

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا
 اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
 إِذَا أُنْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ
 جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

رَجَعْتُمْ إِلَيْهِمْ		إِذَا	يَعْتَذِرُونَ إِلَيْكُمْ	
you return to them		when	they (the hypocrites) will present (their) excuses to you	
قَدْ نَبَّأَنَا اللَّهُ	لَكُمْ	لَنْ تُؤْمِنَ	لَا تَعْتَذِرُوا	قُلْ
verily Allah has informed us	you	we (shall) never believe	present no excuses	say
وَرَسُولُهُ	وَسَيَرَى اللَّهُ عَمَلَكُمْ		مِنْ أَخْبَارِكُمْ	
and His Messenger	and Allah will observe your deeds		of the news concerning you	
وَالشَّهَادَةِ	إِلَىٰ عِلْمِ الْغَيْبِ		ثُمَّ تُرَدُّونَ	
and the seen	to (the) All-Knower (of) the unseen		then you will be brought back	
سَيَحْلِفُونَ	تَعْمَلُونَ ﴿٩٤﴾	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	
they will swear	do	of what you used to	then He (Allah) will inform you	
لَتُعَرِّضُوا	إِلَيْهِمْ	إِذَا أُنْقَلَبْتُمْ	لَكُمْ	بِاللَّهِ
that you may turn away	to them	when you return	to you (Muslims)	by Allah

وَمَاؤُهُمْ	رِجْسٌ	إِنَّهُمْ	عَنْهُمْ	فَاعْرِضُوا	عَنْهُمْ
and their dwelling place	(are) impure	surely they	from them	so turn away	from them
يَكْسِبُونَ	بِمَا كَانُوا	جَزَاءً	جَهَنَّمَ		
earn	for that which they used to	a recompense	(is) Hell		

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنَّ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ
اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتْرَبُّ بِكُمُ الدَّوَابِرَ عَلَيْهِنَّ دَائِرَةٌ السُّوءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

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

عَنْهُمْ	لِتَرْضَوْا	يَحْلِفُونَ لَكُمْ			
with them	that you may be pleased	they (the hypocrites) swear to you (Muslims)			
عَنِ الْقَوْمِ	لَا يَرْضَىٰ	فَإِنَّ اللَّهَ	عَنْهُمْ	فَإِنْ تَرْضَوْا	
with the people	is not pleased	then certainly Allah	with them	but if you are pleased	
وَنِفَاقًا	كُفْرًا	أَشَدُّ	الْأَعْرَابُ	الْفَاسِقِينَ	
and hypocrisy	(in) disbelief	(are the) worst	the bedouins	(who are) disobedient	
عَلَىٰ رَسُولِهِ	مَا أَنْزَلَ اللَّهُ	أَلَّا يَعْلَمُوا حُدُودَ	وَأَجْدَرُ		
to His Messenger	which Allah has revealed	not to know (the) limits	and more likely		
مَنْ يَتَّخِذُ	وَمِنَ الْأَعْرَابِ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	
(there are some) who take	and of the bedouins	All-Wise	(is) All-Knower	and Allah	

مَا يَنْفِقُ	مَغْرَمًا	وَيَتَرَبَّصُ	بِكُمْ	الدَّوَابِرَ	عَلَيْهِمْ	دَائِرَةٌ
what they spend	(as) a fine	and watch	for you	calamities	on them	(be the) calamity
السَّوْءِ	وَاللَّهِ	سَمِيعٌ	عَلِيمٌ			
(of) the evil	and Allah	(is) All-Hearer	All-Knower			

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يَنْفِقُ قُرْبَةً
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا يَأْتِيَ قُرْبَةً لَهُمُ سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٩٩﴾

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

وَمِنَ الْأَعْرَابِ	مَنْ يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ الْآخِرِ				
and of the bedouins	(there are some) who believe in Allah	and the Day	the Last			
وَيَتَّخِذُ	مَا يَنْفِقُ	قُرْبَةً	عِنْدَ اللَّهِ			
and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah			
وَصَلَوَاتِ	الرَّسُولِ	أَلَّا	يَأْتِيَ			
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these			
قُرْبَةً	لَهُمْ	سَيَدْخِلُهُمُ اللَّهُ	فِي رَحْمَتِهِ			
(are) a means of nearness	for them	Allah will admit them	to His Mercy			
إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ				
certainly Allah	(is) Oft-Forgiving	Most Merciful				

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَالَّذِينَ	وَالْأَنْصَارِ	مِنَ الْمُهَاجِرِينَ	الْأَوْلُونَ	وَالسَّابِقُونَ
and those who	and the helpers	of the emigrants	the foremost (Muslims)	and the first
وَرَضُوا	رَضِيَ اللَّهُ عَنْهُمْ	بِإِحْسَانٍ	اتَّبَعُوهُمْ	
and they are well-pleased	Allah is well-pleased with them	in goodness	followed them	
أَلْأَنْهَارُ	تَجْرِي تَحْتَهَا	جَنَّاتٍ	لَهُمْ	وَأَعَدَّ
[the] rivers	flowing under them	Gardens	for them	and He has prepared
وَمِمَّنْ	الْعَظِيمِ	الْفَوْزِ	ذَلِكَ	أَبَدًا
and from those	great	(is) the success	that	forever
وَمِنْ أَهْلِ	مَنْفِقُونَ	مِنَ الْأَعْرَابِ	حَوْلَكُمْ	
and (so are some) among	(the) people	(are) hypocrites	of the bedouins	around you
نَعْلَمُهُمْ	نَحْنُ	لَا تَعْلَمُهُمْ	مَرَدُوا عَلَى النِّفَاقِ	الْمَدِينَةِ
know them	We	you know them not	they persist in the hypocrisy	(of) Al-Madinah
عَظِيمِ	إِلَىٰ عَذَابٍ	ثُمَّ يُرَدُّونَ	مَرَّتَيْنِ	سَنُعَذِّبُهُمْ
great	to a torment	then they shall be brought back	twice	We shall punish them

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّى عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

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

وَءَاخَرُونَ		أَعْتَرَفُوا بِذُنُوبِهِمْ		خَاطُوا عَمَلًا	
and (there are) others		who have acknowledged their sins		they have mixed a deed	
صَلِحًا	وَءَاخَرَ	سَيِّئًا	عَسَى اللَّهُ	أَنَّ	
(that was) righteous	with another	(that was) evil	perhaps Allah	[that]	
يَتُوبَ عَلَيْهِمْ	إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ		
will turn in forgiveness unto them	surely Allah	(is) Oft-Forgiving	Most Merciful		
خَذَ مِنْ أَمْوَالِهِمْ	صَدَقَةً	تُطَهِّرُهُمْ	وَتُزَكِّيهِمْ		
take from their wealth	alms	(in order) to cleanse them	and purify them		
بِهَا	وَصَلَّى	عَلَيْهِمْ	إِنَّ صَلَاتَكَ	سَكَنٌ	
with it	and invoke (Allah)	for them	verily your invocations	(are) a source of security	
	لَهُمْ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	
	for them	and Allah	(is) All-Hearer	All-Knower	

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلْ أَعْمَلُوا فَسِرِّي اللَّهُ عَمَلِكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

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

deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”

يَقْبَلُ التَّوْبَةَ	أَنَّ اللَّهَ هُوَ	أَلَمْ يَعْلَمُوا
(Who) accepts the repentance	that Allah (is) He	(do) they not know?
وَأَنَّ اللَّهَ	وَيَأْخُذُ الصَّدَقَاتِ	عَنْ عِبَادِهِ
and that Allah	and takes the Sadaqat (alms, charities)	from His slaves
وَقُلِ	الرَّحِيمِ	هُوَ التَّوَّابُ
and say (O Muhammad)	the Most Merciful	[He] (Alone is) the Acceptor of repentance
وَرَسُولُهُ	فَسِيرَىٰ إِلَيْهِ	أَعْمَلُوا
and (so will) His Messenger	then Allah will see your deeds	do (deeds)
إِلَىٰ عَالِمِ الْغَيْبِ	وَسَتُرَدُّونَ	وَالْمُؤْمِنُونَ
to (the) All-Knower (of) the unseen	and you will be brought back	and the believers
تَعْمَلُونَ	بِمَا كُنتُمْ	فَعِبْتُمْ
do	of what you used to	then He will inform you
		and the seen

وَأَخْرُوتَ مُرَجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾
 وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
 حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحَسَنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
 لَكَاذِبُونَ ﴿١٠٧﴾

106. And others are made to await for Allāh’s Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

إِمَّا يُعَذِّبُهُمْ	لِأَمْرِ اللَّهِ	مُرَجُونَ	وَأَخْرُوتَ
whether He will punish them	for (the) Decree (of) Allah	await	and others

وَالَّذِينَ	حَكِيمٌ ﴿٩٦﴾	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	وَإِنَّمَا يَتُوبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
وَتَفَرِّبِقًا	وَكَفْرًا	ضِرَارًا	اتَّخَذُوا مَسْجِدًا		
and to disunite	and disbelief	(by way of) harming	took a mosque		
لَمَنْ حَارَبَ اللَّهَ	وَإِرْصَادًا		الْمُؤْمِنِينَ	بَيْنَ	
for (those) who warred against Allah	and (as) an outpost		the believers	[between]	
إِن أَرَدْنَا	وَلِيَحْلِفْنَ	مِنْ قَبْلُ	وَرَسُولُهُ		
(that) we want nothing	and they will indeed swear	afortime	and His Messenger		
لَكَذِبُونَ ﴿٩٧﴾	إِنَّهُمْ	وَاللَّهُ يَشْهَدُ	إِلَّا الْحَسَنَىٰ		
(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا نَقُمْ فِيهِ أَبَدًا لَمَسَّجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿٩٨﴾ أَفَمَنْ أَسَّسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩٩﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. 109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrongdoer).

