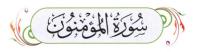


In the Name of Allah, the Most Gracious, the Most Merciful



#### بِسْ لِللَّهِ ٱلرَّحْرَ ٱلرَّحِيدِ

قَدَّ أَفْلَحَ ٱلْمُؤْمِنُونَ ۞ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ۞ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغُومُعُرِضُونَ ۞ وَٱلَّذِينَ هُمْ لِلزَّكُوةِ فَعِلُونَ ۞ وَٱلَّذِينَ هُمْ لِفُرُوجِ هِمْ حَفِظُونَ ۞ إِلَّا عَلَىٓ أَزُوكِ هِمْ أَوْ مَا مَلَكَتَ أَيْمَنُهُمْ فَإِنَّهُمْ عَيْرُ مَلُومِينَ ۞ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَلِكَ فَأُولَتِكَ هُمُ ٱلْعَادُونَ ۞ وَٱلَّذِينَ هُمْ لِأَمَنتَهِمْ وَعَهْدِهِمْ رَعُونَ ۞

#### 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;

	ألرجير			ٱلرَّحْمَارِي			عِلْلَهِ	بِسْ	
the	Most Mer	ciful	the N	Most Gra	cious	In the Name (of) Allah			
رين	في صَلَا	هم		ٱلَّذِينَ		ونَ ١	حَ ٱلْمُؤْمِنْ	عَدُ أُفَّا	
in the	ir prayers	[the	y] tho	se who	e who successful in			the believers	
	مُعْرِضُود	لَّغُوِ	عَنِ ٱلْأَ	هم	لَّذِينَ	وَا		خشعون	
turn	away	from (evi	l) vain tall	( [they]	and thos	e who	(are) hun	nbly submissive	
هم	ٱلَّذِينَ	9	فَنعِلُونَ ﴿		لِلزِّكُوْةِ		هم	وَٱلَّذِينَ	
[they]	[they] and those who (a			of Zaka	t (alms &	charity)	[they]	and those who	

أَوْ مَا	وعم	عَلَيْ أَزُواجِ	يِّا	لونَ ١	حَافِظُ		جهم	لِفُرُو	
or what	from	their wives	except	(are) gua	ardians	[of]	[of] their private part		
الْبَتَغَى	بين ١ فَمَنِ ٱبْتَغَي			سَام	فَإ	و د م	لَّ أَيْمَانُ	ملكت	
but whoev	but whoever seeks (are) fre			then veri	ly they	their r	ight han	ds possess	
وَٱلَّذِينَ	,	ُونَ ۞	ٱلْعَادُ	هم	تَجِكَ	فَأُوْلَ	ذَالِكَ	وَرَآءَ	
and those	who	(are) the trai	nsgressors	[they] then tl		hose that		beyond	
زَعُونَ ۞			عَهْدِهِم	9	م	أمكنكته	Y	2.9 <b>M</b>	
(are) ob	(are) observers an			(to) their covenant			usts	[they]	

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَتِهِمْ يُحَافِظُونَ ۞ أُولَتِهِكَ هُمُ ٱلْوَرِثُونَ۞ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدُوْسَ هُمْ فِيهَا خَلِدُونَ ۞ وَلَقَدْ خَلَقْنَا ٱلْإِنسَنَ مِن سُلَالَةٍ مِّن طِينِ۞ ثُمَّ جَعَلْنَهُ نُطْفَةً فِ قَرَارِمَّكِينِ۞ ثُرَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَتَ فَحَلَقْنَا ٱلْمُضْغَةَ عِظَمَافَكَسُوْنَا ٱلْعِظَمَ لَحَمَا ثُرَّ أَنشَأْنَهُ خَلُقًاءَا خَرَّفَتَبَارِكَ ٱللَّهُ أَحْسَنُ ٱلْخَلِقِينَ ۞

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.

. هر م	۶ <b>۵</b>	أُولَيۡإِكَ		ِ ظُونَ	صَلَوَتِهِمْ يُحَافِ	عَلَىٰ ،	همر	وَٱلَّذِينَ
[th	ey]	these	strict	y guai	rd [over] their	prayers	[they]	and those who
Į.	ونَ ٥	خَالِدُه	فيها	هم	ٱلْفِرْدَوْسَ	يَرِثُونَ	ٱلَّذِينَ	ٱلْوَرِثُونَ ١
(shal	ll) dw	ell forever	therein	they	the Paradise	who sha	ll inherit	(are) the inheritors

مُمْ جَعَلْنَكُ	ينِ ١	مِّن طِ	لَلُقِ	لَّ خَلَقُنَا ٱلْإِنسَانَ مِن سُلَالَةِ				وَلَقَادُ	
then We made him	n of	clay	from e	from extract and indeed We create				reated r	man (Adam)
ا ٱلنَّطْفَة	ثُمَّ خَلَقً			مَّكِينٍ		رِ	فِي قَراً		نُطْفَا
then We created t	ne semen	-drop	safe (th	ne wom	b)	in a	lodging	(as) a s	emen-drop
á	تُّنَا ٱلْعَلَةَ	فَخَلَ					2	عَلَقَ	
then We crea	ed the cli	inging	substan	ce		(int	to) a clin	ging sub	stance
عظكمًا	á	ه و مر مضغ	قِّنَ ٱلْ	فَخَلَا				بغكةً	» » 20
(into) bones	then We	created	the em	bryonic	c lur	np	(into) a	an embry	onic lump
خَلْقًا	ر م ناله	رَّ أَنشَأ	م ث	ľ	كَتُ		ر کو	يًا ٱلْعِظَ	فَكُسُو
(as) a creation	as) a creation then We brough					esh	then W	e clothe	the bones
ن الله	يَنُ ٱلْخَلِقِينَ ١					اخَرَ فَتَبَارِكَ ٱللَّهُ			
(of)	(of) creators (the)					d is Al	lah a	nother	

ثُمَّ إِنَّكُم بَعْدَ ذَالِكَ لَمَيَتُونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيكَ مَةِ تُبْعَثُونَ ۞ وَلَقَدْ خَلَقُنَا فَوْقَكُمُ مَا مَا يَعْدَ ذَالِكَ لَمَيَتُونَ ۞ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيكَ مَة تُبْعَثُونَ ﴾ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءُ بِقَدَرِ فَأَسْكَنَهُ فِي ٱلْأَرْضِ مَا مَا يَعْدَرُ وَفَا الْكُمُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابِ بِهِ عَلَيْ لَكُمُ فِي اللَّهُ مِي عَلَيْ اللَّهُ مِي اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ عَلَيْ اللَّهُ مِن وَصِيمْ عِلْلاً كِلِينَ ۞ كَثِيرَةٌ وَمِنْهَا لَأَنْ مَن وَصِيمْ عِلِّلاً كِلِينَ ۞ كَثِيرَةٌ وَمِنْهَا لَدُهُ مِن وَصِيمْ عِلَيْلاً كِلِينَ ۞ لَيْ اللَّهُ مِن اللَّهُ مِن وَصِيمْ عِلِيْلاً كِلِينَ ۞ لَا مُنْ اللَّهُ مِن وَصِيمْ عِلِيْلاً كِلِينَ ۞ لَيْ اللَّهُ مِن وَصِيمْ عِلِيْلاً كِلِينَ ۞ لَا مُنْ اللَّهُ مِن وَصِيمْ عِلِيْلاً كِلِينَ هِ اللَّهُ مَا اللَّهُ مِن وَصِيمْ عِلِيْلاً كِلْمِن اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مَا اللَّهُ مُن وَصِيمْ عِلَيْلاً كِلْمَ الللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مَا اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مَا مَا اللَّهُ مَن اللَّهُ مَن اللَّهُ مُن وَصِيمُ عِلْلاً كِلْمُ الللَّهُ مَا اللَّهُ مُن اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِن اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ الللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ الللْهُ اللْهُ اللْمُنَالِقُولُ اللْهُ اللْهُ اللَّهُ اللْفُولُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُولُ اللَّهُ اللْهُ اللَّهُ اللْمُنْ الللْهُ اللللْهُ الللللْمُ اللْهُ الللْهُ اللللْهُ الللْمُ اللللْمُ اللَّهُ اللْمُنَالِي اللْمُنَالِقُ اللْمُنْ الللْمُ الللْمُ الللِلْمُ الللْمُنْ الللْمُنَ

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.

يوم	ٳڹۜڴۄٛ	يعر	لَمِيَّتُونَ ۞	ذَالِكَ	بعُدُ	إِنَّاكُم	200
(on the) Day	surely you	then (again)	indeed (shall) die	that	after	surely you	then

	ق كُمْ	لَقُنَا فَوْ	ک ک	وَلَهَ					ئۇر	ب تبع		حَمَةِ	ٱلْقِيَ	
and inde	eed W	e have	created	abo	ve you		will be resurrected				(of) Resurrection			
نِلِينَ ١	اً عَنِ ٱلْحَالَقِ عَنْفِلِينَ اللَّهِ				ق وَمَا كُنَّا				آبِق آبِق	طَرَ		سبغ		
unawa	re	of th	e creation	on	and	We	wer	e not	1	oaths (h	eave	ns)	seven	
ا طان	أَسْكَ	6		قَدَرِ	<u>ڊ</u>		مآء	á	مَآءِ	مِنَ ٱللَّـــ		لِّنَا	وَأَنزَ	
and We g	ave it	lodgin	g in (du	e) m	easure	wa	ter (	rain)	from	the sky	and	We	sent down	
ِ نا	فأنشأ			ِرُونَ -ِرُونَ	لَقَادِ	بِلمِ	, ,	ذَهَابِ	عَلَيْ	إِنَّا	و	٤	فِي ٱلْأَرْضِ	
then We b	oroug	ht forth	surely	(are	Able	it	to	take	away	and ve	rily V	Ve i	the earth	
فُوَاكِهُ	4	ف	لَّكُوْ	ب	وأعند	)	لِ	لخي للخي	مِّن	مَ <sup></sup> اَتِ	-	بلج	لَكُو	
(is) fruit	whe	rein	or you	and	grape	es	of d	ate p	alms	garde	ns	by it	for you	
، طُورِ	شَجَرةً تَغُرُجُ مِن طُورِ				وَ				نَأْ كُلُونَ	نْهَا تَ	وَمِ	كَثِيرَةٌ		
from Mo	from Mount and a tree (olive that) sp				orin	gs fo	orth	and	from it	you	eat	much		
	وَصِبْغِ لِلْأَكِلِينَ ۞						هٔنِ	بِٱلدُّ	رمو و تنبت	آءَ	سيًد			
	for	the eat	ers	and (	it is) a	relis	sh	(tha	at) gro	ows oil	Si	nai		

وَإِنَّ لَكُمْ فِي ٱلْأَنْعَامِ لَعِبْرَةً نَّسُقِيكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنْفِعُ كَثِيرَةُ وَمِنْهَا تَأْكُلُونَ ٥ وَكَلَيْهَا وَعَلَيْهَا وَلَعَدُوا اللّهُ مَا لَكُمْ مِّنَ إِلَاهِ عَيْرُهُ وَ أَفَلا نَنَقُونَ ٥ فَقَالَ ٱلْمَلَوُا ٱلّذِينَ كَفَرُواْ مِن قَوْمِهِ عَمَا هَذَا ٓ إِلَّا بَشَرُ مِّ مِّمَا لَكُمْ مِن اللّهُ عَيْرُهُ وَ أَفَلا نَنَقُونَ ٥ فَقَالَ ٱلْمَلَوُا ٱلّذِينَ كَفَرُواْ مِن قَوْمِهِ عَمَا هَذَا ٓ إِلَّا بَشَرُ مِتَلْكُو لَلْهَ مَا لَكُمْ مِن اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّه

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 *llāh* (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.

نُسْمِعِيكُم			رة الم	لَعِهُ		لأنعكم	في آ	کُرُ	Ĵ	ٳؚؾۜ	وَ
We give you to d	lrink	(ther	e is) ind	deed a	lesson	in the c	attle	for	you	and v	erily
مَنْفِعُ		في				كلونها				مِّمًا	
(are) benefits	in t	hem	and	d for yo	ou	(is) in the	ir bel	lies	of	that w	nich
تُحْمَلُونَ ١	ء فُلُكِ	عَلَى ٱلْ	9	Ę	وَعَلَيْ		أكلو	مِنْهَا تَ	وَ	ئِيرة	گ
and on [the] ship	os you	ı are c	arried	and o	n them	and o	then	n you	eat	nume	rous
اَعَبُدُواْ ٱللَّهَ	بُنقَوْمِ		الَ	فَقَ	مِمِ	إِلَىٰ قَوْ	Ľ	ا نُوحً	رُسَلُنَ	لِقَدُ أَهُ	و
O my people wor	rship .	Allah	and h	e said	to his	people	and	indee	d We	e sent N	Noah
فَقَالَ ٱلْمَلَوُّا			نَّقُونَ ﴿	أَفَلا نَـٰ		برووج عيره	إِلْا	مِنْ	ر	لگ	ما
but said the chief	fs (w	ill) you	ı not th	en be	afraid?	but Him	any	god /	you	have	not
إِلَّا بَشَرُّ		نَنَا	مَاهَ		قُومِهِ	مِن		رُوا	نَ كَفَ	ٱلَّذِيرَ	
but a human bei	ng	this (i	s) not	amo	ng his	people	(of) t	those	who	disbeli	eved
وَلَوْ شَاءَ ٱللَّهُ	,	2	عَلَيْه		فَضَّهُلَ	أَن يَا		م با	و بر	3	مِّثُأ
and if Allah wille	d	to yo	u	to ma	ke hims	elf super	ior	he se	eks	like	you
بهنذا	يَا إِيَانَا					ā	لَتِيكَ	نزل مَ	Í		
such a thing					He su	irely <mark>cou</mark>	ld hav	/e sen	t dov	vn ang	els
		ٱلْأُولِينَ ١			فِي ءَابَآيِنَا						
		(	of) old	a	mong c	ur fathei	S				

 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.

حَتَّى حِينٍ ١		دطب	بصوأ	فتر	عنّة	<u>&gt;</u>	c g	بِهِ	ر و وم رجل	إِلَّا رَ	Ĵ	إِنَّ هُوَ	
until a while	fo	r him	SO W	<i>i</i> ait	(is) mad	lness	in w	hom	but a	man	he	(is) not	
أَوْحَيْنَا	ف			كَذَّبُور	بِمَا كَ		ن	أنصرً في		بِ	لَ رَ	قَا	
so We revea	led						San Park	help me h			e said O my Lord		
نذ	کیا	99			بِأَعْيُنِنَا		٥	الفلك	أصنع	أَنِ		إِلَيْهِ	
and (under)	Our	Revel	ation	under Our Eyes				that construct the sh				to him	
	ڊ و ور	ُ ٱلتَّـنَّ	وَفَارَ	ا وَفَ						<u>آء</u>	ذَا -	فَايِهَ	
and (water)	gus	hes for	th (fro	from) the oven Our C				mand	th	en wh	ien	comes	
وأهلك		ٱثنين		Ş	زَوۡجَٱیرِ		لِّ	2	مِن	فيها		فأسلك	
and your fan	nily	two	spou	ses (n	nale and t	female	emale) of each (kind)			on it	th	en take	
م الله		ٱلْقَوَٰلُ		d	عَلَيْت			بق	ن سَــــ	إِلَّا مَ			
thereof	th	e Wor	d a	again	st whom	exc	cept t	hose	has alı	eady	gon	e forth	
		<u>لمواً</u>	زِینَ ظَ	فِي ٱلَّا					بُنِي	تخاط	وَلَا		
in (fav	our o	f) thos	e who	have done wrong				a	nd add	dress I	Mei	not	
					9 _ 9		2.4						

اِنَّهُ مُ الْمُعَالِقُونَ (are) to be drowned verily they

فَإِذَا ٱسۡتَوَیۡتَ أَنتَ وَمَن مَعَكَ عَلَی ٱلْفُلْكِ فَقُلِ ٱلْحَمۡدُ لِلّهِ ٱلَّذِی بَعۡنَامِنَ ٱلْقَوْمِ ٱلظَّلِمِینَ ﴿ وَقُل رَّبِ أَنزِلْنِی مُنزَلًا مُّبَارَگُاوَأَنتَ خَیْرُ ٱلْمُنزِلِینَ ﴿ إِنَّ فِي ذَلِكَ لَاینَتٍ وَإِن كُنَّا لَمُبْتَلِینَ ﴿ ثُرَّا أَنشَأْنَا مِنْ بَعۡدِهِمۡ قَرْنًا ءَاخَرِینَ ﴿ فَأَرْسَلْنَا فِيهِمۡ رَسُولُامِّنَهُمۡ أَنِ ٱعْبُدُواْ ٱللّهَ مَا لَكُمْ مِّنْ إِلَهِ غَیْرُهُوَ ۚ

### أَفَلاً نُنَّقُونَ ١

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  $Z\bar{a}lim\bar{u}n$  (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  $Ay\bar{a}t$  (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  $Il\bar{a}h$  (God) but Him. Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

بَعَكَ	4		مَن	9	أنت	<u> </u>			رَيْتُ	آستو	فَإِذَا	
(is) with	you	and	who	oever	[you	]	a	nd wh	ien yo	ou hav	e embar	ked
نَجَّنانا		ٱلَّذِي		لَّهِ	ب آ			فَقُلِ		عَلَى ٱلْفُلْكِ		
has saved	has saved us Who				e (be) t	o Al	lah	t	hen s	ay	ship	
لِّنِي					وَقُل رَّبِّ			ٱلظَّا			نَ ٱلْقَوْمِ	مِ
cause me	cause me to land and				say my Lord (w				ors	fro	m the pe	ople
(19	ٱلْمُنزِلِينَ ١				_	نَ	وأنن	ارگا	هر مب		مُنزَلًا	
(of) those	who br	ing to la	and	(are the	) Best	for You blessed			sed	(at) a	landing	place
	بُتَلِينَ	لَ		ِن كُنَّا	وَإِ			ِیکتِ ایکتِ	2		فِي ذَالِكَ	إِنّ
(ever) putt	ing (me	en) to te	st a	and truly We a			nere a	re) ind	deed :	signs	in this	verily
في	مَلْنَا	فَأَرْسَ		ءَاخَرِينَ	يًا	قَوْ	-	مُدِهِمُ	مِنْ بَ		ً أَنشَأْنَا	م نم
to them	and W	le sent	aı	nother	gene	rati	on	after them		then We cr		eated
لَكُوْ	مًا لَكُمْ				أَنِ			200	٥		يُولَا	رس
you have	you have not (saying) [				hip Alla	ah	from	(amo	ng) t	hem	a Mess	enger
	لَّقُونَ شَ						کی جرور کیرور			مِّنْ إِلَاهٍ		
	(will) you not then be afra											

وَقَالَ الْمَلَأُمِن قَوْمِهِ اللَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَآءِ الْآخِرَةِ وَأَثَرَفَنَهُمْ فِي الْحَيَوةِ اللَّهُ نَيَا مَا هَاذَا إِلَّا بَشَرُ مِتَّا لَشَرُ مِتَّا لَشَرُ مِتَا لَشَرَ مُونَ ﴿ وَلَئِنْ اَطَعْتُم بَشَرًا مِتْلَكُمُ اللَّهُ مِنْ اللَّهُ مُعَلَيْ اللَّهُ مَعْ اللَّهُ مُعَلَيْ اللَّهُ مُعَلَّا اللَّهُ مَعْ اللَّهُ مَعَ اللَّهُ مَنْ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ اللّهُ اللّهُ

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!

