

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

Sūrah Al-Mu'minūn (The Believers) 23

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

1. Successful indeed are the believers. 2. Those who offer their *Salāt* (prayers) with all solemnity and full submissiveness. 3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden). 4. And those who pay the *Zakāt* (obligatory charity). 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts) 6. Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their *Amanāt* (all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants;

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَلَاتِهِمْ	هُمْ	الَّذِينَ	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾		
in their prayers	[they]	those who	successful indeed are the believers		
مُعْرِضُونَ ﴿٣﴾	عَنِ اللَّغْوِ	هُمْ	وَالَّذِينَ	خَاشِعُونَ ﴿٢﴾	
turn away	from (evil) vain talk	[they]	and those who	(are) humbly submissive	
هُمْ	وَالَّذِينَ	فَاعِلُونَ ﴿٤﴾	لِلزَّكَاةِ	هُمْ	وَالَّذِينَ
[they]	and those who	(are) doers	of Zakat (alms & charity)	[they]	and those who

أَوْ مَا	عَلَىٰ أَزْوَاجِهِمْ	إِلَّا	حَافِظُونَ ﴿٥﴾	لِفُرُوجِهِمْ
or what	from their wives	except	(are) guardians	[of] their private parts
فَمَنْ أَتَبَعَىٰ	غَيْرُ مُلُومِينَ ﴿٦﴾	فَإِنَّهُمْ	مَلَكَتْ أَيْمَانُهُمْ	
but whoever seeks	(are) free from blame	then verily they	their right hands possess	
وَالَّذِينَ	الْعَادُونَ ﴿٧﴾	هُمْ	فَأُولَٰئِكَ	ذَٰلِكَ
and those who	(are) the transgressors	[they]	then those	that
رَاعُونَ ﴿٨﴾	وَعَهْدِهِمْ	لِأَمْنَتِهِمْ	هُمْ	وَرَاءَ
(are) observers	and (to) their covenant	to their trusts	[they]	beyond

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ وَأُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

9. And those who strictly guard their (five compulsory congregational) *Salawāt* (prayers) (at their fixed stated hours). 10. These are indeed the inheritors. 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). 14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allāh, the Best of creators.

هُمْ	أُولَٰئِكَ	عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾	هُمْ	وَالَّذِينَ
[they]	these	strictly guard [over] their prayers	[they]	and those who
خَالِدُونَ ﴿١١﴾	فِيهَا	الْفِرْدَوْسَ	الَّذِينَ يَرِثُونَ	الْوَارِثُونَ ﴿١٠﴾
(shall) dwell forever	therein	they	the Paradise	who shall inherit
				(are) the inheritors

ثُمَّ جَعَلْنَاهُ	مِّن طِينٍ ﴿١٢﴾	مِن سُلَّةٍ	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
then We made him	of clay	from extract	and indeed We created man (Adam)
ثُمَّ خَلَقْنَا النُّطْفَةَ	مَكِينٍ ﴿١٣﴾	فِي قَرَارٍ	نُطْفَةً
then We created the semen-drop	safe (the womb)	in a lodging	(as) a semen-drop
فَخَلَقْنَا الْعَلَقَةَ		عَلَقَةً	
then We created the clinging substance		(into) a clinging substance	
عِظَامًا	فَخَلَقْنَا الْمُضْغَةَ	مُضْغَةً	
(into) bones	then We created the embryonic lump	(into) an embryonic lump	
خَلَقًا	ثُمَّ أَنشَأْنَاهُ	لَحْمًا	فَكَسَوْنَا الْعِظَامَ
(as) a creation	then We brought it forth	(with) flesh	then We clothed the bones
﴿١٤﴾ الْخَالِقِينَ	أَحْسَنُ	فَتَبَارَكَ اللَّهُ	ءَاخَرٌ
(of) creators	(the) Best	so blessed is Allah	another

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تَبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَاوَاكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِّلَّذَّالِكِينَ ﴿٢٠﴾

15. After that, surely you will die. 16. Then (again), surely you will be resurrected on the Day of Resurrection. 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. 19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *Sibghin* (relish) for the eaters.

ثُمَّ	إِنَّكُمْ	ثُمَّ	لَمَيْتُونَ ﴿١٥﴾	ذَلِكَ	بَعْدَ	إِنَّكُمْ	ثُمَّ
(on the) Day	surely you	then (again)	indeed (shall) die	that	after	surely you	then

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ		تَبْعُونَ ﴿١٦﴾		الْقِيَامَةِ	
and indeed We have created above you		will be resurrected		(of) Resurrection	
غَافِلِينَ ﴿١٧﴾	عَنِ الْخَلْقِ	وَمَا كُنَّا	طَرَائِقَ	سَبْعَ	
unaware	of the creation	and We were not	paths (heavens)	seven	
فَأَسْكَنْتَهُ	بِقَدْرِ	مَاءٍ	مِنَ السَّمَاءِ	وَأَنْزَلْنَا	
and We gave it lodging	in (due) measure	water (rain)	from the sky	and We sent down	
فَأَنْشَأْنَا	لَقَدِرُونَ ﴿١٨﴾	بِهِ	عَلَى ذَهَابٍ	وَأِنَّا	فِي الْأَرْضِ
then We brought forth	surely (are) Able	it	to take away	and verily We	in the earth
فَوَاكِهُ	فِيهَا	لَكُمْ	وَأَعْنَبٍ	مِّن نَّخِيلٍ	جَنَّاتٍ
(is) fruit	wherein	for you	and grapes	of date palms	gardens
		بِهِ	لَكُمْ	كثيرةٌ	
من طورٍ	وَشَجَرَةً تَخْرُجُ	وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾	كثيرةٌ		
from Mount	and a tree (olive that) springs forth	and from it you eat	much		
لِّالَّذِينَ	وَصَبِغٍ	تَنْبَتُ بِالذَّهْنِ	سِينَاءَ		
for the eaters	and (it is) a relish	(that) grows oil	Sinai		

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقِيَهُمْ مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them and on ships you are carried. 23. And indeed We sent Nūh (Noah) to his people, and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him (Islāmic Monotheism). Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent

down angels. Never did we hear such a thing among our fathers of old.

وَأِنَّ	لَكُمْ	فِي الْأَنْعَامِ	لَعِبْرَةً	نُسْقِيكُمْ
and verily	for you	in the cattle	(there is) indeed a lesson	We give you to drink
مِمَّا	فِي بُطُونِهَا	وَلَكُمْ	فِيهَا	مَنْفَعٌ
of that which	(is) in their bellies	and for you	in them	(are) benefits
كَثِيرَةٌ	وَمِنْهَا تَأْكُلُونَ	وَعَلَيْهَا	وَعَلَى الْفُلْكِ تَحْمَلُونَ	
numerous	and of them you eat	and on them	and on [the] ships you are carried	
وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَى قَوْمِهِ	فَقَالَ	يَقَوْمِ أَعْبُدُوا اللَّهَ	
and indeed We sent Noah	to his people	and he said	O my people worship Allah	
مَا	لَكُمْ	مِنْ إِلَهٍ	أَفَلَا تَنْتَوْنُ	فَقَالَ الْمَلَأُ
not	you have	any god	(will) you not then be afraid?	but said the chiefs
		but Him		
الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	مَا هَذَا	إِلَّا بَشَرٌ	
(of) those who disbelieved	among his people	this (is) not	but a human being	
مِثْلَكُمْ	يُرِيدُ	أَنْ يَنْفُضَلَ	عَلَيْكُمْ	وَلَوْ شَاءَ اللَّهُ
like you	he seeks	to make himself superior	to you	and if Allah willed
لَأَنْزَلَ مَلَائِكَةً	مَا سَمِعْنَا	بِهَذَا		
He surely could have sent down angels	we heard not	such a thing		
	فِي آبَائِنَا	الْأَوَّلِينَ		
	among our fathers	(of) old		

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فترَبَّصُوا بِهِ، حَتَّىٰ حِينٍ ﴿٥٥﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبْتَنِي ﴿٥٦﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَّوَحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٥٧﴾

25. "He is only a man in whom is madness, so wait for him a while." 26. [Nūh (Noah)] said: "O my Lord! Help me because they deny me." 27. So, We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ	جِنَّةٌ	فَتَرَبَّصُوا بِهِ	حَتَّىٰ حِينٍ ﴿٢٥﴾
he (is) not but a man in whom	(is) madness	so wait for him	until a while
قَالَ رَبِّ	أَنْصُرْنِي	يِمَّا كَذَّبُونَ ﴿٢٦﴾	فَأَوْحَيْنَا
he said O my Lord	help me	(because) of what they deny me	so We revealed
إِلَيْهِ	أَنْ أَصْنَعَ الْفُلَّكَ	بِأَعْيُنِنَا	وَوَحَيْنَا
to him	that construct the ship	under Our Eyes	and (under) Our Revelation
فَإِذَا جَاءَ	أَمْرُنَا	وَفَكَارَ التَّنُّورُ	
then when comes	Our Command	and (water) gushes forth (from) the oven	
فَأَسْأَلُكَ فِيهَا مِنْ كُلِّ	زَوْجَيْنِ	أَثْنَيْنِ	وَأَهْلِكَ
then take on it of each (kind)	spouses (male and female)	two	and your family
إِلَّا مَنْ سَبَقَ	عَلَيْهِ	الْقَوْلُ	مِنْهُمْ
except those has already gone forth	against whom	the Word	thereof
وَلَا تَخْطِبْنِي	فِي الَّذِينَ ظَلَمُوا ﴿٢٧﴾		
and address Me not	in (favour of) those who have done wrong		
إِنَّهُمْ	مُغْرَقُونَ ﴿٢٧﴾		
verily they	(are) to be drowned		

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي بَجَّحْنَا مِنْ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ

أَفَلَا نُنْقُونَ ﴿٣٢﴾

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allāh's, Who has saved us from the people who are *Zālimūn* (i.e. oppressors, wrongdoers, polytheists, those who join others in worship with Allāh)." 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this [what We did as regards drowning of the people of Nūh (Noah)], there are indeed *Ayāt* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other *Ilāh* (God) but Him. Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

مَعَكَ		وَمَنْ		أَنْتَ		فَإِذَا أَسْتَوَيْتَ	
(is) with you		and whoever		[you]		and when you have embarked	
نَجَّانَا		الَّذِي		الْحَمْدُ لِلَّهِ		فَقُلْ	
has saved us		Who		all praise (be) to Allah		then say	
أَنْزِلْنِي		وَقُلْ رَبِّ		الظَّالِمِينَ ﴿٣٨﴾		مِنَ الْقَوْمِ	
cause me to land		and say my Lord		(who are) oppressors		from the people	
الْمُنْزِلِينَ ﴿٣٦﴾		خَيْرُ		وَأَنْتَ		مُبَارَكًا	
(of) those who bring to land		(are the) Best		for You		blessed	
لَمُبْتَلِينَ ﴿٣٥﴾		وَإِنْ كُنَّا		لَأَيِّتٍ		إِنَّ فِي ذَلِكَ	
(ever) putting (men) to test		and truly We are		(there are) indeed signs		in this verily	
فِيهِمْ		فَأَرْسَلْنَا		ءَاخَرِينَ ﴿٣١﴾		مِنْ بَعْدِهِمْ	
to them		and We sent		another		generation	
لَكُمْ		مَا		أَنْ أَعْبُدُوا اللَّهَ		مِنْهُمْ	
you have		not		(saying) [that] worship Allah		from (among) them	
				رَسُولًا		مِّنْ إِلَهِ	
				أَفَلَا نُنْقُونَ ﴿٣٢﴾		غَيْرَهُ	
				(will) you not then be afraid?		any god	

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾ أَيْعِدُكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنَّكُمْ تُخْرَجُونَ ﴿٣٥﴾ هِيَ هِيَ هِيَ هِيَ لِمَا تُوْعَدُونَ ﴿٣٦﴾ إِنَّ هِيَ إِلَّا حَيَاةُ الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