عَلَى التَّقْوَىٰ	لَمَسَّجِدٍ أُسِّسَ	أَبَدًا	فِيهِ	لَا نَقُمْ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

فِيهِ	أَنْ تَقُومَ	أَحَقُّ	يَوْمٍ	مِنْ أَوَّلٍ
therein (to pray)	that you stand	(is) more worthy	day	from (the) first
وَاللَّهُ	أَنْ يَنْظُرُوا	رِجَالٌ يُحِبُّونَ	فِيهِ	
and Allah	to clean and to purify themselves	(are) men who love	in it	
أَفَمَنْ	يُحِبُّ الْمُطَهِّرِينَ			
(is it) then (he) who?	loves those who make themselves clean and pure			
وَرِضْوَانٍ	مِنَ اللَّهِ	عَلَى تَقْوَى	أَسَّسَ	بُنْيَانَهُ
and (His) Good Pleasure	from Allah	on piety	laid the foundation (of) his building	
جُرْفٍ	عَلَى شَفَا	أَسَّسَ	أَمَّ مَنْ	خَيْرٌ
(of) a cliff	on an edge	laid the foundation (of) his building	or (he) who	better
فِي نَارٍ	بِهِ	فَأَنْهَارٌ	هَارٍ	
into (the) fire	with him	so (that) it crumbled to pieces	ready to crumble down	
الظَّالِمِينَ	لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	جَهَنَّمَ	
(who are) the wrongdoers	guides not the people	and Allah	(of) Hell	

لَا يَزَالُ بَيْنَهُمُ الَّذِي بَنَوْا رِيْبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمُ
 الْجَنَّةِ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي
 التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
 الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injīl (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then

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

رَيْبَةً	الَّذِي بَنَوْا	لَا يَزَالُ بَيْنَهُمْ		
a (cause of) doubt	which they built	will not cease to be their building		
عَلِيمٌ	وَاللَّهُ	أَنْ تَقَطَّعَ قُلُوبَهُمْ	إِلَّا	فِي قُلُوبِهِمْ
(is) All-Knower	and Allah	[that] their hearts are cut to pieces	unless	in their hearts
وَأَمْوَالِهِمْ	أَنْفُسَهُمْ	مِنَ الْمُؤْمِنِينَ	إِنَّ اللَّهَ اشْتَرَى	حَكِيمٌ
and their properties	their lives	of the believers	verily Allah has purchased	All-Wise
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ	يُقَاتِلُونَ	الْجَنَّةَ	لَهُمْ	بِأَنَّ
they fight in (the) Way (of) Allah	(shall be) Paradise	for them	for (the price) that	
حَقًّا	عَلَيْهِ	وَعَدًا	وَيُقَاتِلُونَ	فَيَقْتُلُونَ
(in) truth	(which is binding) on Him	(it is) a promise	and are killed	so they kill (others)
بِعَهْدِهِ	أَوْفَى	وَمَنْ	وَالْإِنْجِيلِ	فِي التَّوْرَةِ
to his covenant	(is) truer	and who	and the Gospel	in the Torah
بِهِ	الَّذِي بَايَعْتُمْ	بِيعْتُمْ	فَاسْتَبَشِرُوا	مِنَ اللَّهِ
[with it]	which you have bargained	in your bargain	then rejoice	than Allah
	الْعَظِيمُ	الْفَوْزُ	هُوَ	وَذَلِكَ
	[the] supreme	(is) the success	[it]	and that

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ
السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّكَاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَتْ لِنَبِيِّكَ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنََّّهُمْ أَصْحَابُ
الْجَحِيمِ ﴿١١٣﴾

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

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

التَّائِبُونَ	الْعَابِدُونَ	الْحَامِدُونَ	السَّائِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
الرَّاكِعُونَ	السَّاجِدُونَ	الْأَمْرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِالْمَعْرُوفِ	وَالنَّاهُونَ	عَنِ الْمُنْكَرِ	وَالْحَافِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
لِحُدُودِ اللَّهِ	وَبَشِّرِ الْمُؤْمِنِينَ	مَا كَانَ	
(the) limits (set by) Allah	and give glad tidings to the believers	it is not	
لِلنَّبِيِّ	وَالَّذِينَ آمَنُوا	أَنْ يَسْتَغْفِرُوا	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوا أَوْلِيَا	قُرْبَىٰ	تَبَيَّنَ
for the polytheists	even though they be close	kin	it has become clear
لَهُمْ	أَنْهُمْ	أَصْحَابُ	الْجَحِيمِ
to them	that they	(are the) dwellers	(of) the Fire

وَمَا كَانَ اسْتَغْفَارُ إِبرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا نَبَّيَنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

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

وَمَا كَانَ اسْتِغْفَارُ	إِبْرَاهِيمَ	لِأَبِيهِ	إِلَّا
and was not invoking (of Allah's) forgiveness	(by) Abraham	for his father	but
عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ	
because of a promise	he (Abraham) had promised it	to him (his father)	
فَلَمَّا بَيَّنَّ	لَهُ	أَنَّهُ	عَدُوٌّ لِلَّهِ
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah
تَبَرَّأَ مِنْهُ	إِنَّ إِبْرَاهِيمَ	لَا وَهَّ	حَلِيمٌ
he dissociated himself from him	verily Abraham	(was) humble	forbearing
وَمَا كَانَ اللَّهُ	لِيُضِلَّ قَوْمًا	بَعْدَ	إِذْ هَدَاهُمْ
and Allah will never	[to] lead a people astray	after	when
حَتَّى يَبَيِّنَ	لَهُمْ	مَا يَتَّقُونَ	إِنَّ اللَّهَ
until He makes clear	to them	(as to) what they should avoid	of every
	شَيْءٍ	عَلِيمٌ	
	thing	(is) All-Knower	

إِنَّ اللَّهَ لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٥﴾

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

وَٱلْأَرْضِ ۝	ٱلسَّمَٰوَٰتِ	مُلْكُ	لَهُۥ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِن وَّٰلِيٍّ	مِّن دُونِ ٱللَّهِ	لَكُمْ	وَمَا	وَيُمِيتُ ۝
any protector	besides Allah	you have	and neither	and He causes death
وَالْمُهَاجِرِينَ	عَلَى النَّبِيِّ	لَقَدْ تَابَ ٱللَّهُ	وَلَا نَصِيرَ ۝	
and the emigrants	[on] the Prophet	verily Allah forgave	nor any helper	
مِّنۢ بَعْدِ مَا	ٱلْعُسْرَةَ	فِي سَاعَةٍ	ٱتَّبَعُوهُ	ٱلَّذِينَ
after	(of) distress	in (the) time	followed him	[those] who
ثُمَّ تَابَ	مِنْهُمْ	فَرِيقٍ	يَزِغُ قُلُوبَ	كَأَنَّهُمْ
then He accepted repentance	of them	(of) a party	deviated (the) hearts	had nearly
رَحِيمٌ ۝	بِهِمْ رَءُوفٌ	إِنَّهُۥ	عَلَيْهِمْ	
Most Merciful	unto them (is) Full of Kindness	certainly He	of them	

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلنَّوَّابُ ٱلرَّحِيمُ ۝

يَأَيُّهَا ٱلَّذِينَ ءَامَنُوا اتَّقُوا ٱللَّهَ وَكُونُوا مَعَ ٱلصَّٰدِقِينَ ۝

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

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

عَلَيْهِمْ	حَتَّىٰ إِذَا ضَاقَتْ	الَّذِينَ خَلْفُوهُ	وَعَلَى الثَّلَاثَةِ
to them	till when was straitened	[those] who were left behind	and (also) of the three
أَنْفُسَهُمْ	عَلَيْهِمْ	وَضَاقَتْ	بِمَارْحَبَتِ
their own selves	to them	and were straitened	though it was vast
إِلَّا	مِنَ اللَّهِ	لَا مَلْجَأَ	وَوَظَنُوا
but	from Allah	(there is) no fleeing (refuge)	that and they perceived
إِنَّ اللَّهَ	لَيَتُوبُونَ	عَلَيْهِمْ	ثُمَّ تَابَ
verily Allah	that they might repent	them	then He forgave
إِلَيْهِ	يَأْتِيهَا	الرَّحِيمُ	هُوَ التَّوَّابُ
to Him	0 (you)	the Most Merciful	He (is) the Acceptor of repentance
	الصَّادِقِينَ	وَكُونُوا مَعَ	اتَّقُوا اللَّهَ
	(those who are) true	and be with	be afraid of Allah

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْءُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كُنِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinūn*.

وَمَنْ	الْمَدِينَةِ	لِأَهْلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَنْ رَسُولِ اللَّهِ	أَنْ يَتَخَلَّفُوا	مِنَ الْأَعْرَابِ	حَوْلَهُمْ
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمْ	بِأَنَّهُمْ	ذَلِكَ	عَنْ نَفْسِهِ
neither afflicts them	because [they]	that (is)	to his life
وَلَا يَرْغَبُوا	بِأَنْفُسِهِمْ	ذَلِكَ	عَنْ نَفْسِهِمْ
nor to prefer	their own lives	that (is)	to his life
ظَمًا	وَلَا نَضَبًا	وَلَا مَخْمَصَةً	فِي سَبِيلِ اللَّهِ
thirst	nor fatigue	nor hunger	in (the) Way (of) Allah
وَلَا يَطَّوُّنَ	مَوْطِنًا	وَلَا يَنْالُونَ	وَلَا يَنْالُونَ
nor they take any step	nor they take any step	nor they inflict	nor they inflict
إِلَّا	نِيْلًا	مِنْ عَدُوٍّ	يَغِيظُ الْكُفَّارَ
but	any injury	upon an enemy	to anger the disbelievers
إِنَّ اللَّهَ	صَلِحٌ	عَمَلٌ	بِهِ
surely Allah	righteous	(as) a deed	[with it]
	الْمُحْسِنِينَ	لَا يُضِيعُ أَجْرَ	كُتِبَ لَهُمْ
	(of) the good-doers	wastes not (the) reward	is written to their credit

وَلَا يَنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

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

وَلَا يُفْقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَاذِيًا
nor do they spend any expense	small	nor great	nor they cross a valley
إِلَّا	كُتِبَ لَهُمْ	لِيَجْزِيَهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best
مَا كَانُوا	يَعْمَلُونَ	وَمَا كَانُ	الْمُؤْمِنُونَ
(of) what they used to	do	and it was not (proper for) the believers	
لِيَنْفِرُوا كَافَّةً	فَلَوْلَا نَفَرَ	مِنْ كُلِّ	فِرْقَةٍ
to go out to fight all together	so why not go forth	of every	troop
طَائِفَةً	لِيَنْفَقَهُوْا	فِي الدِّينِ	
a party (only)	that they (who are left behind) may understand	in the religion (Islam)	
وَلِيُنذِرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ	
and that they may warn their people	when	they return to them	
لَعَلَّهُمْ يَحْذَرُونَ			
so that they may beware (of evil)			

يَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ
هَذِهِ ءِيمَانًا فَمَا الَّذِينَ ءَامَنُوا فزادتهم ءِيمَانًا وهم يستبشرون ﴿١٢٤﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُمْ	مِنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers
وَلِيَجِدُوا	فِيكُمْ	غِلْظَةً	وَأَعْلَمُوا	أَنَّ اللَّهَ مَعَ
and let them find	in you	harshness	and know	that Allah (is) with
				الْمُتَّقِينَ
				the pious

وَاِذَا مَا	اُنزِلَتْ سُورَةٌ	فَمِنْهُمْ	مَنْ يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say
اَيُّكُمْ	زَادَتْهُ	هَذِهِ	فَاَمَّا الَّذِينَ ءَامَنُوا
which of you	has increased him	this	as for those who believe
	فَزَادَتْهُمْ	اِيْمَانًا	وَهُمْ يَسْتَبْشِرُونَ
	then it has increased them	(in) Faith	and they rejoice

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion
إِلَى رِجْسِهِمْ	وَمَاتُوا	وَهُمْ	كَافِرُونَ	أَوْ لَا يَرَوْنَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?
أَنَّهُمْ يُفْتَنُونَ	فِي كُلِّ	عَامٍ	مَّرَّةً	أَوْ مَرَّتَيْنِ
that they are put in trial	[in] every	year	once	or twice
				يَتُوبُونَ
				yet

وَإِذَا مَا	وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾		لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)		they turn not in repentance
هَلْ يَرَىٰكُمْ	إِلَىٰ بَعْضِ	نَظَرَ بَعْضُهُمْ	أُنزِلَتْ سُورَةٌ
(does) see you?	to others	some of them look	a Surah is sent down
بِأَنَّهُمْ	صَرَفَ اللَّهُ قُلُوبَهُمْ	ثُمَّ أَنْصَرَفُوا ۚ	مِّنْ أَحَدٍ
because they	Allah has turned their hearts	then they turn away	anyone
	لَا يَفْقَهُونَ ﴿١٢٧﴾	قَوْمٌ	
	(that) understand not	(are) a people	

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

مِّنْ أَنْفُسِكُمْ	رَسُولٌ	لَقَدْ جَاءَكُمْ		
from (amongst) yourselves	a Messenger (Muhammad)	verily (there) has come unto you		
عَلَيْكُمْ	حَرِيصٌ	مَا عَنِتُّمْ	عَلَيْهِ	عَزِيزٌ
over you	he (Muhammad) is anxious	(is) what you suffer	to him	grievous
فَقُلْ	فَإِنْ تَوَلَّوْا	رَّحِيمٌ ﴿١٢٨﴾	رَءُوفٌ	بِالْمُؤْمِنِينَ
then say (O Muhammad)	but if they turn away	(and) merciful	(is) kind	for the believers

حَسْبِيَ اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
Allah (is) sufficient for me	(there is) no god	but He	I put my trust in Him
وَهُوَ رَبُّ	الْعَرْشِ	الْعَظِيمِ	
and He (is the) Lord	(of) the Throne	Mighty	

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

Sūrah Yūnus [(Prophet) Jonah] 10

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ān)!"