بِلِقَآءِ	وأ	وَكُذَّا	رُوا	كَفَرْ	ٱلَّذِينَ	قُومِهِ	مِن	وَقَالَ ٱلْمَلَأُ			
(the) Meeting	and	denied	who	disk	pelieved	of his p	eople	and s	and said the chiefs		
فِي ٱلْحَيَوةِ			4	ور ال	وَأَتْرَفَ				ٱلْأَخِرَةِ		
in the life	and '	We had g	given t	hem	luxuries a	and com	forts	(in) t	he H	lereafter	
مَّا تَأْكُلُونَ	Ą	يَّا كُلُ	فُلُكُور	مِث	بشرُّ	اِلَّا	نذآ	مًا هَ	ٱلدُّنْيَا		
of that which yo	ou eat	he eats	like y	ou	but a hum	an being	this (	is) not	(of)	the world	
مُ بَشَرًا	أطَعَتْ	وَلَيِنَ		(F)	تَشْرَبُونَ الْ	مِمّا	ب	وكشر		مِنْهُ	
and if you ob	<mark>ey</mark> a hi	uman be	ing	of	what you	drink	and h	e drink	(S	[of that]	
عِدُكُرُ	أَيَ			رُونَ	لَّخَاسِرُ	إِذَا	3	ٳؾۜٞڴ		مِّثُلَكُمْ	
(does) he pro	(does) he promise you?				e) losers	then	ver	ily you		like you	
وعظامًا	وَعِظَامًا وَعِظَامًا					سر بت	إِذَا و			أَنَّكُو	
and bones	become dust			when you have die			th	at [you]			

<sub>ل</sub> اتَ	هُيُّ	هَيُهَاتَ			ور ١	الاجر مخرج	أَنَّكُم		
(very)	far	far	(shal	l be)	brought fo	rth (resurrected)	[that] you		
یا	حَيَانُنَا ٱلدُّنْيَا				إِنْ هِ	ون ا	لِمَا تُوعَدُّ		
(of) th	is world	but ou	r life	it	(is) not	(is) that which y	ou are promise		
	بِمَبْعُوثِينَ ١		ر	نَحُرُ	وَمَا	وَنَحْيَا	نَمُوتُ		
	(will be) resurrected			we	and not	t and we live we die			

إِنْ هُوَ إِلَّا رَجُلُ اَفْتَرَى عَلَى اللّهِ كَذِبًا وَمَا نَعْنُ لَهُ. بِمُؤَمِنِينَ ۞ قَالَ رَبِّ اَنصُرْنِي بِمَا كَذَّبُونِ ۞ قَالَ عَمَّا قَلِيلٍ لَيَصُبِحُنَّ نَكِمِينَ ۞ فَأَخَذَتُهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَاهُمْ كُذَّبُهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدَا لِللّهَ وَهُ وَنَا ءَاخَرِينَ ۞ مَا تَسْبِقُ مَنْ أَمَّةٍ أَجَلَهَا وَمَا يَسْتَغْخِرُونَ ۞ مَا تَسْبِقُ مِنْ أَمَّةٍ أَجَلَهَا وَمَا يَسْتَغْخِرُونَ ۞

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-Saihah (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  $Z\bar{a}lim\bar{u}n$  (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.

، ط بط	کر نحن	وَمَا	ڪَذِبًا	عَلَى ٱللَّهِ			إِنَّ هُوَ		
in him	we	and not	a lie agai	nst Allal	h but a r	nted	he (is) not		
	ز	بِمَاكَذَّبُور		صر <sup>ق</sup> نی	، اَذَ	قَالَ رَبِّ	(C		بِمُؤْمِنِير
(becaus	(because) of what they deny me				ne he sa	id O my Loi	rd (are	) goin	g to believe
و و ۱۳۹	أخذتم	á	رِمِينَ ١	بِحُنَّ نَادِ	لَيْصَ	اً قَلِيلِ	~ C		قَالَ
so ove	rtook t	hem su	urely they	will be r	egretful	in a little	while	He	(Allah) said
فبعدًا		ج آءِ َ	غث		الم م	فجعا	لُحَقِّ	بِا	ٱلصَّيْحَةُ
so awa	y (as	) rubbish	of dead p	lants	s and We made them			th a	in awful cry

قُرُونًا	مِنْ بَعَدِهِمْ	أَنشأنا	ٱلطَّالِمِينَ ٥ شُمَّ أَنْسَأَنَا		لِّلْقَوْمِ			
generations	after them	then We cr	reated	who a	are wrongdoers	with the people		
يْخِرُونَ ١	وَمَا يَسْتَ	أجلها	أُمَّةٍ	مِنَ	مًا تَسْبِقُ	ءَاخْرِينَ ١		
nor they car	nor they can delay (it)		any n	ation	can not preced	other		

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 *Ahadīth* (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.

أمة		, مَا جَآءَ	كُلُّ	تُتُرَا		أُمَّ أَرْسَلْنَا رُسُلَنَا				
(to) a na	tion	whenever	came	(in) succ	ession	then We sent Our Messenge				
بَعْضَا	فَأَتْبَعْنَا بَعْضَهُم بَعْضَا				يخ	كَذَّبُوهُ		رَّسُولُمُا		
others	others so We made som			em follow	they	denied hir	m their Messenger			
قَوَّمِ <i>ـ</i>	تّ	فُبِعُدًا		رب ث:	أحاد			وجعلناهم		
with a pe	eople	so away	(as)	true stori	es (for m	ankind)	an	d We made them		
هَارُونَ بِعَايَنتِنَا		اهُ	وَأَخَ	مُوسَى وَأَخَ			لَّا يُؤْمِنُونَ ۞			
with Our	proofs	Aaron	and his	brother	then W	e sent Mos	ses	who believe not		

دعث			إِلَىٰ فِرْءَ	مُبِينٍ			وَسُلْطَنِ		
and hi	and his chiefs to Ph		araoh	ma	nifest (cle	ear)	and an authority		
َا <b>لُو</b> اْ	عَالِينَ ۞ فَقَالُوٓا اللهِ		مِّا	وَ	فَٱسۡتَكۡبَرُواْ				
then the	then they said self-exalting		and the	ey were	e people but they b			naved insolently	
لَنَا	آما	وقومه	لينكا	مِدُ	ِرِيْنِ سَرِيْنِ	لِبَشَ		أَ <b>نُومِ</b> نُ	
to us	and t	heir people	like ours	selves	in two men		(sha	all) we believe?	
(1)	مِنَ ٱلْمُهْلَكِينَ ١		كَانُواْ	فَ	فما	فَكُذَّبُوهُ		عَلِيدُونَ ١	
of those	of those who were destroyed		and became		so they denied th		them (are) serva		

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِنْبَ لَعَلَّهُمْ يَهْنَدُونَ ﴿ وَجَعَلْنَا ٱبْنَ مَنْ مَ وَأُمَّهُ وَ اَيَةً وَءَاوَيْنَهُمَ آلِكُ مَرْ وَوَقَاتُ وَاللَّهُمَ الْكُلُونِ وَبَعَيْنِ فَيَنَا أَيُّمَا ٱلرُّسُلُ كُلُواْمِنَ ٱلطَّيِّبَتِ وَٱعْمَلُواْ صَلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلَيْمُ ﴿ وَإِنَّ هَلَاهِ وَ اللَّهُ مُ أُمَّةً وَلِحِدَةً وَأَنَا رَبُّكُمْ فَٱنَّقُونِ ﴿ فَتَقَطَّعُواْ أَمْرَهُم بَيْنَهُمْ زُبُراً كُلُونَ عَلَيْمُ فَرَوْنَ ﴿ وَلِمَا لَكَيْهُمْ فَرَحُونَ ﴾ كُلُ حِزْب بِمَا لَدَيْهِمْ فَرَحُونَ ﴾

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).

دُونَ الله	لَعَلَّهُمْ يَهْنَاذُ		ٱلْكِئْبَ		ی	وَلَقَدُ ءَاتَيْنَا مُوسَى			
so that they	may be gu	ided	the Scripture	)	and in	and indeed We gave Mose			
وينهما	وَءَاهَ	ءَايَةَ					وَجَعَلْنَا ٱبْنَ		
and We gave th	nem refuge	(as) a sign	and his moth	his mother (0		and	We made (the) son		
ٱلرِّسُلُ	لَيْ أَيْهَا		وَمَعِينِ	ذَاتِ قَرَارِ			إِلَى رَبُوَةٍ		
Messengers	O (you)	and flowing	ng streams	ар	lace of re	st	on high ground		

ليم ١	نَ ءَ	تعَمَلُو	بِمَا	ٳڹؚۜ		، وَأَعْمَلُواْ صَالِحًا				كُلُواْ مِنَ ٱلطَّيِّبُتِ		
All-Know	ver o	fwhat	you do	verily I a	verily I am and do righteous deeds e					eat of lawful things		
لَّةً وَاحِدَةً وَأَنَا			ه أ	أُمَّتُكُمْرُ					وَإِنَّ هَاذِهِ ٤			
and I am	and I am one nation (re			eligion)	ligion) (is) <b>your nation</b> (religion) a							
بينهم			ر همر	قَطَّعُواْ أَمَّ		(01)	<u>َ</u> اَنَّقُونِ	5	رَبِّكُمْ			
among the	em	but	they have	broken their religion			so fear Me		9	your Lord		
لَدَيْهِم فَرِحُونَ ٥		لَدَيْرِ	بِمَا		حِزُبِ	-	م کل کل		زُبُراً			
rejoicing (is) with them		in what		group (party)		each		(into) sects				

فَذَرَهُمْ فِي غَمْرَتِهِمْ حَتَّى حِينٍ ﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ عِن مَّالِ وَبَنِينَ ﴿ نُسَاعِ مَّهُمْ فِي الْخَيْرَتِ بَلَا يَشْعُرُونَ ﴿ وَالَّذِينَ هُم بِنَا يَكُمْ فِي الْخَيْرَتِ بَهِم مُّشْفِقُونَ ﴿ وَالَّذِينَ هُم بِنَا يَتِهِمْ اللَّهُ مُ إِنَّ اللَّذِينَ هُم بِنَا يَكْ رَبِّهِم مُّشْفِقُونَ ﴿ وَالَّذِينَ مُوْوَى اللَّهُ مَ اللَّهُ وَلَا اللَّهُ اللَّ

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].

أنَّما	بُونَ	أيحس	حِينٍ	حقي	ء بھر	في غَمْرَتِهِ	فدرهم		
that what	vhat (do) they think?			me	in t	heir error	so leave them		
رع کوچ	نساً	(00) 3	وَبناير	مَّالِ	مِن	بلم	ه چ ه نمِدهم		
We hasten unto them		and child	of wealth		with [it]	We enlarge them			

مِّنْ خَشْيَةِ	هُم	ِینَ	إِنَّ ٱلَّا	بَل لَا يَشْعُرُونَ ١			بکل	فِي ٱلْحَايِّرَتِ			
from (the) fear	[they]	verily t	hose wh	0 1	they pe	rceiv	ve no	t I	nay	with	good things
رتب	کتِ	بِعَايَ	و هـم		وَٱلَّذِينَ	,		و قور	مشفة	l l	رتيم
(of) their Lord	in (the	) Signs	[they]	a	nd tho	se	live	e in	awe	(of	f) their Lord
(09)	تُرِكُونَ	لايد			ربهم	١ .	ر	بر ه	بینَ	وَٱلَّذِ	يُؤْمِنُونَ ۞
join not (anyone	in wors	orship) as partners			with their Lord [th			ney]	and	those	believe
وَجِلَةً		قلوبهم. قلوبهم			مَا ٓءَاتُواْ					وء و يُؤْتُونَ	وَٱلَّذِينَ
(are) full of fear	[and	] their h	earts	that which th		they	they gave		and th		e who give
فِي ٱلْحَايِرَاتِ	ć	أُوْلَيْهِكَ يُسكرِعُونَ			مون ١		5	ناما	لِكَ رَبِّ	è	اً الله
in the good deed	the good deeds (it is) t		who has	ten	(shall)	retu	rn to	th	eir Lo	ord b	ecause they
		ونَ ١	سَبِقً		لْهَا	,	وه				
		(are) foremost			in them		and they				

وَلاَنُكُلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِنَابُ يَنْطِقُ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۞ بَلْ قُلُوبُهُمْ فِي غَمْرَةِ مِّنْ هَاذَا وَلَهُمُ أَعْمَالُ مِّن دُونِ ذَلِكَ هُمُ لَهَا عَلِمِلُونَ ۞ حَتَّى إِذَا أَخَذُنَا مُتَرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْعُرُونَ ۞ لَا تَجْعَرُوا ٱلْيَوْمُ إِنَّكُمْ مِنَّا لَا نُنْصَرُونَ ۞

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'ān), 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		و درر <sup>ج</sup> وسعها	الله الله الله الله الله الله الله الله	وَلَا نُكُلِّفُ نَفْسًا				
and with Us	exce	ot (according	to) its capacity	and We burde	rden not any soul			
يُظْلَمُونَ ١	Ź	وهم	بِآلْحُقِ	ينطق	كَنْبُ			
will not be wro	will not be wronged and they			(which) speaks with the truth				

مِّن دُونِ	أُعُمَالُ	وهم	هَاذَا	مِّنَ هُ	غَمْرَةِ	في خ	ه وو - فلوجهم	بَلُ وُ
besides	(are other) deeds	and for them	from	this	(are) in	error	nay their hea	
(	أَخَذُنَا مُتْرَفِي	نَقِّىَ إِذَا			عَامِلُورَ	6	هم	ذَالِكَ
We seize	e their luxurious on	ies until wh	en	(are)	doing	for i	t they	that
رو رصا <b>وم</b>	لَا تَجْنَارُواْ ٱلَّهِ	ون الله	م کیجئ	هم يخ		ا ا	عَذَابِ	بِٱلْ
invoke n	invoke not loudly this day		ocatio	cation loudly		nold	with punis	hment
	(70)	19.00	1 m m		2			

اِنَّكُمْ مِّنَّا لَا نُنْصَرُونَ هَ shall not be helped by Us certainly you

قَدْكَانَتْ عَايَنِي نُتَكَى عَلَيْكُمْ فَكُنْتُمْ عَكَىٰ أَعْقَابِكُمْ نَنكِصُونَ هَ مُسْتَكْبِرِينَ بِهِ عَسَمِرًا تَهْجُرُونَ هَ أَفَامُ يَدَّبَرُواْ الْقَوْلَ الْمُجَآءَهُم مَّا لَمُ يَأْتِ عَابَآءَهُمُ الْأَوَّلِينَ هَ أَمُلَمْ يَعْرِفُواْ رَسُوهُمُ فَهُمْ لَهُ، مُنكِرُونَ هَ أَمْ يَقُولُونَ بِهِ عِنَّةُ أَبلَ جَآءَهُم بِالْحَقِّ وَأَكْتُرُهُمْ لِلْحَقِّ كَرِهُونَ هَ وَلُو اتَّبَعَ الْحَقُّ أَهُوآءَهُمْ لَفَسَدَتِ السَّمَواتُ وَالْأَرْضُ وَمَن فِيهِرَ عَلَى اللَّهُمَ بِإِلْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ هَا

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'ān) by night. 68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet ), 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 ) so they deny him? 70. Or say they: "There is madness in him?" Nay, but he brought them the truth (i.e. Tauhīd: worshipping Allāh Alone in all aspects, the Qur'ān 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'ān), but they turn away from their reminder.

فَكُنتُمْ	نْتَكَىٰ عَلَيْكُمْ	قَدْ كَانَتُ ءَايَتِي
but you used to	be recited to you	indeed My Verses used to

رُونَ ١	تهج	كورًا	u	بط	)	بِنَ	ؙٚٚؾؙٙػڔ	م مس	صُونَ ١	كُوْ نَنْكِ	نب	عَلَىٰٓ أَعْقَ	
renouncin	g (evil)	talking at	night	abou	t it	(bei	ng) <b>p</b> i	ride	turn ba	ck on y	you	r heels	
ِيأْتِ	مَّا لَهُ		آء همر	أُمْرَجُ					أَفَكُمْ يَدَّبَّرُواْ ٱلْقَوْلَ				
what had	at had not come or (there) has come to them (have) they not po								ndered	th	e word?		
	سُوهُم	لَوْ يَعْرِفُواْ رَ				أمر			ٱڵٲؙۊۜٙڸؽؘ	ر بو	اءَ هُ	ءَاجَ	
	they did not recognize their Mes												
أءَهُم	بَلْ جَآءَهُم				رِيقُولُونَ بِلَمِي			أمري	رُونَ ١	، مُنكِ	ما	فهم	
		em (there is										so they	
ر <u>ه</u> حق	أتَّبُعُ ٱلَّ	وَلُوِٱ	قِّ كَرِهُونَ ۞			عُشَرُهُمُ لِلْحَ			وَأَ	,	بِٱلۡحَقِّ		
and if the	truth <mark>ha</mark>	d followed	(are)	avers	e	to the	e trutl	ruth but most o			ı tl	ne truth	
لًا رُضُ	يوَاتُ وَٱلْأَرْضُ					رکتِ	لفسا			٩	A c	أَهُوا	
and the	and the earth indeed would have						ipted	the	heavens	their desires			
فهم	هُم بِذِكْرِهِمُ فَهُمْ			الهم	بَلُ أَنْيُنَاهُ			فيهرب		وَمَن		وَهُ	
but they	but they their reminder nay We have				ave brought them			ı (i	s) therein	and	and whosoever		

عَن ذِكْرِهِم مُّعْرِضُونَ ﴿ اللَّهِ عَن ذِكْرِهِم اللَّهِ عَن ذِكْرِهِم اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ

أَمْ تَسَعُلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُو خَيْرُ الرَّزِقِينَ ﴿ وَإِنَّكَ لَتَدَعُوهُمْ إِلَى صِرَطِ مُّسْتَقِيمِ ﴿ وَإِنَّ اللَّذِينَ لَا يُؤْمِنُونَ ﴿ وَكَشَفْنَا مَا بِهِم وَكَشَفْنَا مَا بِهِم وَكَشَفْنَا مَا بِهِم مِنْ اللَّذِينَ لَا يُؤُمِنُونَ ﴿ وَكَالْمُ اللَّهُ مَا السَّتَكَانُوا لِرَبِّهِم مِن ضُرِّلِلَجُوا فِي طُغْيَا نِهِم يَعْمَهُونَ ﴿ وَلَقَدْ أَخَذَنَهُم فِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِم وَمَا يَنْضَرَّعُونَ ﴿ وَمَا يَنْضَرَّعُونَ ﴿ وَمَا يَنْضَرَّعُونَ ﴿ وَمَا يَنْفَعُ مَا اللَّهُ وَالْمَا لَهُ مَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُمُ وَلِي اللَّهُ وَلَقَدْ أَعَلَى اللَّهُ وَلَالَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ مَا اللَّهُ اللَّهُ وَلَقُوا لِرَبِّهِم وَمَا يَضَمَّ عُونَ وَاللَّهُ مَا اللَّهُ وَلَا لَا اللَّهُ مُ اللَّهُ وَلَا اللَّهُ مَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ مَا اللَّهُ اللَّهُ وَلَا لَهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا لَمُ اللَّهُ اللَّهُ وَلَيْ اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا لَهُ اللَّهُ مُ مُنْ اللَّهُ مَا اللَّهُ اللَّهُ وَاللَّهُ مَا اللَّهُ وَلَوْلَ اللَّهُ مَا اللَّهُ وَلَا لَهُ مُ اللَّهُ وَلَا لَا لَاللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُؤْلِقُولُولُولُ الْمُؤْلِقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْلِلْمُ اللَّهُ الْمُؤْلِقُولُ اللَّذُا اللَّهُ الْمُنْ اللَّهُ اللَّهُ الل

72. Or is it that you (O Muhammad a) 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 ) 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.