وَقَالَ الْمَلَأُ	مِنْ قَوْمِهِ	الَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِلِقَاءِ
and said the chiefs	of his people	who disbelieved	and denied	(the) Meeting
الْآخِرَةِ	وَأَتْرَفْنَاهُمْ			فِي الْحَيَاةِ
(in) the Hereafter	and We had given them luxuries and comforts			in the life
الدُّنْيَا	مَا هَذَا	إِلَّا بَشَرٌ	مِثْلُكُمْ	يَأْكُلُ
(of) the world	this (is) not	but a human being	like you	he eats
مِنْهُ	وَيَشْرَبُ	مِمَّا تَشْرَبُونَ ﴿٣٣﴾	وَلَئِنْ أَطَعْتُمْ بَشَرًا	
[of that]	and he drinks	of what you drink	and if you obey a human being	
مِثْلُكُمْ	إِنَّكُمْ	إِذَا	لَخَسِرُونَ ﴿٣٥﴾	أَيْعِدُكُمْ
like you	verily you	then	indeed (are) losers	(does) he promise you?
أَنْتُمْ	إِذَا مِتُّمْ	وَكُنْتُمْ تُرَابًا	وَعِظْمًا	
that [you]	when you have died	and have become dust	and bones	

هَيَّاتَ	هَيَّاتَ	مُخْرَجُونَ ﴿٣٥﴾	أَنْتُمْ
(very) far	far	(shall be) brought forth (resurrected)	[that] you
الدُّنْيَا	إِلَّا حَيَاتُنَا	إِنَّ هِيَ	لِمَا تُوْعَدُونَ ﴿٣٦﴾
(of) this world	but our life	it (is) not	(is) that which you are promised
بِمَبْعُوثِينَ ﴿٣٧﴾	نَحْنُ	وَمَا	وَنَحْيَا
(will be) resurrected	we	and not	and we live
			نَمُوتُ
			we die

إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allāh) said: "In a little while, they are sure to be regretful." 41. So, *As-Saiyah* (torment – awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So, away with the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, disobedient to His Messengers). 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

إِنَّ هُوَ	إِلَّا رَجُلٌ افْتَرَىٰ	عَلَى اللَّهِ كَذِبًا	وَمَا	نَحْنُ لَهُ
he (is) not	but a man (who) has invented	a lie against Allah	and not	we
بِمُؤْمِنِينَ ﴿٣٨﴾	قَالَ رَبِّ	انصُرْنِي	بِمَا كَذَّبُونَ ﴿٣٩﴾	
(are) going to believe	he said O my Lord	help me	(because) of what they deny me	
قَالَ	عَمَّا قَلِيلٍ	لِيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾	فَأَخَذْتَهُمُ	
He (Allah) said	in a little while	surely they will be regretful	so overtook them	
الصَّيْحَةَ	بِالْحَقِّ	فَجَعَلْنَاهُمْ	غُثَاءً	فَبَعْدًا
an awful cry	in truth	and We made them	(as) rubbish of dead plants	so away

لِلْقَوْمِ	الظَّالِمِينَ ﴿٤١﴾	ثُمَّ أَنشَأْنَا	مِنْ بَعْدِهِمْ	قُرُونًا
with the people	who are wrongdoers	then We created	after them	generations
ءَاخِرِينَ ﴿٤٢﴾	مَا تَسْبِقُ	مِنْ أُمَّةٍ	أَجَلَهَا	وَمَا يَسْتَخِرُونَ ﴿٤٣﴾
other	can not precede	any nation	their term	nor they can delay (it)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعَدًا لِلْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِكَ وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another (to destruction), and We made them as *Ahadith* (true stories for mankind to learn a lesson). So, away with a people who believe not! 45. Then We sent Mūsā (Moses) and his brother Hārūn (Aaron), with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allāh). 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)!" 48. So, they denied them both [Mūsā (Moses) and Hārūn (Aaron)] and became of those who were destroyed.

ثُمَّ أَرْسَلْنَا رُسُلَنَا	تَتْرًا	كُلَّ مَا جَاءَ	أُمَّةً
then We sent Our Messengers	(in) succession	whenever came	(to) a nation
رَسُولَهَا	كَذَّبُوهُ	فَاتَّبَعْنَا بَعْضَهُمْ	بَعْضًا
their Messenger	they denied him	so We made some of them follow	others
وَجَعَلْنَاهُمْ	أَحَادِيثَ	فَبَعَدًا	لِقَوْمٍ
and We made them	(as) true stories (for mankind)	so away	with a people
لَا يُؤْمِنُونَ ﴿٤٤﴾	ثُمَّ أَرْسَلْنَا مُوسَىٰ	وَأَخَاهُ	هَارُونَ
who believe not	then We sent Moses	and his brother	Aaron
		بِآيَاتِنَا	سُلْطَانٍ مُّبِينٍ
		with Our proofs	and manifest authority

وَمَلَائِيهِ	إِلَى فِرْعَوْنَ	مُبِينٍ ﴿٤٩﴾	وَسُلْطٰنٍ
and his chiefs	to Pharaoh	manifest (clear)	and an authority
فَقَالُوا	عَالِينَ ﴿٥٠﴾	وَكَانُوا قَوْمًا	فَأَسْتَكْبَرُوا
then they said	self-exalting	and they were people	but they behaved insolently
لَنَا	وَقَوْمَهُمَا	مِثْلَنَا	أَنْتُمْ
to us	and their people	like ourselves	(shall) we believe?
مِنَ الْمُهْلَكِينَ ﴿٥١﴾	فَكَانُوا	فَكَذَّبُوهُمَا	عَبِيدُونَ ﴿٥٢﴾
of those who were destroyed	and became	so they denied them	(are) servants

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

49. And indeed We gave Mūsā (Moses) the Scripture, that they may be guided. 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. 51. O (you) Messengers! Eat of the *Tayyibāt* [all kinds of *Halāl* foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do. 52. And verily, this your religion (of Islāmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).

لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾	الْكِتَابَ	وَلَقَدْ آتَيْنَا مُوسَى
so that they may be guided	the Scripture	and indeed We gave Moses
وَآوَيْنَاهُمَا	عَائَةً	مَرْيَمَ
and We gave them refuge	(as) a sign	(of) Mary
وَجَعَلْنَا ابْنَ	وَأُمَّهُ	وَجَعَلْنَا ابْنَ
and We made (the) son	and his mother	and We made (the) son
إِلَى رَبْوَةٍ	وَمَعِينٍ ﴿٥٠﴾	ذَاتِ قَرَارٍ
on high ground	and flowing streams	a place of rest
الرُّسُلِ	يَا أَيُّهَا	مَسْجِدٍ
Messengers	O (you)	and flowing streams

كُلُوا مِنَ الطَّيِّبَاتِ	وَأَعْمَلُوا صَالِحًا	إِنِّي	بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٤﴾		
eat of lawful things	and do righteous deeds	verily I am	All-Knower of what you do		
وَإِنَّ هَذِهِ	أُمَّتُكُمْ	أُمَّةٌ	وَاحِدَةٌ	وَأَنَا	
and verily this	(is) your nation (religion)	nation (religion)	one	and I am	
رَبِّكُمْ	فَاتَّقُونَ ﴿٥٥﴾	فَتَقَطَّعُوا أَمْرَهُمْ	بَيْنَهُمْ		
your Lord	so fear Me	but they have broken their religion	among them		
زُبُرًا	كُلُّ	حِزْبٍ	بِمَا	لَدَيْهِمْ	فَرِحُونَ ﴿٥٦﴾
(into) sects	each	group (party)	in what	(is) with them	rejoicing

فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَّ لَا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَاءًا تَوْأَمًا وَقُلُوبُهُمْ وَجِلَةٌ إِلَىٰ الَّذِي لَهُمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

54. So, leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them 56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salāt* (prayers) in their (early) stated, fixed times and so on].

فَذَرَهُمْ	فِي غَمَرَتِهِمْ	حَتَّىٰ حِينٍ ﴿٥٤﴾	أَيَحْسَبُونَ	أَنَّمَا
so leave them	in their error	for a time	(do) they think?	that what
نُمِدُّهُمْ	بِهِ	مِنْ مَّالٍ	وَبَنِينَ ﴿٥٥﴾	نُسَارِعُ لَهُمْ
We enlarge them	with [it]	of wealth	and children (sons)	We hasten unto them

مِنْ خَشْيَةٍ	هُمْ	إِنَّ الَّذِينَ	لَا يَشْعُرُونَ ﴿٥٦﴾	بَلْ	فِي الْخَيْرَاتِ
from (the) fear	[they]	verily those who	they perceive not	nay	with good things
رَبِّهِمْ	بِآيَاتِ	هُمْ	وَالَّذِينَ	مُشْفِقُونَ ﴿٥٧﴾	رَبِّهِمْ
(of) their Lord	in (the) Signs	[they]	and those	live in awe	(of) their Lord
لَا يُشْرِكُونَ ﴿٥٩﴾			بِرَبِّهِمْ	هُمْ	وَالَّذِينَ
join not (anyone in worship) as partners			with their Lord	[they]	and those
وَجِلَّةٌ	وَقُلُوبُهُمْ	مَاءَ آتَوْا	وَالَّذِينَ يُؤْتُونَ		
(are) full of fear	[and] their hearts	that which they gave	and those who give		
فِي الْخَيْرَاتِ	أُولَئِكَ يُسْرِعُونَ	رَجِعُونَ ﴿٦٠﴾	إِلَىٰ رَبِّهِمْ	أَنَّهُمْ	
in the good deeds	(it is) these who hasten	(shall) return	to their Lord	because they	
	سَبِقُونَ ﴿٦١﴾	هَٰذَا	وَهُمْ		
	(are) foremost	in them	and they		

وَلَا نَكْفِيهِمْ نَفْسًا إِلَّا وَسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ
 مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمَلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ
 يَجْعُرُونَ ﴿٦٤﴾ لَا تَجْعُرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ ﴿٦٥﴾

62. And We test not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from (understanding) this (the Qur'an), and they have other (evil) deeds, besides which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment, behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

وَلَدَيْنَا	إِلَّا وَسْعَهَا	وَلَا نَكْفِيهِمْ نَفْسًا
and with Us	except (according to) its capacity	and We burden not any soul
لَا يُظْلَمُونَ ﴿٦٢﴾	وَهُمْ	يَنْطِقُ بِالْحَقِّ
will not be wronged	and they	(which) speaks with the truth
		كِتَابٌ
		(is) a Record

بَلْ قُلُوبُهُمْ	فِي غَمْرَقٍ	مِنْ هَذَا	وَلَهُمْ	أَعْمَلُ	مِنْ دُونِ
nay their hearts	(are) in error	from this	and for them	(are other) deeds	besides
ذَلِكَ	هُمْ	لَهَا	عَامِلُونَ ﴿٦٦﴾	حَتَّىٰ إِذَا	أَخَذْنَا مَتَرَفِهِمْ
that	they	for it	(are) doing	until when	We seize their luxurious ones
بِالْعَذَابِ	إِذَا	هُمْ يَجْعُرُونَ ﴿٦٧﴾	لَا تَجْعُرُوا الْيَوْمَ	إِنَّكُمْ	مِنَّا
with punishment	behold	they make invocation loudly	invoke not loudly this day	certainly you	by Us
		لَا نُصْرُونَ ﴿٦٨﴾			
		shall not be helped			

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنكِرُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ سِمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ الْحَقُّ وَآكَرَهُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٠﴾ وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them). 67. In pride (they – Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary – *Haram*), talking evil about it (the Qur'an) by night. 68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: "There is madness in him?" Nay, but he brought them the truth (i.e. *Tauhid*: worshipping Allāh Alone in all aspects, the Qur'an and the religion of Islām), but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'an), but they turn away from their reminder.

