
guidance
given to, 2:97, 9:33, 10:108, 16:64, 16:89, 16:102, 27:1-2, 27:77, 34:6, 39:41, 46:30, 48:28, 53:23, 61:9
guide to people, 16:37, 28:56
mercy to all the world, 21:107
religion of truth, 9:33, 48:28, 61:9
sent with truth, 2:119, 3:3, 4:104, 4:170, 5:83-84, 6:66, 10:94, 10:108, 13:1, 13:19, 16:102, 17:105, 23:70, 28:48, 28:53, 32:3, 34:6, 35:24, 35:31, 37:37, 39:2, 39:41, 45:6, 46:30, 47:2, 57:16
straight guidance, 22:67, 41:44
heart(s)
eased, along with burden of, 15:97-98, 94:1-4
fighting, mention of making hearts faint as with death, 47:20
heedless, not obeying dictates of, 18:28
hypocrisy fixed within some around him, 9:77
hypocrites
—could have shown Prophet ﷺ indelible mark of, 47:30
—saying to him with tongue what is not in heart, 9:56, 48:11-13
—wavering with doubt, 9:45
heart(s) (*continued*)
not belying what Prophet ﷺ saw with eyes, 53:11
not hard-hearted, 3:159
not knowing condition of blind man's, 80:3
opening heart to guidance, 94:1
reward for goodness in, from God, 8:70
seal, God may set upon, 42:24
setting firm, 11:120, 25:32
thrusting message into those of disbelievers, 26:200
Helpers. *See also* emigration; Émigrés
allies of one another, those who emigrated and those who gave shelter and help, 8:72
forerunners in faith, 9:100
God's pleasure with, 9:100
granting repentance to, 9:117
hour of hardship, 9:117
true believers, 8:74
Hour of Doom, arrival of, 7:187, 79:42. *See also* General Index: Hereafter
Hour of Judgment, 33:63. *See also* General Index: Hereafter
Ḥudaybiyyah, 48:24
given victory, 48:1
tranquility, 48:4
treaty of, adhering to Word of Piety, 48:26
vision of entering Mosque of Makkah, 48:27
human being taught him Quran, claim against, 16:103, 44:14. *See also* assault on person of Prophet ﷺ
human nature of Messenger ﷺ. *See also* description of
eats food, 25:7
human being, 18:110, 21:3, 21:8, 25:7, 25:20, 41:6
man from among your own selves, 2:151, 10:2, 12:109, 13:38
mortality of, 3:144, 12:109, 13:38, 16:43, 17:93-95, 21:7-8, 21:34, 25:20, 39:30
speaking native tongue of his people, 14:4
humble, admonition for sending away, 6:52
hypocrites
charity
—averse to giving, 9:54
—unacceptable from, 9:53-54

hypocrites (*continued*)
claiming Prophet ﷺ merely an "ear," 9:61
comments on believers' good fortune and affliction, 9:50-52
defying Messenger ﷺ by not fighting at Tabûk, 9:81
denied
—forgiveness of God, 9:80, 63:6
—permission to fight with Prophet ﷺ another time, 9:83
disbelieving
—after professing submission, 9:74
—in God and Last Day, 9:45
fear of, 9:56-57
forgetting God, 9:67
forsaking covenant to give charity, 9:75-76
God
—bearing witness that they are liars, 9:107, 63:1
—knowing secrets of and concealed conversations, 9:78
hearts
—hypocrisy fixed in, 9:77
—wavering with doubt, 9:45
heavy tidings to, 4:138
Hereafter's torment, for greater part of spreading slander, 24:11
lazy in Prayer, 9:54
mockery of, 9:64-65
not yielding to dictates of, 33:48
prayer over at death, forbidden, 9:84
presence of, causing turmoil, 9:47
Prophet ﷺ
—granting permission to, without ascertaining truth of, 9:43
—seeking forgiveness for, 9:80
punishment of, 9:68
saying with tongue what is not in heart, 9:56, 48:11-13
seeking exemption from striving in God's path, 9:86
seventy times, seeking forgiveness for, 9:80
slander, about charitable offerings, 9:58, 9:79
stealthily slipping away, from Prophet's ﷺ assembly, 24:63
surah, wary of one being revealed about, 9:64
Tabûk, refusing to fight at, 9:81
trial of, 9:49
hypocrites (*continued*)
wicked slander from band of, 24:11
idol worship, 5:90, 21:51-54, 26:71, 53:19-23
insanity, no trace in, 7:184. *See also* affirmation of
intervention of God, supporting against disbelievers' aggression, 3:151-152, 8:12, 33:26, 59:2
intoxicants and gambling, 2:219, 5:90
jesting, making sport of revelation, 21:2
Jesus ﷺ
bearing glad tidings of Messenger ﷺ coming, 61:6
coming with same message as, 43:63
people drawing example of, something worshiped apart from God, 43:45
jinn listening to Quran, 46:29-32, 72:1-15. *See also* General Index: jinn
knowledge
accusing without knowledge, wicked slander, 24:15
adherents of Scripture, suppressing knowledge
—as though not knowing it to be true, 2:101
—despite recognizing: it as when recognizing own children, 2:146, 6:20; its truth, 2:89
no knowledge of unseen, 6:50, 7:188, 10:20, 11:49
not knowing condition of blind man's heart, 80:3
sure, 2:120, 2:145, 13:37
that evil trespass hateful to Lord, 17:38
that Lord encompasses all people, 17:60
that truth not equal to being blind to it, 13:19
truth recognizable to those given knowledge, 34:6
Law, set upon straight course of, 45:18
leniency, 3:159. *See also* description of
liar, false accusation of, 38:4. *See also* assault on person of Prophet ﷺ
likeness of Messenger ﷺ and believers with, 48:29
Lote-Tree, uttermost bound in Heaven during Night Journey and Ascension, 53:16
luminous beacon, 33:46
lunar crescents, 2:189
madness
claim against, 15:6, 23:70, 34:8, 34:46, 51:52-55, 52:29, 68:2
not touched with, 68:2-7
Quranic defense against madness of
—come with truth, 23:70
—no trace of insanity in, 7:184
—not a madman, 52:29
—*Not so*, 34:7-8
—not touched with madness, 68:2-7
malicious images of, 17:48, 25:9. *See also* assault on person of Prophet ﷺ
marriage
lawful provisions, 33:50-52
suppressing God's will regarding marriage of, 33:37-38
Zayd's former wife (Zaynab; name not mentioned), 33:37
menstruation, revelation of rules regarding, 2:222
mention of
in preceding Books, 2:101, 7:157, 61:6
name "Muhammad ﷺ," 3:144, 33:40, 47:2, 48:29
merciful, 9:128, 21:107. *See also* description of
mercy
to all humanity, 34:28
to world, 21:107
message
belief
—in God alone, 2:136-137, 2:256, 3:64, 3:84, 6:19, 7:158, 27:91, 39:2, 39:38-40, 48:8, 88:21-24
—without distinction, in what was sent to all prophets, 2:136-137, 2:285, 3:84
calling to
—be devout servants of God, 3:79
—Lord's path, 16:125
clarifying disputed imperatives of faith, 16:64
disbelief in false deities, 2:256, 3:64, 6:19, 12:108, 39:38
glad tidings and forewarning, 2:119, 6:48, 11:2, 16:89, 25:56, 33:45, 34:28, 35:24, 48:8
innocent of disbelief, 26:216
judge between people, 4:105
lowering wing of compassion to believers, 26:215

message ﷺ (*continued*)
no compulsion in religion, 2:256
not associating gods with God, 6:14, 6:19, 18:110
of guidance and mercy, 16:64, 16:89
of mercy, 21:107
recite Quran, 16:98, 17:45, 27:92, 73:4
remind with Quran, 87:9
submission to God alone, 3:20, 3:64, 3:85, 6:14, 16:89, 27:81, 27:91
truth, 2:119, 2:252, 4:105
worship God alone, 11:2, 18:110
Messenger ﷺ (oft-mentioned as phrase, *God and His Messenger* ﷺ)
abiding by prohibitions of, 9:29
accused of promising delusion, 33:12
answering
—call of, that gives life, 8:24
—summons of, 3:172
belief in all that God sent down, 2:285, 4:136
believing in, 24:62, 33:22, 49:15, 57:7, 57:28, 58:4, 64:8
beloved to believers, 9:24
betraying, 8:27
bounty, God giving from His stores of, 9:59, 9:74
calling
—out, 3:153
—to Lord about those shunning Quran, 25:30
—upon, 24:63
coming
—for judgment of, 4:61, 24:48, 24:50-52
—to Messenger ﷺ, 5:104, 63:5
covenant of idolaters with, 9:7
decree of, 49:1
departing as émigré to, 4:100
desiring favor of, 33:29
disbelief in, 9:54, 9:80-81, 9:84, 24:47, 25:27, 48:13, 57:8, 63:7-8
disbursing spoils, 8:1, 8:41, 59:6-8
disobeying, 4:42, 33:36, 58:8-9
eats food, 25:7
evil thoughts about, 48:12
excellent model, 33:21-22
expulsion of, 9:13, 60:1
following, 2:143, 7:157
Messenger ﷺ (*continued*)
forewarning against usury, 2:278-279
from among people, 3:101, 3:164, 9:128, 49:7, 62:2
hearing from, 5:83
hurting, 9:61
lowering voice in presence of, 49:3
lying to, 9:90, 63:1
making mockery of, 9:65
maligning, 33:57
mortal, 17:93
Muhammad ﷺ, 3:144, 48:29
name of also Ahmad, 61:6
not natural father of any living men, 33:40
not to grieve, 5:41
obeying, 3:32, 3:132, 4:59, 4:64, 4:69, 4:80, 5:92, 8:1, 8:20, 8:46, 9:71, 24:52, 24:54, 24:56, 33:31, 33:33, 33:71, 47:33, 48:17, 49:14, 64:12
of alliance of God, 5:55-56, 9:16
of utmost resolve, 33:7, 46:35
offending, 33:53
opposing, 9:63, 58:5, 58:20, 58:22
pleasing, 9:62
prayers of blessing from, 9:99
private discourse with, 58:12-13
proclaiming divine message, 5:67
questioning, 2:108
rebelling against, 8:13, 47:32, 59:4
reciting, 2:151, 65:11, 98:2
referring matters to, 4:59, 4:83
remaining behind without, 9:120
renouncing idolatry, 9:3
renunciation of treaty from, 9:1
seeing works of people, 9:94, 9:105
sent with
—ordained limits, 9:97
—religion of truth, 9:33, 48:28, 61:9
sincerity with, 9:91
striving alongside, 9:86, 9:88, 61:11
struck with affliction and harm, 2:214
to all people, 4:79
to humankind, 4:170, 7:158
to People of Scripture, 5:15, 5:19
tranquility upon, 9:26, 48:26
true, 3:86
—vision of, 48:27
waging war against, 9:107
witness, 2:143, 22:78, 73:15
migration. *See* emigration
mockery of, 6:10, 9:64-65, 13:32, 15:11, 21:41, 25:41, 34:7, 43:6-8, 47:16. *See also* assault on person of Prophet ﷺ
model of excellence, 33:21. *See also* description of
mortality of, 3:144, 12:109, 13:38, 16:43, 17:93-95, 21:7-8, 21:34, 25:20, 39:30. *See also* assault on person of Prophet ﷺ; human nature of Messenger ﷺ
mosque
made to instigate harm and unbelief, 9:107, 9:110
Qubâ', founded on fear of God, 9:108-109
mothers of believers, 33:6. *See also* family of; wicked slander
mountains, 20:105
Muhammad ﷺ, explicit reference to name
believers, in revelation sent down to, 47:2
Messenger of God ﷺ, 3:144, 48:29
natural father of none, 33:40
Muhammad ﷺ, implicit reference to (as with phrase, *O Muhammad* ﷺ)
affirmation of
—heart of, not belying what he saw with eyes, 53:11
—insanity, no trace in, 7:184
—not falsely attributing words to God, 69:44
—not possessed, 81:22
—poetry, never taught, 36:69
—punishment of God, not coming so long as he is among people, 8:33
—witness on Judgment Day, 4:41
angel
—approaching, 53:8
—descending at command of Lord, 19:64
asking, *shall I seek other than God as judge*, 6:114
assault on person of Muhammad ﷺ
—belying, 3:184, 6:34
—bewitched man, 17:47
—composing words of Quran, allegation against, 52:33
—denying, 6:66
—deriding lack of angels with, 6:8

Muhammad ﷺ, implicit (*continued*)
assault on person (*continued*)
—forgery, 16:101
—glances of disbelievers, nearly striking down, 68:51
—harm, disbelievers claiming him source of, 4:78
—mockery of, 6:10, 21:41
—plan against, to confine, kill, or expel, 8:30
believers in revelation sent down to, 2:4, 4:47, 4:162
Book, sent with, 3:3, 6:7, 7:2, 14:1, 18:1, 21:10, 29:47
command of God to *Say*
—essence of truth has come from Lord, 10:108
—food prohibitions, against carrion, outpoured blood, and swine, 6:145
—God is greatest witness to truth of my message, 6:19
—*I do not say treasures of God with me*, 6:50
—*I have been commanded to willingly submit to God alone*, 6:14
—if you love God, follow, 3:31
—worship of One Lord, 27:91
community, sent to, 13:30
covenant, to strive in way of God, 33:7
description of
—companion, not straying from path of truth, 53:2
—human being, 21:3
—leniency of, 3:159
—servant of God, 2:23, 8:41, 17:1, 18:1, 25:1, 53:10, 57:9, 72:19
—unlettered, 7:157
divine oath, affirming truth of messenger, 50:1
forgiveness, seeking from God for those coming to, 4:64
grace and mercy, of God upon, 4:113
grief of, 6:33
groups of people preceding, many messengers sent to, 15:10
guidance
—envy that given to, 4:54
—not incumbent upon him to ensure acceptance of, 2:272
house, brought out of with divine command to fight, 8:5

Muhammad ﷺ, implicit (*continued*)
Messenger of God ﷺ, 2:143, 2:252, 3:144, 4:79, 7:157, 7:158, 9:33, 22:78, 25:30, 36:3, 61:9, 65:11 (*see also* main heading)
not keeper over people, 4:80, 6:104
obedience to, 3:132
People of Scripture, with, 3:64, 3:72, 3:93, 4:54-55, 10:94
positions for fighting, going forth to settle, 3:121
Prophet ﷺ, 3:68, 5:81, 7:157 (*see also* main heading)
reliance on God, 3:159
Remembrance, given Quran as, 43:44
revelation
—following, 6:106
—given to, 4:163
—not conceivable that would leave aside some of what revealed to, 11:12
—tenants of all heavenly religion with, 42:13
ruling of
—concerning inheritance, 4:176
—seeking to know obligations concerning women, 4:127
Scripture, sent with Quran confirming preceding Scriptures, 5:48
servant of God, 2:23, 8:41, 17:1, 18:1, 25:1, 53:10, 57:9, 72:19
signs of prophethood, account related to, 3:58
throwing, dust at disbelievers in Badr, 8:17
tidings
—of messengers preceding, 11:120
—of two sons of Adam ﷺ, 5:27
—of unseen related to, 3:44
truth from Lord, coming with, 32:3, 37:37
witness
—God bearing to what He sent to, 4:166, 6:19
—on Judgment Day, 4:41
name of, also Ahmad, 61:6
narratives
Companions of the Elephant, 105:1-5
not to abandon mission like Companion of the Whale, 68:48
of preceding transgressor nations, 89:6-14

natural father of no living man, 33:40
nature of. *See* description of; human nature of Messenger ﷺ
Night Journey
ascension to Heaven, 17:60
beholding God's great signs, 53:18
carried from Sacred Mosque (Makkah) to Al-Aqsa Mosque (Jerusalem), 17:1
obedience
admittance to Gardens for, 4:13, 48:17
answer in, 8:24
blessings bestowed upon for, 4:69
divine mercy shown for, 3:132, 9:71
following out of love, 3:31
punishment for disobedience, 4:14, 24:63
reward for, 33:31
to God and Messenger, 3:32, 4:59, 4:64, 4:80, 5:92, 8:1, 8:20, 8:46, 9:71, 24:52, 24:54, 24:56, 33:33, 47:33, 49:14, 58:13, 64:12
triumph for, 33:71
we hear and we obey! true believers say, 24:51
opposition to, 9:63, 58:5, 58:20, 58:22
orphan(s)
affairs of, looking after and setting aright, 2:220
shall not suppress, 93:9
shelter of God for Muhammad ﷺ as, 93:6
patience
beautiful patience, 70:5
cunning of unbelievers not harmful to, if remaining patient, 3:120,
exhorted to have, 11:49, 11:115, 16:127, 20:130, 30:60, 38:17, 40:55, 40:77, 46:35, 50:39-40, 52:48, 70:5, 76:24, 103:3
keeping patient in company of humble believers calling upon Lord, 18:28
with commandments of God, 74:7
with disbelievers, 10:109
with Lord's decree, 68:48
with those speaking abuse, 73:10
persecution, migrating for fear of, 4:97, 29:56
plan, to confine, kill, or expel, 8:30
plot, without respite, 7:195
poet, deriding as being, 21:5, 36:69, 37:36, 52:30, 69:41

prayer
answer to that of Abraham ﷺ and Ishmael ﷺ, for descendant messenger, 2:127-129
be mindful of, 107:4-6
direction of
—commanded to change to face Kaʿbah, 2:143-144, 2:149-150
—one for each faith-community, 2:148
for God's blessings upon and salutations, 33:56
hypocrites
—forbidden at death of, 9:84
—lazy in, 9:54
in congregation during conflict, 4:102
of blessing from, 9:99
rising for nearly two-thirds of night, 73:20
stand in, 94:7
steadfastly establishing, 17:78-80
prisoners of war, 8:67-68
God rewards goodness in hearts, 8:70
promising delusion, claim against, 33:12
Prophet ﷺ, explicit reference to
Abraham ﷺ, worthy of tracing faith directly to, 3:68
allegiance, women pledging to, 60:12
belief in, 5:81
believers
—fatherly concern for, 33:6
—striving alongside, 8:72, 8:74
—urging them to overcome foes, 8:65
command of God to *Say*
—lawful marriage provisions, 33:50
—to prisoners of war, God rewards goodness in hearts, 8:70
—to wives, may have plenteous provision and adornment in this life, 33:28
—to women, draw part of mantle over themselves in public, 33:59
confidence, disclosing breach to wife, 66:3
description of
—bearer of glad tidings and forewarner, 33:45
—ever God-fearing, 33:1
—repentance granted to, 9:117
Prophet ﷺ, explicit (*continued*)
description of (*continued*)
—striving with disbelievers, 9:73
—unlettered, 7:157-158
—witness to world, 33:45, 48:8
disbelief, in relation to
—disbelievers' hurting, 9:61
—not to seek forgiveness for idolaters, 9:113
—striving against disbelievers and hypocrites, 66:9
divorce, instructions about, 65:1
etiquette with
—entering homes of, 33:53
—not raising voice above voice of, 49:2
—offending, 33:53
God with
—and angels pronouncing blessings upon, 33:56
—doing what God sanctioned for him, 33:38
—not disgracing, 66:8
—sufficing, 8:64
lawful marriage provisions, 33:50
order of, to hold positions, 3:152
permission to retreat, asking from, 33:13
prohibition, of lawful for himself to attain good pleasure of wives, 66:1
thoughts of days of ignorance, hypocrites thinking yet not disclosing to, 3:154
Prophet ﷺ, implicit reference to (as with phrase, *O Prophet*)
Abraham ﷺ, following sacred way of, 16:123
account coming to
—of disbelieving hosts, 85:17
—of Moses ﷺ, 20:9, 79:15
—of Whelming Resurrection, 88:1
accountability, only for self, 4:84
address, with one whom he formerly adopted (Zayd), 33:37
affirmation of
—given abundant goodness, 108:1
—not possessed by satans, 26:210
—not touched with madness, 68:2
—reinforcing with three thousand angels, 3:124
—set upon straight course of Divine Law, 45:18
Prophet ﷺ, implicit (*continued*)
affirmation of (*continued*)
—setting face toward God's religion, 30:30
—struck by good fortune, 9:50
allegiance, pledging to, 48:10, 48:18
argument with, 3:20
assault on person of
—deriding lack of miraculous sign, 13:7, 13:27, 17:90, 20:133, 25:8, 28:48, 29:50, 30:47, 30:58
—forgery, 32:3, 42:24
—human being teaching him Quran, claim against, 16:103
—madness, 15:6, 51:52
—malicious images of, 17:48, 25:9
—meeting the like of what faced Moses ﷺ, 32:23
—mockery of, 25:41, 43:7, 47:16
—sorcery, 28:48, 51:52
assembly of, stealthily slipping away from, 24:63
bearer of glad tidings and forewarning, 2:119, 17:105, 25:56, 34:28
blessings unrivaled granted to, 15:87
call to faith, 18:57
—Abraham ﷺ, following sacred way of, 16:123
—call burdensome upon those associating gods with God, 42:13
—calling: people to upright religion of all prophets, 42:15; to path of Lord, 16:125
—enjoining what is right, 7:199
—following, 9:42, 43:61
—forewarning nearest relatives, 26:214
—not disputing sacred rites of other faith-communities, 22:67
—not setting up any god with God, 17:22
—worship of God alone, 11:123, 21:25
character of, outstanding, 68:4
command of first revelatory words, *Read*, 96:1
command of God to *Say*
—affliction is from doing of own soul, 3:165
—all praise is for God alone, 27:59, 17:110-111
—all shall be raised back to life, 64:7

Prophet ﷺ, implicit (*continued*)
command of God (*continued*)
—Bedouins, saying we have submitted to, 49:14
—believe in God, 3:84
—bring: forth surah like that of Quran, 10:38, 11:13; proof of other gods, 21:24
—call upon God or the All-Merciful, 17:110
—calling to way of God, 12:108
—consider: false reality of worshiping any apart from God, 39:38; true nature of false divines that you call upon, 46:4; utter futility of arguing against God's signs, 40:69; who brings fresh-flowing water if it were to sink into ground, 67:30
—East and West, belonging to God, 2:142
—everyone accountable before God, 34:50
—false deities hold no authority to intercede with God, 39:43
—fear your Lord, 39:10
—Fire is destiny of those setting up rivals to God, 14:30
—flight from battle does not benefit, 33:16
—follow sacred way of Abraham ﷺ, 2:135
—forbidden to worship any apart from God, 6:56, 40:66
—God: brought everything into being, 67:23; cares about those calling upon him in worship and need, 25:77; is Lord of heavens and earth, 13:16; is only One God, 18:110; knows what people conceal and disclose, 3:29; may take my life or have mercy on us, 67:28; sufficing, 17:96; witness, 17:96
—group of jinn listening to recitation of, 72:1
—have submitted face to God alone, 3:20
—*I admonish people to stand for sake of God alone*, 34:46
—*I am forbidden to worship any apart from God*, 40:66
—*I am forewarner*, 22:49, 38:65

Prophet ﷺ, implicit (*continued*)
command of God (*continued*)
—*I am only human*, 18:110, 41:6
—*I call only upon my Lord*, 72:20
—*I do not know if promised Judgment is near*, 72:25
—*I worship God and no other*, 39:11
—if All-Merciful had son, would be foremost worshiper, 43:81
—if forging: none holding authority to help me against God's punishment, 46:8; upon me consequence of trespass, 11:35
—intoxicants and gambling sinful, 2:219
—journey through earth to see: devastating end of disbelievers, 27:69, 30:42; wonder of creation's origin, 29:20
—Lord: alone extends and restricts provision, 34:39; best knows about Companions of Cave, 18:22, 18:26
—lower gaze and safeguard chastity, 24:30
—may not change Quran of own accord, 10:15
—mercy from Lord, 44:6
—name your alleged gods, 13:33
—not asking reward for conveying Quran, 25:57, 34:47, 38:86, 42:23
—not to disbelieve in the One who created earth in two Heavenly days, 41:9
—not to make insincere excuses, 9:94
—not worshiping apart from God, 10:104, 11:2
—One knowing every secret sent down revelation, 25:6
—other gods would find way to submit to Lord of Throne, 17:42
—plot against me without respite, 7:195
—sea depleting, if ink, before words of God exhausted, 18:109
—show proof of associate-gods, 34:27
—supplicating God: not to be among wrongdoers, 23:93-94; that his people do not believe, 43:88

Prophet ﷺ, implicit (*continued*)
command of God (*continued*)
—those who know and do not know God are unequal, 39:9
to believers to forgive wrongdoing done to them, 45:14
—to disbelievers: call in vain upon alleged gods apart from God, 34:22; *I do not worship what you worship*, 109:1-2; to disbelieve or believe, 17:107
—to ignorant, *is it other than God that you may command me to worship*, 39:64
—to People of Scripture, 2:139-140
—to servants, never despond of God's mercy, 39:53
—unseen realm belongs to God alone, 10:20
—were God to make: daylight endless, none other would bring night, 28:72; night endless, none other would bring sunshine, 28:71
—whether two males or females of pairs of cattle forbidden for food or use, 6:143
—why kill prophets, 2:91
—woe to enemies of Gabriel, 2:97
—work in accordance with: your stand, 6:135, 39:39; your way of life, 17:84
Companions of Cave, given account of, 18:9
concern, for believers great, 33:6
confidence of, disclosing breach to wife, 66:3
conveyance of message (*see also* recompense for conveyance)
—cannot guide all those whom he loves, 28:56
—cannot make people hear call of truth, 30:52, 35:22, 43:40
—coming with same message as Jesus ﷺ, 43:63
—conveyance only incumbent upon, 13:40, 16:82, 42:48
—not compelling people to faith, 10:99
—not domineering over people, 50:45
—not keeper over people, 42:48

Prophet ﷺ, implicit (*continued*)
curse of God, invoking such upon liars regarding His Sole Divinity, 3:61
David ﷺ before him, given great favor like, 34:10
description of
—eager to guide to belief, 16:37
—enjoining Prayer on family, 20:132
—mercy to worlds, 21:107
—mortal, 12:109, 16:43, 17:93, 21:7, 21:34, 25:20, 39:30
—not doubting, 11:17
—not excessively loud or muted in Prayer, 17:110
—not saying will do something tomorrow (without adding, *if God wills*), 18:23-24
—outstanding character of, 68:4
—pardoning others, 7:199, 15:85
—Seal of Prophets, 33:40
—sight of, not wavering or exceeding any limits, 53:17
direction of Prayer, 2:142, 2:145, 2:150
disbelief, in relation to
—association of gods with God making good works futile, 39:65
—astounded at unbelief, 13:5
—bearing with disbelievers, 86:17
—belied and maligned like previous messengers, 41:43
—beliers of ascribe daughters to All-Merciful, though enraged at birth of female child, 43:17
—belying, 6:147, 10:41, 22:42, 35:4, 35:25, 37:167, 44:34, 54:9
—burdened when disbelievers turn away from, 6:35
—considering life's short enjoyment with disbelievers, 26:205
—destruction of previous disbelieving nations related to, 19:98, 32:26, 47:13
—disbelievers: disbelieving resurrection, 32:10; refusing to follow guidance of, 28:57; turning away from, 4:61, 9:127, 9:129, 42:48
—leaving aside: disbelievers until fated Day, 52:45; those indulging, 43:83, 70:42
—looking blankly at, when calling to guidance, 7:198

Prophet ﷺ, implicit (*continued*)
disbelief, in relation to (*continued*)
—no doubt in knowing what unbelievers worship, 11:109
—no favor bestowed upon, when others submit to God, 49:17
—not for him to grant repentance or punish, 3:128
—not thinking God heedless of wrongdoers, 14:42
—not to associate with those factionalizing religion, 6:159
—not to be deluded by people's worldly gain, 40:4
—not to grieve over disbelievers, 31:23, 35:4, 35:25, 36:76
—not to waste away in regret over disbelievers, 35:8
—rushed at, headlong by disbelievers, 70:36
—sorrow over disbelievers, 18:6, 26:3
—thrusting message into hearts of disbelievers, 26:200
—turning aside from: disbelievers, 37:174, 37:178, 51:54, 53:29, 54:6; those belying Day of Divine Triumph, 32:30
—turning face heavenward in supplication, 2:144
—unable to rescue any against divine chastisement, 39:19
—vengeance of God, against those rejecting, 43:41
divine exhortation to *see* (as with phrase, "you shall see")
—defiant unbelievers in Hereafter, 14:49
—disbeliever bragging to, about wealth and children, 19:77
—how God: favors some over others with bounty, 17:21; sends water from sky, 22:63, 35:27, 39:21
—how Lord dealt with: ʿÂd, 89:6; Companions of Elephant, 105:1
—one who makes own desire his god, 25:43
—that satans instigate evil among disbelievers, 19:83
—that to God belongs everything in heavens and earth, 22:18
divine oath by life of, 15:72

Prophet ﷺ, implicit (*continued*)
etiquette with
—calling out to from behind chambers, inappropriate, 49:4
—not saying *Râʿinâ* (pay heed to us), but rather *Unzurnâ*, (grant us consideration), 2:104
evil resolve against, 9:74
expulsion of, 9:40
fairest of stories, revealed to, 12:3
fighting, mention of making hearts faint as with death, 47:20
forewarner, 14:44, 25:51, 26:194, 28:47, 35:18, 43:23, 51:50
forgiveness, seeking for hypocrites, 9:80
free dweller, in City of Makkah, 90:2
Friday Assembly, dispersing away from during, 62:11
glad tidings, giving, 2:25, 61:13
God with
—could have shown indelible mark of doubting hearts to, 47:30
—divine judgment preordained to be in Hereafter, 10:19, 11:110, 20:129, 41:45
—divine will empowered to take away revelation from, 17:86
—making better provision for, 25:10
—may set seal upon heart of, 42:24
—not failing promise to, 14:47
—pardoning, 9:43
—Sole Divinity is the All-Forgiving, Mercy-Giving, 15:49
—sufficing, 2:137, 8:62, 17:17, 17:65, 25:31
—told that: God will array people in ranks for judgment, 18:48; Lord is Overpowering One, Mercy-Giving, 26:9, 26:68, 26:104, 26:122, 26:140, 26:159, 26:175, 26:191; none but God apportions Lord's mercy, 43:32
—told to: be God-fearing, 33:1; listen for Day of Judgment, 50:41
—witnessing deeds of, 10:61
goodness, abundantly given to, 108:1
guardian, not over people
—disposing their affairs, 17:54, 39:41

Prophet ﷺ, implicit (*continued*)
guardian (*continued*)
—registering their deeds, 42:6
heavens and earth
—asking people who created them, 27:60, 29:61
—Lord knowing all that is in, 17:55, 49:16
—to God belongs everything in, 22:18
hypocrites, bearing false witness to, 63:1
Jesus ﷺ, second coming with same message of Islam, 43:63
jinn, turning toward to listen to Quran, 46:29
knowledge
—not knowing condition of blind man's heart, 80:3
—sure, 13:37
—that evil trespass hateful to Lord, 17:38
—that Lord encompasses all people, 17:60
—that truth not equal to being blind to it, 13:19
Law, guiding spirit revealed to, 42:52
liars to, 9:90, 9:107, 63:1
Lord of
—bountiful with, 27:73
—knows all that is in heavens and earth, 17:55, 49:16
—not deserting or abhorring, 93:3
—opening heart to guidance, 94:1
—Self-Sufficient, Possessor of Mercy, 6:133
names worthy of God, informed of, 25:59
obedience, swearing falsely, 24:53
patience, exhorted to, 10:109, 16:127, 20:130, 30:60, 38:17, 40:55, 40:77, 46:35, 50:39, 52:48, 68:48, 70:5, 76:24
people of
—drawing example of Jesus ﷺ as something worshiped apart from God, 43:45
—successors, 10:14
People of Scripture with, 2:139-140, 2:145-146, 3:61, 4:46, 4:153, 6:20, 13:36, 34:44, 43:45, 58:8, 62:6

Prophet ﷺ, implicit (*continued*)
permission
—hypocrites to campaign with, 9:83, 9:86
taking before parting, 24.62
plot against, 52:42
prayer
—for God's blessings upon and salutations, 33:56
—in congregation during conflict, 4:102
—rising for nearly two-thirds of night, 73:20
questions posed in revelation, Prophet ﷺ *asked about*
—account of Dhul Qarnayn, 18:83
—arrival of Hour of Doom, 7:187, 79:42
—fighting in sacred month, 2:217
—Hour of Judgment, 33:63
—lawful food, 5:4
—lunar crescents, 2:189
—menstruation, 2:222
—mountains, 20:105
—nature of spirit, 17:85
—nearness of God, 2:186
—orphans, 2:220
—spending charitably, 2:215, 2:219
—spoils of war, 8:1
—to bring down inscribed Book from Heaven, 4:153
—to hasten: inevitable torment, 70:1; promised punishment, 22:47
questions posed in revelation, Prophet ﷺ being *asked of*
—for mounts to strive alongside, 9:92
—permission to retreat, 33:13
questions posed in revelation, Prophet ﷺ to *ask*
—disbelievers in Resurrection if their creation more complex than creation of all else, 37:11
—disbelievers why ascribing daughters to Lord while taking only sons for themselves, 37:149
—people, who created heavens and earth, 27:60, 29:61
—who guarantees allegedly divine pledges, 68:40
—who sends water from sky, 29:63

Prophet ﷺ, implicit (*continued*)
Quran
—binding upon, 28:85
—first revealed to Prophet ﷺ: in month Ramadan, 2:185; on Night of Empowering Decree, 97:1
—made easy to understand in native tongue of, 19:97, 44:58
—not forgetting recitation of, 87:6
—not sent to distress, 20:2
—not to hasten memorizing during revelation, 20:114, 75:16
—*Read*, command of first revelatory words, 96:1
—receiving: from One all-wise, all-knowing, 27:6; glorious Heavenly Recitation, 85:21; sure knowledge, 2:120
—reciting, 17:45, 29:45, 29:48, 45:6
—reminding with, 52:29
—revealed to, 3:108, 42:3
—sent to in succession of revelations, 76:23
—sent with: Book, 4:105, 16:64, 25:35, 28:86, 35:31, 38:29, 39:2, 39:41; heavenly verses, 2:99; Reminder, 16:44; revelation increasing many in transgression, 5:64, 5:68; truth, 13:1; truth recognizable to those given knowledge, 34:6
—setting heart firm with, 25:32
Read, command of first revelatory words, 96:1
recompense for conveyance, none
—no debt-burdening payment, 52:40, 68:46
—no tribute for, 23:72
reliance on God alone, 27:79
remembrance of Lord, 7:205
reminder
—for people, 88:21
—of resurrection, 11:7
ruling, what people differ about is with God, 42:10
Seal of Prophets, 33:40
sedition, those trying to overcome Prophet ﷺ through, 9:48
sight of, not wavering or exceeding any limits, 53:17
spoils, 48:20

Prophet ﷺ, implicit (*continued*)
supplication to Lord
—to judge between him and deniers, 21:112
—to lead to good with perfect entry, 17:80
—turning face heavenward in, 2:144
support of God, 9:40
temptation, disbelievers trying with, 17:73
tidings, revealed to, 7:101, 11:49, 12:102, 19:16, 19:41, 19:51, 19:54, 19:56, 20:99, 26:10, 28:44-46, 38:21, 46:21, 79:15, 85:17, 105:1
victory, given to, 48:1, 110:1
vision while sleeping, 8:43
voice, not raising above, 49:2. *See also* etiquette with
way of God
—unaltered, 33:62, 48:23
—unchanging, 17:77
witness, 16:89
wives of (*see also* family)
—lawful marriage provisions, 33:50, 33:52
—men, in front of whom they may unveil common features, 33:55
—purifying Household, 33:33
—torment for flagrant indecency, 33:30
—unlike any other category of women, 33:32
—visitation with, 33:51
woman arguing concerning husband with, 58:1
prophets preceding, belief in, 2:129, 3:81-82, 61:6
protection of God
preserving from people, 5:67
sufficing against disbelievers, 2:137, 15:95
public proclamation of message, 5:67, 6:51, 7:2, 15:89, 15:94-95
Qubâ', mosque of, 9:108
Quran, revelation of. *See also* revelation
binding upon, 28:85
bring forth surah like that of Quran, 2:23, 10:38, 11:13
composing words of Quran, allegation against, 52:33
Quran, revelation of (*continued*)
disbelievers shunning Quran, 25:30
forbidden to hasten memorization during revelation of, 20:114, 75:16-19
human being taught him Quran, claim against, 16:103, 44:14
jinn listening to Quran, 46:29-32, 72:1-15
made easy to understand in native tongue of, 19:97, 44:58
not forgetting recitation of, 20:114, 75:16-19, 87:6
not sent to distress, 20:2
not to hasten memorizing during revelation, 20:114, 75:16
Prophet may not change Quran of own accord, 10:15
Read, command of first revelatory words, 96:1
receiving
—first time in month of Ramadan, 2:185
—from One all-wise, all-knowing, 27:6
—glorious Heavenly Recitation, 85:21
—on Night of Empowering Decree, 97:1
—sure knowledge, 2:120
recite, 16:98, 17:45, 27:92, 29:45, 29:48, 45:6, 73:4
Remembrance, given Quran as, 43:44
remind with, 52:29, 87:9-10
revelation
—following, 6:106
—given to, 4:163
—not conceivable that would leave aside some of what revealed to, 11:12
—revealed to, 3:108, 42:3
—tenants of heavenly religion with, 42:13
reward, not asking for conveying Quran, 25:57, 34:47, 38:86, 42:23
sent to in succession of revelations, 76:23
sent with
—Book, 4:105, 16:64, 25:35, 28:86, 35:31, 38:29, 39:2, 39:41
—heavenly verses, 2:99
Quran, revelation of (*continued*)
sent with (*continued*)
—Quran confirming preceding Scriptures, 5:48
—Reminder, 16:44
—revelation increasing many in transgression, 5:64, 5:68
—truth, 13:1: recognizable to those given knowledge, 34:6
setting heart firm with, 25:32
Râ'inâ, pay heed to us, 2:104
Read, first words revealed to, 96:1-5
rebellion against, 4:115, 8:13, 47:32, 59:4
recompense asked for conveyance, none
no debt-burdening payment, 52:40, 68:46
no tribute for, 23:72
without asking reward, 6:90, 12:104, 25:57, 34:47, 38:86, 42:23
refuge in God from evil, seeking against
all that He created, 113:2
envier, 113:5
jinn and people, 114:6
overspreading darkness, 113:3
sorceresses, 113:4
the inciting and receding whisperer, 114:4
regret, not wasting away with, 35:8
relatives, forewarning nearest, 26:214, 74:1-7
religion
calling to upright religion of all prophets, 42:15
compulsion in, forbidden, 2:256
factions of, not associating with, 6:159
heavenly tenants of all revealed in Quran, 42:13
of truth, 9:33, 48:28, 61:9
perfected, 5:3
setting face toward God, 30:30
revelation
coming late in life of, 10:16
following what is revealed to, 6:50, 7:203, 10:15, 10:109, 11:12, 18:110, 21:108, 29:45, 33:2, 39:55, 46:9
given to, 4:163, 6:19, 6:93, 10:2, 12:109, 13:30, 16:123, 17:39, 21:45, 26:192-195, 34:50, 35:31, 38:70, 39:65, 41:6, 42:3, 42:7, 42:51-52, 43:43, 53:4-5, 53:10, 72:1

revelation (*continued*)
reciting, purifying and teaching heavenly revelation, 2:129, 2:151, 3:164, 13:30, 16:44, 62:2, 65.11, 98.2
tidings of unseen revealed to, 3:44, 11:49, 11:100, 12:102, 28:44-46
ruling of
concerning inheritance, 4:176
seeking to know obligations concerning women, 4:127
what people differ about is with God, 42:10
sacred month, fighting in, 2:215
satans
—instigate evil among disbelievers, 19:83
—Prophet ﷺ not possessed, 26:210, 37:36, 81:22, 81:25
Scriptures preceding
adherents of, suppressing knowledge
—as though not knowing it to be true, 2:101
—despite recognizing it as when recognizing own children, 2:146, 6:20
—despite recognizing its truth, 2:89
description in, 13:43
inscribed in Torah and Evangel, 7:157
Jesus ﷺ bearing glad tidings of coming in, 61:6
witness to Quran's resemblance to Commandments of Torah, 46:10
sea depleting, if ink, before words of God exhausted, 18:109
Seal of the Prophets, 33:40
servant of God, 2:23, 8:41, 16:2, 17:1, 18:1, 25:1, 53:10, 57:9, 72:19
sin, forgiven of all, 48:2, 48:29
slander. *See* wicked slander
soothsayer, 52:29, 69:42. *See also* assault on person of Prophet ﷺ
sorcery, accusation against, 6:7, 10:2, 11:7, 21:3, 28:48, 34:8, 34:43, 37:15, 38:4, 43:30, 46:7, 51:52-55, 74:24-25. *See also* assault on person of Prophet ﷺ
sorrow, not consuming self with over disbelief, 18:6, 26:3-4, 35:8
spirit, nature of, 17:85
spoils, 8:1, 8:41, 8:69, 48:15, 48:18-20, 59:6-7
straight, 45:18
guidance, 22:67
way, 42:52-53, 43:43
submission, without constraint to judgment of, 4:65, 33:36
supplication to God
that people do not believe, 43:88
to judge between him and deniers, 21:112
to lead to good with perfect entry, 17:80
turning face heavenward in, 2:144
wrongdoers, not to be among, 23:93-94
surah, bringing forth one like that of Quran, 10:38, 11:13
tales of ancients, allegedly bringing, 8:31, 16:24, 25:5, 27:68, 74:24. *See also* assault on person of Prophet ﷺ
tidings
bearer of glad, 2:25, 2:119, 2:155, 5:19, 7:188, 9:112, 10:2, 11:2, 16:89, 17:105, 18:2-3, 19:97, 25:56, 33:45, 33:47, 34:28, 35:24, 36:11, 39:17, 48:8
of torment to disbelievers, 3:21, 9:3, 9:34
of unseen, 3:44, 11:49, 11:100, 12:102, 28:44-46, 38:69-85
to hypocrites, 4:138
treasure trove, disbelieving for lack of, 6:50, 11:12, 25:8. *See also* assault on person of Prophet ﷺ
universality of message, 4:79, 4:170, 7:158, 10:2, 10:108, 14:1, 14:44, 14:52, 21:107, 22:49, 25:1, 34:28, 38:87, 62:3, 81:27
unlettered, 7:157-158, 29:48, 62:2. *See also* description of
unseen
given tidings of, 3:44, 11:49, 11:100, 12:102, 28:44-46, 38:69-85
no knowledge of, 6:50, 7:188, 10:20, 11:49
realm belongs to God alone, 10:20
Unẓurnâ, grant us consideration, 2:104
usury, prohibition against devouring it, 2:275-278, 30:39
vengeance of God, against those rejecting, 43:41
victory, given to, 48:1, 110:1
vision while sleeping, 8:43
voice, not raising above, 49:2. *See also* etiquette with
war, waging against, 9:107. *See also* assault on person of Prophet ﷺ
water, who will bring fresh-flowing if it sinks into ground, 67:30
way of God
unaltered, 33:62, 48:23
unchanging, 17:77
wealth and status, disbelievers vying for, 17:90-93, 34:35-37, 43:31-32, 102:1-2
wicked slander
accusing without knowledge, 24:15
admonition against repetition of slander, 24:17
after hearing, believers thinking good, 24:12
calumny unlawful, 24:16
four eyewitnesses to sexual act, otherwise categorized as slander, 24:13
mercy of God, 24:14
not evil for, but good for believers, 24:11
of hypocrites, about charitable offerings, 9:58, 9:79
uttered against mother of believers (ʿÂishah; name not mentioned), 24:11
wing of compassion, lowering it, 15:88, 26:215
witness
before all, and his community all witnesses to revealed truth, 2:143, 22:78, 73:15
God bearing, 3:81, 4:79, 4:166, 6:19, 10:61, 13:43, 48:28-29, 63:1
over prophets of every community, 4:41, 16:89
prophets are witnesses from each community, 3:81, 16:84, 28:75
to world, 33:45, 48:8
wives. *See* family of
worship
exalting God, 40:55
extolling God, 74:3
mentioning name of God, 87:15
of God, 1:5, 15:98-99, 26:219, 39:66, 50:39-40, 52:48-49, 73:1-4, 73:20, 94:7-8, 108:2

worship (*continued*)
proclaim grace of God, 93:11
seek guidance from God, 1:6
shun idolatry, 74:5
steadfastly establishing Prayer, 17:78-80
Zayd
divorce of, 33:37
formerly adopted by, 33:37
Muhammad ﷺ not natural father of, 33:40
Prophet ﷺ marrying former wife of, 33:37-39

Noah ﷺ
account of, 10:71-73
accusations against
madness, 23:25, 54:9
mere mortal, 23:24
Ark
carrying
—mates of every living pair, 11:40, 23:27
—Noah ﷺ and believers, 11:40, 23:27
disembarking from, after flood with peace and security, 11:48
elders, scoffing at its making, 11:38
embarking in, 11:41
Eyes of God, made under watch of, 11:37, 23:27, 54:14
heavily laden, 11:40, 23:27, 26:119, 54:14
Mount Jûdî, settling upon, 11:44
planks and nails, 54:13
praising God when settled upon, 23:28
running on waves like mountains, 11:42
sign, left as, 54:15
those carried in Ark with, 19:58
covenant, taken from, 33:7
deliverance, 37:76
family, delivered from flood, 11:40, 21:76, 23:27, 37:76
in Ark, 7:64, 10:73, 21:76, 26:119, 29:15
praying for it, 26:118
doom of God, people asking to bring about, 11:32
drowning of beliers, 7:64, 10:73, 21:77, 26:120, 37:82, 71:25
duration of Noah's ﷺ mission, thousand years less fifty, 29:14-15
earth
bursting, with gushing fountains, 54:12
swallowing waters, 11:44
elders of people
angels as messengers, claiming God would send, 23:24
belying, 7:60-64, 10:73, 26:116-117
deriding Noah ﷺ as mere
—human being, not messenger, 11:27
—mortal, 23:24
liars, claiming believers were, 11:27-28
misguided, claim against Noah ﷺ, 7:60
scoffing at Noah's ﷺ Ark, 11:38
vilest, claiming that only such among them believed, 11:27, 26:111
ever-thankful, servant of God, 17:3
Eyes of God, made Ark under watch of, 11:37, 23:27, 54:14
flood, seizing people of, 29:14-15
forgiveness, seeking for himself, parents, and believers, 71:28
guidance of, 6:84
hearth, erupting as portent, 11:40, 23:27
heavens
commanded to abate, 11:44
water pouring in torrents from, 54:11
mention, 7:59-64, 11:25-41, 17:17, 19:58, 21:76-77, 23:23-30, 26:105-122, 37:75-82, 54:9-17, 57:26, 71:1-28
messenger
conveying message and good counsel, 7:62
not an angel, 11:31
not asking any reward, 10:72, 11:29, 26:109
of God, 7:59, 11:25, 23:23, 26:107, 57:26
of resolve, 33:7
Mount Jûdî, Ark settling upon, 11:44
Nasr (idol of Noah's ﷺ people), 71:23
peace of God upon, 11:47, 37:79
people
arrogant, 71:7
belying signs of God, 21:77, 22:42, 25:37, 26:105, 26:117, 38:12, 40:5, 40:31, 50:12, 54:9, 54:14
people (*continued*)
called to faith
—by night and daylight, 71:5
—for thousand years less fifty, 29:14-15
—in public and private, 71:8-9
denying, 26:105
despising believers, 11:31
destruction of, 17:17
dialogue of Noah ﷺ with, 7:7-20
doom, asking to bring about, 11:32
example of ungodliness, 9:70, 14:9, 22:42, 25:37, 38:12, 40:5, 50:12-14, 51:46, 53:52
garments, covering themselves with, 71:7
insolent transgressors, 53:52
mention, 10:71-73
none shall believe other than those already believing, 11:36-39, 23:26-29
plotting evil, 71:22
putting fingers in ears, 71:7
refusing to leave gods (idols: Wadd, Suwâʿ, Yaghûth, Yaʿûq, Nasr), 71:23
resolve, to do away with Noah ﷺ, 10:71
threatening, to stone Noah ﷺ to death, 26:116
turning away from, 10:72
ungodly, 51:46
vilest, the claim that only such believed in him, 11:27, 26:111
prophet, chosen above people of world, 3:33
punishment
awesome torment, 54:16
drowning wrongdoers, 25:37, 26:120, 71:25
flooding waters from sky and earth, 54:11-12
no reprieve for wrongdoers, 11:37, 11:44
religion
call to be God-fearing, 26:106, 71:3
call to faith
—by night and daylight, 71:5
—for thousand years less fifty, 29:14-15
—in public and private, 71:8-9
refusing to drive away believers, though his people thought them vile, 11:29-30, 26:114

religion (*continued*)
steadfast in establishing religion, 42:13
submission to God, 10:72
warning of Hereafter's torment, 11:26, 11:28, 71:1-2
worship God alone, 7:59, 11:26, 23:23, 71:1-3
resolve, messenger of, 33:7
revelations to, 4:163, 11:36, 23:27
sent to people, 7:59, 11:25-26, 23:23, 29:14, 57:26, 71:1
sky
heavens commanded to abate, 11:44
water pouring in torrents from, 54:11
son (of Noah ﷺ)
called to embark on Ark with believers, 11:42-43
drowned, 11:43
God admonishing Noah ﷺ about, 11:46
mountain, thinking to take shelter on to preserve self from water, 11:43
Noah ﷺ interceding for, 11:45
not of Noah's ﷺ believing family, 11:46
unrighteous deed, done, 11:46
waves, coming between father and son, 11:43
successor, to earth's sovereignty, 10:73
supplications
against people, 71:21, 71:26
beseeching support against overpowering people, 23:26, 26:117-118, 37:75-76, 54:9-10, 71:5-24, 71:26-28
crying out for help, 37:75
for deliverance, 26:118
for forgiveness for himself, parents, and believers, 71:28
for help when utterly overpowered, 54:10
for support against people, 23:26
praising God when settled upon Ark, 23:28
that not one disbelieving dweller be left upon earth, 71:26
to alight Ark with blessing, 23:29
trying to intercede on behalf of son, 11:45-47
Suwâʿ (idol of Noah's ﷺ people), 71:23
thousand years less fifty, duration of Noah's ﷺ mission with people, 29:14-15
tidings, of people of Noah ﷺ, 9:70, 10:71-73, 14:9
Wadd (idol of Noah's ﷺ people), 71:23
waters, receding, 11:44
wife of, forsaking husband's faith, 66:10
Yaghûth (idol of Noah's ﷺ people), 71:23
Yaʿûq (idol of Noah's ﷺ people), 71:23

Ṣâliḥ ﷺ
accusations against
greed, 54:25
lying, 54:25
sorcery, 26:153
brother, of people of Thamûd (title of Ṣâliḥ), 7:73, 11:61, 26:142, 27:45
castles, upon plains, 7:74
civilization of people, 7:74, 11:61, 15:82, 26:146-149, 89:9
clear evidence, 7:73, 11:63
conveyance of message, 7:79
deliverance of believers, 11:66, 27:53, 41:18
end of disbelieving, fateful for disbelievers
convulsion, 7:78
deadly blast, 11:67, 15:83, 54:31
destruction, 26:157-158, 27:51-52, 53:50-51, 91:14
overpowering thunderclap, 69:5
thunderbolt, 41:17, 51:43-44
hamstringing, miraculous she-camel, 7:77, 11:65, 26:157, 54:29, 91:14
houses, carved out of mountains, 7:74
ill omen, presaged from Ṣâliḥ ﷺ, 27:47
meek, believing in Ṣâliḥ ﷺ, 7:75
mention, 7:73, 7:75, 7:77, 11:61-62, 11:66, 11:89, 25:38-39, 26:142, 26:156-158, 27:45, 27:48-52, 41:13, 41:17, 53:50-51, 54:29-31, 69:4-5, 85:17-20, 89:9-14, 91:11-15
mercy from God, 11:63
opposition of prophet
to corruption, 7:74, 26:151-152
to those exceedingly rebellious, 26:151-152
people of Thamûd
arrogance, 7:75-76
belying prophet, 15:80, 26:141, 54:23, 69:4, 91:11, 91:14
blind adherence to ways of forefathers, 11:62
people of Thamûd (*continued*)
corruption, sown in land, 7:74, 26:152, 27:48
earth, settling in to cultivate, 11:61
elders, grew arrogant and belied him, 7:75-76, 11:62-63, 26:153-154
forewarning, against torment, 7:73, 11:64-65, 26:156, 51:43
good counsel, dislike of, 7:79
insolent defiance, of God's command, 7:77, 51:43-44
mention, 7:73, 11:61, 26:141, 27:45, 41:17, 51:43, 53:51, 54:23, 69:4, 91:11
preference, worldly blindness over divine guidance, 41:17
prohibition, against touching she-camel with evil intent, 7:73, 11:64, 26:155-156
punishment, asking to hasten it, 7:77, 27:46
regret, 26:157
turning away, 15:81
unbelief, 11:62, 11:68
wrongdoing, 11:67, 27:52
prophet of Thamûd
brother, of people of Thamûd (title of Ṣâliḥ ﷺ), 7:73, 11:61, 26:142, 27:45
conveyance of message, 7:79
forewarning against torment, 7:73, 11:64-65, 26:156, 51:43
good counsel, 7:79
mention, 7:73-74, 11:61, 26:141-151, 27:45-47
plot to kill, 27:49-51
religion
asking people to repent, 11:61, 27:46
reminder of God's bounties, 7:74, 11:61
worship God alone, 7:73, 11:61, 26:144, 26:150, 27:45
she-camel
creation of miraculous sign, 7:73, 11:64, 17:59, 26:154-156, 54:27-28, 91:11-13
hamstrung, 7:77, 11:65, 26:157, 54:29, 91:14
prohibition against touching she-camel with evil intent, 7:73, 11:64, 26:155-156

she-camel (*continued*)
sign of Ṣâliḥ's ﷺ truthfulness, 7:73, 11:64, 26:154-155
water consumption, alternate days with she-camel, 26:155, 54:28
sincerity, 26:145

Shuʿayb ﷺ
accusations against
lying, 26:186
sorcery, 26:185
utter losers, 7:90
arrogance, of elders to, 7:88
brother, of people of Midian (title of Shuʿayb ﷺ), 7:85, 11:84, 29:36
clear evidences, 7:85, 11:88
delivery of believers and, 11:94
Dwellers of Thicket of Al-Aykah. *See also* elders of his people
asking God to hasten their punishment, 26:187
conveyance of heavenly message to, 7:93
dissension, between prophet and people, 11:89
fear of prophet for his people, 11:84
forewarning, of God's impending torment, 11:84, 11:89, 11:93
mention, 15:78, 26:176, 38:13, 50:14
reminder, of God's blessings, 7:86
turning away, 11:91-92
elders of his people. *See also* Dwellers of Thicket of Al-Aykah
arrogance, 7:88, 7:90
barring God's path, 7:86
claiming those who followed Shuʿayb ﷺ were utter losers, 7:90
convulsion, seizing beliers, 7:91-92, 11:94, 29:37
deadly blast, seizing wrongdoers, 11:94
forcing believers to return to their ways, 7:88
forefathers, blindly following, 7:92, 11:87, 26:176, 26:189, 29:37
holding fast to their religion, 7:88-89
loss, 7:92
mockery, of prophet, 11:87
powerful, 11:91-92
waiting to see who were liars, 11:91-93
end of disbelieving people, fateful
convulsion seized beliers, 7:91-92, 11:94, 29:37
deadly blast seized wrongdoers, 11:94
destruction, 26:189
fear, for his people, 11:84
good counsel, for his people, 7:93
messenger of Midian, 7:85-87, 11:84
Midian, 7:85, 11:84, 11:95
oppression, of his people, 11:91
people of Midian, asking God to hasten their punishment, 26:187. *See also* Dwellers of Thicket of Al-Aykah; elders of his people
prophet
mockery of, 11:87
provision from God goodly, 11:88
refusal to forge lie against God, 7:88-89
reliance on God, 11:88
religion
call to
—be God-fearing, 26:177-179, 26:184
—worship God alone, 7:85, 11:84, 29:36
forbidding people from
—consuming people's rights, 7:85, 11:85, 26:181-183
—corruption, 7:85, 11:85, 26:183, 29:36
—coveting the unlawful, 11:86
—highway robbery, 7:86
forewarning of impending torment, 11:84, 11:89, 11:93
inviting them to repent, 11:90
measure and balance in trade, exhortation to equitably fill, 7:85, 11:84-85, 26:181-182
penitence to God, 11:88
setting people aright, 11:88
sincerity in calling to God's way, 26:180
reminder, to learn from lessons of preceding nations, 7:86, 11:89
role model, for people, 11:88
success of, in Hands of God alone, 11:88
threat
to Shuʿayb ﷺ and believers, 7:88, 7:90
with exile, 7:88
with stoning, 11:91
wastefulness, 11:87
wrongdoing, 11:94, 15:78

Solomon ﷺ
For related entries, look in Specialized Index, Prophets: David ﷺ.
ant
smiling at statement of, 27:19
warning her valley of Solomon's ﷺ marching hosts, 27:17-18
David ﷺ (father of)
favor of God, upon father and son, 27:15-16
inheritance, of prophethood, 27:15-16, 38:30
judgment, each rendering in case of tillage, 21:78-79
mention, 4:163, 6:84
death, 34:14
devout believer, contrary to claims of his disbelief, 2:102
glass plates overlaying water, in palace court, 27:44
God in relation to
devout believer, contrary to claims of his disbelief, 2:102
divine praise, 38:30
grace upon, 27:15-16, 27:40, 38:39
gratitude, 27:15, 27:19, 27:40, 34:13
guidance, 6:84
rank, 38:40
recipient of divine revelation, 4:163
servitude, 38:30
supplication, 27:19, 38:35
hoopoe bird, 27:20
horses
Prayer, setting aside while observing horses, 38:32-33
purebred, prancing steeds ranged for his review, 38:31
hosts of
jinn, human beings and birds, 27:17
those with knowledge of Heavenly Book, 27:40
inheritance, 27:16
judgment, rendered in case of tillage, 21:78-79
kingdom, 2:102, 27:16, 38:35
hosts from jinn, human beings, and birds, 27:17
unrivaled in the world, 38:35-38
knowledge, 21:79, 27:15-16
of Heavenly Book, empowering one to instantaneously bring Queen's throne from Sheba to Solomon ﷺ, 27:40

miracles
death, undetected until grub of earth ate scepter and he fell to ground, 34:14
glass plates overlaying water, in palace court, 27:44
God subjugated under his command
—jinn, 21:82, 27:17, 34:12-13, 38:37-8
—raging wind, 21:81, 34:12
—satans, to dive for pearls and other tasks, 21:82, 34:12-13
molten brass spring, flowing for him, 34:12
Queen of Sheba's throne, instantaneously brought to Solomon ﷺ, 27:40
utterance of various creatures, understanding of
—ant warning her valley of Solomon's ﷺ marching hosts, 27:17-18
—discourse with hoopoe bird, about Queen of Sheba's sun worship, 27:20-26
palace court, 27:44
penitence, 38:34
Queen of Sheba
consultation with nobles, about Solomon's ﷺ call to faith, 27:29-35
Queen of Sheba (*continued*)
envoy bearing Solomon ﷺ gifts, 27:35-37
glass plates overlaying water, crossing over in palace court, 27:44
hoopoe, commenting on her kingdom and sun worship, 27:20-26
letter to, calling to worship sole God, 27:28-31
nobles of, perceiving themselves as endowed with mighty power, 27:33-35
Solomon's ﷺ rejection of gifts and threat of war, 27:36-37
submission to God, declaring, 27:41-44
sun worship, 27:22-26
throne
—altering appearance of, 27:41
—in Solomon's ﷺ presence, 27:38-40
truthfulness, test of, 27:41-42
recipient of revelation, 4:163
scepter, 34:14
test, casting body on his royal seat, 38:34-35
throne of Queen
altering appearance of, 27:41
arriving before Solomon ﷺ, 27:38-40
understanding keen, 21:79
utterance comprehensible to him
of ants, 27:17-18
of birds, 27:16, 27:20-26

Zachariah ﷺ
For related entries, look in Specialized Index, Prophets: John ﷺ; *Mary* ﷺ.
angels bearing glad tidings, 3:39
father of John ﷺ, 3:39-41, 19:2-9, 21:89-90
gesturing to people to highly exalt God, 3:41, 19:10-11
God in relation to
glorifying God, in mornings and evenings, 3:41, 19:11
righteous, 6:85
supplication
—for sign from God, 3:41, 19:10-11
—for wholesome children, 3:38-41, 19:3-6, 21:89-90
guardian of Mary ﷺ (daughter of ʿImrân; mother of Jesus ﷺ), 3:37
mention, 3:37-41, 6:85, 19:2-11, 21:89-90
sanctuary provisions of Mary ﷺ, wonder at, 3:37
unable to speak, for three days as divine sign, 3:41, 19:10-11
wife, 3:40, 19:5, 19:8, 21:90

SPECIALIZED INDEX

LIFE-FORMS IN THE GRACIOUS QURAN: ANIMALS, INSECTS, AND PLANTS

Numerical references are to surah number followed by verse number of the Quran. Italics often mark the Arabic root words or significant phrases.