رَيِّك		و ج	فَخُرا		1	/ ٠ / خرج		علهم			٦
(of) your Lord	but	(the)	recom	pense	(for	) wages	or	(is it th	nat) y	ou a	ask them
وَ إِنَّاكَ		C	ٱلرَّزِقِينَ ۞			م خایر		هو	9		مير مير
and certainly y	ou/	(of) the sustainers (is the) Best and He (is									
نَّ ٱلَّذِينَ	وَإِذَ		(VY)	سُتَقِيمٍ	4	صِرَطِ	الح		2,8	عو	لَتَدُ
and verily th	ose wł	10	S	traight		to (the)	Path	ir	ndeed	d ca	ll them
كِبُوْنَ ۞	ٱلصِّرَطِ لَنَكِبُونَ ١					<u>ِ</u> فرةِ	بِٱلْآرِ		<	وَنَ	لَا يُؤْمِنُ
(are) indeed de	eviating	)	from t	he Path		in the H	lereaf	ter	b	elie	ve not
مِّن ضُرِّ	48	٠.		شَفَنا مَا	وَك			وَلَوْ رَحَمْنَاهُمْ			
of distress	(is) on	them	and	remove	d wha	and	thoug	h We h	ad m	ercy	on them
ونَ ۞	9/2/	نِهِمَ ا	طغيك	في							
in their trans	gressic	on war	nderin	g blindly	ndly (still) they would obstinately pe					persist	
كَانُولْ	كَا ٱسْتَ	فَ		•	عَذَابِ	بِٱلْ		18 P	أُخَذُنَ	نَدُ أ	وَلَهَ
but they humb	led not	t them	selves	with	punis	hment	and	indeed	d We	seiz	zed them
يَّ إِذَا فَتَحْنَا	<u>ھ</u>				ر و رعون	وما ينظ				ŕ	لرتم
until when We	open	pen nor (did) they invo				h submi	ssion	(to Hir	n)	to t	heir Lord
مُبْلِسُونَ ١	٩	في	هم	إِذَا	لِيدٍ	ا ذَاعَذَابِ شَدِيدٍ			يَابًا	,	عكيم
(will be) plunge	ed int	o it t	hey	behold	seve	e of a p	ounisl	nment	a ga	ate	for them

وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَارَ وَٱلْأَفْدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۞ وَهُوَ ٱلَّذِي ذَرَأَ كُرُ فِي

ٱلْأَرْضِ وَإِلَيْهِ تُحُشَرُونَ ١ ٥ وَهُوَ ٱلَّذِي يُحِي - وَيُمِيثُ وَلَهُ ٱخْتِلَافُ ٱلَّيْلِ وَٱلنَّهَارِ أَفَلًا

## تَعَقِلُونَ ۞ بَلْ قَالُواْ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ۞ قَالُوَاْ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَمًا أَءِنَّا لَمَبْعُوثُونَ ۞

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?

والأبصر	,	ألسمع		2.2		١	ٱلَّذِيٓ أَذَ		وهو
and sight	:	nearing		for you		Who l	nas created	a	nd (it is) He
كَأَكُرُ	ۮؘ	لَّذِی	آآ	وهو			مَّا تَشُكُرُونَ	قَلِيلًا	وَٱلْأَفْعِدَة
has create	<mark>d</mark> you	Who	0	and (it is)	He	littl	e thanks you	give	and hearts
لَّذِي يُحِيِّيء	Í	وهو			نَ ﴿	دور و محشرو	وَإِلَيْهِ ثُ		فِي ٱلْأَرْضِ
Who gives I		d (it is)	He	and to Him you shall be gathered (					on the earth
وَٱلنَّهَارِ	لَيْلِ	Ĩ	ز	آختِكُفُ			وَلَهُ		ويميث
and day	(of) ni	MANAGEMENT OF THE PARTY OF	(the)	alternation	an	d to H	im (belongs)	and	causes death
اقال	مَا		ثُلُ	بَلِ قَالُواْ مِ				تعَقِلُو	أفلا
(of) what	said	nay	the!	y say (the) li	ke	()	will) <mark>you not</mark> t	hen u	nderstand?
ا تُرَابًا	ا ا	و		امِثْنَا	أُءِذَ		قَالُوۤٱ		ٱلْأُوَّلُونَ
and have	become	me dust		when we a	re dea	ad?	they said	the	e men of old
		ر هر ر نوثون ١		لَمَةِ		أُءِنَّا	ظَامًا	وَع	
	ind	indeed be re		ırrected	(sha	all) we	e? and be	ones	

لَقَدُوْعِدْنَا نَعْنُ وَءَابَ آؤُنَا هَنَدَامِن قَبْلُ إِنْ هَنَدَا إِلَّا أَسَطِيرُ ٱلْأَوَّلِينَ هَ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَ آإِن كُنتُمْ تَعْلَمُونَ هَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَذَكَّرُونَ هَ قُلْ مَن رَّبُّ ٱلسَّمَ وَتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ هَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلاَ تَذَكَّرُونَ هَ قُلْ مَن رَّبُّ ٱلسَّمَ وَتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ هَ سَيَقُولُونَ لِللَّهِ قُلْ أَفَلا لَنَقُونَ هَ

## قُلْمَنْ بِيَدِهِ عَلَكُونَ كُلِّ شَيْءٍ وَهُوَيْجِيرُ وَلَا يُجَازُ عَلَيْهِ إِن كُنتُمْ تَعَلَمُونَ ٥

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?"

الذَا	إِنْ هُ	بر ببل	مِن قَ	هَندَا	وأفأ	وءاك	)	ه او من	ź	ľ	لَقَدُ وُعِدْنَا			
this (i	is) not	be	fore	this	and o	ur fath	ers	[w	e]	verily we h	nave l	been promised		
	وَمَن		و ض	ٱلأرَّه	نِ	لَّمَو	لَ	ه <u>ق</u>		أُوَّلِينَ ﴿	ٱلۡۤ	إِلَّا أَسَاطِيرُ		
and w	hosoev	/er	(is) t	he earth	for \	Nhom	sa	У	(of	f) the ancients		but (the) tales		
قُلُ	5	لله		هِ هُولُونَ		(AL)	رز ا	كمو	تَعَ	ڪنتم	إِن ح	فيها		
say	(it is) f	or A	llah	they wi	ill say		kno	W		if you [v	vere]	(is) therein		
سّبع					كَّرُونَ ۞ قُلُ مَن رَّد					أَفَلَا تَذَكَّ				
seve	n (is	the	) Lord	(of) the	the heavens say Who (will) you not then					en remember?				
ء قُلُ	3	لِلَّهِ		ون	كَيْقُولُ			لُعُظِ	١	رُشِ	لَفَ	وَرَبُّ ٱ		
say	(it is)	for A	Allah	they v	vill say	-	Gre	at		and (the) L	ord (	of) the Throne		
شىء	(it is) for Allah t					بيكره	بِیکِ		هر قل		وُن	أَفُلا نُنْقُرُ		
thing	ning (of) every (is the) sovere					His Ha	and s	ay V	Nho	(will) you	not th	nen fear (Allah)?		
ون ه	بِهِ إِن كُنتُو تَعْلَمُونَ اللهِ				عَلَيْ		بارگ	<u></u>	2	وَلَا	_	وهو يجي		
kno	know if you [were]				st Him	and n	one	can	be	protected	and F	le protects (all)		

سَيَقُولُونَ لِلَّهِ قُلُ فَأَنَّى تُسْحَرُونَ ﴿ بَلْ أَتَيْنَهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَندِبُونَ ﴿ مَا اَتَّخَذَاللَّهُ مَا اَتَّخَذَاللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ, مِنْ إِلَيْهٍ إِذَا لَّذَهَبَ كُلُّ إِلَيْهِ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضِ

### سُبُحَنَ ٱللّهِ عَمّايَصِفُونَ ١

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!

و <del>8</del> م	بَلْ أَتَيْنَ	فَأَنَّى تُسْحَرُونَ ١				لله		<u>ۇ</u> رىن	سيقو
nay We hav	e brought them	how th	en are y	ou deceived	say	(it is) for	Allah	they w	ill say
مِن وَلَدِ	عُنَّا أَلَّهُ	ما	نَ ۞	ككنذبور		<u>اِنَّهُ مُر</u>	9	حَقِّ	بِٱلْ
any son	Allah (did) no	t take	surely	(are) liars	ar	nd verily	they	the ti	ruth
	لَّذَهَبَ		إِذَا	مِنْ إِلَيْهِ		معک،	<u> ک</u> ان	وَمَا ر	
surely wou	ıld have taken av	vay then any god			no	r is (there	along	g) with	Him
	وه ه و	ولعلا بع				نا خُلُقَ	بِهُ	إِلَّهِ	و <u>ه</u> کل
and surely s	some of them wo	uld hav	e (tried t	o) overcome	wha	at he had	create	ed god	each
	يَصِفُونَ ١	مَمَا		نَ ٱللَّهِ	<u>ک</u> رَ	و <u>.</u> سب	ج <u>ر</u>	كَى بَعْضِ	ć
above (a	all) that they attr	ibute (t	o Him)	Glorifie	Glorified is Allah [over] o			er] oth	ers

عَلِمِ ٱلْغَيْبِ وَٱلشَّهَدَةِ فَتَعَلَىٰعَمَّا يُشْرِكُونَ ۞ قُل رَّبِ إِمَّا تُرِيَيِّ مَا يُوعَدُونَ ۞ رَبِّ فَلَ تَجْعَلُنِي مَا نَعِدُهُمْ لَقَادِرُونَ ۞ رَبِّ فَلَا تَجْعَلُنِي هَا نَعِدُهُمْ لَقَادِرُونَ ۞ اَدْفَعْ بِٱلَّتِي هِيَ ٱحْسَنُ ٱلسَّيِّعَةَ نَعَنُ أَعْلَمُ بِمَا يَصِفُونَ ۞

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 ): "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 ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best Knower of the things they utter.

نكن	فتغ		نَهَدةِ	وَالدُّ	عَالِمِ ٱلْغَيْبِ					
Exalted	d is He	a	nd the	seen	A	II-Knov	ver (of) the u	inseen		
قريتي	إمّا	لُّل رَّبِّ	9			و کور	عَمّا يُشْرِح			
if you will s	how me	say my Lo	ord o	ver (all) th	at they	associa	te as partnei	rs (to Him)		
ٱلْقَوْمِ	<u>غ</u>	تَجْعَكُلِنِي	فَكَ	رَبِّ			نَّا يُوعَ دُونَ	A		
amongst the	e people	then put n	ne not	my Lord	that (w	that (with) which they are threatene				
مَا	ی	أَن نُّرِياً	عَلَىٰ		وَإِنَّا		لِمِينَ ١	ٱلتَّك		
that which	tos	how you	[on]	and i	ndeed \	We	who are wro	ongdoers		
اُدر و أحسن	هی	مَ بِٱلَّتِي	ٱدُفَ	ونَ ۞	لَقَادِرُ		َعِدُهِم عِدُهم	ં		
(is) better	er which repel with			surely (a	re) Abl	e We	have threate	ened them		
	بِمَا يَصِفُونَ ١					بَدِهِ ب <del>خ</del> ن	عَثِيِّ السَّالَةِ السَّلَّةُ السَّالَةُ السَّالَةُ السَّالَةُ السَّالَةُ السَّالَةُ السَّلَّةُ السَّلَّةُ السَّالَةُ السَّلَّةُ السَّالَةُ السَّلَّةُ السّلِيلِيّةُ السَّلَّةُ السّلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيل			
	of wha	t they utter	(aı	(are) Best Knower We evil						

وَقُل رَّبِ أَعُوذُ بِكَ مِنْ هَمَزَاتِ ٱلشَّيَطِينِ ﴿ وَأَعُوذُ بِكَ رَبِّ أَن يَعْضُرُونِ ﴿ حَتَّىۤ إِذَا جَاءَأَ حَدَهُمُ ٱلْمَوْتُ قَالَ رَبِ ٱرْجِعُونِ ﴿ لَعَلِيٓ أَعْمَلُ صَلِحًا فِيمَا تَرَكُثُ كُلَّ إِنَّهَا كَلِمَ أَنْ هُوَقَا يَلُهَ أَلْمَوْتُ قَالَ رَبِ ٱرْجِعُونِ ﴿ لَعَلِيٓ أَعْمَلُ صَلِحًا فِيمَا تَرَكُثُ كُلَّ إِنَّهَا كَلِمَ أَنَّ هُوَ الصَّورِ فَلاَ أَنسَابَ يَنْهُمُ وَهُوَ قَا يِلْهَ أَوْمِن وَرَآيِهِم بَرُزَخُ إِلَى يَوْمِ يُبْعَثُونَ ﴿ فَإِذَا نُفِحَ فِي ٱلصَّورِ فَلاَ أَنسَابَ يَنْهُمُ وَيَوْمَ بِنِو وَلاَيْسَاءَ لُورِ وَكُونِ اللَّهُ مَا مَا مُؤْمَ فِي الصَّورِ فَلاَ أَنسَابَ يَنْهُمُ وَيَعْمُ بِي وَلَا يَتُسَاءَ لُورِ اللّهَ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَيْ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ عَلَيْهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَيْهِ عَلَيْهِ عَلَيْ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهِ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ فَا إِذَا نُفِحَ فِي ٱلصُّورِ فَلاَ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ وَالْعُولِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ وَاللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَا اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْكُ عَلَا اللّهُ عَلْمَ عَلَا اللّهُ عَلَيْكُونَ عَلَيْ اللّهُ عَلَيْكُونَ عَلَيْ اللّهُ عَلَيْكُولِ عَلَيْكُولِ اللّهُ عَلَيْكُونَ عَلَيْكُونَ عَلَيْكُونَ عَلَى اللّهُ عَلَيْكُونَ عَلَى اللّهُ عَلَيْكُولُ عَلَيْ عَلَا اللّهُ عَلَيْكُونَ عَلَا اللّهُ عَلَيْكُولِ اللّهُ عَلَيْ عَلَا اللّهُ عَلَيْكُولُ عَلَيْكُونَ عَلَا اللّهُ عَلَيْكُولُ

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.

ٱلشَّيَّطِينِ ۞	مِنْ هَمَزَاتِ	أُعُوذُ بِكَ	وَقُل رَّبِّ
(of) the devils	from (the) whisperings	I seek refuge with You	and say my Lord

ذَا جَآءَ	حَتَّى إِ	(C	ون ﴿	أَن يَحضر		س ب	رَدِ	بِكَ		وأعوذ
until who	en come	s lest the	ey (sho	ould) <mark>atte</mark> n	<mark>d</mark> me	my l	ord	with Yo	ou	and I seek refuge
صلاحًا	م عمل	لَعَلِّحٍ أَ		ٱرَجِعُونِ	ي .	قَالَ رَدِّ		رَ مِ	ٱلۡ	أحدهم
good	so that	I may do	send	me back	he says my Lord			dea	th	(to) one of them
ر ۽ وسط قايِلها	ور هو	چ غه	کلِ	إِنَّهَا	5	J. J.		ح ک	ر ک	فِيمًا تَرَ
speaks	it he	(is) a	word	d indeed it n			in th	nat whi	ch I	have left behind
		و ربور يبعثون (	کی یَوْمِر	ا ا			ر ه زخ	برگ		وَمِن وَرَآبِهِم
until (tl	he) Day	(when) <mark>th</mark>	ey will	be resurr	ected	(i	s) a b	arrier	a	and behind them
الم و	نیّن		ِ نساب	فَلاّ أَنْسَابَ			الصي الصو	في		فَإِذَا نُفِخَ
among them then (there will be) no kins					ship	in th	e Tru	mpet	the	en when is blown

فَمَن ثَقُلَتَ مَوْزِينُهُ, فَأُوْلَيَهِكَ هُمُ ٱلْمُفْلِحُون ﴿ وَمَن خَفَّتَ مَوَزِينُهُ, فَأُولَيَهِكَ اللّهُ وَكُوهَهُمُ ٱلنَّارُوهُمْ فَيها كُلِحُون اللّهَ يَكُنْ خَيِرُوٓ الْفَسُهُمُ فِيها كُلِحُون ﴿ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُوهُمْ فِيها كُلِحُون ﴿ اللّهَ تَكُنْ ءَايَتِي تُنْلَى عَلَيْكُوْ فَكُنتُم بَهَا تُكَذّبُون ﴿ قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقُوتُنَا وَكُنَا قَوْمًا ضَالِيهِ فَي قَالُواْ رَبَّنَا غَلَبَتُ عَلَيْنَا شِقُوتُنَا وَكُنتُهُمْ اللّهُ اللّهُ وَمَا ضَالِيهُ وَ اللّهُ الْمُونِ ﴿ وَمَا ضَالِيهُ وَ هُو اللّهُ الْمُونِ ﴿ وَمَا ضَالِيهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَلَى اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّ

nor they will ask of one another that Day

وَلَا يُسَاءَلُونَ ۞

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 ownselves, 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'ān) 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!"