فَكُنْتُمْ	تُتْلَىٰ عَلَيْكُمْ	قَدْ كَانَتْ آيَاتِي
but you used to	be recited to you	indeed My Verses used to

عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٦٦﴾	مُسْتَكْبِرِينَ بِهِ	سَمِرًا	تَهْجُرُونَ ﴿٦٧﴾
turn back on your heels	(being) pride about it	talking at night	renouncing (evil)
أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ	أَمْ جَاءَهُمْ	مَا لَمْ يَأْتِ	
(have) they not pondered the word?	or (there) has come to them	what had not come	
ءَابَاءَهُمْ	أَمْ	لَمْ يَعْرِفُوا رَسُولَهُمْ	
(to) their fathers	or (it is that)	they did not recognize their Messenger	
فَهُمْ لَهُ	مُنْكَرُونَ ﴿٦٩﴾	أَمْ يَقُولُونَ بِهِ	بَلْ جَاءَهُمْ
him so they	deny	or they say in him	nay he brought them
يَالْحَقِّ	وَأَكْثَرُهُمْ	لِلْحَقِّ	وَلَوْ اتَّبَعَ الْحَقُّ
the truth	but most of them	to the truth	and if the truth had followed
أَهْوَاءَهُمْ	لَفَسَدَتِ السَّمَوَاتُ	وَالْأَرْضُ	
their desires	indeed would have been corrupted the heavens	and the earth	
وَمَنْ	فِيهِمْ	بَلْ أَيْنَبْنَهُمْ	بِذِكْرِهِمْ
and whosoever	(is) therein	nay We have brought them	their reminder
	عَنْ ذِكْرِهِمْ	مُعْرِضُونَ ﴿٧١﴾	
	from their reminder	(are) turning away	

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٧٢﴾ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَبُّونَ ﴿٧٤﴾ ﴿٧٤﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ هُمْ فِيهِ مَبْسُونُونَ ﴿٧٧﴾

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to a Straight Path (true religion – Islāmic Monotheism). 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true

religion – Islāmic Monotheism). 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him. 77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

رَبِّكَ	فَخَرَّاجُ	خَرَجًا	أَمْ تَسْأَلُهُمْ
(of) your Lord	but (the) recompense	(for) wages	or (is it that) you ask them
وَإِنَّكَ	الرَّزِقِينَ ﴿٧٦﴾	خَيْرُ	وَهُوَ خَيْرٌ
and certainly you	(of) the sustainers	(is the) Best	and He (is) better
وَإِنَّ الَّذِينَ	مُسْتَقِيمٍ ﴿٧٧﴾	إِلَى صِرَاطٍ	لَتَدْعُوهُمْ
and verily those who	Straight	to (the) Path	indeed call them
لَنَكْبُونَ ﴿٧٤﴾	عَنِ الصِّرَاطِ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
(are) indeed deviating	from the Path	in the Hereafter	believe not
مِّنْ ضُرِّ	بِهِمْ	وَكَشَفْنَا مَا	وَلَوْ رَحَّمْنَاهُمْ
of distress	(is) on them	and removed what	and though We had mercy on them
فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾	لَلَّجُوا		
in their transgression wandering blindly	(still) they would obstinately persist		
فَمَا أَسْتَكَانُوا	بِالْعَذَابِ	وَلَقَدْ أَخَذْنَاهُمْ	
but they humbled not themselves	with punishment	and indeed We seized them	
حَتَّىٰ إِذَا فَتَحْنَا	وَمَا يَنْضَرَعُونَ ﴿٧٦﴾	لِرَبِّهِمْ	
until when We open	nor (did) they invoke with submission (to Him)	to their Lord	
مُبْلِسُونَ ﴿٧٧﴾	فِيهِمْ	إِذَا شَدِيدٍ	ذَاعَذَابٍ
(will be) plunged	into it they behold	severe	of a punishment
			بَابًا
			a gate
			for them

وَهُوَ الَّذِي أَنشَأَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا

تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

وَهُوَ	الَّذِي أَنْشَأَ	لَكُمْ	السَّمْعَ	وَالْأَبْصَرَ
and (it is) He	Who has created	for you	hearing	and sight
وَالْأَفْعِدَةَ	قَلِيلًا مَا تَشْكُرُونَ ﴿٧٨﴾	وَهُوَ	الَّذِي	ذَرَأَكُمْ
and hearts	little thanks you give	and (it is) He	Who	has created you
فِي الْأَرْضِ	وَالِيهِ تُحْشَرُونَ ﴿٧٩﴾	وَهُوَ	الَّذِي يُحْيِي	
on the earth	and to Him you shall be gathered (back)	and (it is) He	Who gives life	
وَيُمِيتُ	وَلَهُ	أَخْتَلَفُ	الَّيْلِ	وَالنَّهَارِ
and causes death	and to Him (belongs)	(the) alternation	(of) night	and day
أَفَلَا تَعْقِلُونَ ﴿٨٠﴾	بَلْ قَالُوا مِثْلَ	مَا قَالَ		
(will) you not then understand?	they say (the) like	(of) what said		
الْأَوَّلُونَ ﴿٨١﴾	قَالُوا	أَإِذَا مِتْنَا	وَكُنَّا تُرَابًا	
the men of old	they said	when we are dead?	and have become dust	
وَعِظْمًا	أَإِنَّا	لَمَبْعُوثُونَ ﴿٨٢﴾		
and bones	(shall) we?	indeed be resurrected		

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُلْ لِمَنِ الْأَرْضُ
وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ
السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِوُتُ ﴿٨٧﴾

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾

83. "Verily, this we have been promised – we and our fathers before (us)! This is nothing but tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allāh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allāh." Say: "Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allāh saves anyone, none can punish or harm him; and if Allāh punishes or harms anyone, none can save him), if you know?"

لَقَدْ وَعَدْنَا	نَحْنُ	وَأَبَاؤُنَا	هَذَا	مِنْ قَبْلُ	إِنْ هَذَا
verily we have been promised	[we]	and our fathers	this	before	this (is) not
إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ	قُلْ	لِمَنْ	الْأَرْضُ	وَمَنْ
but (the) tales	(of) the ancients	say	for Whom	(is) the earth	and whosoever
فِيهَا	إِنْ كُنْتُمْ	تَعْمَلُونَ	سَيَقُولُونَ	لِلَّهِ	قُلْ
(is) therein	if you [were]	know	they will say	(it is) for Allah	say
أَفَلَا تَذَكَّرُونَ	قُلْ مَنْ	رَبُّ السَّمَوَاتِ	السَّبْعِ		
(will) you not then remember?	say Who	(is the) Lord (of) the heavens	seven		
وَرَبُّ الْعَرْشِ	الْعَظِيمِ	سَيَقُولُونَ	لِلَّهِ	قُلْ	
and (the) Lord (of) the Throne	Great	they will say	(it is) for Allah	say	
أَفَلَا نُنَقِّوهُ	قُلْ مَنْ	بِيَدِهِ	مَلَكُوتُ	كُلِّ شَيْءٍ	
(will) you not then fear (Allah)?	say Who	in His Hand	(is the) sovereignty	(of) every	thing
وَهُوَ يُجِيرُ	وَلَا يُجَارُ	عَلَيْهِ	إِنْ كُنْتُمْ	تَعْمَلُونَ	
and He protects (all)	and none can be protected	against Him	if you [were]	know	

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنِّي تَسْحَرُونَ ﴿٨٤﴾ بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٨٥﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذْ أَذْهَبَ كُلَّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ

سَبَّحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾

89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth (Islāmic Monotheism), and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allāh beget, nor is there any *ilāh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!

سَيَقُولُونَ		لِلَّهِ	قُلْ	فَأَنَّى تُسْحَرُونَ ﴿٩٠﴾		بَلْ أَتَيْنَهُم	
they will say		(it is) for Allah	say	how then are you deceived		nay We have brought them	
بِالْحَقِّ	وَإِنَّهُمْ	لَكَذِبُونَ ﴿٩٠﴾	مِنَ اللَّهِ	مَّا أَخَذَ اللَّهُ	مِنْ وَلَدٍ		
the truth	and verily they	surely (are) liars	Allah (did) not take	any son			
وَمَا كَانَ مَعَهُ		مِنَ إِلَهِ	إِذَا	لَذَهَبَ			
nor is (there along) with Him		any god	then	surely would have taken away			
كُلُّ إِلَهِ	بِمَا خَلَقَ	وَلَعَلَّا بَعْضُهُمْ					
god each	what he had created	and surely some of them would have (tried to) overcome					
عَلَى بَعْضٍ	سَبَّحَنَ اللَّهُ	عَمَّا يَصِفُونَ ﴿٩١﴾					
[over] others	Glorified is Allah	above (all) that they attribute (to Him)					

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يَشْرِكُونَ ﴿٩٢﴾ قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ ﴿٩٣﴾
 رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾
 أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zālimūn* (polytheists and wrongdoers)." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best Knower of the things they utter.

فَتَعَلَّى	وَالشَّهَادَةَ		عَلِمَ الْغَيْبِ
Exalted is He	and the seen		All-Knower (of) the unseen
إِمَّا تَرِينِي	قُلْ رَبِّ	عَمَّا يُشْرِكُونَ ﴿٩٢﴾	
if you will show me	say my Lord	over (all) that they associate as partners (to Him)	
فِي الْقَوْمِ	فَلَا تَجْعَلْنِي	رَبِّ	مَا يُوعَدُونَ ﴿٩٣﴾
amongst the people	then put me not	my Lord	that (with) which they are threatened
مَا	أَنْ تُرِيكَ	عَلَىٰ	وَأِنَّا
that which	to show you	[on]	and indeed We
أَحْسَنُ	هِيَ	أُدْفَعُ بِأَلَّتِي	لَقَدِرُونَ ﴿٩٥﴾
(is) better	which	repel with that	surely (are) Able
	بِمَا يَصِفُونَ ﴿٩٦﴾	أَعْلَمُ	نَحْنُ
	of what they utter	(are) Best Knower	We
			السَّيِّئَةَ ﴿٩٧﴾
			evil

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayātīn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them (those who join partners with Allāh), he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

الشَّيَاطِينِ ﴿٩٧﴾	مِنْ هَمَزَاتِ	أَعُوذُ بِكَ	وَقُلْ رَبِّ
(of) the devils	from (the) whisperings	I seek refuge with You	and say my Lord

وَأَعُوذُ	بِكَ	رَبِّ	أَنْ يَحْضُرُونِ ﴿٩٨﴾	حَتَّىٰ إِذَا جَاءَ
and I seek refuge	with You	my Lord	lest they (should) attend me	until when comes
أَحَدَهُمْ	أَلْمُوتِ	قَالَ رَبِّ	أَرْجِعُونِ ﴿٩٩﴾	لَعَلِّي أَعْمَلُ
(to) one of them	death	he says my Lord	send me back	so that I may do
صَلِحًا	فِيمَا تَرَكْتُ	كَلَّا	إِنَّهَا	كَلِمَةٌ
good	in that which I have left behind	no	indeed it	(is) a word
قَائِلَهَا	هُوَ	هُوَ	هُوَ	هُوَ
speaks it	he	he	he	he
وَمِنْ وَّرَائِهِمْ	بَرْزَخٍ	إِلَىٰ يَوْمِ يَبْعَثُونَ ﴿١٠٠﴾		
and behind them	(is) a barrier	until (the) Day (when) they will be resurrected		
فَإِذَا نُفِخَ	فِي الصُّورِ	فَلَا أَنْسَابَ	بَيْنَهُمْ	
then when is blown	in the Trumpet	then (there will be) no kinship	among them	
يَوْمَئِذٍ	وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾			
that Day	nor they will ask of one another			

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ أَتَىٰ تُنَلِّىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ اخْسَؤْا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٠٨﴾