Animals

animal(s)
- forbidden for Jewry, those of undivided hoof, 6:146
- sacrificial, marked (by garlands) for charity, 5:2

apes
- insolent defiance of God, making into, 7:166
- punishment and curse of God, making into, 5:60
- violators, of Sabbath, 2:65

beast(s)
- and birds, communities like those of humans, 6:38
- bowing, faces down to God, 22:18
- forelock, God holding each by, 11:56
- grazing, 5:1, 22:27-28, 22:34
- out of earth, speaking herald of Judgment Day, 27:82
- provision
  - —each depends solely on God for, 11:6
  - —God alone provides for, 29:60
  - —grazing, 22:28, 22:34
- spread about in earth, sign of God's might, 45:4

beast(s) (*continued*)
- varying colors of, 35:28
- water, God's creation of each from, 24:45
- wild, assembled, 81:5
- worst in sight of God, disbelievers in revelation, 8:22, 8:55

bird(s)
- Abraham ﷺ, four dismembered then resurrected, 2:260
- associating gods with God, like one fallen from heaven whom birds snatch midair into pieces, 22:31
- colors of (by implication), 35:28
- communities, like humans, 6:38
- Companions of Elephant, birds in flocks pelting with stones, 105:1-5
- exaltation of God
  - —as outspreading wings in flight, 24:41
  - —in assembly, 38:18-19
  - —with David ﷺ, 21:79, 34:10
- flying, God holding aloft, 16:79, 67:19
- hoopoe, absent when Solomon ﷺ reviewed hosts of birds, 27:20

bird(s) (*continued*)
- Jesus ﷺ, forming mud figure into, 3:49, 5:110
- Joseph ﷺ, dream of prison-mate carrying bread over head from which birds eating, 12:36, 12:41
- Solomon ﷺ
  - —comprehending utterance of, 27:16
  - —hoopoe bird with, 27:20
  - —hosts of, 27:17, 27:20

calf. *See also* cattle; cow(s)
- Abraham ﷺ
  - —fatted, setting it near honored guests, 51:26-27
  - —roasted, for messenger-angels guests, 11:69
- Golden Calf, people of Moses ﷺ taking as false god, 2:51, 2:54, 2:92-93, 4:153, 7:148, 7:152, 7:155, 20:88 (*see also* General Index: Golden Calf)

camel(s). *See also* cameleers
- Bahîrah, ear-slit she-camel, 5:103
- camel's load, Joseph's ﷺ brothers seeking extra supplies, 12:65
- creation of, reflecting on wonder of, 88:17

camel(s) (*continued*)
defiant unbelievers, not entering Garden any more than camel can pass through eye of needle, 7:40
forbidden males or females of, divine question as to enjoined prohibitions, 6:144
Ḥâm, protected ten-sire, 5:103
Hell, drinking in like thirst-mad camel, 56:54-55
herds of stampeding yellow camels, hurling sparks of Hellfire (color of), 77:32-33
prescribed rituals, charitable offerings from, 22:36
Sâ'ibah, free-grazing she-camel, 5:103
she-camel, of Ṣâliḥ's ﷺ people (*see also* Specialized Index, Prophets: Ṣâliḥ ﷺ)
—creation of miraculous sign, 7:73, 11:64, 17:59, 26:154-156, 54:27-28, 91:11-13
—hamstrung, 7:77, 11:65, 26:157, 54:29, 91:14
—prohibition against touching she-camel with evil intent, 7:73, 11:64, 26:155-156
—sign of Ṣâliḥ's truthfulness, 7:73, 11:64, 26:154-155
—water consumption, alternate days with she-camel, 26:155, 54:28
cameleers, crier in Joseph's ﷺ court calling out to, 12:70. *See also* camel(s)
carrion, consumption of forbidden, 2:173, 5:3, 6:145, 16:115
cattle
beauty, 16:6
benefits, numerous other, 16:5, 40:80
carrying loads, 6:142, 16:7
drink
—from bellies of, 16:66, 23:21
—water, 25:49
eating
—as, 47:12; from, 6:142, 16:5, 23:21
—plants, 10:24
eight types, in four kinds, 39:6
fair-seeming to people, 3:14
cattle (*continued*)
flesh of, lawful, 22:30
forbidden, 2:173, 5:3, 6:119-120, 6:145, 16:115
forged claims, against God, 5:103, 6:136, 6:138-139, 6:143-144
grazing beasts, 5:1, 22:27-28, 22:34
likeness to cattle, those heedless astray, 7:179, 25:43-44
mastery over, 36:71-73
pairs, 42:11, 43:12
pasturage for, 79:31-33
pastures for, 80:30-32
prescribed rituals, charitable offerings, 22:36-37
provision of God, 26:132-134
riding upon, 43:12-14
—and eating from, 40:79
slitting ears of, Satan commanding false ritual, 4:119
tents, from hides of, 16:80
varying colors, 35:27-28
warmth, means for, 16:5
chargers, panting and galloping, divine oath by, 100:1. *See also* horse(s)
coral
coming out of sweet or salty waters, 55:22
maidens, as though rubies and, 55:56-58
cow(s). *See also* calf; cattle
males or females of, divine question as to enjoined prohibitions, 6:144
Moses ﷺ, people of with
—commanded to slaughter as charitable sacrifice, 2:67
—*make clear to us what sort it may be*: neither old, nor virgin calf, 2:68; yellow in color, 2:69; yoked to plow land, never done and kept without blemish, 2:71
striking slain one, with part of slaughtered, 2:73
crow, showing Adam's ﷺ son how to bury corpse, 5:31
dog
Companions of Cave
—forelegs of stretched at cave's threshold, 18:17
—number, of those in cave with, 18:22
panting, analogy to people belying God's signs, 7:176
donkey(s)
bray of, most hideous of voices, 31:19
carrying books, analogy to those not upholding Torah, 62:5
God setting bones of as sign of resurrection, 2:259
riding upon as worldly adornment for people, 16:8
Elephant, Companions of, 105:1-5
ewes, subject of dispute brought before David ﷺ, 38:23-24
fish. *See also* whale
fishing, lawful, 5:96
Moses ﷺ, forgotten, made its way wondrously into sea, 18:61, 18:63
Sabbath violation, fish coming toward on, 7:163
fowl, flesh of whatever sort one desires, 56:20
frogs, sent upon House of Pharaoh, 7:133
game, hunting while in state of pilgrim sanctity
not killing, while in state of, 5:95
permissible, at lawful end of, 5:2
test during pilgrimage, that which hands and lances readily attain, 5:94
unlawful, while in state of, 5:1, 5:96
goats, two pairs of, divine prohibitions as to, 6:143
hoopoe, absent when Solomon ﷺ reviewed hosts of birds, 27:20. *See also* bird(s)
horse(s)
chargers, divine oath by, 100:1
not spurred, for spoils, 59:6
Prayer, Solomon ﷺ setting aside while observing, 38:32-33
purebred, prancing steeds ranged for Solomon's ﷺ review, 38:31
riding upon as worldly adornment for people, 16:8
war-horse garrisons, 8:60
well-bred horses, made fair-seeming to people, 3:14
lion, fleeing from, 74:51
manna, sustenance sent for Children of Israel, 2:57, 7:160, 20:80. *See also* quail

mule, riding upon as worldly adornment for people, 16:8
predator, forbidden consumption of what was eaten by, 5:3
quail, sustenance sent for Children of Israel, 2:57, 7:160, 20:80. *See also* manna
serpent, Moses' staff moving as, 27:10, 28:31. *See also* snake
she-camel, of Ṣâliḥ's people. *See* camel(s)
sheep
  David and Solomon, Case of Tillage where sheep foraged, 21:79
  fat of forbidden to those of Jewry, 6:146
  Moses' staff, beating down leaves for sheep with, 20:18
  two pairs of, divine prohibitions as to, 6:143
snake. *See also* serpent
  slithering rapidly, 20:20
  transforming into, staff of Moses, 7:107, 26:32
swine
  flesh of, forbidden to eat, 2:173, 5:3, 6:145, 16:115
  punishment and curse of God, making into, 5:60
whale. *See also* fish
  Companion of the Whale (title of Jonah), 68:48
  gulping Jonah, 37:142
  in its abdomen, 21:87, 68:48
  Man of the Whale (title of Jonah), 21:87
  remaining in its belly until Judgment Day, were it not for Jonah's repentance, 37:141-142
wild asses, terrified as though, 74:50
wolf, in relation to Joseph, 12:13-17

Insects
ant(s), Valley of Ants, with Solomon, 27:18. *See also* Specialized Index, Prophets: Solomon
bees, dwellings in mountains and trees for, 16:68
fly, none apart from God able to create, 22:73
gnat, God teaching humankind using example of, 2:26
grasshoppers, sent upon House of Pharaoh, 7:133
grub of earth, indicating Solomon's death by eating away at his scepter, 34:14
locusts: mention, 54:7; sent upon House of Pharaoh, 7:133
moths, people scattered as, 101:4
spider's home, frailest of all homes, 29:41

Plants
bananas, trees in Garden with clusters of, 56:29. *See also* tree(s)
basil
  Job, bundle of, 38:44
  sweet-scented, 55:12, 56:89
camphor, mixture of in Garden's chalice of wine, 76:5
crop(s)
  God causes to grow, 16:11
  loss of, 2:155
  neighboring tracts, of varied lands, 13:4
  water, bringing forth, 32:27
cucumbers, Moses' people calling for, 2:61
date(s) (*date palms*)
  clusters, of dates, 6:99, 50:10-11
  cut down or left standing on rootstocks, 59:5
  fruit of, 16:67
  gardens, 2:266, 17:91, 18:32, 23:19, 36:34-35
  God causing to grow in land, 80:28
  Mary, 19:23-26
  mention, 6:141, 13:3, 16:11, 26:148, 55:68, 80:27-29
  Pharaoh, 20:71
  sheaths, 55:10-11
  spathes of, 6:99
  stumps uprooted, 54:19-21
  trunks, hollowed out, 69:7
ear(s), green ears of corn, 12:43, 12:46-47. *See also* spike(s)
earth. *See* General Index: earth
fig, object of divine oath, 95:1
food(s). *See* General Index: food(s)
fruit(s) (*fruitage*)
  Abraham's supplication, to provide Makkah with every kind of fruit, 2:126, 14:37
  bees, eating of every fruit they desire, 16:68-69
fruit(s) (*continued*)
  day of harvest, giving out to poor what is rightfully due, 6:141
  dead, God resurrects just as He brings forth fruits from lifeless land, 7:57
  dearth of, punishment for House of Pharaoh, 7:130
  fruitage engulfed by firebolt, 18:42
  garden
    —aplenty, from which people eat, 23:19
    —two gardens: bringing forth plenteous fruitage, 18:33-34
    —with every kind of, whirlwind striking it, 2:266
  Gardens of Paradise, fruits
    —abundant therein, 55:11
    —all through them, 55:68
    —aplenty, 43:73, 56:32
    —clusters lowered close, easy reach, 76:14
    —Companions of Garden, for them is every, 36:55-57
    —every kind, 37:42, 47:15
    —in appearance like provisions on earth, 2:25
    —much, called forth, 38:51, 44:55
    —near at hand, 69:23
    —of every kind, 37:42, 47:15
    —variety of, in pairs of every kind, 55:52
    —whatever kind one selects, 56:20
    —whatever one desires, 52:22, 56:20, 77:42
  God
    —causing to grow in land, 80:31
    —knowledge of, encompassing all coming forth from sheaths, 41:47
  gratitude to sole God, who brought forth fruits of earth
    —blessings of God, never can we enumerate, 14:32-34
    —give thanks to, 36:34-35
    —God established secure Sanctuary in Makkah, 28:57
    —shall not set up rivals to, 2:22
  provision, for humankind, 2:22
  servants of God filled with knowledge, truly awakened to wonders of creation, 35:27-28

fruit(s) (*continued*)
signs
—for people who: use reason to understand, 13:4, 16:67; would reflect on diversity of God's creation, fruits of every kind, 16:11
—of God's mercy and might, in fruition and ripening, 6:99
Garden. *See* General Index: Garden
garlic, Moses' ﷺ people calling for, 2:61
ginger, mixture of in Garden's chalice of wine, 76:17
gourds, tree growing over Jonah ﷺ while in wilderness, 37:146. *See also* tree(s)
grain(s)
dead earth, brought forth from, 36:33
each single hidden in darkness of earth recorded in clear Book, 6:59
God alone causing it to grow, 80:27
harvest, 50:9
husk, 55:12-13
knowledge of God, encompasses single grain within veils of earth's darkness, 6:59
layered lushly, 6:99
mustard seed, not wronged even if deed is weight of, 21:47, 31:16
of husk, 55:12
plants bringing forth lush layers of, 6:99
splitter of grain and pit, God alone, 6:95
sprouting seven spikes with hundred grains each, likeness of spending in God's path, 2:261
water, bringing forth, 78:14-15, 80:25-27
wealth, spending in God's path like grain sprouting seven spikes each with hundred grains, 2:261
grape(s). *See also* grapevines
God causing to grow in land, 80:28
pressing, for wine, 12:49
grapevines
garden(s) of, 2:266, 6:99, 13:4, 17:91, 18:32, 23:19, 36:34
God causes to grow, 16:11
intoxicating beverage and wholesome provision from, 16:67
herbage. *See also* herbs
God causing to grow in land, 80:28
pleasing tillers of soil, 57:20
herbs, Moses' ﷺ people calling for, 2:61. *See also* herbage
jujube trees, growing in place of lush gardens after torrents of ʿArim Dam, 34:16. *See also* tree(s)
leaf, not one falling but that God knows of, 6:59
leaves of garden, Adam and wife heaping upon themselves, 7:22
lentils, Moses' ﷺ people calling for, 2:61
lote-tree(s). *See also* tree(s)
thornless in Garden of Paradise, 56:28
uttermost bound in Heaven, during Prophet's ﷺ Night Journey and Ascension, 53:14, 53:16
moist or withered, anything in earth recorded in clear Book, 6:59
mustard seed, not wronged even if deed is weight of, 21:47, 31:16
olive(s)
blessed tree, 4:35 (*see also* tree(s))
God
—brought forth, gardens of, 6:141
—causing to grow in land, 16:11, 80:29
groves of, 6:99
Light of God, analogy to, 24:35
object of divine oath, 95:1
oil from, 23:20
onions, Moses' ﷺ people calling for, 2:61
orchards. *See also* tree(s)
for God-fearing, 78:31-32
lush, God causing to grow in land, 80:30
of delight, God causing to grow with water from sky, 27:60
pastures
cattle, led out to, 16:6, 20:54
enjoyment for humankind, 80:31-32
God causing to grow in land, 80:31
plants grow, wherein pasture herds, 16:10
plant(s)
every delightful variety, 22:5, 50:7
God
—bringing forth, 6:99, 78:15
—making them grow, 56:64
plant(s) (*continued*)
grow, 16:10-11, 56:63-67
many gracious kinds, 26:7, 31:10
pairs
—of that which the earth grows, 36:36
—of varied plants, 20:53
permission of Lord, coming forth by, 7:58
planted fields, 6:141, 18:32
some superior to others, 13:4
varying colors, water bringing forth, 39:21
water
—bringing forth every kind, 6:99
—mingling with, 10:24, 18:45
pomegranates, 6:99, 6:141, 55:68
root(s), 13:4, 14:24
—uprooted, 14:26, 54:20
rootstocks, date palms left standing on, 59:5
seed, 6:84 18:50, 19:58, 21:47, 31:16, 35:13, 48:29, 57:26
sheaths
fruits coming forth from, 41:47
hearts ensheathed, 41:5
of date palms, 55:11 (*see also* date(s))
over ill-inclined hearts, 6:25, 17:46, 18:57
spathes of date palms, 6:99. *See also* date(s)
spike(s), grain sprouting seven spikes with hundred grains each, 2:261. *See also* ear(s)
sprout(s)
earth, ever cleaving and sprouting vegetation, 86:12
green, brought forth anew from plants, 6:99
seven spikes, 2:261
tamarisk-trees, growing in place of lush gardens after torrents of ʿArim Dam, 34:16. *See also* tree(s)
Thicket of Al-Aykah, Dwellers of, 15:78, 26:176, 38:13, 50:14
tree(s)
Adam ﷺ and wife
—not to come near single tree to eat of its fruit, 2:35, 7:19-20
—tasting from forbidden, 7:22
—Tree of Immortality, Satan's delusive whisper to, 20:120

tree(s) (*continued*)
All-Pleasing Allegiance, pledging to Prophet ﷺ under, 48:18
bees, dwellings for, 16:68
blessed tree, likeness of God's Light to kindling from, 24:35
bowing down to God, 22:18, 55:6
clustered bananas on, in Garden of Paradise, 56:29
cursed tree, of Hell, 17:60
fire
—emanating from green tree, 36:80
—kindling, from tree that God brought forth, 56:71-72
Immortality, Tree of, satan deceptively directing Adam ﷺ to, 2:36, 7:20-22, 20:120
Jonah ﷺ, tree of gourds shading him, 37:146
jujube trees, 34:16
tree(s) (*continued*)
lote-tree(s)
—thornless in Garden of Paradise, 56:28
—uttermost bound in Heaven, during Prophet's ﷺ Night Journey and Ascension, 53:14, 53:16
Moses ﷺ, God calling to from effulgent tree, 28:30
Mount Tûr of Sinai, coming forth in region of, 23:20
orchards of delight, water causing to grow in, 27:60
parable
—corrupt word of unbelief, like corrupt tree uprooted with no stability, 14:26
—good word of faith, like good tree, roots firm, 14:24
tree(s) (*continued*)
pens, if all trees sharpened into and sea twice made ink, not depleting words of God, 31:27
tamarisk-trees, 34:16
tree with roots firm and branches in heaven, analogy to good word of faith, 14:24
Zaqqûm, Impalatable Tree of, 17:60, 37:62-65, 44:43-46, 56:51-52
withered
corn, seven ears of, 12:43
or moist, anything in earth recorded in clear Book, 6:59

GENERAL INDEX

Numerical references are to surah number followed by verse number of the Quran. Italics often mark significant phrases, usually of speech.

A

Aaron ﷺ. *See* Specialized Index, Prophets
ablution, 4:43, 5:6
Abode of
  enduring settlement, 40:39
  eternity, 41:28
  Hereafter, 2:94, 6:32, 7:169, 12:109, 16:30, 28:77, 28:83, 29:64, 33:29
  Lasting Residence, 35:35
  Peace, 6:127, 10:25
  ruin, 14:28-29
Abraham ﷺ. *See* Specialized Index, Prophets
abrogation
  mention, 2:106
  substitute one verse in place of another, 16:101-103
abstinent, 3:39. *See also* Specialized Index, Prophets: John ﷺ
Abu Bakr (name not mentioned), companion of Muhammad ﷺ in Cave of Thawr, 9:40
Abu Lahab
  flaming fire, destiny of, 111:3
  perishing, 111:1
Abu Lahab (*continued*)
  wealth not availing, 111:2
  wife
    —firewood, stealthy carrier of thorny, 111:4
    —palm-fiber rope, upon neck of, 111:5
accounting, severe for defying Lord's command, 65:8
ʿÂd. *See* people of ʿÂd (*in* Specialized Index, Prophets: Hûd ﷺ)
Adam ﷺ. *See* Specialized Index, Prophets
adoption
  calling by name "sons" not same as natural sons, 33:4
  formerly adopted sons, no constraint to marry wives of, 33:37-38
  Muhammad ﷺ, not natural father of any man, 33:40
  paternity, names should disclose natural father, 33:5
  Zayd, Muhammad's ﷺ former adoption of, 33:37
affliction and harm
  patient during, 2:177
  seized with
    —for denying God's message, 6:42
affliction and harm (*continued*)
  seized with (*continued*)
    —so that disbelieving people might humble themselves, 7:94
  severely shaken by, 2:214, 33:10-11
affluence. *See also* luxury
  bounteous livelihood, many a city destroyed despite, 28:58
  command to affluent, become righteous, 17:16
  dowry, goodly provision according to means, 2:236
  forewarner, affluent disbelieving in, 34:34, 43:23
  hypocrites, affluent yet seeking exemption from striving in God's path, 9:86
  opulent ease, God seizing those indulging faithlessly in, 23:64-65
  swearing off giving charitably, affluent shall not, 24:22
aggression, God forbidding, 7:33, 16:90
Ahmad, also name of Muhammad ﷺ, 61:6. *See also* Specialized Index, Prophets: Muhammad ﷺ
Aḥqâf al-, Dune Valleys of, 46:21. *See also* Specialized Index, Prophets: Hûd ﷺ

Allah. *See* Specialized Index, God
allegiance
  believing women pledging, 60:12
  pledging to Prophet ﷺ, 48:10, 48:18-20
alliance
  enemy, not taking as ally, 60:1-4
  mention, 3:28, 4:76, 4:89, 4:139, 4:144, 5:51, 5:55-57, 5:80-81, 6:128, 7:27, 7:30, 8:72-73, 9:23, 9:71, 33:6
  not with those who fought and expelled you, 60:8-9
alteration. *See* substitution
Angel of Death, taking souls, 32:11. *See also* angel(s)
angel(s)
  Abraham ﷺ
    —given glad tidings of boy, 15:51-56, 51:28-30
    —honored guests of, 51:24-28
    —momentous affair, told of destruction of Lot's ﷺ people by, 15:57-60, 51:31-37
  Adam ﷺ, bowing to in compliance with divine command, 2:34, 7:11, 15:30-31, 20:116, 38:73-75
  Angel of Death, taking souls, 32:11
  ark of covenant, carrying it, 2:248
  arrogant, never being, 16:49
  ascending to God, on Day measure of which is fifty-thousand years, 70:4
  belief in, 2:177, 2:285, 4:136
  bowing down, 16:49
  command of God, doing God's every bidding, 16:50
  confirming believers, 8:12
  darkness into light, praying for people to come forth from former to latter, 33:43
  Day of assembly
    —God asking *are these the ones who used to worship you apart from Me?* 34:40
    —responding that humans used to worship jinn, 34:41
  earth, God could eliminate humans and put in place of therein, 43:60
  exalting Lord, with all praise, 40:7, 42:5
  fear Lord, 16:50
angel(s) (*continued*)
  females
    —falsely rendering as, 43:19-20
    —monstrous word, to ascribe them as divine daughters, 17:40
  forgiveness, seeking for believers, 40:7-9
  Gabriel ﷺ
    —descending but at command of Lord, 19:64
    —enemy to is enemy of God, 2:97-98
    —Holy Spirit: aiding Jesus ﷺ, 2:87, 2:253, 5:110; brought down Quran from Lord, 16:102
    —protector of Prophet ﷺ, at God's command, 66:4
    —recitation, of Quran by way of, 75:18
    —Spirit: ascending to God, 70:4; descending, on Night of Empowering Decree, 97:4; sent to Mary ﷺ, 19:17; standing forth in rank, 78:38
    —Trustworthy Spirit, descending with verses, 26:193
  Garden
    —entering, upon believers from every gate, 13:23
    —keepers, to gates of, 39:73
    —*peace be upon you for all you have endured patiently*, greeting to believers in, 13:24
    —*this is your Day of honor that you were promised*, saying as receiving believers, 21:101-103
  Hârût, angel of Babylon, 2:102
  Hell, keepers of asking *did there not come to you messengers from among you?* 39:71-72
  Holy Spirit (*see* Gabriel ﷺ)
  intercession, of no avail until God grants permission, 53:26
  lords to be worshipped, God never commands to take angels as, 3:80
  Lot ﷺ
    —coming to, in form of men, 15:61-67
    —guests, 15:68-72
    —momentous affair, angels sent to destroy people, 15:57-66, 51:31-37
angel(s) (*continued*)
  man, making angels appear like if God were to send other than human messenger, 6:9
  Mârût, angel of Babylon, 2:102
  Mary ﷺ, told *God gives you glad tidings of son named Messiah Jesus* ﷺ, 3:45
  mention, 2:102, 2:161, 2:210, 3:18, 6:50, 6:93, 6:111, 6:158, 7:20, 8:50, 11:31, 12:31, 13:13, 16:28, 16:32-33, 17:92, 18:50, 25:25, 74:31
  messenger-angels, never sent but with devastating judgment, 15:8
  messengers from among
    —conveying revelation, 22:75
    —with wings, 35:1
  Michael ﷺ, 2:98
  mortal messengers, derided for not being or having
    —Day disbelievers see angels, no glad tidings, 25:22
    —*had God truly willed, He would have sent down angels as messengers*, disbelievers saying, 23:24
    —*had there been angels walking peaceably in earth, We would have sent from Heaven an angel messenger*, divine response 17:94-95
    —*if only an angel had been sent down*, disbelievers saying, 6:8-9, 11:12, 15:7
    —*if only angel sent down to be forewarner along with him*, disbelievers saying, 25:7
    —Pharaoh saying, *why have angels not come down to us marshaled together with him?* 43:51-53
    —*will not angels be sent down to us with God's messages?* 25:21
  Night of Empowering Decree, descending therein by permission of Lord, 97:1-5
  pronouncing blessings upon Prophet ﷺ, 33:56
  ranks
    —arrayed in rank upon rank, 89:21-22
    —standing forth not speaking in, 78:37-39
  reinforcing, people with, 8:9
  Saqar, nineteen of sternest angels keepers over it, 74:27-31

angel(s) (*continued*)
sent down, with divine inspiration of God's command, 16:2
servants of God, not disdaining to be, 4:172
souls
—*bring forth your souls!* angels saying, 6:93
—messenger-angels taking, when death comes, 6:61
—taking, 8:50, 47:27
Spirit, Gabriel, 97:4
straight way, those on
—angels descending upon, *have no fear neither grieve!* 41:30
—supporters of, 41:31
thousand forces of, 8:9
Throne of God
—bearing and around it, 40:7
—eight, bearing above them, 69:17
—encircling, 39:75
wings, two-, three-, and fourfold, 35:1
worship of God, not disdainful servants, 4:172
Zachariah ﷺ, told *God gives you glad tidings of son named John* ﷺ, 3:38-39
animal(s). *See* Specialized Index, Life-forms: Animals
ant(s), 27:18-19. *See also* Specialized Index, Life-forms: Insects
apes, 2:65, 5:60, 7:166. *See also* Specialized Index, Life-forms: Animals
Al-Aqsa, Mosque at Jerusalem, 17:1
ʿArafât, 2:198. *See also* pilgrimage
argumentation, 43:58
about God without revealed knowledge, 22:3, 22:8-9, 31:20-21
Abraham ﷺ
—arguing with one given kingship, 2:258
—people arguing with, concerning Oneness of God, 6:80-81
against signs of God, 40:4-5, 40:35, 40:56, 40:69-70, 42:35
calling to path of Lord
—argue gently, in fairest manner, 16:125, 29:46
—sacred rites of other faith-communities, not disputing, 22:67-68
argumentation (*continued*)
Fire of Hell, unbelieving followers from world arguing with arrogant leaders to avail against portion of torment, 40:47-50
forbidden argumentation
—about mere names people name (as false gods), 7:70-71
—Abraham ﷺ forbidden from entreating God for Lot's ﷺ people, 11:74-76
—disputation during Ḥajj-Pilgrimage, 2:197
—on behalf of those betraying own souls with sin, 4:105-107
Jesus ﷺ, those arguing against the likeness of his creation to that of Adam ﷺ, 3:59-61
man, argumentative by nature, 18:54
Muhammad ﷺ, commanded to say to those arguing with him
—*God alone is our Lord and your Lord*, 2:139
—*submit to God alone*, 3:20
Noah's ﷺ people, *you have already argued with us and made much argument*, 11:32
none to argue on behalf of another before God, 4:109
People of Scripture, arguing claim to be of same faith as Abraham ﷺ, while Torah and Evangel sent after him, 3:64-68
pleading on behalf of self in Hereafter, 16:111
Prophet ﷺ, *God has heard words of she who argued concerning her husband*, 58:1
refutation of arguments in sight of Lord, after manifest response to Him by those embracing Islam, 42:15-16
rightful judgment, arguing about, 8:6
tales of ancients, disbelievers arguing that Quran nothing but, 6:25
with falsehood to refute truth, 18:56
ʿArim Dam, 34:16. *See also* Queen of Sheba
ark, of covenant, 2:248
Ark, of Noah ﷺ. *See also* Specialized Index, Prophets: Noah ﷺ
carrying
—mates of every living pair, 11:40, 23:27
Ark, of Noah ﷺ (*continued*)
carrying (*continued*)
—Noah ﷺ and believers, 11:40, 23:27
disembarking from, after flood with peace and security, 11:48
elders, scoffing at its making, 11:38
embarking in, 11:41
Eyes of God, made under watch of, 11:37, 23:27, 54:14
heavily laden, 26:119, 36:41
Mount Jûdî, settling upon, 11:44
planks and nails, 54:13
praising God when settled upon, 23:28
running on waves like mountains, 11:42
sign, left as, 54:15
those carried in, 19:58
assembly. *See also* Hereafter
angels asked, *are these the ones who used to worship you apart from Me?* 34:40
assemble those who did wrong, God saying to angels, 37:22-23
assembled before God, 2:203, 3:158, 4:172, 5:96, 6:72, 8:24, 15:25, 23:79, 58:9, 67:24
birds
—before Solomon ﷺ, 27:17
—in assembly, 38:19
blind, 20:124
Day
—of Judgment, 2:203, 3:158, 6:22, 6:128, 10:28, 10:45, 18:47, 25:17, 34:40
—of Resurrection, 17:97, 20:124-126
defiant unbelievers, 19:86, 20:102
easy for God, 50:44
God-fearing, honored delegations, 19:85
Hell, assembled in, 8:36, 41:19-20
honored delegations, assembly of God-fearing, 19:85
humanity assembled, 46:6
Lord, alone bringing all to judgment, 17:97, 18:47
messengers asked, *what has been response of your people?* 5:109, 15:25
Moses ﷺ
—Day of Festival, people assembled, 20:59

assembly (*continued*)
Moses ﷺ (*continued*)
—Pharaoh, assembling people, 79:23
throng of beliers, 27:83
wild beasts assembled, 81:5
worship of gods apart from God, false gods asked, *are you the ones who led My servants astray or did they themselves stray?* 25:17
association of gods, with Sole God (*daughters*, *false deities*, *idols*, *offspring*, or *partner*)
Abraham ﷺ
—asking people, *do you worship what you yourselves carve out?* 37:91-99
—enemy to idols, 26:71-77
—*I am innocent of worshipping all the false gods you worship*, 43:26-27
—never associated gods with God, 2:135, 3:67, 3:95, 6:161, 16:123
—never of idolaters, 16:120
—*we are free of association with you and all you worship apart from God*, 60:4
—*you shall not associate anything with Me as a god*, 22:26
any other god with God, man shall not set up, 51:51
apart from God
—creation of earth, heavens, or divine Book, false divines having no share in, 46:4
—forbidden to worship, 6:56, 40:66
—fuel of Hell, 21:98
—graven images, nothing more than, 29:17
—mention of, disbelievers rejoicing in, 39:45
—religion of mere names you have named, 12:40
—worshiping what neither harms nor benefits, 5:76, 10:18, 21:66-67
associate-gods
—appointing for God, false contriving, 13:33
—ascribing to God, 7:190-191
—bring them forth, if truthful, 68:41
association of gods (*continued*)
associate-gods (*continued*)
—casting words back upon those who worshipped them on Judgment Day, *you are, most surely, liars!* 16:86-87
—conjecture, following nothing but, 10:66
—creation of earth, heavens, or divine Book, associate-gods having no share in, 35:40
—creation, provision, causing death, and giving life, associate-gods incapable of doing, 30:40
—*cry out to your associate-gods for help*, but they will not answer, 28:64
—divide on Day of Judgment, *stay in your place, you and your associate-gods!* 10:28
—invoking torment, for belief in, 40:12
—joining with God, show proof for them, 34:27
—Noah ﷺ, people and their associate-gods called to do away with him, 10:71
—not answering when God says, *call upon My associate-gods whom you have alleged*, 18:52
—*where now are My associate-gods?* God asking on Day of Resurrection 41:47-48
—*where now are My associate-gods for whose sake you fiercely opposed believers?* God asking on Day of Resurrection, 16:27, 28:62, 28:74
associating anything with God
—God All-Availing worthier of worship, 27:59
—like one fallen from heaven, whom birds snatch midair into pieces, 22:31
—never sent down any authority for which, 7:33
—prohibited, 4:36, 5:72, 6:14, 6:151, 10:105, 12:38, 31:13
associating gods with God
—do not ever be of those, 28:87
—Garden prohibited for, 5:72
—no authority sent down to, 6:81
—not obeying parents compelling you to associate, 29:8, 31:15
association of gods (*continued*)
associating gods (*continued*)
—punishment from God for, 33:73, 48:6
—works, utterly futile, 39:65
call
—to belief in Overpowering and Most Forgiving One, while disbelievers call false gods, 40:42
—upon any other god with God, human being shall not, 26:213, 28:88
—upon servants like yourselves, incapable of answering, 7:194-195, 7:197
children of God, Jews and Christians falsely saying, 5:18
consort, never been for God, 6:101
created entities, that cannot create a thing, 7:191-192
daughters, false claim that God has taken, 43:16
Day of Judgment
—*call upon My associate-gods whom you have alleged*, but they will not answer them, 18:52
—*where now are your associate-gods that you used to allege?* 6:22-23
disavowing your association of gods with God, on Day of Resurrection, 35:14
enmity, severe, 5:82
Ezra, some Jews claiming him son of God, 9:30
forgiveness, God will not forgive associating any god with Him, but He forgives anything less, 4:48, 4:116
God above all they associate as gods with Him
—and most high is God, 7:190, 10:18, 16:3, 23:92, 27:63, 28:68, 30:40, 39:67
—highly exalted is God, 9:31, 16:1, 52:43, 59:23
gods to be worshipped, never divinely ordained, 43:45
group of, never associating anyone with Lord, 72:1-2
hope for Meeting of Lord, those *not* associating anyone in worship of Lord, 18:110

association of gods (*continued*)
I am innocent of worshipping all you associate as gods with God, witness of prophets, 6:19, 6:78-79, 11:54
idolaters
—abiding in Fire, 98:6
—Abraham ﷺ never from, 16:120
—God renouncing, 9:3-5
—Sacred Mosque, cannot come near, 9:28
—turn away from, 6:106, 15:94-96
idolatrous men and women, believers not marrying, 2:221
idols, *do they hear you when you call upon them?* 26:71-72
jinn
—appointing for God associate-gods from among, 6:100
—assigning kinship between God and, false, 37:158
mention, 2:96, 2:105, 3:151, 3:186, 6:41, 6:64, 6:80, 6:88, 6:107, 6:136-137, 6:148, 7:173, 9:17, 9:36, 9:113, 10:34-35, 13:16, 14:22, 16:35, 16:54, 16:86, 16:100, 22:17, 23:59, 24:3, 24:55, 29:65, 30:33, 30:35, 34:22, 39:65, 40:73, 40:84, 41:6, 42:13, 61:9
Messiah, Christians falsely claiming him son of God, 9:30
muslims, in willing submission to God alone, 2:133, 3:64, 3:67, 6:14
never will I associate anyone as a god with my Lord, 18:38
offspring
—abominable, to ascribe to All-Merciful a son, 19:88-92
—Ezra, Jews falsely saying he is son of God, 9:30
—*God has taken offspring,* forewarning those who say, 18:4-5
—lie of idolaters, 10:68
—God highly exalted above taking, 2:116
—God never taking for Himself any offspring, 17:111, 23:91, 25:2
—had God intended child, He would have chosen whatever He so willed, 39:4

association of gods (*continued*)
offspring (*continued*)
—highly exalted is God above having son, 4:171
Messiah, Christians falsely saying he is son of God, 9:30
—not for God to take any son, 19:35
—sons and daughters, imputing to God without true knowledge, 6:100-101
—utter fabrication, 37:151-159
parable of man, one over whom partners wrangling, while other serving only one, 39:29
partner
—end of those ascribing, devastating, 30:42
—never ascribing to God, 30:31
—never has been for God, 6:162-163, 25:2
—parable of those whom your hands rightfully possess, humans never making them full partners in all their wealth, 30:28
patron, none apart from God, 18:26
Prophet ﷺ
—commanded to worship none but God alone, 13:36
—*I am not of those who associates gods with God*, 12:108
—*I call only upon my Lord in worship; nor do I associate anyone with Him*, 72:20
—*I do not worship those whom you worship*, 10:104, 109:1-2
—*if ever All-Merciful had a son, I would be foremost worshipper*, 43:81
—*is it other than God that you command me to worship?* 39:64
—*is there another god to be worshipped along with God?* 27:60-64
—*you shall not set up any other god with God*, 17:22, 17:39
rivals to God, shall not set up, 2:22
Servants of All-Merciful, not calling upon any other god with God, 25:63-68
servants of God, some falsely ascribing to Him constituency of goddesses, 43:15
three, do not say
—*God is third of three in trinity*, while there is One God, 5:73

association of gods (*continued*)
three, do not say (*continued*)
—*three gods in trinity*
—*desist!* 4:171
two, God saying *you shall not take for yourselves even two gods*, 16:51
would that I had never associated anyone with my Lord! 18:42
atonement. *See also* food
food
—atonement fasting, redemption for each day, 2:184
—feeding ten indigent people, 5:89
forgoing retribution, out of charity, 5:45
freeing human being from bondage, 90:11-13
killing
—believer by mistake, atonement for, 4:92
—game in state of Pilgrim sanctity, 5:95
oaths (intentionally bound), atonement for breaking, 5:89
redemption, fasting if shaving heads, 2:196
ẓihâr, freeing bondservant alternate atonement for, 58:2-4 (*see also* main entry)
attendant to Moses ﷺ, in quest for knowledge, 18:60-65. *See also* Specialized Index, Prophets: Moses ﷺ
fish, slipping away wondrously, 18:61
forgetting, fish of midday meal, 18:62-63
avarice
ever-present in human soul, 4:128
safeguard against, true success, 59:9, 64:16
worldly goods of spoils, seeking, 33:18-19
ayah. See sign(s), in creation of God; sign(s), miracle of God; verse(s), of Quran
Al-Aykah, people of Shuʿayb ﷺ. *See* Dwellers of the Thicket of Al-Aykah
Âzar (Abraham's ﷺ father). *See also* Specialized Index, Prophets: Abraham ﷺ
called to worship God, 19:41-48

Âzar (*continued*)
debate of Abraham ﷺ, concerning worship of idols, 21:52-57, 26:69-77, 37:83-87
dialogue with Abraham ﷺ, 6:74, 19:41-48, 26:69-70, 37:83-85, 43:26
my dear father, endearment of Abraham ﷺ to Âzar, 19:42-45
seeking forgiveness, Abraham ﷺ for father, 9:114, 19:47, 60:4

B

backbiting, 49:12
Badr, Battle of, 8:41-44 (implicit reference, 3:13, 3:123, 3:127, 8:5, 8:17, 8:19, 8:35)
Bakkah, 3:96-97. *See also* Makkah
balance. *See also* measure and balance
heavy and light, 7:7-9, 23:101-103, 101:5-11
mention, 15:19, 21:47, 42:17, 57:25
bananas, trees in Garden with clusters of, 56:29
barrier
after death, regretful may not return to life to work righteousness, 23:99-100
between two great waters, salty and sweet, 25:53, 55:19-20
basil. *See* Specialized Index, Life-forms: Plants
basket, Moses ﷺ tossed into river in, 20:38-39. *See also* Specialized Index, Prophets: Moses ﷺ
beast(s). *See* Specialized Index, Life-forms: Animals
beautiful patience, 12:18, 12:83, 70:5
Bedouins, saying to Prophet ﷺ we have submitted, 49:14
bees, 16:68-69
beggar, shall not rebuke, 93:10
belief. *See also* believers
believer, being one and striving for Hereafter, 17:19
Children of Israel, told to believe in God's messengers, 5:12
Disciples, believing in God and Messenger Jesus ﷺ, 5:111
forsaking ways of those not believing in God, 12:37-38
belief (*continued*)
in God and
—all He sent down (both in Quran and to preceding prophets), 2:136-137; and Hereafter, 2:4, 3:84, 4:162
—His Messenger Muhammad ﷺ, 24:62
—His messengers, 3:179, 4:152, 57:19
—Last Day, 2:126, 3:114
—Last Day, His angels, Books, and: messengers, 2:285, 4:136; prophets, 2:177
in Lord, 3:193
Scripture
—People of: believing in God and what He sent down to them and Muhammad ﷺ, 3:199; statement to, *our God and your God is One, and we believe in what was sent down in Quran and to you*, 29:46
—those given believing in what: God sent down in each, 42:15; was sent to Muhammad ﷺ confirming previous revelations, 4:47, 28:52-53
sorcerers, believing in Lord of Moses ﷺ and Aaron ﷺ, 7:120-122, 26:46-48
believers. *See also* belief
adversity, exhorted to patience in face of
—Abraham ﷺ: fire becoming cool and safe for when he opposed idol-worship, 21:66-69; patient willingness to sacrifice son, 37:102-111
—increasing in faith and submission, when seeing fulfillment of divine promise of trial and triumph, 33:22-23
—Moses' ﷺ mother: nearly disclosing Moses' ﷺ identity, God securing heart of, 28:10; obeying divine command when fearing for son's life, 28:7
—not fighting foes during Uḥud, bringing some closer to unbelief, 3:166-167
—not to grow feeble in spirit, nor grieve, 3:139-142
believers (*continued*)
adversity (*continued*)
—put to test, 29:2-3
—shaken severely: from affliction and harm, 2:214; from fear, 33:9-11
—suffering for sake of God, hypocrites losing faith, 29:10-11
Bedouins, submission of at time of Prophet ﷺ distinguished from pure faith entering hearts of believers, 49:14-15
description of worshipful acts of, 23:1-11, 24:62, 32:15-16, 48:9-10, 48:18, 49:15, 59:9, 59:10, 60:4, 66:11
disbelief, believers' opposition to
—believing man from House of Pharaoh, calling disbelievers to faith, 40:28-34
—Disciples, aided against disbelievers, for supporting God's religion, 61:14
—faith, increasing in, when told to fear enemies amassing, 3:173
—man rushing from furthest part of city, killed for belief, 36:20-25
—one who had believed (during Pharaoh's time), calling people to rightly guided path, 40:38-45
—resolute unbelief, belief in the face of, 3:52-53
—sorcerers, submitting to God alone despite Pharaoh's threats, 7:120-126, 20:70-73, 26:46-51
—stricken with wounds, yet answering call to pursue aggressors, 3:171-172
—submission, to God alone, 5:111
—wife of Pharaoh, supplicating deliverance from Pharaoh's evil-doing, 66:11
good deeds, doers of not equal to those doing misdeeds, 40:58
increase in faith
—and submission, when seeing fulfillment of divine promise of trial and triumph, 33:22-23
—rejoicing when surah sent down, whereas hypocrites increasing in defilement, 9:124-125
—when God's verses recited to, 8:2

believers (*continued*)
increase in faith (*continued*)
—when told to fear enemies amassing, 3:173
righteous deeds, believers doing, 2:25, 2:82, 2:277, 3:57, 4:57, 4:122, 4:124, 4:173, 5:9, 5:93, 7:42, 10:4, 10:9, 11:23, 13:29, 14:23, 16:97, 17:9, 18:2, 18:30, 18:107, 19:60, 19:96, 20:75, 20:82, 20:112, 22:14, 22:23, 22:50, 22:56, 24:55, 25:70, 26:227, 28:80, 29:7, 29:9, 29:58, 30:15, 30:45, 31:8, 32:19, 34:4, 35:7, 38:24, 38:28, 40:40, 41:8, 42:22-23, 45:21, 45:30, 47:2, 47:12, 48:29, 64:9, 65:11, 84:25, 85:11, 95:6, 98:7, 103:2-3
righteousness
—act of, 21:94
—works of, 2:62, 5:69, 18:88, 28:67
Satan(s) in relation to
—allies of those who do not believe, 7:27
—patrons of, disputing believers as to eating carrion, 6:121
—prompting fear of his patrons, but believers fear God, 3:175
believing man (concealing faith) from House of Pharaoh (name not mentioned). *See also* Specialized Index, Prophets: Moses ﷺ
calling people to follow rightly guided, 40:38-46
cautioning people from regret in Hereafter, 40:44
conspiracy to kill Moses ﷺ, warning of, 28:20-21
defense of Moses ﷺ, 40:28-35
refusing to disbelieve, 40:42
reminding of Joseph's ﷺ similar message, 40:34
saved by God, 40:45
warning against God's affliction, 40:29
warning against suffering fate of Noah's ﷺ, ʿÂd's, or Thamûd's people, 40:31
betrayal, 2:187, 4:107, 8:27, 12:52, 22:38, 66:10
bird(s). *See* Specialized Index, Lifeforms: Animals
blast, 11:67, 11:94, 15:73, 15:83, 23:41, 29:40, 36:29, 36:49, 36:53, 38:15, 50:42, 54:31, 79:6-7. *See also* Hereafter
blessing(s)
Abraham ﷺ
—bestowing, upon him and Isaac ﷺ, 37:113
—ever-thankful for, 16:121
—upon Household of, 11:73
Al-Aqsa, Mosque surroundings of which God made blessed, 17:1
belief, opening forth, 7:96
belying
—by worshipping false gods, 16:112
—recognizing blessings of God, yet thanklessly belying, 16:83
—*which of your Lord's blessings will you belie?* 55:13, 55:16, 55:18, 55:21, 55:23, 55:25, 55:28, 55:30, 55:32, 55:34, 55:36, 55:38, 55:40, 55:42, 55:45, 55:47, 55:49, 55:51, 55:53, 55:55, 55:57, 55:59, 55:61, 55:63, 55:65, 55:67, 55:69, 55:71, 55:73, 55:75, 55:77
blessed
—greeting from God, blessed and wholesome, 24:61
—night, Quran sent down in, 44:3
bounty from God and, 49:8
Children of Israel
—inherited land wherein, bestowed, 7:137
—recall, 2:40, 2:47
conferred upon Moses ﷺ, false claim of Pharaoh to, because enslaved people of, 26:22
counting God's, never could you enumerate them, 14:35, 16:18
denying, by ascribing partners to God, 16:71
disbelieving in, while believing in false gods, 16:72, 29:67
fear God, so that He may perfect, 2:150, 5:6
fire, blessed be whoever in effulgence of, 27:7-8
from God alone, 16:53, 41:10
giving thanks for, 16:114
God
—pronouncing, upon humanity, 33:43
blessing(s) (*continued*)
God (*continued*)
—showering humanity with, 31:20
House of God blessed, in valley of Bakkah, 3:96
human being, when afforded
—*given to me by virtue of knowledge I possess*, wrongfully saying, 39:49
—setting up rivals for God, 39:8
Jesus ﷺ, blessed, 19:30-31
Joseph ﷺ, God perfecting upon, 12:6
Lot ﷺ, delivering family of as, 54:34-35
man exultant and boastful, when tasting, 11:9-10
never does God change, until they change what is in themselves, 8:53
Noah ﷺ
—blessed alighting, 23:29
—disembarking Ark with peace and, 11:48
perfecting upon you, so that you may submit to Him, 16:81
Prophet ﷺ
—given seven most-often-repeated verses, 15:87
—God perfecting upon, 48:2
—pronouncing upon, 33:56
Quran, sent down as, 6:92, 6:155, 15:87, 38:29
Reminder, Quran as blessed, 21:50
Sheba, God conferring upon people of, 34:15-18
sky and earth, God sending from, 7:96
substituting, with unbelief, 14:28
towns, where God conferred, 34:18
tree
—blessed, 24:35
—blessed site of effulgent tree, 28:29-30
two men fearing God, upon whom bestowed, 5:23
upon House of Pharaoh, but saying *this is due to us*, 7:131
upon Household of Abraham, mercy of God and, 11:73
water, blessed sent down from sky, 50:9
blind man with Prophet ﷺ, 80:1-10
diverted from, 80:10

blessing(s) (*continued*)
frowning and turning away from, 80:1
rushing to seek guidance, 80:8
boastfulness, 2:262, 2:264
bondage. *See* emancipation
bondwoman. *See also* hand(s)
better, if believing than idolatrous woman, 2:221
marriage, to righteous bondman, 24:32
book. *See also* Hereafter
clear Book preserved in Heaven, registering even an atom's weight, 34:3-4
community, each called to its Book of Record, 45:28
enumerating in writing, all things in precise book of record, 78:29
given from behind, 84:10-12
ʿIllîyyûn, Book of Deeds of virtuous in lofty heights of, 83:18-20
left hand, given in, 69:25-37
of record of one's deeds, 17:13-14, 39:69-70
right hand, given in, 17:71, 69:19-24, 84:7
Sijjîn, Book of Deeds of wicked locked in depths of, 83:7-9
speaking truth about works of men, 23:62, 45:29
what is with this book that leaves out no act, small or great? 18:49
bounds, of revealed faith not exceeding, 4:171, 5:77
bow down (physically do so when reciting following verses), 7:206, 13:15, 16:49-50, 17:107-109, 19:58, 22:18, 22:77, 25:60, 27:24-26, 32:15, 38:24, 41:37-38, 53:62, 84:21, 96:19
bowing
Adam ﷺ, angels bowing to while Iblîs refused, 2:34, 7:11-12, 15:29-33, 17:61, 18:50, 20:116, 38:72-75
all in heavens and earth, to God alone, 7:206, 13:13-15, 16:48-49, 22:18
believers, bowing down, 17:106-107, 19:58
bow down, physically do so when reciting select verses (*see* main entry)
bowing (*continued*)
bowing before God alone
—humbly, 5:55
—penitently, 38:24
Children of Israel, entering gateway bowing down, 2:58, 4:154, 7:161
creation, heavens and earth, 16:48, 55:6
Joseph ﷺ, parents bowing down to in respect, 12:100
marks upon faces, from bowing down to ground, 48:29
mountains, bowing down to God, 22:18
People of Scripture, 3:113
to God in Prayer, 2:43, 3:43, 9:112, 22:77, 39:9
brocade, 18:31, 44:52-53, 55:54, 76:21
brother(s)
allies, not taking disbelieving brothers or fathers as, 9:23
animosity between
—Joseph ﷺ and his brothers 12:4-18
—two sons of Adam ﷺ, 5:27-31
Joseph's ﷺ, 12:5, 12:58-59, 12:63-65, 12:69-70, 12:76-77, 12:87, 12:89-90, 12:100
mention, 4:11-12, 4:176, 6:87, 9:24, 24:31, 24:61, 33:55, 58:22, 70:12, 80:34
of Moses ﷺ, 5:25, 7:111, 7:142, 7:150-151, 10:87, 19:53, 20:29-32, 20:42, 23:45, 25:35-36, 28:34-35
brother(s), in faith
children whom you seek to adopt, no more than brothers in religion and wards, 33:5
evil brethren, 7:202, 17:27, 33:18, 50:13, 59:11
hearts, God binding together as, 3:103
in religion, 9:11, 33:5
inheritance, 4:12, 4:176
marriage provisions, 4:23
mention, 2:178, 3:156, 3:168, 49:10-12, 59:10
messengers, sending to people their "brother"
—Hûd ﷺ, 7:65, 11:50, 26:124, 46:21
brother(s) (*continued*)
messengers (*continued*)
—Lot ﷺ, 26:161
—Noah ﷺ, 26:106
—Ṣâliḥ ﷺ, 7:73, 11:61, 26:142, 27:45
—Shuʿayb ﷺ, 7:85, 11:84, 29:36
orphans, interrelating with them to be treated as brothers in faith, 2:220
setting aright relations between, 49:10
Byzantine Empire, 30:1-5