												فَمَن		
(are) the	e succe	ssful	[they	]	then	these	wh	ose Sc	ales a	re he	eavy	then [who]		
سهم			ر و۔ خسِرو									وَمَنَ .		
their own	nselves	(are	) those	who	lost	then t	hey	whos	e Sca	les <mark>a</mark> i	re ligh	t and [who]		
فيها	وهم	•	جُوهَهُمُ ٱلنَّارُ the Fire will burn				تَلَ		نَ ۞	بلِدُو	<u>خ</u>	فيجهنم		
therein	and th	ey tl					heir faces they (will) abide				forev	er in Hell		
و نتم	نْلَىٰ عَلَيْكُونَ فَكُنتُم				نِي	نَ ءَايَٰذِ	تَکُ	أَلَمَ			و فون	كنل		
then you	used t	o red	cited to	you	were not My Verses? (will) gri				grin	with displaced lips				
يُنَا	شِقُو		مَلَيْنَا	تُ	غَلَبَ		Ú	لُواْ رَبَّ	قَا			بَهَا تُكَذِّبُورَ		
our wret	tchedne	ess	overca	ne [c	on] u	s the	they will say our L			rd	deny	[with] them		
مِنْهَا	١	فُرِجُنَ	Í	Ĩ	ربّن			ؠؘۘٲڵؚؖۑڹ	6	وَكُنَّا قَوْمًا				
of this	bri	ing us	out	our	Lor	d	er	ring		and	we we	ere a people		
قَالَ	ظَالِمُونَ ﴾ قَالَ			ظ		نَّا	فَا			ور عدنا	فَإِنْ عَ			
He will	He will say (shall be) wrongdoers			the	n in	deed w	/e	then	if (eve	er) we return				
	د تُكلِّمُونِ ۞				وَلَا		Ę	عُواْ فِي	أخس					
	and speak not to M				le remain you rejected in it									

إِنَّهُ, كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَا ءَامَنَّا فَأَغْفِرْ لِنَا وَأَرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّحِمِينَ هَ فَأَتَّخَذْ تُمُوهُمْ سِخْرِبَّا حَتَّى أَنسَوُكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ هَا إِنِّي جَزَيْتُهُمُ ٱلْيَوْمَ بِمَاصَبُرُوۤا أَنَّهُمْ هُمُ ٱلْفَ آبِرُونَ هِ قَلَ كَمْ لَبِثْتُمْ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ هِ

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?"

ءَ امَنَّا	رَبَّنَآ			ولُونَ	ی یق	بباد	نِّنَ عِ	и <b>4</b>	فَرِيقٌ		كَانَ	إِنَّهُ,		
our Lord	we belie	eve	of N	My slave:	s (who	) us	ed t	o say	a party	veril	y (t	here) was		
	ؙڶڒؘؖڂؚۣڡۣؽؘ	Ĩ		خير			وَأَنَ		وأرحمنا		لَنَا	فَأُغۡفِرۡ		
(of) those	who sho	w mer	су	(are the)	for	You	and h	ave mercy	on us	us	so forgive			
کُرِی	ذ	نَسُوْكُمْ			<u></u>			رِيًّا	<u>.</u> سخ	2	رو و موهم	فَأَتَّخَذَدُّ		
My remem	My remembrance until t				ney made you forget (fo				(for) a laughing stock bu			you took them		
ٱلْيَوْمَ	(	ر معرور ریسته	<b>–</b>		إِنِّي			حَكُورَ	ه و و کرو		نَمر	وَكُنتُ		
this Day	have r	eward	ed t	them v	erily I		laugh at them			whil	e yo	ou used to		
نَ ۞	لُفَ آبِرُهُ	Î		22		و د	أنو		صَبْرُواْ			, لمِ		
(are) the	(are) the successful			[they]	in	deed	the	y	for what t	hey ke	ept	patience		
سِنِينَ ١	عَدُدَ سِنِينَ ١			لأرض	في أ			لَبِثُتُمْ	كَمْ		ر	قَكرَ		
(of) years	(by)	(by) number on th			earth	earth how long did			l you stay	He (	Alla	h) will say		

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 ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

وُهِرِ	يو		يعض	أَوْ		بُوْمًا	لَبِثُنَا			و ه لوا	الْقَ
(of) a	day		or par	t	V	ve stay	<mark>/ed</mark> a day	1	tl	ney w	ill say
ي مرد			نَكَلَ	á			**	إلْعَادِ			
you stay	ed not	He	(Allah)	will say	so ask of those who keep account (angels)						
. و ستم	فحسِ	ĺ		لَمُونَ	<u>ج</u> ف	، و نتم	أَتَّكُمْ كُنتُمْ hat] you had			مِيے ک	إِلَّا قَلِيلًا
then (did	l) you t	hink?	k	cnown		[that	] you <mark>ha</mark> d	b	if	bı	ut a little
رِنَ اللهِ	لَا تُرْجَعُونَ ١			=	ٲؙؾۜػٛؠٙ	9	عَبُثُا	(	خَلَقْنَاكُمُ		أُنَّمَا
would not	be ret	urned	to Us	an	d that	you	in vain	that	t We had cr		eated you
رَشِ	يُّ ٱلْعَ	رَدُ	هو .	اِيِّ لَا	آ إِلَّهُ	V	الكوق	لُمَلِكُ	Ĩ	الله	فَتَعَالَى
(the) Lord	(of) the	Throne	but H	He (the	ere is) i	no god	True	the Kir	ng so	Exal	ted is Allah
لَا بُرُهُكنَ	ر ص	<u>ڪاء</u>	(8)	اَدُ عِنْ	مَعَ ٱللَّا		وَمَن يَدْعُ			نمرا	ٱڵؙؙٙٙٙڝٙڔۣ
no proof	(any)	other	god	wit	h Alla	h an	d whoev	er invol	(es	Hoi	nourable
إِنَّكُهُ:		ريج		عِندَ		ما ب <i>حو</i>	إِنَّمَا حِسَ	فَ	دخن		لَّهُ,
surely [he	e] ŀ	is Lord	(is	) with	the	en only	his reck	oning	0	fit	he has
رُحمَّ	غَفِر وَٱرْحَمْ			ت	ه قُل رَّدِ	9		بفرون ا	ألك	لِحُ	لَا يُفْ
and have	and have mercy forgive				and say my Lord the disbelievers will not				t succeed		
	(C)						م خير	2	وَأَن		

# الْ سُورَةُ الْنَبُونِ فَي الْمُ

for You

(of) those who show mercy (are the) Best

#### بِسْ لِللَّهِ ٱلرَّحْرِ ٱلرَّحِيهِ

شُورَةُ أَنزَلْنَهَا وَفَرَضْنَهَا وَأَنزَلْنَا فِهَا ءَايَتِ بَيِنَتِ لَعَلَّكُمْ نَذَكَّرُونَ ۞ ٱلزَّانِيَةُ وَٱلزَّافِي فَٱجْلِدُوا كُلَّ وَحِدِمِّنْهُمَامِائَةَ جَلْدَةً وَلا تَأْخُذَكُم بِهِمَارَأْفَةٌ فِ دِينِ ٱللَّهِ إِن كُنْتُمْ تُوَمِّونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَآبِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ۞ ٱلزَّانِي لا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيةُ

## لَا يَنكِحُهَآ إِلَّازَانٍ أَوْمُشْرِكُ ۗ وَحُرِّمَ ذَالِكَ عَلَى ٱلْمُؤْمِنِينَ ٥

#### 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 adultererfornicator 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).

	<i>&gt;</i>	ٱلرَّحِيَ			ٱللَّهِ ٱللَّهُ مُرْدِ					
th	е Мо	st Merci	ful	the Mos	t Gracious	In the Name (of) Allah				
		لِنَاهَا	أَنزَ		سُورة					
٧	vhich	We have	e sent dow	/n	(this is) a Sur	rah (chapter of the Quran)				
نکتِ	بيِّد	ءَايَنتِ	فِيهَا		وَأَنْزَلْنَا	وَفَرَضْنَكَهَا				
manif	est	Signs	in it	and We	have revealed	and which We have injoined				
كُلُّ	وأ	فَٱجۡلِدُ	ِ اَلِنِي	وَٱلْزَ	ٱلزَّانِيَةُ	لَّعَلَّكُمْ لَلَّكُرُونَ ١				
each	[the	en] flog	and the fo	ornicator	icator the fornicatress so that you may re					

رَأْفَةٌ	og:		وَلَا تَأْخُذُكُمْ	جَلَدةٍ جَلَدةٍ		مِأْتُهُ	مِنهما	وكجد
pity wit	h them	and let	not withhold you	lashes	(with)	a hundred	of them	one
ٱلْآخِرِ	وُمرِ	وَٱلۡيَ	تُؤْمِنُونَ بِٱللّهِ	كُنتُمُ	إن	علله	في دينِ ٱ	9
the Last	and th	ne Day	believing in Allah	if you were in (t		in (the) re	ligion (of)	Allah
جُحْحُ	اِنِي لَا يَنَ	ٱلزَّ	مِّنَ ٱلْمُؤْمِنِينَ ۞	طَآيِفَةٌ		عَذَابَهُمَا	وَلْيَشَّهُدُ	
the fornic	ator <mark>ma</mark>	rries not	of the believers	a party	party and let witness their puni			
کِحُها آ	لَا يَنَ		وَٱلزَّانِيَةُ	عَامِ	وَ مُشْرِدُ	أ	لَّا زَانِيَةً	<u></u>
marries	her not	and	the fornicatress	or an	idolat	ress bu	t a fornica	tress
مِنِينَ ١	عَلَى ٱلْمُؤ	وَحُرِّمَ ذَالِكَ			ر کی	أُوْمُشْر	إِلَّا زَانٍ	
to the b	elievers and such a thing is for			bidden or an idolater but			but a forni	cator

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَتِ ثُمَّ لَمْ يَأْتُواْ بِأَرْبِعَةِ شُهَدَاءَ فَٱجْلِدُ وهُمْ ثَمَنِينَ جَلْدَةً وَلَا نَقْبَلُواْ هُمُ شَهَدَةً أَبَدُ وَأُصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ رَّحِيمُ ٥ أَلُوْ لِيَهِ مُ ٱلْفَاسِقُونَ ۞ إِلَّا ٱلَّذِينَ تَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ رَّحِيمُ ۞ وَٱلَّذِينَ يَرْمُونَ أَزُواجَهُمْ وَلَمْ يَكُن لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ وَلَمْ يَكُن لَهُمْ شُهَدَاةً إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ وَلَا لَكُونُ اللَّهُ إِلَّا لَهُ إِلَّا اللَّهُ اللَّهُ إِلَّا لَهُ إِلَّا لَهُ إِلَّا لَهُ إِلَّا لَهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ إِلَّا لَهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ اللَّهُ إِلَا اللَّهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ اللَّهُ إِلَّا لَهُ إِلَا لَهُ إِلَا لَهُ اللَّهُ إِلَا لَهُ إِلَّا لَهُ مَنْ اللَّهُ اللَّهُ اللَّهُ إِلَا لَهُ اللَّهُ اللَّهُ إِلَٰ اللَّهُ اللَّهُ إِلَا لَهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُعُمْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

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  $F\bar{a}siq\bar{u}n$  (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.

شُهداء	بِأَرْبِعَةِ	م توا	لَوْ يَأْ	W. 9.	نكتِ	أمحم	ĺ		ِینَ یَرَّمُونَ	وَٱلَّذَ
witnesses	four	produ	uce not	then	the chas	te wor	nen	and	those wh	o accuse
شَهَادَةً	و و		وُهُمْ تُمَنيِينَ جَلْدَةً وَلَا نَقْبَلُواْ		و هُرُ	فَأَجَلِ				
testimony	their	and	d accept	not	stripes	(with	n) eigh	nty	then flo	g them
نَ تَابُولُ	إِلَّا ٱلَّذِيرِ			وَنَ ۞	ٱلْفَاسِةُ		ه و هم	٥	وَأُوْلَيْهِكَ	أبدًا
except thos	e who re	oent (	(are) the	disobe	dient (to Allah) [th			/] ai	nd those	forever

۵ %	رِّح	، و وو نمفور	>	علم الم	فَإِنَّ ٱدَّ	يحوا	وأصا	مِنْ بَعَدِ ذَالِكَ
Most Me	erciful	(is) Oft-Fo	rgiving	so ve	rily Alla	ah and a	mend	thereafter
نفسهم	إِلَّا أَ	شُهُدَاءُ	المحم	بَكُن	وَلَوْدَ	أُزُواجَهُمْ	رِنَ	وَٱلَّذِينَ يَرُمُو
except the	emselves	witnesses	for then	n and a	re not	their wives	and the	ose who accuse
إِنَّهُۥ	بِٱللَّهِ	بَكَاتِ	شم	أُرْبعُ		أُحَدِهِمِ		فشهدة
that he	by Allah	testimo	nies (i	s) four	(of) o	ne of them	then (	the) testimony

لَمِنَ ٱلصَّادِقِينَ ١

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

وَٱلْخَيْمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَاذِبِينَ ﴿ وَيَدُرَؤُاْ عَنَّهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ, لَمِنَ ٱلْكَاذِبِينَ ﴿ وَٱلْخَيْمِسَةَ أَنَّ عَضَبَ ٱللَّهِ عَلَيْهَا إِن كَانَ مِن ٱلصَّدِقِينَ ﴿ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ, وَأَنَّ ٱللَّهَ تَوَّابُ حَكِيمٌ ﴿

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.

إِن كَانَ	ي	عَلَيْ	أَنَّ لَعَنْتُ ٱللَّهِ				وَٱلْحَامِسَةُ			
if he be	(is)	on him	(is) tha	at (th	e) Cur	se (of)	Allah	an	d the fifth (tes	timony)
، تشهد	أَن	نَابَ	ٱلۡع	Ę	ie	ĵ	ويدرو		مِنَ ٱلْكَاذِبِينَ ١	
that she te	stifies	the puni	shment	fron	m her but it shall a		ert	of those who	tell a lie	
Ć	ين (	نَ ٱلۡكَادِبِ	لَمِ	اِنَّهُ وَ		a d	بِأَلَّا	شَهَادَتِ	أربع	
(is) surely	(one)	of those v	vho tell	ho tell lies		that he testi		mon	ies by Allah	four
إِن كَانَ	^	عَلَيْهَا		ألله	أَنَّ غَضَبُ		وَٱلْخَامِسَةَ		9	
if he was	(be)	upon her	(is) th	(is) that (the) Anger (o			Allah	an	d the fifth (tes	timony)

عَلَيْكُوْ		وَلَوْكَا فَضَمْلُ ٱللَّهِ	لدِقِينَ ١	مِنَ ٱلصَّا			
on you	and had	d (it) not been for (the) Grace (of) Allah	(one) of those who speak the truth				
يم ١	Ş	تَوَّابُ	وَأَنَّ ٱللَّهَ	رردو ورحمته,			
(the) A	II-Wise	(is the) One Who accepts repentance	and that Allah	and His Mercy			

11. Verily, those who brought forth the slander (against 'Āishah the wife of the Prophet ) 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.

مِنگور		و ر روو عصبة		ي	بِٱلْإِفَا		ء ءو	إِنَّ ٱلَّذِينَ جَ		
among yo	u (are	e) a group		the	slander	veri	ly those	who brought forth		
لِكُلِّ	لَّ كُورُ	ر وو خایر	هو	بَلُ	تَكُمُ	رُّا	شُ	د رو و د سبوه	ŽÝ	
unto every	for you	(is) good	na	y it	for you	a bad	(thing)	you consid	er it not	
لَّذِي	وأأ	ٱلۡإِثۡمِ	مِن		تسب	مَّا ٱكُّ		منهم	أمري	
and (as for	) him who	of the	sin	(is) 1	that which		earned	of them	man	
عَظِيمٌ	ب	عَذَا	و هو	مَا	بوء م	4		وَلَّكَ كِبْرَهُۥ	ڎٙ	
great	(will be)	a torment	for	him among them had t		had th	he greater share of			
نَكْتُ	وَٱلْمُؤْمِ	ć	ومُنُورً	فُ ظُنَّ ٱلْمُؤْمِثُ		و ه و موه	سَمِعَ	لَّوْلَا ٓ إِذْ سَجِ		
and the beli	eving won	nen think	the b	eliev	ing men	you h	eard it	why (did) not when		

مُبِينٌ ١	وو ای	إِفْ		قَالُواْ هَاذَا	وَهُ		خَيْرًا		بأنفسيم
obvious	(is)	a lie	and t	hey say this	(charge	)	good	l of	their own people
مَ يَأْتُواْ	Í	ذُ	فَا	شُهَدَاءَ	أربعكة	٠	عَلَيْهِ		لَّوْلَا جَآءُو
they brough	nt not	since	when	witnesses	four		for it	why (	did) they not bring
يَذِبُونَ ١	ŚĨ		هم	اللهِ عَلَيْهُ اللهِ	عِن		لَيْكِ	إُلشُّهُدَآءِ فَأُوْلَةٍ	
(are) the	liars	[1	they]	with Al	lah		then these the witness		the witnesses

وَلَوْلَا فَضَمْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، فِي ٱلدُّنْيَا وَٱلْآخِرَةِ لَمَسَّكُمْ فِي مَاۤ أَفَضَمْتُمْ فِيهِ عَذَابُ عَظِيمُ إِذْ تَلَقَّوْنَهُ، بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفُواَهِكُمْ مَّا لَيْسَ لَكُم بِهِ عِلْمُ وَتَحْسَبُونَهُ، هَيِّنَا وَهُوَ عِندَ ٱللَّهِ عَظِيمُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَلْمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ اللَّهُ عَظِيمُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَظِيمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَلْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَظِيمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ الللللللَّهُ اللللْهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

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."