102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful. 103. And those whose Scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin with displaced lips (disfigured). 105. "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. 107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers)." 108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"

فَمَنْ	ثَقُلَتْ مَوَازِينُهُ	فَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ ﴿١٠٢﴾
then [who]	whose Scales are heavy	then these	[they]	(are) the successful
وَمَنْ	خَفَّتْ مَوَازِينُهُ	فَأُولَئِكَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
and [who]	whose Scales are light	then they	(are) those who lost	their own selves
فِي جَهَنَّمَ	خَالِدُونَ ﴿١٠٣﴾	تَلْفَحُ وُجُوهَهُمْ	النَّارُ	وَهُمْ فِيهَا
in Hell	they (will) abide forever	will burn their faces	the Fire	and they therein
كَلِيحُونَ ﴿١٠٤﴾	أَلَمْ تَكُنْ ءَايَاتِي	تُنَلِّىٰ عَلَيْكُمْ	فَكُنْتُمْ	
(will) grin with displaced lips	were not My Verses?	recited to you	then you used to	
بِهَا تُكَذِّبُونَ ﴿١٠٥﴾	قَالُوا رَبَّنَا	غَلَبَتْ عَلَيْنَا	شِقْوَتُنَا	
deny [with] them	they will say our Lord	overcame [on] us	our wretchedness	
وَكَانَّا قَوْمًا	ضَالِّينَ ﴿١٠٦﴾	رَبَّنَا	أَخْرِجْنَا	مِنْهَا
and we were a people	erring	our Lord	bring us out	of this
فَإِنْ عُدْنَا	فَإِنَّا	ظَالِمُونَ ﴿١٠٧﴾	قَالَ	
then if (ever) we return	then indeed we	(shall be) wrongdoers	He will say	
	أَخْسَأُوا فِيهَا	وَلَا تُكَلِّمُونِ ﴿١٠٨﴾		
	remain you rejected in it	and speak not to Me		

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾
فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ
بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَآئِزُونَ ﴿١١١﴾ قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

109. Verily, there was a party of My slaves who used to say: "Our Lord! We believe so forgive us and have mercy on us, for You are the Best of all who show mercy!" 110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful. 112. He (Allāh) will say: "What number of years did you stay on earth?"

رَبَّنَا آمَنَّا	مِنْ عِبَادِي يَقُولُونَ	فَرِيقٌ	إِنَّهُ كَانَ
our Lord we believe	of My slaves (who) used to say	a party	verily (there) was
الرَّحِيمِينَ	خَيْرٌ	وَأَنْتَ	وَأَرْحَمْنَا
(of) those who show mercy	(are the) Best	for You	and have mercy on us
ذِكْرِي	حَتَّىٰ أَنْسَوَكُم	سَخِرِيًّا	فَاتَّخَذْتَهُمْ
My remembrance	until they made you forget	(for) a laughing stock	but you took them
الْيَوْمِ	جَزَيْتَهُمْ	إِنِّي	مِنْهُمْ تَضْحَكُونَ
this Day	have rewarded them	verily I	laugh at them
الْفَائِزُونَ	هُمْ	أَنَّهُمْ	بِمَا صَبَرُوا
(are) the successful	[they]	indeed they	for what they kept patience
سِنِينَ	عَدَدَ	فِي الْأَرْضِ	كَمْ لَبِثْتُمْ
(of) years	(by) number	on the earth	how long did you stay
			He (Allah) will say

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَلِ الْعَادِينَ ﴿١١٣﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allāh) will say: "You stayed not but a little, if you had only known! 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted is Allāh, the True King: *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 117. And whoever invokes (or worships) besides Allāh, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

يَوْمٍ	أَوْ بَعْضَ	لَيْسْنَا يَوْمًا	قَالُوا
(of) a day	or part	we stayed a day	they will say
إِنْ لَيْسْتُمْ	قَالَ	فَسْئَلِ الْعَادِينَ ﴿١١٣﴾	
you stayed not	He (Allah) will say	so ask of those who keep account (angels)	
أَفَحَسِبْتُمْ	تَعْلَمُونَ ﴿١١٤﴾	أَنْتُمْ كُنْتُمْ	لَوْ
then (did) you think?	known	[that] you had	if
لَا تُرْجَعُونَ ﴿١١٥﴾	إِلَيْنَا	وَأَنْتُمْ	عَبَثًا
would not be returned	to Us	and that you	in vain
رَبِّ الْعَرْشِ	إِلَّا هُوَ	لَا إِلَهَ	أَلْمَلِكُ الْحَقُّ
(the) Lord (of) the Throne	but He	(there is) no god	True the King
لَا بُرْهَانَ	ءَاخَرَ	مَعَ اللَّهِ	وَمَنْ يَدْعُ
no proof	(any) other	god	with Allah
إِنَّهُ	رَبِّهِ	عِنْدَ	فَإِنَّمَا حِسَابُهُ
surely [he]	his Lord	(is) with	then only his reckoning
وَأَرْحَمَ	أَغْفِرَ	وَقُلْ رَبِّ	لَا يَفْلِحُ الْكَافِرُونَ ﴿١١٧﴾
and have mercy	forgive	and say my Lord	the disbelievers will not succeed
	الرَّحِيمِينَ ﴿١١٨﴾	خَيْرُ	وَأَنْتَ
	(of) those who show mercy	(are the) Best	for You

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَافِيفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ

لَا يَنْكِحُهَا الْإِزَّانِ أَوْ مُشْرِكٍ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

Sūrah An-Nūr (The Light) 24

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

1. (This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations – lawful and unlawful things, and set boundaries of Islāmic religion) that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. [This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law]. 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*; and the adulteress-fornicatress, none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer-fornicator or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْزَلْنَاهَا			سُورَةٌ		
which We have sent down			(this is) a Surah (chapter of the Quran)		
بَيِّنَاتٍ	آيَاتٍ	فِيهَا	وَأَنْزَلْنَا	وَفَرَضْنَاهَا	
manifest	Signs	in it	and We have revealed	and which We have enjoined	
كُلِّ	فَأَجْلِدُوا	وَالزَّانِي	الزَّانِيَةَ	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٤﴾	
each	[then] flog	and the fornicator	the fornicatress	so that you may remember	

رَافَةً	بِهِمَا	وَلَا تَأْخُذْكُمْ	جَلْدَةً	مِائَةً	مِنْهُمَا	وَاحِدٍ
pity	with them	and let not withhold you	lashes	(with) a hundred	of them	one
الْآخِرِ	وَالْيَوْمِ	تُؤْمِنُونَ بِاللَّهِ	إِنْ كُنْتُمْ	فِي دِينِ اللَّهِ		
the Last	and the Day	believing in Allah	if you were	in (the) religion (of) Allah		
الزَّانِي لَا يَنْكِحُ	مِنَ الْمُؤْمِنِينَ	طَائِفَةً	وَلْيَشْهَدْ عَذَابُهُمَا			
the fornicator	marries not	of the believers	a party	and let witness their punishment		
لَا يَنْكِحُهَا	وَالزَّانِيَةَ	أَوْ مُشْرِكَةً	إِلَّا زَانِيَةً			
marries her not	and the fornicatress	or an idolatress	but a fornicatress			
عَلَى الْمُؤْمِنِينَ	وَحَرَّمَ ذَلِكَ	أَوْ مُشْرِكٍ	إِلَّا زَانٍ			
to the believers	and such a thing is forbidden	or an idolater	but a fornicator			

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤١﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٢﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٤٣﴾

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

شُهَدَاءَ	بِأَرْبَعَةٍ	لَمْ يَأْتُوا	ثُمَّ	الْمُحْصَنَاتِ	وَالَّذِينَ يَرْمُونَ
witnesses	four	produce not	then	the chaste women	and those who accuse
شَهَادَةَ	لَهُمْ	وَلَا تَقْبَلُوا	جَلْدَةً	ثَمَانِينَ	فَاجْلِدُوهُمْ
testimony	their	and accept not	stripes	(with) eighty	then flog them
إِلَّا الَّذِينَ تَابُوا	الْفَاسِقُونَ	أَبَدًا	وَأُولَئِكَ	هُمْ	
except those who repent	(are) the disobedient (to Allah)	[they]	and those	forever	

رَحِيمٌ ﴿٥﴾	غَفُورٌ	فَإِنَّ اللَّهَ	وَأَصْلِحُوا	مِنْ بَعْدِ ذَلِكَ
Most Merciful	(is) Oft-Forgiving	so verily Allah	and amend	thereafter
إِلَّا أَنْفُسَهُمْ	شُهَدَاءُ	هَمٌّ	وَلَمْ يَكُنْ	أَزْوَاجَهُمْ
except themselves	witnesses	for them	and are not	their wives
فَشَهَادَةُ	شَهَادَاتٍ	أَرْبَعُ	أَحَدِهِمْ	وَالَّذِينَ يَرْمُونَ
that he	by Allah	testimonies	(is) four	(of) one of them
ثُمَّ	فَشَهَادَةُ	أَرْبَعُ	أَحَدِهِمْ	وَالَّذِينَ يَرْمُونَ
then (the) testimony	(is) four	(of) one of them	then (the) testimony	and those who accuse

لِمَنْ الصَّادِقِينَ ﴿٦﴾

(is) surely (one) of those who speak the truth

وَالْخَمْسَةَ أَنْ لَعَنَتَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

وَالْخَمْسَةَ	أَنَّ لَعَنَتَ اللَّهُ	عَلَيْهِ	إِنْ كَانَ
and the fifth (testimony)	(is) that (the) Curse (of) Allah	(is) on him	if he be
مِنَ الْكَاذِبِينَ ﴿٧﴾	وَيَدْرُؤُا	عَنْهَا	أَنْ تَشْهَدَ
of those who tell a lie	but it shall avert	from her	that she testifies
أَرْبَعَ	شَهَادَاتٍ بِاللَّهِ	إِنَّهُ	لِمَنْ الْكَاذِبِينَ ﴿٨﴾
four	testimonies by Allah	that he	(is) surely (one) of those who tell lies
وَالْخَمْسَةَ	أَنَّ غَضِبَ اللَّهُ	عَلَيْهَا	إِنْ كَانَ
and the fifth (testimony)	(is) that (the) Anger (of) Allah	(be) upon her	if he was

عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	مِنَ الصَّادِقِينَ
on you	and had (it) not been for (the) Grace (of) Allah	(one) of those who speak the truth
حَكِيمٌ	تَوَّابٌ	وَأَنَّ اللَّهَ
(the) All-Wise	(is the) One Who accepts repentance	and that Allah
		وَرَحْمَتَهُ
		and His Mercy

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِنَفْسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

11. Verily, those who brought forth the slander (against 'Āishah رضي الله عنها the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars.

مِّنكُمْ	عُصْبَةٌ	بِالْإِفْكِ	إِنَّ الَّذِينَ جَاءُوا
among you	(are) a group	the slander	verily those who brought forth
لِكُلِّ	لَكُمْ	بَلْ هُوَ	لَا تَحْسَبُوهُ
unto every	for you	(is) good	you consider it not
وَالَّذِي	مِنَ الْإِثْمِ	مَا أَكْتَسَبَ	مِنْهُمْ
and (as for) him who	of the sin	(is) that which he had earned	of them
عَظِيمٌ	عَذَابٌ	لَّهُ	تَوَلَّى كِبْرَهُ
great	(will be) a torment	for him	among them
وَالْمُؤْمِنَاتُ	ظَنَّ الْمُؤْمِنُونَ	سَمِعْتُمُوهُ	لَوْلَا إِذْ
and the believing women	think the believing men	you heard it	why (did) not when

بِأَنْفُسِهِمْ	خَيْرًا	وَقَالُوا هَذَا	إِفْكٌ	مُّبِينٌ ﴿١٢﴾
of their own people	good	and they say this (charge)	(is) a lie	obvious
لَوْلَا جَاءُوا	عَلَيْهِ	بِأَرْبَعَةٍ	شُهَدَاءَ	فَإِذْ
why (did) they not bring	for it	four	witnesses	since when
لَمْ يَأْتُوا	فَأُولَئِكَ	عِنْدَ اللَّهِ	هُمْ	الْكَذِبُونَ ﴿١٣﴾
they brought not	then these	with Allah	[they]	(are) the liars

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾

14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."