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
الرَّ	تِلْكَ	آيَاتُ	الْكِتَابِ	الْحَكِيمِ ﴿١﴾	أَكَانَ
Alif-Lam-Ra	these	(are the) Verses	(of) the Book	full of wisdom	is it?
لِلنَّاسِ	عَجَبًا	أَنْ أَوْحَيْنَا	إِلَى رَجُلٍ	مِّنْهُمْ	
for mankind	a wonder	that We have sent Our Revelation	to a man	from (among) themselves	

أَنَّ	الَّذِينَ آمَنُوا	وَبَشِّرِ	أَنَّ أَنْذِرِ النَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind
رَبِّهِمْ	عِنْدَ	صِدْقٍ	قَدَمَ
their Lord	with	sure	footing (reward of good deeds)
مُبِينٌ	لَسِحْرٍ	إِنَّ هَذَا	قَالَ الْكَافِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَأَعْبُدُوهُ أَفَلَا
تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh – Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

إِنَّ رَبَّكُمْ	اللَّهُ الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	فِي سِتَّةِ
surely your Lord	(is) Allah Who	created the heavens	and the earth	in six
أَيَّامٍ	ثُمَّ اسْتَوَىٰ	عَلَى الْعَرْشِ	يُدَبِّرُ الْأَمْرَ	مَا
Days	then rose	over the Throne	disposing the affair (of all things)	no
مِنْ شَفِيعٍ	إِلَّا	مِنْ بَعْدِ	إِذْنِهِ	ذَلِكَ اللَّهُ رَبُّكُمْ
intercessor (can plead with Him)	except	after	His Leave	that (is) Allah

مَرَجِعُكُمْ	إِلَيْهِ	أَفَلَا تَذَكَّرُونَ	فَاعْبُدُوهُ	
(is) your return	to Him	then (will) you not remember?	so worship Him (Alone)	
يَبْدَأُ الْخَلْقَ	إِنَّهُ	حَقًّا	وَعَدَ اللَّهُ	جَمِيعًا
begins the creation	indeed He	(is) true	(the) Promise (of) Allah	all
وَعَمَلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	لِيَجْزِيَ	ثُمَّ يَعِيدُهُ	
and did righteous deeds	those who believed	that He may reward	then He will repeat it	
مِنْ حَمِيمٍ	شَرَابٍ	لَهُمْ	وَالَّذِينَ كَفَرُوا	بِالْقِسْطِ
of boiling fluids	a drink	they (will) have	and those who disbelieved	with justice
يَكْفُرُونَ	بِمَا كَانُوا	أَلِيمٌ	وَعَذَابٌ	
disbelieve	(because) of what they used to	painful	and a torment	

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ٥ إِنَّ فِي آخِثَاتِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ٦

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

نُورًا	وَالْقَمَرَ	ضِيَاءً	جَعَلَ الشَّمْسَ	الَّذِي	هُوَ
(as) a light	and the moon	a shining thing	made the sun	Who	(it is) He
السِّنِينَ	لِتَعْلَمُوا عَدَدَ	مَنَازِلَ	وَقَدَّرَهُ		
(of) years	that you might know (the) number	stages	and measured out for it		
بِالْحَقِّ	إِلَّا	مَا خَلَقَ اللَّهُ ذَلِكَ	وَالْحِسَابَ		
in truth	but	Allah (did) not create this	and the calculating		

إِنَّ	لِقَوْمٍ يَعْلَمُونَ	يَفْصِلُ الْآيَاتِ	
verily	for a people who have knowledge	He explains the Verses in detail	
وَمَا	وَالنَّهَارِ	الَّيْلِ	فِي أَخْتِلَافِ
and (all) that	and the day	(of) the night	in (the) alternation
لِقَوْمٍ يَتَّقُونَ	لآيَاتِ	وَالْأَرْضِ	خَلَقَ اللَّهُ فِي السَّمَوَاتِ
for a people who fear (Him)	(are) signs	and the earth	Allah has created in the heavens

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

بِالْحَيَاةِ	وَرَضُوا	لَا يَرْجُونَ لِقَاءَنَا	إِنَّ الَّذِينَ
with the life	but are pleased	hope not for (their) Meeting with Us	verily those who
هُمْ	وَالَّذِينَ	بِهَا	الدُّنْيَا
[they]	and those who	with it	(of) the (present) world
النَّارِ	مَأْوَهُمْ	أُولَئِكَ	غَافِلُونَ
(will be) the Fire	their abode	those	(are) heedless
عَنْ آيَاتِنَا	يَكْسِبُونَ	بِمَا كَانُوا	عَنِ آيَاتِنَا
of Our Signs	earn	(because) of what they used to	
إِنَّ الَّذِينَ آمَنُوا	يَكْسِبُونَ	بِمَا كَانُوا	وَعَمِلُوا الصَّالِحَاتِ
verily those who believe	earn	(because) of what they used to	and do righteous deeds
بِإِيمَانِهِمْ	رَبُّهُمْ	يَهْدِيهِمْ	وَعَمِلُوا الصَّالِحَاتِ
through their Faith	their Lord	will guide them	and do righteous deeds

التَّعِيمِ ﴿١٠﴾	فِي جَنَّاتٍ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهِمْ
(of) Delight (Paradise)	in (the) Gardens	the rivers	under them will flow

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١١﴾ ﴿١٠﴾ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ بِالْخَيْرِ لَقَضَى إِلَيْهِمْ
 أَجْلَهُمْ فَذَرُوا الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil-'Ālamīn* [All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists)]. 11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

دَعَوْنَهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَحِيَّتُهُمْ
their way of request (will be)	therein	Glory is to You	O Allah	and their greetings
فِيهَا	سَلَامٌ	وَعَآخِرُ	دَعْوَانَهُمْ	أَنَّ
therein	(will be) peace	and the last	(of) their request (will be)	that
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١١﴾	وَلَوْ يَعْجَلُ اللَّهُ	لِلنَّاسِ	
all praise (be) to Allah	(the) Lord (of) the worlds	and if Allah hastens	for mankind	
الشَّرَّ	اسْتَعْجَلَهُمْ	بِالْخَيْرِ	لَقَضَى	إِلَيْهِمْ
the evil	(as) they would hasten	for the good	surely would have been settled	to them
أَجْلَهُمْ	فَذَرُّوا	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	
their respite	but We leave	those who expect not	(their) Meeting with Us	
	فِي طُغْيَانِهِمْ	يَعْمَهُونَ ﴿١١﴾		
	in their trespasses	wandering blindly (in distraction)		

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ
 لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ، كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾ وَلَقَدْ أَهَلَكْنَا
 الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ
 نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
 تَعْمَلُونَ ﴿١٥﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners and criminals). 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا	مَسَّ الْإِنْسَانَ	الضُّرُّ	دَعَانَا	لِجَنْبِهِ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
أَوْ قَائِمًا	فَلَمَّا	كَشَفْنَا عَنْهُ	ضُرَّهُ	مَرَّ	
or standing	but when	We have removed from him	his harm	he passes on	
كَانَ	لَمْ يَدْعُنَا	إِلَى ضُرِّ	مَسَّهُ	كَذَلِكَ	
as if	he had never invoked Us	for (averting) a harm	that touched him	thus	
زُيِّنَ لِلْمُسْرِفِينَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٣﴾			
(it) is made fair-seeming to the extravagant	that which they used to	do			
وَلَقَدْ أَهَلَكْنَا الْقُرُونَ	مِنْ قَبْلِكُمْ	لَمَّا ظَلَمُوا			
and indeed We destroyed generations	before you	when they did wrong			
وَجَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	وَمَا كَانُوا		
while came to them	their Messengers	with clear proofs	but they were not		

الْمُجْرِمِينَ ﴿١٣﴾	نَجَزَى الْقَوْمَ	كَذَلِكَ	لِيُؤْمِنُوا ٤
(who are) sinners	do We requite the people	thus	(such as) to believe
فِي الْأَرْضِ	خَلَيْفَ		ثُمَّ جَعَلْنَاكُمْ
in the land	successors (generations after generations)		then We made you
كَيْفَ تَعْمَلُونَ ﴿١٤﴾	لِنَنْظُرَ	مِنْ بَعْدِهِمْ	
how you would work	so that We might see	after them	

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتَ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allāh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

وَإِذَا	تُلِيٰ عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ لَا يَرْجُونَ
and when	are recited unto them	Our Verses	clear	say	those who hope not for
لِقَاءَنَا	أَتَيْتَ بِقُرْءَانٍ	غَيْرِ	هَذَا	أَوْ بَدَّلَهُ ٥	قُلْ
(their) Meeting with Us	bring (us) a Quran	other than	this	or change it	say
مَا يَكُونُ	لِي	أَنْ أُبَدِّلَهُ	مِنْ تِلْقَائِي	نَفْسِي ٦	إِنْ أَتَيْتُ
it is not (possible)	for me	to change it	on accord	my own	I follow not
إِلَّا مَا	يُوحَىٰ إِلَيَّ ٧	إِنِّي أَخَافُ	إِنْ عَصَيْتُ رَبِّي		
but that which	is revealed unto me	verily I fear	if I were to disobey my Lord		