الله أنياً	فِي أَا	ورحمته,	کُر	عَلَيْ	وَلُوۡلَا فَضۡلُ ٱللَّهِ				
in this	world	and His Mercy	unto	you	and had (it) not	been fo	or (the) Grad	ce (of) Allah	
فِيهِ	و۔ مر	فِي مَا أَفَضَيْ			وَٱلْأَخِرَةِ لَمُسَّكُّمُ				
in it	for tha	at you involved	sur	ely <mark>w</mark>	ould have touche	d you	and (in) the Hereafter		
م لُونَ	وَيَقُو	أَلْسِنَتِكُرُ	9		تَلَقَّوْنَهُۥ	ٳۣۮؘ	عَظِيمُ	عَذَابُ	
and u	ttering				were receiving it	when	n great a tormen		
	عِلْمُ	دلج	څم	Ì	مًّا لَيْسَ		بكم	بِأَفُواهِ	
kno	wledge	of it	for yo	u	what (there) was not with your mou			ur mouths	

ظيم ١	é	عِندَ ٱللَّهِ		وهو	هَيِّنَا	وَنَهُ	وتحسب
(very) gre	eat v	vith Allah	whil	e it (was)	a little thing	and you	consider it
أَن نَّتَكُلُّمَ	لَنَا	كُونُ	مَّا يَ	مرم قلتمر	سمعتموه	ِّ <u>ا</u> ِذَ	وَلَوْلَا
to speak	for us	it is not	(right)	you say	you heard it	and why (d	id) not when
		عظيم	وه ير هر بهتان	هَندَا	سُبْحَننك	بهنذا	
	g	reat	(is) a li	e this	Glory is to Yo	u of this	

يَعِظُكُمُ ٱللّهُ أَن تَعُودُواْ لِمِثْلِهِ عَأَبَدًا إِن كُنْمُ مُّؤُمِنِينَ ﴿ وَيُبَيِّنُ ٱللّهُ لَكُمُ ٱلْآَيَتُ وَاللّهُ عَلِيمٌ عَلِيمٌ عَلِيمٌ اللّهُ اللّهُ عَلَيمٌ اللّهُ عَلَيمٌ اللّهُ عَلَيمٌ اللّهُ عَلَيمٌ اللّهُ عَلَيمٌ اللّهُ عَلَيمٌ اللّهُ عَذَابٌ أَلِيمٌ فِي ٱلدُّنْيَا عَكِيمٌ ﴿ وَاللّهُ عَذَابٌ أَلِيمٌ فِي ٱلدُّنْيَا وَاللّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿ وَلَوْ لَا فَضَلّ اللّهِ عَلَيْكُمْ وَرَحْمَتُهُ, وَأَنّ ٱللّهَ وَعُولُ اللّهُ عَلَيْكُمْ وَرَحْمَتُهُ, وَأَنّ ٱللّهَ رَعُوفٌ رَّحِيمٌ ﴾

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.

يُّ وْمِنِينَ ۞	إِن كُنْخُمُ	أُبدًا	29	لِمِثْلِ		تَعُودُواْ	أَن	يعظكم الله
if you are b	elievers	foreve	r (the)	like of it	tha	at you re	peat	Allah warns you
عَكِيمُ ١	9	عَلِي	وَٱللَّهُ	ْيَاتِّ	ٱلْأ	لَكُمْ		وَيُبَيِّنُ ٱللَّهُ
All-Wise	(is) All-K	nowing	and Alla	h the Si	gns	for you	and	Allah makes clear
	å	ٱلْفَاحِشَ	أَن تَشِيعَ				ع بِيُّونَ	إِنَّ ٱلَّذِينَ يُحِ
that illeg	al sexual	intercou	rse <mark>shoul</mark> c	l be propa	agate	ed	verily	those who like
فِي ٱلدِّنْيَا	رُيمُ اللهِ		عَذَابُ	هرد م	Í		امَنُواْ	فِي ٱلَّذِينَ ءَ
in this world	d paint	ul at	orment	they (wi	II) ha	ave ar	nong t	those who believe

لَمُونَ ١	لَاتَعُ	اً وو انتمر	g g	اُللَّهُ يَعْلَمُ	9	رة ئرة	وَٱلْآخِ
know n	ot	and yo	ou	and Allah kno	ows	and (in) tl	he Hereafter
ر همته,	و	المنافقة	0	علل	خَبِـ لُ ٱ	وَلَوْلَا فَهُ	
and His M	ercy	on you		and had (it) not b	peen fo	r (the) Grac	e (of) Allah
		رّجيمٌ		رَ عُوفٌ	للّه	وَأَنَّ أَر	

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تَنَبِعُواْ خُطُوَتِ ٱلشَّيْطَنِ وَمَن يَتَبِعْ خُطُورَتِ ٱلشَّيْطَنِ فَإِنَّهُ, يَأْمُنُ بِالْفَحْشَآءِ وَٱلْمُنكَرِّ وَلَوْ لَافَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ, مَازَكَى مِنكُمْ مِّن أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُلْقَحُ مَن يَشَآءٌ وَٱلْمُنكَرِّ وَلَوْ لَافَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ, مَازَكَى مِنكُمْ مِن يَشَآءٌ وَٱللَّهُ سَمِيعٌ عَلِيمُ اللَّهَ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهِ عَلَيْمُ اللَّهُ عَلِيمٌ اللَّهُ عَلَيْمُ اللَّهُ عَلِيمُ اللَّهُ عَلَيْمُ الْعَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ الْعَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ الْمُعْمِعُ عَلَيْمُ اللَّهُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُولُ الْمُعَلِمُ اللَّهُ عَلَيْمُ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْم

Most Merciful (is) Full of Kindness and that Allah

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.

مِن يَتَّبِعُ	و	ٱلشَّيْطَانِ	وَ'تِ	بِعُواْ خُطْ	لَاتَنَّإِ	ءَامَنُوا	ٱلَّذِينَ	يَتأَيُّهَا
and whosoeve	r follows	(of) Satan	follow	not (the) f	ootsteps	who b	elieve	O (you)
ا افحشآءِ	بِاً	9. U	فَإِنَّهُ يَأْمُ		تَعْطَانِ	ٱلنَّا	وَاتِ	خط
to commit inc	decency	then veril	y he com	ımands	(of) Sat	an	(the) fo	otsteps
رروروو ور <b>حم</b> ته	عَلَيْكُو		رُ اللَّهِ	لِوَلًا فَضْمَا	و		کَرِ	وَٱلْمُن
and His Mercy	on you	and had (it)	not beer	n for (the)	Grace (of	) Allah	and evi	I (deeds)
ٱللَّهَ يُزَّكِّي	وَلَكِكنَّ	أَبْدَا	يِّنُ أُحَدٍ	نگر ا	4	رَحَ	مًا زَّكُ	
[and] but Alla	h purifies	ever	anyone	of yo	u wou	ld not h	ave be	en pure
	عليمُ ١	بع ج	سکي	وَاللَّهُ	ر مقلح شاء شاء	مَن يَهُ		
	All-Know	er (is) All-	-Hearer	and Alla	h whom	He will	S	

وَلاَ يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُرُ وَٱلسَّعَةِ أَن يُؤْتُواْ أُولِي ٱلْقُرْبِي وَٱلْمَسَكِينَ وَٱلْمُهَجِرِينَ فِي سَبِيلِ ٱللَّهِ وَلْيَعْفُواْ وَلْيَصْفَحُوا السَّعَةِ أَن يُؤْتُوا أَوْلِي ٱلْقُرْبِينَ وَٱللَّهُ عَفُورٌ رَّحِيمٌ ﴿ إِنَّ ٱلَّذِينَ سَبِيلِ ٱللَّهِ وَلَيَعْفُواْ وَلْيَصْفَحُوا اللَّهُ عَنْوَرُ رَّحِيمٌ ﴿ إِنَّ ٱللَّذِينَ يَرْمُونَ اللَّهُ لَكُمْ أَولَا خِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾ يَرْمُونَ اللَّهُ نَيَا وَٱلْمَا خَرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿ يَوْمَ تَشْهَدُ عَلَيْمِ مَ ٱلْسِنَتُهُمْ وَأَيْدِيهِمْ وَآرَجُلُهُم بِمَا كَانُواْ يَعْمَمُ وَلَ يَعْمَلُونَ ﴾

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- $Mas\bar{a}k\bar{i}n$  (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.

وَٱلسَّعَةِ		مِنگُور	وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضَٰلِ				وَ	
and (those with) w	ealth	among you	and let	and let not swear to desist those with bless				
فِي سَبِيلِ ٱللَّهِ		<u>نجرين</u>	وَالْمُ	َ کینَ	وَالْمَا	بِ ٱلْقُرْبِيَ	أَن يُؤْتُوا أُوْلِ	
in (the) Way (of) A	llah	and the emi	grants	[and] the	e poor	to give to	the kinfolk	
نَ يَغْفِرَ ٱللَّهُ	أ	م مِبُّونَ مِبُونَ	ألاح	ر وره محوا	وَلْيَصُهُ	وأ	وَلْيَعَفَّ	
that Allah should f	forgive	(do) you	not love?	and f	orgive	and let t	hem pardon	
إِنَّ ٱلَّذِينَ	j	رَّحِيمُ شَ		عَفُور		والله	الكمر الم	
verily those who	Мс	st Merciful	(is) Of	ft-Forgivi	ng	and Allah	[for] you	
ٱلْمُؤْمِنَاتِ		بِ	ٱلْغَافِلَاتِ		_	المحصنات	يَرُمُونَ	
the believing wo	men	the un	aware wo	omen	acc	cuse the cha	ste women	
عَذَابُ		وَهُمْ	ٱلدُّنْيَا وَٱلْأَخِرَةِ			لُعِنُواْ فِي		
(will be) a tormen	t a	nd for them	and (in) the Hereafter are cursed			in the world		
أَلْسِنَتُهُمْ	مُ	مُلَة	يُوْمَ تَشْهَدُ			عَظِيمٌ ١		
their tongues	agair	nst them	(on the) Day (when) bear witness			r witness	great	

يع مَلُونَ ١	بِمَاكَانُواْ	وَأَرْجُلُهُم	وَأَيْدِيهِمُ
do	as to what they used to	and their legs	[and] their hands

يَوْمَ إِذِيُوفِي مِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُو ٱلْحَقُّ ٱلْمُبِينُ ۞ ٱلْخَبِيثَاتُ لِلْحَبِيثِينَ وَٱلْطَيِّبُونَ لِلطَّيِّبَاتِ أَوْلَتَ لِلَّا يَبْوَنَ لِلطَّيِّبَاتِ أَوْلَتَ لِلطَّيِّبَاتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَاتِ أَوْلَتَ لَكُمُ وَنَ وَالطَّيِّبَاتُ لِلطَّيِّبَاتُ لِلطَّيِّبَاتِ أَوْلَاتَ دَخُلُواْ بُيُوتًا مِمَّا يَقُولُونَ لَهُم مَّعْفِرَةُ وَرِزَقُ كَرِيمُ ۞ يَا أَيُّا ٱلَّذِينَ ءَامَنُوا لَا تَدْخُلُواْ بُيُوتًا عَلَى اللَّهَ اللَّذِينَ ءَامَنُوا لَا تَدْخُلُواْ بُيُوتًا عَلَى اللَّهُ اللَّهِ اللَّهُ الْحَلَّمُ الْعَلَّكُمُ لَعَلَّكُمُ لَعَلَّكُمُ عَلَيْ اللَّهُ الْعَلَالُ اللَّهُ الللَّهُ اللَّهُ اللَّ

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.

ٱلۡحَقّ	دينهم			يُوفِيم ٱللَّهُ				يَوْمَيِذِ		
the just due	their	recompe	ense	Allah will pay them in ful				(on) that Day		
ٱلْخَيِيثَاتُ	ينُ ۞	ٱلْمُبِينُ		هُوَ ٱلْحَ		أَنَّ ٱللَّهَ		وَيَعْلَمُونَ		
bad women	the Mar	nifest	He (is	) the Trut	h	that Allah	an	d they will know		
وَٱلطَّيِّبَكُ		نتِ الله	لُخَبِيثَ		وَٱلْخَبِيثُونِ		لِلْخَبِيثِينَ			
and good women		are) for	bad w	men and bad men			(a	(are) for bad men		
مُبرَّءُونَ	أُوْلَيْكِ		ٔ بِیّبَتِ	لِلطِّيِّبُن		وَٱلطَّيِّبُونَ		لِلطَّيِّبِينَ		
(are) innocent	those	(are) f	or goo	d women	and	good men (a		(are) for good men		
ڪرييرُ ۞	وو ق	وَرِزُه		مّغفرة		لَهُم		مِمَّا يَقُولُونَ		
generous	and provision (is) forgiv		) forgiver	rgiveness for them		(	of what they say			

نِصَمْ	بيود	غَيْرَ	٢	تَدْخُلُواْ بِيُوتًا	Ý	ءَامَنُوا	المي الميالية		
your houses		other than				who believe O (you			
ر يوو خير	ذَالِكُمْ	عَلَىٰ أَهْلِهَا		وَتُسَلِّمُواْ		حَتَّى تَسْتَأْنِسُواْ			
(is) better	that	[on] their peo	ple	and greeted	unti	l you hav	e asked	permission	
		لَعَلَّكُمْ تَذَكَّرُونَ ۞				تَكُمْ			
		(in order) that	may remember	er	for you				

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.

فَلا نَدْخُلُوهَا				أَحَدًا		Ĩ	فيهآ		رِ تَجِدُواْ		فَإِن		
then enter not them (houses)				anyone		th	therein		you find no		and if		
ن قِيلَ لَكُمُ ٱرْجِعُواْ			َإِن قِي	الكوت و				حَتَّن يُؤْذَك					
to you (to) return and if it is							until permission has been given						
بِمَا تَعْمَلُونَ عَلِيمٌ ۞				وَاللَّهُ		ا کُمْ	أَزُكَى اَ		ا هو		فأرجعو		
(is) All-Knower of what you do			and Allah fo		for yo	r you (is) p		ourer it		then go back			
فيها	مَسْكُونَةِ	غَيْرَ	خُلُواْ بْيُوتًا			أَن تَلَ	كامح	ج ا	عَلَيْكُمْ		لَّيْسَ		
in which	inhabited	not	that you ente			house	s sii	1 (	on you	(the	ere) is not		

ا يُبَدُّونَ	هُ هُ	وَٱللَّهُ يَعَا		اً کُورُ		مَتْعُ
what you reve	eal and A	Allah <mark>kno</mark> w	/S	for you	(there ar	re) goods (usefulness)
يكرهم	ضُّواْ مِنْ أَبْطَ	يغن		مُؤْمِنِينَ	قُل لِّلۡ	وَمَا تَكْتُمُونَ ١
they should lov	wer [from] th	neir gazes	say	to the belie	eving men	and what you conceal
إِنَّ ٱللَّهَ	ا ا ا	ِ زگن	ĺ	ذَالِكَ	۶ و ه مر	وَيَحْفَظُواْ فُرُوجَ
verily Allah	for them	(is) pu	rer	that	and prot	ect their private parts
		نَ ١	منعو	فَبِيرٌ بِمَا يَعَ	_	
		(is) All-A	ware	of what the	ey do	

وَقُل لِّلْمُؤْمِنَاتِ يَغَضُضَ نَ مِنْ أَبْصَرِهِنَّ وَيَحُفَظْنَ فَرُوجَهُنَّ وَلَا يُبُدِينَ زِينَتَهُنَّ إِلَّا مِنْ وَيَعُفَظْنَ فَرُوجَهُنَّ وَلَا يُبُدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَ ظَهَرَمِنَّ عَلَى جُيُوبِ فَ وَلَا يُبُدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَ أَوْ اَبْنَا بِهِنَ أَوْ أَبْنَا بِهِنَ أَوْ أَبْنَا بِهِنَ أَوْ أَبْنَا فِي اللَّهِ مِنَ اللَّهُ مِنَ اللَّهُ مَا يُخْفِينَ مِن زِينَتِهِنَ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ لَوَ اللَّهُ مَا يُخْفِينَ مِن زِينَتِهِنَ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ لِللَّهُ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ لَا يَعْمِنَ أَيْهِ اللَّهُ اللَّهُ عَوْرَتِ اللِّسَاءَ وَلَا يَضْرِينَ لَا يَعْمَلُونَ اللَّهُ عَوْرَتِ اللِسَاءَ وَلَا يَضْرِينَ اللَّهُ مِنَ اللَّهُ عَوْرَتِ اللِسَاءَ وَلَا يَضْرِينَ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ وَيُوبُونَ إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ وَيُوبُونَ إِلَى اللَّهِ جَمِيعًا أَيْهُ الْمُؤْمِنُونَ الْمَالَامُ وَلَا إِلَى اللَّهِ عَمِيعًا أَيْهُ اللَّهُ مِن إِينَا لِيهِ فَا إِلْمَا لَهُ اللَّهُ عَمِيعًا أَيْهُ اللَّهُ وَيُعْمُ اللَّهُ اللَّهُ وَلَا يَعْمَلُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ ال

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 <code>Juyūbihinna</code> (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.

رِهِنّ	أُبْصَك	رَّ مِنَّ أَ	نُبضَرَ	عغو			تِ	مُؤ <u>َّ</u> مِنَا	تّ		وَقُل
(that) they sh	nould	lower	er [from] their gazes to the believing wo								
إِلَّامَا		ه که <del>ه</del> ن	ِ زِينَتَ	بُدِينَ	وَلَا يُ	و لا الم	وَيَحُفَظَنَ فُرُوج				
except that	aı	nd not	to exp	ose the	ir beaut	and protect their privat					ivate parts
ِ <u>مِ</u> نَّ	بجمره				يَضْرِبْنَ	و			نها	ر ه	ظَهَ
their veils (h											
يُعُولَتِهِ بَ	j	7	نّ	زِينَتَهُ	لَّدِينَ	لا يب	9		ي صا	وه فيوم	عَلَيْ جَ
to their husbar	nds e	except	and n	ot to re	eveal the	eir be	auty	over t	their b	reas	sts (bosoms)
أَوْأَبْنَآءِ											
or (the) sons	or t	heir so	ns	(of) the	ir husba	ınds	or (t	he) fat	thers	or t	heir fathers
أُوِّبَنِيٓ				_							-
or (the) sons	(of) th	neir br	others	or (th	e) sons	or t	heir b	rother	s (of	) the	ir husbands
أَيْمَانُهُنَّ الْمُعْالَدُهُ الْمُعْالَدُهُ الْمُعْالَدُهُ الْمُعْالَدُهُ الْمُعْالَدُهُمْ الْمُعْالَدُهُمْ ا	كَتْ	مَلَ		أَوْمَا		بِنَّ	نِسَآيِهِ	أُو		۔ ن	أَخُواتِهِ
their right ha	ands p	osses	S	or wha	t	or th	eir wo	r women (d			neir sisters
أُوِٱلطِّفُٰلِ		جَالِ	مِنَ ٱلرِّ		لإربة	لِي ٱ	يَرِ أَوْ يَرِ أَوْ	ć	<	ين-	أوالتنبع
or children	1	of	men	ha	aving no	sex	ual de	esire	or	mal	e servants
											ٱلَّذِينَ لَهُ
and let them											
وتوبوا	ن	زينَتِهِ	من	نَ	كَا يُخْفِير كَا يَخْفِير	4	يعكم		لِيًا		بِأَرْجُلِهِنَّ
and repent	of t	heir b	eauty	wha	t they h	y hide so		so (as) to reveal		al	their feet
ون ١	Í				أَا عَيْنَهُ الْ			جميا	إِلَى ٱللَّهِ		
so that you m	so that you may be successful						O (you) to Allah all (of			all (of you)	

وَٱلَّذِينَ يَبْنَغُونَ ٱلْكِنَابَ مِمَّامَلَكَتَ أَيْمَنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْراً وَءَاتُوهُم مِن مَّالِ ٱللَّهِ ٱلَّذِي ءَاتَاكُمْ فَلَا تُكْرِهُواْ فَلَيَتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنَا لِّلْبَغُواْ عَرَضَ ٱلْحَيَوةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِهِ قُنَ فَإِنَّ ٱللَّهَ مِنْ بَعْدِ إِكْرَهِ هِنَّ عَفُورٌ رَّحِيمٌ ۖ

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-Sufficent 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).