وَلَوْلَا فَضْلُ اللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُ	فِي الدُّنْيَا
and had (it) not been for (the) Grace (of) Allah	unto you	and His Mercy	in this world
وَالْآخِرَةِ	لَمَسَّكُمْ	فِي مَا أَفَضْتُمْ	فِيهِ
and (in) the Hereafter	surely would have touched you	for that you involved	in it
عَذَابٌ عَظِيمٌ ﴿١٤﴾	تَلَقَّوْنَهُ	بِالْسِّنَتِكُمْ	وَتَقُولُونَ
a torment	when	you were receiving it	and uttering
بِأَفْوَاهِكُمْ	مَا لَيْسَ	لَكُمْ	عِلْمٌ
with your mouths	what (there) was not	for you	knowledge

وَتَحْسِبُونَهُ	هَيِّنًا	وَهُوَ	عِنْدَ اللَّهِ	عَظِيمٌ ﴿١٥﴾
and you consider it	a little thing	while it (was)	with Allah	(very) great
وَلَوْلَا إِذْ	سَمِعْتُمُوهُ	قُلْتُمْ	مَا يَكُونُ	لَنَا
and why (did) not when	you heard it	you say	it is not (right)	for us
بِهَذَا	سُبْحَانَكَ	هَذَا	بِهْتَنُّ	عَظِيمٌ ﴿١٦﴾
of this	Glory is to You	this	(is) a lie	great

يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَيَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. 20. And had it not been for the Grace of Allāh and His Mercy on you (Allāh would have hastened the punishment upon you). And that Allāh is Full of Kindness, Most Merciful.

يَعْظُمُ اللَّهُ	أَنْ تَعُودُوا	لِمِثْلِهِ	أَبَدًا	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾
Allah warns you	that you repeat	(the) like of it	forever	if you are believers
وَيَبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	وَاللَّهُ	عَلِيمٌ حَكِيمٌ ﴿١٨﴾
and Allah makes clear	for you	the Signs	and Allah	(is) All-Knowing and All-Wise
إِنَّ الَّذِينَ يُحِبُّونَ	أَنْ تَشِيعَ الْفَاحِشَةُ			
verily those who like	that illegal sexual intercourse should be propagated			
فِي الَّذِينَ ءَامَنُوا	هُمْ	عَذَابٌ	أَلِيمٌ	فِي الدُّنْيَا
among those who believe	they (will) have	a torment	painful	in this world

لَا تَعْلَمُونَ ﴿١٩﴾	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	وَالْآخِرَةَ
know not	and you	and Allah knows	and (in) the Hereafter
وَرَحْمَتِهِ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	
رَّحِيمٌ ﴿٢٠﴾	رءُوفٌ	وَأَنَّ اللَّهَ	
Most Merciful	(is) Full of Kindness	and that Allah	

﴿١٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠﴾

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

وَمَنْ يَتَّبِعْ	الشَّيْطَانَ	لَا تَتَّبِعُوا خُطُوَاتِ	الَّذِينَ ءَامَنُوا	يَأْتِيهَا
and whosoever follows	(of) Satan	follow not (the) footsteps	who believe	O (you)
بِالْفَحْشَاءِ	فَإِنَّهُ يَأْمُرُ	الشَّيْطَانَ	خُطُوَاتِ	
to commit indecency	then verily he commands	(of) Satan	(the) footsteps	
وَرَحْمَتِهِ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	وَالْمُنْكَرِ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	and evil (deeds)	
وَلَكِنَّ اللَّهَ يُزَكِّي	أَبَدًا	مِنْ أَحَدٍ	مِنْكُمْ	مَا زَكَا
[and] but Allah purifies	ever	anyone	of you	would not have been pure
عَلِيمٌ ﴿٢١﴾	سَمِيعٌ	وَاللَّهُ	مَنْ يَشَاءُ	
All-Knower	(is) All-Hearer	and Allah	whom He wills	

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and for them will be a great torment – 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

وَالسَّعَةِ	مِنْكُمْ	وَلَا يَأْتَلِ أُولُو الْفَضْلِ		
and (those with) wealth	among you	and let not swear to desist those with blessings		
فِي سَبِيلِ اللَّهِ	وَالْمُهَاجِرِينَ	وَالْمَسْكِينِ	أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ	
in (the) Way (of) Allāh	and the emigrants	[and] the poor	to give to the kinfolk	
أَنْ يَغْفِرَ اللَّهُ	أَلَا تُحِبُّونَ	وَلْيَصْفَحُوا	وَلْيَعْفُوا	
that Allāh should forgive	(do) you not love?	and forgive	and let them pardon	
إِنَّ الَّذِينَ	رَحِيمٌ	غَفُورٌ	وَاللَّهُ	لَكُمْ
verily those who	Most Merciful	(is) Oft-Forgiving	and Allāh	[for] you
الْمُؤْمِنَاتِ	الْغَافِلَاتِ	يَرْمُونَ الْمُحْصَنَاتِ		
the believing women	the unaware women	accuse the chaste women		
عَذَابٌ	وَلَهُمْ	وَالْآخِرَةِ	لَعُنُوا فِي الدُّنْيَا	
(will be) a torment	and for them	and (in) the Hereafter	are cursed in the world	
أَلْسِنَتُهُمْ	عَلَيْهِمْ	يَوْمَ تَشْهَدُ	عَظِيمٌ	
their tongues	against them	(on the) Day (when) bear witness	great	

يَعْمَلُونَ ﴿٢٤﴾	بِمَا كَانُوا	وَأَرْجُلَهُمْ	وَأَيْدِيَهُمْ
do	as to what they used to	and their legs	[and] their hands

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth. 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and Rizqun Karīm (generous provision, i.e. Paradise). 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

يَوْمَئِذٍ	دِينَهُمْ	يُوفِّيهِمُ اللَّهُ	الْحَقَّ
(on) that Day	their recompense	Allah will pay them in full	the just due
وَيَعْلَمُونَ	الْمُبِينُ ﴿٢٥﴾	هُوَ الْحَقُّ	الْخَبِيثَاتُ
and they will know	the Manifest	He (is) the Truth	bad women
لِلْخَبِيثِينَ	لِلْخَبِيثَاتِ	وَالْخَبِيثُونَ	وَالطَّيِّبَاتُ
(are) for bad men	(are) for bad women	and bad men	and good women
لِلطَّيِّبِينَ	أُولَئِكَ	وَالطَّيِّبُونَ	مُبَرَّءُونَ
(are) for good men	those	and good men	(are) innocent
مِمَّا يَقُولُونَ	وَرِزْقٌ	مَغْفِرَةٌ	كَرِيمٌ ﴿٢٦﴾
of what they say	and provision	(is) forgiveness	generous

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَدْخُلُوا بُيُوتًا	غَيْرَ	بُيُوتِكُمْ
O (you)	who believe	enter not houses	other than	your houses
حَتَّى تَسْتَأْذِنُوا	وَتَسَلِّمُوا	عَلَىٰ أَهْلِهَا	ذَلِكَم	خَيْرٌ
until you have asked permission	and greeted	[on] their people	that	(is) better
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾				لَكُمْ
(in order) that you may remember				for you

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

28. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do. 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Acquainted with what they do.

فَإِنْ	لَمْ تَجِدُوا	فِيهَا	أَحَدًا	فَلَا تَدْخُلُوهَا
and if	you find not	therein	anyone	then enter not them (houses)
حَتَّىٰ يُؤْذَنَ	لَكُمْ	وَإِنْ قِيلَ	لَكُمْ	ارْجِعُوا
until permission has been given	to you	and if it is said	to you	to you (to) return
فَارْجِعُوا	هُوَ	أَزْكَىٰ	لَكُمْ	وَاللَّهُ
then go back	it	(is) purer	for you	and Allah
لَيْسَ	عَلَيْكُمْ	جُنَاحٌ	أَنْ تَدْخُلُوا بُيُوتًا	غَيْرَ
(there) is not	on you	sin	that you enter houses	not
فِيهَا	مَسْكُونَةٍ	فِيهَا		
in which	inhabited	in which		

مَا تَبْدُونَ	وَاللَّهُ يَعْلَمُ	لَكُمْ	مَتَعٌ
what you reveal	and Allah knows	for you	(there are) goods (usefulness)
يَعْضُوا مِنْ أَبْصَرِهِمْ	قُلْ لِلْمُؤْمِنِينَ	وَمَا تَكْتُمُونَ	
they should lower [from] their gazes	say to the believing men	and what you conceal	
إِنَّ اللَّهَ	لَهُمْ	أَزْكَى	ذَلِكَ
verily Allah	for them	(is) purer	that
			وَيَحْفَظُوا فُرُوجَهُمْ
			and protect their private parts
خَيْرٌ مِمَّا يَصْنَعُونَ			
(is) All-Aware of what they do			

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِجُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.

يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ		لِّلْمُؤْمِنَاتِ		وَقُلْ
(that) they should lower [from] their gazes		to the believing women		and say
إِلَّا مَا	وَلَا يَبْدِينَ زِينَتَهُنَّ	وَيَحْفَظْنَ فُرُوجَهُنَّ		
except that	and not to expose their beauty	and protect their private parts		
مُخْمِرِهِنَّ		وَلْيَضْرِبْنَ	ظَهَرَ مِنْهَا	
their veils (head coverings)		and let them draw	(which) is apparent of it	
لِبُعُولَتِهِنَّ	إِلَّا	وَلَا يَبْدِينَ زِينَتَهُنَّ	عَلَى جُيُوبِهِنَّ	
to their husbands	except	and not to reveal their beauty	over their breasts (bosoms)	
أَوْ أَبْنَاءَ	أَوْ أَبْنَائِهِنَّ	بُعُولَتِهِنَّ	أَوْ آبَاءَ	أَوْ آبَائِهِنَّ
or (the) sons	or their sons	(of) their husbands	or (the) fathers	or their fathers
أَوْ بَنِي	إِخْوَانِهِنَّ	أَوْ بَنِي	أَوْ إِخْوَانِهِنَّ	بُعُولَتِهِنَّ
or (the) sons	(of) their brothers	or (the) sons	or their brothers	(of) their husbands
مَلَكَتْ أَيْمَانَهُنَّ		أَوْ مَا	أَوْ نِسَائِهِنَّ	أَخَوَاتِهِنَّ
their right hands possess		or what	or their women	(of) their sisters
أَوْ الطِّفْلِ	مِنَ الرِّجَالِ	غَيْرِ أُولَى الْإِرْبَةِ	أَوْ التَّابِعِينَ	
or children	of men	having no sexual desire	or male servants	
وَلَا يَضْرِبْنَ		النِّسَاءَ	عَلَى عَوْرَاتِ	الَّذِينَ لَمْ يَظْهَرُوا
and let them not stamp		(of) women	of (the) sexual parts	who have no sense
وَتُوبُوا	مِنْ زِينَتِهِنَّ	مَا يَخْفَيْنَ	لِيُعْلَمَ	بِأَرْجُلِهِنَّ
and repent	of their beauty	what they hide	so (as) to reveal	their feet
لَعَلَّكُمْ تَفْلِحُونَ ﴿٣٦﴾		الْمُؤْمِنُونَ	أَيُّهُ	إِلَى اللَّهِ جَمِيعًا
so that you may be successful		believers	O (you)	to Allah all (of you)

وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِحِينَ مِّنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٦﴾ وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ
 مِّنْ مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ وَلَا تُكْرَهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّنَبْتِنَا وَعَرَضَ
 الْحَيَوةَ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٢﴾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