C

calculation
number of years, night and day, 17:12
reckoning, sun and moon created for, 6:96
sun and moon, 10:5
calf. *See* Specialized Index, Life-forms: Animals
calmness, from remembrance of God, 13:28
calumny. *See* fabrication
camel(s). *See* Specialized Index, Life-forms: Animals
camphor, mixture of in Garden's chalice of wine, 76:5
captive(s), 2:85, 33:26, 76:8-9
caravan water-scout. *See also* Specialized Index, Prophets: Joseph ﷺ
finding boy (Joseph ﷺ), 12:19
selling Joseph ﷺ for paltry price, 12:20
carrion, consumption forbidden, 2:173, 5:3, 6:145, 16:115
castaway, Jonah ﷺ chosen to be after casting lots to save overladen ship from peril, 37:141. *See also* Specialized Index, Prophets: Jonah ﷺ
cattle. *See* Specialized Index, Life-forms: Animals
Cave of Thawr, Muhammad ﷺ in with companion (Abu Bakr; name not mentioned), 9:40. *See also* Specialized Index, Prophets: Muhammad ﷺ
chambers, inappropriate to call out to Prophet ﷺ from behind, 49:4. *See also* Specialized Index, Prophets: Muhammad ﷺ

change. *See also* substitution
of blessing, 8:53
people's condition of grace, 13:11
charitable offerings
barring. from Sacred Mosque at Ḥudaybiyyah, 48:24-25
categories of those prescribed to be given to, 9:60
concealing, 2:271
enjoining, 4:114
God, accepting charitable offerings, 9:104
goodly loan, 2:245, 5:12, 57:11, 57:18, 64:17, 73:20
goodly offering(s), 2:184, 2:215, 9:99
ordained, by God, 5:97
pilgrim sanctity, recompense for violating, 5:95
prescribed ritual, sacrificial animals for, 5:2
slander, on account of disbursement of, 9:58, 9:79
ʿUmrah-Lesser Pilgrimage, 2:196
wealth, taking from to cleanse and purify, 9:103
chastity
chaste women
—false accusations of indecency against, those committing are cursed, 24:23
—lawful in matrimony, 5:5
marriage, those without means for should keep pure and chaste until God enriches them, 24:33
Mary ﷺ, safeguarded her chastity, 21:91, 66:12
matrimony chaste, not fornication, 4:24-25
child-bearing and weaning. *See also* children; family; parents
God knows what every female bears, 13:8
light burden, to bear in womb at first, 7:189
nursing
—Day Hereafter when diverted from what she is nursing, 22:2
—two full years for whoever desires, 2:233
pregnant, 22:2, 65:4, 65:6
term, thirty months, 46:15
two years, full period of weaning within, 31:14
child-bearing (*continued*)
women beyond child-bearing age, no offense to lay aside outer garments, 24:60
children. *See also* child-bearing and weaning; family; parents
adoption, children whom you seek to adopt no more than brothers in religion and wards, 33:5
adornment of life of this world, 18:46
all that begets and all that is begotten, divine oath, 90:1-3
allegiance, pledging not to kill children, 60:12
angels, praying for, 40:8
bearing and weaning, thirty months in all, 46:15
children of God, false claim of Jews and Christians, 5:18
diversion from remembrance of God, 63:9
enemies, among spouses and children, 64:14-15
enjoyment of delusion, 57:20
Ezra, Jews falsely claiming him son of God, 9:30
fair-seeming, beloved desires, 3:14
female child
—asking for what sin she was killed, 81:7-9
—idolaters burying alive, 16:58-59
Fie! divine decree for children not to say to parents, 17:23, 46:17-18
good offering, of children's charitable spending for parents, 2:215
helpless, beware of God if parents fear leaving them behind, 4:9
idolaters killing, 6:137
Jacob ﷺ exhorting children to worship God alone on his deathbed, 2:133
justice, upholding even if against parents or relatives, 4:135
killing because of indigence, 6:151, 17:30-31
mates, God creating children and grandchildren from, 16:72
mention, 2:128, 2:266, 14:40, 17:62, 25:74
Messiah, Christians falsely claiming son of God, 9:30
not for God to take any son, 19:34-35
children (*continued*)
not to obey parents, when compelling them to false worship, 29:8, 31:15
opposing God and His Messenger ﷺ, not loving even if from fathers, children, or brothers, 58:22
provision of God, 23:54-56, 26:132-133, 71:10-12
seeking refuge from Satan the Accursed for Mary ﷺ and children, 3:36
sons, 17:6, 68:12-14, 74:11-17
wealth and children, temptation, 8:28
word of doom, against children not heeding parental warning to believe in God, 46:17-18
Zachariah ﷺ, prayer for wholesome, 3:38
Children of Israel
Book of Quran, confirming what is with them, 2:41, 2:89, 2:91, 2:101-102, 3:3, 5:48, 6:92, 7:157, 28:52-53
calumny against Mary ﷺ, 4:156
children of God, and His most beloved, 5:18
corruption, 17:4
covenant, God taking from, 2:63-64, 2:83-85, 2:93, 2:99-100, 3:187, 4:154-155, 5:12-13, 5:70-71, 7:169
cow
—divine command to slaughter, 2:67-71
—person killed, striking with part of slaughtered cow, 2:72-74
curse of God, upon disbelievers, 2:88-89, 5:12-13, 5:78-79
death, 2:94-96, 62:6-8
Ezra, falsely saying that he was son of God, 9:30
fear, 59:13-14
fighting, call to, 2:246-247, 2:249, 5:20-26
foods, forbidden, 3:93, 4:160-161, 5:42-43, 9:34
friends of God, 62:6
gateway, entering while saying disburden us, 2:58-59

Children of Israel (*continued*)
Golden Calf (*see* main entry)
Goliath, 2:249-251
hearts, 2:74, 2:88, 4:155, 5:13, 57:16
Hereafter, 2:80-81, 2:94-96, 2:111-112, 2:135
Jesus ﷺ, statement about crucifixion of, 4:157-158
judgment, seeking, 5:42-43
knowledge
—learned, 26:193-197
—those well-grounded in, 4:162
mention, 2:211, 5:32, 5:72, 5:110, 7:105, 7:134, 7:137-138, 10:90, 17:101, 17:104, 20:47, 20:80, 26:17, 26:22, 26:59, 27:76, 40:53, 44:30, 46:10, 61:14
messengers, many sent, 2:87, 2:92, 3:49, 5:70, 14:5, 17:2, 23:49, 61:6
preference, above people of world, 2:47, 2:122, 44:32, 45:16
prophets, killed without right, 2:61, 2:87, 2:91, 3:112, 3:181, 3:183, 4:155, 5:70
questioning Moses ﷺ, 2:108
rabbis, 9:31
Revelation of
—Book of God, 3:23-24
—Scripture, 2:78-79, 3:78
—Torah, 3:93, 5:66, 5:68, 62:5
—words of God, 2:75, 4:46, 5:13, 5:41
Sabbath, violation of, 2:65, 4:47, 7:166
Saul, appointed king, 2:247-250
see God openly, people requesting Moses ﷺ, 2:55, 4:153
statements about God, 3:78, 3:181, 5:64, 9:30
substituting, food that is better with what is lesser, 2:61
truth, community that guides by, 7:159
usury, 4:161
wrath of God, 2:61, 2:90, 3:112, 5:60, 5:80, 7:152
choice, chosen by God
Abraham ﷺ, 16:120-121, 38:45-48
—addressing children, God's chosen religion, 2:132
Adam ﷺ, 3:33, 20:121-122
choice (*continued*)
believers, 22:78
Children of Israel, 44:30-32
Dhul-Kifl ﷺ, 38:45-48
Elisha ﷺ, 6:86-87, 38:45-48
Family of Abraham ﷺ, 3:33
Family of ʿImrân, 3:33
Isaac ﷺ, 38:45-48
Ishmael ﷺ, 6:86-87, 38:45-48
Jacob ﷺ, 38:45-48
—addressing children, God's chosen religion, 2:132
Jonah ﷺ, 6:86-87, 68:48-50
Lot ﷺ, 6:86-87
Mary ﷺ, 3:42
Moses ﷺ, 7:144, 19:51, 20:11-13
—chose seventy elect men, 7:155
Noah ﷺ, 3:33
religion, 24:55
Saul, 2:247
servants, who bear His message and Book, 27:59, 35:32
Christians, 2:62, 2:111, 2:113, 2:120, 2:135, 2:140, 3:67, 5:14, 5:18, 5:51, 5:69, 5:82-84, 9:30, 22:17
circumambulation
between mounts Ṣafâ and Marwah, 2:158
circle round Ancient House, 22:29
city
Children of Israel, entering, 2:58
Companions of the Cave, sending forth one of them to, 18:19
corruption, when kings entering, 27:34
destroyed
—did not believe, 21:6
—forbidden return to faith, after divine decree of destruction, 21:95
—God destroyed, 21:6, 21:11, 21:95, 22:45, 22:48, 28:58-59
devastated, while insolently exulting in its livelihood, 28:58
ladies in, speaking about wife of High Minister, 12:30
Madinah, 33:60 (*see also* main entry)
Makkah, 90:1-2, 95:3 (*see also* main entry)
man coming, from furthest part of, 36:20
Moses ﷺ
—entering, 28:15
city (*continued*)
Moses ﷺ (*continued*)
—fearful and wary in, 28:18
—man coming, from furthest part of, 28:20
nine men of, spreading corruption through, 27:48
people of the, coming to Lot ﷺ rejoicing in sin, 15:67-69
Pharaoh, claiming conspiracy in, 7:123
prayer of helpless, bring us out of this city, 4:75
shattering, and raising up others after, 21:11
treasure of orphan boys in, 18:82
wrong
—devastated while doing, 22:45
—granted respite despite doing, 22:48
clear proofs of
Book of Quran, 6:157
Jesus ﷺ, 2:87, 2:253, 5:110
Joseph ﷺ, 40:34
messengers, 3:183-184, 5:32, 7:101, 9:70, 10:13, 10:74, 14:9, 30:47, 40:22, 40:50, 40:83
Moses ﷺ, 2:92, 7:105, 29:39, 40:28, 40:34
—clear signs, 28:36
—nine elucidating signs, 17:101
Muhammad ﷺ, 20:133
—clear evidences, 10:15, 22:72, 34:43
—clear verses, 2:99, 19:73, 22:16
Ṣâliḥ ﷺ, 7:73
Shuʿayb ﷺ, 7:85
clouds, 2:164, 2:210, 7:57, 13:12, 24:40, 24:43, 27:88, 30:48, 35:9, 52:44, 56:69
colors, 16:13, 16:69, 30:22, 35:27-28, 39:21
commerce, not diverting from remembrance of God, 24:37, 62:9-10
community (or *communities*)
beasts and birds, communities like those of humans, 6:38
best brought forth for good of humankind, 3:110
destroyed, though mighty in power, 47:13
devastated by God for sin of, 7:4-5, 7:101, 11:102, 18:59, 65:8

community (*continued*)
enjoining right, forbidding wrong, 3:104
forewarner sent to, 35:24, 43:22-23
jinn, 7:38, 41:25, 46:18
messenger
—appointed for each, 10:47, 16:36, 23:44
—witness, raising up on Day Hereafter, 16:84, 16:89, 28:75
nation in himself, Abraham ﷺ of exemplary faith, 16:120
of Midmost Way, 2:143
of *muslims*, in willing submission to God alone, 2:128
one community of faith worshiping sole God, 21:92, 23:52
people of Moses ﷺ, guiding to truth, 7:159
People of Scripture
—equable, 5:66
—upstanding, 3:113-114
rent apart into communities scattered throughout earth, 7:168
rites, 2:128, 22:34, 22:67
Companion of the Whale, 68:48. *See also* Man of the Whale; Specialized Index, Prophets: Jonah ﷺ
Companions of Cave, 18:9-22
awake
—laying sleeping, though seeming so, 18:18
—questioning one another as to how long they slept, 18:19
Cave, youths taking shelter in, 18:10, 18:16
discovery of, 18:21
dog, stretching forelegs at threshold of cave, 18:18
ears, seal of sleep upon, 18:11
food, bringing back from city, 18:19
hearts, securing, 18:14
house of worship, raised by those prevailing over affair of, 18:21
length of time abiding in cave, 18:11-12
number, God knows best, 18:22
quarrel, among people about youths, 18:21
silver coins, 18:19
sole divinity of God, proclaiming, 18:14-15
stoning to death, fear of, 18:20
Companions of Cave (*continued*)
sun, inclining and declining away from them, 18:17
tidings, related to, 18:13
youths, 18:10, 18:13
Companions of the Elephant, 105:1-5
compulsion
handmaidens, not compelling to whoredom, 24:33
none in religion, 2:256
not compelling (to faith), 10:99, 11:25-28
one compelled, to renounce faith, 16:106
conjecture, 2:78, 4:157, 6:116, 6:148, 10:36, 10:66, 38:27, 45:24, 51:10, 53:23, 53:27-28
constellations
set in heaven, 15:16-17, 25:61
sky full of, 85:1
consultation, 2:233, 42:38. *See also* counsel
consumption
orphans
—not consuming their wealth in wasteful spending, 4:6
—not substituting tainted wealth for their wholesome wealth, 4:2
—those consuming wealth unjustly consume fire into their bellies, 4:10
wealth, not consuming by false means, 2:188, 4:29, 4:161, 9:34
contender against God, 16:4, 36:77, 43:58
contract(s), 2:282, 5:1
convulsion, 7:78, 7:91, 7:155, 29:37, 79:6-8
coral, 55:22, 55:58. *See also* Specialized Index, Life-forms: Animals
corruption and goodness, not equal, 5:100
counsel, 3:159. *See also* consultation
covenant(s)
Abraham ﷺ and Ishmael ﷺ, *purify My House*, 2:125
Adam ﷺ with, 20:115
All-Merciful
—holding right to intercession, only those believers taking special covenant with, 19:87
—no unbeliever taking special covenant with, 19:78
covenant(s) (*continued*)
all prophets, taken from, 3:81, 33:7
believers, not altering their, 33:23
breaching oaths after making, 9:12
breaking, 2:26-27, 4:155, 5:12-13, 8:56, 13:25, 89:17
charity, forsaking promise of, 9:75-76
Children of Adam, taken collectively from
—*am I not your Lord?* 7:172, 57:8
—*you shall not worship Satan*, 36:60
Children of Israel, taken from
—do not shed blood or expel one another, 2:84
—group casting covenant away, 2:100
—Mount Ṭûr lifted above, when taking, 2:63, 2:93
—recall blessings of God, and fulfill, 2:40
—worship none but God, 2:83
commandment of God, to fulfill, 16:90-91, 17:34
defying, 4:154
disbelievers of old, unwilling to uphold, 7:101-102
endowed with understanding, those fulfilling, 13:19-20
fulfilling, 2:177, 3:76, 6:152
God
—best fulfills, 9:111
—taking, in pre-earthly existence, 7:172, 57:8
keeping, with idolaters when
—keeping straight with you, 9:7
—not undercutting you, 9:4
marriage, 4:21
never will God fail His, 2:80
observant of, 23:8-11, 70:32-35
offering consumed by fire already transpired as miraculous sign, untruthful covenant not to believe until subsequent messenger brings, 3:183
remember grace of God and His, 5:7
removing castigation, *call upon Lord by whatever He has covenanted*, 7:134, 43:49
renunciation of, from God and Messenger ﷺ, 9:1
retreat, swearing never to turn away in, 33:15

covenant(s) (*continued*)
reward, for fulfilling, 48:10
Scripture, covenant of taken to say truth, 7:169
seeking help against persecution, response to incumbent, except against people with whom covenant, 8:72
selling, 2:177, 3:77, 16:95
taking from
—Christians, 5:14
—Jewry, 5:12, 5:70-71
—those given Scripture, 3:187
vow, solemn, 12:80
wrongdoers of Abraham's ﷺ descendants, divine covenant to make them exemplars to all humankind not extending to, 2:124
cow. *See* Specialized Index, Life-forms: Animals
cradle, Jesus ﷺ speaking to people while in, 3:46, 5:110-111, 19:29-33. *See also* Specialized Index, Prophets: Jesus ﷺ
crescents, time marks for people, 2:189
Criterion of
Moses ﷺ and Aaron ﷺ, 2:53, 21:48
Muhammad ﷺ, 2:185, 3:4, 25:1
crop(s). *See* Specialized Index, Life-forms: Plants
crow, 5:31
crucifixion negated, 3:55, 4:156-159. *See also* Specialized Index, Prophets: Jesus ﷺ
cucumbers, Moses' ﷺ people calling for, 2:61
curse of God
angels and all humanity, upon disbelievers, 2:161, 3:86-88
blinding eyes to guidance, 47:23
caller calling out, in Hereafter, 7:44
chaste women, upon those accusing them of indecency, 24:23
communities cursing preceding sister-communities, in Fire, 7:38
curse them with a terrible curse, 33:68
fifth testimony, 24:7
following in world, for all time, 28:42
for breaking covenant of God, 13:25
for deliberately killing believer, 4:93
for unbelief, 2:88, 4:46
curse of God (*continued*)
Jesus ﷺ, likeness of his creation to Adam's ﷺ, *lay curse of God upon liars*, 3:59-61
never any supporter for, apart from God, 4:52
punishment, 5:60
pursued with curse
—ʿÂd, 11:60
—Pharaoh, 11:99
rebellious Satan, 4:117-118
upon disbelievers, 2:89, 5:12-13, 5:78-79, 29:25, 33:64
upon godless wrongdoers, 11:18, 40:52
upon hypocrites, 9:68, 33:61, 48:6
upon Sabbath-breakers, 4:47
upon Satan until Day of Judgment, 15:35, 38:78
upon those maligning God and His Messenger ﷺ, 33:57
upon those saying Hand of God is chained, 5:64
upon those suppressing clear evidence and guidance of God, 2:159

D

darkness
God made, 6:1
grain hidden within, God knows of, 6:59
light
—taken away, 2:17
—unequal with, 13:16, 35:19-20
night, daylight stripped from, 36:37
of land and sea, 6:63, 6:97, 27:63
people, coming forth from into light (of guidance), 2:257, 5:16, 14:1, 14:5, 33:43, 57:9, 65:11
veils of darkness, 2:19, 2:257, 6:39, 6:122, 24:40
wombs, creation in three veils of darkness in, 39:6
date(s) (*date palms*). *See* Specialized Index, Life-forms: Plants
daughters. *See also* association of gods, with Sole God; children; women
of Lot ﷺ, offer of marriage, 11:78-79, 15:67-71
two women of aged man, in Midian, 28:23-28
David ﷺ. *See* Specialized Index, Prophets
Day of Distinction, Battle of Badr, 8:41
Day of Festival, appointed meeting between Moses ﷺ and sorcerers, 20:58-59, 26:38. *See also* Specialized Index, Prophets: Moses ﷺ
Day of Gathering, 11:103, 42:7, 56:49-50, 64:9
Day of Judgment, 1:4, 15:35, 26:82, 37:20, 38:78, 51:12-13, 56:56, 70:26, 74:46, 82:17-19, 83:11, 95:7, 107:1
deaf(ness). *See* ear(s)
death. *See also* life
Angel of Death, taking souls, 32:11
cause of regret, *had they remained with us, they would not have died*, 3:156
collarbones, soul of dying reaching, 75:26-30
delirium of, 50:19
die
—all will, 39:30
—destined to, 23:15-16
escape from death, only allowed enjoyment of life for little longer, 33:16
Ever-Living One, who never dies, 25:58
Face of Lord, from everlasting to everlasting never passing away, 55:26-27
fainting, like one in throes of, 33:19, 47:20
fleeing from, yet shall encounter you, 62:8
God
—brings forth living from dead and dead from living, 3:27, 6:95, 10:31, 30:19
—causes you to die, 2:28, 22:66, 26:81, 30:40, 40:11, 45:26, 80:21
—gives, 2:258, 3:156, 7:158, 9:116, 10:56, 15:23, 23:80, 40:68, 44:8, 50:43, 53:44, 57:2
—gives life to dead, 2:73, 22:6, 41:39, 42:9, 46:33
immortality, not given to any human being, 21:34-35
land in which dying, no soul apprehending its destiny as to, 31:34
of martyrs, alive, not dead, 2:154, 3:169

death (*continued*)
pass away, all who are upon earth shall, 55:26-27
predetermined term, dying with God's permission at end of, 3:145
soul
—Angel of Death, taking, 32:11
—angels taking, 8:50, 47:27
—*bring forth your souls!* angels saying, 6:93
—collarbones, soul of dying reaching, 75:26-30
—every single one shall taste death, 3:185, 21:35, 29:57
—land in which dying, none apprehending destiny, 31:34
—messenger-angels taking, when death comes, 6:61
—taken, at predestined time of death, 39:42
—throat, cannot hold back soul when reaching, 56:83-87
term
—God decreeing for human life, 6:2
—not hastening, 15:5
—not tarrying for even an hour, when it comes due, 7:34, 10:49, 16:61
—soul not deferred, when its term comes due, 63:11
—stated term of life, 71:4
test, creation of life and, 67:2
throat, cannot hold back soul when reaching, 56:83-87
thrust death away from yourselves, if truthful in saying others would not have been killed, 3:168
wherever you may be, death shall overtake you, 4:78
debasement, 58:20
debt, 2:282, 4:11-12
dedication to Lord, wife of 'Imrân devoting child, 3:35-37
defiant unbeliever(s)
book, of record for their deeds, 18:49
description of
—arrogant denial that God is One, 37:34-36
—hearts of, message thrust into to make accountable, 26:200-201
defiant unbeliever(s) (*continued*)
description of (*continued*)
—insolent defiance of God and His Meeting for Judgment, 25:21-22
—luxury, followed what endued them with, 11:116
—messengers of God, opposing, 6:123-124, 25:21-22
—mockery, 15:11-12, 45:31-35, 83:29-32
—offenses of, 74:39-47
—partners in torment, 37:34-38
—signs, belying revealed, 7:40, 7:132-133, 10:17, 10:75
—turning away though mindful of truth of God's verses, 32:22
—wild asses, turning away terrified, 74:49-53
discourse with each other in Hereafter
—about short duration of stay on earth, 20:102-103
—asking one another, in inquest of blame, 37:27-34
—controverting one another with bitter words, 34:31-33
—swearing that they had not remained in the world but an hour, 30:55
end of, in this world, 7:83-84, 10:13, 15:57-58, 15:73-74, 27:69, 44:37, 46:24-25, 51:31-37, 77:16-18
Hereafter in relation to
—ashen with terror, 20:102
—coats made of pitch, 14:49-50
—despondent upon resurrection, 30:12
—dragged into fire, 54:47-48
—droves, driven into Hell in disgrace, 19:86
—Fire, no escape from, 18:53
—forelocks and feet, seized by, 55:41-44
—forever, torment of Hell, 43:74-78
—heads hanging, 32:12
—neither dying nor living without pain, 20:74
—not entering Garden like camel, cannot pass through eye of needle, 7:40
—painful torment, 37:38
defiant unbeliever(s) (*continued*)
Hereafter in (*continued*)
—ransoming self, wishing ardently to avoid torment, 70:11-15
—Saqar, thrust into deep of, 74:39-47
—severe torment, befalling them, 6:124
—standing apart, 36:59
—utter submission, 37:24-26
Hûd ﷺ, telling people not to turn away as defiant disbelievers, 11:52-53
manifesting contrary way of, 6:55
mention, 8:8, 9:66, 10:50, 10:82, 12:110, 26:99, 28:78, 30:47, 44:22, 77:46
Moses ﷺ, not upholding them, 28:15-17
willing submission to God, inequality with *muslims*, 68:35-36
defrauders. *See also* measure and balance
Hereafter, works of life not defrauded therein, 11:15-16
mention, 83:1-3
not conceivable that prophet would defraud, 3:161
prohibition against, 2:282, 7:85, 11:85, 26:181-183
deities. *See* false deities
delirium, of death, 50:19. *See also* death
demonic witchery, 4:51
despair
disbelievers in God, forever despair of His mercy, 29:23
God's mercy, disbelieving people despairing of, 12:87
man despairing when
—evil touches, 17:83, 41:49
—stripped, of divine mercy, 11:9
messengers approaching, then God's help coming, 12:110
people upon whom is God's wrath, despair of Hereafter, 60:13
despondence
God sends rain, after drought, 42:28
mercy of God, not desponding of when committing sins, 39:53
of God's mercy is astray, 15:56
when evil befalling, 41:49
when harm befalling, 30:36
Dhul Kifl ﷺ. *See* Specialized Index, Prophets

Dhul Qarnayn
account of, 18:83-98
bulwark barrier, building to keep out Gog and Magog, 18:94
Gog and Magog, sowing corruption, 18:94
mountain barrier, place between, 18:93
rising sun, primitive people in place where no veil from, 18:89-90
setting sun, wrongdoing people in place near, 18:86-88
direction of Prayer
commanded to change to face Makkah, 2:143-144, 2:150
one for each faith-community, 2:148
Disciples of Jesus ﷺ, 3:52-53, 5:111-113, 61:14. *See also* Specialized Index, Prophets: Jesus ﷺ
asking for table-spread to be feast from heaven, 5:112-115
belief in Jesus ﷺ, 3:52-53, 5:111
Divine Law, 45:18
divining arrows, 5:3, 5:90
division
dividing
—after clear proofs, 42:14
—forbidden, 3:105
factions, 6:65, 6:159, 28:4, 30:31-32
separating from God's way, by following crooked ways, 6:153
steadfastly establish religion of God, without, 42:13
you shall not divide, 3:103
divorce. *See also* marriage; women
dowry, 2:236-237
duly divorced on third time, not lawfully able to remarry that husband, until marrying other husband (with wholesome intent) who also duly divorces her, 2:230
part with, in accordance with what is right, 65:2
Prophet ﷺ, should he divorce, Lord giving others, 66:5
provision for, in accordance with what is right, 2:241
retaining, in accordance with what is right, 2:231, 65:2
set free
—in accordance with what is right, 2:231
divorce (*continued*)
set free (*continued*)
—with generous kindness, 2:229
stated term, of waiting, 65:2
substitution of one wife in place of another, shall not take back dowry, 4:20
two times, revocable pronouncement of, 2:229
waiting period, 2:226, 2:228, 2:231, 2:234, 33:49, 65:1, 65:4
witness, 65:2
dog, 7:176, 18:18, 18:22. *See also* Specialized Index, Life-forms: Animals
donkey(s). *See* Specialized Index, Life-forms: Animals
dream(s). *See* interpretation of
drink
milk, 36:73
mortal messengers needing food and, 23:33
water, twelve springs for people of Moses ﷺ, 2:60, 7:160
Dune Valleys of Al-Aḥqâf, dwelling place of ʿÂd, 46:21. *See also* Specialized Index, Prophets: Hûd ﷺ
dust
barren plain of, 18:8
burying in, 16:59
creation from, 3:59, 18:37, 22:5, 30:20, 35:11, 40:67
disbelievers
—deeds of, turned into, 25:13
—faces have upon them, 80:40
—saying, *if only I were dust*, 78:40
indigent person in, 90:16
mountains, becoming, 56:6
pasturage, turned into, 87:5
raiders, stirring up, 100:4
return to, 13:5, 23:35, 23:82, 27:67, 37:16, 37:53, 50:3, 56:47
Dwellers of the Thicket of Al-Aykah, people of Shuʿayb ﷺ. *See also* Specialized Index, Prophets: Shuʿayb ﷺ
asking God to hasten their punishment, 26:187
conveyance of heavenly message to, 7:93
dissension, between prophet and people, 11:89
fear of prophet for his people, 11:84
Dwellers (*continued*)
forewarning, of God's impending torment, 11:84, 11:89, 11:93
mention, 15:78, 26:176, 38:13, 50:14
reminder, of God's blessings, 7:86
turning away, 11:91-92
dwelling(s), 2:84-85, 2:243, 2:246, 3:195, 4:66, 7:78, 7:91, 7:145, 8:47, 11:65, 11:67, 11:94, 13:31, 17:5, 29:37, 33:27, 59:2, 60:8-9

E

ear(s)
Companions of the Cave, 18:11
deaf, to guidance, 2:18
fingers, Noah's ﷺ people putting in, 71:7
hearing, God setting seal upon that of disbelievers, 2:5-6
Prophet ﷺ, claiming him merely an "ear," 9:61
retribution, an ear for an ear, 5:45
utter deafness, those listening to Quran with malicious intent, 6:25, 17:46, 18:57, 41:44
with which they do not hear, like cattle, 7:179
earth. *See also* heaven(s); moon; star(s); sun
accommodating, to living and dead, 77:25-27
adornment, all that is on earth is, 18:7, 18:28
affairs of existence, God conducts each with wisdom and perfection, 10:3, 32:5-7
all that is in heavens and earth, belongs to God, 2:284, 3:109, 3:129, 4:126, 4:131, 4:170, 6:12, 10:55, 10:66, 14:2, 16:52, 20:6, 21:19, 22:64, 24:64, 30:26, 31:26, 34:1, 42:4, 42:53, 53:31
belonging to God
—belongs to God, 7:128, 23:84-85
—bequeathing it to whomever God wills, 7:128-129, 33:26-27, 39:74, 44:25-26
—God's earth, 4:97, 29:56, 39:10
—inherits earth, God alone, 19:40
—oppressed, God caused them to inherit eastern and western parts of land, 7:137

earth (*continued*)
belonging to God (*continued*)
—righteous servants, God causes them to inherit earth, 21:105
bow down
—all in heavens and earth, to God alone, 13:13-15, 16:48-49, 22:18
—creation in, 21:79, 38:18-19, 55:6
calculation of number of years, sun and moon measuring out, 10:5, 17:12
conjoined, heavens and earth were one, 21:30
corruption
—prohibition against spreading in earth, 2:11-12, 2:27, 2:205, 5:64, 7:56, 7:74, 7:85, 8:73, 11:85, 11:116, 13:25, 26:151-152, 26:183, 28:83, 29:36, 47:22-23
—prohibition against transgressing in lands, 89:6-14
—sowers of corruption therein, 2:12, 2:60, 7:86, 7:103, 7:142, 28:77, 38:28
cradle for humankind, 20:53, 78:6
created by God, 6:1, 6:73, 9:36, 14:19, 15:85, 16:3, 17:99, 20:4, 21:16, 23:17, 25:59, 27:60, 29:44, 29:61, 30:8, 31:25, 36:81, 38:27, 39:5, 39:38, 43:9, 44:38, 45:22, 46:33, 65:12
creation of heavens and earth
—far greater wonder than creation of human being, 40:57
—sure signs, for people who would use reason to understand, 2:164, 3:190-191, 42:29
days, Heavenly
—four equal Heavenly days, divine bestowal of blessings and decree of all its sustenance, 41:10
—six Heavenly days, creation of heavens and earth in span of, 7:54, 10:3, 11:7, 25:59, 32:4, 50:38, 57:4
—two Heavenly days, creation of earth, 41:9-12
dominion of heavens and earth, for God alone, 3:189, 5:17-18, 5:40, 5:120, 9:116, 24:42, 25:2, 39:44, 42:49, 43:85, 45:27, 48:14, 57:2, 57:5, 85:9
earth (*continued*)
exaltation to God, all in heavens and earth give, 17:44, 24:41, 59:1, 59:24, 61:1, 62:1, 64:1
furnished habitation, 2:22
furnishings and utility, in cattle, etc., 16:80-81
garments, 16:80-81
gods apart from God, competing deities would corrupt heaven and earth, 21:21-22
habitation, giving life to lifeless, 25:48-49
Hereafter, signs of (*see also* main entry)
—earth: changed into another earth, 14:48; laid bare, 18:47; leveled plain, 20:105-106; pounded, 89:21-22; quakes, 99:1-5; shaken, 56:4-6, 69:13-17, 73:14; stretched taut, 84:1-4
—heaven: as molten brass, 70:8; breached wide, 77:8-10; opened, 78:19; reeling, 52:9-10; splits, 55:37
—mountains, 18:47, 20:105-106, 27:87-88, 52:10, 56:4-6, 69:13-17, 70:9, 73:14, 77:10, 78:20, 101:1-5
—sky: brings forth smoke, 44:10-11; ripped asunder, 84:1-4; rolled up as scribe rolls up scrolls, 21:104; stripped away, 81:1-6, 82:1-4
—stars extinguished, 73:14
—sun and moon, 75:7-9
heritage of heavens and earth, belongs to God, 3:180, 57:10
hidden from God, nothing in heaven or earth, 3:5
holds heavens and earth from passing away, God alone, 35:41
journey in, to see end of
—beliers, 3:137, 12:109, 40:82, 47:10
—defiant unbelievers, 27:69, 30:42
—deniers, 6:11, 22:46, 29:20, 30:9, 35:44
kingdom of heavens and earth, belong to God, 7:158
knowledge of God
—all that is said in heavens and earth, God knows of, 21:4
earth (*continued*)
knowledge of God (*continued*)
—atom's weight, nothing smaller or larger than that eludes Lord, 10:61, 34:3
—encompasses what is in heavens and earth, 3:29, 5:97, 10:18, 17:55, 22:70, 29:52, 49:16, 58:7, 64:4
—grain hidden in darkness of earth, God knows of, 6:59, 31:16
—leaf falling, God knows of, 6:59
—nothing concealed from God, 14:38
—penetrates into earth and issues from (and what descends from heaven and ascends to), God knows all, 34:2, 57:4
—secret in heavens and earth, God knows each, 25:6
—unseen of heavens and earth, 11:123, 16:77, 18:26, 27:65, 27:75, 35:38, 49:18
laid down earth, for all living creatures, 55:10-12
lifeless land, reviving with water, 43:10-11
livelihood, prolific therein, 7:10, 15:19-22, 78:11
Lord of heavens and earth, 13:16, 19:65, 21:56, 26:24, 37:5, 38:66, 43:82, 44:7, 45:36, 51:23, 78:37
migrating in God's earth, 3:195, 4:97, 8:72, 16:110
mountains, God anchored in, 13:3, 15:19, 16:15, 21:31, 31:10, 41:10, 50:7, 77:27, 78:6, 79:32
night to repose in and daylight to see, 10:67, 13:3
One God of Heaven and Earth, 43:84
passages, threaded all through, 20:53
plants
—every delightful variety, 22:5, 50:7
—many gracious kinds, 26:7, 31:10
—pairs: of that which the earth grows, 36:36; of varied plants, 20:53
—some superior to others, 13:4
provision of God therein, 67:15

earth (*continued*)
repel some people by means of others, divine decree so earth not corrupted, 2:251
settlement
—hospitable place of, 2:36, 27:60-61, 40:64
—therein, 7:74, 11:61
sky, God upholds so that it does not drop upon earth, 22:65
spread the earth, God alone, 51:48, 71:19-20, 79:30
stars, guiding through veils of darkness of land and sea, 6:96-97
subjugated ships and cattle, 43:12-13
successor(s) on earth, God appointing humans as, 2:30, 6:165, 10:14
treasures of heavens and earth, belong to God alone, 39:63
vast kingdom of heavens and earth, reflecting upon wonders of, 7:185, 50:6-8, 88:17-20
walk upon earth
—modest bearing in, 31:19
—not proudly exultant, 17:37, 31:18
—softly, 25:63
water
—barren land, bringing forth crops from, 32:27
—clouds, driven to lifeless land, 35:9
—fruits of earth, brings forth, 14:32
—green, earth becoming from, 22:63
—life to dead earth, 2:164, 16:65, 29:63, 30:24, 45:5
—lifeless earth, quivers and swells with, 22:5, 41:39
—orchards of delight, causing to grow, 27:60
—plants of varying colors, bringing forth with it, 39:21
whatever is in heavens and earth, belongs to God, 3:132, 4:171
yielding all its resources, 67:15
East and West, 2:115, 2:142, 2:177, 7:137, 26:28, 37:5, 55:17, 70:40, 73:9
Egypt
Jacob ﷺ, 12:99-100
Egypt (*continued*)
Joseph ﷺ, 12:20-21
Moses ﷺ, 10:87
Pharaoh, 43:51
Elephant, Companions of, 105:1-5
Elias ﷺ. *See* Specialized Index, Prophets
Elisha ﷺ. *See* Specialized Index, Prophets
emancipation
charitable offerings, given to free from bondage, 9:60
estranging oneself sinfully from wife, with pronouncement you are prohibited to me for marital relations as is my own mother's backside, freeing bondservant atonement for, 58:3
freeing human being from bondage, 90:11-13
killing believer by mistake, atonement for, 4:92
oaths (intentionally bound), atonement for breaking, 5:89
slaves, 2:177
emigration. *See also* Émigrés; Helpers
expelled from homes, 3:195
in God's path, 2:218, 4:88-89, 4:100, 8:72, 8:74-75, 9:19-20 22:58
persecuted, 16:110
wronged, in God's cause, 16:41
Émigrés. *See also* emigration; Helpers
allies of one another, those who emigrated and those who gave shelter and help, 8:72
believing women, 60:10, 66:5
forerunners in faith, 9:100
giving charitably to, 24:22
God's pleasure with, 9:100
granting repentance to, 9:117
hour of hardship, 9:117
inheritance of, 33:6
love and generosity of Helpers with, 59:8-9
needy, 59:8-10
true believers, 8:74
envy
Bedouins, proceeding to spoils, 48:15
Muhammad ﷺ and people, for Heavenly guidance, 4:54
People of the Scripture, loving to turn you back into disbelievers, out of, 2:109
envy (*continued*)
refuge in Lord of daybreak, from envier when he envies, 113:5
Evangel
confirmed by Quran, 3:3
mention, 3:48, 3:65, 5:14, 5:46-47, 5:66, 5:68, 5:110, 7:157, 9:111, 48:29, 57:27
Eve (Arabic: Ḥawwa; name not mentioned), 2:35-36, 4:1, 7:19-23, 20:117, 20:121, 20:123. *See also* Specialized Index, Prophets: Adam ﷺ
evil
against yourselves, if done, 17:7
alone with those of, saying *indeed we are with you*, 2:14
atom's weight of, 99:8
averting, with what is good, 13:22, 28:54
barring people from God's path, a great act of, 9:9, 16:94
believers who pursued aggressors after Battle of Uḥud, untouched by any, 3:174
belying, signs of God, a great act of, 7:177, 30:10
boasting about passing of, after tasting blessing, 11:10
commandments of God, whose trespass is characterized as, 17:22-38
consequences
—of all unbelievers earned in life, 39:48, 39:51
—of all unbelievers had done in life, 16:34
—shall appear to unbelievers, 45:33
Day of, 76:7, 76:11
deed(s) of, 2:81, 9:37, 10:27, 27:90, 28:84, 29:4, 35:8, 35:10, 41:46, 45:15, 47:14
devising, 35:43
disbelievers, rejoicing when such afflicts believers, 3:120
divine invocation of, against those who wish misfortune on believers, 9:98
doing of, 9:102, 20:111, 23:96
doings of some of People of Scripture, 5:66
effect of touch of, on unbelievers and those of wavering faith
—despairing, 17:83, 41:49
—full of lengthy prayers, 41:51

evil (*continued*)
effect of touch (*continued*)
—impatient, 70:20
envier, 113:5
forewarned against morning of, 37:177
gathering darkness of, 113:3
God-fearing, never touched by in Hereafter, 39:61
good deed and, not equal, 41:34
hasten, 13:6, 27:46
Hell
—abode of, 13:25, 40:52
—burden of, 20:101
—destination of, 4:97, 4:115, 48:6
—place of, repose, 18:29
—reckoning of, 13:18, 13:21
—residence of, 25:66; resort of, 38:55-56
House of Pharaoh
—deeds of Pharaoh as great acts of, 40:37
—ill-omen of, decreed by God, 7:131
Hûd ﷺ, false statement of people to, saying, *our gods have struck you with evil*, 11:53-54
illicit sexual intercourse, great lewdness and, 17:32
intent of hypocrites in swearing to faith, 63:2
intercession with, recompense for, 4:85
invoking, 17:11
jinn-kind not knowing if God intends such for people or not, 72:10
Joseph ﷺ
—brothers, in position of evil for slandering, 12:77
—God turning such away from, 12:24-25
—ladies of city, testifying regarding, *we know nothing evil of him*, 12:51
load of unbelievers borne in Hereafter, 6:31, 16:25
Lot ﷺ, people of characterized as, 21:74
loving something, possible though bad, 2:216, 3:180, 17:11, 24:11, 72:10
marrying former wives of one's father, act of lewdness and, 4:22
evil (*continued*)
Mary ﷺ, father characterized as not, 19:28
mention, 5:66, 10:11, 16:28, 17:38, 58:15, 63:2, 72:10
miserliness with what God has given, characterized as, 3:180
Moses ﷺ, saved from, 40:45
much of the hasty invocations of people, 10:11
Noah ﷺ, people of characterized as, 21:76-77
not believing in the Hereafter, attribution to God, act of, 16:60
pardoning an offense of, characteristic of believers, 4:149
Prayer, guards against, 29:45
Prophet ﷺ, in testimony of own humanity, *never would evil touch me, if I knew unseen*, 7:188
punishment of hypocrites, who ally with enemies of believers, 58:15
raining down, metaphor of divine punishment, characterized as, 25:40, 26:173, 27:58
recompense of those who do, 53:31
refuge, from that of God's creation, 113:1-2
repentance, for those doing out of ignorance, 4:17
Ṣâliḥ ﷺ, she-camel, not touching with any such intent, 7:73, 11:64, 26:156
satan
—close companion of, for unbelievers, 4:38
—commands, to lewdness and, 2:169
schemes of, 16:45
self, often bids to, 12:53
sorceresses, refuge from incantations of, 113:4
soul, wishes very great distance between it and acts of, it had done, 3:30
thoughts of, 48:6, 48:12
torment of, 2:49, 7:141, 14:6
trial, good and, 21:35
trying people with evil, 21:35
unbelievers denying committing acts of, at moment of death, 16:28
upon disbelievers, disgrace and, 16:27
evil (*continued*)
whisperer of, characteristic of Satan, incessantly inciting to and receding, 114:4
wicked slander, against believers, ultimately good for them not, 24:11
ewes, subject of dispute brought before David ﷺ, 38:21-25. *See also* Specialized Index, Prophets: David ﷺ
exaltation. *See also* bow down
angels
—fear of God, exalting with all praise, 13:13
—*highly exalted be You!* 2:32
—*we who highly exalt God alone*, 37:165-166
birds, 21:79, 24:41, 38:18
bowing down, 13:15, 16:48-49, 22:18, 55:6-7
forms of praise
—*highly exalt God*, 30:17
—*highly exalted are You!* 3:191, 5:116, 7:143, 10:10, 21:87, 24:16, 25:18, 34:41
—*highly exalted be my Lord!* 17:93
—*highly exalted is God alone, Lord of All the Worlds!* 27:8
—*highly exalted is God far above all they ascribe*, 23:91, 37:159
—*highly exalted is God, Lord of the Throne, far above all they ascribe*, 21:22
—*highly exalted is He*, 10:68
—*highly exalted is He above all they associate as gods with Him*, 9:31
—*highly exalted is He above having a son!* 4:171, 19:35
—*highly exalted is He above taking a child to Himself*, 39:4
—*highly exalted is He above those ascribing daughters to Him*, 16:57
—*highly exalted is He and most high above all they associate as gods with Him*, 10:18, 16:1, 28:68, 30:40, 39:67, 52:43, 59:23
—*highly exalted is He and Most High, far above what they ascribe*, 6:100
—*highly exalted is He, far above taking offspring*, 2:116, 21:26
—*highly exalted is He far above what they say, and most high with greatest sublimity*, 17:43

exaltation (*continued*)
forms of praise (*continued*)
—*highly exalted is One in whose mighty Hand is all dominion over all things*, 36:83
—*highly exalted is our Lord!* 17:108, 68:29
—*highly exalted is the Lord of the heavens and earth, Lord of Throne, above all they ascribe*, 43:82
—*highly exalted is the One who created all the pairs*, 36:36
—*highly exalted is the One who has subjugated this to us*, 43:13
—*highly exalted is your Lord, Lord of Invincible Might, far above all they ascribe*, 37:180
—*most highly exalted be God*, 12:108
heavens and earth
—seven heavens, earth and all that are in them, giving due exaltation to God, 17:44
—whoever is in exalts God, 24:41, 57:1, 59:1, 59:24, 61:1, 62:1, 64:1
mountains, exalting God with David ﷺ, 21:79, 38:18
Prophet ﷺ, highly exalting Lord, 15:98, 20:130, 25:58, 33:42, 40:55, 50:39-40, 52:48-49, 56:74, 69:52, 76:26, 87:1, 110:3
thunder, peals of, exalting God with all praise, 13:13
Zachariah ﷺ, exalting God in evenings and mornings, 3:41, 19:11
excellence
abode of God-fearing, most excellent, 16:30
compensation, remitting in most excellent way, 2:178
everything God created, 32:7
excelling in doing good
—and being God-fearing, 3:172, 4:128, 5:93
—blame, never cast upon those doing, 9:91
—glad tidings for, 22:37, 46:12
—God increases reward of for, 2:58, 7:161
—God is with those, 16:128, 29:69
—God loves those, 2:195, 3:134, 3:148, 5:13, 5:93
excellence (*continued*)
excelling in doing good (*continued*)
—God never wastes reward of, 9:120, 11:115, 12:56, 12:90, 18:30
—mercy of God, ever near those, 7:56
—submitting to God and, 2:112, 4:125, 31:22
fashioned humans in excellent form, 40:64, 64:3
reward of
—Aaron ﷺ, 37:119-121
—Abraham ﷺ, 6:83-84, 37:103-110
—Elias ﷺ, 37:129-131
—excelling in doing good, 5:85, 33:29, 39:34, 55:60, 77:41-44
—Joseph ﷺ, 12:21-22
—Moses ﷺ, 28:13-14, 37:119-121
—Noah ﷺ, 37:78-80
excuse, 9:66, 9:90, 9:94, 18:76, 30:56-57, 40:52, 64:14, 66:7, 75:15, 77:35-36, 82:9
exultant, 3:188, 6:44, 9:50, 11:10, 13:26, 17:37, 23:53, 27:36, 28:76, 31:18, 40:75, 40:83, 57:23
eye(s). *See* sight