عَذَابَ	يَوْمِ	عَظِيمٍ ﴿١٥﴾	قُلْ	لَوْ شَاءَ اللَّهُ
(the) torment	(of) a Day	Great	say	if Allah had so willed
مَا تَلَوْتُهُ	عَلَيْكُمْ	وَلَا أَدْرَبْتُكُمْ	بِهِ ۖ	
I should not have recited it	to you	nor would He have made known to you	it	
فَقَدْ	لِئْتُ فِيكُمْ	عُمُرًا	مِّن قَبْلِهِ ۚ	أَفَلَا تَعْقِلُونَ ﴿١٦﴾
verily	I have stayed amongst you	a lifetime	before this	then (do) you not think?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ
 الْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
 وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ
 وَلَا فِي الْأَرْضِ سُبْحٰنَهُ، وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allāh or denies His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful! 18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

فَمَنْ	أَظْلَمُ	مِمَّنِ	افْتَرَىٰ عَلَى اللَّهِ كَذِبًا	أَوْ
so who	(does) more wrong	than (he) who	forges a lie against Allah	or
كَذَّبَ بِآيَاتِهِ ۚ	إِنَّهُ	لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾	وَيَعْبُدُونَ	
denies His Signs	surely	the sinners succeed not	and they worship	
مِن دُونِ اللَّهِ	مَا	لَا يَضُرُّهُمْ	وَلَا يَنْفَعُهُمْ	وَيَقُولُونَ هَؤُلَاءِ
besides Allah	(things) that	hurt them not	nor profit them	these and they say
شَفَعُونَا	عِنْدَ اللَّهِ ۚ	قُلْ	أَتَنْبِئُونَ اللَّهَ	بِمَا
(are) our intercessors	with Allah	say	(do) you inform Allah?	of that which

وَتَعَالَى	سُبْحٰنَهُ،	فِي الْأَرْضِ	وَلَا	فِي السَّمَوَاتِ	لَا يَعْلَمُ
and Exalted	Glorified is He	on the earth	nor	in the heavens	He knows not
عَمَّا يَشْرِكُونَ ﴿١٨﴾					
above (all) that which they associate as partners (with Him)					

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا إِلَيَّ مِنْكُمْ مِنَ الْمُنظَرِينَ ﴿٢٠﴾ وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا مَكَّرُوا ﴿٢١﴾

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

وَمَا كَانَ النَّاسُ	إِلَّا أُمَّةً	وَاحِدَةً	فَاخْتَلَفُوا
and mankind were not	but community	one	then they differed (later)
وَلَوْلَا كَلِمَةٌ سَبَقَتْ		مِنْ رَبِّكَ	
and had not (it) been for a Word that went forth before		from your Lord	
لَقُضِيَ بَيْنَهُمْ	فِيمَا	فِيهِ	يَخْتَلِفُونَ ﴿١٩﴾
surely it would have been settled between them	regarding what	[in it]	they differed
وَيَقُولُونَ	لَوْلَا	أَنْزَلَ عَلَيْهِ	آيَةً
and they say	why not	is sent down on him	a sign
فَقُلْ	مِنْ رَبِّهِ	فَقُلْ	فَقُلْ
so say	from his Lord	so say	so say

إِنَّمَا	الْغَيْبِ لِلَّهِ	فَأَنْتَظِرُوا	إِنِّي	مَعَكُمْ
only	the Unseen (belongs) to Allah (Alone)	so wait	verily I am	with you
مِنَ الْمُنْتَظِرِينَ ﴿٣٠﴾	وَإِذَا	أَذَقْنَا النَّاسَ	رَحْمَةً	مِّنْ بَعْدِ
among those who wait	and when	We let mankind taste	mercy	after
مَسَّتْهُمْ	إِذَا	لَهُمْ	مَكْرٌ	فِي آيَاتِنَا
has afflicted them	behold	they have	a plot	against Our Signs
مَكْرًا	إِن رُّسُلَنَا يَكْتُوبُونَ	مَا تَمْكُرُونَ ﴿٣١﴾	قُلِ اللَّهُ أَسْرَعُ	
(in) planning	certainly Our Messengers (angels) record	(all) that which you plot	say Allah (is) more Swift	

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَحْرٍ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَ تَهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أَنجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٣٢﴾ فَلَمَّا أَنجَاهَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَّتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your ownelves – a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

هُوَ	الَّذِي	يُسِيرُكُمْ	فِي الْبَرِّ	وَالْبَحْرِ	حَتَّىٰ إِذَا
He (it is)	Who	enables you to travel	through the land	and the sea	till when
كُنْتُمْ فِي الْفُلِكِ	وَجَرِينَ	بِحْرٍ	بِرِيحٍ	طَيِّبَةٍ	وَفَرِحُوا
you are in the ships	and they sail	with them	with a wind	good	and they are glad

بِهَا	جَاءَتْهَا	رِيحٌ عَاصِفٌ	وَجَاءَهُمْ	الْمَوْجُ	مِنْ كُلِّ
therein	comes to it	stormy	and come to them	the waves	from every
مَكَانٍ	وَضَنُّوا	أَنَّهُمْ أُحِيطَ	بِهِمْ	دَعَا اللَّهَ مُخْلِصِينَ	
place	and they think	that they are encircled	therein	they invoke Allah making pure	
لَهُ	الَّذِينَ	لَئِن أَنجَيْتَنَا	مِنْ هَذِهِ		
for Him (Alone)	(their) Faith	(saying) if You (Allah) deliver us	from this		
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٣٦﴾	فَلَمَّا	أَنجَاهَهُمْ	إِذَا		
we shall truly be of the grateful	but when	He delivered them	behold		
هُمْ يَبْغُونَ	فِي الْأَرْضِ	بِغَيْرِ الْحَقِّ	يَأْتِيهَا	النَّاسُ	
they rebel (disobey Allah)	in the earth	wrongfully (without right)	0	mankind	
إِنَّمَا بَغْيِكُمْ	عَلَىٰ أَنفُسِكُمْ	مَتَّعَ	الْحَيَاةِ		
your rebellion (is) only	against your ownelves	a brief enjoyment	(of) the life		
الدُّنْيَا	ثُمَّ	إِلَيْنَا	مَرَجِعُكُمْ	فَنُنَبِّئُكُمْ	
(of) this world	then	unto Us	(is) your return	and We shall inform you	
	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٧﴾			
	of that which you used to	do			

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَظُرَّتْ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٤٤﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-

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

كَمَا	الدُّنْيَا	الْحَيَاةِ	مَثَلُ	إِنَّمَا
(is) as (the) water (rain)	(of) the world	(of) the life	(the) likeness	only
الأَرْضِ	نَبَاتُ	بِهِ	فَاخْتَلَطَ	مِنَ السَّمَاءِ
(of) the earth	(the) produce	with it	so intermingled	from the sky
زُخْرُفَهَا	أَخَذَتِ	حَتَّىٰ إِذَا	وَالْأَنْعَامُ	يَأْكُلُ النَّاسُ
its adornments	takes the earth	until when	and the cattle	eat the men
قَدْرُونَ	أَنَّهُمْ	وَوَظَرَ	أَهْلَهَا	وَأَزَيَّنَّتْ
have all the powers (of disposal)	that they	and its people	think	and is beautified
فَجَعَلْنَاهَا	أَوْ نَهَارًا	لَيْلًا	أَمْرُنَا	أَتَتْهَا
and We make it	or (by) day	(by) night	Our Command	reaches it
كَذَلِكَ	بِالْأَمْسِ	لَمْ تَغْنَبْ	كَأَنَّ	حَصِيدًا
thus	yesterday	it had not flourished	as if	(like) a clean-mown harvest
لِقَوْمٍ يَنْفَكِرُونَ ﴿٢٤﴾		نَفِصِلُ الْآيَاتِ		
for a people who reflect		We explain the Verses in detail		

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.
26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh). Neither

darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَاللَّهُ	يَدْعُوا إِلَى دَارِ	السَّلَامِ	وَيَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ
and Allah	calls to (the) Home	(of) Peace	and guides	whom He wills	to (the) Path
مُسْتَقِيمٍ ﴿٢٥﴾	لِلَّذِينَ أَحْسَنُوا	الْحُسْنَى	وَزِيَادَةٌ		
Straight	for those who have done good	(is) the best	and (even) more		
وَلَا يَرَهُمْ	قَتَرُوا	وَلَا ذِلَّةٌ	أُولَئِكَ	أَصْحَابُ	
neither shall cover their faces	dust	nor humiliating disgrace	those	(are the) dwellers	
الْجَنَّةِ	هُمْ فِيهَا	خَالِدُونَ ﴿٢٦﴾	وَالَّذِينَ	كَسَبُوا السَّيِّئَاتِ	
(of) Paradise	they therein	(will) abide forever	and those who	have earned evil deeds	
جَزَاءً	سِئْتِهِمْ	بِمِثْلِهَا	وَتَرَهُمْ		
(the) recompense	(of) an evil deed	(is the) like thereof	and will cover them		
ذِلَّةٌ	مَا هُمْ	مِنَ اللَّهِ	مِنْ عَاصِمٍ	كَأَنَّمَا	
humiliating disgrace	not	from Allah	any defender	as if	
أَغْشَيْتَ وَجُوهَهُمْ	قِطْعًا	مِّنَ اللَّيْلِ	مُظْلِمًا	أُولَئِكَ	
their faces had been covered	(with) pieces	from night	(the) darkness (of)	those	
أَصْحَابُ	النَّارِ	هُمْ فِيهَا	خَالِدُونَ ﴿٢٧﴾		
(are the) dwellers	(of) the Fire	they therein	(will) abide forever		

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِيانَا تَعْبُدُونَ ﴿٢٨﴾ فَكُفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ

لغافلين ﴿٢٩﴾

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

to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."

ثُمَّ نَقُولُ	جَمِيعًا	نَحْشُرُهُمْ	وَيَوْمَ		
then We shall say	all together	We shall gather them	and (the) Day (whereon)		
أَنْتُمْ	مَكَانَكُمْ	لِلَّذِينَ أَشْرَكُوا			
you	(stop at) your place	to those who set partners (in worship with Us)			
وَقَالَ شُرَكَائِهِمْ		فَزَيَّلْنَا بَيْنَهُمْ	وَشُرَكَاءَكُمُ		
and their partners shall say		then We shall separate [between] them	and your partners		
بِاللَّهِ شَهِيدًا	فَكَفَى	تَعْبُدُونَ	إِيَّانَا	كُنْتُمْ	مَا
Allah (as) a witness	so sufficient is	worship	us	you used to	not
لَغَافِلِينَ	عَنْ عِبَادَتِكُمْ	إِنْ كُنَّا	وَبَيْنَكُمْ	بَيْنَنَا	
indeed unaware	of your worship	that we were	and between you	between us	

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?"

وَرُدُّوهُ	مَا أَسْلَفَتْ	نَفْسٍ	كُلِّ	هُنَالِكَ تَبْلُغُونَ
and they will be brought back	what he had earned before	person	every	there will know
مَا كَانُوا	عَنْهُمْ	وَضَلَّ	الْحَقِّ	مَوْلَاهُمْ
what they used to	from them	and will vanish	rightful	their Lord
وَالْأَرْضِ	مِنَ السَّمَاءِ	يَرْزُقُكُمْ	مَنْ	قُلْ
and the earth	from the sky	provides for you	who	say
يَفْتَرُونَ				إِنَّمَا يَفْتَرُونَ
invent (false deities)				invent (false deities)
أَمَّن يَمْلِكُ	الْأَبْصَارَ	وَمَنْ	وَالْحَيَّ	مِنَ الْمَيِّتِ
or who owns	the hearing	and who	and the sight	from the dead
وَيُخْرِجُ الْمَيِّتَ	مِنَ الْحَيِّ	وَمَنْ	يُدَبِّرُ الْأُمْرَ	
and brings out the dead	and who	from the living	disposes the affairs	
فَسَيَقُولُونَ اللَّهُ	فَقُلْ	أَفَلَا تَتَّقُونَ		
then they will say Allah	then say	(will) you not then be afraid of (Allah's punishment)?		