وَامِمَآيِكُمْ	دِکُر	مِنَ عِبَا	لِحِينَ	وألص	مِنگُوْ	کی	حُواْ ٱلْأَيْكُم	وأنك
and maid servan	ts of your	male slaves	and the	e pious	among y	ou and	marry the	e single
وَاسِعُ	والله	ئىلى <u>ة</u>	مِن فع	٥	فنهم ألله	ة آ	نِوُا فَقَرَاءَ	إِن يَكُو
(is) All-Sufficien	t and Alla	ah of His	bounty	Allah	them	if they b	e poor	
لحاحًا	ْ يَجِدُونَ نِ	Ž		ٱلَّذِينَ	ستعفف	وَلٰۡڍَ	(P) 29	عكية
find not (financi	al means f	or) marriag	e and	let be	chaste the	ose who	All-Kn	owing
لُكِئَبَ	Î	يلنغون	<u>و</u> َٱلَّذِينَ	لِهِ عَلِمُ	مِن فَضَّ	اً لله	ليغنيهم	چُ
a writing (of ema	ncipation)	and those	who seel	of His	bounty	until All	ah enriche	es them
عَلِمْتُمْ فِيمِمْ	إِنْ	فكاتبؤهم		بُكُمْ	كُتُ أَيْمَا	مَلَ	لمّا	A
in them if you k	now then	give them v	vriting y	our righ	nt hands p	ossess	of (those	) whom
تَنْكُمُ	l'e	ٱلَّذِيٓ	علَّا	مَّالِ أَدْ	مِّن	هُم	وَءَاتُوهُ	خَيْرًا
He has bestowe	of (the) wealth (of) Allah and give them				good			

تحصناً	إِنْ أَرِدْنَ	عَلَى ٱلْبِغَآءِ		هِوُا فَلْيَاتِكُمْ	وَلَا تُكْرِ
if they de:	sire chastity	to prostitutio	n	and compel not	your maids
وَمَن	ٱلدُّنيا	ٱلْحَيَوْةِ	عرض	ر و ه ن <b>غو</b> ا	لِّنَابَ
and (he) who	o (of) the worl	d (of) the life	goods	(in order) that	you may seek
رِّحِيمُ ۞	به وو عفور	ٳػؙۯؘۿۣڡۣؾۜ	مِنْ بَعَدِ	فَإِنَّ ٱللَّهَ	يُكْرِه لللهِ
Most Merciful	(is) Oft-Forgiving	their compulsion	after	then verily Allah	compels them

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.

وَمَثَلًا	مبيتنت	ءَايَنتِ	إِلَيْكُمْرُ		وَلَقَدُ أَنْزَلُنَا
and an example	manifest	Verses	to you	and	d indeed We have sent down
لِّلْمُتَّقِينَ ۞	وَعِظَةً	وَهُ	ن قَبْلِكُوْ	<u> </u>	مِّنَ ٱلَّذِينَ خَلَوْا
for the pious	and an adm	onition	before yo	u	of those who passed away

بۇر <u>ە</u> ء		ڵؙ	مُدُ	اً لأرض	9	)		مكوك	رُ ٱلسَّ	بّ	ألله
(of) His Li	ght	(the) p	arable	and the ea	rth	(is the)	Lig	ht (o	f) the h	neavens	Allah
ٱلزُّجَاجَةُ		زُجَاجَةٍ	في	ٱلۡمِصۡبَاحُ	صنے )	مِصْبَاحُ		4	ف	كُوْةِ	كَمِثْ
the glass	(i	is) <mark>in a</mark> g	lass	the lamp	(is	) a lamp		with	in it	(is) as a	niche
زَيْتُونَةِ	ئے	نرک	مِ مِ	قِّدُ مِن شَجَرَة	يو	ه سه هجو درِی		ر وو ب	كَوْكَ	أنتها	5
an olive		blessed		lit from a tre	е	brillian	t	a	star	as if it	(were)
وَلَوْ	ي ع	يضی	(	يكادُ زيْتُم		عَرَبِيَّةِ	Y	9		ۺۯٙڡؚؾؖڐؚ	7
though	glov	w forth	its oil	would almos	st	nor (of the		west	neitl	ner (of th	e) east
ن يَشَاءُ	مَر	دِهِ	لَّهُ لِنُورِ	يَهْدِي ٱلْمَ	<u>ل</u> ر ر	عَلَىٰ نُور	9	نور	نَارٌ نَارٌ	å ~	لَمْ تَمْ
whom He	wills	Allah	guides	to His Light	up	on light	lig	ght	fire	touched	d it not
(FO) 99	عَلِ	شيء	بِكُلِّ	وَاللَّهُ	ند	لِلنَّاسِرُ		مُثْلَلُ	اللهُ الأ	رِبُ اُد	وَيُضَ
(is) All-Kn	(is) All-Knower thing of every and Alla			ry and Allah	for	for mankind and Allah sets forth			ts forth p	arables	

فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَنُذِ كَرِفِيهَا ٱسْمُهُ, يُسَيِّحُ لَهُ, فِيهَا بِٱلْغُدُوقِ وَٱلْأَصَالِ ﴿ رِجَالُ اللَّهُ اللَّ

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhān, Iqāmah, Salāt* (prayers), invocations, recitation of the Qur'ān]. Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings, 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allāh (with heart and tongue) nor from performing *As-Salāt* (the prayers) nor from giving the *Zakāt* (obligatory charity). They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). 38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.

اُسْمَهُ,	فيها	ے ر	وَيُذِ	)	ځ	ور ترف	أُن	2	فِي بُيُوتٍ أَذِنَ ٱللَّهُ			
His Name	in them	and is re	memb	ered	that th	ey be	e raised	in h	ouses Allah permitted			
رِجَالُ		وَٱلْاَصَالِ		بِٱلْغُدُوِّ				فيها	يُسَيِّحُ لَهُ،			
men	and (in	the evenir	ngs	in t	he mor	nings	in	them	glorify [to] Him			
	كُرِ ٱللّهِ	عَن ذِا			ر بیع	وكأ	رة	لج	لَّا نُلْهِيمُ			
from (th	e) remen	nbrance (of	) Allah		nor sa	ale	tra	de	diverts them not			
وَنَ يَوْمًا	يَخَافُو	ٱلزَّكُوٰةِ		آءِ	وَإِينَا		تَبَلَوْةِ	اَلْطَا	وَ إِقَامِر			
they fear	a Day	the Zakat	an	d (fro	m) givii	ng	the pr	ayer	and (from) offering			
عُلِّلُهُ عُلِّلًا	م جزیهم آ	لِيَ		مکر	وَٱلْأَبْهِ		لَقُلُوبِ		نَنْقَلَّبُ فِيهِ			
that Allah	may rew	ard them	and	d the	eyes	the	e hearts	wi	ll be overturned in it			
ن فَضَلِهِ اللهِ	مّر	ويزيدهم		مَا عَمِلُواْ				أُحْسَنَ				
of His Gra	ice and	increase t	hem	(of)	what th	ey ha	ave don	e (a	ccording to the) best			
بِغَيْرِ حِسَابِ ۞				مَن يَشَآءُ					وَاللَّهُ يَرْزُقُ			
account (measure) without					(to) whom He wills				and Allah provides			

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.

قِيعَةِ	ه خ		سراب		هم	أعمنا				رور، فروا	2	بن ح	ٱلّذِ	9	
in a lowl	and	(are	e) like a	mira	ge	their	deed	ls	an	d (as	for) <b>t</b>	hos	e who	di di	sbelieved
يَجِدُه	لَمْ		جيآءَه		إِذَا	حُتَّے	حقّ				و ن	مُعَارُ	ٱلظَّدَ		dimes.
	t not	he o	comes t	o it	until	whe	n (t	o b	e) <b>v</b>	vater	the	thir	sty o	ne	thinks it
چ حِسَابِه،			وفيله	8			ر و - ٥ و	عِندُ	ا م	جَدُ ٱللَّهُ	وو			٤	شُيْ
his due	ther	n He v	will pay	him i	in full	an	d he	find	ds A	Allah v	vith h	nim	(to l	oe)	anything
فِی بَحْرِ		ت	ظُلْمَا	5		أَوْ		٦	ب آ	لحسكاد	آ		يعُ	سکرِ	وُٱللَّهُ
in a sea	(is)	like	(the) da	arkne:	sses	or	(ir	ı ta	kin	g) acc	ount	aı	nd All	ah	(is) Swift
سَعَابُ		ؙۊؚڡؚ	مِّن فَو	بو ح	مُوَج	ح	وُقِهِ	ن ف	مر	و وو وج	Á	di	يغش		ڲؚڿؚؾ
(are) clou	ıds	OV	er it	(is)	a wav	/e	ove	r it		a wa	ve	COV	ers it	١	ast deep
	کده و	رکے کی	أَخَ		ذَآ	ه ا	ب	ć	فَوَقَ	مُضْهَا فَوَدُ		بعد		ظُلُمَتُ	
(a man)	stretc	hes o	ut his h	and	wh	en	othe	others		ver	some o		ne of it		rknesses
نُوْرَا	و ما		عرب حل			ن	ومو			لها الله	يره		لَدُ يَكُدُ		
light	for h	im	Allah has not ma				and	d (h	(he) who		he	can	see i	t	hardly
		مِن نُّورٍ ۞				المه,				فم					

for him

then (there is) not

any light

41. See you not (O Muhammad ) 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.

وَٱلْأَرْضِ	وُکتِ	مَن فِي ٱلسَّمَاوَ				بو م ر	يِّحُ لَهُ	يساً	<i>(</i>	أَنَّ ٱللَّهُ			
and the earth	Control of the Contro		ALCOHOLD PROPERTY.			Serciclones:		STABILITIES INC.					
ير برقط پسبيحه	قَدُّ عِلْمَ صَلَانُهُ، وَتَسْبِيحَهُ,							صَفَّاتٍ كُلُّ					وَٱلطَّهُ
and his glorif	nd his glorification verily knows his pr								win	gs out	spread	and	the birds
	وَلِلَّهِ مُلَّكُ								يفعًا	وم بِمَا	عَلِ		وألله
and to Allah	ı (belor	nty (is) All-Knower of what they do a					ar	nd Allah					
أَلُوْ تُر		Í	بير	ِٱلۡمُصِ	َ ٱللَّهِ	وَإِلَى	,	<u>س</u> ے ب	؟ <u>﴿</u> رُضِ	وَأَلَّهُ		ؠؘۅؘت	ٱلسَّمَ
(do) you no	t see?	and	to All	lah (is	s) the	retu	urn	and	the	earth	(of)	the l	neavens
بِعَلْهُ,													
then make	es them	1	the	n join	s the	m to	ogeth	ner		that A	llah <mark>d</mark> ri	ives (	clouds
وعلن	مِنُ خِلَ	جو و مخرج			_	<u>ر</u> .ق	ٱلۡوَدۡ	رر فتری			مًا	رُكا أ	
comes forth	from l	oetwe	en the	m	and	you	u see	e the rain (ir			to) a he	ap o	f layers
فيصِيبُ	رَدِ	مِنْ دِ	فيها		جِبَالِ	ن		مِنَ ٱلسَّمَاءِ		مِنَ		ور به پنزلِ	و
and He strike	es [of	hail	in it	[fro	m] mo	oun	tains	froi	n the	e sky	and He	e sen	ds down
سَنَا	مّن	عَن	ر ه و		يصرفه		9	مَن يَشَا		دخل			
(the) flash	nearly									who	m He w	ills	with it
			بُصُرِ	بِٱلْا	ذُ هُبُ	لَيْ		25	برُقِ				
takes away the sigh							(0	f) its	light	ning			

يُقَلِّبُ ٱللَّهُ ٱلَّيْلُ وَٱلنَّهَارَّ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِإَنْ فِي ٱلْأَبْصَٰرِ ۞ وَٱللَّهُ خَلَقَ كُلَّ دَاّبَةٍ مِّن مَّآءٍ فَعِنْهُم

مَّن يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰ أَرْبَعْ يَخُلُقُ ٱللَّهُ مَا يَشَاءُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ ۞ لَّقَدُ أَنزَلْنَا ٓءَاينتِ مُّبَيِّننتِۚ وَٱللَّهُ يَهْدِى مَن يَشَآهُ إِلَىٰ صِرَطِ مُّسَتَقِيمٍ

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).

لَعِبْرَةُ	فِي ذَالِكَ لَعِبْرَةً					وَٱلنَّهَارَ	يُقَلِّبُ ٱللَّهُ ٱلْيَٰلَ					
(is) indeed a le	sson	in t	his	verily	and	d the day	Allah	caus	es to	alterr	nate the night	
دَابَةِ	, ,				خُلُقَ	وَاللَّهُ -		ؙ۪ڝؙٛۮؚ	ٱلْأ		ڵؚڴؙٷڸؚ	
moving (living)	moving (living) creature e					ry and Allah has created insight					ose who have	
وَمِنْهُم	عَلَىٰ بَطْنِهِ وَمِنْهُم					مِّن يَمْشِي			م	فمنه	مِّن مَّاءِ	
and of them	on l	nis be	elly	(there	e is)	who cree	os (wa	lks)	of	them	from water	
يَخُلُقُ ٱللَّهُ	ر ج رُبع	مَلِيّ أَذَ		، يمشى	مَّر	منهم	وَ	بُنِ	رِجُلُا	عَلَىٰ	مَّن يَمْشِي	
Allah creates	on	four	١ ا	who wa	lks	and of t	them	on	two	legs	who walks	
قَدِيرُ ۞		Ş	ۺؽ	بِ	عَلَىٰ ڪُلِّ			إِنَّ ٱللَّهَ			مَا يَشَآءُ	
(is) All-Powerful thing					over every			verily Allah			what He wills	
اللَّهُ يَهْدِى مَن يَشَاءُ				وَٱللَّا	ج ت	مبيت		تِ	ءَايَ	أَنزَلْنَآ	لَّقَدُ	
whom He wills and Allah guide					m	anifest	indeed We have sent down Verses				down Verses	

إِلَى صِرَطٍ مُسْتَقِيمٍ ۞
Straight to a Path

وَيَقُولُونَ ءَامَنَا بِاللّهِ وَبِالرّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقُ مِّنْهُم مِّنْ بَعْدِ ذَلِكَ وَمَا أَوْلَيَكَ فَرِيقُ مِّنْهُم مِّنْ بَعْدِ ذَلِكَ وَمَا أَوْلَيَكَ فَرِيقُ مِنْهُم مِّنْ بَعْدِ ذَلِكَ وَمَا أَوْلَا يَكُن بِالْمُؤْمِنِينَ ﴿ وَإِذَا دُعُوا إِلَى اللّهِ وَرَسُولِهِ عِلْيَحْكُمُ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿ وَإِن يَكُن لِي اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهُمْ الْخَوْدُ وَاللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ مَرضُ أَمِ الرّبَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللّهُ عَلَيْهِمْ وَرَسُولُهُ مِن اللّهُ عَلَيْهِمْ وَرَسُولُهُ مِن اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَلَيْكُونَ اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَلَا اللّهُ عَلَيْهِمْ وَرَسُولُهُ مَعْ اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَلَيْ اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَلَا اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَاللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ وَلَا اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ وَرَسُولُهُ وَلَا اللّهُ وَاللّهُ اللّهُ وَاللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ اللّهُ وَلَا اللّهُ عَلَيْهُمْ اللّهُ وَلِيقُونَ مُهُمْ اللّهُ عَلَيْهُمْ وَمَا اللّهُ اللّهُ وَلَا اللّهُ مَا اللّهُ عَلَيْهِمْ مَا اللّهُ عَلَيْهُمْ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا لَهُ ولَا لَكُمْ اللّهُ وَلَا اللّهُ وَلِي اللّهُ مُعْمَالُولُونَ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلِهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللللّ

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ), 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'ān) and His Messenger (), 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 () should wrong them in judgement. Nay, it is they themselves who are the Zālimūn (polytheists, hypocrites and wrongdoers).

وأطعنا		لِ	قُولُونَ ءَامَنَا بِٱللَّهِ وَبِٱلرَّسُوا						وَيَقُولُورَ		
and we obe	ey	and in t	the Messenger we have believed in Allah					and	they say		
مُؤْمِنِينَ ١	بِٱلۡ	أُوْلَيۡمِكَ	رِيقُ مِّنَهُم مِّنَ بَعْدِ ذَالِكَ وَمَا					َرِيقُ رِيقُ	وَلَّكَ فَ	م تمریت	
(are) believe	ers	those	and not	aft	er that		of ther	n thei	n tur	n awa	ay a party
بينهم	نگر	خيا	دم	وَرَسُوا		علم	إِلَى أَد		رب. موأ	اِذَا دُعْ	و
to judge be	twe	en them	and His	Messe	nger	to	Allah	and w	hen	they	are called
مرجر <u>و</u> المحق		پُّوو هم	َإِن يَكُن	9 (1)	بنكونَ ا	ه معرد	و ۲۹	منه	وو ق	فَرِي	إِذَا
the truth	wi	th them	and if is	t	urn aw	ay	oft	hem	a p	arty	behold
مرضً		1	أَفِي قُلُوجٍ			(29)	ذُعِنِينَ	9 A		إِلَيْهِ	يأتوًا
a disease		(is there)	in their he	earts?	W	ith s	ubmiss	ion	the	y com	ne to him
عَلَيْهِمْ			مِيفُ ٱللَّهُ	أَن يَح			و ک	أُمُّ يَخَاهُ		َابُو ابُو	أَمِراًرُوْ
[over] them	le	st Allah sl	h should wrong in judgement or they fear or (do) they o					hey doubt			
٥	ُ وَنَ	ٱلظَّالِمُ	(	9.9 -D	ی	وُلَيۡإ	بَلَ أُو		ج و 2 و	رَسُولُهُ	وَوَ
(are) the wrongdoers [they] nay those and His Messenger					senger						

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (), 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 (), 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."