F

fabrication. *See also* liar(s); lie(s)
accusing chaste women of illicit sexual intercourse, penalty for false testimony, 24:4-5
all that is worshiped apart from sole God, graven images and, 29:17
calumny, not lawful to speak, 24:16
disbelievers, false accusation against Quran, 25:4, 34:43, 46:11
God has begotten offspring, utter fabrication, 37:151
gods apart from true God, 37:85-86, 46:28
sinful liar, 26:221-222, 45:7-9
slander, wicked, 24:11-12; four witnesses, 24:13
staff of Moses ﷺ, swallowing all that sorcerers falsify, 7:117, 26:45
uttering that of which you have no sure knowledge, 24:15
factions, 3:78, 3:100, 6:65, 6:159, 7:30, 19:69, 23:53, 27:45, 28:4, 30:32
false deities. *See also* association of gods, with Sole God
belief in, 4:51
disbelief in, firmest handhold, 2:256
disbelievers
—fighting in path of, 4:76
—patrons of, 2:257
messengers, shunning, 16:36
shunning, 39:17
submitting to judgment of, 4:60
worship of, 5:60
falsehood
all that you worship apart from God, 22:62, 31:30, 34:48-49
arguing with to refute truth, 18:56, 40:5
disbelievers following, 16:72, 47:1-3
false means, not consuming one another's wealth by, 2:188, 4:29, 4:160-161, 9:34
God
—nullifying, 8:8
—obliterates, 42:24
losers, those who disbelieve in God and believe in, 29:52
mixing truth with falsehood, shall not, 2:42, 3:71
parable of truth and falsehood, foam fades and benefits remain, 13:17
progenitors of, 7:173, 29:48, 30:58, 40:78, 45:27
Remembrance of Heavenly Book, no falsehood can reach, 41:41-42
vanishing, 17:81, 21:18
family. *See also* children; parents
adornment, exhibiting to family members, 24:31
all that begets and all that is begotten, object of divine oath, 90:1-3
arbitrators, when fearing split between spouses, 4:35
believers, vigilant as to chastity of secret parts, 23:5-7, 70:29-31
creation of single soul, and from it its mate, 4:1, 7:189, 39:6
divorce
—rules of, 2:228-229, 2:231-232, 2:241, 33:49
—wives of Prophet ﷺ, 33:28
dowry compensation, 4:24-25, 5:5, 33:50, 60:10
enemies, from among spouses and children, 64:14

family (*continued*)
Family of
—Aaron ﷺ, 2:248
—Abraham ﷺ, 3:33, 4:54
—Dawid ﷺ, 34:13
—'Imrân, 3:33
—Jacob ﷺ, 12:6, 19:6
—Lot ﷺ, 15:59, 15:61, 27:56, 54:34
—Moses ﷺ, 2:248
—Pharaoh, retrieving infant Moses ﷺ when cast into river, 20:37-39, 28:7-9
Fire whose fuel is people and stones, saving self and families from, 66:6
flagrant defiance, 4:34
Gardens everlasting, abode of righteous fathers, spouses, and children, 13:23, 36:55-56, 40:8
Ishmael ﷺ, enjoining family with Prayer and Zakât-Charity, 19:54-55
Jacob ﷺ, entering Egypt with, 12:99-100
Job ﷺ, given back joy of, 21:84
joy of eyes, spouses and children, 25:74
justice, upholding even if against parents or relatives, 4:135
killing believer by mistake, compensation for family of slain, 4:92
Lot ﷺ
—deliverance of with, 7:83, 15:59, 21:71-75, 26:169-171, 27:54-58, 29:28, 29:32-33, 37:134
—setting out with, before punishment befell Sodom, 11:81-83, 15:65
loving God, more than fathers, children, brothers, wives, and kinsfolk, 9:24
loving-kindness, enjoined upon every human being, 46:15
lowering gaze, believing men and women, 24:30-31
marriage proposal, women in waiting, 2:235
Mary ﷺ, veil from, 19:17
men in relation to women, 2:228, 4:34
Moses ﷺ
—leaving aside when noticing fire, 20:10, 27:7, 28:29
family (*continued*)
Moses ﷺ (*continued*)
—supplicating God to appoint for him minister from, 20:29-30
mothers nursing children, two full years, 2:233
Noah ﷺ
—deliverance from flood, 11:40, 21:76, 23:27, 37:76
—son, not of his believing family, 11:45-46
pairs of male and female, 16:72, 42:11
parting, God enriching each from His bounty, 4:130
Prayer, enjoining upon, 20:132
reconciliation, 4:35, 4:128
remembrance of God, wealth and children should not divert from, 63:9
remnant, of Family of Moses ﷺ and Aaron ﷺ in ark, 2:248
spouses, reposing in them, 30:21
temptation, wealth and children cause of, 8:28, 64:15
tillage, analogy with women, 2:223
wealth
—and children: diversion from remembrance of God, 63:9; enjoyment of delusion, 57:20; temptation, 8:28
—and families, occupying Bedouins not wanting to fight, 48:11
women, safeguarding
—chastity of secret parts, 24:31
—sacred trusts in absence of husbands, 4:34
Zachariah's ﷺ prayer for successor, 3:38, 19:5-6
fasting
atonement, for
—alternative atonement for estranging wives sinfully, fasting two consecutive months, 58:3-4
—breaking vows in oaths, 5:89
—killing believer, mistakenly, 4:92
—killing game, while in pilgrim sanctity, 5:95
Mary ﷺ, vowing fast to All-Merciful not to speak, 19:26
men and women, forgiveness and magnificent reward for, 33:35
fasting (*continued*)
night of, intimate approach to mates permitted, 2:187
offering, fasting when not finding means to complete pilgrimage, 2:196
prescribed (for Muslims), as prescribed for past believers, 2:183
Ramadan, fasting compulsory when bearing witness to month of, 2:185
redemption for
—missing fast, those hardly able to endure it should feed indigent, 2:184
—shaving head, before charitable-offering of Ḥajj-Pilgrimage reaches its destination, 2:196
ritual retreat during, no intimate approach in mosques of God, 2:187
sickness, fasting same number of other days, 2:185
specified number of days, 2:184
traveling (if breaking fast of Ramadan during), fasting same number of other days, 2:185
white thread of dawn, eating and drinking until it becomes clear, 2:187
father. *See* parents
fear. *See also* God-fearing
angels, fear of God, 16:49-50
believers, fearing neither deprivation nor degradation, 72:13
blame cast on God's religion, no fear of, 5:54
calling upon God in, 7:56, 32:16
Day Hereafter, 24:37, 74:53, 76:7, 76:10
gathering before Lord, 6:51
have no fear, believers, 41:30
Moses ﷺ and Aaron ﷺ, 20:45-46, 20:68, 26:12-14, 27:10, 28:31, 28:33-34
mother of Moses ﷺ, 28:7
no fear upon them, believers, 2:38, 2:62, 2:112, 2:262, 2:274, 2:277, 3:170, 5:69, 6:48, 7:35, 7:49, 10:62, 43:68, 46:13
of God, 3:175, 5:28
painful punishment of God, 51:37

fear (*continued*)
presence of God, standing for Judgment in, 14:14, 79:40-41
Satan, fear of God, 8:48, 59:16
standing before Lord, 55:46
threat of God, 14:14, 50:45
torment
—of awesome Day, 6:15, 7:59, 10:15, 11:3, 26:135, 39:13, 46:21
—of encompassing Day, 11:84
—of painful Day, 11:26
feast from heaven, 5:112-115. *See also* Specialized Index, Prophets: Jesus ﷺ
female. *See* women
fig, object of divine oath, 95:1
fighting
aggression, prohibition against, 2:190-193
asylum, 4:90-91
believers, setting things aright between, 49:9
blame, none upon weak or sick abstaining from, 9:91-96
Children of Israel, God prescribed fighting for them, 2:246
covenant, those breaching oaths after making with you, 8:56-58, 9:12-13
God gives life and death, 3:156
hypocrites, 3:166-167, 9:42-49, 9:81-87, 9:93-96
in God's
—cause, 61:4
—path, 2:190, 2:244-46, 3:13, 4:74-76, 9:111, 73:20
mention, 2:216-217, 2:253, 3:111, 3:167-168, 3:195, 4:76-77, 4:84, 4:90, 5:24, 8:65, 9:12-14, 9:29, 9:36, 9:123, 22:39, 28:15, 32:20, 33:25, 47:20, 48:16, 48:22, 49:9, 57:10, 59:11-12, 59:14, 60:8-9
numbers (of people), 2:249, 8:65-66, 9:25-26
patience, 2:177, 3:125, 3:140-142, 3:200, 8:46, 47:31
permission given to those wronged, 22:39-40
persecution, 2:193, 8:39
Prayer, during, 4:101-103
prophets, alongside of whom many followers, 3:146
reliance upon God alone, 3:160, 3:172-175
fighting (*continued*)
remembering God, 8:45
retreat, 33:15-16
turning back, 8:15-16
Uḥud, 3:121-126
withdrawing from belligerence, 4:90
fingertips
angels, striking, 8:12
biting out of rage, 3:119
God well able to form, resurrecting, 75:4
fire. *See also* Hell; Hereafter
Abraham ﷺ cast into, cooling by God's command, 21:68-70, 29:24, 37:97-98
angels over which
—keepers of Fire, 74:26-31
—stern and severe, 66:6
associating gods with God, abode is, 5:72-73
beliers of
—Book of God, 40:70-72
—*bring us out of this, and if we return to unbelief we would be wrongdoers*, 23:106-108
—Day of Judgment, 52:11-14
—signs of God, 5:10, 5:86, 7:36, 57:19
callers to
—idolaters, 2:221
—people, 40:41-43
—Pharaoh and hosts, 28:39-41
—Satan beckoning, 31:21
Companions of Fire, 7:50
consuming wealth
—falsely, of people, 9:34-35
—unjustly, of orphans, 4:10
Crusher, Fire of God, 104:4-9
defiant unbelievers, 14:48-51, 18:52-53, 32:22
desire, to get out of, 5:37
disbelievers
—mention, 2:39, 3:151, 5:36-37, 8:14, 13:5, 13:35, 24:57, 40:41-43, 41:27-28, 46:20, 47:12, 57:14-15, 64:10, 90:19-20, 98:6
—turning away from one's religion, 2:217
drink in
—fiercely boiling spring, 88:4-5
—scalding fluid, 37:67-68, 38:55-57, 47:15
—water resembling molten brass, 18:29
fire (*continued*)
evil deeds, recompense for, 2:80-81, 10:27
exit, endeavoring to, 22:22
faces in fire
—dragged into on, 54:47-48
—pitched into, 27:90
—seared, 23:104-105
—turned about in, 33:66
flesh, ripped away, 70:15-18
food
—Impalatable Tree of Zaqqûm, eating from, 37:62-66, 44:43-46, 56:51-56
—thorny bush, not fattening nor availing against hunger, 88:4-7
fuel, people and stones, 2:24, 3:10, 66:6
hypocrites, 4:145, 9:63-68, 57:14-15, 58:14-17
idolaters, 9:17, 9:113
iron, setting chunks of afire, 18:96-97
keepers of Hell, asked to lighten day of torment, 40:49-50
left hand, one given book of deeds, 69:25-31
life of this world, those desiring only its adornment, 11:15-16
lowest depth, 4:145
Moses ﷺ, noticing fire and leaving family aside to go to, 20:10, 27:7, 28:29
People of Fire-Pit, perished, 85:4-10
Pharaoh, ushered into at head of people, 11:97-98
raiments of fire, tailor cut, 22:19-22
reverting to forbidden ways, if returned to world after seeing Fire, 6:27-28
said or asked, in discourse therein
—arguing with one another, weak of world with those insolently arrogant, 40:47-48
—*did there not come to you messengers from among yourselves?* 39:71-72
—*no welcome is there*, 38:59-64
—*what is with you that you cannot help one another?* 37:22-33
—*where is all you worshiped apart from God?* 26:91-102
save us from torment of, 2:201, 3:16, 3:191-192

fire (*continued*)
set upon brink of, wishing to be returned to world and not deny signs, 6:27-28
setting forth example 2:16-18
setting up rivals to God, 14:30, 39:8
sinfulness, 71:25
tree, kindling from, 36:80, 56:71-73
ungodly deeds, 32:20-21
usury, devourers of, 2:275-276
verses of God, those confuting, 22:51
wishing they were *muslims*, in willing submission to God, 15:2-3
wretched, rejoicing in wrongdoing in life, 11:105-107
wrongdoers, 11:113, 34:42
Fire-Pit. *See* People of the Fire-Pit
firmest handhold, grasping, 2:256, 31:22. *See also* hand(s)
fish. *See* Specialized Index, Life-forms: Animals
flame, 15:18, 37:10, 54:47, 55:15, 72:8-9
flaunting beauty and adornment, women forbidden to, 33:32-33
flood, 7:133, 29:14. *See also* Specialized Index, Prophets: Noah ﷺ
fly, 22:73
follower
ʿÂd, following command of obstinate tyrannical ones, 11:59-60
angels, seeking forgiveness for those following way of God, 40:7-9
Book of Quran, 6:155, 39:55
children, following parents in faith, 52:21
conjecture, 53:23, 53:27-28
falsehood, disbelievers following, 47:2-3
"followed" in the world disavowing those who had followed them, when faced with torment, 2:165-167, 14:21-23, 40:47-48
good pleasure of God, 3:162, 3:174, 5:15-16
goodness, forerunners following course in, 9:100
guidance of God, 2:38, 20:123
Jesus ﷺ, 3:52-53
Law, course of Divine, 45:18
Messenger ﷺ, the unlettered Prophet ﷺ, 7:157, 9:117
follower (*continued*)
messengers, 6:87-90
—Abraham ﷺ, 3:68, 3:95, 4:125
—Muhammad ﷺ, 3:31
Pharaoh, following command of, 11:97-99
rebelling against way of believers, 4:115
revelations from God, 6:50, 6:106, 7:3, 7:203, 10:15, 10:109, 33:2, 46:9
Satan, following after one stripping himself of illuminating signs of God, 7:175-176
straight way of God, 6:153
whims, forbidden to follow, 2:120, 2:145, 4:135, 5:48, 5:77, 6:150, 7:176, 13:37, 18:28, 19:59, 20:16, 23:71, 28:50, 30:29, 42:15, 45:18, 47:16, 54:3
word of God, following very best of it, 39:17-18
wrath of God, following what brings it down, 47:28
folly, killing children, 6:140. *See also* fool(s)
food(s)
Abraham ﷺ
—false gods of people, not eating offerings, 37:91-93
—roasted calf, bringing for guests to eat, 11:69-70, 51:24-28
Adam ﷺ
—eating plentifully from garden, 2:35, 7:19
—not to hunger in garden, 20:118
—tree, eating from though forbidden, 7:19-22, 20:120-122
atonement
—fasting, redemption for each day, 2:184
—feeding ten indigent people, 5:89
—for killing game in state of pilgrim sanctity, 5:95
backbiting, like eating dead brother's flesh, 49:12
Children of Israel
—all food lawful except what Prophet Israel ﷺ prohibited, 3:93
—forbidden foods, 4:160-161, 5:42-43, 9:34
food(s) (*continued*)
Children of Israel (*continued*)
—substituting what is better with what is lesser, 2:61
Companions of Cave, sending one forth to bring back food, 18:19
date palms and grapevines, eating from fruit of, 36:35
devouring greedily, inheritance of others, 89:19-20
disbelievers
—eating and enjoying life, 15:2-3, 47:12
—not feeding indigent, 69:34
—refusing to spend charity, to feed poor, 36:47
—Saqar, thrust into for refusing to feed indigent, 74:40-44
excessive, eat without being, 6:141, 7:31
fast, eat and drink in night of, 2:187
feeding
—indigent, orphan, and captive of war, despite desire for it, 76:8-12
—not feeding indigent, 69:32-36, 74:42-44, 89:17-18, 107:2-3
—poor, afflicted, or indigent, 22:28, 90:11-18
—self-restrained needy and suppliant poor, 22:36
forbidden
—foods to eat (e.g., carrion, blood, flesh of swine, etc.), 2:173, 5:3, 6:145, 16:115
—game, to hunt while in state of pilgrim sanctity, 5:1
game, restricted during Pilgrimage yet readily attainable, 5:94-95
God
—feeds, 106:3-4; and is not fed, 6:14
—forging claims against God regarding food, 6:138-140, 6:145, 16:116
—prohibits and makes lawful, 5:87, 6:143-144, 6:150
grazing beasts, lawful, 5:1, 22:28
Hereafter for believers
—eating and drinking salubriously, 52:17-22, 69:19-24, 77:41-43
—fruits in, 52:22, 69:23, 77:42
Hereafter for disbelievers
—food: of a thorny bush that does

food(s) (*continued*)
Hereafter for disbelievers (*continued*)
not fatten or avail against hunger, 88:2-7; of purulent discharge, 69:36-37; that chokes, 73:13
—Impalatable Tree of Zaqqûm, eating from, 37:62-66, 44:43-46, 56:51-53
homes, eating freely from certain ones (e.g., your father's, etc.), 24:61
indigent, not feeding, 69:32-36, 74:42-44, 89:17-18, 107:2-3
Israel ﷺ, all food lawful for people except what he prohibited, 3:93
Jesus ﷺ
—Disciples asking him for table-spread of food from heaven, 5:112-115
—eating food for sustenance, 5:75
—revealing what none knew of what people ate or stored up in homes, 3:49
Jewry, forbidden foods, 4:160, 6:146, 16:118
Joseph ﷺ
—brothers' claim that wolf ate, 12:17
—father fearful that wolf would eat, 12:13-14
—king's dream, cows eaten, 12:43, 12:46
—severe years of drought consuming reserves of food, 12:48
lawful and wholesome, eating from, 2:168, 5:1, 5:4-5, 5:87-88, 5:96, 7:32, 7:157, 16:114, 20:81, 22:30
look at food, God causes it to grow, 80:24-32
manna and quail, 2:57
Mary ﷺ, eating food for sustenance, 5:75
mention name of God, over what you eat, 5:4, 6:118-119, 22:28, 22:36
messengers, eating food, 5:75, 21:7-8, 23:33, 25:7-8, 25:20
Messiah ﷺ, eating food for sustenance, 5:75
Moses ﷺ
—asking attendant, for fish of midday meal, 18:66
food(s) (*continued*)
Moses ﷺ (*continued*)
—people of, not enduring one kind of food, 2:61
—requesting food, from people who refused, 18:77
Muhammad ﷺ, not waiting for mealtime in home of, 33:53
offering that shall be consumed by fire, 3:183
prophet of Israel, who died hundred years then resurrected, food and drink of, 2:259
provision from God, 29:17, 34:15
Ṣâliḥ ﷺ, miraculously created she-camel, leaving to eat in God's land, 7:73, 11:64
Scripture, lawful food of those given, 5:5
sea, eating tender meat from, 16:114
starvation, offering food to orphan or indigent on day of, 90:11-18
thanks to God for, 2:172, 22:36, 29:17, 34:15, 36:35, 36:73, 106:1-4
wholesome, eating from, 2:57, 2:168, 2:172, 5:4, 5:88, 7:32, 16:114, 20:81, 23:51
fool(s). *See also* folly
among people, 2:142
destruction, for what fools have done, 7:155
disbelievers saying, *shall we believe as the fools have believed?* 2:13
elders of ʿÂd, claiming prophet mired in foolishness, 7:66-67
fooling oneself, 2:130
outrage against God, foolish speaking, 72:4
forbearance, 9:114, 11:75, 11:87, 37:101
forefathers, forbidden to adhere to and follow ways of when not rightly guided, 2:170, 5:104, 7:28, 7:70, 10:78, 11:62, 11:87, 11:109, 14:10, 21:51-54, 31:21, 34:43, 37:68-70, 43:22-24
forgiveness. *See also* repentance
Abraham ﷺ
—*forgive my father*, 26:86
—*I shall ask my Lord to forgive you*, saying to father, 19:47
—*I shall seek forgiveness for you*, saying to father, 60:4-5
forgiveness (*continued*)
Abraham ﷺ (*continued*)
—*Lord, forgive me, my parents and all believers on Day of Reckoning*, 14:41
—promise he made to father to seek, forgiveness, 9:114
all-relenting and mercy-giving God, for those seeking, 4:64
angels
—bearers of Throne of God, seeking forgiveness for believers, 40:7
—seeking forgiveness for those on earth, 42:5
believers
—*forgive us: and have mercy upon us*, 2:286; *and our brethren preceding us in faith*, 59:10; *our sins and absolve us of our misdeeds*, 3:193
—Garden prepared for, 57:21
—generous provision and forgiveness awaiting, 8:74, 22:50, 24:26, 34:4
—great reward and forgiveness, 11:11, 35:7
—lofty ranks and forgiveness awaiting, 8:4
—magnificent reward and forgiveness awaiting, 5:9, 33:35, 48:29
God-fearing
—fearing Lord while in domain of unseen, great reward, 67:12
—forgiveness and magnificent reward for, 49:3
—Garden for, and forgiveness, 3:133, 3:136, 47:15
—saying *forgive us our sins*, 3:15-16
godly followers of prophets, saying *forgive us our sins and our excesses in our affairs*, 3:146-147
hypocrites
—never forgiven, even if Prophet ﷺ sought forgiveness seventy times for, 9:79-80
—never will God forgive them, 63:6
idolaters, not to seek forgiveness for, 9:113-114, 60:4
mention
—*forgive*, 2:58, 2:284, 3:31, 3:129, 3:135, 4:48, 4:116, 4:137, 5:18, 5:40, 7:23, 7:149, 7:161, 7:169,

forgiveness (*continued*)
mention (*continued*)
8:29, 8:38, 8:70, 11:47, 14:10, 20:73, 24:22, 26:51, 26:82, 28:16, 33:71, 36:27, 38:43, 39:53, 42:37, 42:43, 45:14, 46:31, 47:34, 48:2, 48:12, 57:28, 61:12, 64:14, 64:17, 71:7
—*forgiveness*, 2:175, 2:221, 2:263, 2:268, 2:285, 3:157, 4:96, 36:11, 57:20
Moses ﷺ
—*forgive us and have mercy upon us*, 7:155
—*I have wronged myself so forgive me*, 28:16
—*Lord, forgive me and my brother*, 7:151
Noah ﷺ, *Lord, forgive me, my parents, and whoever enters my house as believer, and all believing men and women*, 71:28
patient doers of righteous deeds, forgiveness and great reward for, 11:11
race one another, to forgiveness of Lord, 57:21
seek, forgiveness from God, 2:199, 3:159, 4:106, 4:110, 5:74, 8:33, 11:3, 11:52, 11:61, 11:90, 12:29, 12:97-98, 18:55, 23:118, 24:62, 27:46, 40:55, 41:6, 47:19, 48:11, 60:12, 71:10, 73:20, 110:3
seekers of forgiveness, at night's end, 3:17, 51:18
servants of God, saying, *forgive us and have mercy upon us*, 23:109
sins, seeking when committing act of obscenity or wronging self, 3:135-136
Solomon ﷺ, *forgive me and grant me unrivaled kingdom*, 38:34-35
turning heads aside arrogantly, when told Messenger ﷺ will seek God's forgiveness for, 63:5-6
fornicator, 24:2-5. *See also* sexual intercourse
forty. *See also* Specialized Index, Prophets: Moses ﷺ
nights of retreat, 2:51-52, 7:142, 20:83-85
prayer of full maturity, upon reaching forty years of age, 46:15
forty (*continued*)
years, people of Moses ﷺ wandering earth, 5:20-26
fowl, flesh of whatever sort one desires, 56:20. *See also* Specialized Index, Life-forms: Animals
fragrance of Joseph ﷺ, Jacob ﷺ sensing, 12:94. *See also* Specialized Index, Prophets: Jacob ﷺ; Joseph ﷺ
Friday congregational Prayer, 62:9-10. *See also* Prayer
frogs, 7:133. *See also* Specialized Index, Prophets: Moses ﷺ
fruit(s). *See* Specialized Index, Life-forms: Plants
futility
God rendering sorcery futile, 10:81-82
of desiring adornment of this world over Next, 11:15-16

G

Gabriel ﷺ. *See* angel(s)
gambling, 2:219, 5:90-91
game. *See* Specialized Index, Life-forms: Animals
Garden
abode, 13:35, 32:19, 53:13-15, 79:41
—heavenly, 33:29, 53:15
—of bliss, 13:22-23, 13:24, 13:42
—of delight, 28:37
—of enduring residence, 40:39
—of lasting residence, 35:35
—of paradise, 6:135
—of peace, 6:127, 10:25
Adam ﷺ, Garden habitation of
—dwelling in, 2:35, 7:19, 20:117-119
—expulsion from, 2:36-38, 7:24, 7:27, 20:117, 20:123
—forbidden from single tree, 2:35, 7:19-20, 7:22, 20:117-119
beneath which rivers flow, 2:25, 2:266, 3:15, 3:136, 3:195, 3:198, 4:13, 4:57, 4:122, 5:12, 5:85, 5:119, 9:72, 9:89, 9:100, 10:9, 14:23, 16:30-31, 18:31, 20:76, 22:14, 22:23, 25:10, 29:58, 39:20, 47:12, 48:5, 48:7, 48:17, 57:12, 58:22, 61:12, 64:9, 65:11, 66:8, 85:11, 98:8
Garden (*continued*)
Companions of Fire and Companions of Garden, not equal, 59:20
delights of, 18:31, 22:23, 35:33, 37:41-49, 38:49-53, 43:70-71, 44:51-56, 52:22-24, 56:11-26, 76:12-22, 78:31-36, 83:22-28, 88:8-16, 98:8
earthly life
—gardens: and grain of harvest, 50:9; and springs, 26:132-134, 26:146-148; date palms and grapevines, 23:18-19, 36:33-34; luxuriant, 78:14-16; of grapevines, 6:99, 13:4; trellised and untrellised, 6:141; two gardens of grapevines, parable of, 18:32
—people of Sheba, two vast gardens, 34:15
—Pharaoh and hosts: drawn forth from gardens and springs, 26:57-58; left behind many a garden, plantation, and gracious station, 44:25
entering Garden
—after affliction and harm striking believers in life, 2:214
—after God making known those striving and patient, 3:142
—may not be admitted while belying God's message, 70:36-39
everlasting, 9:72, 13:22-23, 16:31, 18:31, 19:61, 20:76, 35:33, 38:50, 40:8, 61:12, 98:8
Gardens of Delight, 5:65, 9:21, 10:9, 22:56, 26:85, 31:8, 37:42-43, 56:11-12, 56:88-89, 68:34, 70:38
Gardens of Paradise, 18:107, 23:10-11
God calls to
—Abode of Peace, 10:25
—Garden of Paradise, 2:221
God-fearing
—Garden of Eternity, promised to, 25:15
—Garden of Paradise: drawn near and ushered into, 26:90, 39:73-74; promised to, 13:35, 47:15
—gardens and springs, forever amid, 15:45, 44:51-52, 51:15, 52:17, 54:54

Garden (*continued*)
mention, 2:82, 2:111, 2:265-266, 3:133, 3:185, 4:124, 7:42-49, 9:111, 10:26, 11:23, 11:108, 16:32, 17:91, 19:60, 19:63, 25:8-10, 29:58, 36:26, 36:55, 40:40, 41:30, 42:7, 43:70, 46:14, 47:6, 55:46, 55:54, 57:21, 66:11, 69:22, 70:35, 71:12, 74:40, 76:12, 79:41, 81:13, 88:10, 89:30
owners of the garden (*see* main entry)
prohibited
—for anyone associating gods with God, 5:72
—for those arrogantly belying God's revealed signs, 7:40
—water and sustenance, for Companions of Fire, 7:50
residence
—Abode of Lasting Residence, 35:34-35
—best place of and fairest state of repose, 25:24
—most excellent, 25:75-76
salutation therein, *Peace!* 10:9-10, 14:23, 15:45-46, 19:61-62, 25:75, 33:44, 39:73, 50:34, 56:25-26
settling therein, wherever one wills, 39:74
shade, 4:57, 13:35, 56:27-34, 76:12-14, 77:41-43
wish, shall have therein whatever one wishes, 16:31, 25:15-16, 39:34, 42:22, 50:34-35
garlic, Moses' ﷺ people calling for, 2:61
gateway, people of Moses ﷺ passing through. *See also* Specialized Index, Prophets: Moses ﷺ
disburden us, told to enter saying, 2:58, 7:161
habitual wrongdoers substituted invocation with word unlike heavenly command, 2:59
gift, Queen of Sheba sending to Solomon ﷺ, 27:35-37. *See also* Queen of Sheba
ginger, mixture of in Garden's chalice of wine, 76:17
glad tiding(s). *See also* tidings
Abraham ﷺ, messenger-angels bearing to, 11:69-70, 11:71-73,
glad tiding(s) (*continued*)
Abraham ﷺ (*continued*)
15:51-56, 15:57-60, 29:31-32, 37:100-101, 37:112, 51:24-28, 51:29-30, 51:31-34
believers, told of Paradise, 2:25, 2:223, 7:188, 9:112, 10:2, 10:63-64, 17:9, 18:2, 33:47, 61:13
continuing upon straight way, 41:30
embracing Remembrance and fearing All-Merciful, 36:11
excelling in doing good, 22:37
humbling themselves, 22:34-35
Jesus ﷺ
—of birth, 3:45
—of coming message of Muhammad ﷺ, 61:6
John ﷺ, news of impending birth, 3:39-40, 19:7
Mary ﷺ, 3:45, 19:19
Moses ﷺ, of deliverance, 10:87
Muhammad ﷺ, bearer of, 2:25, 2:119, 2:155, 5:19, 7:188, 9:112, 10:2, 11:2, 16:89, 17:105, 18:2-3, 19:97, 25:56, 33:45, 33:47, 34:28, 35:24, 36:11, 39:17, 48:8
patience with affliction, 2:155-156
Quran as, 2:97, 16:89, 16:102, 17:9, 19:97, 27:1-2, 46:12
shunning idols and turning in penitence, 39:17-18
striving in path of God, 9:20-21, 9:111
Zachariah ﷺ, angels bearing, 3:39
glass plates overlaying water, in palace court of Solomon ﷺ, 27:44. *See also* Specialized Index, Prophets: Solomon ﷺ
gnat, God teaching humankind using example of, 2:26
goats, two pairs of, divine prohibitions as to, 6:143. *See also* Specialized Index, Life-forms: Animals
goblet of king, theft of, 12:69-76. *See also* Specialized Index, Prophets: Joseph ﷺ
God. *See* Specialized Index, God: Divine Acts
God-fearing
abode of Hereafter, better for, 6:32, 7:169, 12:109, 16:30-31
best provision, 2:197
God-fearing (*continued*)
bliss for, 78:31-33
Day Hereafter
—assembled in honored delegations, 19:85
—being ever fearful of, 2:48, 2:123, 2:281
Day of Resurrection, God-fearing above disbelievers, 2:212
delivered, by God, 19:72
ever (*be*, *is*, or *were*), 2:194, 2:196-197, 2:203, 2:278, 3:102, 3:123, 3:130, 3:200, 4:1, 4:131, 5:4, 5:11, 5:35, 5:100, 5:108, 6:155, 8:1, 8:69, 9:119, 10:63-64, 22:1, 27:52-53, 31:33, 33:55, 33:70, 41:17-18, 59:7, 59:18, 65:10, 92:5-7
fear God for
—all-hearing, all-knowing, 49:1
—God all-aware of all you do, 5:8
—God all-knowing of all harbored within breast of people, 5:7
—God all-knowing of all things, 2:231
—God all-seeing of all you do, 2:233
—He shall make a way out of every difficulty, 65:2-3
—He shall make difficult matter easy, 65:4
—mention, 2:41, 2:282, 3:175, 5:57, 5:88, 5:93, 5:112, 6:72, 7:96, 8:29, 24:52, 60:11
—you shall be assembled before Him, 58:9
—you will most surely meet Him, 2:223
fear of God
—devotional fear reaching God, when making sacrificial offerings, 22:37
—help one another to, 5:2, 58:9
—prescribed rituals, honoring out of, 22:32
fear your Lord, 3:198, 39:10
Garden of Eternity, promised for, 25:15
gardens and
—pure delights, 52:17
—springs, forever amid, 15:45-46, 51:15-19

God-fearing (*continued*)
Gardens of Paradise for, 3:15-16, 3:133-135, 3:198, 13:35, 26:90, 38:49-50, 39:73-74, 47:15, 50:31-32, 54:54-55
glad tidings, of Paradise for, 19:97
God
—all-knowing, of those who are, 9:44
—is Patron of God-fearing, 45:19
—is with God-fearing, 2:194, 9:36, 9:123, 16:127-128
—knows full well who is, 53:32
—loves God-fearing, 3:76, 9:4, 9:7
hearts tested pure, for righteous fear of Him, 49:2-3
honored delegations, 19:85
mercy of God, decreed for those who are, 7:156
mountain breaking apart, from fear of God if Quran was sent down upon, 59:81
no fear upon them, when assembling for Judgment, 7:35
noblest in sight of God, 49:13
patient and
—keep, 12:90
—remaining, 3:120, 3:125
People of Scripture being, 5:65
Pharaoh's people, *have they no fear of God?* 26:10-11
remembering God, when touched with passing impulse from Satan, 7:201
reward
—awaiting, 3:172-174, 3:179
—for being, 47:36
—of Hereafter better, 12:57
Sacred Mosque, rightful guardians are, 8:34
shades and springs, amid, 77:41-43
station, of honor and everlasting sanctuary for, 44:51-56
such as these are
—truehearted, 2:177
—truth, those coming with and confirming, 39:33
ultimate outcome is success for, 7:128, 11:49, 28:83
will you not be God-fearing?
—Elias ﷺ calling people, 37:123-124
—Hûd ﷺ calling people, 26:124-126

God-fearing (*continued*)
will you not be (*continued*)
—Lot ﷺ calling people, 26:160-161
—Noah ﷺ calling people, 26:106-108
—Ṣâliḥ ﷺ calling people, 26:142-144
—Shuʿayb ﷺ calling people, 26:177-179
God's servant (name not mentioned)
with Moses ﷺ, 18:65-82. *See also* Specialized Index, Prophets: Moses ﷺ
behavior of God's servant obscure to Moses ﷺ
—killing boy, 18:74
—scuttling ship, 18:71
—wall, reinforcing and setting upright, 18:77
disobey command of, Moses ﷺ promising not to, 18:69
excuse-making, enough from Moses ﷺ, 18:76
guidance, Moses ﷺ learning from, 18:66
impatience of Moses ﷺ with, 18:67-68, 18:72, 18:75
interpretation of God's servant's actions
—boy, would oppress parents, 18:80
—scuttling indigent ship, to save from king seizing every seaworthy ship, 18:79
—wall, built above hidden treasure of two orphan boys, 18:82
parting between, 18:78
questions, not permitted until God's servant mentions reasoning, 18:70
taught much knowledge, 18:65
town refusing to host them when asking for food, 18:77
gods. *See* association of gods, with Sole God
Gog and Magog. *See also* Dhul-Qarnayn
bulwark barrier, Dhul-Qarnayn building to keep out, 18:94-97
sowing corruption, 18:94
swarming from every elevation, when barriers opened, 21:96-97
gold, 3:14, 3:91, 9:34-35, 18:31, 22:23, 35:33, 43:53, 43:71

Golden Calf, 20:87-91. *See also* Sâmirîy
anger of Moses ﷺ against Aaron ﷺ, in relation to, 20:92-94
beard or head of Aaron ﷺ, Moses ﷺ seizing after people's worship of, 20:94
burning, pulverizing, and scattering idol into sea, 20:97
fear of Aaron ﷺ, to divide Children of Israel, 20:94
god, people wronging themselves by taking it as, 2:53-61, 2:92, 7:148, 7:152
hearts, profound adoration of infused deep into, 2:93
incapable of returning to them a single word, 20:89
low, making sound of with blowing wind, 7:148
ornaments, casting into its image, 20:87-91
people with Aaron ﷺ
—oppressing and intending to kill him, for sake of, 7:150
—refusing to obey him for sake of, 20:91
prayer for forgiveness for people's false worship of, Moses ﷺ and Aaron ﷺ, 7:151
seventy elect men, going to Mount Ṭûr offering repentance, 7:155
son of my mother, appeal of Aaron ﷺ to Moses ﷺ, 7:150, 20:94
stand of Aaron ﷺ, against worship of, 20:90-91
worship of, people of Moses ﷺ, 4:153
Goliath. *See also* Saul, king; Specialized Index, Prophets: David ﷺ
David ﷺ killing, 2:251
hosts of Israel, claiming no force of strength to face, 2:249
small company of believers, prevailing upon numerous ungodly, 2:249-250
vanquishing, 2:251
Gomorrah, and Sodom (al-Mu'tafikât), 7:80-82, 9:70, 11:77-83, 15:57-77, 21:74, 25:40, 29:31, 38:13, 50:13, 53:53. *See also* Specialized Index, Prophets: Lot ﷺ
goodness (*best* and *better*)
abiding deeds of righteousness, better with Lord, 18:46, 19:76

goodness (*continued*)
begrudging of help to others, man is when good touches him, 70:21
belief, best for you, 4:170
believers, good things assured for, 9:88
building founded on fear of God, better, 9:109
calling to all that is, 3:104
charitable offerings, conceal and give to poor best, 2:271
Community, best ever brought forth, 3:110
desist! from saying three gods in Trinity, better, 4:171
detest, may detest it while much goodness in it, 4:19
disputes, referring to God and Messenger ﷺ is best and fairest, 4:59
do hear and regard us, saying to Prophet ﷺ is better, 4:46
doing what admonished to do is best, 4:66
evil, in anger man invokes upon self as eagerly as he invokes good, 17:11
excel in doing, 4:128
forgiveness and mercy of God, better than all you amass in world, 3:157
Friday congregational Prayer, quitting commerce is best, 62:9
garment of fearing God, best adornment, 7:26
God knows whatever you do of, 2:197
God-fearing, better, 2:103
good deed, shall have better in Paradise, 27:89, 28:84
good works
—hasten to exceed one another in, 3:114, 21:90
—race one another in, 5:48
hardship of one in debt, giving it up as charity is best, 2:280
hate, may hate a thing while it is good, 2:216
hearing truth, if God knows of goodness in heart, 8:23
Hereafter
—best, 4:77
—better, 6:32, 7:169, 12:109, 16:30, 87:17
goodness (*continued*)
honor sacred rites, best, 22:30
marriage, believer better than idolater, 2:221
orphans, setting their affairs aright is best, 2:220
patience
—best, 4:25
—better, 16:126
prescribed rituals, 22:36
preventer of good, cast into Hell, 50:24-25, 68:12
prisoners of war, saying to them that God knows goodness in hearts, 8:70
race one another to good works, 2:148
repent
—best, 9:3
—better, 9:74
soul
—advancing for, 2:110
—spending for good of, 2:272
strive in God's path, best, 9:41, 61:11
succeeding, 22:77
trial, with evil and good, 21:35
volunteering good offering, better, 2:184
weigh with even balance, best of goodness, 17:35
wicked slander, considering it good not evil, 24:11
wisdom, grant of much goodness, 2:269
with God, what is far better, 3:198, 16:95, 28:60, 42:36, 62:11
women, abstaining from laying aside outer garments, best, 24:60
gourds, tree shading Jonah ﷺ, 37:146. *See also* Specialized Index, Prophets: Jonah ﷺ
grain. *See* Specialized Index, Life-forms: Plants
grape(s). *See* Specialized Index, Life-forms: Plants
grapevines. *See* Specialized Index, Life-forms: Plants
grasshoppers, chastisement upon Pharaoh's people, 7:133. *See also* Specialized Index, Prophets: Moses ﷺ
graven images, forbidden, 29:16-17, 29:25
great sins, keeping away from, 4:29-31, 10:27, 42:37, 53:31-32
grub of earth, indicating Solomon's ﷺ death by eating away at his scepter, 34:14
guidance
right, 7:146, 18:10, 18:66, 21:51, 40:39, 72:10
rightly guided, 2:186, 11:78, 11:87, 49:7

H

Ḥajj-Pilgrimage. *See* pilgrimage
Hâmân. *See also* Specialized Index, Prophets: Moses ﷺ
claiming Moses ﷺ sorcerer and liar, 40:24
destroyed for defying God, 29:39
God drowned him, 29:40
lofty tower, Pharaoh asking him to construct to look upon God of Moses ﷺ, 28:38-39, 40:36-37
mention, 28:6
sinful, 28:8
hand(s)
Able and Cain (names not mentioned), 5:28-29
ablution, 4:43, 5:6
affliction striking, for what own hands have earned, 42:30
angels, taking with their hands the souls of unbelievers at death, 6:93
bearing witness against own soul, 24:24-25, 36:65
charity
—with regard to Pilgrimage intended, 2:196
—withholding from act of unbelief, 9:67
deeds forwarded by, in life, 2:95, 3:182, 4:62, 8:51
God
—holding back, hands of opponents, 5:11
—punishes unbelievers, at hands of true believers, 9:14, 9:52
guardianship and legal authority (metaphor), 2:237
handhold of true faith, forever unbreakable, 2:256, 31:22
hand-wringing, of worshippers of Golden Calf, 7:149

hand(s) (*continued*)
hunting during Pilgrimage, 5:94
idols, helpless hands of, 7:195
Moses ﷺ (*see also* Specialized Index, Prophets: Moses ﷺ)
—radiant white, without blemish, 7:108, 20:22, 26:33, 27:12, 28:32
—Sâmirîy grasping handful of dust from trace of messenger, 20:95-96
—sorcerers, Pharaoh threatening to cut off feet and hands on opposite sides, 7:124, 20:71, 26:49
prisoners of war, in Muslim hands, 8:70
prohibition of suicide, 2:195
returning wealth of orphan to, 4:6
scooping water with, 2:249
Scripture, falsely writing with, 2:79
security in hand, for unwritten contracts, 2:283
severing of, 5:33, 5:38
stay your hands
—command not to fight, 4:77
—command to fight those who do not, 4:91
tangible divine parchments, not enough to make unbelievers believe, 6:7
whom your hands may rightfully attain to, 4:3, 4:25, 23:6, 33:50-52, 70:30 (*see also* bondwoman)
willing payment of capitation tax from former belligerents bars fighting, 9:29
Hand of God
all bounty, 3:73
dominion of all things in, 23:88
false claim of it being chained, 5:64
in His is all good, 3:26
harm
believers suffering harm in path of God, 3:195
inflicting slight hurt, 3:111
menstruation causing, if sexual intercourse during, 2:222
messengers
—enduring, 6:34, 61:5
—suffering, 6:34
people of Moses ﷺ, persecuted before and after his coming, 7:129
harm (*continued*)
rain or sickness, no blame for setting arms aside if beset with hardship from, 4:102
spending charity, not following up with boastful reminders and, 2:262-264
Hârût, angel of Babylon, 2:102. *See also* Mârût, angel of Babylon
Hawwa (Eve; not mentioned by name), 2:35-36, 4:1, 7:19-23, 20:117, 20:121, 20:123. *See also* Specialized Index, Prophets: Adam ﷺ
head or beard, Moses ﷺ seizing Aaron ﷺ by, 7:150, 20:94. *See also* Specialized Index, Prophets: Aaron ﷺ; Moses ﷺ
hearing. *See also* ear(s)
comparable to deaf, 11:24
far removed from, 26:212
seal upon, 2:7, 6:46, 16:108, 45:23
shall answer, 17:36
sight and, 6:46, 10:31, 16:78, 23:78, 32:9, 46:26, 67:23, 76:2
taken away, 2:20, 6:46
heart(s)
Abraham's ﷺ
—assured, 2:260
—pure, 37:84
—supplication, *make hearts of people incline*, 14:37
accountable for what they earn, 2:225
all alike, 2:118
an abyss, 14:43
answering for, conceptions of, 17:36
at peace with faith, 16:106-107, 18:14, 28:10, 49:7, 49:14-15
bound together, 3:103
brought together, 8:63
calm
—by glad tidings, 3:126, 8:10
—with assurance of faith, 13:28
come to God, with pure, 26:89
constrained from fighting, 4:90
denial of, 16:22
disbelievers
—thrust message into hearts of, 15:12, 26:200
—turn away their, 6:110, 9:127
diverted by whims, 21:3
doubt in, 9:45, 9:110
encased, against further revelation, 2:88, 4:155
heart(s) (*continued*)
ensheathed, 41:5
fainthearted, 3:122, 3:152, 8:43, 8:46, 47:35
forgery, disbelievers swayed by, 6:112-113
girding with strength, 8:11
God
—bears witness to, 2:204
—does not intend to purify, 5:41
—gave to you, 32:9, 67:23
—guiding those with belief in, 64:11
—interposes between a person and his, 8:24
—knows: of any good in your, 8:70; what is in, 4:63, 33:51
—made for you, 16:78
—mention of, trembling at, 8:2, 22:35, 79:8
Golden Calf, adoration of infused deep into, 2:93
hardened, 2:74, 5:13, 6:43, 10:88, 22:53, 39:22, 57:16
hatred concealed in, 3:118
hypocrisy in, 9:77
hypocrites, evil in their, 9:64
Moses ﷺ
—mother of, 28:10
—prayer of, *open for me my heart*, 20:25
nearly swerving, 9:117
not swerve after guidance, 3:8
open to Islam, 6:125, 39:22
penitent heart, enter heaven in peace, 50:33
people of the cave, secured their, 18:12-14
perversity in, 3:7
prescribed rituals, honoring out of fear of God in their, 22:32
Prophet ﷺ
—brought Quran into by permission of God, 2:97
—God opened heart of, 94:1
—never did his heart belie what he saw, 53:11
—set firm his, 11:120, 25:32
—verses descending upon, 26:193-194
purging of, 3:154
Quran
—remembering with sincerity of heart, 80:12

heart(s) (*continued*)
Quran (*continued*)
—reminder for whoever has heart, 50:37
rage from, 9:15
reconciled, 9:60
regret in, 3:156
rendered heedless, 18:28
saying what is not in, 3:167, 5:41, 9:8, 48:11
seal upon, 2:7, 4:155, 6:46, 7:100-101, 9:87, 9:93, 10:74, 16:108, 30:59, 40:35, 42:24, 45:23, 47:16, 63:3
sheathes over, 6:25, 17:46, 18:57
sickness in, 2:10, 5:52, 8:49, 9:125, 22:53, 24:50, 33:12, 33:32, 33:60, 47:20, 47:29, 74:31
sinful, suppressing testimony, 2:283
swells prodigious in, creation like stones or iron, 17:50-51
table-spread, hearts reposing when eating from, 5:112-113
terror, 3:151, 8:11
wife of High Minister, pierced with love, 12:30
with which they do not understand, 7:179
heaven(s). *See also* earth; moon; star(s); sun
belonging to God, all that is in heavens and earth, 2:284, 3:109, 3:129, 4:126, 4:131, 4:170, 6:12, 10:55, 10:66, 14:2, 16:52, 20:6, 21:19, 22:64, 24:64, 30:26, 31:26, 34:1, 42:4, 42:53, 53:31
bow down
—all in heavens and earth, to God alone, 13:13-15, 16:48-49, 22:18
—creation in, 21:79, 38:18-19, 55:6
calculation of number of years, sun and moon measuring out, 10:5, 17:12
conjoined, heavens and earth were one, 21:30
created by God, 6:1, 6:73, 9:36, 14:19, 15:85, 16:3, 17:99, 20:4, 21:16, 23:17, 25:59, 27:60, 29:44, 29:61, 30:8, 31:25, 36:81, 38:27, 39:5, 39:38, 43:9, 44:38, 45:22, 46:33, 65:12
heaven(s) (*continued*)
creation of heavens and earth
—far greater wonder than creation of human being, 40:57
—sure signs, for people who would use reason to understand, 2:164, 3:190-191, 42:29
days, Heavenly
—four equal Heavenly days, divine bestowal of blessings and decree of all its sustenance, 41:10
—six Heavenly days, creation of heavens and earth in span of, 7:54, 10:3, 11:7, 25:59, 32:4, 50:38, 57:4
—two Heavenly days, creation of earth, 41:9-12
dominion of heavens and earth, for God alone, 3:189, 5:17-18, 5:40, 5:120, 9:116, 24:42, 25:2, 39:44, 42:49, 43:85, 45:27, 48:14, 57:2, 57:5, 85:9
edifice, sheltering, 2:22
exaltation to God, all in heavens and earth give, 17:44, 24:41, 59:1, 59:24, 61:1, 62:1, 64:1
gods apart from God, competing deities would corrupt heaven and earth, 21:21-22
habitation, giving life to lifeless, 25:48-49
Hereafter (*see also* main entry)
—earth: laid bare, 18:47; leveled plain, 20:105-106; pounded, 89:21-22; quakes, 99:1-5; shaken, 56:4-6, 69:13-17, 73:14; stretched taut, 84:1-4
—heaven: as molten brass, 70:8; breached wide, 77:8-10; opened, 78:19; reeling, 52:9-10; splits, 55:37
—mountains, 18:47, 20:105-106, 27:87-88, 52:10, 56:4-6, 69:13-17, 70:9, 73:14, 77:10, 78:20, 101:1-5
—sky: brings forth smoke, 44:10-11; ripped asunder, 84:1-4; rolled up as scribe rolls up scrolls, 21:104; stripped away, 81:1-6, 82:1-4
—stars extinguished, 73:14
—sun and moon, 75:7-9
heaven(s) (*continued*)
heritage of heavens and earth, belongs to God, 3:180, 57:10
hidden from God, nothing in heaven or earth, 3:5
holds heavens and earth from passing away, God, 35:41
kingdom of heavens and earth, belong to God, 7:158
knowledge of God
—all that is said in heavens and earth, God knows of, 21:4
—atom's weight, nothing smaller or larger than that eludes Lord, 10:61, 34:3
—encompasses what is in heavens and earth, 3:29, 5:97, 10:18, 17:55, 22:70, 29:52, 49:16, 58:7, 64:4
—grain hidden in earth's darkness, God knows of, 6:59, 31:16
—leaf falling, God knows of, 6:59
—nothing concealed from God, 14:38
—penetrates into earth and issues from (and what descends from heaven and ascends to), God knows all, 34:2, 57:4
—secret in heavens and earth, God knows each, 25:6
—unseen of heavens and earth, 11:123, 16:77, 18:26, 27:65, 27:75, 35:38, 49:18
Lord of heavens and earth, 13:16, 19:65, 21:56, 26:24, 37:5, 38:66, 43:82, 44:7, 45:36, 51:23, 78:37
One God of Heaven and Earth, 43:84
pillars, heavens raised without, 13:2, 31:10
safeguarded, against intrusion of satans, 15:16-17, 37:6-10, 41:12
sky, God upholds so that it does not drop upon earth, 22:65
stars in, guiding through veils of darkness of land and sea, 6:96-97
treasures of heavens and earth, belong to God alone, 39:63
vast kingdom of heavens and earth, reflecting upon wonders of, 7:185, 50:6-8, 88:17-20
vault safeguarded, 21:32
whatever is in heavens and earth, belongs to God, 3:132, 4:171

Heights, 7:46-48
Hell. *See also* fire; Hereafter
brought forth for all to see, 79:36
coming to it, each human soul shall do so, 19:71-72
Companions of Hellfire, 2:39, 2:81, 2:217, 2:275, 5:10, 5:86, 7:36, 7:44, 9:113, 13:5, 22:51, 39:8, 40:6, 40:43, 57:19, 64:10
Companions of the Left, 56:42
coolness, never tasting in it, 56:44, 78:24
coupled in fetters, 14:49
denizens of Hell, description of
—arrogant pride, 2:206, 7:40-41, 16:29, 45:7-10
—associating gods with God, 48:6, 50:24-26
—awaiting defeat of Prophet ﷺ, 32:20
—balances are light (with good deeds), 23:103, 101:8-11
—barring people from path of God, 4:55, 4:167-169, 7:44-45, 8:36, 16:88
—corruption, spreading in earth 2:205-206, 5:33
—defiant unbelievers, 14:49-50, 18:53, 19:86, 20:74, 43:74
—deluded, 26:91-94
—depraved, 8:37
—descendants of Children of Adam ﷺ whom Satan bridles, 17:62-64
—disbelievers, 3:196-197, 4:56, 4:168-169, 8:14, 8:36, 11:17, 13:35, 17:8, 18:100, 18:102, 18:106, 21:39, 21:97-100, 22:19-21, 22:72, 24:57, 29:25, 29:54, 29:68, 33:64, 35:36, 39:32, 39:71, 47:12, 50:24-26, 66:9, 67:6, 98:6
—divinity, those laying claim to, 21:29, 28:38-41
—doubt-mongering transgressor, 50:25
—evil deed and encompassed by enormity of sin, 2:81
—fighting, turning back fleeing from, 8:16, 9:49, 9:81, 9:93-95
—God and His Messenger ﷺ: disobedience to, 4:14, 58:8, 72:23; opposing, 9:63, 58:5; rebelling against, 4:115, 8:13-14
Hell (*continued*)
denizens of Hell (*continued*)
—hypocrites, 4:140, 4:145, 9:68, 9:73, 48:6, 66:9
—idolaters, 9:17, 9:113, 14:28-30, 17:39, 98:6
—instigating harm and waging war against believers, 9:107-109
—killing deliberately, 4:93, 5:28-29
—life of this world, those pleased and appeased by, 10:7-8, 17:18-20, 79:37-39
—obscenity, loving to spread about, 24:19
—obstinate tyrannical ones, 14:15-16
—resurrection, disbelievers in, 13:5, 17:97-98, 19:66-68, 37:16-23, 37:53-55, 56:41-47
—Satan, followers of delusive promises of, 4:120-121, 7:16-18, 15:39-43, 17:62-63, 36:60-64
—sinful liar, 45:7
—slander, those wickedly coming with, 24:11
—turning away from religion, and dying while disbeliever, 2:217
—usury, those devouring, 2:275
—wealth: consuming by false means, 9:34-35; of orphans, unjustly consuming, 4:10
—wronging themselves, 4:97, 16:28-29
drink (of disbelievers in)
—purulent fluid, from which he sips from dire need, 14:16-17
—scalding fluid, 56:42: and purulence, 78:24-25; shredding entrails, 47:15; thirst-mad camel, drinking like, 56:54-55
entrance of disbelievers into
—blind, dumb, and deaf, brought to assembly on their faces, 17:97
—driven to in companies, 39:71-72
—droves, driven into Hell in disgrace, 19:86
—marshaled on their faces to, 25:34
—pitched headlong into, 26:94-95
—seized and dragged into midst of, 44:47
—yoke him, roast him, and bind him in a chain seventy cubits long, 69:30-32
Hell (*continued*)
eyes, bulging out, 21:97
filled, when asked it says, *are there any more?* 50:30
firewood for Hell, the iniquitous, 72:15
food (of disbelievers in)
—chokes, 73:13
—Impalatable Tree of Zaqqûm, fruits like molten brass, 37:62-66, 44:43-46, 56:51-53
—of a thorny bush that does not fatten or avail against hunger, 88:2-7
—purulent discharge, 69:36-37
forever, abiding therein, 2:39, 7:36, 9:17, 64:10, 72:23
fuel, people and stones, 2:24, 3:10, 11:119, 21:98, 32:13
garments of
—coats made of pitch, Fire enveiling faces, 14:50-51
—raiment of fire, tailor cut, 22:19
increasing flaming fire, whenever it subsides, 17:97
mouths, seal upon, 36:65
shackles, 73:12
skins, whenever thoroughly burned exchanging for other skin, 4:56
help
one another to virtuousness, 5:2
seeking from God alone, 1:5, 2:45, 2:153, 7:128, 12:18, 21:112
Helpers. *See also* emigration; Émigrés
allies of one another, those who emigrated and those who gave shelter and help, 8:72
forerunners in faith, 9:100
God's pleasure with, 9:100
granting repentance to, 9:117
hour of hardship, 9:117
true believers, 8:74
herbage, 57:20, 80:28. *See also* Specialized Index, Life-forms: Plants
herbs, Moses' ﷺ people calling for, 2:61. *See also* herbage
Hereafter
abode of, 2:94, 6:32, 7:169, 12:109, 16:30, 28:77, 28:83, 33:29
Abraham ﷺ, among righteous of Paradise, 2:130, 16:120-122
angel-Summoner's call, following without evasion, 20:108