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ
 ثُمَّ يَعْبُدُهِمْ قُلْ اللَّهُ يَدْعُوا الْخَلْقَ ثُمَّ يَعْبُدُهِمْ فَأَنَّى تَوَفَّكُونَ ﴿٣٤﴾

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh). 34. Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

فَذَلِكُمْ اللَّهُ	رَبُّكُمْ	الْحَقُّ	فَمَاذَا	بَعْدَ	الْحَقِّ
such (is) Allah	your Lord	the true	so what else (can there be)	after	the truth
إِلَّا الضَّلَالُ	فَأَنَّى تُصْرَفُونَ	كَذَلِكَ حَقَّتْ	كَلِمَتُ		
save error	how then are you turned away	thus is justified	(the) Word		

لَا يُؤْمِنُونَ ﴿٣٧﴾	أَنَّهُمْ	عَلَى الَّذِينَ فَسَقُوا	رَبِّكَ
will not believe	that they	against those who rebel	(of) your Lord
يَبْدَأُ الْخَلْقَ	مَنْ	مِنْ شُرَكَائِكُمْ	هَلْ
originates the creation	(one) who	of your partners	(is) there?
ثُمَّ يَعِيدُهُ	اللَّهُ يَبْدَأُ الْخَلْقَ	قُلْ	ثُمَّ يَعِيدُهُ
then He repeats it	Allah originates the creation	say	then repeats it

فَأَنَّى تَوَفَّكُونَ ﴿٣٨﴾

then how are you deluded away (from the truth)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يُتَّبَعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

35. Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.

قُلْ	إِلَى الْحَقِّ	مَنْ يَهْدِي	مِنْ شُرَكَائِكُمْ	هَلْ	قُلْ
say	to the truth	(one) who guides	of your partners	(is) there?	say
أَحَقُّ	إِلَى الْحَقِّ	أَفَمَنْ يَهْدِي	اللَّهُ يَهْدِي لِلْحَقِّ		
more worthy	to the truth	(is) then (He) Who guides?	(it is) Allah Who guides to the truth		
فَمَا	أَنْ يَهْدَىٰ	إِلَّا	لَا يَهْدِي	أَمْ	أَنْ يُتَّبَعَ
then what	[that] he is guided	unless	finds not guidance	or (he) who	to be followed
وَمَا يُتَّبَعُ أَكْثَرُهُمْ	كَيْفَ تَحْكُمُونَ ﴿٣٥﴾	لَكُمْ			
and most of them follow not	how you judge	(is the matter) with you			

إِلَّا ظَنًّا	إِنَّ الظَّنَّ	لَا يَغْنَى	مِنَ الْحَقِّ	شَيْئًا
but conjecture	certainly conjecture	can not avail	against the truth	anything
	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا يَفْعَلُونَ ﴿٣٦﴾	
	surely Allah	(is) All-Knowing	of what they do	

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلٌ
 الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا
 مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ
 تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

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

وَمَا كَانَ	هَذَا الْقُرْآنُ	أَنْ يُفْتَرَىٰ	مِنَ دُونِ اللَّهِ	
and not	Quran	that could (ever) be produced	by other than Allah	
وَلَكِنْ	تَصَدِّقُ	الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلٌ
[and] but	(it is) a confirmation (of)	that which	(was) before it	and a full explanation
الْكِتَابِ	لَا رَيْبَ	فِيهِ	مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾	
(of) the Book	(there is) no doubt	wherein	from (the) Lord (of) the worlds	
أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	فَأْتُوا	بِسُورَةٍ مِّثْلِهِ
or (do) they say	he (Muhammad) has forged it	say	so bring	like unto it a Surah

وَادْعُوا	مَنْ أَسْتَطَعْتُمْ	مِنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾	بَلْ
and call upon	whomsoever you can	besides Allah	if you are truthful	nay
كَذَّبُوا بِمَا	لَمْ يُحِيطُوا	بِعِلْمِهِ		
they have denied what	they could not comprehend	the knowledge thereof		
وَلَمَّا يَأْتِهِمْ	تَأْوِيلُهُ	كَذَلِكَ	كَذَّبَ الَّذِينَ	
and yet has not come unto them	its interpretation	thus	did deny those	
مِنْ قَبْلِهِمْ	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الظَّالِمِينَ ﴿٣٩﴾	
before them	then see how	was (the) end	(of) the wrongdoers	

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ ۖ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلُكُمْ ۗ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the *Mufsidūn* (evildoers and liars). 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?

وَمِنْهُمْ	مَنْ يُؤْمِنُ	بِهِ	وَمِنْهُمْ	مَنْ
and of them	(there are some) who believe	therein	and of them	(there are some) who
لَا يُؤْمِنُ	بِهِ	وَرَبُّكَ	أَعْلَمُ	بِالْمُفْسِدِينَ ﴿٤٠﴾
believe not	therein	and your Lord	(is) Best-Knowing	of the evildoers
وَإِنْ كَذَّبُوكَ	فَقُلْ	لِي	وَلَكُمْ	عَمَلُكُمْ
and if they deny you	then say	for me	and for you	(are) your deeds
أَنْتُمْ	بَرِيءُونَ	وَأَنَا	مِمَّا أَعْمَلُ	مِمَّا تَعْمَلُونَ ﴿٤١﴾
you	(are) innocent	and I am	of what I do	of what you do

وَمِنْهُمْ	مَنْ	يَسْتَمِعُونَ إِلَيْكَ	أَفَأَنْتَ تَسْمَعُ
and among them	(are some) who	listen to you	but (can) you make to hear?
الْصُّمَّ	وَلَوْ كَانُوا	لَا يَعْقِلُونَ	
the deaf	even though they [were]	comprehend not	

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

43. And among them are some who look at you, but can you guide the blind even though they see not? 44. Truly, Allāh wrongs not mankind in aught; but—mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.

وَمِنْهُمْ	مَنْ	يَنْظُرُ إِلَيْكَ	أَفَأَنْتَ تَهْدِي	الْعَمَىٰ
and among them	(are some) who	look at you	but (can) you guide?	the blind
وَلَوْ كَانُوا	لَا يَبْصُرُونَ ﴿٤٣﴾	إِنَّ اللَّهَ	لَا يَظْلِمُ النَّاسَ	
even though they [were]	see not	truly Allah	wrongs not mankind	
شَيْئًا	وَلَكِنَّ النَّاسَ	أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾	وَيَوْمَ	
in aught	[and] but mankind	wrong themselves	and (on the) Day (when)	
يَحْشَرُهُمْ	كَأَن	لَّمْ يَلْبَثُوا	إِلَّا سَاعَةً	مِّنَ النَّهَارِ
He shall gather them together	as if	they had not stayed	but an hour	of a day
يَتَعَارَفُونَ بَيْنَهُمْ	قَدْ خَسِرَ	الَّذِينَ كَذَّبُوا		
they will recognise each other	ruined indeed will be	those who denied		
بِلِقَاءِ	اللَّهِ	وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾		
the Meeting	(with) Allah	and they were not guided		

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾
 وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
 وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ
 اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die – still to Us is their return, and moreover Allāh is Witness over what they used to do. 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

وَإِمَّا نُرِيَنَّكَ	بَعْضَ	الَّذِي	نَعِدُهُمْ	أَوْ نَتُوفِّيَنَّكَ
and whether We show you	some	(of) what	We promise them	or We cause you to die
فَإِلَيْنَا	مَرْجِعُهُمْ	ثُمَّ اللَّهُ شَهِيدٌ	عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾	
then unto Us	(is) their return	then Allah (is) a Witness	over what they (used to) do	
وَلِكُلِّ	أُمَّةٍ	رَّسُولٌ	فَإِذَا	جَاءَ رَسُولُهُمْ
and for every	nation	(there is) a Messenger	so when	their Messenger comes
قُضِيَ بَيْنَهُم	بِالْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٤٧﴾	
the matter will be judged between them	with justice	and they	will not be wronged	
وَيَقُولُونَ	مَتَىٰ	هَذَا	الْوَعْدُ	إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
and they say	when (will be)	this	promise	if you are truthful
قُلْ	لَا أَمْلِكُ	لِنَفْسِي	ضَرًّا	وَلَا نَفْعًا
say	I have no power	to myself	(over) any harm	nor any profit
إِلَّا				
except				

مَا شَاءَ اللَّهُ ^{سَوْفَ}	لِكُلِّ	أُمَّةٍ	أَجَلٌ	إِذَا	جَاءَ أَجْلُهُمْ
what Allah may will	for every	nation	(there is) a term	when	their term comes
فَلَا يَسْتَعْجِرُونَ سَاعَةً			وَلَا يَسْتَقْدِمُونَ		
then neither can they delay (it) an hour			nor can they advance (it)		

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتَمَّ إِذَا مَا وَقَعَ
 ءَامَنْتُمْ بِهِ ءَأَلْتَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ
 هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimun* (disbelievers, polytheists, sinners, criminals) hasten on?" 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour – the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ	عَذَابُهُ	بَيِّنَاتٍ	أَوْ نَهَارًا
say	(have) you seen?	if should come to you	His torment	(by) night	or (by) day
مَاذَا يَسْتَعْجِلُ	مِنْهُ	الْمُجْرِمُونَ	أَتَمَّ	إِذَا مَا	
which (portion) would hasten on	thereof	the sinners	(is it) then?	when	
وَقَعَ	ءَامَنْتُمْ بِهِ	ءَأَلْتَنَ	وَقَدْ كُنْتُمْ		
it has (actually) befallen	you will believe in it	(is it) now?	and certainly you used to		
بِهِ تَسْتَعْجِلُونَ	ثُمَّ قِيلَ	لِلَّذِينَ ظَلَمُوا			
hasten it on	then it will be said	to those who wronged (themselves)			

ذُوقُوا عَذَابَ	الْخُلْدِ	هَلْ تُجْزَوْنَ	إِلَّا	بِمَا كُنْتُمْ
taste torment	the everlasting	are you recompensed?	save	what you used to
تَكْسِبُونَ ﴿٥٧﴾	وَيَسْتَنْعِنُونَكَ	أَحَقُّ	هُوَ	قُلْ إِي وَرَبِّي
earn	and they ask you to inform (them)	(is) true?	it	by my Lord say yes
إِنَّهُ	لَحَقُّ	وَمَا أَنْتُمْ	بِمُعْجِزِينَ ﴿٥٨﴾	
verily it	(is) surely the truth	and you (can) not	escape (from it)	

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۗ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٧﴾ ۗ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٨﴾ ۗ هُوَ يَحْيِي ۖ وَيُمِيتُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٩﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them. 55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh's Promise is true. But most of them know not. 56. It is He Who gives life and causes death, and to Him you (all) shall return.