الله	إلى		إِذَا دُعُواْ				نِينَ	ؤم	ٱلْمُ		<u>قُ</u> ولَ	إِنَّمَا كَانَ فَ	
to All	ah	whe	n the	ey ar	e call	ed	(of) the	be	lievers		only wa	s (the) saying	
مِعْنَا		١	بر بر مولو	أَن يَغَ			مُ بينهُمُ	و الم	لي		4	ورسُولِهِ	
we he	eard	tha	at th	iey sa	ıy	to	judge bet	we	en ther	n	and H	lis Messenger	
-	ع ألله	مَن يُطِ	و		(o)	وَنَ ا	ٱلْمُفْلِحُ		و و هم	بِكَ	وَأُوْلَ	وأطعنا	
and wh	nosoev	er <mark>obe</mark>	ys A	llah	(are	) the	successful		[they]	and	those	and we obeyed	
هم	يِمْكُ	فَأُوْكَ			قّهِ	ويت			نَى ٱللَّهَ	ويخن		وَرَسُولُهُ.	
[they]	then	those	an	d is p	ious	ous (towards) Him ar				s Alla	h and	His Messenger	
بناما	أَيْمَ	Í	جَهَا	-	4	بِٱللَّه	مُوا	ءِ قس	وأأو			ٱلۡفَاۤإِنُّونَ	
their	oaths	str	onge	est	by	Allah	and the	ey s	swear	(ar	e) the s	uccessful ones	
و ملا	لاً نُقَّرِ	لَ	9			ملا و و و الم صرجن	ليَ				لَيِنْ أَمَرْتَهُمْ		
swea						hey w	ould leave	)	(that) if yo		ou wou	ld order them	
خَبِيرٌ بِمَا تَعُمَلُونَ ١				í	إِنَّ ٱللَّهَ		فَخُ	م معرو	طَاعَةُ مُعْرَ				
(is) All-Aware of what you do				do	verily Allah			(is) known			nis) obedience		

قُلُ ٱطِيعُواْ ٱللّهَ وَٱطِيعُواْ ٱلرَّسُولَ فَإِن تَوَلَّواْ فَإِنَّما عَلَيْهِ مَا حُمِّلُ وَعَلَيْكُمْ مَّا حُمِّلُتُمُ وَإِن تُطِيعُوهُ تَهْ تَدُواْ وَمَاعَلَى ٱلرَّسُولِ إِلَّا ٱلْبَكُعُ ٱلْمُبِينُ ﴿ وَعَدَاللّهُ ٱلَّذِينَ عَامَنُواْ مِنكُمْ وَعَمَلُواْ ٱلصَّالِحَتِ لِيَسْتَخْلِفَنَّهُمْ فِي ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ هُمْ دِينَهُمُ ٱلَّذِي ٱرْتَضَىٰ هُمُ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعَدِ خَوْفِهِمْ أَمْنَا يَعْبُدُونَنِي لَا يُشْرِكُونَ فِي شَيْعًا وَمَن كَفَرَبَعْدَ ذَالِكَ فَأَوْلَيْكَ هُمُ ٱلْفَسِقُونَ ﴿

54. Say: "Obey Allāh and obey the Messenger (\*\*), but if you turn away, he (Messenger Muhammad \*\*) 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).

عَلَيْهِ	فَإِنَّمَا		ن تُوَلِّوْا	فاير	يخ (	ر مواً	أَطِيعُواْ ٱل	9	أَ اللَّهُ اللَّهُ	أَطِيعُو	ور قال
on him	then only	y ł	out if you turn	n away	and	obey t	the Messe	nger	obey	/ Allah	say
	ور دو <u>صا</u> محملتم	مًا		ح م	عَلَيْح	و		بْلَ	مًا حُجِّ		
(is) v	vhat is pla	ced	on you	and	on yo	u	(is) wl	hat is	place	d on hii	n
مُولِ سُولِ	عَلَى ٱلرَّسَ		وَمَا		ه ج	تدُو	تَهُ	á	يعود	رَإِن تُطِ	•
on the	Messenge	r	and (is) no	t !	you sh	all be	guided	and	l if yo	u obey	him
ءَامَنُواْ	ٱلَّذِينَ		وَعَدُ ٱللَّهُ		ڑ لمبِين <sup>ْ</sup>	١	ĺ	ٱلۡبَكُغُ	ا لا الله		
those who	believe A	llah	has promised	d cl	ear	exce	ept conveyi	ng (pr	each	the mes	sage)
	ر <u>.</u> حر	لَيْسَتَخْلِفَ			نتِ	أُ ٱلصَّنالِحَ	عَمِلُو	وَ	ا کمر	4	
(that) He	(that) He will certainly grant them					and d	lo righteo	us de	eds	among	you

بلهم	مِن قَبْلِهِم (were) before them				كما ٱسْتَخْلَفَ ٱلَّذِينَ							فِي ٱلْأَرْضِ		
(were) bef	fore t	them		as He	gav	e suc	cessio	n to the	ose who	in	the	e earth		
ارتضی	ٱلَّذِي ٱرْيَضَى					°	· 9 .		الله الله	وَلَيْمَكِ	)			
which He ha	which He has chosen				on	for	them	and (	(that) He v	vill sure	ill surely establish			
أُمْنَا		فعم	خَو	مِّنْ بَعَدِ				بَدِّلَتُهُمُ	وَلَكِ			هُ وَمُ		
(a safe) secu	rity	their f	ear	after						exchar	ige	for them		
<u>ے</u> فک	ن <b>–</b>	وَمَو		شيئا		ر	<u>غ</u>	رن	لَا يُشْرِكُو	نِي	ونَ	يعبد		
and whoeve	nd whoever disbelieved				ıg	with	Me	associ	iating not	they	wo	rship Me		
	يو مون ©				ĺ	اک هم		فَأُوْكَ	ذَالِكَ	بعَدَ				
	(are) the disc				edient [they] then those				that	after				

وَأَقِيمُواْ الصَّلَوٰةَ وَءَاتُواْ الزَّكُوٰةَ وَأَطِيعُواْ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿ لَاتَحْسَبَنَ اللَّذِينَ ءَامَنُواْ كَفَرُواْ مُعْجِزِينَ فِي الْأَرْضِ وَمَأُونِهُمُ النَّالَّرُولِيَّ عُسَالُمْصِيرُ ﴿ يَتَأَيُّهُمَا الَّذِينَ ءَامَنُواْ لِيَسْتَغَذِنكُمُ النَّذِينَ مَلَكَتْ أَيْمَنْكُمْ وَالَّذِينَ لَمَ يَبْلُغُواْ الْحُلُمُ مِنكُمْ ثَلَثَ مَرَّتِ مِّن قَبْلِ صَلَوْقِ الْفَجْرِ لِيسَتَغَذِنكُمُ النَّذِينَ مَلَكَتْ أَيْمَنْكُمْ وَالَّذِينَ لَمَ يَبْلُغُواْ الْحُلُمُ مِنكُمْ ثَلَثُ مَرَّتِ مِّن قَبْلِ صَلَوْقِ الْفَجْرِ وَمِنْ بَعْدِ صَلَوْقِ الْعِشَاءَ ثَلَثُ مَوْتِ لَكُمْ اللَّهُ عَوْرَتِ لَكُمْ اللَّهُ عَلَيْكُمْ وَمَنْ بَعْدِ صَلَوْقِ الْعِشَاءَ ثَلَثُ مُ عَوْرَتِ لَكُمْ اللَّهُ عَلَيْكُمْ وَلَا عَلَيْهُمْ مُنَاكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلْمُ مَعْضَ كُمْ عَلْى بَعْضِ كَذَالِكَ يُبَيِّنُ اللَّهُ عَلَيْكُمْ وَلَا عَلَيْهُمْ مُنَاكُمْ عَلْهُ عَلَيْكُمْ اللَّهُ عَلْمُ مَعْضَ كُمْ عَلْمُ عَضِ كَلْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلْمُ عَلْمُ عَضِ كَلْمُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلْهُ عَلْمُ عَلْمُ عَضَى مَعْضَ كُمْ عَلْمُ عَضِ كُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَى اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ الْلَاهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلْهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَى اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ الْعُلْمُ الْعُلُولُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُ مَلْكُوا اللَّهُ عَلَيْكُمُ اللَّهُ الْمُعْلِي عَلَيْكُمُ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمْ اللَّهُ الْمُعُلِي مُعْتَلِكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ الْعُلُولُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ الْمُعَلِّي اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمْ اللَّهُ اللَّهُ اللَّهُ الْعُلِي اللللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ

56. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey the Messenger (Muhammad ) 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.

يُولَ	وَأُطِيعُواْ ٱلرَّسُولَ and obey the Messenger					ٱڶڗۜؖڲۅٛ	ءَاتُواْ	و		وَأَقِيمُواْ ٱلصَّلَوٰةَ				وَأَوَ
and obe	ey the	Mess	senge	r	and	oay Z	akat (	alms	5)	and	perfo	rm t	he p	rayer
جزين	مع		كفروا	لَّذِينَ أ	Ĩ	نّ	تحسب	Ý		(07)	و مور ترحمور	و و		لَعَلَّ
(can) esca	ape	those	e who	disbe	lieved	d consider not			SO T	that y	ou ma	y red	ceiv	e mercy
	وَلَبِئْسَ ٱلْمَصِيرُ ١					ٱلنَّارُ				وَمَأُورِهُمُ			۔ زُضِرِ	فِي ٱلْأَ
and wors	and worst indeed is the des					ination (is) the Fire				and their abode				ne land
مَنْ كُمْرَ	كُتُ أَيْدُ	مُلُمُ		ز زین	آزُ		ونگم	ئتعُذِ	لِيسَ	١	ءَامُنُو	ڒؘؚۑڹ	ا ٱگَّا	يَاًيُّهُ
your right	hands	poss	ess t	hose v	vhom	let as	k you	ır pe	rmiss	ion	who be	eliev	e	O (you)
و مِن قَبْلِ	مرّن	لَنْثُ		مِنگُ			أتحكم	عواً ع	لَمْ يَبَأ				زِينَ	وَٱلَّا
before t	imes	thre	e o	you	(did)	not a	ttain t	the (	age o	f) pu	berty	and	tho	se who
					مِينَ تَضَعُونَ ثِيَابَكُمُ									
and after	for th	e noc	onday	you	out off	ff your clothes			nd w	hile	(of) da	wn	(the	) prayer
						ثُلَثُ								
for you	(are)	time	s of p	rivacy	(the	ese) t	hree	(of	) Isha	a (late	e night)	(1	the)	prayer
				_			بُهِمْ جُنَا		لا عَلَيْهِ					
(to) move	about	(atte	ending	g) aft	erwar	ds	sin	on t	hem	nor	(ther	e) is	not	on you
	بَيِّنُ ٱللَّهُ لَكُمْ ٱلْأَيْكِ													
the Verses	he Verses to you thus Allah n			nakes	clear	over	(sor	ne) o	thers	some	of y	ou/	to you	
	يـــــــــــــــــــــــــــــــــــــ				يَحْ خُيلَة عُ			ء ء لك	وَٱذَ					
	All-W				e (is) All-Knowing and				Allah					

وَإِذَا كَلَغَ ٱلْأَطَّفَ لُ مِن كُمُ ٱلْحُامُ فَلْسَتَغَذِنُواْ كَمَا ٱسْتَغْذَنَ ٱلَّذِينَ مِن قَبْلِهِ مُركَذَلِك يُبَيِّنُ ٱللَّهُ لَكُمُ ءَايَىتِهِ فَوَاللَّهُ عَلِيمُ حَكِيمٌ ﴿ وَٱلْقَوَ عِدُمِنَ ٱلنِّسَاءَ ٱلَّتِي لَايَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِ بَ جُنَاحٌ أَن يَضَعْرَ ثِيَا بَهُ بَ عَيْرَمُتَ بَرِّحَنِ بِزِينَ قَوْ وَأَن

## يَسْتَغْفِفْ خَيْرُلَّهُ رَبُّ وَٱللَّهُ سَمِيعٌ عَلِيدُ

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  $Ay\bar{a}t$  (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.

لُمَ	ٱلْحُ		و و کم	مِن		ٱلْأَطَّفَالُ			وَ إِذَا بِكُغَ		
the (age	of) pube	rty	amon	ig you		the ch	ildren		and when a	ittain	
قَبُلِهِمْ	مِن	<	اً ٱلَّذِينَ	مَا ٱسْتَغْذَذَ	2	<b>-</b>		Í	فَلْيَسْتَغَذِنُوا		
(were) befo	re them	as sou	ought permission those who then let the						nem seek per	mission	
عَلِيمُ		)	ءَايَتِهِ عَ	-	ح م	لَصَ	9	كِ يُبِيِّنُ ٱللَّا	كَنَالِ		
(is) All-Kno	owing	and Al	lah	His Verse	S	for	you	thu	ıs Allah make	s clear	
ٱلَّتِي	يآءِ	نَ ٱلنِّسَ	مِو		(0) 99	<del>So</del>					
who	from	the wo	men							se	
بَابَهُنَّ	يُن ثِيْ	أَن يضَ	جُنَاحُ	لَيْهِ تَ		<u>َ</u> سَلِقَا فَاللَّهِ اللَّهِ ا			رُجُونَ نِكَاحًا	لايَ	
that they dis	card the	ir clothe	s sin	on them	th	nen (it)	is not	(do	) not expect v	vedlock	
مر وو خایر		فِنْ	يستغف	وَأَن		بزيت		نَ بَرِّحَاتٍ		غَيْرَ	
(is) better	is) better and that they (mode				n	(their	) beau	ty	showing	not	
	عَلِيهُ					وَاللّه		قا	لَّهُ فَ		
	All-Kn	ower	(is) All-Hearer			and Allah fo		for	them		

لَيْسَعَلَى ٱلْأَعْمَى حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٓ أَنفُسِكُمْ أَوْ بُيُوتِ أَن تَأْ كُلُواْ مِنْ بُيُوتِ أَمَّ هَا تَوْ بُيُوتِ ءَابَآيِكُمْ أَوْ بُيُوتِ أَمَّ هَا تِكُمْ أَوْ بُيُوتِ أَمَّ هَا تَوْ بُيُوتِ أَمَّ هَا تَوْ بُيُوتِ أَمَّ هَا تَوْ بُيُوتِ أَمَّ هَا وَبُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْبُيُوتِ عَمَّاتِكُمْ أَوْبُيُوتِ عَمَّاتِكُمْ أَوْبُيُوتِ أَعْمَامِكُمْ أَوْبُيُوتِ عَمَّاتِكُمْ أَوْبُيُوتِ عَمَّاتِكُمْ أَوْبُيُوتِ عَمَّاتِكُمْ أَوْبُيُوتِ خَلَاتِكُمْ أَوْ مَا مَلَكَتُم مَّ فَا يَحَدُهُ وَالْمُعُولِ الْمُعْ أَوْبُيُوتِ خَلَاتِكُمْ أَوْ مَا مَلَكَتُم مَّا فَيْ الْمُعَلِيقِ عَلَى الْمُعَلِيقِ عَلَى اللّهُ الْمُ الْمُعْلِقِ الْمُعْلِيقِ عَلَى اللّهُ اللّهُ الْمُعْلِقِ الْمُعْلِيقِ الْمُعْلِقِ الْمُ الْمُعْلِقِ الْمُعْلِقِ الْمُعْلِقِ عَلَى اللّهُ وَلَا عَلَى الْمُعْلِقِ الْمُعِلِقِ الْمُعْلِقِ الْمُعِلَّ الْمُع

أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحُ أَن تَأْكُلُواْ جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُم بُنَاحً أَن تَأْكُلُواْ جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُ عَلَيْ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبْدَرَكَةً طَيِّبَةً حَدَّلَتُم اللَّهِ مُبْدَرَكَةً طَيِّبَةً حَدَّلَتُ مِن عِندِ ٱللَّهِ مُبْدَرَكَةً طَيِّبَةً عَلَيْ مَن عِندِ ٱللَّهِ مُبْدَرَكَةً طَيِّبَةً عَلَيْ مَن عِندِ ٱللَّهِ مُبْدَرَكَةً طَيِّبَةً عَلَيْ مَن عِندِ ٱللَّهِ مُبْدَرَكَةً طَيِّبَةً عَلَيْ مَا اللَّهُ مَن عَنْ عِندِ اللَّهُ مُنْ عَلْمُ مَا اللَّهُ عَلَيْ مَا عَلَيْ مَا اللَّهُ عَلَيْ مَا اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْ عَلْمَ عَنْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُولَكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ اللْعُلِيكُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ الْعُلِيلِكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ اللْعُلِي عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ اللَّهُ عَلَيْكُمْ عَلَيْكُمْ اللْعُلِيلُولُوا عَلَيْ

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 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 و رحمة الله و بركاته 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.