Hereafter (*continued*)
arrayed in ranks, before Lord, 18:48
assembly
—angels asked, *are these the ones who used to worship you apart from Me?* 34:40
—*assemble those who did wrong*, God saying to angels, 37:22-23
—before God, 6:72, 8:24, 67:24
—blind, 20:124
—Day of Judgment, 2:203, 3:158, 6:22, 6:128, 10:28, 10:45
—defiant unbelievers, disgraced droves, 19:86
—God-fearing, honored delegations, 19:85
—Lord, alone bringing all to judgment, 17:97, 18:47
—messengers asked, *what has been response of your people?* 5:109, 15:25
—throng of beliers, 27:83
—worship of gods apart from God, false gods asked, *are you ones who led My servants astray or did they themselves stray?* 25:17
associating false gods, unworthy to invoke in, 40:42-43
balance(s)
—heavy or light, with good works, 7:8-9, 23:102-103, 101:6-11
—just, 21:4
bearing witness against own soul
—hands and legs, 24:24-25
—seal upon mouths, 36:65
belief in, 6:92, 34:21
beliers of Meeting with God in, 23:33
belongs to God, 53:25
blind
—brought to assembly, 20:124
—raised up, 17:72
book
—community, each called to its Book of Record, 45:28
—ʿIllîyyûn, Book of Deeds of virtuous in lofty heights of, 83:18-20
—left hand, given in, 69:25-37
—of record of one's deeds, 17:13-14, 34:3-4, 39:69-70
—right hand, given in, 17:71, 69:19-24
—Sijjîn, Book of Deeds of wicked locked in depths of, 83:7-9

Hereafter (*continued*)
book (*continued*)
—speaking truth about works of men, 23:62, 45:29
—*what is with this book that leaves out no act, small or great?* 18:49
brought up before God, each soul, 36:32-36
certainty, in imminence of, 2:4, 27:3, 31:4
children, united with parents whom they followed in faith, 52:21
coming forth before God, 14:21, 14:48
Companions of Fire, 2:217
competitors, competing for God's pleasure, 88:26
cursed in, 24:23, 33:57
day of crying out vainly, 40:32
decree of God's Judgment, 16:1
deeds and misdeeds, 3:195, 4:123-124, 6:159-160, 40:40, 46:19, 99:6-8
delights enjoyed in life, asked to give account of, 102:8
despairing of reward in, 60:13
disbelief in, 6:113, 6:150, 7:45, 11:19, 12:37, 16:22, 16:60, 17:45, 23:74, 24:19, 27:4, 34:8, 34:21, 39:45, 41:7, 53:27
displayed
—before God, 11:18, 69:18
—Hell, 18:100
doubt about it, 27:66
enjoyment, pursuing worldly share, 9:69
existence of, bringing to being, 29:20
faces, humbled, 20:111-112
fearing, 39:9
—not fearing consequence in, 74:53
Fire (*see also* main entry)
—blazing hot, 101:11
—exposed to, 40:46, 46:20, 46:34
futile works in, 3:22
gathering
—for Day of Decision, 77:38
—for Day of Resurrection, 4:87, 6:12
—judging with truth, 34:26
—one, 18:99
—ultimate destiny, to God, 42:15

Hereafter (*continued*)
give to us in this world, no Heavenly share for, 2:200
give us good in this world and in Hereafter, heavenly portion awaiting, 2:201
good, not denied its reward, 3:115
greater rank and favor, 17:21
Hell (*see also* main entry)
—abiding forever in, 23:103
—fetched round, on knees, 19:68-72
—halted at, 37:24
—on display, 18:100
Horn Blast, 74:8
Hour of Doom, 15:85, 16:77, 18:21, 20:15-16, 22:7, 34:3, 40:46, 40:59, 42:17-18, 45:32
Imminent Judgment, 53:57-58, 78:1-17
indemnity, no father shall indemnify child in Hereafter, nor child father, 31:33
intercession
—beliers of Judgment, no intercessors benefiting them, 74:46-48
—defiant unbelievers, holding no right of, 19:86-87
—intercessor, none, 26:99-100: apart from God, 6:51, 6:70, 7:53, 32:4; without God's permission, 10:3
—permission of God: angels, interceding on behalf of those with whom God pleased, 21:26-28, 53:26; availing none other than whom All-Merciful permits, 20:109; intercessor, none without, 10:3; none interceding without, 2:255, 34:23
—soul: intercessor, none apart from God, 6:51, 6:70; none accepted from it, 2:48, 2:123
—wrongdoers, no intercessor to be heeded, 40:18
Jesus ﷺ, eminent in this world and in, 3:45
Judgment, 6:62, 51:5-6
leaving behind, 75:21
life of this world, in relation to
—amusement and play, 29:64, 57:20
—angels supporting in life of this world and Hereafter, 41:31

Hereafter (*continued*)
life of this world (*continued*)
—*decree for us good in this world and in Hereafter*, 7:156
—desiring it over Hereafter, 3:152
—enjoyment of, while Hereafter best: fleeting, 40:39, 43:35; little 4:77; meager, 13:26
—excellent abode in, for those emigrating, 16:41
—firm word of faith in, 14:27
—fleeting things of, 8:67
—glad tidings in, and Paradise in Hereafter, 10:64
—Hereafter more lasting, 87:16-17
—knowing outer nature of, while being unmindful of Hereafter, 30:7
—loving more than Hereafter, 14:3, 16:107
—pleased with it over Hereafter, 9:38
—reward of this world or of Hereafter: each one given desire, 3:145; most excellent reward of Hereafter, 3:148; with God, 4:134
—trading for Hereafter, 4:74
life to dead, God giving, 30:50, 36:12, 46:33
losers, among them
—for forging false gods, 11:21-22
—lost their souls, 42:45
—seal upon hearts, hearing and sight of, 16:108-109
—seeking submission through religion other than Islam, 3:85
manifest loss in, 22:11
Meeting of God, 29:5, 32:10-11
Messenger ﷺ, triumphant in, 22:15
misdeeds and deeds, 3:195, 4:123-124, 6:159-160, 40:40, 46:19, 99:6-8
names describing
—Day Hereafter, 2:281, 3:9, 3:25, 7:8-9, 24:24-25, 24:64, 30:43-44, 31:33, 36:54, 36:65, 40:16-17, 40:46, 41:19, 46:20, 46:34, 50:44, 52:45, 58:6-7, 64:9, 66:7, 69:18, 70:43-44, 75:13, 99:6, 100:9-11, 102:8
—Day of Decision, 37:21, 44:40, 77:13-14, 77:38, 78:17
Hereafter (*continued*)
names describing (*continued*)
—Day of Divine Triumph, 32:29
—Day of Doom, 15:37-38, 38:80-81
—Day of Dreadful Threat, 50:20
—Day of Emergence, 50:42
—Day of Eternity, 50:34
—Day of Gathering, 42:7, 64:9
—Day of His Meeting, 40:15
—Day of Judgment (also *Judgment Day*), 1:4, 15:35, 26:82, 37:20, 38:78, 42:21, 51:12, 56:56, 70:26, 74:46, 82:15-18, 83:11
—Day of Mutual Loss and Gain, 64:9
—Day of Reckoning, 38:16, 38:26, 38:53, 40:27
—Day of Regret, 19:39
—Day of Resurrection, 2:85, 2:113, 2:174, 2:212, 3:55, 3:77, 3:161, 3:180, 3:185, 3:194, 4:87, 4:109, 4:141, 4:159, 5:14, 5:36, 5:64, 6:12, 7:32, 7:167, 7:172, 10:60, 10:93, 11:60, 11:98-99, 16:25, 16:27, 16:92, 16:124, 17:13, 17:58, 17:62, 17:97, 18:105, 19:95, 20:100-101, 20:124, 21:47, 22:9, 22:17, 22:69, 23:16, 25:69, 28:41-42, 28:61, 28:71-72, 29:13, 29:25, 32:25, 35:14, 39:15, 39:24, 39:31, 39:47, 39:60, 39:67, 41:40, 42:45, 45:17, 45:26, 46:5, 58:7, 60:3, 68:39, 75:1, 75:6
—Day of Ultimate Rising, 30:56
—Days of God, 45:14
—Deafening Blast, 80:33
—Great Calamity, 79:34
—Great Pounding, 69:4, 101:1-3
—Hour of Doom, 6:31, 6:40, 7:187, 12:107, 15:85, 16:77, 18:21, 18:35-36, 19:75, 20:15, 21:49, 22:1, 22:7, 22:55, 25:11, 30:12, 30:14, 30:55, 31:34, 33:63, 34:3, 40:59, 41:47, 41:50, 42:17-18, 43:61, 43:66, 43:85, 45:27, 45:32, 47:18, 54:1, 54:46, 79:42
—Impending Day, 40:18
—Indisputable Event, 56:1, 69:15
—Inevitable Reality, 69:1-3
Hereafter (*continued*)
names describing (*continued*)
—Last Day, 2:8, 2:62, 2:126, 2:177, 2:228, 2:232, 2:264, 3:114, 4:38, 4:39, 4:59, 4:136, 4:162, 5:69, 9:18, 9:29, 9:44-45, 9:99, 24:2, 29:36, 33:21, 58:22, 60:6, 65:2
—Whelming Event of Resurrection, 88:1
no share of Paradise in
—for acquiring evil knowledge, 2:102
—for selling covenant of God and solemn oaths for small price, 3:77
nothing for in, except Fire, 11:16
parable of disbelief in, like thirsting man thinking mirage is water but finding nothing, 24:39
Patron in this world and Hereafter, 12:101
praise for God, forever in, 28:70, 34:1
promise
—binding upon God, 21:104
—God does not fail to fulfill, 3:9, 39:20
—of divine Judgment, 13:31, 34:29-30: shall come to pass, 77:7
—through messengers, 3:194
punishment, 13:34, 52:7-8
purchasing life of this world, at cost of, 2:86
questioning
—about all that they forged, 29:13
—all, about what that used to do, 15:92-93, 34:25, 41:20-22
—communities and messengers about what God sent, 7:6-7
raised
—in Hereafter, 83:4-6
—to life, 23:16, 23:100, 58:6
—up after death, 11:7, 16:38, 17:49-52, 22:7, 37:16-21
—up for Judgment, 26:87
—*who raised us from our resting place?* 36:52
rank, for each individual according to what done in life, 6:132, 46:19
reassembling bones, for Judgment, 75:3-4

Hereafter (*continued*)
reckoning, 21:1, 69:20
recompense, 37:39, 46:19, 52:16, 53:31, 58:6-7, 66:7
resurrecting, 6:36, 7:57, 31:28, 71:18
returning
—creation to being, 29:19, 30:11, 30:27
—to being, after passing away, 10:4, 10:34
—to God, 2:281, 5:48, 5:105, 6:62, 6:108, 6:164, 7:29, 10:23, 10:30, 29:8, 31:23, 39:7
—to life anew, 86:8-10
—to Sole Knower of unseen and seen, 9:94, 9:105
reward, far better for believers, 12:57
righteous in, 21:94, 29:27, 30:44, 34:4
rise out of earth, single call, 30:25-26
single blast, 36:29, 36:53, 37:19, 79:7, 79:13
sky, rolled up as scribe rolls scrolls, 21:104
soul (*see* main entry)
striving for reward of, 17:19
term of life, 17:99
tillage of, 42:20
torment, 2:114, 3:56, 3:176, 5:33, 5:41, 6:157, 9:74, 10:52, 11:103, 12:107, 17:10, 20:127, 24:14, 27:5, 30:16, 34:8, 39:26, 41:16, 42:45, 46:20, 46:34, 59:3, 68:33, 88:24-26
Trumpet blown, 6:73, 18:99, 20:102, 23:101, 27:87, 36:51, 39:68, 50:20, 69:13, 78:18
verses of revelation, clarifying consequences of, 2:219-220
when dead dust and bones are we to be raised up? 56:47-50
who can give life to bones, rotten? 36:78-83
works
—futile in, 5:5, 7:147
—recompensed fully for, 11:111
Holy Spirit, Gabriel ﷺ. *See* angel(s)
Holy Valley of Ṭuwâ, 20:12, 28:46, 79:16
home(s), 22:39-40
hoopoe bird, 27:20. *See also* bird(s); Specialized Index, Prophets: Solomon ﷺ
horses. *See* Specialized Index, Life-forms: Animals
House of Pharaoh, 2:49-50, 3:11, 7:130, 7:141, 8:52, 8:54, 14:6, 28:8, 40:28, 40:45-46, 54:41. *See also* Specialized Index, Prophets: Moses ﷺ
Hûd ﷺ. *See* Specialized Index, Prophets
Ḥudaybiyyah, 48:24. *See also* Specialized Index, Prophets: Muhammad ﷺ
given victory, 48:1
tranquility, 48:4
treaty of, adhering to Word of Piety, 48:26
vision of entering Mosque of Makkah, 48:27
human being
argumentative, 18:54
avarice, ever-present in human soul, 4:128, 47:37, 64:16
begrudging help to others, 70:21
boastful, 11:10
condition of utter loss, except believers, 103:2-3
contender, against Creator, 36:77
contentious, against Creator, 16:4
creation in womb
—bones, God clothing with flesh, 23:14
—clinging clot, 22:5, 23:14, 40:67, 75:38, 96:2
—fluid: humble, 32:8; mingled, 76:2
—male and female, 75:39
—morsel-like lump, 22:5, 23:14
—sperm-drop, 16:4, 18:37, 22:5, 23:13, 35:11, 36:77, 40:67, 53:45-46, 75:37, 76:2, 80:18
creation of humankind from
—aged, black mud, 15:26
—clay, 32:7, 55:14
—dust, 18:37, 22:5, 35:11, 40:67
—mud, extraction of, 23:12
despairing, 11:9, 17:83, 41:49
despondent, 30:36, 41:49
devouring greed, 89:19
exultant, 11:10, 30:36
fairest stature, 95:4-5
fashioned
—in most excellent form, 40:64, 64:3
—symmetry in most wondrous form, 82:7-8
fretful, 70:19
human being (*continued*)
God speaking to, from behind veil or through messenger-angel, 42:51
harm touching, calling upon God for relief, 10:12, 17:67, 39:8, 39:49
impatient, 70:20
ingratitude to God
—ingrate, 11:9, 17:67, 22:66, 42:48, 43:15
—ungrateful, 14:34, 80:17
knowledge
—know, 6:97, 6:105, 7:32, 9:11, 10:5, 27:52, 41:3, 61:11, 62:9, 71:4
—mention, 2:247, 3:7, 3:18, 4:162, 17:107-109, 22:54, 28:80, 29:43, 29:49, 30:22, 34:6, 58:11, 102:5-6
—People of Revealed Reminder, who know Scripture, 16:43, 21:7
laboring to Lord, most laboriously, 84:6
lengthy prayers, when touched by evil, 41:51
messengers
—human beings or mortals, disbelievers denying that recipients of divine message, 6:91, 11:27, 14:10, 17:94-95, 23:24, 23:33-34, 23:45-47, 26:153-154, 26:185-186, 36:14-16, 54:23-25, 64:6, 74:23-25
—only human beings, 14:11, 17:93, 18:110, 41:6
miserly, with bounty of God, 9:76
my Lord has disgraced me, saying when provision restricted, 89:16
relentless wrongdoer, disbelievers, 14:34
self-sufficient, sees himself as, 96:7
settled on earth, 11:61
sowers of corruption, 28:77
stingy, 17:100
successor(s)
—after people of ʿÂd, 7:74
—in the land, 6:165, 38:26
—upon earth, 2:30, 7:69, 10:14, 35:39
transgress, 96:6
travail, created in life of, 90:4

human being (*continued*)
trust of volitional faith, 33:72
understanding, endowed with, 2:269, 3:7, 3:190-195, 12:111, 13:19-22, 38:29, 38:43, 39:17-18, 39:21, 40:54
weak, 4:28, 30:54
wealth, ardent love of, 89:20
wisdom, 2:269
humble fluid, man created from, 32:8, 77:20-22
humiliation, 2:61, 3:112, 7:152, 10:26-27, 17:111, 42:45, 70:44
humility, 5:54, 17:24
Ḥunayn, 9:25
hypocrites
allies
—taking disbelievers as, 4:139
—with people upon whom is God's wrath, 58:14
averse to
—decree of God, 4:61
—giving charity, 9:54
Bedouin hypocrisy, 9:97-98
believed then disbelieved, 4:137, 63:3
break faith, would have done in instant, 33:14
charity of unacceptable, 9:53-54
claiming Prophet ﷺ merely an "ear," 9:61
comments, on believers' good fortune and affliction, 9:50-52
deceive God, seeking to, 2:8-9, 4:142
defying Messenger ﷺ, not fighting Tabûk, 9:81
denied
—forgiveness of God, 9:80, 63:6
—permission, to fight with Prophet ﷺ another time, 9:83
disbelieving
—after professing submission, 9:74
—in God and Last Day, 9:45
enemy, 63:4
fear of, 9:56-57
forgetting God, 9:67
forsaking covenant to give charity, 9:75-76
God
—knowing secrets of and concealed conversations, 9:78
—making them known, 3:167
hypocrites (*continued*)
hearts
—hypocrisy fixed in, 9:77
—saying with mouths what not in hearts, 3:167
—seal set upon, 63:3
—sickness of doubting, 5:52, 8:49, 9:125, 33:12, 33:60, 47:20-22, 47:29
—wavering with doubt, 9:45
heavy tidings to, 4:138
Hereafter's torment, 4:138
—for greater part of spreading slander, 24:11
—lowest depth of Fire, 4:145
hinderers, 33:18-20
homes, saying exposed when they wanted to flee, 33:13
lazy in Prayer, 4:142, 9:54
liars, God bearing witness to, 9:42, 9:107, 59:11-14, 63:1
men and women, 9:67-68, 33:73, 48:6, 57:13
mention, 4:61, 4:88, 4:138, 4:140, 4:142, 4:145, 8:49, 9:64, 9:67, 9:73, 9:101, 29:11, 33:1, 33:12, 33:24, 33:48, 33:60, 33:73, 48:6, 57:13, 63:1, 63:7-9
misfortune, awaiting to befall you, 4:141
mockery of, 2:14-15, 4:140, 9:64-65
mosque, instigating harm and unbelief, 9:107-110
not yielding to dictates of, 33:48
oaths of faith, falsely taken as shields, 63:2
prayer over at death, forbidden, 9:84
presence of causing turmoil, 9:47
Prophet ﷺ
—forgiveness of, hypocrites arrogantly turning aside from him, 63:5
—granting permission to without ascertaining truth of, 9:43
—not yielding to dictates of, 33:1, 33:48
—seeking forgiveness for, 9:80, 63:6
—striving against, 9:73, 66:9
punishment of, 4:140, 9:68
repenting, 4:146
saying with tongue what is not in heart, 3:167, 48:11-13
hypocrites (*continued*)
seeking exemption from striving in God's path, 9:86
seventy times, seeking forgiveness for unacceptable, 9:80
slander
—about charitable offerings, 9:58, 9:79
—wicked, 24:11
spending, only on those breaking away from Messenger ﷺ, 63:6
stealthily slipping away from Prophet's ﷺ assembly, 24:63
surah, wary of being revealed about, 9:64
swearing by God, falsely, 4:62-63, 9:56
Tabûk, refusing to fight at, 9:81
trial of, 9:49
turns about face, back into unbelief, 22:11-12
wavering, between two sides, 4:143
wicked slander from band of, 24:11

I

Iblîs. *See also* satan(s)
jinn to satan, after disobeying God's command to bow down, 2:34, 7:11, 15:30-31, 18:50, 20:116, 38:73-74
reasons for enmity toward humanity, 7:12, 15:32-33, 15:39-42, 17:61-62, 18:50, 20:116-119, 38:75-76
vow, 34:20
with Adam ﷺ, 2:34, 2:36, 7:11-12, 7:20-22, 15:28-33, 17:61-62, 18:50, 20:116-117, 20:120-121, 38:71-76
idolatry. *See* association of gods, with Sole God
idols. *See* association of gods, with Sole God
Idris ﷺ. *See* Specialized Index, Prophets
ignorance
human being, ignorant of outcome of accepting trust of volitional faith, 33:72
Joseph's ﷺ brothers, ignorantly inflicting terrible harm upon him, 12:89

ignorance (*continued*)
Lot's ﷺ people, shamefully ignorant of God's commandments, 27:54-55
Moses ﷺ, seeking refuge in God from being of ignorant, 2:67
Noah ﷺ
—admonished not to become of ignorant, 11:46
—people, acting in, 11:29
pagan ignorance
—indignation of, 48:26
—judgment of, 5:50
People of Scripture, not seeking to emulate those ignorant, 28:55
poor, one ignorant of their condition would think them rich from their self-restraint, 2:273
Prophet ﷺ
—admonition not to become of ignorant frozen with anguish, 6:35
—ignorant ones, commanding him to worship other than God, 39:64
repenting soon after doing
—evil out of, 4:17
—misdeed, 6:54, 16:119
Servants of All-Merciful, addressing ignorant with *Peace*, 25:63
times of ignorance, 3:154, 33:33
to worship gods apart from sole God, 7:138
turning away from ignorant, 7:199
ungodly person coming with news, be discerning with, 49:6
ill-gotten gains, 5:42, 5:62-63
illicit sexual intercourse. *See* sexual intercourse
illiterate, no knowledge of Scripture, 2:78
ʿIllîyyûn, Book of Deeds of virtuous in lofty heights of, 83:18-20
impelling, mighty impelling with Quran, 25:52
ʿImrân, 3:33, 3:35, 66:12. *See also* Specialized Index, Prophets: Mary ﷺ
ingratitude, to God
ingrate, 11:9, 17:67, 22:38, 22:66, 31:32, 34:17, 35:36, 42:48, 43:15, 76:24
ungrateful, 2:152, 14:7, 14:34, 17:27, 27:40, 29:66, 31:12, 80:17, 100:6
inheritance
Children of Israel, inheriting
—commandments of God, 28:5
—eastern and western parts of land, 7:137
devouring, of another, 89:19
Garden
—Abraham ﷺ, *make me of inheritors of*, 26:85
—believers inheriting, 7:43, 23:10-11, 43:72
God, inheriting all, 15:23, 19:40, 19:80, 28:58
land, after inhabited by others, 7:100
ordained limits of God, regarding inheritance, 4:7-12, 4:176
righteous servants, inherit earth, 21:105
rules of, 4:7-8, 4:11-12, 4:176
Scripture, inheriting, 7:169, 42:14
Solomon ﷺ, inherited prophethood and throne from David ﷺ, 27:16
Sûrat Al-Nisâ' (throughout), 4:1-176
women, unlawful to inherit like mere objects, 4:19
Zachariah ﷺ, prayers of
—*grant to me a successor to inherit prophethood from me*, 19:5-6
—*leave me not alone, when You are the best of inheritors*, 21:89
injustice, setting things aright with equity, 49:9. *See also* justice
intercession. *See also* Hereafter
beliers of Judgment, no intercessors benefiting them, 74:46-48
benevolent intercession, in life, 4:85
defiant unbelievers, holding no right of, 19:86-87
evil intercession, in life, 4:85
intercessor, none, 26:99-100
—apart from God, 6:51, 6:70, 7:53, 32:4
—without God's permission, 10:3
permission of God
—angels, interceding on behalf of those with whom God pleased, 21:26-28, 53:26
—availing none other than one whom All-Merciful permits, 20:109
—intercessor, none without, 10:3
—none interceding without, 2:255, 34:23
intercession (*continued*)
soul
—intercessor, none apart from God, 6:51, 6:70
—none accepted from it, 2:48, 2:123
wrongdoers, no intercessor to be heeded, 40:18
interpretation of
events that dreams foretell, Joseph ﷺ taught, 12:6, 12:21, 12:101
Joseph's ﷺ vision, 12:100
king's vision, 12:43, 12:46-49
prison-mates' dreams, 12:36-37, 12:41
verses in God's Book, 3:7
intoxicants. *See also* intoxication
Garden of Paradise, wine of not intoxicating, 37:45-47, 47:15
mention, 2:219, 5:90-91
intoxication. *See also* intoxicants
Day Hereafter, people appearing drunken while not, 22:2
drunken lust, 15:72
Prayer, not approaching while intoxicated, 4:43
Iram, nation of the pillars (people of ʿÂd), 89:6-8. *See also* Specialized Index, Prophets: Hûd ﷺ
iron
beliers, responding to them that God shall inevitably resurrect *be you stones or iron*, 17:49-51
bulwark that Gog and Magog unable to scale, made from chunks of, 18:94-97
David ﷺ, iron pliant for
—forging garments of mail, 21:80
—full suits of mail with exactly measured links, 34:10-11
mighty force and many benefits in, for people, 57:25
whips of, 22:21
Isaac ﷺ. *See* Specialized Index, Prophets
Ishmael ﷺ. *See* Specialized Index, Prophets
Islam. *See also* religion
belying, People of the Scripture as to foretold Messenger of, 61:6-8
Muslims, command to pass away as, 2:132, 3:102, 7:126, 12:101
religion of truth, 61:9

Islam (*continued*)
submitting to, rather than believing in, 49:14-17
true religion, with God is, 3:19, 3:85, 5:3, 6:125, 39:22

J

Jacob ﷺ. *See* Specialized Index, Prophets
Jesus ﷺ, Messiah (Son of Mary ﷺ). *See* Specialized Index, Prophets
Jewry, 2:62, 4:46, 4:160, 5:41, 5:44, 5:69, 6:146, 16:118, 22:17, 62:6-7
jihad. *See* striving
jinn. *See also* satan(s); Iblîs
associate-gods, disbelievers appointing for God from among, 6:100
creation of
—fire of smokeless blowing heat, 15:27
—flame of fire, 55:15
Day Hereafter
—assembly, together with human beings, 6:128
—bearing witness, against themselves that God sent to them messengers, 6:130
—created for Hell, those astray and heedless like cattle, 7:179
—disbelievers asking Lord to see, those leading astray of jinn and humans, 41:29
—entering Fire of Hell, among preceding communities of jinn and humans, 7:38-39
divergent ways of
—some muslims in willing submission to God, some iniquitous, 72:14-15
—some righteous, some other than that, 72:11
fellowship of jinn, 6:128, 6:130, 55:33
forewarners, returning to people after listening to Quran, 46:29-32
Heaven, barred from by guarding angels and shooting flames, 72:8-10
Hell, filled with people and, 11:119, 32:13
majesty of Lord, recognizing that He has taken neither spouse nor son, 72:3-4
jinn (*continued*)
males of, men among humankind seeking refuge in, 72:6
not deflorated by human or
—maidens restrained of glance, 55:56
—wide-eyed beauties, 55:74
prophets, to each appointed an inveterate enemy of people and, 6:112
Quran
—all people and jinn together, never bringing like of it, 17:88
—listening to, 46:29, 72:1-2
satans, not having brought down Quran to Muhammad ﷺ, 26:210-212
sin, need not be asked about, 55:39
Solomon ﷺ
—every able builder and diver among them, 38:36-38
—hosts of jinn, 27:17
—satans diving for pearls and other tasks, 21:81-82
—throne of Queen of Sheba, one of great power offering to bring to, 27:38-39
—working before him, 34:12-13
spheres of heavens and earth, unable to penetrate to escape God's judgment, 55:33-36
unseen, no knowledge of, 34:14
word of doom, coming to pass against disbelievers of humans and, 41:25, 46:18
worship
—God alone, created end for human beings and, 51:56
—human beings falsely worshiping, 34:40-41
Job ﷺ. *See* Specialized Index, Prophets
John ﷺ. *See* Specialized Index, Prophets
Jonah ﷺ. *See* Specialized Index, Prophets
Joseph ﷺ. *See* Specialized Index, Prophets
judgment(s)
Abraham ﷺ praying, *grant me wise judgment*, 26:83
Badr
—disbelievers, judgment of God came upon them at, 8:19
—rightful, of engaging in battle of, 8:5-6
judgment(s) (*continued*)
belying final, 82:9, 95:7, 107:1
David ﷺ and Solomon ﷺ, wise in rendering in Case of Tillage, 21:78
Day of, 1:4, 15:35, 26:82, 37:20, 38:78, 51:12, 56:56, 70:26, 74:46, 82:15-19, 83:11 *(see also* Hereafter)
disbelief, in Judgment Day as Day of Triumph for believers, 32:28-29
God
—all-wise, 27:78
—belonging to, 6:57, 6:62, 12:40, 12:67, 28:70, 28:88, 40:12
—close companion now in Hellfire, formerly in life refuting resurrection for God's, 37:151-154
—judgment of, 51:6, 60:10
—renders fairest, of all, 5:50
grievous judgment
—that unbelievers would be equal to believers, 45:21, 68:35-36
—upon Arab idolaters, burying female children alive, 16:59
—upon doers of evil deeds, thinking they shall escape God, 29:4
—upon those who: appropriate provision from God to associate-gods, 6:136; kill their children in fear of poverty, 6:136-137
if dead not to be summoned to, man should bring souls of dead back, 56:86-87
inconceivable for any prophet given good judgment and revelation (like Jesus ﷺ, 3:42-63), to say *be you worshippers of me instead of God*, 3:79
irrational judgment
—following associate-gods, 10:35
—that unbelievers would be equal to believers, 45:21, 68:35-36
judging, 2:113, 3:23, 3:55, 4:58, 4:65, 4:105, 4:141, 5:42, 5:48-49, 5:95, 7:87, 10:109, 16:124, 21:112, 22:56, 22:69, 24:48, 24:51, 38:22, 38:26, 39:3, 39:46, 40:48
Master of Day of Judgment. (*see* Specialized Index, God: Divine Acts

judgment(s) (*continued*)
Moses ﷺ, asking God to judge between him and ungodly people, 5:25
Noah ﷺ praying, *bring about judgment between me and them*, 26:118
orphans, handing over wealth to when mature in, 4:6
preordained word, if not for, judgment decided wherein disputing about religion and God, 10:19, 11:110, 20:129, 41:45
Quran as, 13:37
resurrecting for, 23:85, 67:15
submitting to, of false deities, 4:60
Torah
—prophets, making judgments with, 5:44
—seeking outside judgment to evade Law of, while Heavenly Book with them, 5:43
jujube trees, 34:16
justice
bearing true witness, upholding, 4:135, 5:8
believers
—*be ever upright in bearing witness to truth with impartial justice*, 5:8
—*be most upright in upholding justice*, 4:135
bequeathal, two just persons witnessing, 5:106-107
commanded to do, Prophet ﷺ, 42:15
execution of, divine command, 16:90
God
—commands execution of, 16:90
—judgment of, with perfect justice, 10:47, 10:54
—just balances of, 21:47
—loves those who are just, 5:42, 49:9, 60:8
judging with, 4:58, 5:42
just men bearing witness, 65:2
Lord's command, in conduct of human affairs, 7:29
matter decided, with perfect justice of God, 10:54
measure and balance, filling and weighing with, 6:152, 11:85, 17:35, 55:9
mention, 3:18, 3:21, 4:129, 6:115, 6:152, 7:159, 7:181, 16:76
justice (*continued*)
orphaned females, fearing not acting with justice with, 4:3
people establishing, in earth, 57:25
recompense
—for deliberately killing game in pilgrim sanctity, two just men judging, 5:95
—of God, with justice, 10:4
scribe, writing down contractual loan with, 2:282
set things aright, be just when there is injustice, 49:9
upright in upholding, being, 4:135, 5:8
wise judgment, prayer of Abraham ﷺ, 26:82-83

K

Ka'bah, 5:95, 5:97, 22:29, 22:33, 29:67
kindred, being dutiful toward, 4:1
kinship, 47:22
knowledge (*taught* and *teaching*)
above every one who has, is One who is All-Knowing, 12:76
Abraham ﷺ stating to father, *revealed knowledge has come to me*, 19:42-43
after-effects of intervention of revealed knowledge in disputes of people
—division over true religion, 42:14
—People of Scripture disputing one another, 3:19, 45:17
angels stating, *we have no knowledge other than what You have taught us*, 2:31-32
are those who know God and those who do not equal? 39:9
belief and behavior of earlier generations, knowledge of them with Lord, 20:51-52
believers given revealed, 16:27, 28:79-80, 30:56, 34:6, 58:11
birth of babies, from bellies of mothers brought forth knowing nothing at all, 16:78
by virtue of deep knowledge that I possess
—human falsely perceiving blessing given for, 39:49
—Korah, 28:78-80
knowledge (*continued*)
exulting in trifling, over clear proofs of God brought by messengers, 40:83
filled with, those truly fearing God among His servants, 35:28
forbidden to act against intuitive and recognized knowledge
—mixing truth with falsehood and suppressing truth, 2:42, 3:71
—saying of God what one does not know, 7:28, 7:33, 10:68
—setting up rivals to God that cannot exist, 2:22
—sinfully consuming portion of people's wealth, 2:188
given very little, human beings, 17:85
God, truly knows
—female, what each bears (or conceives), 13:8, 35:11, 41:47
—fruits coming forth from sheaths, 41:47
—hosts of your Lord, none knows but Him, 74:31
—keys of realms of unseen, 6:59
—tidings of those before you, 14:9
—ultimate interpretation, verses of Book, 3:7
—unseen realm, 27:65
hearts of believers granted, Quran preserved within, 29:48-49
Hour of Doom, its arrival solely with Lord, 7:187, 31:34, 33:63, 41:47, 43:85, 79:42-44
if you do not know, then ask, 16:43, 21:7
Joseph ﷺ, given prophetic wisdom and, 12:22
know
—mixing truth with falsehood, wrong, 2:42
—rivals to God, know well that they cannot exist, 2:22
—saying of God what you do not know, 7:28, 7:33, 10:68
—sinfully consuming portion of people's wealth, wrong, 2:188
Korah, falsely saying *given wealth by virtue of deep sacred knowledge that I possess*, 28:78-80
Lot ﷺ, given prophetic wisdom and, 21:74

knowledge (*continued*)
man forbidden to argue about
—God without revealed knowledge, 22:3, 22:8, 31:20
—that which you have no knowledge, 3:66
master-sorcerer who taught sorcery, Pharaoh accusing Moses ﷺ of, 20:71, 26:49
messenger teaching, revealed Book and prophetic wisdom, 2:129, 2:151, 3:164, 62:2
messengers asked in Hereafter about response of people, stating, *we have no knowledge of their hearts*, 5:109
Moses ﷺ
—given prophetic wisdom and, 28:14
—God's servant whom Moses ﷺ sought out, distinguished with much, 18:65
nonexistent, of the heinous claim that God has taken offspring, 18:4-5
people of, 29:43, 30:22
Saul, increased amply in stature and, 2:247
Solomon ﷺ
—and David ﷺ, each given, 21:79, 27:15
—given, long before Queen of Sheba, 27:42
—miracle of Solomon's ﷺ courtier who had, from Heavenly Book, 27:40
sure knowledge
—command to disobey even parents in the absence of, from God, 31:15
—conjecture without: claim that *nothing but our life in this world*, 45:24; naming of angels with female names, 53:27-28
—lies without, statement, *had God willed we would have not worshiped others as divine*, 43:20
—nonexistent, about crucifixion of Jesus ﷺ, yet certainty that he was not killed, 4:157
—Prophet ﷺ, forewarning not to follow whims after receiving, for none to support him against God, 2:120, 2:145, 13:37
knowledge (*continued*)
sure knowledge (*continued*)
—questioning disbelievers about: *do you have any, to prove your claims?* 6:48; *if truthful what has God forbade for food?* 6:143-144
—relaying gossip, defined as wicked slander without, 24:15
taught by God
—Adam ﷺ, names of created beings, 2:31-32
—angels, 2:32
—David ﷺ: to forge garments of mail, 21:80; whatever God willed of divine and worldly matters, 2:251
—God teaching: Jesus ﷺ, skill of writing divine law, 3:48; Joseph ﷺ, interpretation of events foreshadowed in dreams, 12:6, 12:21; people of Babylon, exposing to them evils of sorcery to immunize them against, 2:102
—Jacob ﷺ, revealed knowledge, 12:68
—Jesus ﷺ, skill of writing, 3:48, 5:110
—Joseph ﷺ, 12:6, 12:21, 12:37, 12:101
—man: by the pen, 96:4; expression, by means of language, 55:3-4
—Muhammad ﷺ, revelation through angel of potent power, 53:4-5
—Quran, 55:1-2
—scribe, never refusing to write as, 2:282
—what you did not know, 2:239, 4:113, 6:91, 96:5
those given
—in life, 16:27
—of faith and revelation, 22:54, 30:56
—of Scripture, 17:107
—rank of raised greatly, 58:11
—saying of Korah's treasure, God's reward is better, 28:79-80
—see clearly that what Prophet ﷺ sent down with is truth from Lord, 34:6
those with, bear witness that no God but Him, 3:18
knowledge (*continued*)
trafficking in idle tales, without revealed, only leads people astray, 31:6
well grounded in, those who believe, 3:7, 4:162
worshipping apart from God, only those with no real, 22:71
Korah. *See also* Specialized Index, Prophets: Moses ﷺ
adornment, coming forth to people with, 28:79
called to do good and avoid corruption, 28:77
claiming Moses ﷺ sorcerer and liar, 40:24
committed injustice, 28:76
deep sacred knowledge, belief that wealth given to by virtue of, 28:78
destroyed for defying God, 29:39
earth, swallowing him and dwelling, 28:81, 29:40
exultant, 28:76
forgetting, that God destroyed those greater in power, number, and wealth, 28:78
from people of Moses ﷺ, 28:76
keys of, weighing down band of strong men, 28:76
magnificent fortune
—those desiring this world wishing for, 28:79; their relief when earth swallowed him, that they were not with him, 28:82
—those given knowledge reminding people that God's reward better than wealth, 28:80
seized with sudden, awesome torment, 29:40
treasure troves of, 28:76

L

laziness, 4:142, 9:54
leaf, not one falling but that God knows of, 6:59
leaves of garden, Adam and wife heaping upon themselves, 7:22
lentils, Moses' ﷺ people calling for, 2:61
leper, Jesus ﷺ healing, by God's permission, 3:49, 5:110. *See also* Specialized Index, Prophets: Jesus ﷺ

liar(s). *See also* fabrication; lie(s)
believing man from House of Pharaoh, defense against Moses ﷺ being, 40:28
elders of Makkah, accusing Muhammad ﷺ, 38:4-6
false accusation, adultery, 24:6-9
Joseph's ﷺ brothers, accused of being, 12:74
mention, 3:61, 6:28, 7:66, 9:42-43, 9:107, 11:93, 16:39, 16:86, 16:105, 23:90, 24:13, 29:3, 29:12, 39:3, 40:28, 54:25, 58:18, 59:11, 63:1
Noah ﷺ, accusation against, 11:25-27
Pharaoh, accusing Moses ﷺ, 28:36-38, 40:23-25, 40:37
sheer, 26:223, 37:151-152
Shuʿayb ﷺ, accusation against, 26:186
sinful, 26:222, 45:7
Solomon ﷺ, seeing if hoopoe truthful, 27:27
wife of High Minister, accusing Joseph ﷺ, 12:26-27
lie(s). *See also* fabrication; liar(s)
against God, humankind and jinn speaking, 72:5
belying, 5:5, 6:21, 56:82, 83:12, 92:16, 96:13, 107:1
bringing forth, 6:116, 6:148, 10:66, 43:20
forge, 3:94, 4:50, 5:103, 6:21, 6:93, 6:144, 7:37, 10:17, 10:59-60, 10:69, 11:18, 16:56, 16:105, 16:116, 18:15, 20:61, 23:38, 29:68, 34:8, 39:32, 39:60, 42:24, 46:28, 61:7
listening eagerly to, 5:41-42
mention, 3:75, 3:78, 6:116
life. *See also* death
brought back to, 2:243
Ever-Living One, who never dies, 25:58
Face of Lord, from everlasting to everlasting never passing away, 55:26-27
God
—brings forth living from dead and dead from living, 3:27, 6:95, 10:31, 30:19
life (*continued*)
God (*continued*)
—gives, 2:28, 2:258, 3:156, 7:158, 9:116, 10:56, 15:23, 22:66, 23:80, 26:81, 30:40, 36:12, 40:68, 44:8, 45:26, 50:43, 57:2
—gives life to dead, 2:73, 22:6, 41:39, 42:9, 46:33
most eager of all people for, 2:96
of martyrs, alive, not dead, 2:154, 3:169
parable, of life of this world, 10:24, 18:45
raised to, Day of Resurrection
—of all people, 23:16
—of Jesus ﷺ, 19:33
—of John ﷺ, 19:15
term, God decreeing for human life, 6:2
test, creation of death and, 67:2
water, every living thing made from, 21:30
light
believing men and women, own light streaming, 57:12
Book, illuminating Heavenly, 22:8, 31:20
Book of Quran, guiding, 5:15, 42:52
darkness and, 6:1, 13:16, 35:19-20
earth shining, by light of Lord, 39:69
Evangel, guidance and, 5:46
God, Light of heavens and earth, 24:35
God perfecting His light, though they desire to extinguish, 9:32-33, 61:7-9
Illuminating Scripture, 3:184, 35:25
Light of Quran, God sending down, 4:174, 64:8
luminous beacon, Prophet ﷺ, 33:46
mention, 24:40, 39:22, 57:13, 57:19, 57:28, 66:8
Messenger ﷺ, following what sent down with, 7:157
moon, 10:5, 71:16
—luminous, 25:61
Scripture of Moses ﷺ, guidance and, 6:91
sun
—radiant, 10:5
—torch, 25:61, 71:16
light (*continued*)
Torah, guidance and, 5:44
veils of darkness into, God bringing out believers, 2:257, 5:15-16, 14:1, 14:5, 33:43, 57:9, 65:10-11
lightning, 2:19-20, 13:12, 24:43, 30:24
limits, ordained by God
atonement, for sinfully estranging oneself from wife, 58:3-4
diligently observing, glad tidings to, 9:111-112
divorce settlement, 2:229
God clarifies them, for people who seek to know His commandments, 2:230
inheritance, 4:12-13
intimate approach on night of fast, but not while in ritual retreat in mosques, 2:187
transgressing, 2:229, 4:14, 65:1
lion, fleeing from, 74:51. *See also* Specialized Index, Life-forms: Animals
loan
goodly loan, for God's cause, 2:245, 5:12, 57:11, 57:18, 64:17, 73:20
writing down, what you contract with one another, 2:282
locusts
sent upon people of Pharaoh, 7:132-133
tombs, resurrected from as though swarming, 54:7-8
losers. *See* loss
loss
disbelievers lose all, 40:85
humankind, in utter, 103:2
insolently defiant communities, utter, 65:9
losers, 2:27, 2:64, 2:121, 3:85, 3:149, 5:5, 5:30, 5:53, 7:23, 7:90, 7:92, 7:99, 7:149, 7:178, 8:37, 9:69, 10:95, 11:22, 11:47, 12:14, 16:109, 18:103-105, 21:70, 23:34, 27:4-5, 29:52, 39:15, 39:63, 39:65, 41:23, 41:25, 42:45, 46:18, 58:19, 63:9
losing all, 6:31, 10:45
manifest loss, 4:119, 22:11, 39:14-15
progenitors of falsehood lose all, 40:78, 45:27
souls, ones who shall lose, 6:12, 6:20, 7:9, 7:53, 11:21, 23:103, 39:15, 42:45

Lot ﷺ. *See* Specialized Index, Prophets
Lote-Tree
thornless in Garden of Paradise, 56:28
uttermost bound in Heaven during Prophet's ﷺ Night Journey and Ascension, 53:16 (*see also* Specialized Index, Prophets: Muhammad ﷺ)
love
faith, God endeared and adorned hearts of believers with, 49:7
following Messenger ﷺ, if loving God, 3:31
God does not love
—arrogant, 16:23
—committing aggression, 2:190
—corruption, 2:205, 5:64, 28:77
—disbelievers, 3:32, 30:45
—exultant one, 28:76
—one betraying trust of faith and ingrate, 22:38
—overt expression of offensive discourse, 4:148
—relentlessly unbelieving sinner, 2:276
—self-conceited boastful one, 4:36
—swaggering boastful one, 31:18, 57:23
—those who are excessive, 6:141, 7:31
—transgressors, 5:87, 7:55
—treacherous one, 4:107, 8:58
—wrongdoers, 3:57, 3:140, 42:40
God loves those who
—are ever-penitent and purify themselves, 2:222
—are God-fearing, 3:76, 9:4, 9:7
—are just, 5:42, 49:9, 60:8
—are patient, 3:146
—excel in doing good, 2:195, 3:134, 3:148, 5:13, 5:93
—fight in His cause, in solid ranks, 61:4
—love to purify themselves, 9:108
—rely only on Him, 3:159
gods apart from God, loving them with love due to God alone, 2:165
life of this world, loving more than
—Hereafter, 16:107
—life everlasting, 14:3
love (*continued*)
mention, 2:177, 3:14, 3:92, 3:119, 3:152, 5:18, 6:76, 7:79, 9:23-24, 12:8, 24:22, 28:56, 38:32, 41:17, 59:9, 61:13, 75:20, 76:8, 76:27, 89:20, 100:8
obscenity, those loving to spread about among believers, 24:19
of God, seeking, 5:54
praise, those loving to be praised for what they have not done, 3:188
thing, may love it while evil and hate it while good, 2:216
wife of High Minister, ladies of high society perceiving her heart pierced with love for Joseph ﷺ, 12:30
lunar crescents, 2:189. *See also* moon
Luqmân
admonishing not to associate anything with God, 31:13
commandments of God, keeping with diligent resolve, 31:17
exultant, not walking upon earth proudly, 31:18
grain of mustard seed, 31:16
modesty, 31:19
voice, lower somewhat, 31:19
wisdom of, 31:12
lust, of men for men, 7:81, 26:165, 27:54-55. *See also* Specialized Index, Prophets: Lot ﷺ
luxury. *See also* affluence
attempting to flee when sensing divine affliction, but commanded to return to, 21:11-13
elders disbelieving though God had given, 23:33-34
endued with, 11:116
indulging in forbidden, 56:42-45

M

Madînah
abode of, 59:9
city of, 33:60-61
mention, 63:8
people of, 9:101, 9:120
madness
Moses ﷺ, accusations against, 26:27, 51:39
Muhammad ﷺ, accusations against, 15:6, 23:70, 34:8, 51:52-55, 52:29, 68:2
madness (*continued*)
Muhammad ﷺ (*continued*)
—Quranic defense against madness of: come with truth, 23:70; no trace of insanity in, 7:184; not madman, 52:29; *Not so!* 34:7-8; not touched with madness, 68:2-7
Noah ﷺ, accusations against, 23:25, 54:9
Magians, 22:17
Makkah
Abraham ﷺ, prayer *make land of secure*, 2:126, 14:35
Bakkah, 3:96
city of, 90:1-2, 95:3
habitation of, 27:91
House, 2:125, 2:127, 2:158, 3:97, 5:2, 5:97, 8:35, 22:26, 22:29, 22:33, 106:3
Mother of Cities, 6:92, 42:7
Prophet ﷺ
—brought back to, 28:85
—expelled from, 9:40
Sacred Mosque, 2:144, 17:1, 22:25, 48:25
Sanctuary, 28:57, 29:67
valley of, 48:24
word "Makkah" mentioned, 48:24
male. *See* man
malice, 2:91, 7:43, 15:47, 59:10
malicious talk, 68:11
man
Adam ﷺ and wife, both of wrongdoers, 2:35-36, 7:19-24
believing
—admitted into Gardens beneath which rivers flow, 48:5
—decree of God and Messenger ﷺ, not disobeying, 33:36
—forgiveness for sin: seeking, 47:19; seeking for all, 71:28
—light streaming before them and to their right, Day Hereafter, 57:12
—maligning, 33:58
—not scoffing, slandering, or reviling other believers, who may be better, 49:11
—persecution of, torment of Hell awaiting, 85:10
—Sacred Mosque of Makkah, some hiding their belief, 48:25

man (*continued*)
believing (*continued*)
—upon whom is God's mercy, 9:71-72
fornication, 24:2-3
gaze, believers lowering, 24:30-31
genders, two, 75:39
helpless among, special supplication of, *Our Lord, bring us out of this city whose people are oppressive wrongdoers*, 4:75
hypocrite, 9:67-68, 33:73, 48:6, 57:13
illicit sexual intercourse (*see* main heading)
intimate approach with, permitted on night of fast, 2:187
male and female, 3:195, 4:124, 16:97, 40:40, 42:49-50, 49:13, 53:45, 75:39, 92:3-4
many women and, spread abroad, 4:1
Muslim, 33:35
pairs, 11:40, 13:3, 16:72, 23:27, 35:11, 51:49
portion
—of what relatives leave behind as inheritance, 4:7
—that they have earned as recompense, 4:32
single soul, created from, 4:1, 7:189, 39:6
spouses, 13:23
witnesses, 2:282
Man of the Whale, 21:87. *See also* Companion of the Whale; Specialized Index, Prophets: Jonah ﷺ
manna and quail, 2:57, 7:160, 20:80-81. *See also* Specialized Index, Lifeforms: Animals
marketplace(s), 25:7, 25:20
marriage. *See also* divorce; women
Adam ﷺ, *you and your wife*, 2:35, 7:19, 20:117
alluding to marriage proposal, permissibility of with women in waiting period, 2:235
calumny and clear sin, taking back dowry, 4:20-21
chaste, those not finding means for marriage keeping pure, 24:33
duly divorced on third time, not lawfully able to remarry that
marriage (*continued*)
duly divorced (*continued*)
husband, until marrying other husband (with wholesome intent) who also duly divorces her, 2:230
equity in, 4:3
forbidden to marry, 4:22-24
idolatrous, men and women, 2:221
kinship of blood and of, 25:54, 35:11, 39:6, 42:11
lawful wives, 33:50
love, tenderhearted mercy and genuine mutual, 30:21
mates (from among men and women), 4:1, 7:189, 13:3, 16:72, 23:27, 30:21, 39:6, 42:11, 53:45
mention, 2:232, 4:6, 4:127, 24:60, 28:27, 33:49, 60:10
orphaned females, marry others if fearing injustice within marriage, 4:3
pairs, 35:11
Prophet ﷺ, none ever to marry his wives after him, 33:53
repose, with mate, 7:189
rightful marriage present, 4:4
unable to afford marrying, 4:25
unwed, letting them marry, 24:32
waiting period, 2:226, 2:228, 2:231, 2:234, 33:49, 65:1, 65:4
Mârût, angel of Babylon, 2:102. *See also* Hârût, angel of Babylon
Marwah, 2:158. *See also* pilgrimage
Mary ﷺ. *See* Specialized Index, Prophets
mates, 4:1, 7:189, 11:40, 13:3, 16:72, 23:27, 30:21, 42:11, 53:45. *See also* pair(s)
measure, 12:59-60, 12:63, 12:65, 12:88
measure and balance, filling and weighing equitably, 7:85
with even balance, 26:181-183
with justice, 6:152, 11:84-85, 17:35, 55:9
menstruation
harm of sexual intercourse during, 2:222
waiting period, 65:4
mentally incompetent, 2:282, 4:5
mercy
defining character of those with Muhammad ﷺ, showing to one another, 48:29
mercy (*continued*)
desponding of, 15:56
embracing all things in God's, 40:7
encompassing all things in God's, 7:156
God (*see also* Specialized Index, God: Divine Acts)
—admitting, whomever He so wills into, 42:8, 48:25
—bestowing, on whomever He so wills, 12:56
—having, on whomever He so wills, 29:21
—prescribing for Himself as a disposition toward His creation, 6:12, 6:54
—singling out for, whomever He so wills, 2:105, 3:74
of God, had it not been for His bestowing
—believers would have followed promptings of Satan, 4:83
—Children of Israel would have become of losers, 2:64, 7:23, 7:149, 11:47
—great torment would have befallen for gossiping in calumny, 24:14
—not single one would have been purified, 24:21
praising, those who exhort to mercifulness, 90:17-18
sending
—Muhammad ﷺ to humanity as, 9:61, 21:107
—Quran as, 7:52, 7:203, 10:57, 16:89, 17:82, 31:2-3, 44:3-6, 45:20
Messenger Muhammad ﷺ. *See* Specialized Index, Prophets: Muhammad ﷺ
messenger(s)
bearers of glad tidings and forewarners, 2:119, 2:213, 4:165, 5:19, 6:48, 18:56, 34:28
beast out of earth, speaking herald of Day of Judgment, 27:82
clarifying, 5:15, 5:19, 14:4, 16:44, 16:64
communities belying
—affliction and harm of, 6:42, 7:94
—castigation of, 7:162
—chastisement of, 7:133-134

messenger(s) (*continued*)
communities belying (*continued*)
—convulsion seizing, 29:37
—raging torrent of ʿArim Dam, 34:16-17
—thunderbolt striking, 41:13
conveyance
—incumbent upon and no more, 3:20, 5:92, 5:99, 13:40, 24:54, 29:18, 36:17, 64:12
—messages of Lord, 7:61-62, 7:67-68, 7:79, 7:93, 33:39, 72:28
—obliged with no more than clear conveyance, 16:35
—of divine message, 11:57
—proclaiming all sent down, 5:67
—that with which sent, 11:57
expelling from land, people threatening with, 14:13-14
forewarner, 11:25, 37:72
from among them, 3:164, 9:128
human beings, 3:79, 6:91, 11:27, 14:11, 18:110, 21:3, 26:154, 26:186, 41:6
if only You had sent messenger, we would have followed, 20:134, 28:47
men, 12:109, 13:38, 14:10, 16:43, 21:7
messenger-angels, 11:81-82, 29:31-32
miraculous, sent with
—proofs, 2:92, 3:183-184, 5:32, 5:110, 7:101, 7:105, 9:70, 10:13, 10:74, 14:9, 20:72, 29:39, 30:47, 35:25, 40:22, 40:28, 40:34, 40:50, 40:83, 43:63, 61:6, 64:6
—signs, 6:130, 11:96, 14:5, 17:59, 17:101, 23:45, 28:36, 57:25
mortal, 17:93-95, 21:34, 23:24, 23:33-34, 23:47, 25:20
Muhammad ﷺ (*see* Specialized Index, Prophets)
payment, 52:40, 68:46
poetry, not befitting to teach to God's messengers, 36:69-70
related or told about, some mentioned in Quran and others not, 4:164, 40:78
reward, not asking any for conveying message, 6:90, 10:72, 11:51, 26:109, 26:127, 26:145, 26:164, 26:180, 34:47, 36:21, 42:23
riches, not asking any for conveying message, 11:29

messenger(s) (*continued*)
satan(s) (*see also* main entry)
—casting evil whispers, about what messenger in hope recited to people, 22:52
—doings of, Moses ﷺ striking down enemy, 28:15
—God appointing for every prophet, an inveterate enemy from, 6:112
—touching Job ﷺ, with weariness and torment, 38:41
sent forth before
—Lord destroying cities of disbelievers, 28:59
—torment of God, 17:15
teaching Book and prophetic wisdom, 2:129, 2:151, 3:164, 62:2
tongue of people, speaking natively, 14:4
tribute, not asking any for conveying message, 23:72
trustworthy, 7:68, 26:106-107, 26:124-125, 26:142-143, 26:161-162, 26:177-178, 44:17-18
witness, 4:41, 73:15
worship God alone, call of, 3:51, 5:72, 5:117, 7:59, 7:65, 7:73, 7:85, 11:2, 11:25-26, 11:50, 11:61, 11:84, 16:36, 21:25, 23:23, 23:32, 27:45, 29:16, 29:36, 41:14, 43:64, 46:21, 71:2-3
Michael ﷺ, angel, 2:98. *See also* angel(s)
Midian, land of
example of, 9:70, 22:44
Moses ﷺ in relation to
—journeying to, after conspiracy to kill Moses ﷺ, 28:20-23
—marriage of Moses ﷺ in, 28:27-29
—*my dear father*, endearment of two women to their aged father in, 28:26
—staying for years, among people of, 20:40, 28:45
—turning toward land of, 28:22
—water wells of, 28:23
—watering flock of two women in, 28:23-28
Shuʿayb ﷺ, 7:85, 11:84, 11:95, 29:36