وَلَوْ	أَنَّ	لِكُلِّ	نَفْسٍ ظَلَمَتْ
and if (there would be)	[that]	for every	person who had wronged
مَا	فِي الْأَرْضِ	لَافْتَدَتْ	بِهِ ۗ
(all) that	(is) on the earth	and sought to ransom (himself)	therewith
وَأَسْرَوْا النَّدَامَةَ	لَمَّا	رَأَوُا الْعَذَابَ	
and they would feel in their hearts regret	when	they see the torment	
وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٧﴾	أَلَا		
but it will be judged between them	no doubt	and they	will not be wronged
وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٧﴾	أَلَا	فِي السَّمَوَاتِ	وَالْأَرْضِ ۗ
with justice	no doubt	(is) in the heavens	and the earth
بَيْنَهُم بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٧﴾	إِنَّ	لِلَّهِ	مَا
but it will be judged between them	surely	(belongs) to Allah	(all) that
وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ ﴿٥٧﴾	إِنَّ	لِلَّهِ	مَا
but it will be judged between them	surely	(belongs) to Allah	(all) that

لَا يَعْلَمُونَ ﴿٥٥﴾	وَلَكِنَّ أَكْثَرَهُمْ	حَقٌّ	إِنَّ وَعَدَ اللَّهُ
know not	[and] but most of them	(is) true	surely (the) Promise (of) Allah
وَالِيَهُ تُرْجَعُونَ ﴿٥٦﴾	وَيُمِيتُ	هُوَ يَحْيِي	
and to Him you shall be returned	and causes death	(it is) He Who gives life	

يَتَأَيُّهَا النَّاسُ قَدْ جَاءَ تَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالَ قُلْ أَلَا لِلَّهِ آذُنٌ لِّكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islam and the Qur'ān); – therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

وَشِفَاءٌ	مِّن رَّبِّكُمْ	مَّوْعِظَةٌ	قَدْ جَاءَ تَكُم	النَّاسُ	يَتَأَيُّهَا
and a healing	from your Lord	a good advice	verily has come to you	mankind	0
لِّلْمُؤْمِنِينَ ﴿٥٧﴾	وَرَحْمَةٌ	وَهُدًى	فِي الصُّدُورِ	لِّمَا	
for the believers	and a mercy	and a guidance	(is) in (your) breasts	for that which	
هُوَ	فَلْيَفْرَحُوا	فَبِذَلِكَ	وَبِرَحْمَتِهِ	قُلْ بِفَضْلِ اللَّهِ	
that	let them rejoice	so therein	and in His Mercy	say in (the) bounty (of) Allah	
مَا	أَرَأَيْتُمْ	قُلْ	مِّمَّا يَجْمَعُونَ ﴿٥٨﴾	خَيْرٌ	
what	(have) you seen?	say	than what they amass	(is) better	

أَنْزَلَ اللَّهُ لَكُمْ	مِنْ رِزْقٍ	فَجَعَلْتُمْ	مِنْهُ	حَرَامًا
Allah has sent down to you	from provision	and you have made	of it	unlawful
وَحَلَلًا	قُلْ	عَلَى اللَّهِ تَفْتَرُونَ	أَمْ	لَكُمْ
and lawful	say	(do) you invent (a lie) against Allah	or	[to] you
				(has) Allah permitted?

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allāh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا	ظَنُّ	الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكُذِبَ	يَوْمَ
and what	think	those who invent	a lie against Allah	(on the) Day
الْقِيَامَةِ	إِنَّ اللَّهَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) Resurrection	truly Allah	(is) full	(of) bounty	to mankind
لَا يَشْكُرُونَ ﴿٦٠﴾	وَمَا تَكُونُ	فِي	شَأْنٍ	وَمَا تَتْلُوا مِنْهُ
give no thanks	and neither you do	[in]	any deed	[from it] nor you recite
مِنْ قُرْآنٍ	وَلَا تَعْمَلُونَ	مِنْ عَمَلٍ	إِلَّا	كُنَّا عَلَيْكُمْ
(any portion) of the Quran	nor you do	any deed	but	We are over you
إِذْ تُفِيضُونَ	فِيهِ	وَمَا يَعْزُبُ	عَنْ رَبِّكَ	مِنْ مِثْقَالٍ
when you are doing	[in] it	and nothing is hidden	from your Lord	of (the) weight

ذَرَّةٍ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ	وَلَا أَصْغَرَ	مِنَ ذَلِكَ
(of) an atom	on the earth	nor	in the heaven	nor (what is) less	than that
		وَلَا أَكْبَرَ	إِلَّا	فِي كِتَابٍ	مُّبِينٍ ﴿١١﴾
		nor (what is) greater (than that)	but	(is) in a Record	Clear

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَأَخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾ وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

62. No doubt! Verily, the *Auliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

أَلَا	إِنَّ أَوْلِيَاءَ اللَّهِ	لَأَخَوْفٌ	عَلَيْهِمْ
no doubt	verily (the) Friends (of) Allah	(shall be) no fear	upon them
وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾		الَّذِينَ ءَامَنُوا	وَكَانُوا
nor shall they grieve		those who believed (in the Oneness of Allah)	and used to
يَتَّقُونَ ﴿١٣﴾	لَهُمُ الْبُشْرَىٰ	فِي الْحَيَاةِ	الدُّنْيَا
fear (Allah)	for them	in the life	(of) the world
وَفِي الْآخِرَةِ		لَا نَبْدِيلَ	ذَلِكَ هُوَ
and in the Hereafter		no change (can there be)	[it] this
		لِكَلِمَاتِ اللَّهِ	ذَلِكَ هُوَ
		in (the) Words (of) Allah	[it] this

إِنَّ	قَوْلَهُمْ	وَلَا يَحْزُنُكَ	الْعَظِيمُ	الْفَوْزُ
verily	their speech	and let not grieve you	supreme	(is) the success
الْعَلِيمُ	هُوَ السَّمِيعُ	جَمِيعًا	الْعِزَّةَ لِلَّهِ	
the All-Knower	He (is) the All-Hearer	all	the honour (belong) to Allah	

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٧﴾

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

وَمَنْ	فِي السَّمَوَاتِ	مَنْ	لِلَّهِ	إِنَّ	أَلَا
and whosoever	(is) in the heavens	whosoever	to Allah (belongs)	verily	no doubt
شُرَكَاءَ	مِنْ دُونِ اللَّهِ	الَّذِينَ يَدْعُونَ	وَمَا يَتَّبِعُ	فِي الْأَرْضِ	
(the) partners	besides Allah	those who invoke	and follow not	(is) in the earth	
هُوَ	إِلَّا يَخْرُصُونَ ﴿٦٦﴾	هُمْ	وَإِنَّ	إِلَّا الظَّنَّ	إِنْ يَتَّبِعُونَ
He (it is)	but invent lies	they	and not	but a conjecture	they follow not
وَالنَّهَارَ	فِيهِ	لِتَسْكُنُوا	الَّيْلَ	لَكُمْ	الَّذِي جَعَلَ
and the day	therein	that you may rest	the night	for you	Who has appointed
لِقَوْمٍ يُسْمَعُونَ ﴿٦٧﴾	لآيَاتٍ	فِي ذَلِكَ	إِنَّ	مُبْصِرًا	
for a people who listen	surely (are) signs	in this	verily	to make things visible (to you)	

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ

عِنْدَكُمْ مِّن سُلْطٰنٍ بِهٰذَا اَقُولُوْنَ عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾ قُلْ اِنَّ الَّذِيْنَ
يَفْتَرُوْنَ عَلٰى اللّٰهِ الْكٰذِبُ لَا يُفْلِحُوْنَ ﴿٦٩﴾ مَتَّعْ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نَذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾

68. They (Jews, Christians and pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not. 69. Say: "Verily, those who invent a lie against Allāh, will never be successful"– 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

قَالُوا	اَتَّخَذَ اللّٰهُ وَلَدًا	سَبَّحٰنَهٗ	هُوَ الْغَنِيُّ
they say	Allah has begotten a son (children)	Glory is to Him	He (is) All-Rich
لَهُ	مَا فِي السَّمٰوٰتِ	وَمَا	فِي الْاَرْضِ
to Him (belongs)	(is) in the heavens	and (all) that	(is) in the earth
عِنْدَكُمْ	مِّن سُلْطٰنٍ	بِهٰذَا	اَقُولُوْنَ
you have	any warrant	for this	(do) you say?
مَا لَا تَعْلَمُوْنَ ﴿٦٨﴾	قُلْ	اِنَّ الَّذِيْنَ يَفْتَرُوْنَ	عَلٰى اللّٰهِ الْكٰذِبُ
what you know not	say	verily those who invent	a lie against Allah
لَا يُفْلِحُوْنَ ﴿٦٩﴾	مَتَّعْ	فِي الدُّنْيَا	ثُمَّ اِلَيْنَا
will not be successful	(a brief) enjoyment	in this world	then
مَرْجِعُهُمْ	ثُمَّ نَذِيْقُهُمُ	الشَّدِيْدَ	الْعَذَابَ
(will be) their return	then We shall make them taste	the severest	the torment
	بِمَا كَانُوْا	يَكْفُرُوْنَ ﴿٧٠﴾	
	(because) of what they used to	disbelieve	

﴿٧٠﴾ وَاْتَلْ عَلَيْهِمْ نَبَا نُوْحٍ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِي وَتَذٰكِرِي بِآيٰتِ اللّٰهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

71. And recite to them the news of Nūh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will)."

يَقَوْمِ	قَالَ لِقَوْمِهِ	إِذْ	نُوحٍ	بَأًا	عَلَيْهِمْ	وَأَتْلُ
O my people	he said to his people	when	(of) Noah	(the) news	to them	and recite
بِآيَاتِ اللَّهِ	وَتَذَكِيرِي	مَقَامِي	كَبُرَ عَلَيْكُمْ	إِنْ كَانَ	إِنْ كَانَ	إِنْ كَانَ
of (the) Signs (of) Allah	and my reminding (you)	my stay (with you)	hard for you	is	if	if
فَعَلَى اللَّهِ تَوَكَّلْتُ	فَأَجْمِعُوا أَمْرَكُمْ	وَشُرَكَاءَكُمْ	ثُمَّ	لَا يَكُنْ أَمْرُكُمْ	عَلَيْكُمْ	عَلَيْكُمْ
let not your plot be	then	and your partners	so	gather your plot	then I put my trust in Allah	then I put my trust in Allah
وَلَا تُنظِرُونِ ﴿٧١﴾	اقْضُوا إِلَيَّ	ثُمَّ	عُمَّةً	عَلَيْكُمْ	عَلَيْكُمْ	عَلَيْكُمْ
and give me no respite	pass your sentence on me	then	in doubt	for you	for you	for you
إِنْ أَجْرِيَ	مِنْ أَجْرٍ	فَمَا سَأَلْتُكُمْ	فَإِنْ تَوَلَّيْتُمْ	فَإِنْ تَوَلَّيْتُمْ	فَإِنْ تَوَلَّيْتُمْ	فَإِنْ تَوَلَّيْتُمْ
my reward (is) not	any reward	then I have not asked of you	but if you turn away	but if you turn away	but if you turn away	but if you turn away
مِنَ الْمُسْلِمِينَ ﴿٧٢﴾	أَنْ أَكُونَ	وَأُمِرْتُ	عَلَى اللَّهِ	إِلَّا	عَلَى اللَّهِ	عَلَى اللَّهِ
of the Muslims	to be	and I have been commanded	from Allah	but	from Allah	from Allah