وَأَنْكِحُوا الْأَيْمَىٰ	مِنْكُمْ	وَالصَّالِحِينَ	مِنْ عِبَادِكُمْ	وَإِمَائِكُمْ
and marry the single	among you	and the pious	of your male slaves	and maid servants
إِنْ يَكُونُوا فُقَرَاءَ	يَغْنِيهِمُ اللَّهُ	مِنْ فَضْلِهِ ۗ	وَاللَّهُ	وَاسِعٌ
if they be poor	Allah will enrich them	of His bounty	and Allah	(is) All-Sufficient
عَلِيمٌ ﴿٣٢﴾	وَلْيَسْتَعْفِفِ الَّذِينَ	لَا يَجِدُونَ نِكَاحًا		
All-Knowing	and let be chaste those who	find not (financial means for) marriage		
حَتَّىٰ يَغْنِيَهُمُ اللَّهُ	مِنْ فَضْلِهِ ۗ	وَالَّذِينَ يَبْتَغُونَ	الْكِتَابَ	
until Allah enriches them	of His bounty	and those who seek	a writing (of emancipation)	
مِمَّا	مَلَكَتْ أَيْمَانُكُمْ	فَكَاتِبُوهُمْ	إِنْ عَلِمْتُمْ فِيهِمْ	
of (those) whom	your right hands possess	then give them writing	in them	
خَيْرًا ۗ	وَأَتُوهُمْ	مِّنْ مَّالِ اللَّهِ	الَّذِي	ءَاتَاكُمْ
good	and give them	of (the) wealth (of) Allah	which	He has bestowed upon you

وَلَا تَكْرِهُوا فَتَيَاتِكُمْ		عَلَى الْبِغَاءِ		إِنْ أَرَدْنَ تَحَصُّنًا	
and compel not your maids		to prostitution		if they desire chastity	
لِنَبْنُوهُنَّ		عَرَضَ	الْحَيَاةِ	الدُّنْيَا	وَمَنْ
(in order) that you may seek		goods	(of) the life	(of) the world	and (he) who
يُكْرِهُنَّ	فَإِنَّ اللَّهَ	مِنْ بَعْدِ	إِكْرَاهِهِنَّ	عَفُورٌ	رَّحِيمٌ
compels them	then verily Allah	after	their compulsion	(is) Oft-Forgiving	Most Merciful

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾
 اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبْرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
 زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ
 الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

34. And indeed We have sent down for you *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious). 35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

وَلَقَدْ أَنْزَلْنَا		إِلَيْكُمْ	آيَاتٍ	مُّبَيِّنَاتٍ	وَمَثَلًا
and indeed We have sent down		to you	Verses	manifest	and an example
مِّنَ الَّذِينَ خَلَوْا		مِنْ قَبْلِكُمْ	وَمَوْعِظَةً	لِّلْمُتَّقِينَ	
of those who passed away		before you	and an admonition	for the pious	

فِي بُيُوتِ أَذْنِ اللَّهِ	أَنْ تَرْفَعَ	وَيَذَكَّرَ	فِيهَا	أَسْمُهُ
in houses Allah permitted	that they be raised	and is remembered	in them	His Name
يُسَبِّحُ لَهُ	فِيهَا	بِالْغَدُوِّ	وَالْأَصَالِ ﴿٣٩﴾	رِجَالٌ
glorify [to] Him	in them	in the mornings	and (in) the evenings	men
لَا نُفْلِهِمْ	تِجْرَةً	وَلَا بَيْعًا	عَنْ ذِكْرِ اللَّهِ	
diverts them not	trade	nor sale	from (the) remembrance (of) Allah	
وَإِقَامِ	الصَّلَاةِ	وَإِيْنَاءِ	الزَّكَاةِ	يَخَافُونَ يَوْمًا
and (from) offering	the prayer	and (from) giving	the Zakat	they fear a Day
نَنقَلِبُ فِيهِ	الْقُلُوبِ	وَالْأَبْصَارِ ﴿٤٧﴾	لِيَجْزِيَهُمُ اللَّهُ	
will be overturned in it	the hearts	and the eyes	that Allah may reward them	
أَحْسَنَ	مَا عَمِلُوا	وَيَزِيدُهُمْ	مِنْ فَضْلِهِ ۗ	
(according to the) best	(of) what they have done	and increase them	of His Grace	
وَاللَّهُ يَرْزُقُ	مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ ﴿٣٨﴾	
and Allah provides	(to) whom He wills	without	account (measure)	

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فُوقَهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كظلمتٍ في بحرٍ لحيٍّ يغشاه موجٌ من فوقه موجٌ من فوقه سحابٌ ظلمتٌ بعضها فوق بعضٍ إذا أخرج يده لم يكد يراها ومن لم يجعل الله له نوراً فما له من نورٍ ﴿٤٠﴾

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. 40. Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

بِقِيَعَةٍ	كَسْرَابٍ	أَعْمَلَهُمْ	وَالَّذِينَ كَفَرُوا			
in a lowland	(are) like a mirage	their deeds	and (as for) those who disbelieved			
لَمْ يَجِدْهُ	جَاءَهُ	حَتَّىٰ إِذَا	مَاءٌ	الْظَّمْآنُ	يَحْسِبُهُ	
he finds it not	he comes to it	until when	(to be) water	the thirsty one	thinks it	
حِسَابُهُ	فَوَفَّيْتَهُ	وَوَجَدَ اللَّهُ عِنْدَهُ		شَيْئًا		
his due	then He will pay him in full	and he finds Allah with him		(to be) anything		
فِي بَحْرٍ	كَظْلَمَتٍ	أَوْ	الْحِسَابِ	وَاللَّهُ سَرِيعٌ		
in a sea	(is) like (the) darknesses	or	(in taking) account	and Allah (is) Swift		
سَحَابٍ	مِّنْ فَوْقِهِ	مَوْجٌ	مِّنْ فَوْقِهِ	مَوْجٌ	يَغْشَاهُ	لُجِّيٌّ
(are) clouds	over it	(is) a wave	over it	a wave	covers it	vast deep
أَخْرَجَ يَدَهُ		إِذَا	بَعْضٍ	فَوْقَ	بَعْضِهَا	ظَلَمَتٍ
(a man) stretches out his hand		when	others	over	some of it	darknesses
نُورًا	لَهُ	لَمْ يَجْعَلِ اللَّهُ	وَمَنْ	يَرَاهَا	لَمْ يَكِدْ	
light	for him	Allah has not made	and (he) who	he can see it	hardly	
مِنْ نُورٍ		لَهُ	فَمَا			
any light	for him	then (there is) not				

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْخِرُ لَهُ، مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ كُلِّ قَدْ عَلِمَ صَلَاتَهُ، وَتَسْبِيحَهُ، وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾
 أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ، ثُمَّ يُجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ، وَيَنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ، مَنْ يَشَاءُ وَيَصْرِفُهُ، عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ، يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

41. See you not (O Muhammad ﷺ) that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Of each one He (Allāh) knows indeed his *Salāt* (prayer) and his glorification [or everyone knows his *Salāt* (prayer) and his glorification]; and

Allāh is All-Knower of what they do. 42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all). 43. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

وَالْأَرْضِ	فِي السَّمَوَاتِ	مَنْ	يُسَبِّحُ لَهُ،	أَنَّ اللَّهَ	أَلَمْ تَرَ
and the earth	(is) in the heavens	whosoever	glorifies Him	that (it is) Allah	(do) you not see?
وَتَسْبِيحِهِ،	قَدْ عَلِمَ صَلَاتَهُ،	كُلُّ	صَفَّتِ	وَالطَّيْرُ	
and his glorification	verily knows his prayer	each	(with) wings outspread	and the birds	
وَاللَّهُ	عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾	وَاللَّهُ	مَلِكٌ		
and to Allah (belongs the) sovereignty	(is) All-Knower of what they do	and Allah			
السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ الْمَصِيرُ ﴿٤٢﴾	أَلَمْ تَرَ		
(of) the heavens	and the earth	and to Allah (is) the return	(do) you not see?		
أَنَّ اللَّهَ يُزِجِي سَحَابًا	ثُمَّ يُؤَلِّفُ بَيْنَهُ،	ثُمَّ يَجْعَلُهُ،			
that Allah drives clouds	then joins them together	then makes them			
رُكَّامًا	فَتَرَى الْوَدْقَ	يَخْرُجُ مِنْ خِلَالِهِ			
(into) a heap of layers	and you see the rain	comes forth from between them			
وَيَنْزِلُ	مِنَ السَّمَاءِ	مِنْ جِبَالٍ	فِيهَا	مِنْ بَرَدٍ	فَيُصِيبُ
and He sends down	from the sky	[from] mountains	in it	[of] hail	and He strikes
بِهِ	مَنْ يَشَاءُ	وَيَصْرِفُهُ،	عَنْ مَنْ يَشَاءُ	يَكَادُ	سَنَا
with it	whom He wills	and averts it	from whom He wills	nearly	(the) flash
	بَرْقِهِ	يَذْهَبُ بِالْأَبْصَرِ ﴿٤٣﴾			
	(of) its lightning	takes away the sight			

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ

مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
 صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight. 45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things. 46. We have indeed sent down (in this Qur'ān) manifest *Ayāt* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).

لَعِبْرَةٌ	فِي ذَلِكَ	إِنَّ	وَالنَّهَارَ	يَقْلِبُ اللَّهُ اللَّيْلَ
(is) indeed a lesson	in this	verily	and the day	Allah causes to alternate the night
دَابَّةً	كُلِّ	وَاللَّهُ خَلَقَ	الْأَبْصَرَ ﴿٤٥﴾	لِلْأُولَى
moving (living) creature	every	and Allah has created	insight	for those who have
وَمِنْهُمْ	عَلَى بَطْنِهِ	مَنْ يَمْشِي	فَمِنْهُمْ	مِنْ مَاءٍ
and of them	on his belly	(there is) who creeps (walks)	of them	from water
يَخْلُقُ اللَّهُ	عَلَى أَرْبَعٍ	مَنْ يَمْشِي	وَمِنْهُمْ	عَلَى رِجْلَيْنِ
Allah creates	on four	who walks	and of them	on two legs
قَدِيرٌ ﴿٤٥﴾	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ
(is) All-Powerful	thing	over every	verily Allah	what He wills
مَنْ يَشَاءُ	وَاللَّهُ يَهْدِي	مُبِينَاتٍ	لَقَدْ أَنْزَلْنَا آيَاتٍ	
whom He wills	and Allah guides	manifest	indeed We have sent down	Verses
		مُسْتَقِيمٍ ﴿٤٦﴾	إِلَى صِرَاطٍ	
		Straight	to a Path	

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
 بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُنْ
 لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَن يَخَافُوا أَن يَحِيفَ اللَّهُ عَلَيْهِمْ
 وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turns away thereafter, such are not believers. 48. And when they are called to Allāh (i.e. His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. 49. But if the truth is on their side, they come to him willingly with submission. 50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrongdoers).