Midmost Way, community of, 2:143
migration, in God's earth, 3:195, 4:97, 8:72, 16:110. *See also* emigration
Minâ. *See* pilgrimage
misdeed
Abraham ﷺ, prayer of, *He is the One who I hope shall forgive me my misdeeds*, 26:82
absolving by
—believing, 5:65, 47:2, 48:5, 64:9
—charitable offerings, concealed, 2:271
—establishing Prayer and Zakât-Charity, 5:12
—fearing God, 8:29, 65:5
—fighting, path of God, 3:195
—keeping away from great sins, 4:31
—remembering God, 3:193
—repenting, 66:8
—righteous deeds, 29:7
and deeds, 3:195, 4:123-124, 6:159-160, 40:40, 46:19, 99:6-8
angels, seek forgiveness for believers, *save them from misdeeds*, 40:7-9
doer of good and doer of misdeeds, unequal, 40:58, 45:21
forgiving, 20:73, 26:51
good deeds removing, 11:114
in ignorance, of true faith, 16:119
pardoning, 42:25
passing over, those in willing submission to God, 46:15-16
substituting, misdeeds with good deeds, 25:70
miserliness
good of one's soul, against, 47:36-38
hypocrisy, forsaking covenant to give charity out of, 9:75-77
miserly people
—God does not love, 4:36-39, 57:23-24
—what they stingily withhold hangs about their necks on Resurrection Day, 3:180
withholding charity and claiming self-sufficiency, 92:8-11
monasticism, 57:27
monks, 5:82, 9:31, 9:34
month(s)
atonement, fasting two consecutively, 4:92, 58:4
camel, ten-months pregnant, 81:4

month(s) (*continued*)
four, cessation of intimacy for, 2:226
four, journey throughout land for, 9:2
Night of Empowering Decree, better than thousand, 97:3
Ramadan, 2:185
sacred month(s), 2:194, 2:217, 5:2, 5:97, 9:5
Solomon ﷺ, wind easing distance attained in one, 34:12
thirty, bearing and weaning in, 46:15 (*see also* child-bearing and weaning; children; parents)
three, waiting period when no further menstruation, 65:4
twelve, number of months with God, 9:36
well-known months, 2:197
widows, in wait for four, 2:234
moon. *See also* sun
Abraham ﷺ, saying, *this is my Lord*, then asking God to guide after it disappeared, 6:75-79
bowing down, to God, 22:18
by the moon! object of divine oath, 74:32, 84:18
calculation of number of years, 10:5
course
—constant in, 14:33
—running in for stated term, 13:2, 31:29, 35:13, 39:5
—swimming on within, 21:33, 36:40
following sun, 91:1-2
Joseph ﷺ, dream of eleven stars and sun and moon bowing to, 12:4
light, 10:5, 71:16
luminous, 25:61
measured
—course, 55:5
—out heavenly mansions for, 10:5, 36:39
palm-branch, image of moon like an old bent one, 36:39
reckoning, made for, 6:96
Resurrection Day
—darkens on, 75:8
—sun and moon gathered up together, 75:9
shall not bow down to, 41:37
subjugated
—by God's command, 7:54, 16:12
moon (*continued*)
subjugated (*continued*)
—constant in their courses, 14:33
—to fixed order, 13:2, 29:61, 31:29, 35:13, 39:5
sun, not possible to overtake, 36:40
Moses ﷺ. *See* Specialized Index, Prophets
mother. *See* parents
Mother of Cities, Makkah, 6:92, 42:6-7. *See also* Makkah
Mother of the Book
Preserved Tablet of Heaven, 13:39, 43:3-4
verses clearly decisive in meaning, 3:7
mother-town, 28:59
moths, analogy of people to scattered, 101:4
Mount Jûdî, Noah's ﷺ Ark settling upon, 11:44. *See also* Ark; Specialized Index, Prophets: Noah ﷺ
Mount Ṭûr
by Mount Ṭûr of Sinai! object of divine oath, 52:1, 95:2
mention, 2:51, 2:63, 2:93, 4:154, 7:142, 7:148, 7:155, 7:171, 19:52, 20:10, 20:80, 20:83, 23:20, 28:29, 28:44, 28:46, 52:1
Moses ﷺ
—Children of Israel, appointed time on right side of, 20:80
—lifted above people of, as warning for defying covenant, 2:63, 2:93, 4:154, 7:171
—place of retreat for, 2:51, 7:142, 7:148, 20:83
—receiving prophetic commission near, 19:52, 20:10, 28:29, 28:44, 28:46
seventy elect men, offering repentance at, 7:155
Sinai, 23:20, 52:1, 95:2
mountain(s)
Abraham ﷺ, placing dismembered birds on tops of four, 2:260
anchoring, to balance earth as it spins, 13:3, 15:19, 16:15, 21:31, 27:61, 31:10, 41:10, 50:7, 77:27, 79:30-32
bees, dwelling in, 16:68-69
bowing down to God, 22:18
mountain(s) (*continued*)
collapsing, from false statement that All-Merciful has taken to Himself a son, 19:90-92
David ﷺ
—echoing praise of God with, 34:10
—subjugated to give God due exaltation with, 21:79, 38:18
exalting God, 21:79, 38:18
Hereafter, transformation of
—blown away, 77:10
—crushed in a single crushing blow, 69:13-14
—fleeing, 52:9-10
—moving away, 18:47, 81:3
—passing away, like traces of clouds, 27:88
—pounded with mighty pounding, 56:5
—scattered: dust, 56:6; utterly, leaving leveled plain, 20:105-106
—shudder and become like running sand, 73:14
—tufts of wool, multihued, 70:9, 101:5
human beings in relation to
—carving: dwellings skillfully out of mighty mountains, 26:149; sturdy houses out of, 7:74, 15:82
—never shall you stretch up to mountains in height, 17:37
—places of refuge in, 16:81
Mount Jûdî, Ark of Noah ﷺ settling upon, 11:44
Mount Ṭûr, 2:51, 2:63, 2:93, 4:154, 7:142, 7:148, 7:155, 7:171, 19:52, 20:10, 20:80, 20:83, 23:20, 28:29, 28:44, 28:46, 52:1 (*see also* main entry)
Noah's ﷺ son, attempting shelter in mountain to preserve him from floodwaters, 11:42-43
pegs in earth, 78:6-7
Quran, if sent upon would break apart from fear of God, 59:21
set erect, 88:17-19
trust of volitional faith, offered to but refused to bear it, 33:72
varying in colors, of their land mass, 35:27
Muhammad ﷺ. *See* Specialized Index, Prophets

mule, 16:8. *See also* Specialized Index, Life-forms: Animals
murder, 2:178-179
mustard seed, not wronged even if deed is weight of, 21:47, 31:16. *See also* Luqmân
Al-Mu'tafikât, 9:70. *See also* Specialized Index, Prophets: Lot ﷺ
Muzdalifah, 2:198. *See also* pilgrimage

N

Nasr (idol of Noah's ﷺ people), 71:23
night. *See also* moon; sun
  Lot ﷺ setting out in latter part of, 11:81, 15:65
  Moses ﷺ, setting out during, 20:77, 26:52, 44:23
  Night Journey, of Muhammad ﷺ
    —ascension to Heaven, 17:60
    —beholding God's great signs, 53:18
    —carried from Sacred Mosque (Makkah) to Al-Aqsa Mosque (Jerusalem), 17:1
  Night of Empowering Decree, 97:1-5
Nimrod, King speaking with Abraham ﷺ, 2:258. *See also* Specialized Index, Prophets: Abraham ﷺ
Noah ﷺ. *See* Specialized Index, Prophets

O

obedience
  Abraham ﷺ, devout in, 16:120
  false swearing of, hypocrisy, 4:81
  forgiveness, and magnificent reward for, 33:35
  heavens and earth, all that is in utterly obedient to God, 2:116, 30:26
  Jesus ﷺ, neither insolent nor disobedient, 19:14
  Mary ﷺ, devout in, 3:43, 66:12
  patient and devout in, 3:16-17
  prayer, standing before God devoutly in, 2:238
  righteous women, prime character of in safeguarding sacred trusts, 4:34
  watches of night, devoutly obedient in, 39:9
obedience (*continued*)
  wives of the Prophet ﷺ
    —remaining devoutly obedient to him, double reward of others, 33:31
    —women devout in, 66:5
obscenities
  divine prohibition against, 7:33, 16:90
  God does not command, 7:28
  loving to spread about, torment for, 24:19
  remembering God, seeking forgiveness when committing, 3:135
  Satan
    —commands to, 2:268
    —enjoining, 24:21
offenses, committing in the land, without right, 10:22-23
offering
  consumed by fire, 3:183
  good offering, of children's charitable spending providing for parents, 2:215
  nearness to God, seeking to gain, 9:99
  of the two sons of Adam ﷺ, 5:27-28
offspring. *See* association of gods, with Sole God; children
olive(s). *See* Specialized Index, Life-forms: Plants
onions, Moses' ﷺ people calling for, 2:61
oppression, divine prohibition against, 7:33
orchards. *See* Specialized Index, Life-forms: Plants
ornaments, 7:148, 13:17, 16:14, 35:12, 43:17-18
orphan(s)
  affairs of, looking after and setting aright, 2:220
  brothers in faith, interrelating and treating as, 2:220
  covenant of Children of Israel, be good to, 2:83
  division of inheritance, 4:8
  feeding, orphan despite desire for it, 76:8
  females orphaned
    —fearing not acting with justice with, 4:3
    —uphold all rights regarding, 4:127
orphan(s) (*continued*)
  generously giving to, test of faith, 89:17-18
  giving wealth to, 2:177
  goodness toward, 4:36
  Muhammad ﷺ as, shelter of God for, 93:6
  repelling, forbidden, 107:1-2
  shall not suppress, 93:9
  spending charitably on, 2:215
  spoils, share set aside for, 8:41, 59:7
  starvation, offering food to orphan or indigent on day of, 90:11-18
  wall, built above hidden treasure of two orphan boys, 18:82
  wealth of
    —approaching in fairest manner, 6:152, 17:34
    —attesters when guardian handing over to, 4:6
    —not consuming in wasteful spending, 4:6
    —not substituting tainted wealth for their wholesome wealth, 4:2
    —unjustly consuming wealth of, consume fire into their bellies, 4:10
outer garments, no offense for women beyond child-bearing age to lay aside, 24:60
owners of the garden
  astray, 68:26
  blame for transgression, 68:30
  destitute exalting God, 68:28
  devastation of garden, 68:20
  hope, setting anew upon God, 68:32
  indigent, intent to bar entrance of while harvesting fruit, 68:22-25
  torment, of God, 68:33
  vowing to harvest all its fruits, 68:17
  whirlwind of fire, 68:19

P

pair(s)
  cattle
    —eight pairs, 6:143
    —mates, 39:6
  fruits, 55:52
  God
    —created, 36:36, 43:12, 51:49, 78:8

pair(s) (*continued*)
God (*continued*)
—made of you, 16:72, 35:11
highly exalted is God, who created all in, 36:36
mates, 30:21, 42:11, 53:45
—in pair(s), 11:40, 13:3, 23:27
—single soul, created from, 4:1, 7:189, 39:6
plants, 20:53
single soul, 4:1, 7:189, 39:6
standing for God's sake, in pairs or alone, to consider Quran's revelation, 34:46
pardon
of believers
—evil, offense against oneself, 4:149
—overlook and, as to hurtful actions of People of Scripture, relatives, poor, and all those in God's path, 2:109, 5:13, 24:22
—people, and suppress their rage, 3:133-134
—set things aright and, reward with God for, 42:40
of God
—for believers killing game, while in pilgrim sanctity, God pardoned what has passed, 5:95
—for betraying yourselves, on night of fast, 2:187
—for disobeying orders, to hold positions at Uḥud, 3:152, 3:155
—for Golden Calf, taking as god, 2:51-52, 4:153
—for helpless believers, who can gather no means to avert oppression or find way out, 4:98-99
—for past habit of excessive questioning about things of religion, with which people have not been obliged, 5:101
—He is: all-pardoning, 4:99, 4:149, 22:60, 58:2; ever pardoning, 4:43; pardons much, 42:30, 42:34
—instruction to Prophet ﷺ: pardon disbelievers, for disobedience at Uḥud, 3:159; take course of pardoning others, 7:199
—misdeeds of believers, God alone pardons, 42:25
pardon (*continued*)
of God (*continued*)
—Prophet ﷺ, *may God pardon you* for granting permission to the hypocrites to stay behind from Campaign of Tabûk, 9:43
mention, 2:178, 2:286, 9:66, 64:14
parents. *See also* child-bearing and weaning; children; family
adoption
—disclose paternity of natural fathers, 33:5
—not natural sons, 33:4
all that begets and all that is begotten, divine oath by, 90:1-3
angels, praying for believers and their righteous fathers, spouses, and children, 40:8
associating gods with the Sole God
—Abraham ﷺ, refusing to worship father's idols, 6:74-79, 9:114, 19:41-44, 21:51-54, 26:69-77, 37:83-87, 43:26-27
—allies, not taking fathers or brothers as, if they love unbelief over faith, 9:23
—children not to obey parents, when compelling them to false worship, 29:8, 31:15
bearing and weaning children, thirty months in all, 46:15
boy, oppressing parents with transgression and disbelief, 18:80-81
Children of Israel, covenant with God includes being good to parents, 2:83
eating from homes of fathers or mothers, no offense against doing freely, 24:61
enemies, among spouses and children, 64:14-15
estranging wives, by sinfully pronouncing them prohibited for marital relations as one's mother, 33:4, 58:2
father not evil nor mother unchaste, of Mary ﷺ, 19:28
Fie! divine decree for children not to say to, 17:23, 46:17-18
fire whose fuel is people and stones, saving families from, 66:6
good offering, of children's charitable spending for, 2:215
parents (*continued*)
goodness toward, 2:83, 4:36, 6:151, 17:23, 29:8
helping, two women helping their aged father, 28:23
helpless children, beware of God if fear leaving them behind, 4:9
indemnity of father and son
—Noah ﷺ unable to intercede on behalf of disbelieving son, 11:45-46
—none shall have in Hereafter, 31:33, 80:34-37
inheritance, 4:7, 4:11
justice, upholding even if against parents or relatives, 4:135
love of God, more beloved than parents, 9:24
loving-kindness toward, 46:15
marriage provisions
—ex-wives of fathers, prohibition against marriage of, 4:22
—mothers and daughters, prohibition against marriage of, 4:23
maternal concern, mother for infant Moses ﷺ, 28:10-13
mother
—bore and delivered one in pain, 46:15
—bore one in feebleness, 31:14
mothers of the believers, 33:6, 33:59
Muhammad ﷺ, fatherly concern for believers, 33:6
opposing God and His Messenger ﷺ, not loving even if opposition is from fathers, children, or brothers, 58:22
parental concern, of Jacob ﷺ for son Joseph ﷺ, 12:4-5, 12:11-14, 12:16-18
piety of
—heavenly blessing perfected upon fathers of Joseph ﷺ, 12:6
—Jacob ﷺ exhorting children to worship God alone on his deathbed, 2:133
—Joseph ﷺ, following sacred way of fathers, 12:38
—righteous father, God providing for two orphans of, 18:82
—true believing parents, of boy oppressing with disbelieving transgression, 18:80

parents (*continued*)
remembrance of forefathers, remembering God with greater solemnity, 2:200
supplication for, *my Lord, have mercy upon them both even as they raised me up as a little one*, 17:24
thanks, giving to God and parents, 31:14
to your parents, you shall be good, 2:83, 4:36, 6:151, 17:23
veils, unnecessary before fathers, husbands' fathers, sons, or husbands' son, 24:31
wealth and children
—diversion from remembrance of God, 63:9
—enjoyment of delusion, 57:20
—temptation, 8:28
weaning children, full period two years, 31:14
wing of humility, lowering out of mercy for them, 17:24
word of doom, against children not heeding parental warning to believe in God, 46:17-18
parents of prophets, examples of dutifulness
Abraham ﷺ
—calling father to faith, and seeking forgiveness for, 19:42-47
—promise to father, to seek forgiveness for, 9:114
—seeking forgiveness for father, 19:42-47, 26:85-86, 60:3-4
—supplicating Lord to forgive him and his parents, 14:40-41
forefathers, descendants, brethren, God guiding many, 6:87
Ishmael ﷺ, telling father to fulfill God's command to sacrifice son, 37:101-104
Jesus ﷺ, speaking from cradle that he was enjoined to be virtuous to mother, 19:29-32
John ﷺ, virtuous toward parents, 19:12-14
Joseph ﷺ, taking parents into embrace and saying, *enter Egypt, by will of God, in full security*, 12:99
Noah ﷺ, supplicating Lord to forgive him and his parents, 71:28
parents of prophets (*continued*)
Solomon ﷺ, thanking Lord for divine grace upon him and his parents, 27:19
partner(s). *See* association of gods, with Sole God
pastures. *See* Specialized Index, Life-Forms: Plants
pathways. *See also* way
bees, eating from every fruit in pathways of Lord, 16:68-69
earth, broad pathways therein, blessing upon man from God, 21:31, 71:19-20
guided, to salvation by spiritual, from God, 29:69
of peace, 5:15-16
path of God, 2:154, 2:190-191, 2:195, 2:218, 2:244, 2:246, 2:261-262, 3:13, 3:146, 3:156-157, 3:167, 3:169-172, 4:74-76, 4:84, 4:89, 4:94-95, 4:100, 4:167, 5:54, 7:75, 7:86, 8:36, 8:47, 8:60-62, 8:72, 8:74, 9:19, 9:34, 9:38-39, 9:41, 9:81, 9:111, 9:120, 11:19, 16:88, 22:9, 22:25, 22:58, 24:22, 31:6, 38:26, 47:1, 47:4-7, 47:32, 47:34, 47:38, 49:15, 57:10, 58:16, 61:10-13, 63:2, 73:20
paths (of faith and salvation), guided upon, 14:12
patience
beautiful patience, 12:18, 12:83, 70:5
enduring patiently
—exemplary leaders, 32:24
—hurt inflicted, 14:12
—messengers, 6:34, 46:35
—Servants of All-Merciful, 25:75
—those endowed with discretion and understanding, 13:19-22
exhorting one another to, 90:17-18, 103:2-3
mention, 2:175, 2:177, 3:17, 3:142, 3:200, 4:25, 7:87, 7:126, 14:21, 16:42, 16:110, 18:67, 18:72, 18:75, 18:78, 18:82, 20:132, 22:35, 23:111, 25:20, 25:42, 28:80, 29:59, 38:6, 41:24, 47:31, 49:5, 52:16, 54:27
Muhammad ﷺ
—be patient, 8:46, 10:109, 11:49, 11:115, 16:127, 20:130, 30:60,
patience (*continued*)
Muhammad ﷺ (*continued*)
38:17, 40:55, 40:77, 46:35, 50:39, 52:48, 68:48, 73:10, 76:24
—have patience, 70:5, 74:7
—overcoming foes if patient, 8:65-66
—persevere patiently, in God's worship, 19:65
patient
—better for those who are, 16:126
—Children of Israel were, 7:137
—endowed with magnificent share of goodness, 41:35
—fear God and keep, 12:90
—glad tidings for, 2:155-157
—God: is with those who are, 2:249, 8:46, 8:66; loves those who are, 3:146
—having been, 28:54
—Ishmael ﷺ, Idrîs ﷺ, Dhul-Kifl ﷺ, 21:85
—men and women, 33:35
—Moses ﷺ: *seek help from God and be*, saying to people, 7:128; *you shall find me*, with God's servant, 18:69
—most, Job ﷺ, 38:44
—remain, and be God-fearing, 3:120, 3:125, 3:186
—remaining, and forgiving, 42:43
—servants who believe, 39:10
—son of Abraham ﷺ (Ishmael ﷺ), 37:102
—with affliction, 31:17
pour forth upon us patience, prayer of believers engaging Goliath, 2:250
reward, 11:11, 16:96, 25:75, 28:54, 33:35, 39:10, 76:12
seek God's help through, 2:45, 2:153
ultimate abode of bliss for, 13:22, 13:24
peace
Abode of, Everlasting in Hereafter, 6:127, 10:25
Abraham ﷺ
—greeting father with, 19:47
—messenger-angels, greeting from and to, 11:69, 15:52, 51:25
—salutation of, forever upon, 37:109

peace (*continued*)
angels (rather than people) walking peaceably, God would have sent angel messenger to, 17:95
believers
—enter into altogether, 2:208
—salutation from God to, on Day they meet Him, 33:44
—salutation of, to those who malign them, *peace be upon you*, 28:55
Elias ﷺ, salutation of, forever upon, 37:130
enter homes, greeting people with, 24:27, 24:61
gates of Heaven
—angels saying to those admitted through, 13:23-24
—word of security and, to those admitted through, 15:46, 16:32, 39:73
guidance of God, only those who follow shall have, 20:47
heart, remaining in true state of peace regarding faith, if compelled to renounce belief, 16:106
humankind, type of person in state of, only if good befalls, 22:11
inclining to, in foreign relations with other communities, 8:61
Jesus ﷺ, all of, upon him in birth, death, and resurrection in the Hereafter, 19:15, 19:33
mention, 43:89, 56:26, 56:91, 74:35, 97:5
messengers, all, salutation of, forever upon, 37:181
Moses ﷺ and Aaron ﷺ, salutation forever upon, 37:120
Noah ﷺ
—disembarking Ark with, 11:48
—salutation of, forever upon, 37:79
one who offers salutation of, forbidden to say to such, *you are not a believer*, 4:94
parable of town, being secure and peaceable, 16:112
pathways of, 5:16
peaceful settlement, between disputing husband and wife, 4:128
Prophet ﷺ, saluting with worthy salutation of, 33:56
peace (*continued*)
salutation of people of Garden, 6:54, 7:46, 10:10, 14:23, 19:62, 25:75, 36:58
servants God chose to bear His messages, peace upon, 27:59
Servants of the All-Merciful, 25:63
the Peace (*see* Specialized Index, God: Divine Acts)
unlawful, to fight against those offering, 4:90
withdrawing from fighting, those not offering, 4:91
pearl(s), 22:23, 35:33, 52:24, 55:22, 56:23, 76:19
People of Scripture. *See* Scripture, People of
People of the Fire-Pit
believers, in relation to
—thrown into Fire-Pit, 85:7
—vengeance, taken against for believing in One God alone, 85:8
fueling fire, while seated in command over it, 85:5-6
perished, 85:4
permission
for marriage, seeking from households, 4:25
seeking, during three intervals of privacy, 24:58-59
taking before entering homes, other than your own, 24:27-29
turning back, when not given, 24:28
permission of God
affliction by, day the two armies met at Uḥud, 3:166
harm, not coming except by, 2:102, 58:10
intercession with God, only by, 2:255, 10:3, 20:109, 21:28
miraculous signs of prophets, by God's permission, 3:49, 5:110, 14:11, 34:12, 40:78
no soul dying except by, 3:145
plants coming forth by, 7:58
produce coming forth by, 14:25
small company of believers, prevailing over numerous company of ungodly with, 2:249
sweeping away hosts at Uḥud by, 3:152
Pharaoh. *See also* Specialized Index, Prophets: Moses ﷺ
arrogant, 10:79, 23:46, 28:39, 29:39
asking, who is the Lord, 20:49
believing, after drowning waters overwhelmed him, 10:90-91
belying Moses ﷺ, 20:56, 22:44, 28:38, 54:42, 79:21-22
body of, preserved as sign for people, 10:92
claiming, *I am your Lord, most high*, 79:24
concern, about Moses ﷺ spreading corruption and causing abandonment of gods, 7:127, 40:26
destroyed for defying God, 29:39
disavowal of, though having certainty of message being from God, 27:14
disobeyed messenger, 69:9-10, 73:16
earlier generations, asking about fate of, 20:51-52
elucidating signs, 17:101
forewarning, 54:41
haughty and exceedingly rebellious, 10:83
hosts of, disbelieving, 85:17-20
House of Pharaoh, 2:49, 2:50, 3:11, 7:130, 7:141, 8:52, 8:54, 14:6, 28:8, 40:45-46, 54:41
imprisonment, threatening Moses ﷺ with, 26:29
kill Moses ﷺ, wanting to do, 40:26
mention, 79:15-26
messenger sent to, 73:15
Moses ﷺ sent to with signs, 7:103, 10:75, 40:23, 43:46, 51:38
sin, indulged in, 69:9
slaying sons, of Moses' ﷺ people, 7:127, 28:4
sorcerer and liar, accusing Moses ﷺ of being, 17:101, 40:24, 51:39
tidings of, 28:3
wealth and adornment of, 10:88
womenfolk of Children of Israel, keeping alive in bondage, 7:127, 28:4
pilgrimage
Abraham ﷺ, proclaiming duty of Ḥajj-Pilgrimage, 22:27
ʿArafât, remember God much on plain of, 2:198

pilgrimage (*continued*)
atonement, for deliberately hunting game while in pilgrim sanctity, 5:95
benefits, 22:28
bounty from Lord through commerce, not sinful, 2:198-199
charitable offerings, 2:196
circle round Ancient House, 22:29
complete Ḥajj-Pilgrimage and ʿUmra-Lesser Pilgrimage, solely for sake of God, 2:196
disputation prohibited during, 2:197
fasting, 2:196
game, unlawful to hunt while in pilgrim sanctity, 5:1, 5:96
months, time frame end of lunar year, 2:197
numbered days in valley of Minâ, remember God much, 2:203
obligation upon all able to attain way to it, 3:97
provisions, 2:197
remembering God, after concluding rites, 2:200-203
renunciation of idolaters, 9:1-5
ritual waymarks of God, 22:30-32
Ṣafâ and Marwah, ritual waymarks, 2:158
sexual relations, prohibited during, 2:197
shaving heads, 2:196
ungodliness, prohibited during, 2:197
water-offering for pilgrims and maintenance of Sacred Mosque, unequal with striving in God's path, 9:19-20
plant(s). *See* Specialized Index, Life-Forms: Plants
pomegranates, 6:99, 6:141, 55:68
poverty (*poor*)
believers to be upright in upholding justice, regardless of whether one is rich or, 4:135
bondmen and bondwomen, marrying of, 24:32
charitable offerings, giving to, 2:271
humankind poor, in need of God, 35:15, 47:38
orphan's guardian, taking from wealth of in accordance with what is right, 4:6
poverty (*continued*)
poverty
—killing children for fear of, 6:137
—mark of, 2:273
—Satan threatens with, 2:268
sacrificial animals, feed afflicted and indigent from their meat, 22:28, 22:36
spoils, share given to, 59:7-8
striving in God's path, give to those, 2:273
torment, for those who said, *most surely God is poor and we are rich*, 3:181
Zakât-Charity, portion of directed to, 9:60 (*see also* main entry)
Prayer. *See also* supplication
Abraham ﷺ
—and Ishmael ﷺ, Quran answer to their prayer (for descendant messenger reciting verses), 2:129
—establishing Prayer and Zakât-Charity, 5:12
—*make me steadfast in observing Prayer and also my children*, 14:40-41
bowing to God in, 2:43, 3:43, 9:112, 22:77, 39:9
call to, those without understanding who take it as mockery and play, 5:58
cleansing oneself, prior to, 4:43, 5:6
commerce
—or selling, not diverting from establishment of, 24:37
—quitting for Friday congregational Prayer, 62:9-10
constant, in keeping up with, 6:92, 70:19-23
direction of, 2:143-144, 2:148, 2:150
—commanded to change from Jerusalem to face Makkah, 2:143-144, 2:150
—one for each faith community, 2:148
—People of Scripture, not following that of Prophet ﷺ, 2:145
each one among God's creation, knowing its way of, 24:41
establish Prayer and give Zakât-Charity, 2:43, 2:110, 2:177, 2:277, 4:77, 4:162, 5:12, 5:55,
Prayer (*continued*)
establish Prayer (*continued*) 9:5, 9:11, 9:18, 9:71, 21:73, 22:41, 22:78, 24:56, 27:3, 31:4, 33:33, 58:13, 73:20, 98:5
establishing, 2:3, 4:103, 6:72, 7:170, 8:3, 10:87, 11:114, 13:22, 14:31, 17:78, 20:14, 22:35, 29:45, 30:31, 31:17, 35:18, 35:29, 42:38
family, enjoining upon, 20:132
fear of Lord in, establishing out of, 35:18
fighting, Prayer during, 4:101-103
forsaking, guarantee of degradation, 19:59
Friday congregational Prayer, 62:9-10
God's blessings upon Prophet ﷺ, praying for, 33:56
help of God, seeking through patience and, 2:45, 2:153
helpless, special prayer of, *bring us out of this city*, 4:75
humility, attaining in, 23:1-2
hypocrites
—lazy in, 4:142, 9:54
—prayer over at death, forbidden, 9:84
immorality, a bulwark against, 29:45
intoxication, not approaching during (intermediate prohibition during course of altogether outlawing alcohol consumption), 4:43
Ishmael ﷺ, enjoining family with, and Zakât-Charity, 19:54-55
lengthy, imbalanced propensity of human being when touched by evil, 41:51
mention, 5:91, 5:106, 6:162, 8:38, 11:87, 14:37, 19:31, 19:59, 70:34, 107:5
mindfulness of and regarding, 2:238
moderation in tone during, not excessively loud nor unduly muted, 17:110
Moses ﷺ and Aaron ﷺ, supplicating forgiveness when their people worshipped Golden Calf, 7:151
prayer niche, people of Moses ﷺ making in dwellings, 10:87
remembering God, with reverence after concluding, 4:103

Prayer (*continued*)
repentance, establishing Prayer and giving Zakât-Charity, 9:5, 9:11
Solomon ﷺ, sun setting before his offering of afternoon Prayer, 38:31
Station of Abraham ﷺ, take up at Ka'bah as place of, 2:125
sun, at declining of, 17:78
unmindfulness of, graveness of, 107:4-6
vigilant, as to keeping, 23:9
Zachariah ﷺ, prayer for successor, 3:38, 19:5-6
predator, forbidden consumption of what was eaten by, 5:3
preference
for life of this world over Hereafter, 79:37-39, 87:16-17
Helpers preferring Émigrés over their own selves, 59:9
pregnancy. *See* child-bearing and weaning
priests, 5:82. *See also* monasticism; monks
prison-mates, of Joseph ﷺ (two young servants). *See also* Specialized Index, Prophets: Joseph ﷺ
called to worship one God and follow sacred way of Abraham ﷺ, 12:37
dreams of, one pressing wine and other carrying bread over head from which birds eating, 12:36
imprisoned with, 12:36
interpretation of dreams, 12:41
Joseph's ﷺ innocence
—prison-mate requested to mention to his lord, 12:42
—remembering to mention at long last, 12:45
Satan, causing prison-mate to forget Joseph ﷺ, 12:42
prisoners of war
not for Prophet ﷺ to take, 8:67-68
saying to, that God knows good in hearts, 8:70
proclamation
affliction with torment, for rebellious, 7:167
all that is proclaimed and all hidden, God knows, 87:7
proclamation (*continued*)
associate-gods, disbelievers in Hereafter proclaiming that not witness to, 41:47
Ḥajj-Pilgrimage, duty of, 22:27
Lord proclaimed, *if you give thanks, I shall increase you*, 14:7
Messenger ﷺ, proclaim
—all commanded to convey, 15:94
—all sent down with, 5:67
purity of own souls, shall not proclaim, 53:32
renouncing idolaters, 9:3
prohibition
associate-gods, grievous judgment in portioning offerings to, 6:136-137
distinct, God making all that is forbidden, 6:119,
forbidden foods, 4:160, 6:146, 16:118
forbidden marriage provisions (cannot marry mothers, sisters, etc.), 4:23, 24:3
forgery against God, forbidding food that God made lawful, 6:138-140
game of the land, hunting forbidden while in state of pilgrim sanctity, 5:96
God and Messenger ﷺ, what they prohibited, 9:29
impure things, prohibited, 7:157
Israel ﷺ, food that he prohibited for himself, 3:93
Jesus ﷺ, making lawful some of what was prohibited, 3:50
killing human soul, shall not, 6:151
lawful and forbidden, by decree of God alone, 10:59, 16:116
obscenities, prohibited, 7:33
Prophet ﷺ, prohibiting for himself the lawful to attain good pleasure of wives, 66:1
specific dietary prohibitions, 2:173, 5:3, 6:145, 16:115
usury, prohibited, 2:275
wholesome things, not prohibiting what God made lawful, 5:87, 7:32
proof(s)
coming from Lord, clear, 12:108
manifest, 6:104, 7:203, 17:102, 28:43, 45:20
Prophet Muhammad ﷺ. *See* Specialized Index, Prophets: Muhammad ﷺ
prostration. *See* bowing
provision (*furnishing*). *See also* spending; wealth
Abraham ﷺ, saying to people to seek from God, 29:16-17
abundant means, spending accordingly, 65:7
All-Providing, 51:58
beast
—each depends solely on God for, 11:6
—God alone provides for each, 29:60
—grazing, 22:28, 22:34
bounty of God, seeking, 62:9-10
date palms, 16:66-67, 50:9-11
devastation of many cities, insolently exulting in bounteous livelihood, 28:58
earth
—fruits of, 14:32
—furnished habitation, 2:22
—prolific livelihood therein, 15:19-20
—yielding of its resources, so eat of God's, 67:15
eating
—and drinking freely from God's generous, 2:60
—cattle, without following Satan in forbidding consumption of, 6:142
—of God's provision, 34:15, 67:15
—of grazing beasts, and feeding afflicted poor, 22:28
—wholesome foods, 2:57, 2:172, 7:160, 16:114, 20:81
fear of God, those with receiving provision from where they never conceived, 65:2-3
forbidding, food that God lawfully provided, 6:140, 10:59
gardens and grain of harvest, 50:9-11
God
—extends abundant provision and alone restricts it, 13:26, 17:30, 28:82, 29:62, 30:37, 34:36, 34:39, 39:52, 42:12
—favoring some above others in abundance of, 16:71

provision (*continued*)
God (*continued*)
—gives to whomever He so wills, 2:212, 3:27, 3:37, 13:26, 24:38, 42:19
—giving generously to man, yet exultant, 89:15-18
—not asking anyone for any provision, rather He provides, 20:132
—provided during life, 30:40
—withholding provision, none other to provide, 67:21
heaven
—in it, origin of provision, 51:22
—sent down from, 40:13
heaven and earth
—no creator other than God providing from, 16:73, 35:3
—providing from, 10:31, 27:64, 34:24, 35:3
injustice in earth, committed if God were to amply extend provision to all servants, 42:27
killing children because of indigence forbidden, for God provides for them and parents, 6:151, 17:31
limited measure, spending accordingly, 65:7
Mary ﷺ, Zachariah ﷺ asking her about her, 3:37
parable of town, provision aplenty but belied God's blessings, 16:112
spending charitably, out of God's, 2:3, 2:254, 4:39, 8:3, 13:22, 14:31, 22:35, 28:54, 32:16, 35:29, 36:47, 42:38, 63:10
thanks, to God, 2:172, 8:26, 14:37, 16:114, 34:15
treasure-troves of Korah, 28:76-78
water, blessed, 50:9-11
wholesome
—eating from, 16:114
—foods, 2:172, 20:81
—fruit of date-palms and grapevines, 16:66-67
—God providing all that is, 16:72, 40:64
—things, 8:26
worshiping apart from God, not holding even slightest provision, 16:73

Psalms. *See also* Specialized Index, Prophets: David ﷺ
given to David ﷺ, 4:163, 17:55
righteous servants inherit earth, written in, 21:105
punishment. *See also* Hereafter; recompense
ever-mounting, 74:17
exemplary, 2:66, 5:60, 5:115, 6:40, 10:50, 13:6, 13:33-34, 16:88, 18:55, 24:2, 24:8, 29:10, 38:14, 40:5, 52:7
God severe in, 2:196, 2:211, 3:11, 5:2, 5:98, 8:13, 8:25, 8:48, 8:52, 13:6, 17:58, 27:21, 40:3, 40:22, 59:4, 59:7
God swift in, 6:165, 7:167
hastening, 22:47, 29:53-54
horrid, 65:8
horrific, 18:87
painful, 51:37
slaves, illicit sexual intercourse, half of, 4:25
purity (*purification*)
awaiting permission to enter residence, turning back when refused leads to, 24:28
charitable offering, cleansing and purifying, 9:103
garments, purifying, 74:4
God
—bestows, upon whomever He so wills, 24:21
—commends, 4:49
—loves those who purify themselves, 2:222, 9:108
—shall not bestow upon those: selling His covenant, 3:77; suppressing Scripture, 2:174
hearts, that God will not purify, 5:41
House of God, Abraham ﷺ purifying, 2:125, 22:26
Household of Prophet ﷺ, purified from defilement, 33:33
Jesus ﷺ, cleansing from defilement of disbelievers, 3:55
Lot ﷺ and his family, kept themselves pure, 7:82, 27:56
lowering gaze and preserving chastity of secret parts is a cause for, 24:30
Mary ﷺ, 3:42
Muhammad ﷺ is himself a cause for, 2:129, 2:151, 3:164, 62:2

purity (*continued*)
pages honored and purified, of Quran's Reminder, 80:13-14
Prayer, purifying for, 5:6
proclaiming, of one's own soul is wrongful utterance, 53:32
pure drink, in Garden, 76:21
purifying water, 25:48
Quran, none touching but those purified, 56:77-79
Scriptures, kept pure, 98:2
spouses ever pure, in Garden 2:25, 3:15, 4:57

Q

quail, sustenance sent for Children of Israel, 2:57, 7:160, 20:80. *See also* Specialized Index, Life-forms: Animals
quake, 22:1, 99:1-5
Qubâ', mosque of, 9:108. *See also* Specialized Index, Prophets: Muhammad ﷺ
Queen of Sheba. *See also* Specialized Index, Prophets: Solomon ﷺ
consultation with nobles, about Solomon's ﷺ call to faith, 27:29-35
envoy bearing Solomon ﷺ gifts, 27:35-37
glass plates overlaying water, crossing over in palace court, 27:44
hoopoe, commenting on her kingdom and sun-worship, 27:20-26
letter to, calling to worship sole God, 27:28-31
nobles of, perceiving themselves as endowed with mighty power, 27:33-35
Solomon's ﷺ rejection of gifts and threat of war, 27:36-37
submission to God, declaring, 27:41-44
sun-worship, 27:22-26
throne
—altering appearance of, 27:41
—in Solomon's ﷺ presence, 27:38-40
truthfulness, test of, 27:41-42
quills, casting them to resolve who would have honor of Mary's ﷺ foster care, 3:44. *See also* Specialized Index, Prophets: Mary ﷺ

Quran
Arab messenger, revealed to, 41:44
Arabic Quran, 12:2, 20:113, 39:28, 41:3, 42:7, 43:3
Book, 2:121, 2:176-77, 2:231, 4:113, 4:136, 4:162, 6:114, 6:155, 7:2, 7:52, 7:196, 12:1, 14:1, 16:89, 17:105, 21:10, 28:86, 29:45, 32:2, 38:29, 40:2, 45:2, 46:2
clarifying that about which they dispute, 16:64
clear Book, 44:1
confirmation of
—divine revelations, 3:3, 6:92
—Muhammad's ﷺ prophethood, 29:51
—what is before, 6:92, 46:30
—what is with them, 2:89
containing verses, of the mother of the Book, 3:7
Criterion, 25:1
disbelievers saying, *if only sent down all at once*, 25:32
essence of truth, 4:105, 13:1, 39:2, 39:41, 42:17
fairest of discourse, 39:23
final truth, 35:31
healing for body and soul, 17:82
mention, 2:4, 2:97, 2:99, 2:121, 2:136, 2:185, 3:4, 4:174, 5:66, 6:19, 6:91, 9:111, 15:87, 16:30, 20:2, 24:34, 27:6, 76:23
mountain, crumbled if sent down upon, 59:21
Night of Decree, sent down on, 97:1
prayer of Abraham ﷺ and Ishmael ﷺ, answer to, 2:129
preserved, in mother of the Book, 43:4
Reminder, 15:9, 16:44, 20:3, 21:50
revelation, 26:192
Scripture, 5:48

R

rabbis
lords apart from God, disbelievers taking, 9:31
sin and devouring ill-gotten gains, exhortation to forbid, 5:62-63
Torah, with it making judgments for Jewry, 5:44
rabbis (*continued*)
wealth, consuming by false means, 9:34
rain. *See also* water
cloud, bringing painful torment, 46:23-24
from heaven in abundance, 11:52, 71:10-11
God alone sends down, 31:34, 42:28
heavy, 2:265
provision from heaven, 40:13, 45:5
rain-clouds, 78:14
rainfall, issuing from midst of piles of clouds, 24:43, 30:48
stones, rained down (divine punishment), 7:83-84, 8:32, 11:82, 15:73-76, 25:40, 26:170-173, 27:56-58, 53:54
water, sent down from sky, 43:11
Râ'inâ, pay heed to us, 2:104. *See also* Specialized Index, Prophets: Muhammad ﷺ
Ramadan, 2:185. *See also* fasting
Read, command of first revelatory words, 96:1
recitation
believers
—believe in all of it, 28:52-53
—bowing down, 17:106-107, 19:58
—increase in faith when verses recited to, 8:2
bow down, physically do so when reciting select verses (*see* main entry)
dawn, angels witnessing recitation at, 17:78
disbelievers, response to recitation of verses
—arrogance, persisting in as though not hearing verses, 45:7-8
—*bring to us other than this or change it*, 10:15
—*clear sorcery*, 46:7
—*do not listen to this Quran but make instead senseless talk*, 41:26
—*forged fabrication*, 34:43
—*if we so wished, we could utter the like of this*, 8:31
—malevolent denial, 22:72
—*nothing but a self-seeking man turning you away from what your forefathers worshiped*, accusation against Muhammad ﷺ, 34:43
recitation (*continued*)
disbelievers (*continued*)
—*tales of the ancients*, 8:31, 68:13-15, 83:12-13
—turn away, 17:45-46, 31:7
jinn, listening to, 46:29, 72:1
listen to Quran, when recited, 7:204
measured recitation, reciting with, 73:4
Muhammad ﷺ, special provisions
—make no haste before revelation complete, 20:114
—not forgetting recitation of, 87:6
—not to move tongue hurriedly while receiving, 75:16-18
reciting
—account of: Noah ﷺ, 10:71; one stripping himself from illuminating signs, 7:175; two sons of Adam ﷺ, 5:27
—Book of Lord, 18:27, 29:45
—Quran, 27:91-92, 73:4, 73:20
—read Quran, 73:20, 96:1-3
—to humanity, 17:106
refuge in God from accursed Satan, seeking when reciting, 16:98
reckoning. *See also* Hereafter; punishment
astray, forgetting Day of Reckoning, 38:26
belief in life, that shall face reckoning in Hereafter, 69:19-20
beliers of God's signs, not anticipating, 78:26-28
book of deeds, left hand, *if only I had never known my reckoning*, 69:25-26
Day of, 14:41, 38:16, 38:26, 38:53, 40:27
drawing near to people, 21:1
easy, for one given book of deeds in right hand, 84:7-8
evil reckoning
—fearing outcome of, 13:21
—for those not responding to Lord's call, 13:18
God swift in, 2:202, 3:19, 3:199, 5:4, 6:62, 13:41, 14:51, 24:39, 40:17
nothing of one's reckoning bearing upon another, 6:52, 6:69
rests solely with God, 13:40
sufficient is God as just reckoner, 4:6, 21:47, 33:39

reckoning (*continued*)
upon God alone, of everlasting recompense, 88:21-26
with none but Lord, 26:113
recompense (*reward* or *punishment*)
confuting revealed verses, 34:38
curse (of God, angels, and all humanity), upon disbelievers after professing faith, 3:86-88
deed(s)
—evil, 27:90
—good, having far better than it, 27:89, 28:84
—righteous, 32:19, 98:7-8
—righteousness, manifold reward, 34:37
—ungodly, 32:20
defiant unbelievers
—clear proofs of messengers, disbelieved, 10:13
—neither dying nor living without pain, 20:74-76
—not entering Garden, like camel cannot pass through eye of needle, 7:40
—people of ʿÂd, 46:21-25
disbelievers, punished, 9:26, 41:27, 46:20
enemies of God, 41:28
evil
—all that was done in life, 37:39, 52:16, 53:31
—atom's weight of evil, shall see it, 99:8
excuses unacceptable, 66:7
forgers of
—idolatry, 7:152
—lies against God, 6:93
goodness
—atom's weight of good, shall see it, 99:7
—reward of is goodness, 55:60
Hell abode of
—disbelievers in resurrection, 17:97-98
—dwelling place of those forging lies, 39:32
—for what earned, 9:95
ingrates, raging torrent of ʿArim Dam loosed upon, 34:16-17
killing
—aggressors who fight at Sacred Mosque, 2:191
recompense (*continued*)
killing (*continued*)
—game while in pilgrim sanctity, recompense is like of what was killed, 5:95
mention, 4:93, 5:29, 5:33, 5:38, 6:138, 7:41, 12:25, 12:75, 16:96, 17:63, 20:127, 21:29, 29:7, 34:17, 35:36, 45:14, 59:17
misdeed, recompense for, 4:123, 6:160, 42:40
offenses of those of Jewry, 6:146
profaning names of God, recompense for, 7:180
remorse, when beholding raging torment of Hell, 34:33
reward
—believers in God and truth sent to Messenger ﷺ, 5:83-85
—Companions of Garden, reward for what they used to do, 46:14, 56:24
—forgiveness for remembering God when sinning, 3:135-136
—patience, 25:75, 76:12
—ten times the like of good deed, 6:160
sin, recompense
—for reaping, 6:120
—of evil deed is the like of it, 10:27
soul
—each recompensed for: earned in life, all of, 14:51, 40:17, 45:22; earning good and reaping evil, 2:286
—no father indemnifying child or child indemnifying father, 31:33
—no sin-laden soul carrying sinful load of another, 6:164, 17:15, 35:18, 39:7, 53:38-39
—no soul: holds power for another soul, 82:19; shall indemnify any other soul, 2:48, 2:123
—rendered in full what one earned, each soul, 3:161, 16:111, 39:70
—striving in life, 20:15, 53:39-41
—used to do in world, 36:54, 45:28
stealing, recompense for in religion of Joseph ﷺ, 12:74-75
truth, reward for those confirming it, 39:33-34
recompense (*continued*)
turning away from God's signs, worst torment, 6:157
weeping much, for all evil earned, 9:82
works futile, of beliers of God's signs, 7:147, 18:105-106
wrongdoers
—horrific punishment, 18:87-88
—torment of eternity, 10:52
reflection
reflect on Quran, 4:82, 23:68, 38:29, 47:24
refuge in God
from evil of
—envier, 113:5
—jinn and people, 114:6
—overspreading darkness, 113:3
—sorceresses, 113:4
—the inciting and receding whisperer, 114:4
—those arguing against signs of God, 40:56
—what He created, 113:2
from satan(s)
—evil of what He created, 113:2
—from instigating insinuations, 7:200, 41:36
—passing impulse from, 7:201
—promptings and presence, 23:97-98, 114:1-6
—seeking before reciting Quran, 16:98
—wife of ʿImrân, seeking for daughter Mary ﷺ, 3:36
Joseph ﷺ, seeking, *God is my refuge*, 12:23, 12:78-79
Mary ﷺ, seeking from flawless human appearing before her, 19:17-18
Moses ﷺ, seeking from being
—of ignorant, 2:67
—stoned to death by Pharaoh, 44:18-20
Noah ﷺ, seeking from asking God whereof he has no knowledge, 11:46-47
relations, 2:27, 8:75, 13:21, 13:25, 33:6
relative(s)
close, 2:83, 2:177, 4:7-8, 4:36, 5:106, 6:152, 8:41, 9:113, 16:90, 17:26, 24:22, 30:38, 35:18, 42:23, 59:7

relative(s) (*continued*)
mention, 2:180, 2:215, 4:33, 4:135, 9:113, 26:214, 30:38, 60:3, 90:14-15
reliance
guardian, God is
—over all things, 6:102, 39:62
—over what we say, 12:66, 28:28
—taking God alone as, 73:8-9
love of God, for those relying only on Him, 3:159
mention, 11:56, 25:58, 26:217, 42:10, 60:4, 67:29
reliant believers rely, on Him alone, 12:67, 14:12, 39:38
Satan, no authority over believers relying on God, 16:98-100
sufficient is God, 8:61-62, 65:2-3
—as guardian, 3:173-174, 4:81, 4:132, 4:171, 17:65, 33:2-3, 33:48
true believers, upon Lord alone relying, 8:2, 16:98-99, 29:58-59, 42:36
trust in God, placing with One who is overpowering, all-wise, 8:49
upon God alone, 3:122, 3:160, 5:11, 5:23, 7:89, 9:51, 9:129, 10:71, 10:84-85, 11:88, 11:123, 12:67, 13:30, 14:11-12, 16:41-42, 27:78-79, 58:10, 64:13
upon Overpowering One, the Mercy-Giving, 26:217-219
religion. *See also* Islam
brothers in, 9:11, 33:5
compulsion, none in, 2:256
confounding of, associate gods, 6:137
disbelievers in, despairing of destroying, 5:3
dividing up into sects, 6:159
entering into, in throngs, 110:2
factionalizing, 6:159, 30:31-32, 42:13
forefathers, unexamined following of spiritual path of, *upon their traces we shall be guided*, 43:22-23
forging, lies in, 3:24
God's religion
—chosen by, 2:131-132, 24:55
—devotion in, 16:52
—establishing believers in, 24:55
—forbidding alliances with those who have fought you over, 60:9
religion (*continued*)
God's religion (*continued*)
—perfected in Islam, 5:3
—sincere to, 4:146, 7:29, 10:22, 29:65, 31:32, 39:2, 39:11, 39:14, 40:14, 40:65
—strict adherence to, 24:2
—striving to make for, alone, 2:193, 8:39
—submitting to God by way of, 3:83
—well-pleased with Islam as, "The Peace" real name and state of, 5:3
hypocrites
—profess, but believe in none except their own, 3:72-73
—saying believers deluded by, 8:49
Islam ever as
—submission, other than it is not accepted, 3:85
—willing submission to God alone, 3:19
learned in, 9:122
nothing but a fiction, slander of the elders of Makkah, 38:6-7
People of Scripture
—believing none but those following own version rather than, 3:72-73
—not to exceed bounds of, 4:171, 5:77
persecution for sake of, help against, 8:72
Pharaoh, saying about Moses ﷺ, *I fear that he may change your religion*, 40:26
Prophet ﷺ
—commanded to say to idolaters, *I do not worship whom you worship apart from God*, 10:104, 109:1-6
—divine command to say to Bedouins regarding, 49:16
—not of those who associate gods with God, being essence of, 10:105
—steadfast in establishing, 42:13
relating kindly, to those who have not fought you over, 60:8
reviling, 4:46, 9:12
strain (undue), none in, 22:78
taking as
—mockery and play, 5:57
—play and amusement, 6:70, 7:51
religion (*continued*)
truth of
—its guidance, 48:28
—prevailing over every other claim, 9:33, 48:28, 61:9
—sent from Heaven, 9:33
—those who do not uphold it in preceding Scripture, 9:29
turning away from, 2:217, 3:82, 5:54
upright religion, 6:161, 9:36, 12:40, 30:30, 30:43, 98:5
remembrance of God (*mention* of God)
armed force, remembering God and standing firm in face of, 8:45
commerce or selling, men not diverted by from remembrance, 24:37
Day of Resurrection
—blind when brought to assembly, for turning away from, 20:124
—eyes veiled from seeing signs of God's remembrance in life, Hell displayed for, 18:100-101
eating, that over which name of God mentioned in slaughter, 6:121
ever remembering, so God remembers you, 2:152
forgiveness and magnificent reward for, 33:35
Ḥajj-Pilgrimage
—after concluding rites, remembering much, 2:200
—at sacred waymark of Muzdalifah, 2:198
—grazing beasts, mentioning God's name over sacrifice, 22:28, 22:34
—numbered days of Minâ, mentioning God's name, 2:203
hearts
—and skins softening with remembrance of glad tidings, 39:23
—calming with remembrance, 13:28
—humbled by remembrance, 57:16
—rendered heedless, to remembrance, 18:28
—shuddering in aversion to mention of One true God, 39:45
—trembling, when God mentioned, 8:2, 22:35