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفَلَكِ وَجَعَلْنَاهُمْ خَلِيفَةً وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ وَهُمْ بِالْبَيْتِ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ، مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

فَكَذَّبُوهُ	فَنَجَّيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِكِ
but they denied him	so We delivered him	and (those) who	(were) with him	in the ship
وَجَعَلْنَاهُمْ	خَلَافٍ	وَأَغْرَقْنَا		
and We made them	generations replacing one after another	while We drowned		
الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	فَأَنْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُنذَرِينَ ﴿٧٤﴾
those who denied	Our Signs	then see how	was (the) end	(of) those who were warned
ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِ	رُسُلًا	إِلَى قَوْمِهِمْ	فَجَاءَهُمْ
then	We sent after him	Messengers	to their people	and they brought them
بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	بِمَا كَذَّبُوا	
clear proofs	but they were not	to believe	in what they had (already) rejected	
بِهِ	مِنْ قَبْلُ	كَذَلِكَ	نَطْبَعُ عَلَى قُلُوبِ	الْمُعْتَدِينَ ﴿٧٤﴾
[it]	beforehand	thus	We seal up (the) hearts	(of) the transgressors

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مِثْلُ بَقَرَاتِنَا أَلْفَاكٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

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

(Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِمْ	مُوسَىٰ	وَهَارُونَ	إِلَىٰ فِرْعَوْنَ	وَمَلَائِيهِ	بَيِّنَاتِنَا
then	We sent after them	Moses	and Aaron	to Pharaoh	and his chiefs	with Our Signs
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	جُنَّارِينَ ﴿٧٥﴾	فَلَمَّا	جَاءَهُمْ		
but they behaved arrogantly	and they were a folk	sinners	so when	came to them		
الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	إِنَّ هَذَا	لَسِحْرٌ	مُبِينٌ ﴿٧٦﴾	قَالَ مُوسَىٰ
the truth	from Us	they said	indeed this	(is) surely a magic	clear	Moses said
أَتَقُولُونَ	لِلْحَقِّ	لَمَّا	جَاءَكُمْ	أَسِحْرٌ هَذَا		
say you (this)?	about the truth	when	it has come to you	(is) this magic?		
وَلَا يَفْلِحُ السَّاحِرُونَ ﴿٧٧﴾	قَالُوا	أَجِئْتَنَا	لِتَلْفِنَنَا			
and the magicians will not be successful	they said	(have) you come to us?	to turn us away			
عَمَّا	وَجَدْنَا عَلَيْهِ	ءَابَاءَنَا	وَتَكُونُ	لَكُمْ	الْكِبْرِيَاءُ	
from that	we found on it	our fathers	and (that) may	you two have	greatness	
فِي الْأَرْضِ	وَمَا	نَحْنُ	لَكُمْ	بِمُؤْمِنِينَ ﴿٧٨﴾		
in the land	and not	we	in you two	(are) going to believe		

وَقَالَ فِرْعَوْنُ أَتْتُونِي بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٧٦﴾ فَلَمَّا جَاءَ السَّحْرَةَ قَالَ لَهُمْ مُوسَىٰ الْقُوا مَا أَنْتُمْ مَلْقُوتٌ ﴿٨٠﴾ فَلَمَّا أَلْقُوا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

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

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

فَلَمَّا	عَلِيمٍ ﴿٧٦﴾	سَحِرٍ	بِكُلِّ	أَتْتُونِي	وَقَالَ فِرْعَوْنُ
and when	well-versed	sorcerer	every	bring to me	and Pharaoh said
مُلْقُونَ ﴿٨٠﴾	أَنْتُمْ	الْقَوْمَا مَا	مُوسَى	قَالَ لَهُمْ	جَاءَ السَّحَرَةُ
(want to) cast	you	cast down what	Moses	said to them	the sorcerers came
السَّحْرِ ﴿٧٥﴾	بِهِ	مَا جِئْتُمْ	قَالَ مُوسَى	فَلَمَّا الْقَوْمَا	
(is) sorcery	[it]	what you have brought	Moses said	then when they had cast down	
الْمُفْسِدِينَ ﴿٨١﴾	لَا يُصْلِحُ عَمَلٌ	إِنَّ اللَّهَ	سَيَبْطِلُهُ	إِنَّ اللَّهَ	
(of) the evildoers	(does) not set right (the) work	verily Allah	will make it invalid	surely Allah	
وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾	بِكَلِمَاتِهِ	وَيُحِقُّ اللَّهُ الْحَقَّ			
however the sinners may hate (it)	by His Words	and Allah will establish the truth			

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

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

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

فَمَا	ءَامَنَ لِمُوسَىٰ	إِلَّا ذُرِّيَّةً	مِّن قَوْمِهِ	عَلَىٰ خَوْفٍ
but none	believed in Moses	except (the) offspring	of his people	(because) of (the) fear
مِّن فِرْعَوْنَ	وَمَلَائِهِمْ	أَن يَفْتِنَهُمْ	وَإِنَّ فِرْعَوْنَ	
of Pharaoh	and their chiefs	lest he should persecute them	and verily Pharaoh	
لَعَالٍ	فِي الْأَرْضِ	وَإِنَّهُ	لَمِنَ الْمُسْرِفِينَ ﴿٨٦﴾	
(was) an arrogant tyrant	on the earth	and indeed he	(was one) of the transgressors	
وَقَالَ مُوسَىٰ	يَقَوْمِ	إِن كُنْتُمْ	ءَامَنْتُمْ بِاللَّهِ	فَعَلَيْهِ تَوَكَّلُوا
and Moses said	O my people	if you have	believed in Allah	then put your trust in Him
إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٧﴾	فَقَالُوا	عَلَىٰ اللَّهِ تَوَكَّلْنَا	رَبَّنَا	لَا تَجْعَلْنَا
if you are Muslims	then they said	we put our trust in Allah	our Lord	make us not
فِتْنَةً	لِّلْقَوْمِ	الظَّالِمِينَ ﴿٨٨﴾	وَنَجِّنَا	بِرَحْمَتِكَ
a trial	for the folk	(who are) wrongdoers	and save us	by Your Mercy
	مِنَ الْقَوْمِ	الْكَافِرِينَ ﴿٨٩﴾		
	from the folk	disbelieving		

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَأَشْدِّدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

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

world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

وَإِذْ نُنزِّلُ الْغُرُقَ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَ لِقَوْمِكَ	وَأَقِيمُوا الصَّلَاةَ	وَبَشِّرِ الْمُؤْمِنِينَ	وَقَالَ مُوسَىٰ
and We revealed to Moses and his brother (saying) that provide for your people	and offer (perfectly) the prayers and give glad tidings to the believers	and offer (perfectly) the prayers	and give glad tidings to the believers	and Moses said
بِمِصْرَ بِيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً	وَأَتَيْتَ فِرْعَوْنَ	إِنَّكَ رَبَّنَا	رَبَّنَا	زِينَةَ
in Egypt dwellings and make your dwellings (as) places for your worship	have bestowed on Pharaoh	indeed You	our Lord	splendour and his chiefs
وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا	رَبَّنَا	الَّذِينَ آمَنُوا	رَبَّنَا	يُضِلُّوهُم
and wealth in the life (of) this world	our Lord	those who believe	our Lord	that they may lead (men) astray
عَنْ سَبِيلِكَ	رَبَّنَا	أَطْمَسَ عَلَىٰ أَمْوَالِهِمْ	وَأَشَدَّدَ	عَلَىٰ قُلُوبِهِمْ
from Your path	our Lord	destroy [on] their wealth	and harden	[on] their hearts
فَلَا يُؤْمِنُوا	حَتَّىٰ يَرَوْا الْعَذَابَ	الْأَلِيمَ	الَّذِينَ آمَنُوا	الَّذِينَ آمَنُوا
so (that) they will not believe	until they see the torment	painful	those who believe	those who believe

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

89. Allāh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh’s Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: Paradise).” 90. And We took the Children of Israel across the sea, and Fir`aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be

worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."

قَالَ					قَدْ أُجِيبَتْ دَعْوَتُكُمَا				
He (Allah) said					verily the invocation of you both is accepted				
فَأَسْتَقِيمَا			وَلَا تَتَّبِعَانِ سَبِيلَ		الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾				
so you both keep to the Straight Way			and follow not (the) path		(of) those who know not				
وَجَوْرَنَا		بَنِي		إِسْرَائِيلَ		الْبَحْرَ		فَاتَّبَعَهُمْ	
and We took across		(the) Children		(of) Israel		the sea		and followed them	
فِرْعَوْنُ		وَجُنُودُهُ		بَغْيًا		وَعَدَاؤًا		حَتَّىٰ إِذَا	
Pharaoh		and his hosts		(in) oppression		and enmity		till when	
الْغَرَقُ		قَالَ		ءَأْمَنْتُ		لَا إِلَهَ		إِلَّا الَّذِي	
drowning		he said		I believe		(there is) no god		but He (Allah)	
ءَأْمَنْتُ بِهِ		بَنُو		إِسْرَائِيلَ		وَأَنَا		مِنَ الْمُسْلِمِينَ ﴿٩٠﴾	
in Whom believed		(the) Children		(of) Israel		and I am		(one) of the Muslims	

ءَالْتَنَ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَأَلْيَوْمَ نُنَجِّيكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ ءَايِنِنَا لَغٰفِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صٰدِقٍ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām-Syria and Misr-Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَكُنْتَ	وَقَدْ عَصَيْتَ قَبْلُ	ءَ الْكَانَ
and you were	while verily you refused to believe before	now (you believe)?
بِدَنِكَ	نُنَجِّيكَ	فَالْيَوْمَ
with your (dead) body (out from the sea)	We shall deliver you	so this day
وَأِنَّ كَثِيرًا	خَلْفَكَ	لِمَنْ
and verily many	(come) after you	to (those) who
وَلَقَدْ بَوَّأْنَا بَنِيَّ	لَعَفِلُونَ	عَنْ آيَاتِنَا
and indeed We settled (the) Children	(are) surely heedless	of Our Signs
مِّنَ الطَّيِّبَاتِ	وَرَزَقْنَاهُمْ	صِدْقٍ
with good things	and provided them	honourable
إِسْرَائِيلَ	مُبَوَّأٍ	إِسْرَائِيلَ
(of) Israel	(in) a dwelling place	(of) Israel
فَمَا اختلفوا	حَتَّى جَاءَهُمُ	الْعِلْمُ
and they differed not	until came to them	the knowledge
يَقْضَى بَيْنَهُمْ	يَوْمَ	الْقِيَامَةِ
will judge between them	(on the) Day	(of) Resurrection
فِيهِ يَخْتَلِفُونَ	فِيمَا كَانُوا	فِيهِ يَخْتَلِفُونَ
differ in which	in that they used to	(of) Resurrection