وَيَقُولُونَ	ءَامَنَّا بِاللَّهِ	وَبِالرَّسُولِ	وَأَطَعْنَا
and they say	we have believed in Allah	and in the Messenger	and we obey
ثُمَّ تَوَلَّى فَرِيقٌ مِّنْهُمْ	مِّنْ بَعْدِ ذَلِكَ	وَمَا	بِالْمُؤْمِنِينَ ﴿٤٧﴾
then turn away a party	of them	and not	(are) believers
وَأَطَعْنَا	وَرَسُولِهِ	لِيَحْكُمَ بَيْنَهُمْ	إِذَا دُعُوا إِلَى اللَّهِ
and when they are called	and His Messenger	to judge between them	to Allah
إِذَا	فَرِيقٌ	مِّنْهُمْ	مُّعْرِضُونَ ﴿٤٨﴾
behold	a party	of them	turn away
يَأْتُوا إِلَيْهِ	مُذْعِنِينَ ﴿٤٩﴾	أَفِي قُلُوبِهِمْ	مَّرَضٌ
they come to him	with submission	(is there) in their hearts?	a disease
أَمْ ارْتَابُوا	أَن يَخَافُوا	أَن يَحِيفَ اللَّهُ	عَلَيْهِمْ
or (do) they doubt	or they fear	lest Allah should wrong in judgement	[over] them
وَرَسُولَهُ	بَلْ أُولَئِكَ	هُمُ	الظَّالِمُونَ ﴿٥٠﴾
and His Messenger	nay those	[they]	(are) the wrongdoers

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا نَقْسِمُوكُمْ طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). 52. And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful. 53. They swear by Allāh their strongest oaths that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."

إِنَّمَا كَانَ قَوْلَ	إِذَا دُعُوا	الْمُؤْمِنِينَ	إِلَى اللَّهِ
only was (the) saying	when they are called	(of) the believers	to Allah
وَرَسُولِهِ	أَنْ يَقُولُوا	لِيَحْكُمَ بَيْنَهُمْ	سَمِعْنَا
and His Messenger	that they say	to judge between them	we heard
وَأَطَعْنَا	وَمَنْ يُطِيعِ اللَّهَ	الْمُفْلِحُونَ ﴿٥١﴾	وَأُولَئِكَ هُمُ
and we obeyed	and whosoever obeys Allah	(are) the successful	[they] and those
وَرَسُولَهُ	وَيَخْشِ اللَّهَ	وَيَتَّقِهِ	فَأُولَئِكَ هُمُ
and His Messenger	and fears Allah	and is pious (towards) Him	[they] then those
الْفَائِزُونَ ﴿٥٢﴾	وَأَقْسَمُوا بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ
(are) the successful ones	and they swear	strongest	their oaths
لَئِنْ أَمَرْتَهُمْ	لَيَخْرُجُنَّ	قُلْ	لَا نَقْسِمُوكُمْ ط
(that) if you would order them	surely they would leave	say	swear not
مَعْرُوفَةً	إِنَّ اللَّهَ	خَيْرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾	طَاعَةً
(is) known	verily Allah	(is) All-Aware of what you do	(this) obedience

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

54. Say: "Obey Allāh and obey the Messenger (ﷺ), but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." 55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

قُلْ	أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	فَإِن تَوَلَّوْا	فَإِنَّمَا	عَلَيْهِ
say	obey Allah	and obey the Messenger	but if you turn away	then only	on him
	مَا حُمِّلَ	وَعَلَيْكُمْ	مَا حُمِّلْتُمْ		
	(is) what is placed on him	and on you	(is) what is placed on you		
وَإِن تُطِيعُوهُ	تَهْتَدُوا	وَمَا	عَلَى الرَّسُولِ		
and if you obey him	you shall be guided	and (is) not	on the Messenger		
إِلَّا الْبَلْغُ	الْمُبِينُ ﴿٥٤﴾	وَعَدَّ اللَّهُ	الَّذِينَ ءَامَنُوا		
except conveying (preach the message)	clear	Allah has promised	those who believe		
مِنكُمْ	وَعَمِلُوا الصَّالِحَاتِ	لَيَسْتَخْلِفَنَّهُمْ			
among you	and do righteous deeds	(that) He will certainly grant them succession			

مِنْ قَبْلِهِمْ	كَمَا أَسْتَخْلَفَ الَّذِينَ			فِي الْأَرْضِ
(were) before them	as He gave succession to those who			in the earth
الَّذِي ارْتَضَىٰ	دِينَهُمْ	لَهُمْ	وَلَيُمْكِنَنَّ	
which He has chosen	their religion	for them	and (that) He will surely establish	
أَمْنًا	مِنْ بَعْدِ	وَلَيُعِدَّنَّهُمْ		لَهُمْ
(a safe) security	their fear	after	and He will surely give them in exchange	for them
وَمَنْ كَفَرَ	شَيْئًا	بِي	لَا يُشْرِكُونَ	يَعْبُدُونِي
and whoever disbelieved	anything	with Me	associating not	they worship Me
الْفَاسِقُونَ ﴿٥٦﴾		هُمْ	فَأُولَٰئِكَ	بَعْدَ
(are) the disobedient		[they]	then those	that
				after

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا أُولَٰئِكَ إِلَّا نَارٌ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَيْسْتَ تُعَذِّبُهُمْ وَالَّذِينَ كَفَرُوا لَمَّا يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

56. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allāh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salāt* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā*' (night) *Salāt* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the *Ayāt* (the Verses of this Qur'ān, showing proofs for the legal

aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

وَأَطِيعُوا الرَّسُولَ		وَأَتُوا الزَّكَاةَ		وَأَقِيمُوا الصَّلَاةَ	
and obey the Messenger		and pay Zakat (alms)		and perform the prayer	
مُعْجِزِينَ	الَّذِينَ كَفَرُوا	لَا تَحْسَبَنَّ	لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾		
(can) escape	those who disbelieved	consider not	so that you may receive mercy		
وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾		النَّارُ	وَمَا وَهُمْ	فِي الْأَرْضِ	
and worst indeed is the destination		(is) the Fire	and their abode	in the land	
مَلَكَتْ أَيْمَانَكُمْ	الَّذِينَ	لَيْسْتَ تَسْأَلُنَاكُمْ	الَّذِينَ آمَنُوا	يَأْتِيهَا	
your right hands possess	those whom	let ask your permission	who believe	0 (you)	
مِنْ قَبْلِ	مَرَّتِ	ثَلَاثَ	مِنْكُمْ	لَمْ يَبْلُغُوا الْحُلُمَ	وَالَّذِينَ
before	times	three	of you	(did) not attain the (age of) puberty	and those who
وَمِنْ بَعْدِ	مِنَ الظَّهِيرَةِ	تَضَعُونَ ثِيَابَكُمْ	وَحِينَ	الْفَجْرِ	صَلَاةِ
and after	for the noonday	you put off your clothes	and while	(of) dawn	(the) prayer
لَكُمْ	عَوْرَاتٍ	ثَلَاثُ	الْعِشَاءِ	صَلَاةِ	
for you	(are) times of privacy	(these) three	(of) Isha (late night)	(the) prayer	
طَوَّافُونَ	بَعْدَهُنَّ	جُنَاحٌ	عَلَيْهِمْ	وَلَا	لَيْسَ عَلَيْكُمْ
(to) move about (attending)	afterwards	sin	on them	nor	(there) is not on you
الآيَاتِ	لَكُمْ	كَذَلِكَ يَبَيِّنُ اللَّهُ	عَلَى بَعْضِ	بَعْضُكُمْ	عَلَيْكُمْ
the Verses	to you	thus Allah makes clear	over (some) others	some of you	to you
حَكِيمٌ ﴿٥٨﴾		عَلِيمٌ	وَاللَّهُ		
All-Wise		(is) All-Knowing	and Allah		

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ

يَسْتَعْفِفْنَ خَيْرَ لَهَبٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His *Ayāt* (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

وَإِذَا بَلَغَ	الْأَطْفَالَ	مِنْكُمْ	الْحُلْمَ
and when attain	the children	among you	the (age of) puberty
فَلْيَسْتَعِذْنَ	كَمَا اسْتَعِذَّ	الَّذِينَ	مِنْ قَبْلِهِمْ
then let them seek permission	as sought permission	those who	(were) before them
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ	عَلَيْمٌ
thus Allah makes clear	for you	His Verses	(is) All-Knowing
حَكِيمٌ ﴿٥٩﴾	وَالْقَوَاعِدُ	مِنَ النِّسَاءِ	الَّتِي
All-Wise	and past childbearing	from the women	who
لَا يَرْجُونَ نِكَاحًا	فَلَيْسَ	عَلَيْهِمْ	جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
(do) not expect wedlock	then (it) is not	on them	that they discard their clothes
عَيْرٌ	مُتَبَرِّجَاتٍ	بِزِينَتِهِنَّ	وَأَنْ يَسْتَعْفِفْنَ
not	showing	(their) beauty	and that they (modestly) refrain
	لَهُنَّ	وَاللَّهُ	عَلِيمٌ ﴿٦٠﴾
	for them	and Allah	All-Knower
		(is) All-Hearer	

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ

أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: السلام عليكم ورحمة الله وبركاته *As-Salāmu 'Alaikum wa Rahmatullāhi wa Barakātuhu* – peace be on you and Allāh's Mercy and His Blessings), blessed and good. Thus Allāh makes clear the *Ayāt* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

لَيْسَ عَلَى الْأَعْمَى	حَرَجٌ	وَلَا	عَلَى الْأَعْرَجِ	حَرَجٌ	وَلَا
(there) is not on the blind	restriction	nor	on the lame	restriction	nor
عَلَى الْمَرِيضِ	حَرَجٌ	وَلَا	عَلَى أَنْفُسِكُمْ	حَرَجٌ	وَلَا
on the sick	restriction	nor	on yourselves	restriction	nor
أَوْ بُيُوتِ	أَبَائِكُمْ	أَوْ بُيُوتِ	أُمَّهَاتِكُمْ	أَوْ بُيُوتِ	أَوْ بُيُوتِ
or houses	(of) your fathers	or houses	(of) your mothers	or houses	or houses
إِخْوَانِكُمْ	أَوْ بُيُوتِ	أَخَوَاتِكُمْ	أَوْ بُيُوتِ	أَعْمَامِكُمْ	
(of) your brothers	or houses	(of) your sisters	or houses	(of) your paternal uncles	
أَوْ بُيُوتِ	عَمَّاتِكُمْ	أَوْ بُيُوتِ	أَخْوَالِكُمْ	أَوْ بُيُوتِ	
or houses	(of) your paternal aunts	or houses	(of) your maternal uncles	or houses	
خَالَاتِكُمْ	أَوْ مَا	مَلَكْتُمْ مَفَاتِحَهُ	أَوْ صَدِيقِكُمْ		
(of) your maternal aunts	or (from) what	you hold its keys	or your friend		
لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَنْ تَأْكُلُوا جَمِيعًا	أَوْ أَشْتَاتًا		
(there) is not on you	sin	that you eat together	or apart		

عَلَىٰ أَنْفُسِكُمْ	فَسَلِّمُوا	بُيُوتًا	فَإِذَا دَخَلْتُمْ
[on] yourselves (one another)	then greet	houses	but when you enter
كَذَلِكَ يَبَيِّنُ اللَّهُ	طَيِّبَةً	مُبْرَكَةً	مِّنْ عِنْدِ اللَّهِ
thus Allah makes clear	(and) good	blessed	from Allah
	لَعَلَّكُمْ تَعْقِلُونَ	الْآيَاتِ	لَكُمْ
	so that you may understand	the Signs	for you

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

وَرَسُولِهِ	الَّذِينَ ءَامَنُوا بِاللَّهِ	إِنَّمَا الْمُؤْمِنُونَ		
and His Messenger	(are) those who believed in Allah	only the (true) believers		
لَّمْ يَذْهَبُوا	جَامِعٍ	عَلَىٰ أَمْرٍ	مَعَهُ	وَإِذَا كَانُوا
they go not away	common	on a matter	with him	and when they are
أُولَٰئِكَ	يَسْتَأْذِنُونَكَ	إِنَّ الَّذِينَ	حَتَّىٰ يَسْتَأْذِنُوهُ	
they	ask your permission	verily those who	until they have asked his permission	
أَسْتَأْذِنُوكَ	فَإِذَا	وَرَسُولِهِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ	
they ask your permission	so when	and His Messenger	(are) those who believe in Allah	
مِنْهُمْ	لِّمَن شِئْتَ	فَأَذَنَ	شَأْنِهِمْ	لِبَعْضِ
of them	to whom you wish	then give permission	affairs of theirs	for some