remembrance of God (*continued*)
hearts (*continued*)
—woe to hearts hardened, at mention of God, 39:22
if God so wills, remembering Lord if you forget to say, 18:24
intoxicants and gambling, Satan using to turn you away from remembrance, 5:91
mosques closed off and barred, from mention of God's name, greatest wrong, 2:114
much
—mention of praise, 33:41
—remembering so that may be successful, 62:10
Prayer, remembering with reverence after concluding, 4:103
Quran, easy for remembrance, 54:17, 54:22, 54:25, 54:32, 54:40
Remembrance
—eminent in Heavenly Book, for people of Muhammad ﷺ, 21:10
—enduring for Muhammad ﷺ and his people, 43:44
Reminder
—all-wise, 3:58
—object of divine oath, 38:1-2
—revealed from God, 6:90, 7:2, 12:104, 15:6, 15:9, 16:43, 20:3, 20:99, 21:7, 21:24, 21:48, 21:105, 23:71, 26:5, 36:69, 38:1, 38:8, 38:87, 43:5, 43:36, 53:29, 65:10, 68:51-52, 69:48, 73:19, 74:49, 76:30, 80:5, 81:27
Satan, overmastering sheer liars and causing to forget remembrance, 58:19
secure from fear, remember God solemnly, 2:239
soul, remembering God with humility and fear, without being loud, 7:205
turning away from
—greater wrong, when made mindful of truth of Lord's verses, 18:57, 32:22
—Remembrance of Lord, disbelievers, 21:42
—revealed Reminder, 23:71, 26:5, 53:29
—thrust into ever-mounting torment, 72:17
remembrance of God (*continued*)
wealth and children, losers allow them to divert from remembrance, 63:9
renunciation, from God, 9:1
repentance. *See also* forgiveness
conditions facilitating divine acceptance of repentance
—believes, 7:153, 19:60, 20:82, 25:70, 28:67
—establishing Prayer and giving Zakât-Charity, when repenting, 9:5, 9:11
—guided, remaining so, 20:82
—righteousness, does righteous deeds, 4:16, 19:60, 20:82, 25:70-71, 28:67
—set things aright, when repenting, 2:160, 3:89, 4:146, 5:39, 6:54, 24:5
disbelievers, not accepted from those
—continuing to do great sins until death approaches, then repenting, 4:18
—increasing in disbelief after professing faith, 3:90
ever-penitent, God loves those who are, 2:222
God alone grants repentance, 13:30
—the Acceptor of Repentance, 40:3
—the All-Relenting, Mercy-Giving, 2:37, 2:54, 2:128, 2:160, 4:16, 4:64, 9:104, 9:118, 49:12, 110:3
—the Forgiver of Sin, 40:3
—the One who accepts repentance, 42:25
God granting repentance to
—Adam ﷺ, 2:37: absolving from sin, 20:122
—Children of Israel, granted to, 5:71
—Émigrés, granted to, 9:117
—Helpers, granted to, 9:117
—intimate approach on night of fast, repentance granted for what is past, 2:187
—Jonah ﷺ, Man of the Whale, 21:87-88
—Moses ﷺ: after asking to look upon God Himself, 7:143; people of, after worshiping Golden Calf, 2:54
repentance (*continued*)
God granting (*continued*)
—three believers left behind granted, after realizing no refuge from God except with Him, 9:118
ignorance, repenting soon after doing
—evil out of, 4:17
—misdeed, 6:54, 16:119
killing
—believer mistakenly, atonement for, 4:92
—game while in state of pilgrim sanctity, 5:95
oaths, unintended vows in, 5:89
persecution of believing men and women, without repenting torment of Hell awaits, 85:10
repenting to God, 2:54, 11:3, 11:61, 11:90, 24:31, 46:15-16, 66:8
wrongdoers, refusing to repent, 49:11
replacement. *See* substitution
repose
mate, reposing with, 7:189, 30:21
night for, 6:96, 10:67, 27:86, 28:72, 28:73, 40:61
residence, 14:29, 16:80, 24:29, 25:24, 25:66, 25:77, 38:60, 65:6
resurrection. *See also* Hereafter
dead of heart who disbelieve, resurrecting, 6:36
denial of
—*absurd*, 23:35-41
—alleging that they shall never be raised from dead, 64:7
—bones and decayed remains, incredulity that shall be raised, 17:49-51, 17:97-98
—dust and bones brought to life, 37:16-20, 56:46-47
—*nothing but our life in this world and never shall we be raised from dead*, 6:29-30
—swearing by God, that God will not raise to life the dead, 16:38-39
doubters of Resurrection, look in creation at how God
—brought forth creation the first time, 36:78-79
—created heavens and earth, and not enfeebled by creation of, 46:33

resurrection (*continued*)
doubters of Resurrection (*continued*)
—gives life to: dead earth, 30:50, 35:9, 41:39; lifeless habitation, 50:11
—originated human creation from: dust, 22:5-7; nothing, 19:66-67; sperm-drop, 75:38-40
entire creation or resurrection of all, not more for God than creation of single soul, 31:28
God
—causes human being to die then gives life again, 22:66, 23:15-16, 26:81, 45:26, 64:7
—gives life to dead, 22:6-7, 42:9
sign, of how God gives life to dead
—Abraham ﷺ putting parts of four dismembered birds on mountains, 2:260
—striking slain one with part of slaughtered cow, 2:72-73
retribution, 2:178-179, 2:194, 5:45
reward. *See* recompense
rich. *See also* wealth
brocade, believers in Paradise dressing in, 18:30-31, 44:53, 55:54, 76:21
God enriches, 4:130, 9:28, 9:74, 24:32-33, 53:48, 93:8
Noah ﷺ, *I am not asking of you any riches*, 11:25-29
orphan's guardian, abstaining from wealth of orphan if, 4:6
self-restraint of poor, making those ignorant think them, 2:273
torment, for those who say, *most surely God is poor and we are*, 3:181
upright in upholding justice, regardless if poor or, 4:135
right way, 72:1-2, 72:14. *See also* pathways; way
righteous deeds, believers doing, 2:25, 2:82, 2:277, 3:57, 4:57, 4:122, 4:124, 4:173, 5:9, 5:93, 7:42, 10:4, 10:9, 11:23, 13:29, 14:23, 16:97, 17:9, 18:2, 18:30, 18:107, 19:60, 19:96, 20:75, 20:82, 20:112, 21:94, 22:14, 22:23, 22:50, 22:56, 24:55, 25:70, 26:227, 28:80, 29:7, 29:9, 29:58, 30:15, 30:45, 31:8, 32:19, 34:4, 35:7, 38:24, 38:28, 40:40,
righteous deeds (*continued*)
40:58, 41:8, 42:22-23, 42:26, 45:21, 45:30, 47:2, 47:12, 48:29, 64:9, 65:11, 84:25, 85:11, 95:6, 98:7, 103:2-3
rite(s), 2:128, 22:30, 22:34, 22:67-68. *See also* pilgrimage
ritual(s). *See also* pilgrimage
clean earth, recourse to patting when water unavailable, 4:43, 5:6
prescribed, 5:2, 22:32, 22:36
retreat, in mosques, 2:187
ritually unclean, 4:43, 5:6
river(s)
earth, flowing in, 27:61
flowing beneath, 6:6
Gardens, 25:10
mention, 13:3, 16:15, 71:10-12
Pharaoh, claiming rivers flow from beneath him, 43:51
stones, from which rivers burst forth, 2:74
subjugated by God, 14:32
root(s), 13:4, 14:24
uprooted, 14:26, 54:20
rootstocks, date palms left standing on, 59:5
royal drinking cup, theft of, 12:70-76. *See also* Specialized Index, Prophets: Joseph ﷺ
rubies, 55:58
ruling, 5:44-47, 38:26

S

Sabbath, 2:65, 4:47, 4:154, 7:163, 16:124
Sabians, 2:62, 5:69, 22:17
sacred month, great sin, 2:217, 5:2, 9:5
Sacred Mosque, fighting not allowed in, 2:191-192. *See also* Makkah
Ṣafâ. *See* pilgrimage
Ṣâliḥ ﷺ. *See* Specialized Index, Prophets
salutation
Garden of Paradise, *Peace!* 10:10, 14:23, 15:45-46, 19:61-62, 25:75, 33:44, 39:73, 50:34, 56:25-26
homes, greeting when entering, 24:61
vile greeting that God did not enjoin, 58:8
salutation (*continued*)
when greeted, return with better, 4:86
Sâmirîy, 20:95-97. *See also* Golden Calf; Specialized Index, Prophets: Moses ﷺ
burning, pulverizing, and scattering idol of into sea, 20:97
dust, grasping handful from trace of messenger, 20:95-96
leading people astray, 20:85
ornaments, casting into image of Golden Calf, 20:87-91
Untouchable! word of punishment that he uttered in life, 20:97
sanctuary
David ﷺ, disputants climbing wall of his, 38:21-26
Mary ﷺ, provisions from God while in, 3:37
Solomon ﷺ, jinn making whatever he so willed of sanctuaries, 34:12-13
Zachariah ﷺ
—angels, bearing glad tidings of son while in, 3:39-40
—coming forth to people from, 19:11
—entering upon Mary ﷺ in, 3:37
—unable to speak, 19:5-11
saqar, 74:42. *See also* Fire; Hell; Hereafter
satan(s). *See also* Iblîs
Abraham ﷺ, warning father not to worship satan, 19:44-45
accursed, Satan, 3:36, 15:17, 15:34, 16:98, 38:77, 81:25
Adam ﷺ with
—descending from garden together, 20:123
—Satan directing to Tree of Immortality, 2:36, 20:120
allies of, fight them, 4:76
ambush
—ever tempting humans on straight way of salvation, 7:16
—setting upon people from every direction, 7:17
Arch-Deluder, 31:33, 35:5
—Deluder, 57:14
association of partners with God, taking Satan as patron, 4:119
astray
—leading great masses, 36:62
—misleading people, 4:60

satan(s) (*continued*)
authority of, none over faithful servants of God, 15:39-42, 17:64-65, 34:20-21
carrion, patrons of disputing whether eating it ungodly, 6:121
cattle
—commanding people to slit ears of, in false ritual, 4:119
—Satan forbidding their use or consumption, 6:142
Children of Adam ﷺ
—covenant not to worship Satan, 36:60
—let not Satan seduce you as he expelled your parents from Garden, 7:27
companion
—evil close companion, of those disbelieving in God, 4:38
—personal satan assigned companion to those turning blind eye to Quran, 43:36-37
—woeful companion, wishing in Hereafter that distance with was as that between East and West, 43:38
covenant of Children of Adam ﷺ, not to worship Satan, 36:60
curse of God, upon until Day of Judgment, 15:35, 38:78
defilement
—from works of, 5:90
—of satan, God removing from believers, 8:11
delusion
—causing to fall into sin by way of, 7:22
—promising, 17:64
—promising fancies and, 4:120
disbelief in God, 2:102
disbelievers
—instigating evil among, 19:68
—partisans belying truth, 25:55
divining arrows, defilement from works of satan, 5:90
enemy to humankind, 7:22, 12:5, 17:53, 28:15, 35:6, 36:60, 43:62
enmity
—Adam ﷺ, whispering to, 20:120
—and bitter hatred, instilling through intoxicants and gambling, 5:91
satan(s) (*continued*)
enmity (*continued*)
—casting evil whisperings about what they recited, 22:52
—Job ﷺ touched with weariness and torment from, 38:41
—Moses ﷺ and doings of, 28:15
—toward prophets, 6:112
error, causing people to slip into, 3:155
expulsion
—begone from here, command of God to, 7:18, 38:77
—divine denunciation of, 15:39
—from Garden, 7:13
—seducing Adam ﷺ from Garden, 7:27
fair-seeming
—making evil perversity, 15:39, 35:8
—making idolaters' deeds, 8:48, 27:24, 29:38
—making works of people, 6:43
—preceding communities, evil of made, 16:63
following promptings of, 4:83
footsteps of, not to follow in, 2:168-169, 2:208, 6:142, 24:21
forgetfulness, source of
—Moses ﷺ, attendant forgetting fish on rock, 18:63
—prison-mate, forgetting mention of Joseph's ﷺ innocence to his lord, 12:42
—remembrance of God, Satan causing to forget, 58:19
—wrongdoing people, causing one to forget not to sit with those vilifying God's signs, 6:68
gambling, defilement from works of satan, 5:90
heads of satans, spathes of Impalatable Tree of Zaqqûm as revolting as, 37:62-65
heavens
—projectiles in, pelting satans, 67:5
—safeguarded from, 21:32, 37:7, 41:12
—stars, safeguarding against eavesdropping of rebellious satans, 37:6-10
Hell
—beckoning to Flaming Fire, 29:38
satan(s) (*continued*)
Hell (*continued*)
—destiny of, 19:68
humankind, deserting, 25:29
hypocrites
—temptation, turning back on God, 47:25
—trial for, 22:53
idol alters, defilement from works of satan, 5:90
ingratitude and disobedience to God, 17:27, 19:44, 38:74
intoxicants
—defilement from works of satan, 5:90
—instilling enmity and bitter hatred through, 5:91
Joseph ﷺ and brothers, inciting animosity between, 12:100
liars
—satans are sheer, 26:223
—satans descending upon habitually sinful ones, 26:222
luring people aimlessly through land, 6:71
obscenity, commanding to, 2:268
patron, taking him apart from God, 4:119, 7:30, 16:63, 22:3-4
perverse, becoming when Satan follows after, 7:175
plot of, ever weak, 4:76
poverty, threatening with, 2:268
private discourse, maliciously prompted by, 58:10
prompting hearts with fear of his patrons, 3:175
Quran
—not brought down by satans, 26:210, 81:25
—recitation of, seek refuge from accursed, 16:98
—satans far removed from hearing its verses revealed, 26:212
rebellious satan, following, 4:117-118, 22:3-4
refuge in God from
—evil of what He created, 113:2
—from instigating insinuations, 7:200, 41:36
—passing impulse from, 7:201
—promptings and presence, 23:97-98, 114:1-6
—seeking before reciting Quran, 16:98

satan(s) (*continued*)
refuge in God from (*continued*)
—wife of 'Imrân, seeking for daughter Mary ﷺ, 3:36
respite
—God granting to until Day of Doom, 15:37-38, 38:80-81
—Iblîs asking to have until Day of Resurrection, 7:15, 15:35, 38:79
secret parts, exposing Adam ﷺ and wife, 7:20, 7:27
Solomon ﷺ
—diving for pearls and other tasks subjugated for, 21:82, 38:37
—recitations of deceptive, during reign of Solomon ﷺ, 2:102
squanderers, evil brethren of satans, 2:102, 17:27
statement of Satan
—in Hereafter, *God promised you truth and I promised then I failed you*, 14:22
—when humans disbelieve, *I am free of you; I fear God*, 59:16
Tree of Immortality, whispering to Adam ﷺ about, 20:120
usury, devourers of rise for Judgment as though battered by Satan, 2:275
voice, inciting with, 2:268
Saul, king
appointment as, 2:246-247
ark of covenant coming to, carrying remnant of Family of Moses ﷺ and Aaron ﷺ, 2:248
Goliath and his hosts, coming upon, 2:249-251
knowledge and stature, God increasing amply in, 2:247
river, test of hosts of not to drink from, 2:249
sign of kingship, 2:248
small company of believers prevailing upon numerous ungodly, 2:249
scepter, of Solomon ﷺ, 34:14. *See also* Specialized Index, Prophets: Solomon ﷺ
scribe, 2:282
Scripture, 3:184, 6:91, 6:114
casting Book of God behind backs, 2:101
covenant of messengers to convey, 3:81, 3:187
Scripture (*continued*)
factions distorting, with tongues, 3:78
human being given, 3:79
judge between people, wherein disputing, 2:213
Moses ﷺ given, 2:87
people
—given, 2:144, 4:47, 4:54
—recognizing divine message as they do their children, 2:146
People of Scripture, 3:64, 3:65, 3:70, 5:19, 5:68 (*see also* main entry)
suppression of clear evidence of, 2:159
Scripture, People of
Abraham ﷺ, arguing to be of same faith as, 3:65-67
arguing with in fairest way, 29:46
barring path of God, 3:99
belief in God, 3:199, 29:47
Book of God, casting behind their backs, 2:101
breaking covenant, 5:13
call
—not to exceed bounds of religion, 4:171, 5:77
—to believe in what God sent down, 4:47, 5:65-66
—to uphold divine commandments, 5:68
chaste women of, permitted in matrimony, 5:5
Christians or Jews, 2:62, 2:111, 2:113, 2:120, 2:135, 2:140, 3:67, 5:18, 5:41, 5:51, 5:82-84, 9:30-31
clear proof coming to, 98:1-5
demonic witchery and false deities, 4:51
direction of Prayer, not following that of Prophet ﷺ, 2:145
entrusting, 3:75
faith, professing and renouncing, 3:72
food of, permitted for believers, 5:5
Hand of God, false claim that it is chained, 5:64
leading astray, 3:69, 4:44-45
loving to turn believers back into disbelievers, 2:109
Messenger ﷺ, coming to, 5:15, 5:19
Scripture, People of (*continued*)
mixing truth with falsehood, 3:71
parchments, 6:91
Quran confirmation of all preceding Scripture, 5:48
rejoicing in what was sent to Prophet ﷺ, 13:36
religion of truth, 9:29
signs of God, disbelieving in, 3:70, 3:98
submit to God, 3:20
umbrage, 5:59
upstanding community among them, 3:113-114
wishing nothing good sent down to Prophet ﷺ from Lord, 2:105
writing with own hands, obtaining small price, 2:79
sea. *See also* water
darkness
—God guiding through veils of, 6:97, 27:63
—in a fathomless sea, disbelievers like those lost in, 24:40
divided, for Moses ﷺ, 2:50, 7:138
divine oath, *by the sea bursting over*, 52:6
drowning
—House of Pharaoh, 2:50
—people of Pharaoh in, 7:136 28:40, 44:24, 51:40
fish, of Moses' ﷺ midday meal wondrously making way into, 18:61, 18:63
fishing, 5:96, 16:14
God knows all that is in land and, 6:59, 30:41
Golden Calf, scattering pulverized into, 20:97 (*see also* main entry)
ink, if sea as, would deplete before words of God deplete, 18:109, 31:27
ornaments from, 16:14
pearls and coral, 55:22
people of Moses ﷺ
—passing through safely, 7:138, 10:90
—striking dry passage through, 20:77, 26:52, 44:24
Pharaoh overwhelmed by sea, 20:78
ship(s)
—cruise gently through, 17:66
—Moses ﷺ witnessing scuttling of indigent people's ship, 18:79

sea (*continued*)
ship(s) (*continued*)
—plowing through, 16:14
—running through, 2:164, 10:22, 14:32, 22:65, 31:31, 42:32, 55:24
splitting, with parts like mountains (for Moses ﷺ), 26:63
stars, guiding through veils of darkness in, 6:97
tender meat from, 16:14
town violating Sabbath, located near, 7:163
Seat of Divinity, encompassing heavens and earth, 2:255. *See also* throne
security
affliction of God, no security against, 7:97-99
earth, no security against God causing to sink under you, 67:16-17
Gardens of Paradise, forever secure in, 15:45, 34:37, 44:51
good deed, providing security from terror on Final Day, 27:89
homes, no security in from divine punishment, 15:81-83
land of Makkah, Abraham ﷺ supplicating God to make secure, 2:126, 14:35
parable of town, God giving hunger and fear to for what they wrought, 16:112
party worshiping God alone, worthy of, 6:81-82
promise of God, to exchange believers' fear to, 24:55
Prophet ﷺ entering Sacred Mosque with, 48:27
Sacred House, of Makkah, 2:125, 3:97, 28:57, 29:67, 95:3
seacoast, no security against God causing to sink under you, 17:68-69
torment of God, no security against, 12:107, 16:45-47
seed, 6:84, 18:50, 19:58, 21:47, 31:16, 35:13, 48:29, 57:26
selling
covenant of God, for small price, 3:77, 16:95
lawful, 2:275
remembrance of God, men whom commerce does not divert from, 24:37
selling (*continued*)
revealed signs of God, for small price, 2:41, 3:199, 5:44, 9:9
Scripture, for small price, 2:174-175, 3:187
souls, woeful, 2:90
serpent. *See also* snake; staff of Moses ﷺ
staff transforming into, 7:107, 26:32, 27:10, 28:31
servant(s)
all beings in heavens and earth, to God alone, 19:93
angels, sent with divine inspiration upon whomever He wills of chosen, 16:2
asking about God, who answers call of caller when he calls, 2:186
believers, *Lord, we have believed so forgive us our sins*, 3:15-16
endowed with mighty military power, 17:5
fearing God among, those filled with knowledge, 35:28
God
—all-dominating over all His, 6:18, 6:61
—disbelievers, thinking that may take His servants as patrons apart from Him, 18:102
—*My believing servants, speak in fairest manner*, 17:53
—*My servants: I am the All-Forgiving, the Mercy-Giving*, 15:49; *who believe*, 14:31
—*My true servants*, Satan having no authority over, 15:42, 17:65
God's distinguished servant, with Moses ﷺ, 18:65-82 (*see also* God's servant)
Joseph ﷺ, sincere and elect, 12:24
Messiah Jesus ﷺ
—*if You torment them, they are Your servants*, commenting to God upon his followers, 5:118
—not disdaining to be servant of God, 4:172
Muhammad ﷺ
—God carried His servant by night, 17:1
—Heavenly Book for, 18:1
—*sent down to Our servant*: belief in all, 8:41; doubt about divine origin of what God, disbelievers having, 2:23
servant(s) (*continued*)
Muhammad ﷺ (*continued*)
—servant of God, invoking God in Prayer, 72:19
Noah ﷺ, ever-thankful servant of God, 17:3
repentance, accepted from true-hearted, 9:104
Servants of All-Merciful (*see* main entry)
Servants of All-Merciful
bow down to ground, in night, 25:64
do not bear false witness, 25:72
do not call upon any other god with God, 25:68
do not commit illicit sexual intercourse, 25:68
do not fall deaf and blind, to verses of Lord when reminded, 25:73
do not kill prohibited soul, 25:68
pass by vile talk honorably, 25:72
Peace! saying when ignorant address them, 25:63
pray
—*Lord, grant us in our spouses and children joy of our eyes and make us exemplars*, 25:74
—*Lord, turn aside from us torment of Hell*, 25:65
spending of, neither excessive nor stingy, 25:67
walk upon earth softly, 25:63,
seven, most often repeated verses of God among humankind, 1:1-7, 15:87
sexual intercourse
allegiance, pledging not to commit illicit sexual intercourse, 60:12
flagrant indecency, 4:19, 33:30, 65:1
fornication, 24:2-3
harmful, during menstruation, 2:222
illicit sexual intercourse
—four eyewitnesses, 4:15-16
—handmaids committing, 4:25
—not approaching lewdness, 17:32
—penalty of sin, 25:68
shade
in Fire, 56:43, 77:30-31
in Garden, 4:57, 13:35, 36:56, 56:29-30, 76:14, 77:41
mention, 2:57, 7:160, 7:171, 16:81, 25:45-46, 28:24, 35:21

she-camel, of Ṣâlih's ﷺ people. *See* Specialized Index, Life-forms: Animals (camel(s))
sheaths. *See* Specialized Index, Life-forms: Plants
Sheba, 34:15-19. *See also* Queen of Sheba
sheep. *See* Specialized Index, Life-forms: Animals
shirt of Joseph ﷺ, restoring sight of Jacob ﷺ, 12:93. *See also* Specialized Index, Prophets: Jacob ﷺ; Joseph ﷺ
Shuʿayb ﷺ. *See* Specialized Index, Prophets
sight. *See also* hearing
answerable, for faculties of hearing, heart, and, 17:36
blind and seeing, unequal, 6:50, 11:24, 13:16, 35:19, 40:58
curse of God, blinding eyes to guidance, 47:23
disbeliever
—saw believers with their very eyes as twice their own number, 3:13
—sight of acutely piercing in Hereafter, 50:22
ears, eyes, and skins, testifying against godless ways, 41:22
eye(s)
—bulge out, when beholding horror of Day Hereafter, 14:42-43, 21:97
—dazzled, 75:7-10
—downcast, 54:7, 68:42-43, 70:43-44
—of none attaining God, 6:103
—swerving in fear, of believers, 33:10
God attaining all that every eye can see, 6:103
hearing and sight, faculties God gave, 16:78, 23:78, 32:9, 46:26, 67:23
lesson, for those who have eyes to see, 24:44, 59:2
lowering gaze, 24:30-31
men whom disbelievers counted as evil, not seeing in Hereafter, 38:61-63
Muhammad ﷺ, sight of not wavering or exceeding any limit, 53:16-17
sight (*continued*)
seal upon, hearts, hearing, and eyes, 2:6-7, 16:107-108, 45:23
taken away altogether, if God so willed, 2:20, 6:46, 10:31
sign(s), in creation of God (*ayah*). *See also* sign(s), miracle of God; verse(s), of Quran
beasts, diversified and spread about, 45:4
bees, fluid from, of varying colors healing people, 16:68-69
belying, 2:39
birds, God holding aloft while flying, 16:79
bounty of God, seeking, 30:23, 30:46
cattle, riding upon, eating, and other benefits for humans in, 40:79-81
causing some to taste violent affliction of other, God alone well-able, 6:65
clouds, 2:164
confounding people into dissenting factions, God alone well-able, 6:65
creation, of human being, 45:4
creatures, many, 2:164
dust, human beings created from, 30:20
earth
—all through and within yourselves, are wonders, 51:20-21
—given life after its death, 45:5, 57:17
—many gracious kinds of plants growing in, 26:7-8
fruit, of date palms and grapevines, 16:67
grip of Lord, painful and severe, 11:102-03
habitation upon earth, then repository in grave, 6:98
hearing, sight, and hearts, evident sign that if taken away none other than God gives back, 6:46
heavens and earth, 2:164, 10:6, 30:22, 45:3
—and all creatures God spread about in both, 42:29
—holding firm, by divine command, 30:25
—subjugated, all that is in for you, 45:13
sign(s), in creation (*continued*)
horizons and in themselves, 41:53
lightening, inspiring fear and hope, 30:24
mates, reposing in one another, 30:21
night and daylight, 2:164, 10:6, 10:67, 16:10-12, 27:86, 41:37, 45:5
plants of earth, eating and letting cattle pasture from, 20:53-54
ships
—afloat, by grace of God, 31:31
—carried upon, 40:79-81
—in sea, running with hoisted sail, 2:164, 42:32-33
—sailing by divine command, 30:46
single soul, God produced all from, 6:98
sleep, 30:23
stars, guided by them through veils of darkness, 6:97-99
sun and moon, 10:5, 41:37 (*see also* main entries)
torment from above, God alone well-able, 6:65
uppermost of land made lowermost, as punishment and, 15:74-75
variety, of tongues and colors, 30:22
varying clear indications of God, that people may gain understanding, 6:65
water (*see also* main entry)
—every living thing created from, 21:30
—gives life to earth after its death, 30:24
—miracle from sky, bringing forth plants of every kind, 2:164, 6:99, 16:10-11, 16:65
—sent down upon lifeless land, 41:39
winds
—sent forth bearing clouds, 30:46
—shifting, 45:5
sign(s), miracle of God (*ayah*). *See also* sign(s), in creation of God; verse(s), of Quran
Abraham ﷺ, delivered from fire, 29:24
all praise for God, showing His wondrous signs, 27:93

sign(s), miracle of (*continued*)
ark of covenant, angels carrying it as sure sign, 2:248
bring forth miraculous sign of prophethood if you are truthful messenger of God, 26:154
brink of pit of Fire in Hereafter, believers rescued from by Islam in this life, 3:103
Children of Israel, given many a clear and miraculous sign, 2:210-11
Companions of Cave, themselves wondrous, 18:9, 18:17
death and resurrection of one in this life for a hundred years, God caused as, 2:259
disavowing, message and miraculous signs, 41:15
disbelievers
—asking for, saying: *if only God would speak to us or miraculous sign would come we would believe*, 2:118; *if only miraculous sign from Lord sent down to him*, 6:37, 10:20, 13:7, 13:27
—even if: bringing them miraculous sign as proof from God, 30:58; every divine sign should come in evidence, 10:96-97; seeing every natural and revealed sign of truth, 6:25, 7:146
dwelling places, of many preceding generations destroyed for ungodliness, 32:26
earliest generations belied, so God not sending forth more, 17:59
encounter of two companies, disbelievers at Badr seeing believers as twice own number, 3:13
hands of people, held back from harming you as, 48:20
heedless of, many people, 10:92
Jesus ﷺ, indications of commission by God
—forming bird from mud of earth, healing born-blind and leper, and giving life to dead, 3:49-50
—table-spread from heaven, 5:114
Joseph ﷺ and brothers, narrative of, 12:7
Lot ﷺ, rained down marked stones, 26:173-174

sign(s), miracle of (*continued*)
man is creature of haste, soon shown indications of God's Judgment, 21:37
Mary ﷺ
—conceiving boy while no human being touched her, 19:20-23
—her and her son, profound indication for people, 21:91
—son of, along with mother, miraculous indication for people, 23:50
Moses ﷺ
—and Aaron ﷺ, sent with miraculous signs, 23:45, 26:15
—belied by Pharaoh, 54:42
—body of Pharaoh preserved as sign, 10:92
—delivered, along with those with him while others drowned, 26:65-67
—denying persistently, Pharaoh's people with, 7:136
—disbelief, of people in, 44:21
—given some of most miraculous signs, wherein manifest test of faith, 44:33
—Great Sign, given, 79:20
—nine elucidating signs, 17:101, 27:12-13
—sent: forth to Pharaoh with, 7:103, 43:46-48; with God's signs, 11:96, 14:5, 40:23
—showed Pharaoh, but he belied, 20:56
—staff becoming snake and hand radiant white, 7:106-08
—striking slain one, with part of slaughtered cow, and giving life to dead, 2:73
—triumphant, by virtue of miraculous signs, 28:35-36
—utterly distinct signs, locusts, grasshoppers, frogs, and waters turning into blood, 7:133
—*whatever sign you bring us with which to bewitch us, we shall never become believers*, 7:132-133
necks, remaining ever bent in submission to, sign from Heaven if God willed, 26:4
Noah ﷺ
—Ark, 29:15

sign(s), miracle of (*continued*)
Noah ﷺ (*continued*)
—delivered, along with those with him while disbelievers drowned, 26:119-121
—people of drowned, 25:37
permission of God, messengers bringing forth signs only with, 13:38, 40:78
Prophet ﷺ, statements in regard to or about, from disbelievers
—*let him bring miraculous sign like that with which former prophets sent*, 21:5
—*tunnel into earth, or stairway to Heaven*, to bring sign, admonition from God, 6:35
—*why do you not concoct one?* 7:203
—*why no miraculous signs sent down to him from Lord?* 29:50
punishment of Lot's ﷺ people, great indication for all time, 51:37
Ṣâliḥ ﷺ
—dwellings in ruinous desolation, because of grave wrong they did, 27:52
—she-camel, miraculously created, 7:73, 11:64
—torment, seized people suddenly because they hamstrung her, 26:142-158
scoffing, of disbelievers if ever seeing miraculous indication, 37:14
Scripture, those given not following Prophet ﷺ even if every miraculous indication in evidence brought to, 2:145
servant Muhammad ﷺ, shown some of God's most wondrous, 17:1
shattered into fragments, those in deliberate contempt of God's blessings, 34:19
Station of Abraham ﷺ, clear, 3:96-97
turning away from, 15:81, 54:2
vows, *if only miraculous sign were to come to them they would believe*, 6:109
Zachariah ﷺ
—*my Lord, appoint for me a sign*, 19:10
—unable to speak for three days, 3:41, 19:10

Sijjîn, Book of Deeds of wicked, locked in depths of, 83:7-9
silver, 3:14, 9:34-35, 43:33, 76:15-16, 76:21
sin
admitting, 9:102
aggression or, shall not help one another to, 5:2
arrogant pride, carrying one into more sin, 2:206
associating gods with God, forging great sin, 4:48
belying Day of Judgment, 83:10-12
bounty from Lord, commerce not sinful during Ḥajj-Pilgrimage, 2:198
changing will, after hearing it from testator, 2:180-181
circumambulating, not sinful during ʿUmrah-Lesser Pilgrimage, 2:158
committing offense, and casting it upon innocent person, 4:112
destroyed for, 6:6, 8:54
disbelievers
—in Hell, *we confess our sin*
—*is there way out of eternal damnation?* 40:11
—saying lies to believers, *follow our way of life and we shall bear your sins*, 29:12
dowry, husband shall not take back anything from wife, 4:20
earning, against own soul, 4:111
evil deed, 2:81
food of sinful, from Impalatable Tree of Zaqqûm, 44:43-44
forging lies against God, 4:50
forgiveness, asking for, 3:16, 3:147, 12:29, 12:97
gambling, great sinfulness, 2:219
God
—afflicting for, 5:49
—all-aware, all-seeing of, 17:17, 25:58
—asking about, to censure and punish, 28:78
—associating gods with, 4:48
—does not love sinful, 2:276, 4:107
—forging lies against, 4:50
—forgives, 2:58, 3:31, 3:135, 7:161, 14:10, 33:71 39:53, 46:31, 48:2, 61:12, 71:4
sin (*continued*)
God (*continued*)
—seized them, 3:11, 8:52, 40:21
great sin, keep away from, 4:31, 10:27, 42:37, 53:32
hamstrung she-camel, Lord crushed them for, 91:14
hastening to depart Minâ, no penalty of, 2:203
illicit sexual intercourse, penalty of sin, 25:68
intoxicants, great sinfulness, 2:219
killing
—children, enormous sin, 17:31
—human soul without right, 25:68
maligning believing men and women, with false charges, 33:58
manifest sin and hidden practice of, divine exhortation to forsake, 6:120
no penalty of sin falling upon one
—compelled by circumstance to eat forbidden foods, 2:173, 5:3
—setting matters aright, if fearing testator's erroneous inclination, 2:182
obscenities, whatever manifest or hidden of it prohibited, 7:33
private discourse, shall not be about sin, transgression, or disobedience to Messenger ﷺ, 58:9
relentlessly unbelieving sinner, God does not love, 2:276
repentance, none for those who do great sins until death approaches, 4:18
respite, granted to increase in, 3:178
sinful
—liar, 26:222, 45:7-8
—lies, aggression, and ill-gotten gains, many racing one another in, 5:62-63
—mention, 12:91, 28:8
—rabbis and scribes, forbidding what is, 5:63
—suppressing testimony, 2:283, 5:106-107
sin-laden soul, 6:164, 17:15
son of Adam ﷺ, bearing sin of killing brother, 5:29
stricken for, 7:100
wealth, consuming sinfully, 2:188
sin (*continued*)
wicked slander against mother of believers, each charged with sin that earned, 24:11
Sinai, 23:20, 95:1-2
sincerity
calling upon God for rescue with, 10:22, 29:65, 31:32
making practice of religion sincere to Him, 4:145-146, 7:29, 39:2-3, 39:11, 39:14, 40:14, 40:65, 98:5
serving God with, 2:139
sincere, elect servants of God, 37:74, 37:128, 37:160, 37:169
—Joseph ﷺ, 12:24
—reward of, 37:39-49
—Satan unable to lead, 15:39-42, 38:82-83
Sirius, 53:49. *See also* star(s)
sky. *See* heaven(s)
slander
mention, 9:58, 9:79, 49:11
slanderer, 68:10-11
slanderous reviler, 104:1
wicked slander, 24:11-12
slaves, 2:177-78, 16:76, 23:48. *See also* emancipation
sleep
Abraham ﷺ, dream of, 37:102
affliction may come at night, 7:97
God
—showing as few, dream of Prophet ﷺ, 8:43
—sleep or slumber never overtaking, 2:255
repose, 25:47
rest, 78:9-10
security in form of sleepfulness, 3:153-154, 8:11
sign of God's wonder, 30:23
souls, God withholding during, 39:42
whirlwind, coming as they slept, 68:19-20
smoke of Fire, not cooling or soothing, 56:42-44. *See also* fire; Hell
snake. *See also* serpent; staff of Moses ﷺ
staff of Moses ﷺ transforming into, 7:107, 20:20, 26:32, 27:10, 28:31
Sodom, and Gomorrah (al-Mu'tafikât), 7:80-82, 9:70, 11:77-83, 15:57-77, 21:74, 25:40, 29:31, 38:13, 50:13, 53:53. *See also* Specialized Index, Prophets: Lot ﷺ

Solomon ﷺ. *See* Specialized Index, Prophets
son(s). *See also* children
of Adam ﷺ, two, 5:27-31
of Luqmân, 31:13-19 (*see also* Luqmân)
of Noah ﷺ
—called to embark on Ark with believers, 11:42-43
—drowned, 11:43
—God admonishing Noah ﷺ about, 11:46
—Noah ﷺ interceding for, 11:45
—not of Noah's ﷺ believing family, 11:46
—thinking to take shelter on mountain to preserve self from water, 11:43
—unrighteous deed, did, 11:46
—waves coming between father and son, 11:43
sorcerers. *See also* sorceresses; sorcery
belief, in Lord of Moses ﷺ and Aaron ﷺ, 7:121-122, 20:70, 20:72-76, 26:47-48, 26:50-51
bewitching eyes of people with sorcery, 7:116
Day of Festival, appointed time for meeting Moses ﷺ, 20:58-59, 26:38
falling to ground bowing, in submission to God, 7:120, 20:70, 26:46
gathering, every learned one coming to overcome Moses ﷺ, 7:112, 10:79, 26:37
master-sorcerer, Pharaoh accusing Moses ﷺ of having taught them, 20:71, 26:49
Moses ﷺ
—fear of, and God's reassurance, 20:67-69
—warning, not to forge lie against God, 20:61
outrage of Pharaoh, at their belief in God without permission, 7:123, 20:71, 26:49
Pharaoh punishing for belief
—crucifying them, 7:124, 20:71, 26:49
—cutting off feet and hands on opposite sides, 7:124, 20:71, 26:49
praying for patience, 7:126
sorcerers (*continued*)
quarreling among themselves, 20:62
reward, asking Pharaoh for if triumphant, 7:113-114, 26:41-42
ropes and staffs of, making slither, 20:66, 26:44
staff of Moses ﷺ, swallowing all they falsified, 7:117, 20:69, 26:45
truth of sorcery exposed, 7:118, 10:80-82
unifying ranks, to overcome Moses ﷺ, 20:64
sorceresses, refuge in God from evil of, 113:4. *See also* sorcerers; sorcery
sorcery. *See also* sorcerers; sorceresses
God rendering sorcery futile, 10:81-82
Jesus ﷺ, falsely accused of, 5:110, 61:6
mention, 2:102, 10:77, 10:81
Moses ﷺ
—falsely accused of, 7:109, 7:131-132, 10:76-77, 17:101, 20:57-58, 20:63, 26:34-35, 27:13, 28:36, 28:48, 40:23-24, 43:49, 51:39
—master-sorcerer, Pharaoh's label against, 20:71, 26:49
Muhammad ﷺ, falsely accused of manifest sorcery, 6:7, 10:2, 11:7, 21:3, 28:48, 34:8, 34:43, 37:15, 38:4, 43:30, 46:7, 51:52-55, 74:24-25
Ṣâliḥ ﷺ, falsely accused of being bewitched, 26:153
satans, teaching people, 2:102
Shuʿayb ﷺ, falsely accused of, 26:185
soul
ears, eyes, skins all bearing witness against souls, then asked, *why did you bear witness against us?* 41:20-22
eyewitness, against own, 75:14
finding whatever good it did in world, 3:30
God taking during sleep and death, 6:60
good advancing for, shall find with God, 73:20
knowing
—consequence of all it brought forth, 81:14
soul (*continued*)
knowing (*continued*)
—what it advanced and deferred, 82:5
no sin-laden soul carrying sinful load of another, 6:164, 39:7, 53:38-41
offenses, committing against own, 10:23
pledge, of each for what it has earned, 74:38
reckoner against itself, 17:14
recompensed, 14:51, 40:17, 45:22
rendered in full what it earned, 2:281, 3:25, 16:111, 39:70
righteous deed or evil, all in relation to own, 41:46, 45:15
safeguarding, 5:105
sin, earning against own, 4:111
test, each put to, 10:30
wronged, not in anything, 21:47, 36:54
spending. *See also* rich; wealth; Zakât-Charity
abundant means, spend out of, 65:7
blame, none upon those finding nothing for God's path, 9:91-92
disbelievers, turning people away from God's path by way of, 8:36
divorce, continuation of, on pregnant women until they deliver, 65:6
excessive or stingy, being neither, 25:67
from that which you love, 3:92
God knows of all of it, 2:270, 2:273, 3:92
hypocrites
—not accepted from them, 9:51-54
—saying, *do not spend on those who are with the Messenger ﷺ of God*, 63:7
limited measure, those who are constrained to do so accordingly, 65:7
mention, 2:215, 5:64, 8:63, 9:34, 18:42, 57:7, 60:10
merely to be seen by people, 2:264, 4:38
out of what God has provided, 2:3, 2:254, 4:39, 8:3, 13:22, 14:31, 16:75, 22:35, 28:54, 32:16, 35:29, 36:47, 42:38, 63:10
parable of, Companions of the Fire, 3:116-117

spending (*continued*)
path of God
—doing so in, 2:195, 2:261-262, 8:60, 47:38, 57:10
—not doing so in, 9:34
penalty, perceiving what one gives in God's path as burdensome, 9:98
pleasure of God, doing so in, 2:265
recording, all that one gives, 9:121
sake of God, doing so for, 2:274, 34:39
seeking the Face of God, do so for, 2:272
souls, on what is good for, 64:16
surplus, doing so out of, 2:219
sustain, husbands for wives by means of, 4:34
times of prosperity and adversity alike, doing so in both, 3:134
trustees over wealth, in charity out of, 57:7
wasteful, not consuming wealth of orphans in, 4:6
wholesome things, charitable giving out of such, 2:267
spider's home, frailest of all homes, 29:41
spoils, 8:41, 8:69, 48:15, 48:18-20, 59:6-8
sprout(s). *See* Specialized Index, Life-forms: Plants
spy, prohibition against, 49:12
staff of Moses ﷺ. *See also* Specialized Index, Prophets: Moses ﷺ
great serpent, moving as, 27:10, 28:31
leaning upon, 20:18
leaves for sheep, beating down with, 20:18
other uses of, 20:18
striking dry passage through sea, 20:77
swallowing all that sorcerers falsified, 7:117, 20:69, 26:45
transforming into manifest snake, 7:107, 26:32
twelve springs, bursting forth when striking stone with, 2:60, 7:160
star(s)
Abraham ﷺ
—contemplative look at, 37:88
—saying *this is my Lord*, then, asking God to guide after it disappeared, 6:75-79
star(s) (*continued*)
bowing down, 22:18, 55:5-6
brilliant star, likeness of Light of God, 24:35
Day of Resurrection
—collapsing, 81:1-2
—extinguished, 77:8-9
—scattering, 82:2
divine oath, object of, 53:1-2, 56:75-76, 81:15-19, 86:1-4
exalting God, at receding of, 52:49
guiding
—by night, 16:16
—through veils of darkness, 6:97
heaven adorned with, 37:6
Joseph ﷺ, dream of eleven, 12:4
Sirius, 53:49
subjugated, by God's command, 7:54, 16:12
starvation, 5:3, 9:120, 90:14
stinginess, man is ever stingy, 17:100
stories, 7:175-176, 12:3, 12:111
striving. *See also* path of God
affluent hypocrites, seeking exemption from, 9:86
asking leave from, believers do not do, 9:44
disbelievers and hypocrites, stern with, 9:73, 66:9
Garden, for those faithfully, 3:142
God knowing, those truly, 9:16
good things, reward for, 9:88
in God's path
—abhorring striving, hypocrites at Tabûk, 9:81
—allies: not taking enemy as, if striving, 60:1; those striving are, with believers, Émigrés, and those giving shelter and help, 8:72
—believers, forgiveness and generous provision with God, 8:74
—best for you, 9:41, 61:11
—greater in rank, with God, 9:20
—hope, for God's mercy, 2:218
—people whom God loves, and who love Him, 5:54
—preferred rank from God for, 4:95
—truehearted believers, 49:15
—unequal with water offering for pilgrims or maintaining Sacred Mosque, 9:19
striving (*continued*)
in God's path (*continued*)
—wealth and family more beloved than God, not striving, 9:24
Lord all-forgiving, mercy-giving for, 16:110
mighty impelling, with Quran, 25:52
parents, not obeying if striving to compel you to associate gods with Sole God, 29:8, 31:15
pathways to salvation, guidance for, 29:69
Quran, mighty impelling to strive with, 25:52
related by blood, more entitled to inherit than those striving alongside you, 8:75
soul, benefit of accrues only for own, 29:6
successful, if God-fearing and, 5:35
test, to make known those, 47:31
that is thoroughly worthy of God, 22:78
substitution (*alter; change; replace*)
blessings of God with unbelief, 14:28
changing Quran, not for Prophet ﷺ to do, 10:15
covenant with God, fulfilling without alteration, 33:23
Earth, changed in Day Hereafter into another Earth, 14:48
exchanging favor of faith in God with ungodliness, 2:211
herbs, cucumbers, garlic, lentils, and onions, people of Moses ﷺ seeking to substitute their food with, 2:61
no altering God's creation, 30:30
orphans, not substituting tainted wealth for their wholesome wealth, 4:2
people changing for worse
—changing what is in their souls to disobedience, God then changing condition of grace, 13:11
—God then changing conferred blessings, 8:53
replacing faith with unbelief, 2:108
way of God, no alteration in, 33:62, 35:43, 48:23
will, changing it after hearing it from testator, 2:180-181

substitution (*continued*)
word unlike heavenly command, habitual wrongdoers substituting, 2:59, 7:162
words of God
—desiring to alter, 48:15
—never can be changed, 10:64
—none who can replace, 6:34, 6:115, 18:27
sun. *See also* moon
Abraham ﷺ
—arguing with one given kingship, *God brings sun from East so bring it from West*, 2:258
—saying, *this is my Lord*, then asking God to guide after it disappeared, 6:75-79
bowing down, to God, 22:18
calculation of number of years, 10:5
Companions of Cave, inclining and declining from right and left, 18:17
course
—constant in, 14:33
—running in for stated term, 13:2, 31:29, 35:13, 39:5
—swimming on within, 21:33, 36:40
destiny appointed to it, running to, 36:38
Dhul-Qarnayn, reaching place of its
—rising, 18:90
—setting, 18:86
enfolding, Day Hereafter, 81:1
Garden, not blazing in, 76:12-13
Joseph ﷺ, dream of eleven stars and sun and moon bowing, 12:4
lamp, 71:16
measured
—course, 55:5
—out heavenly mansions for, 10:5, 36:39
moon, not possible for sun to overtake, 36:40
Prayer, at declining of, 17:78
Prophet ﷺ, praise God before rising and setting of, 20:130, 50:39
Queen of Sheba, worshiping sun, 27:20-26
radiance, 91:1-2
radiant, 10:5
reckoning, made for, 6:96
Resurrection Day, sun and moon gathered up together, 75:9
sun (*continued*)
shade, sun lead for it, 25:45
shall not bow down to, 41:37
Solomon ﷺ, setting before his offering Prayer, 38:31
subjugated
—by God's command, 7:54, 16:12
—constant in their courses, 14:33
—to fixed order, 13:2, 29:61, 31:29, 35:13, 39:5
torch, 25:61
supplication. *See also* Prayer
Abraham ﷺ
—*do not disgrace me on Day all raised up*, 26:87
—*forgive my father*, 26:86
—*grant me wise judgment and unite me with righteous*, 26:83
—*in calling upon my Lord I shall never be unhappy*, 19:48
—*make for me reverent mention in latter generations*, 26:84
—*make hearts of people incline*, 14:37
—*make me: of inheritors of Garden*, 26:85; *steadfast in observing Prayer and also my children*, 14:40-41
—*make this land secure and: keep me and my children from worshiping idols*, 14:35; *provide its people with every fruit*, 2:126
Abraham ﷺ and Ishmael ﷺ
—*make us both* muslims *in submission to you and of our children a Community of* muslims, 2:128
—*send forth among our descendants messenger reciting Your verses*, 2:129
angels, seeking forgiveness for those who believe, 40:7-9
apart from God
—calling, in vain upon alleged gods, 17:56
—cannot judge by anything at all, 40:20
—forbidden to worship, 40:66
—holding no authority, even over seed coat, 35:13-14
—incapable of helping, 7:197-198
—neither benefits nor harms, 6:71, 10:106, 22:12-13
—never answering until Resurrection when they disavow, 46:5-6
supplication (*continued*)
apart from God (*continued*)
—not availing against anything in least, 11:101
—not to call upon another in worship, 6:71
—utterly false, while God Eternal Truth, 22:62, 31:30
Baal (idol), calling upon and leaving best of Creators, 37:125
call of truth, to pray to God alone, 13:14
call upon God
—by either God or All-Merciful, you may call, 17:110
—in fear and hope, 7:56, 32:16-17, 52:28
—in humility and privately, 7:55
—making practice of religion sincere, 7:29, 40:14, 40:65
—with most excellent names, 7:180
calling upon any other god with God
—punished, 26:213
—reckoning with Lord for, 23:117
—shall not, 28:88
Companions of Cave, *never shall we call upon any god apart from Him*, 18:14
company, with humble believers calling upon Lord with devotion, 18:28
darkness of land and sea, calling upon imploringly and privately to deliver from, 6:63
distress, God answers when cry out to Him, 27:62
Garden invocation, *highly exalted are You, O God!* 10:10
God saying to servants
—*call upon Me, I shall answer you*, 40:60
—*I am near, answering call of caller when he calls*, 2:186
Goliath, believers engaging and saying, *pour forth upon us patience, set firm our feet and grant us victory*, 2:250
harm touching human being
—calling upon God alone, 10:12, 39:49
—groaning to God, 16:53

supplication (*continued*)
harm touching (*continued*)
—penitently calling upon Lord, 30:33, 39:8
—striking at sea, 17:67
Jesus ﷺ, *send down to us table-spread from Heaven to be feast*, 5:114-115
Job ﷺ
—*Satan has touched me with weariness and torment*, 38:41
—*unbearable ailment has touched me and You are most merciful*, 21:83-84
Jonah ﷺ, *no God but You, highly exalted, I was of wrongdoers*, 21:87-88
Moses ﷺ
—*blot out wealth of Pharaoh and nobles and harden their hearts*, 10:88
—*I have wronged myself so forgive me*, 28:16
—*open for me my heart*, 20:25
—*whatever good You may send down, I am needful*, 28:24
Noah ﷺ
—answered and delivered, 21:76
—called out and God answered, 37:75
—*do not leave upon earth single dweller from disbelievers*, 71:26-28
—*I am utterly overpowered so help me*, 54:10
—*my son is of my family and Your promise is truth*, 11:45
only God you call upon, 6:40-41, 72:20
other than God, servants like yourselves, 7:194
our Lord
—*bring us out of this city whose people are oppressive wrongdoers and appoint for us from Yourself an invincible ally*, 4:75
—*do not place us among wrongdoing people*, 7:47
—*forgive us: and our brethren in faith and leave not in our hearts malice toward believers*, 59:10; *our sins and our excesses in our affairs and set firm our feet and grant us victory*, 3:147
—*give us: good in this world and in Hereafter, and save us from torment*, 2:201; *what You have promised us through Your messengers and do not disgrace us*, 3:194-195
—*grant us: in our spouses and children joy of our eyes*, 25:74; *mercy and furnish us with right guidance*, 18:10
—*hold us not accountable if we forget or err and lay not upon us what we do not have strength to bear*, 2:286
—*judge between us and our people with truth*, 7:89
—*let not our hearts swerve after you have guided us*, 3:8-9
—*perfect for us our light and forgive us*, 66:8
—*pour forth upon us patience*, 2:250, 7:126
—*remove from us torment and we shall be believers*, 44:12
—*subject us not to trial of defeat to tempt wrongdoers to exult*, 10:85-86, 60:5
—*turn aside from us torment of Hell*, 25:65
—*we have believed so forgive us: and have mercy on us*, 23:109; *our sins and save us*, 3:16
—*we have believed so inscribe us among those bearing witness*, 3:53, 5:83
—*we have heard a caller calling to faith and so we believed*, 3:193
—*You have not created all this in vain; highly exalted are You so save us from torment*, 3:191-192
sea, harm striking and making you call upon God, 17:67
wife of ʿImrân, *Lord, I have dedicated to You what is in my belly to be devoted to Your service*, 3:35
wife of Pharaoh, *Lord, build for me near You a house in the Garden*, 66:11
Zachariah ﷺ
—*grant me from Your bounty: a successor to inherit prophethood*, 19:5-6; *wholesome children*, 3:38
—*leave me not alone childless when You are best of inheritors*, 21:89
—*never in calling upon You have I been unhappy*, 19:4

support of God
defense of God, for believers, against evil, 22:38
God
—Guardian, 3:173-174
—is very best of supporters, 3:150, 22:40-41, 22:78, 37:114-116, 47:7, 61:14
—sufficient, 4:45
healing what is within breast of believers, 9:14
help of God, 6:34, 12:110, 30:47
Jesus ﷺ, aiding with Holy Spirit (Angel Gabriel ﷺ), 2:87, 2:253, 5:110
Prophet ﷺ
—sufficiency of God for, 8:62, 8:64, 9:40
—support of God for, 48:3
shelter, aid, and victory, of God, 8:26
victory, grant from God, 9:25, 22:39
surah
hypocrites wary of revelation of, 9:64, 9:86-87, 9:127, 47:20-21
mention, 2:23, 9:124, 10:38, 11:13, 24:1
suspicion, shunning, 49:12
Suwâʿ (idol of Noah's ﷺ people), 71:23
swine, 2:173, 5:3, 5:60, 6:145, 16:115. *See also* Specialized Index, Life-forms: Animals