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

94. So, if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injīl (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injīl (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it). 95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

فَإِنْ كُنْتَ	فِي شَكٍّ	مِّمَّا	أَنْزَلْنَا إِلَيْكَ	فَسْأَلِ
so if you are	in doubt	concerning that which	We have revealed unto you	then ask

الَّذِينَ يَقْرءُونَ	الْكِتَابَ	مِنْ قَبْلِكَ	لَقَدْ جَاءَكَ	الْحَقُّ
those who are reading	the Book	before you	verily has come to you	the truth
مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُتَمَتِّينَ ﴿١٧﴾	وَلَا تَكُونَنَّ	مِنَ الَّذِينَ كَذَبُوا
from your Lord	so be not	of those who doubt (it)	and be not	(one) of those who deny
بِآيَاتِ اللَّهِ	فَتَكُونُ	مِنَ الْخَاسِرِينَ ﴿١٥﴾	إِنَّ الَّذِينَ	
(the) Signs (of) Allah	then you shall be	(one) of the losers	truly those	
حَقَّتْ عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا يُؤْمِنُونَ ﴿١٦﴾	
against whom has been justified	(the) Word (Wrath)	(of) your Lord	will not believe	

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾ فَلَوْلَا كَانَتْ قَرِيَةً ءَامَنْتَ فَنَفَعَهَا
 إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
 إِلَىٰ حِينٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى
 يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾

97. Even if every sign should come to them, until they see the painful torment.
 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none)–except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَلَوْ جَاءَتْهُمْ	كُلُّ آيَةٍ	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿١٧﴾	فَلَوْلَا
even if should come to them	every sign	until they see the torment	painful	so why not
كَانَتْ	قَرِيَةً ءَامَنْتَ	فَنَفَعَهَا	إِيمَانُهَا	يُونُسَ
was	any town that believed	and benefited it	its Faith	(of) Jonah
لَمَّا ءَامَنُوا	كَشَفْنَا عَنْهُمْ	عَذَابَ	الْخِزْيِ	فِي الْحَيَاةِ
when they believed	We removed from them	(the) torment	(of) disgrace	in the life

وَلَوْ شَاءَ رَبُّكَ	إِلَىٰ حِينٍ ﴿٩٨﴾	وَمَتَّعْنَاهُمْ	الدُّنْيَا
and if your Lord had willed	for a while	and permitted them to enjoy	(of) the world
كُلُّهُمْ	فِي الْأَرْضِ	مَنْ	لَأَمَنَّ
together	(are) on the earth	(those) who	surely would have believed
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾	تُكْرِهُ النَّاسَ	أَفَأَنْتَ	
until they become believers	compel mankind	(will) you (O Mohammad) then?	

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
 قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾
 فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ
 الْمُنْتَظِرِينَ ﴿١٠٢﴾

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. 102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (also) with you among those who wait."

بِإِذْنِ اللَّهِ	إِلَّا	أَنْ تُؤْمِنَ	لِنَفْسٍ	وَمَا كَانَتْ
by (the) Leave (of) Allah	except	to believe	for any person	and it is not
أَنْظِرُوا مَاذَا	قُلْ	لَا يَعْقِلُونَ ﴿١٠٠﴾	عَلَى الَّذِينَ	وَيَجْعَلُ الرَّجْسَ
see what	say	understand not	on those who	and He will put the wrath
وَالنُّذُرُ	وَمَا تُغْنِي الْآيَاتُ	وَالْأَرْضِ	فِي السَّمَوَاتِ	
and the warners	but benefit not the signs	and the earth	(is) in the heavens	
إِلَّا مِثْلَ	فَهَلْ يَنْظُرُونَ	لَا يُؤْمِنُونَ ﴿١٠١﴾	عَنْ قَوْمٍ	
save like	then (do) they wait (for anything)?	who believe not	to a people	

فَأَنْظِرُوا	قُلْ	مِنْ قَبْلِهِمْ	الَّذِينَ خَلَوْا	أَيَّامٍ
so wait	say	before them	(of) those who passed away	(the) days
		مِنَ الْمُنْتَظِرِينَ ﴿١٠٦﴾	مَعَكُمْ	إِنِّي
		among those who wait	with you	indeed I am (too)

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٦﴾ قُلْ يَا أَيُّهَا النَّاسُ
 إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن آعْبُدُ اللَّهَ الَّذِي
 يَتَوَفَّكُم وَأُمِرْتُ أَن أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٧﴾ وَأَن أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ
 مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): ``O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers. 105. ``And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanīf* (Islamic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

حَقًّا	كَذَلِكَ	وَالَّذِينَ ءَامَنُوا	ثُمَّ نُنَجِّي رُسُلَنَا
(it is) incumbent	thus	and those who believe	then We save Our Messengers
إِن كُنْتُمْ	النَّاسُ	يَا أَيُّهَا	قُلْ
if you are	mankind	O	say (O Muhammad)
عَلَيْنَا	نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٦﴾	قُلْ	فَلَا أَعْبُدُ
upon Us	to save the believers	say (O Muhammad)	then I will not worship
فِي شَكٍّ	مِّن دِينِي	الَّذِينَ تَعْبُدُونَ	أَعْبُدُ اللَّهَ
in doubt	as to my religion (Islam)	those whom you worship	[and] but I worship Allah
مِن دُونِ اللَّهِ	وَلَكِن آعْبُدُ اللَّهَ	الَّذِي	يَتَوَفَّكُم
besides Allah	[and] but I worship Allah	Who	causes you to die
أَن أَكُونَ	مِنَ الْمُؤْمِنِينَ ﴿١٠٧﴾	وَأَن أَقِمَّ وَجْهَكَ	
to be	(one) of the believers	and that direct (entirely) your face (O Muhammad)	

لِلدِّينِ	حَنِيفًا	وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٠٦﴾
towards the religion	upright	and never be	(one) of the polytheists

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

106. "And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers)." 107. And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

وَلَا تَدْعُ	مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكَ	وَلَا يَضُرُّكَ	فَإِنْ فَعَلْتَ
and invoke not	besides Allah	what	will neither profit you	nor harm you	but if you did (so)
فَإِنَّكَ	إِذَا	مِنَ الظَّالِمِينَ ﴿١٠٦﴾	وَإِنْ يَمَسُّكَ اللَّهُ	بِضُرٍّ	
so verily you	then (will be)	of the wrongdoers	and if Allah touches you	with harm	
فَلَا كَاشِفَ	لَهُ	إِلَّا هُوَ	وَإِنْ يُرِدْكَ	بِخَيْرٍ	
then (there is) none who (can) remove	it	but He	and if He intends for you	any good	
فَلَا رَادَ	يُصِيبُ بِهِ	لِفَضْلِهِ	مَنْ يَشَاءُ	مِنَ عِبَادِهِ	وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾
then (there is) none who (can) repel	He causes it to reach	His Favour	whomsoever He wills	of His slaves	and He (is) the Oft-Forgiving
any good					the Most Merciful

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

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

قُلْ	يَا أَيُّهَا	النَّاسُ	قَدْ جَاءَكُمْ	الْحَقُّ	مِنْ رَبِّكُمْ
say	O	mankind	verily has come to you	the truth	from your Lord
فَمَنْ أَهْتَدَى		فَإِنَّمَا	يَهْتَدِي لِنَفْسِهِ		
so whosoever receives guidance		then only	he is guided for (the good of) his ownself		
وَمَنْ ضَلَّ		فَإِنَّمَا	يَضِلُّ عَلَيْهَا		
and whosoever goes astray		then only	and I am not he strays to his own loss		
عَلَيْكُمْ	يُوكِيلٍ	وَاتَّبِعْ	مَا يُوحَىٰ	إِلَيْكَ	
(set) over you	(as) a disposer of affairs	and follow	what is revealed	unto you	
وَأَصْبِرْ	حَتَّىٰ يَحْكُمَ اللَّهُ	وَهُوَ	خَيْرٌ	الْحَاكِمِينَ	
and be patient	till Allah gives judgement	and He	(is the) Best	(of) judges	

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكُنْبِ أَحْكَمَتَّ ءَايِنُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مِّنْعَا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

Sūrah Hūd [(Prophet) Hūd] 11

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

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

but Allāh (Alone) knows their meanings.] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to you from Him a warner and a bringer of glad tidings. 3. And (commanding you): ``Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
ثُمَّ فَصَّلَتْ		أَحْكَمَتْ آيَاتِهِ		كُتِبَ	الرَّ
then explained in detail		(the) Verses thereof are perfected		(this is) a Book	Alif-Lam-Ra
إِلَّا اللَّهُ	أَلَّا تَعْبُدُوا	خَيْرٍ	مِنْ لَدُنِّ حَكِيمٍ		
but Allah	(saying) that worship not	Well-Acquainted	from (One Who is) All-Wise		
وَبَشِيرٍ	نَذِيرٍ	مِّنْهُ	لَكُمْ	إِنِّي	
and a bringer of glad tidings	a warner	from Him	unto you	verily I (Muhammad) am	
تُوبُوا إِلَيْهِ	ثُمَّ	وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ			
turn in repentance to Him	then	and that seek (the) forgiveness (of) your Lord			
وَيُؤْتِ	مُسَمًّى	إِلَىٰ أَجَلٍ	حَسَنًا	مِّنْعًا	يُمْنِعُكُمْ
and bestow	appointed	for a term	good	enjoyment	(that) He may grant you
فَإِنِّي أَخَافُ	وَإِنْ تَوَلَّوْا	فَضْلَهُ	فَضْلٍ	ذِي	كُلِّ
(say) then indeed I fear	but if they turn away	His Grace	(of) grace	owner	(to) every
كَبِيرٍ	يَوْمٍ	عَذَابٍ	عَلَيْكُمْ		
Great	(of) a Day (the Day of Resurrection)	(the) torment	for you		

إِلَى اللَّهِ مَرَجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ

يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

4. To Allāh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

أَلَا	قَدِيرٌ	شَيْءٍ	عَلَىٰ كُلِّ	وَهُوَ	إِلَىٰ اللَّهِ مَرَجِعُكُمْ
no doubt	(is) Omnipotent	thing	over every	and He	to Allah (is) your return
حِينَ	أَلَا	مِنْهُ	لِيَسْتَخْفُوا	يَنْتُونَ صُدُورَهُمْ	إِنَّهُمْ
(even) when	no doubt	from Him	that they may hide	fold up their breasts	indeed they
مَا يُسِرُّونَ	يَعْلَمُ	يَسْتَعْشُونَ نِيَابَهُمْ			
what they conceal	He knows	they cover (themselves with) their garments			
الصُّدُورِ	بِذَاتِ	إِنَّهُ عَلِيمٌ	وَمَا يُعْلِنُونَ		
the breasts	of that which (is in)	verily He (is the) All-Knower	and what they reveal		