رَحِيمٌ ﴿١٦﴾	غَفُورٌ	إِنَّ اللَّهَ	لَهُمُ اللَّهُ	وَأَسْتَغْفِرُ
Most Merciful	(is) Oft-Forgiving	truly Allah	(of) Allah for them	and ask forgiveness

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلِيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. 64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

بَعْضِكُمْ	كَدُعَاءِ	بَيْنَكُمْ	الرَّسُولِ	لَا تَجْعَلُوا دُعَاءَ	
(of) some of you	as (the) calling	among you	(of) the Messenger	make not (the) calling	
لِوَاذًا	مِنْكُمْ	الَّذِينَ يَتَسَلَّلُونَ	قَدْ يَعْلَمُ اللَّهُ	بَعْضًا	
under shelter	of you	those who slip away	truly Allah knows	others	
أَنْ تُصِيبَهُمْ	يُخَالِفُونَ عَنْ أَمْرِهِ	فَلِيَحْذَرِ الَّذِينَ			
lest should befall them	oppose [from] his commandment	and let beware those who			
إِنَّ	أَلَّا	أَلِيمٌ ﴿١٦﴾	عَذَابٌ	أَوْ يُصِيبَهُمْ	فِتْنَةٌ
certainly	[no doubt]	painful	a torment	or befall them	an affliction
مَا	قَدْ يَعْلَمُ	وَالْأَرْضِ	فِي السَّمَوَاتِ	لِلَّهِ مَا	
what	surely He knows	and the earth	(is) in the heavens	to Allah (belongs all) that	

أَنْتُمْ	عَلَيْهِ	وَيَوْمَ	يُرْجَعُونَ إِلَيْهِ
you	(are) on it (condition)	and (the) Day (when)	they will be brought back to Him
فَيُنَبِّئُهُمْ	بِمَا عَمِلُوا	وَاللَّهُ	بِكُلِّ شَيْءٍ عَلِيمٌ
then He will inform them	of what they did	and Allah	(is) All-Knower

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا ﴿٢﴾ وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

Sūrah Al-Furqān (The Criterion) 25

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

1. Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad ﷺ) that he may be a warner to the 'Ālamīn (mankind and jinn). 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements. 3. Yet they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
تَبَارَكَ	الَّذِي نَزَّلَ	الْفُرْقَانَ
Blessed is	He Who sent down	the Criterion
الَّذِي نَزَّلَ	عَلَى عَبْدِهِ	لِيَكُونَ
He Who sent down	to His slave	that he may be
تَبَارَكَ	لِلْعَالَمِينَ	لِلْعَالَمِينَ
Blessed is	to the worlds	to the worlds

نَذِيرًا ﴿١﴾	الَّذِي	لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ
a Warner	He Who	to Him (belongs)	(the) dominion	(of) the heavens	and the earth
وَلَمْ يَخِذْ وَلَدًا	وَلَمْ يَكُنْ	لَهُ	شَرِيكٌ	فِي الْمَلِكِ	
and He has not taken a son	and He has not	for Him	a partner	in the dominion	
وَخَلَقَ	كُلَّ	شَيْءٍ	فَقَدَرَهُ	نَقْدِيرًا ﴿٢﴾	
and He has created	every	thing	and has measured it	(to its) due measurement	
وَاتَّخَذُوا	مِنْ دُونِهِ	ءَالِهَةً	لَا يَخْلُقُونَ	شَيْئًا	
yet they have taken	besides Him	gods	they (did) not create anything		
وَهُمْ يُخْلَقُونَ	وَلَا يَمْلِكُونَ	لِأَنْفُسِهِمْ	ضَرًّا		
but they are created	and they neither possess	for themselves	any harm		
وَلَا نَفْعًا	وَلَا يَمْلِكُونَ	مَوْتًا	وَلَا حَيَاةً	وَلَا نُشُورًا ﴿٣﴾	
nor any benefit	nor they possess death	nor life	nor (able to) raising the dead		

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

4. Those who disbelieve say: "This (the Qur'an) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'an) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

وَقَالَ	الَّذِينَ كَفَرُوا	إِنْ هَذَا	إِلَّا إِفْكٌ	أَفْتَرَاهُ
and say	those who disbelieve	this (is) nothing	but a lie	he invented it
وَأَعَانَهُ	عَلَيْهِ	قَوْمٌ	آخَرُونَ	فَقَدْ جَاءُوا ظُلْمًا
and helped him	at it	people	other	but verily they have produced a wrong (thing)

وَزُورًا ﴿٤﴾	وَقَالُوا	أَسَاطِيرُ	الْأَوَّلِينَ	اَكْتَتَبَهَا
and a lie	and they say	tales	(of) the ancients	which he has written down
فَهِىَ تُمَلَّى	عَلَيْهِ	بُكْرَةً	وَأَصِيلًا ﴿٥﴾	قُلْ
and they are dictated	to him	morning	and afternoon	say
الَّذِى يَعْلَمُ	السِّرِّ	فِي السَّمَوَاتِ	وَالْأَرْضِ	إِنَّهُ كَانَ
He Who knows	the secret	of the heavens	and the earth	truly He is
	غَفُورًا	رَحِيمًا ﴿٦﴾		
	Oft-Forgiving	Most Merciful		

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zālimūn* (polytheists and wrongdoers) say: "You follow none but a man bewitched." 9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

وَقَالُوا	مَا لِ	هَذَا	الرَّسُولِ	يَأْكُلُ الطَّعَامَ	وَيَمْشِي
and they say	why (does)	this	Messenger	eat food	and walk about
فِي الْأَسْوَاقِ	لَوْلَا أُنزِلَ	إِلَيْهِ	مَلَكٌ	فَيَكُونَ مَعَهُ	
in the markets	why is not sent down	to him	an angel	then he be with him	
نَذِيرًا ﴿٧﴾	أَوْ يُلْقَىٰ	إِلَيْهِ	كَنْزٌ	أَوْ تَكُونُ لَهُ	
a warner	or (why) is (not) granted	to him	a treasure	or (why) is (not)	for him
جَنَّةٌ	يَأْكُلُ	مِنْهَا	وَقَالَ الظَّالِمُونَ	إِنْ تَتَّبِعُونَ	
a garden	he may eat	whereof	and the wrongdoers say	you follow none	

إِلَّا رَجُلًا	مَسْحُورًا ﴿٨﴾	أَنْظِرْ كَيْفَ	ضَرَبُوا لَكَ	الْأَمْثَلِ
but a man	bewitched	see how	they coin for you	similitudes
فَضَلُّوا	فَلَا يَسْتَطِيعُونَ	سَبِيلًا ﴿٩﴾		
so they have gone astray	and they can not (find)	a (Right) Path		

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أَلْقَا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

10. Blessed is He Who, if He wills, will assign you better than (all) that— Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for much destruction.

تَبَارَكَ الَّذِي	إِنْ شَاءَ	جَعَلَ لَكَ	خَيْرًا	مِنْ ذَلِكَ
blessed is He Who	if He wishes	will assign [for] you	better	than that
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	وَيَجْعَلُ	لَكَ	قُصُورًا ﴿١٠﴾
Gardens	flowing under them	and He will assign	[for] you	palaces
بَلْ كَذَّبُوا	بِالسَّاعَةِ	وَأَعْتَدْنَا	لِمَنْ كَذَّبَ	بِالسَّاعَةِ
nay they deny	the Hour	and We have prepared	for (those) who deny	the Hour
سَعِيرًا ﴿١١﴾	إِذَا	رَأَتْهُمْ	مِنْ مَكَانٍ	بَعِيدٍ
a flaming Fire	when	it sees them	from a place	far
وَزَفِيرًا ﴿١٢﴾	وَإِذَا أَلْقَا	مِنْهَا	مَكَانًا	ضَيِّقًا
and roaring	and when they will be thrown	thereof	(into) a place	narrow

لَا نَدْعُوا الْيَوْمَ	ثُبُورًا	دَعْوًا هُنَالِكَ	مُقَرَّرِينَ
call not today	(for) destruction	they will call therein	chained together
كَثِيرًا	وَأَدْعُوا ثُبُورًا	وَاحِدًا	ثُبُورًا
many	but call for destructions	one	(for) destruction

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾
 لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ
 وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا
 السَّبِيلَ ﴿١٧﴾

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqūn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (therein forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

قُلْ	أَذَلِكَ	خَيْرٌ	أَمْ جَنَّةُ	الْخُلْدِ	الَّتِي
say	(is) that?	better	or (the) Paradise	(of) Eternity	which
وَعَدَ الْمُتَّقُونَ	كَانَتْ لَهُمْ	جَزَاءً			
have been promised (to) the pious (people)	it will be for them	(as) a reward			
وَمَصِيرًا ﴿١٥﴾	هُمْ	فِيهَا	مَا يَشَاءُونَ		
and (as a final) destination	for them	(will be) therein	(all) that they desire		
خَالِدِينَ	كَانَتْ	عَلَى رَبِّكَ	وَعْدًا	مَسْئُولًا ﴿١٦﴾	
they (will) abide forever	that is	upon your Lord	a promise	(that must) be fulfilled	
وَيَوْمَ	يَحْشُرُهُمْ	وَمَا يَعْبُدُونَ			
and (on the) Day (when)	He will gather them	and that which they worship			

هَؤُلَاءِ	عِبَادِي	ءَأَنْتُمْ أَضَلَلْتُمْ	فَيَقُولُ	مِنْ دُونِ اللَّهِ
these	My slaves	(did) you mislead?	so He will say	besides Allah
ضَلُّوا السَّبِيلَ ﴿١٧﴾			أَمْ هُمْ	
went astray from the (Right) Path			or they	

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَعَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظْلِم مِّنكُمْ نذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ﴿٢٠﴾ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

18. They will say: "Glorified are You! It was not for us to take any *Auliya'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)." 19. Thus they (false gods – all deities other than Allāh) will deny you (polytheists) regarding what you say (that they are gods besides Allāh), then you can neither avert (the punishment) nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer (of everything).

قَالُوا سُبْحَانَكَ	مَا كَانَ	يَنْبَغِي لَنَا	أَنْ نَتَّخِذَ	مِنْ دُونِكَ
they will say Glorified are You	(it) was not	proper for us	to take	besides You
مِنْ أَوْلِيَاءَ	وَلَكِنْ مَتَّعْتَهُمْ	وَعَابَاءَهُمْ		
any Protectors	[and] but you gave them comfort	and their fathers		
حَتَّى نَسُوا الذِّكْرَ	وَكَانُوا قَوْمًا	بُورًا ﴿١٨﴾	فَقَدْ كَذَّبْتُمْ	
till they forgot the remembrance	and became a people	lost	so verily they deny you	

وَلَا نَصْرًا	فَمَا تَسْتَطِيعُونَ صَرَفًا	بِمَا نَقُولُونَ		
nor (to) help	so you are not able (to) avert	regarding what you say		
عَذَابًا	نُذِقَهُ	مِنْكُمْ	وَمَنْ يَظْلِمِ	
a torment	We shall make him taste	among you	and whoever does wrong	
إِنَّهُمْ	إِلَّا	مِنَ الْمُرْسَلِينَ	وَمَا أَرْسَلْنَا قَبْلَكَ	كَبِيرًا ﴿١٩﴾
verily they	but	any (of) the Messengers	and We sent not before you	great
وَجَعَلْنَا بَعْضَكُمْ	لِيَأْكُلُوا	الطَّعَامَ	وَيَمْشُونَ	فِي الْأَسْوَاقِ
and We have made some of you	in the markets	and walked	[surely] ate food	
بَصِيرًا ﴿٢٠﴾	وَكَانَ رَبُّكَ	أَتْصِيرُونَ	فِتْنَةً	لِبَعْضِ
(Ever) All-seer	and your Lord is	(will) you have patience?	(as) a trial	for others