T

Tablets of Moses ﷺ. *See also* Specialized Index, Prophets: Moses ﷺ
inscribed with fundamental Law, 7:145
retrieved from ground, 7:154
thrown to ground, 7:150
tales of the ancients, 6:25, 8:31, 16:24, 23:83, 25:5, 27:68, 46:17, 68:15, 74:24, 83:13
tamarisk-trees, 34:16
test of God. *See* trial, of God
Thamûd. *See also* Specialized Index, Prophets: Ṣâliḥ ﷺ
account of disbelieving hosts of, 85:17-18
away with Thamûd, 11:68, 11:95
example of, 38:13-14, 41:13
—forewarning and destruction, 25:38-39

Thamûd (*continued*)
example of (*continued*)
—signs for people, in traces of destruction, 29:38, 51:43-45
hamstrung she-camel and punishment for, 7:77-78, 11:65-67, 26:157-158, 54:29-31, 69:4, 91:14-15
message of God, in relation to
—believers, 22:42, 50:12, 54:23, 69:4, 91:11
—deniers, 26:141
—disbelievers, 11:68
Ṣâliḥ ﷺ, sent to, 7:73, 11:61, 27:45
she-camel of God, miraculously created, 7:73, 11:64, 17:59, 26:155-156, 54:27, 91:13
tidings of, 9:70, 14:9
thank(s)
David ﷺ, *will you not be thankful?* 21:80
feeding needy, for God's sake without desiring, 76:8-9
God
—all-thankful, 4:147
—alone shows way to be thankful, 76:3
—being thankful to, 2:152, 29:17
—believers' striving, forever thanked by, 17:19
—calling upon, for relief, 6:63, 7:189, 10:22
—ever-thankful, 2:158, 35:30, 35:34, 42:23, 64:17
—giving thanks to, 2:52, 2:56, 2:172, 2:185, 3:123, 4:147, 5:6, 5:89, 8:26, 14:7, 14:37, 16:14, 16:78, 16:114, 22:36, 28:73, 30:46, 31:14, 34:15, 35:12, 36:35, 36:73, 39:7, 45:12, 54:35, 56:70
—Luqmân, sound wisdom to *give thanks to God*, 31:12
—most knowing of those thankful, 6:53
—reviving people of Moses ﷺ after death, to give thanks, 2:55-56
—rewarding thankful, 3:144, 3:145
—saying, *O Family of David, work in thanksgiving*, 34:13
—Servants of All-Merciful, yearning to be thankful to, 25:62 (*see also* main entry)
thank(s) (*continued*)
God (*continued*)
—transforming signs in natural world for thankful people, 7:58
—whoever thankful to, is thankful for good of own soul, 27:40
God's servants (all humanity), few of are thankful, 34:13
humanity gives little, 7:10, 23:78, 32:9, 67:23
manifest signs of God's power, for ever-thankful souls, 14:5, 31:31, 34:19, 42:33
messengers, ever-thankful
—Abraham ﷺ, 16:120
—Moses ﷺ, 7:144
—Muhammad ﷺ (implicit), 39:65-66
—Noah ﷺ, 17:3
people, most not giving, 2:243, 7:17, 10:60, 12:38, 27:73, 40:61
prayer of full maturity, upon reaching forty years of age, *Lord, dispose me always to give thanks*, 46:15
Solomon ﷺ
—praying *dispose me always to give thanks*, 27:19
—trial of, to see if thankful, 27:40
theft
Joseph ﷺ, and full brother, accused of, 12:77
pledging allegiance not to steal, 60:12
thief, 5:38
thieves, charge against brothers of Joseph ﷺ, 12:70-75
thoughts
about God that are not true, 3:154, 33:10, 37:86-87, 41:22-23
evil thoughts about God, 48:6, 48:12
throne
Joseph ﷺ, raising his parents to throne, 12:100
Queen of Sheba
—altering appearance of her throne, 27:41-42
—in Solomon's ﷺ presence, 27:38-40
—magnificent throne of, 27:23
Solomon ﷺ, inherited prophethood and throne from David ﷺ, 27:16 (*see also* Specialized Index, Prophets: Solomon ﷺ)
throne (*continued*)
Throne of God (*see also* Seat of Divinity)
—angels: bearing and around it, 40:7; eight, bearing it above them, 69:17; encircling, 39:75
—Lord of Magnificent Throne, 9:129: and Lord of seven heavens, 23:86; there is no God but Him, 27:26
—Lord of the Gracious Throne, 23:116
—Lord of the Throne: highly exalted is God, 21:22, 43:82; messenger-angel, well established in presence of, 81:20; submitting to, 17:42
—Possessor of the Throne, the All-Glorious, 85:15
—settled Himself over the Throne befittingly: after creating heavens and earth, 7:54, 10:3, 25:59, 32:4, 57:4; after raising up heavens without pillars that you can see, 13:2; the All-Merciful, 20:5, 25:59
—Sole Possessor of the Throne, All-Elevated over every lofty rank, 40:15
—water, His Throne was over water before creating heavens and earth, 11:7
thunder, 2:19, 13:13
thunderbolt, 2:55, 4:153, 13:13, 41:13, 41:15, 41:17, 51:44
tidings. *See also* glad tiding(s)
Abraham ﷺ, 26:69
—tidings to, 11:69-70, 11:71-73, 15:51-56, 15:57-60, 29:31-32, 51:24-28, 51:29-30, 51:31-34
great tiding, 78:2
Jesus ﷺ, glad tidings
—of birth, 3:45
—of coming message of Muhammad ﷺ, 61:6
John ﷺ, glad tidings of birth, 3:39-40, 19:7
Joseph ﷺ
—signs of truth, in narrative of Joseph ﷺ and his brothers, 12:7
—tidings of unseen, related to Muhammad ﷺ, 12:3, 12:102

tidings (*continued*)
Muhammad ﷺ tidings
—bearer of glad, 2:25, 2:119, 2:155, 5:19, 7:188, 9:112, 10:2, 11:2, 16:89, 17:105, 18:2-3, 19:97, 25:56, 33:45, 33:47, 34:28, 35:24, 36:11, 39:17, 48:8, 61:13
—of torment to disbelievers, 3:21, 4:138-139, 9:3, 9:34, 31:7, 45:8, 84:22-24
—of unseen, 3:44, 11:49, 11:100, 12:102, 28:44-46, 38:69-85
—related to, 7:101, 11:100-101, 11:120, 18:13, 20:99
—to hypocrites, 4:138
Noah ﷺ, tidings of his people, 9:70, 10:71-73, 14:9
Pharaoh, tidings of, 28:3
Torah
Book, 2:53, 6:154, 11:110, 17:2, 23:49, 25:35, 32:23, 37:117, 40:53, 41:45
—of Moses, 11:17, 46:12
cardinal portion of, forgotten, 5:13
Children of Israel, bequeathed to, 40:53
commandments of, upholding, 5:66, 5:68
Criterion, of truth, 21:48
disbelievers, wrongdoers and beliers, description in, 5:44-45, 62:5
guidance therein, God sent down, 3:3-4, 5:44
Heavenly Scripture, 2:79, 2:87, 2:285, 6:91, 28:43, 87:18-19
—altering, 4:46, 5:41
—distorting, 3:78
—suppressing, 2:146, 2:159, 2:174, 3:71
Jesus ﷺ confirming, what preceded him in, 3:49-50, 5:46, 5:110, 61:6
likeness of Muhammad's ﷺ community described in, marks upon faces of from bowing down, 48:29
mention, 2:101, 3:48, 3:50, 3:93, 5:43-44, 5:66, 17:4, 25:35, 28:49, 45:16, 46:10, 48:29, 61:6, 62:5
Moses ﷺ given, 6:154, 17:2, 32:23
Muhammad ﷺ, prophesy of inscribed in, 7:157
Torah (*continued*)
promise binding upon God in, Garden for believers, 9:111
Quran, confirmation of, 3:3
reciting evidence from, 3:93
retribution, prescribed in, 5:45
ruling, from God in, 5:43-44
town(s). *See also* townspeople
mother-town, 28:59
people or parable of, 7:96-98, 11:100-101, 11:117, 12:109, 16:112, 26:208-209, 34:17-18, 46:27
township, 29:31, 29:34
townspeople, 36:13, 59:7
townspeople. *See also* town(s)
example of, 36:13
messengers of God with
—exhorting people to worship God alone, 36:20-25
—Garden, entering after his people killed him, 36:26-27
—man rushing from furthest part of city, 36:15
—presaging ill-omen from messengers, 36:18
—three sent to, 36:14
trade
commerce, fearing it may stagnate and loving more than God, 9:24
Friday congregational Prayer, quitting commerce for, 62:9-10
merchandise, diversion of dispersing people during Friday assembly, 62:11
misguidance, purchasing at the cost of guidance, 2:14-16
remembrance of God, men whom neither commerce nor selling divert from, 24:36-37
transaction
—delivering one from painful torment, striving with wealth and persons, 61:10-11
—immediate transfer excepted from requirement of writing, 2:282
—that shall never come to ruin (charity), 35:29-30
wealth, not consuming by false means, 4:29
witnesses, 2:282
tranquility
All-Pleasing Allegiance, 48:18
ark of covenant, 2:248
Cave of Thawr, 9:40
Day of Ḥunayn, 9:25-26
Ḥudaybiyyah, 48:4, 48:26
transaction, immediate transfer of, 2:282. *See also* trade
treachery
advocating treacherous, forbidden, 4:105
eyes, God knows every treacherous look, 40:19
God does not love treacherous, 4:107, 8:58
tree(s). *See* Specialized Index, Life-forms: Plants
trial, of God
Abraham ﷺ, Lord testing with arduous commandments, 2:124
adornment of earth, test of who is best in deed, 18:7
believers, violently shaken with fear, 33:10-11
created so that God may try man in life, 76:2
creation of heavens and earth, span of six Heavenly days, 11:7
death
—and life, test, 67:2
—place, issuing forth to when prescribed, 3:154
evil and good, trial in life, 21:35
fear, hunger, loss of wealth, test with, 2:155
fish coming on Sabbath day, 7:163
game restricted, yet readily attainable, 5:94
good things and adversities, trying those sinful, 7:168
goodly test of victory, for believers, 8:17
oaths, using to breach covenants, 16:92
owners of garden, 68:17-20
provision from Lord
—generous, 89:15
—restricted, 89:16
raising some over others by degrees, 6:165
Saul, test of thirst at river, 2:249
striving and patience, making known by test, 47:31

trial, of God (*continued*)
test in what God has given, 5:48
thankful or ungrateful, 27:40
trial of some by others, 47:4
wealth and persons, tested in, 3:186
Tribes of Israel, 2:136, 2:140, 3:84, 4:163
trust(s)
ever observant of, 23:8, 70:32
heavens, earth, mountains, refusing volition faith, 33:72
Jacob ﷺ and sons, 12:11-13, 12:63-64
not betraying, 8:27
People of Scripture, entrusting, 3:75
rendering to people, 2:283, 4:58
trustworthiness, attribute of
Gabriel ﷺ, 26:193-194, 81:19-21
Messengers, 26:106-107, 26:124-125, 26:142-143, 26:161-162, 26:177-178, 28:26, 44:17-18
truth
arguing with falsehood to refute, 40:5
believers following, 47:1-3
command, of God decreed with, 40:78
exhort one another to, 103:3
falsehood
—hurling truth against, 21:18, 34:48-49
—mixing truth with falsehood, shall not, 2:42, 3:71
—nullifying, 8:8
—obliterating, 7:118, 42:24
—parable of truth and, foam fades and benefits remain, 13:17
—vanishing, 17:81
God
—establishing, 8:8, 10:81-82, 17:81, 42:24
—is Eternal Truth, 10:32, 20:114, 22:6, 22:62, 23:116, 24:25, 31:30
judging, in accordance with, 21:112, 38:22, 38:26
true Patron, God alone, 6:62, 10:30
truthful
—all revelation God has sent down, 2:91, 3:3, 5:48
—be ever God-fearing and, 9:119
—God: in word, 4:87, 4:122; shall reward those who are, 5:119, 33:24, 33:35
truth (*continued*)
truthful (*continued*)
—Mary ﷺ, woman of faith and, 5:75
—prophets, referred to as: Abraham ﷺ, 19:41; Idris ﷺ, 19:56; Joseph ﷺ, 12:46
—Quran: confirms Moses' ﷺ scripture as, 46:30; revealed final word of, 35:31
—upholding revealed truthfulness, 57:19
words of God
—establishing truth by, 10:82
—in accordance with, 8:7
Tubbaʿ (Yemen)
denying divine mandate of messengers, 50:12-14
disbelieving people of, 44:37
Ṭuwâ, Holy Valley of, 20:12, 28:46, 79:16
tyranny
ʿÂd
—assaulting without pity as hard-hearted tyrants, 26:128-130
—followed commands of obstinate tyrannical ones, 11:59-60
Moses ﷺ, his people refusing to fight those of tyrannical might, 5:21-25
people of Noah ﷺ, ʿÂd, Thamûd, foiled, 14:15-17

U

ʿUmra-Lesser Pilgrimage, 2:158, 2:196. *See also* pilgrimage
unbeliever. *See* defiant unbeliever(s)
unlettered
people, 3:75, 62:2
Prophet Muhammad ﷺ, 7:157-158, 29:48, 62:2
unseen
belief in, 2:3, 5:94, 19:61, 21:49, 35:18, 36:11, 50:33, 57:25, 67:12
casting about in, 18:22
conjectures, tossing about in, 34:53
knowledge of, with God alone, 2:33, 5:109, 5:116, 6:50, 6:59, 6:73, 7:188, 9:78, 9:94, 9:105, 10:20, 11:31, 11:123 12:81, 13:9, 16:77, 18:26, 19:78, 23:92,
unseen (*continued*)
knowledge of (*continued*) 27:65, 27:75, 32:6, 34:3, 34:14, 34:48, 35:38, 39:46, 49:18, 52:41, 53:35, 59:22, 62:8, 64:18, 68:47, 72:26
messengers, God lets look into realms unseen, 3:44, 3:179, 11:49, 12:102, 72:26-27
Prophet ﷺ, never would conceal revelation from, 81:24
Unẓurnâ, grant us consideration, 2:104. *See also* Specialized Index, Prophets: Muhammad ﷺ
usury, 2:275, 2:276, 2:278-280, 3:130-131, 4:160-161, 30:39
utterance, comprehensible to Solomon ﷺ. *See also* Specialized Index, Prophets: Solomon ﷺ
of ants, 27:17-18
of birds, 27:16, 27:20-26 (*see also* main entry)

V

vain
creation of heavens and earth, not in, 3:191, 21:16, 38:27
God not creating in, humankind returned to Him for Judgment, 23:115
indulgence, forsaking God for false idols, 52:12
to worship gods apart from sole God, 7:139
veil
between us and you there is impenetrable veil, disbelievers saying, 41:5
drawing over bosoms, 24:31
Heights, dividing wall as veil between Companions of Garden and Companions of Fire, 7:44-46
hidden veil, protecting Prophet ﷺ, 17:45
Mary ﷺ, placing veil between herself and family, 19:16-17
not for any human being that God should speak to him, except from behind veil, etc., 42:51
sinful transgressors, veiled from seeing God on Day of Judgment, 83:14-15
womenfolk, drawing part of mantles over selves in public, 33:59

verse(s), of Quran (*ayah*). *See also* sign(s), in creation of God (*ayah*); sign(s), miracle of God
Abraham ﷺ and Ishmael ﷺ, prayer to *send forth among our descendants messenger who shall recite Your verses*, 2:129
abrogated, God bringing better in its place, 2:106
alien tongue, God making Arabic verses lucidly distinct without revealing in, 41:44
allusion to by those set upon Fire in the Hereafter, saying, *if only we could be returned to world and not deny signs of Lord's Oneness*, 6:27
arguing against, signs of God, 40:35, 40:56, 40:69
arrogance
—against imperatives of revealed signs, 6:93
—people of defiant unbelief, verses recited to, 45:31
—persisting in after hearing verses recited, 45:8
—regarding revealed signs, 7:36, 7:40
believers
—hearing call, 27:81, 30:53
—in revealed signs of God, 6:54, 6:118, 7:156, 43:69
—recited verses increasing them in faith, 8:2
belying, 2:39, 5:10, 5:86, 6:21, 6:33, 7:36, 7:40, 7:147, 10:17, 22:57, 30:10, 30:16, 39:59, 57:19, 64:10, 78:28
Book
—all-wise, revealed verses of, 10:1, 31:2
—lucidly distinct verses of, 41:3
—perfectly set verses, 11:1
—revealed verses of, 12:1, 13:1, 15:1, 26:2, 28:2, 28:87
—verses of Quran, 27:1
bowing down, falling to ground when verses of All-Merciful recited, 19:58 (*see also* main entry)
clear (verses)
—clarifying God's truth, 24:34, 24:46
—commandments revealed in, 24:18, 24:58-59, 24:61
verse(s) (*continued*)
clear (*continued*)
—evidences: of life to come, 45:25; that God is One, 10:15, 22:72, 34:43, 46:7
—for people who would have certainty of faith, 2:118
—of guidance, 57:9
—signs, confirming God's commandments, 58:5
—so that you may: become mindful, 24:1; give thanks, 5:89; reflect, 2:219; understand, 2:242
—to a people who know that it is revealed truth, 6:105
confuting, 22:51, 34:5, 34:38
denying, 6:39, 6:49, 6:157, 7:182, 10:95, 22:72
disavowing, 6:33, 7:51, 29:49
disbelieving
—in revealed signs of God, 2:61, 3:4, 3:19, 3:21, 3:70, 3:98, 3:112, 4:56, 16:104-105, 18:105, 19:77, 45:11, 90:19
—*Our signs came to you and you forgot them so this Day you are forgotten*, God saying in Hereafter, 20:126-127
—saying, *we have heard it all already*, 8:31
—verses recited to them with all clarity, 19:73
—while it is to you yourselves that verses are being recited, 3:101
—*would have followed revealed signs*, false statement when faced with torment if God had not sent messenger, 20:134, 28:47
distinct, 6:55, 7:32, 9:11, 11:1, 41:3
homes, to be mindful of revelation that is to be repeatedly recited in, 33:34
messenger
—from among yourselves reciting, 2:151, 3:164, 39:71, 62:2
—reciting, verses of God made clear, 65:11
—relating, God signs of guidance, 7:35
—sent in midst of mother-town, reciting God's verses, 28:59
mockery
—making (of signs or verses), 9:65, 31:6
verse(s) (*continued*)
mockery (*continued*)
—not taking verses of God as, 2:231
—taking revealed verses as, 18:56, 45:9, 45:35
mother of Book, clearly decisive in meaning, 3:7
obstinate, toward revealed signs, 74:16
People of Scripture, among them
—entrusted not to sell revealed signs for small price, 5:44
—those who do not sell revealed signs for small price, 3:199
—upstanding community reciting, 3:113
profaning of, not hidden from God, 41:40
Prophet ﷺ
—among signs of prophethood, 3:58
—God reciting them to with essence of truth, 2:252, 3:108, 45:6
—not contemporary of Moses ﷺ in Midian so as to rehearse to people God's verses relating to, 28:45
—sent down to, 2:99
reflect upon, 2:266, 38:29
reminded of, not falling deaf and blind to them, 25:73
self-evident, 29:49
small price, selling revealed signs for, 9:9
substituting one in place of another, God knowing best what He sends, 16:101
tales of ancients, disbelievers falsely naming as when recited to, 68:15, 83:13
transgressing, revealed signs, habit of disbelievers who shall lose their souls in the Hereafter, 7:9
turning away from
—character of disbelievers after being made mindful of truth by, 18:57
—vilifying or mocking of, character of believers, 6:68, 4:140
varying, God with revealed signs, 6:105

victory, from God, 2:250-251, 2:286, 3:13, 3:123-125, 3:126, 3:147-148, 8:9-10, 8:62, 9:14, 9:25-26, 29:10, 30:5, 30:47, 48:3-4, 48:18, 61:13, 110:1
vileness, not targeting to spend from it in charity, 2:267
virtue
attaining by spending charitably from what you love, 3:92
chalice, of wine mixed with camphor, reward in Hereafter for virtuous, 76:5-6
delight, reward of Hereafter, 82:13
discourse in, 58:9
emissaries, honorable and virtuous, 80:13-16
enjoining upon people, while forgetting yourselves, 2:44
Gardens, everlasting hospitality for virtuous, 3:198
helping one another to, 5:2
houses, no virtue in rending openings in back walls of, 2:189
ʿIllîyyûn, Book of deeds of virtuous secured upon lofty heights of, 83:18-28
Jesus ﷺ, virtuous toward mother, 19:30-32
John ﷺ, virtuous toward parents, 19:12-14
supplication to take soul while believing and virtuous, 3:193
vow(s)
accountability for, 2:255
fulfilling, 22:29-30, 76:5-7
God knows of each, 2:270
Mary ﷺ, vowing not to speak, 19:26

W

Wadd (idol of Noah's ﷺ people), 71:23
wall(s)
David's ﷺ sanctuary, disputants climbing over, 38:21-22
Day Hereafter, imposed between believers and hypocrites, encompassing mercy on one side and torment on other, 57:12-15
fighting from behind, 59:14
orphan boys, built above hidden treasure of, 18:82
water
barren land, God drives water to, 32:27
blood, waters of Pharaoh transforming into, 7:133
clean earth, recourse to patting when none, 4:43, 5:6
Companions of the Fire, requesting from Companions of Garden, 7:50
deeply sunken, 18:41, 67:30
downpours, 80:25
drink, 15:22, 56:68-70, 72:16, 77:27
earth
—brought out from it, 79:30-31
—commanded to swallow, 11:44
fishing, lawful, 5:96
fruit of every kind, brought forth with, 7:57
glass plates overlaying, in palace court of Solomon ﷺ, 27:44
God's creation
—every beast from, 24:45
—every living thing from, 21:30
—human beings from, 25:54
lifeless
—earth, quivers and swells with, 22:5, 41:39
—habitation, giving life to, 25:48-49
molten brass, resembling water of Hell, 18:29
Moses ﷺ
—sought drinking water, 2:60, 7:160
—wells of Midian, 28:23
Noah ﷺ
—overflowed all things, 69:11
—son seeking refuge from, 11:43
palms stretched toward, hoping water reaches mouth, 13:14
Paradise
—ever-flowing, 56:31
—rivers of, 47:15
Satan, purify and remove defilement of, 8:11
she-camel of Ṣâliḥ ﷺ, water consumption in alternate days, 26:155, 54:28
sky, sent down from, 2:22, 2:164, 6:99, 8:11, 10:24, 13:17, 14:32, 15:22, 16:10, 16:65, 18:45, 20:53, 22:63, 23:18, 25:48,
water (*continued*)
sky, sent down from (*continued*) 27:60, 29:63, 30:24, 31:10, 35:27, 39:21, 43:11, 50:9
stones, splitting asunder from issue of, 2:74
sweet and salty, 25:53, 27:61, 35:12, 55:19
Throne of God, over, 11:7
torrents, 54:11, 78:14
water-scout, finding and selling Joseph ﷺ, 12:19-20
works of disbelievers, like mirage of, 24:39
way. *See also* pathways
Book of Quran, guiding to straight way of salvation, 5:15-16, 14:1-2
guide us along straight way, way of those upon whom is grace, 1:6-7
mention, 4:175, 7:16, 15:41, 16:76, 16:121, 23:73, 48:2, 48:20
messengers, guided upon straight way of salvation, 6:83-87, 36:3-4, 37:117-118, 43:43
of All-Praised One, believers guided to, 22:24, 34:6
of God, to whom all affairs destined, 42:53
of Overpowering One, 14:1-2, 34:6
racing, blindly to way of salvation but unable to see, those whom Satan has led astray in life, 36:66
sacred way of Abraham ﷺ, 6:161
straight and ever-straight
—guiding upon, 2:142, 2:213, 3:101, 6:161, 11:56, 22:54, 42:52-53
—one, 6:153
—religion of Lord, 6:126
—way to salvation, 3:51, 19:36, 36:61, 43:61
—whomever God wills, set upon way of salvation, 6:39, 10:25, 24:46
worshipping God alone, straight way to salvation, 3:51, 19:36, 36:61, 43:64
wayfarer
charity to, 2:177, 2:215, 17:26, 30:38
prescribed charitable offerings, share from, 9:60
spoils of war, share from, 8:41, 59:7

wealth. *See also* rich; spending
adornment of life of this world, 18:46
affluent saying to prophets, *we are greater than you in wealth*, 34:34-35
ardent love for, 89:17-20
beggar and destitute, rightful share of, 51:19, 70:23-25
boasting
—and vying in, 57:20
—man, 90:6
charitable offerings
—concealing, 2:271
—enjoining, 4:114
—God, accepting charitable offerings, 9:104
—goodly: loan, 2:245, 5:12, 57:11, 57:18, 64:17, 73:20; offering(s), 2:184, 2:215, 9:99
—poor, among eight categories Zakât only given to, 9:60
—slandering, 9:58, 9:79
children and
—increased people of Noah ﷺ in loss of faith, 71:21
—neither (wealth nor children) draw one nearer to God in station, 34:37
Children of Israel, extended for them, 17:4-6
consuming, by false means, 2:188, 4:29, 4:161, 9:34
Day Hereafter, of no benefit to anyone, 26:88
despite love of, giving from, 2:177
disbelievers
—*I shall most certainly be given wealth and children*, falsely saying as if looking into unseen, 19:77-78
—never availing them against God, 3:10, 3:116, 58:17, 69:25-28, 92:11, 111:2
extensive grant of, 74:9-15
giving from, to purify one's self, 92:18
God
—bequeathing to believers, land of treasonous, dwellings and, 33:26-27
—has purchased it from believers, Garden in return for, 9:111
wealth (*continued*)
God (*continued*)
—not asking to give all, to His cause, 47:36
—provides believers with, 71:12
hoarding, falsely believing it immortalizes, 104:2-3
hypocrites
—abhor striving with, 9:81
—mightier in power and, those destroyed by God before them, 9:69
—saying, *our families and wealth occupied us*, 48:11
leaving behind, making will, 2:180
loss of, test, 2:155
matrimony, through gift of, 4:24
mentally incompetent, maintaining and providing for them from, 4:5
mention, 2:261-265, 4:34, 4:38, 8:36, 9:103, 23:55
more beloved than God, punishment for, 9:24
orphans' wealth
—consuming unjustly, 4:10
—never approaching, except in fairest manner, 6:152, 17:34
—restoring to, 4:2, 4:6
parable of owner of two vineyards, boasting *I am greater than you in wealth*, 18:32-40
Pharaoh and nobles, given, 10:88
punishment, for some in life of this world, 9:55, 9:85
remembrance of God, not letting possessions divert from, 63:9
right hand possess, giving to those whom one is guardian over, 24:33
Satan sharing in, with his followers, 17:62-64
Saul, not given abundance of, 2:247
seeking leave, from going forth in campaigns with Prophet ﷺ despite having, 9:93
Shuʿayb ﷺ, people of asking, *should we not do what we please with our wealth?* 11:87
Solomon ﷺ, refusing Sheba's gift of, 27:36
sons and, haughty because of, 68:14-15
wealth (*continued*)
spending (*see* main entry)
spoils, share of belonging to Émigrés in God's path, 59:7-8
striving, in God's path with, 4:95, 8:72, 9:20, 9:41, 9:44, 9:88, 49:15, 61:11
temptation, a cause of, 8:28, 64:15
tested in, 2:155, 3:186, 23:55-56
usury
—forsake all that remains, 2:278-279
—never increasing with, 30:39
Zakât-Charity (*see* main entry)
weight(s). *See also* measure and balance
Day of Resurrection, 18:103-105
establishing with justice, 55:9
well of water. *See also* Specialized Index, Prophets: Joseph ﷺ
Joseph ﷺ cast into depths of, 12:10, 12:15
revelation while in, to Joseph ﷺ that he would tell brothers of their evil affair, 12:15
wet-nurses, infant Moses ﷺ abstaining from all, 28:12. *See also* Specialized Index, Prophets: Moses ﷺ
whale. *See* Specialized Index, Lifeforms: Animals
Whelming Event, of resurrection, 88:1-8
whisper
God knows all that whispers in man's soul, 50:16
mention, 7:20-22, 20:120
regret when they see torment, 10:54
whisperer who whispers evil, 114:1-6
wholesome
lawful and, 2:168, 5:4-5, 5:88, 7:157, 8:69, 16:114
mention, 2:57, 2:172, 2:267, 3:38, 4:160, 5:4-5, 5:87, 7:32, 7:58, 7:157, 7:160, 8:26, 10:93, 16:72, 17:70, 20:81, 23:51, 24:26, 40:64, 45:16
whoredom, not compelling handmaidens to, 24:33
wide-eyed beauties, 44:54, 52:20, 55:72, 56:22
wife
of Abraham ﷺ
—given glad tidings of Isaac ﷺ and from him Jacob ﷺ, 11:71, 51:28-30
—giving birth, though old woman, 11:72-73

wife (*continued*)
of Abraham ﷺ (*continued*)
—surprise, 51:29
of Abu Lahab
—palm-fiber rope, upon neck of, 111:5
—stealthy carrier of thorny firewood, 111:4
of 'Imrân (Mary's ﷺ mother)
—conception and birth of Mary ﷺ, 3:35-37
—dedicating what is in her womb (Mary ﷺ) to service of God, 3:35
—seeking refuge from Satan the Accursed for Mary ﷺ and children, 3:36
—surprise at delivering female when she wanted a son who would be a prophet, 3:36
of Lot ﷺ
—faithless and so lingered behind with her people, 7:83, 11:81, 15:60, 27:57, 29:32-33
—forsaking faith of prophet-husband, 66:10
—obstinate, faithless, old woman, 26:171, 37:135
of Noah ﷺ, forsaking faith of prophet-husband, 66:10
of Pharaoh (Asiyah; name not mentioned)
—asking Pharaoh not to kill infant Moses ﷺ, 28:9
—praying for house near God in Paradise, 66:11
wives, 2:234, 2:240, 4:12, 4:129, 6:139, 9:24, 13:23, 13:38, 16:72, 23:6, 24:6, 25:74, 26:166, 33:6, 33:14, 33:28-29, 33:50-53, 33:59, 36:56, 40:8, 60:11, 64;14, 66:1, 66:3-5, 70:30
wild asses, terrified as though, 74:50. *See also* Specialized Index, Life-forms: Animals
wing of compassion, lowering it, 15:88, 26:215
wisdom
Abraham ﷺ, Family of, given Scripture and, 4:54, 6:83-89
calling to God's path with fair admonition and, 16:125
Children of Israel, given Book, Heavenly wisdom, and seed of prophethood, 45:16
wisdom (*continued*)
David ﷺ
—given kingship and prophetic wisdom, 2:251
—given knowledge and, 6:84-89, 21:79
—prudence in speech and, 38:20
goodness, for whoever given wisdom, 2:269
Jesus ﷺ
—came with, 43:63
—given, 3:48, 5:110
John ﷺ, given as child, 6:84-89, 19:12
Joseph ﷺ, given knowledge and, 6:84-89, 12:22
Lot ﷺ, given knowledge and, 6:84-89, 21:74
Luqmân given, 31:12
messenger
—divine wisdom revealed to, 17:39
—sent down to, 4:113
—teaching prophetic wisdom, 2:129, 2:151, 3:164, 62:2
Moses ﷺ
—given, 6:84-89, 26:21
—knowledge and, 28:14
Noah ﷺ, Isaac ﷺ, Jacob ﷺ, Job ﷺ, Aaron ﷺ, Zachariah ﷺ, Elias ﷺ, Ishmael ﷺ, Jonah ﷺ, and Elisha ﷺ, all granted prophetic wisdom, 6:84-89
Solomon ﷺ, given knowledge and, 6:84-89, 21:79
witness(es)
adultery of spouse, with no other eyewitness, 24:6-9
angels, humans not witnesses to creation of, 37:150, 43:19
concealing, shall not, 5:106-107
ears, eyes, skins, bearing witness against own souls, 41:20-22
false
—witness, not bearing, 25:72
—word, shun speaking, 22:30
feet bearing witness, on Day Hereafter when seal upon mouths, 36:65
God
—all-witnessing, 3:98
—bearing, 3:81, 4:33, 4:79, 4:166, 6:19, 10:61, 13:43, 63:1
witness(es) (*continued*)
God (*continued*)
—over all things, 4:33, 5:117, 10:46, 22:17, 33:55, 34:47, 58:6, 85:9
—sufficient is God as, 4:166, 10:29, 17:96, 29:52, 41:53, 46:8, 48:28
guilty of sinning, bearing false witness, 5:107-108
harm, forbidden with scribe or witness, 2:282
illicit sexual intercourse, four eyewitnesses, 4:15-16, 24:4, 24:13
Jesus ﷺ, witness
—against People of Scripture, 4:159
—over people only while among them, 5:117
Joseph ﷺ
—brothers unable to bear witness except to what they know, 12:81
—witness examining rent shirt, finding innocence, 12:26-29
justice
—just men bearing, 65:2
—upholding by bearing true witness, 4:135
Muhammad ﷺ
—before all and his community witnesses to revealed truth, 2:143, 22:78, 73:15
—over prophets of every community, 4:41, 16:89
—to world, 33:45, 48:8, 73:15
orphan's wealth, attesters when guardian handing over to, 4:6
prophets, witnesses from each community, 3:81, 16:84, 28:75
Ramadan fasting, for whoever bears witness to it, 2:185
refusing to bear, shall not, 2:282
suppressing truthful testimony
—great wrong, 2:140
—sinful heart, 2:283
swear by God, 5:106
testimony unacceptable thereafter, those falsely accusing chaste women, 24:4
to contracting loan, 2:282
ungrateful, man himself witness to this, 100:6-7

wives. *See* wife
wolf, 12:13-17. *See also* Specialized Index, Life-forms: Animals
women (*female*, *wives*, *pairs*)
accusing chaste
—cursed in this world and Hereafter, 24:23-24
—without multiple eyewitnesses, testimony unacceptable, 24:4-9
Adam ﷺ and wife, both of wrongdoers, 2:35-36, 7:19-24
allegiance, pledging to Prophet ﷺ, 60:12
angels, falsely
—ascribing "femaleness" to them as divine daughters, 17:40
—naming with female names, 53:27
—rendering them females, 43:19
beauty and adornment, 33:33
believing
—admitted into Gardens beneath which rivers flow, 48:5
—decree of God and Messenger ﷺ, not disobeying, 33:36
—forgiveness: for sin, seeking, 47:19; seeking for all, 71:28
—light streaming before them and to their right, Day Hereafter, 57:12
—maligning, 33:58
—not scoffing, slandering, or reviling other believers, who may be better, 49:11
—persecution of, torment of Hell awaiting, 85:10
—Sacred Mosque of Makkah, some hiding their belief, 48:25
—upon whom is God's mercy, 9:71-72
beyond child-bearing age, not offense to lay aside outer garments, 24:60
daughters, false claim that God has taken, 37:149-154, 43:15-18
divorce (*see* main entry)
fair-seeming, beloved desire of, 3:14
female, 2:178, 3:36, 3:195, 4:11, 4:117, 4:124, 4:176, 6:143-44, 13:8, 16:97, 35:11, 37:150, 40:40, 41:47, 42:49-50, 49:13, 53:45, 75:39, 92:3
women (*continued*)
female child
—*for what sin was she killed?* infanticide, sinfully burying alive, 81:8-9
—glad tidings of birth of, but ignorant shamed by, 16:58-59
female-divines, ascribing to God, 53:21-22
forcibly holding, unlawful, 4:19
fornication, 24:2-3
genders, two, 75:39
helpless among, special prayer of, *Our Lord, bring us out of this city whose people are oppressive wrongdoers*, 4:75
hypocrite, 9:67-68, 33:73, 48:6, 57:13
illicit sexual intercourse (*see* main heading)
intimate approach with, permitted on night of fast, 2:187
Joseph ﷺ
—cunning, of wife of High Minister regarding, in lust, 12:28, 12:33
—women of the city, cutting their hands in lust when seeing beauty of, 12:50-52
lawful tillage, as metaphor, 2:233
male and female, 3:195, 4:124, 16:97, 40:40, 42:49-50, 49:13, 53:45, 75:39, 92:3-4
many men and, spread abroad, 4:1
marriage provisions
—idolatrous, forbidden to believers, 2:221
—lawful wives, 33:50
—orphaned females, fearing injustice with, then marry others, 4:3
—rightful marriage present, 4:4
menstruation, withholding from sexual intercourse during, 2:222
mention, 2:235, 3:42, 3:61, 4:24, 4:34, 4:43, 4:98, 4:127, 4:129, 7:81, 27:55, 33:59
Muslim, 33:35
pairs, 11:40, 13:3, 16:72, 23:27, 35:11, 51:49
portion
—of what relatives leave behind as inheritance, 4:7
—that they have earned as recompense, 4:32
women (*continued*)
Prophet ﷺ, *God has heard words of she who argued concerning her husband*, 58:1
single soul, created from, 4:1, 7:189, 39:6
soft in speech, command to Prophet's ﷺ wives not to speak thus, so as not to incite desire in one in whose heart is sickness, 33:32
spouses, 13:23
witnesses, 2:282
womenfolk, of Children of Israel, Pharaoh keeping alive in bondage, 2:49, 7:141, 14:6, 28:4, 40:25
womb(s). *See also* children; parents; women
creation within three veils of darkness of, 39:6
divorced women, not concealing what God creates in, 2:228
forbidding, for consumption what is contained in wombs of cattle, 6:143-144
God
—fashions what is in, 3:6
—knows what is in, 13:8, 31:34
Writs
divine, recording every single thing done in life, 54:52-53
mention, 3:184, 16:44

Y

Yaghûth (idol of Noah's ﷺ people), 71:23
Yathrib, 33:13. *See also* Madînah
Yaʿûq (idol of Noah's ﷺ people), 71:23

Z

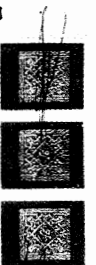
Zachariah ﷺ. *See* Specialized Index, Prophets
Zakât-Charity. *See also* charitable offerings
believers, 9:71, 23:4, 24:37, 27:2-3, 31:3-4
desiring only the Face of God in intent, 30:39
giving out
—Ishmael ﷺ, 19:54-55
—Jesus ﷺ, 19:31

Zakât-Charity (*continued*)
giving out (*continued*)
—mention of as character, 2:43, 2:83, 2:110, 2:177, 4:77, 5:55, 9:5, 9:11, 9:18, 22:78, 24:56, 33:33, 58:13, 73:20, 98:5
—prophets, commandment of revealed to, 21:73
mercy for, 7:156
reward of, 2:277, 4:162, 5:12, 7:156
Zakât-Charity (*continued*)
supporting faith in God by way of, 22:40-41
woe to those who do not offer, 41:7
Zaqqûm, Impalatable Tree of, 17:60, 37:62-66, 44:43-46, 56:51-53. *See also* fire; Hell; Hereafter
Zayd
divorce of, 33:37
former wife of, Prophet ﷺ marrying, 33:37-39
Zayd (*continued*)
formerly adopted by, 33:37
Muhammad ﷺ not natural father of, 33:40
ẓihâr, estranging oneself sinfully from wife, with pronouncement *you are prohibited to me for marital relations as is my own mother's backside*, freeing bondservant alternate atonement for, 58:2-4



الأزهـــر
مجمع البحوث الإسلامية
الإدارة العامة
للبحوث والتأليف والترجمة
« إدارة المصاحف »

AL _AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research , Writting & Translation



نموذج رقم (٤)

تصريح بتداول (نص القرآن الكريم كاملاً مع ترجمة معاني القرآن للغة الإنجليزية ترجمة د.د/ أحمد زكي حماد)
رقم (٧٩) الصادر في ٢٠٠٨/٧/٨ م

السيد الأستاذ الدكتور/ أحمد زكي حماد

السـلام عليـكم ورحمة الله وبركاته – وبعد :

فيسر « الأمانة العامة لمجمع البحوث الإسلامية » أن تفيد سيادتكم بأنها قد وافقت على طلبكم الخاص بتداول نص القرآن الكريم كاملاً مقاس مختلف البسطر (برواية حفص عن عاصم) المكتوب بالخط الكوفي الحديث طبع مطبعة أوفست مصر للطباعة

وعلى جواز نشره في حدود الكمية المصرح لكم بتداولها قدرها (أربعة آلاف) نسخة ، وذلك بناء على تقرير لجنة مراجعة المصاحف الصادر بتاريخ ٢٠ / ٦ / ٢٠٠٨ م

علما بأن هذا التصريح خاضع للقانون رقم ١٠٢ لسنة ١٩٨٥ الخاص بطبع وتداول المصاحف والأحاديث النبوية الشريفة وكذلك قرار فضيلة الإمام الأكبر شيخ الأزهر رقم ٤٧ لسنة ١٩٨٦ وقرار السيد وزير العدل رقم ١٦٣ لسنة ١٩٨٦ .

مع مراعاة الدقة التامة في جمع وترتيب الصفحات والملازم والا ستضطر الإدارة لسحب التصريح الذي يحمل هذا الرقم ومصادرة جميع النسخ إذا ظهر بإحداها خلل ما طبقا للقانون سالف الذكر .

علما بأن هذا التصريح صالح لمدة أقصاها خمس سنوات تمضي من تاريخه .

ومرافق لهذا التصريح نسخة من المصحف المشار إليه ختمت في جميع صفحاتها بخاتم الإدارة العامة للبحوث والتأليف والترجمة .

والسـلام عليكم ورحمـة الله وبركـاتـه ،،،

تحريرا في ١٤ هـ
٢٠ / ٦ / ٢٠٠٨ م

مدير عام
الإدارة العامة للبحوث والتأليف والترجمة

يعتمد ،،،

الأمين العام
لمجمع البحوث الإسلامية

بسم الله الرحمن الرحيم

الأزهـــر

مجمع البحـــوث الإســـلامية

الإدارة العامة للبحوث والتأليف والترجمة

تم بعون الله وتوفيقه مراجعة هذا المصحف الشريف
على أمهات كتب القراءات والرسم والضبط والفواصل والوقف والتفسير

تحت إشراف

إدارة البحوث والتأليف والترجمة

بمجمع البحوث الإسلامية بالأزهر الشريف

بمعرفة لجنة مراجعة المصاحف برئاسة

فضيلة الأستاذ الدكتور/ أحمد عيسى المعصراوي

رئيس لجنة المصحف وشيخ عموم المقارئ المصرية

والشيخ/ سـيد علي عبـد المجـيد عبد السميع- وكيلاً
والشيخ/ حسن عبد النبي عبد الجواد عراقي- وكيلاً

*** وعضوية كل من ***

الشيخ/ عبد الله منظـور عبد الرازق	الشيخ/ عبد الســلام عبد القادر داود
الشيخ/ علي ســـــيد شـــــرف	الشيخ/ ســـــلامة كامـل جمعـــة
الشيخ/ أحمـــد زكـــــي بدر الديـن	الشيخ/ حسن عيسى حسن المعصراوي
الشيخ/ طارق عبد الحكيم عبد الستار	الشيخ/ حمـادة سليمان عبد العـــال
الشيخ الدكتور/ عبد الكريم إبراهيم عوض صالح	الشيخ الدكتور/ بشـير أحمـد دعبـس
الشيخ/ عبد الرحمـن محمـد كسـاب	الشيخ/ محمد السيد عفيفي سـلامة

الشيخ/ محمد أحمد الجعيدي

بسم الله الرحمن الرحيم

﴿ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ ﴾ (البقرة ٢/٢٣٧)

الحمدُ للهِ وكفى ، وسلامٌ على عبادِه الذين اصطفى . وبعدُ :

دعوةٌ خالصةٌ
برضوانِ اللهِ، وعفوِه ومحبّتِه،
وحسناتِ الدنيا والآخرةِ،
وبركاتِ العافيةِ التامّةِ،
للذين لم يدّخروا وُسعًا أو مالًا
لرعايةِ هذا العملِ في مراحلِه المختلفةِ
وآثروا أن تبقى أسماؤهم في علمِ اللهِ
تقرُّبًا إليه، ورغبةً في عظيمِ مثوبتِه.
فجزاهم اللهُ خيرَ ما يجزي عبادَه الصالحين .

وصدقَ اللهُ العظيمُ :

﴿ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ * وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ * إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ * وَلَسَوْفَ يَرْضَىٰ * ﴾ (الليل ٩٢/ ١٨-٢١)

كلمة الناشر

﴿ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ﴾ (النمل ٢٧/٥٩)

وبعد:

بدأ هذا المشروع الحضاري المبارك قبل عشرين عامًا: يسَّر الله تعالى خلالها الأسباب، وذَلَّلَ له الصعاب، حتى تمت ترجمة معاني آي الكتاب الكريم وخرجت الترجمة في ثوب قشيب.

ولأول مرة في تاريخ خدمة معاني النص القرآني في اللغة الإنكليزية يقوم بالترجمة عالم مسلمٌ جمع بين الثقافة الإسلامية باللغة العربية، والثقافة الغربية باللغة الإنكليزية، وعاش حياته في آفاق العالم الإسلامي والعالم الغربي، وعرف خصائص كل منهما، ذلكم هو **الأستاذ الدكتور/ أحمد زكي حماد**. لقد رَاجَعَ الترجمات التي ظهرت في القرون الثلاثة الأخيرة، ورَجَعَ إلى دواوين التفسير، واللغة، وسائر العلوم الشرعية، واطّلع على المؤلفات الهامة في فن الترجمة، واستشار أهل الاختصاص كُلَّ واحدٍ في مجاله. والتزم في المنهج: (١) بِمُرَاعاةِ الأمانة العلمية في نقل رسالة القرآن وبيان مقاصده. (٢) وتَحَرِّي الدقة في التعبير عن المعنى الصحيح. (٣) وصِيَاغَةِ الترجمة في لسان إنكليزي مبين، خال من آفات الغموض والإسفاف. (٤) اسْتِبْعَادِ كل ميل فكري أو مذهبي أو شخصي يشذ عن ضوابط التفسير، وقواعد الترجمة.

وخرجت **الطبعة المُمَيَّزَة** في مجلدين؛ يقع **الأول** في أكثر من ٨٥٠ صفحة من القطع الكبير **وفيه، مع نص الترجمة كاملاً**: مقدماتٌ، وفهارسُ فنيّة لا مثيل لها في شمولها، ودقتها. أما **المجلد الثاني** فيقارب الـ ٧٠٠ صفحة من القطع الكبير، **وفيه نص المصحف الشريف مراجعًا، ومدققًا من قبل علماء القراءات في مجمع البحوث الإسلامية بالأزهر الشريف**. وها نحن نخرج **الإصدار الثاني** بتنسيق جديد في مجلد واحد يتقابل فيه نص القرآن الكريم مع ترجمة المعاني بنفس الصفحة، وذلك استجابة لإقتراحات كثيرٍ من قراء الإصدار الأول. وألحقنا به مع الفهارس الفنية المقدمة الضافية التي تتناول دراسةً علمية موثقة بالإنكليزية عن القرآن الكريم: رسالته، وتسميته، ونِظامِهِ، وأصلِهِ الإلهي، ومنهجِ توثيق نصِّهِ، مع بيانٍ لضرورة نقل معاني القرآن الكريم إلى لغات العالم، إضافة إلى عرضٍ علمي موجز لقيمة الترجمات الإنكليزية السابقة، وتفصيلٍ للمنهج المتبع في إنجاز هذه الترجمة.

هذا ولم يدخر المترجم- وكل من عاونه- أيَّ جهد في خدمة معاني القرآن الكريم كي يخرج **النص الإنكليزي صحيح المعنى، سليم المبنى، رائق الأسلوب، بديع الإخراج، بريئًا من آفات الغموض أو الانحراف عن جادّة العلم الوثيق.**

وقد سجل عدد من أعلام الفكر والقراء المسلمين وغير المسلمين شهاداتهم وإشاداتهم بهذا العمل.

وختامًا نُهدي هذه النشرة في حلتها القشيبة إلى الناطقين بالإنكليزية، ونهيبُ بكل مهتمٍ برسالة القرآن أن يوافينا بأية مقترحات أو ملاحظات، أو معلومات تدفع هذا العمل إلى مستواه اللائق به في العالم المعاصر.

ونحن إذ نقدم هذا العمل الحضاري المبارك لقراء الإنكليزية (وعددهم يتجاوز ألف مليون في العالم)، ندعو الله تعالى أن ييسر لنا جميعًا خدمة ديننا العظيم، وكشف النقاب عن رسالته الهادية، وحضارته العريقة التي تهدف إلى بناء عالم يرفرف عليه الأمن والسلام، والإعمار والازدهار، ويسعى قُدمًا إلى خير البشرية في الدنيا والآخرة.

ونسأل الله تعالى أن يجعل هذا العمل خالصًا لوجهه الكريم، وأن ينفع به صاحبه وقارئه وكل من عاون على إنجازه ونشره.


رَبَّنَا
آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ
سورة البقرة الآية رقم ٢٠١

بسم الله الرحمن الرحيم

ترجمة معاني القرآن الكريم

إلى اللغة الإنكليزية

الدكتور

أحمد زكي حماد

الترقيم الدولي: ٦-٣-٩٧٨٧٨٤٩-٠

طُبِع النص القرآني بالرسم العثماني على مصحف المدينة المنورة

الطبعة الأولى من الإصدار الثاني

© حقوق الطبع محفوظة 2006 - 2007 - 2008

لا يجوز إعادة إصدار هذا الكتاب كاملاً أو أي جزء منه، أو مجموع المجلدات- بأي شكل من الأشكال عن طريق التخزين، أو التحويل إلى أي هيئة أخرى بأي وسيلة ممكنة سواء تمَّ ذلك ميكانيكيًا، أو عن طريق النسخ الفوتوغرافي، أو التسجيل، أو النشر على شبكة المعلومات الدولية (الإنترنت)، أو بأي وسيلة أو أجهزة تُمكِّن من تخزين المعلومات أو استرجاعها، أو بأي سبيل آخر من غير إذنٍ كتابي مسبق من المؤلف/المترجم د. أحمد زكي حمَّاد ويشمل ذلك تمثيلاً (وليس حصرًا) كل المواد المثبتة في صدر هذا الكتاب (أو الكتب)، أو المثبتة في وسط أو آخر هذا الكتاب (أو الكتب)، وعلى سبيل المثال لا الحصر: المقدمة المختصرة أو المطولة سواء العربية أو الإنكليزية، والهوامش، والمقالات التفسيرية، والملاحق، وكذلك النص الرئيس، وتنسيقه، وتصميمه، وقطْعه، وشكله، وترتيبه، وصفّ حُروفِه إلى غير ذلك من العناصر الجديدة في هذا المجلد (أو المجلدات المنشورة). ولا يجوز لأي أحدٍ أو جهةٍ غير شرعية تداول هذا المجلد (أو مجموع المجلدات) في أي تجليد، أو تصميم في طبعته هذه، أو الطبعات اللاحقة. وتنطبق هذه الحالة على أي حائزٍ لهذا المجلد (أو المجلدات). ويجب ذكر الترجمة والمترجم عند الإقتباس في كل مرّة يزيد فيها النقل على نص آية قرآنية متوسطة الطول؛ مثل قوله تعالى:

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

(الحديد ٥٧/١٢)

وما زاد على ذلك فيجب النص على اسم الكتاب والمؤلف/المترجم مع كل اقتباس.

البريد الإلكتروني: azh@azhammad.com

بسم الله الرحمن الرحيم

ترجمة معاني القرآن الكريم

إلى اللغة الإنكليزية