وَلَا	وو ج	حَكِرَ	حرَج	الْأَعْ	عَلَو	وَلَا	رو ح	حرج		لِّيْسَ عَلَى ٱلْأَعْمَى			
nor	rest	riction	on	the lam	ie	nor	rest	rictio	on	(there)	is no	t on the blind	
ع م	ن تَأْكُلُوا مِنْ بُيُوتِكُ					ب	يّ أَنفُر	اغ ا	وَلَا	مر مکرنج	_	عَلَى ٱلْمَرِيضِ	
from y	from your houses that				you eat on yours			1	nor	restriction		on the sick	
و يُوتِ	أَوْ بُ		نتِكُمْ	أُمَّ هَا		<u>و</u> ر	أَوْ بَدِ		200	بكآبٍ	É	أُوَّ بيُوتِ	
or ho	ouses	(of	) your	mothers	S	or ho	uses	(	of) y	our fath	ers	or houses	
۴	2	عُمَّامِه	. F	ر ه بيوتِ	أُوَدُ	3.9	ُرتِ	أُخُو	يتِ	أُوَّبُ	-	إِخْوَانِكُ	
(of) yo	our pat	ternal u	ıncles	or hou	ises	(of) yo	our sis	ters	or	houses	(of)	your brothers	
يُوتِ	أُوَدُ		لِكُمْ	أُخُو		و بُوتِ	أُوَيْب		200	المتات	ć	أُو بيوت	
or hou				ernal ur			ouses (of) you			paterna	l aun	ts or houses	
29	رِ مَّفَاتِحَهُ وَ أُوْصَدِيقِكُ					مَلَ	Ĺ	وَّ مَـ	أ	م	<u></u>	خككت	
or yo	or your friend you hold it					eys	or (fr	om)	what	t (of) your ma		naternal aunts	
تَاتًا	كُلُواْ جَمِيعًا أَوْأَشْتَاتًا				أ	أَن تَ	جُنَاحُ			39	يُ	لَيْسَ عَلَ	
or	or apart that y				ou eat together			sin		(ther	e) is	not on you	

بگئ	عَلَيّ أَنْفُسِ	لِّمُواْ	فس	وو رَ بيوتاً		فَإِذَا دَخَلْتُم		
[on] yourselv	es (one anoth	er) then g	reet	house	es	but wher	n you enter	
مَيْدُ الله	كذلك	طيِّبةً	źڪ	مُبُكرَد	أللّهِ	مِّنُ عِندِ	تَحِيَّةً	
thus Allah n	nakes clear	(and) good	ble	blessed		om Allah	a greeting	
	نِلُونَ ۞	لَّحَمْ تَعْقِ	، لَعَ	ٱلْأيكتِ	í	لَ		
	so that you	may understa	nd 1	the Signs		for you		

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِ وَإِذَا كَانُواْ مَعَهُ, عَلَىٓ أَمْرِ جَامِعٍ لَّمْ يَذْهَبُواْ حَتَّى يَسْتَغَذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَغَذِنُولَكَ أَوْلَتَهِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِ ۚ فَإِذَا ٱسۡتَغْذَنُوكَ لِيَعْضِ شَأْنِهِمْ فَأَذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرُهَمُ ٱللَّهَ إِنَّ ٱللَّهَ عَفُورٌ تَحِيمُ هُ

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ); 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.

وعِل	ورسو			لمح	الَّذِينَ ءَامَنُواْ بِٱللَّا	ĺ		إِنَّمَا ٱلْمُؤْمِنُونَ			
and His	Messenger		(are) tl	hos	se who <mark>believe</mark> d	l in Al	lah	only the (true) believers			
هَبُوا	الله على الله الله الله الله الله الله الله ال				عَلَىٰٓ أَمْرٍ		نُوُا مُعَهُ,		وَ إِذَا كَ		
they go r	they go not away commo			on a matter with			vith h	im and wh	en they are		
أُوْلَيۡمِكَ	دِنُونَكَ	ستعاني	يَ		إِنَّ ٱلَّذِينَ			حَتَّىٰ يَسْتَعْذِنُوهُ			
they	ask your p	erm	ission	ve	rily those who	until	they	have asked his	s permission		
وُلِکَ	ٱسْتَعُذُذَ		فَإِذَا	)	وَرَسُولِ <i>هِ</i> ۦ			زِّمِنُونَ بِٱللَّهِ	ٱلَّذِينَ يُؤ		
they ask yo	our permis	sion	so wh	en	and His Messe	enger	(are)	those who be	lieve in Allah		
منهم	لِّمَن شِئْتَ مِنْهُمْ				فَأْذَن			شأنعم	لِبَعْضِ		
of them	of them to whom you wish			t	then give permi	ission	affairs of theirs for some				

رَّحِيمُ اللهِ	غفور	عَلَّا آ رَبِّهِ	هُمُ ٱللَّهُ	والستغفر
Most Merciful	(is) Oft-Forgiving	truly Allah	(of) Allah for them	and ask forgiveness

لَّا تَجْعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآء بَعْضِكُم بَعْضًا قَدْ يَعْلَمُ ٱللَّهُ ٱلنَّهُ ٱلَّذِينَ يَعَلَمُ مَعْضًا قَدْ يَعْلَمُ ٱللَّهُ ٱلنَّهُ الَّذِينَ يَعَالِفُونَ عَنْ أَمْرِهِ وَ أَن تُصِيبَهُمْ فِتْنَةُ يَتَسَلَّلُونَ مِن أَمْرِهِ وَأَن تُصِيبَهُمْ فِتْنَةُ الْمَيْمِ فَيْ اللَّهُ مَا فَي السَّمَوَتِ وَٱلْأَرْضِ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهُمْ عَذَاجُ ٱلِيهُ فَي اللَّهُ مِنَا عَمِلُوا وَاللَّهُ مِن مَا عَمِلُوا وَاللَّهُ مِنْ مَا عَمِلُوا وَاللَّهُ مِن مَا عَمِلُوا وَاللَّهُ مِن مَا عَمِلُوا وَاللَّهُ مِنْ مَا فَي اللَّهُ مِنْ مَا عَمِلُوا وَاللَّهُ مِنْ مَا عَمِلُوا وَاللَّهُ مَا اللَّهُ مِنْ مَا عَمِلُوا وَاللَّهُ مِنْ اللَّهُ مَا مَا مُعَلِّمُ مَا مَعْمَلُوا وَاللَّهُ مِنْ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مَا اللَّهُ مَا مَا مَعْمَلُوا وَاللَّهُ مَا مَا مَعْمِلُوا وَاللَّهُ مَنْ مُنْ مُومِ وَمُن مُ مِن مِن مُنْ مُنْ اللَّهُ مَا مُعْمِلُوا وَاللَّهُ مِنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللَّهُ مَا مُنْ مُنْ اللَّهُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُمُ اللَّهُ الللْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللْمُنْ اللَّهُ اللَّهُ الللْمُ الللللْمُ الللْمُ الللّهُ الللل

63. Make not the calling of the Messenger (Muhammad ) 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 ). 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.

کُم	بعُضِ			نَصُمُ	لِ يَا	ٱلرَّسُو		عكآء	وا دُ	لَّا يَجْعَلُ
(of) so	me of you	as (the)	calling	among yo	u (of) the	Messe	nger	make n	ot (t	he) calling
ج ا	لِوَاذَ	مِنگُمْ		ِ تَسَلَّلُونَ	ٱلَّذِينَ	9: d	لَمُ ٱللَّ	يعًــ	قَا	بعضًا
unde	r shelter	of you	u t	hose who	slip away	tru	truly Allah knows others			
,	ن تُصِيبُ	أَر	2	عَنُ أُمْرِهِ	يُخَالِفُونَ			ٱلَّذِينَ	ئذر	فَلْيَحَ
lest sh	ould befa	ll them	oppose	[from] his	command	ment	and	let bew	are t	hose who
بغ		Ĩ¥	(Tr)	أَلِيمُ	عَذَابُ	١	و را	آَوَ يُرْ		فِتُنَةُ
certa	inly [no	o doubt]	pai	inful a	torment	or befal		them	an	affliction
مَآ	قَدُ يَعْلَمُ مَآ		ۇرىس رىض	، وألا	ألتككوت	<u>في</u>	لِلَّهِ مَا فِ			
what	what surely He knows		and the	earth (is	) in the hea	to Allah (belongs all) tha			s all) that	

عِلْاً	جَعُونَ	ر پر-		ويوم		عَلَيْه	أنتم
they will be bro	ught b	ack to Him	and (the)	Day (when)	(are	e) on it (condition)	you
عَلِيمٌ ١	شيء	بِكُلِّ	والله	مَا عَمِلُواْ	١	فينتع	
(is) All-Knower	thing	of every	and Allah	of what they	did	then He will inform	n them



## بِسْ لِللَّهِ ٱلدَّحْمَرُ ٱلرَّحِيرِ

تَبَارِكَ ٱلَّذِى نَزَّلُ ٱلْفُرْقَانَ عَلَى عَبْدِهِ -لِيكُونَ لِلْعَلَمِينَ نَذِيرًا ۞ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَمْ يَنَّخِذُ وَلَدًا وَلَمْ يَكُن لَهُۥ شَرِيكُ فِي ٱلْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ نَقْدِيرًا ۞ وَٱتَّخَذُواْ مِن دُونِهِ \* عَالِهَةً لَّا يَخْلُقُونَ شَيْءًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرَّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاوَةً وَلَا نُشُورًا ۞

## 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 ) 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.

يکو	ٱلرَّحِ	<u>مُرَّن</u>	ٱلدَّ	بِسَـــِاللَّهِ				
the Most	Merciful	the Most G	iracious	In the Name (of) Allah				
لِلْعَالَمِينَ	لِيَكُونَ	عَلَىٰ عَبْدِهِۦ	ٱلۡفُرۡقَانَ	ٱلَّذِي نَزَّلَ	تبارك			
to the worlds	that he may be	to His slave	the Criterion	He Who sent down	Blessed is			

وَٱلْأَرْضِ	تِ	سَّمَاوَانِ	ٱل	ن	مُلُكُ		,	مل		رًا ۞ ٱلَّذِي			
and the earth	(of) t	the hea	vens	(the) c	dominio	n	to Him	(belor	ngs)	He Who	a warner		
فِي ٱلْمُلْكِ		شَرِيكُ		ع آگ	کُن	ر/ارا	وَكُمْ		دُا	وَلَمْ يَنَّخِذُ وَلَا			
in the dominio	on a	a partne	r fo	or Him	and H	e	has not	and	He	has not tal	ken a son		
يرًا ۞	ٺُقَدِ			ارو گاره و	<u></u>		شئء	ڪُلَّ	>	لَقَ	وَخَ		
(to its) due me	easure	ement	and	has me	asured	it	thing	evei	ry	and He ha	s created		
شيئًا	و تون	لَّا يَحْلُفُ		آغً ﴿	ءَالِهَ		و دون <i>لو</i> چ	مِن		<u>ئے ڈوا</u>	وأي		
they (did) no	t crea	<mark>ate</mark> anyt	hing	g	ods	١	besides l	Him	у	et they ha	ve taken		
ضَرَّا		فسع	3		كُونَ	_	وَلَا يَمْا		State of the state	يُخْلَقُونَ	وهم		
any harm	for	r thems	elves	and	they n	eit	ther pos	sess	bu	it they are	created		
وَلَا نُشُورًا ١				وَلَاحَيُوٰةً		تُ	كُونَ مُو	يَمۡلِ	وَلَا	ئعًا	وَلَا نَفَ		
nor (able to) raising the dead			ead	nor li	fe no	nor they possess death			h nor an	y benefit			

وَقَالَ ٱلَّذِينَ كَفَرُوٓ اْإِنْ هَٰذَآ إِلَّآ إِفَكُ ٱفۡتَرَىٰهُ وَأَعَانَهُ, عَلَيْهِ قَوۡمُ ۚ ءَاخَرُونَ ۖ فَقَدْ جَآ ءُو ظُلْمَا وَزُورًا ۞ وَقَالُوۤ الْسَلِطِيرُ ٱلْأَوَّ لِينَ ٱصۡتَبَهَا فَهِى تُمُلَىٰ عَلَيْهِ بُصُّرَةً وَأَصِيلًا ۞ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ إِنَّهُ, كَانَ عَفُورًا تَحِيمًا ۞

4. Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muhammad ) 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'ān) 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."

ٱفْتَرَيْكُ	إِلَّا إِفْكَ	إِنْ هَٰنَدَآ		Ĵ	نَ كَفَرُو		وَقَالَ	
he invented it	but a lie	this (is) noth	ing	those	e who <mark>d</mark> i	ve	and say	
لُمُّا	فَقَدُ جَآءُو ظُ		رسا	ءَاخُرُه	قَوْم	عَلَيْہِ		وَأَعَانَهُ
but verily they ha	ve produced a	wrong (thing)	other peop			at it	and	helped him

ختتبكا	آڪتتبھا				طِيرُ	أسك	وَقَالُواْ			وَزُورًا ١
which he has writ	vn (of) t	(of) the ancients		tale	les and		and they say		and a lie	
أُنزَلَهُ	ء قُلُ	يلًا ۞	وأُحِد	كُرةً	بُ	ئە	عَلَيَ	خ	تُمُلُو	فَهِيَ
has sent it down	say	and afte	rnoon	mor	ning	to h	nim	and th	ney <mark>aı</mark>	re dictated
إِنَّهُ, كَانَ	وَٱلْأَرْضِ		وَاتِ	في ٱلسَّمَوَتِ		ٱلسِّرَّ			فكم	ٱلَّذِي يَهُ
truly He is	and the earth		of th	of the heavens		the secret		et l	He W	ho knows

غَفُورًا رَّحِيًا الله Most Merciful Oft-Forgiving

وَقَالُواْ مَالِهَ عَذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِ ٱلْأَسُواقِ لَوْلاَ أُنزِلَ إِلَيْهِ مَلَكُ فَيَكُونَ مَا لَكُ فَيَكُونَ مَعَهُ, خَذَةُ يَأْكُلُ مِنْهَا فَيكُونَ مَعَهُ, خَذَةُ يَأْكُلُ مِنْهَا فَيكُونَ لَهُ, جَنَّةُ يَأْكُلُ مِنْهَا فَيكُونَ لَهُ, جَنَّةُ يَأْكُلُ مِنْهَا فَيكُونَ لَهُ مَنْكُولًا الطَّالِمُونَ إِنْ تَتَبِعُونَ إِلَّا رَجُلًا مَسْحُولًا الْفَارِكَ يَفَ ضَرَبُواْ لَكَ الْأَمْثَالَ فَضَلُواْ فَكَلَيْسَتَطِيعُونَ سَبِيلًا اللهَ الْمَا مُثَالً فَضَلُواْ فَكَلَيْسَتَطِيعُونَ سَبِيلًا اللهَ اللهُ اللهُ مَثْلُلُ فَضَلُواْ فَكَلَيْسَتَطِيعُونَ سَبِيلًا اللهَ اللهُ اللهُولِ اللهُ ا

7. And they say: "Why does this Messenger (Muhammad ) 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.

ەشى مىشى	طَّعَامَ وَيَمْشِ		لطَّ	يَأْكُلُ ٱلطَّ		ٱلرَّسُولِ		هَنذَا	مَالِ		وَقَالُواْ	
and wall	c about		eat	food		Mess	enge	r this	why (doe	s) a	nd they say	
معک،			مَلَكُ	إِلَيْهِ			لَوْلَآ أُنزِلَ			فِ ٱلْأَسُواقِ		
then he	be with h	nim	an	angel	to him		wh	why is not sent down			in the markets	
، ط بط	مۇرۇ كۇرن	أُوْتَ		كَنزُ	_	يَّهِ		أُوْيُلْقَى			نَـذِيرًا ۞	
for him	or (why	) is (no	ot)	a treas	sure	e to him or (why)			is (not) gra	inted	a warner	
مُون إِن تَتَّبِعُونَ			وَقَالَ ٱلظَّالِمُ			(	مِنْهَ	يَأْكُلُ		جَنَّ جَ		
you follo	you follow none and the wr			e wrong	gdoei	rs say	W	hereof	hereof he may		a garden	

ٱلْأَمْثُلَ	<	ضَرَبُواْ لَكَ	أنظر كيف	مَّسَحُورًا ۞	إِلَّا رَجُلًا		
similitudes	they	coin for you	see how	bewitched	but a man		
سَبِيلًا ۞	Ú	تَطِيعُونَ	فكر يست	خَبِلُواْ	2.0		
a (Right) Pa	th	and they c	an not (find)	so they have gone astray			

تَبَارُكَ ٱلَّذِيَ إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَلِكَ جَنَّتِ تَجَرِي مِن تَعْتِهَا ٱلْأَنَّهَ رُويَجْعَل لَكَ قُصُورًا ۞ بَلْ كَذَّبُواْ بِٱلسَّاعَةِ وَأَعْتَدُ نَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ۞ إِذَا رَأَتُهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظًا وَزَفِيرًا ۞ وَإِذَا ٱلْقُواْ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعُواْ هُنَالِكَ ثُبُورًا ۞ لَا نَدُعُواْ ٱلْمَيْوَمُ ثُبُورًا وَحِدًا وَٱدْعُواْ ثُبُورًا كَثِيرًا ۞

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.

ن ذَالِكَ	مِّو	خَيْرًا		جَعَلَ لَكَ			إِن شَاءَ		ی	تَبَارَكَ ٱلَّذِي			
than th	at	better	will assign [for] you if He wishes bless				sed is He Who						
مُورًا ١	<u>ه</u> 29	لَّلَّيَ		مُعَل	وَيَ	ير کر	ٱلأنَّهَ	4	ي مِن تَحْتِهَا		تجوّ	جَنَّاتِ	
palaces	S	[for] you	an	d He wi	ll assig	n the	rivers	flo	wing	under	them	Gardens	
إَلسَّاعَةِ	كَذَّبَ بِٱلسَّاعَةِ		ن <b>-</b>	نَا لِمَن ا		عَتَدُنَا	ية وأعَتَدُه		اعَدِ	بِٱلسَّاعَةِ		بَلِّ كَذَّبُواْ	
the Hou	r	for (those)	who	no deny and We h			prepar	ed	the	Hour	nay t	they deny	
تَغَيُّظًا		سَمِعُواْ لَهَا		بَعِيدٍ	يِّن مَّكَانِ		رَأَتْهُم		>	إِذَا	سَعِيرًا		
raging	th	ey will hear	its	far	from	a place	it see	s th	hem when		a flaming Fire		
ضيقًا	مَكَانًا ضَيِّقًا		مِنْهَا			وَإِذَا أَلُقُواْ					وَزَفِيرًا		
narrow		(into) a pla	ce	e thereof and when they will						nrown	and	roaring	

وا ٱلْيُومَ	لَّا نَدَّعُواْ ٱلْيَوْمَ		ثبورًا ١	عَوَّا هُنَا لِكَ		رَّ نِينَ دَّ		مَّهُ
call no	call not today (fo		r) destruction	they will call therein			chained together	
	ئىزىرۇ ۋ	<u></u>	عُواْ شُبُورًا	وَٱدْعَ	وَاحِدًا	_	بر و بر تبور	
	many		but call for destructions		one	(for) o	destruction	

قُلُ أَذَ اللَّ خَيْرُ أَمْ جَنَّ ةُ ٱلْخُلِدِ ٱلَّتِي وُعِدَ ٱلْمُنَّقُونَ كَانَتَ لَهُمْ جَزَآءَ وَمَصِيرًا اللَّهُ فَيْمُ فِيهَا مَا يَشَآءُ وَكَ خَلِدِينَ كَانَ عَلَى رَبِّكَ وَعُدَامِّ سَعُولًا اللَّهِ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمُ أَضَمَلُتُمْ عِبَادِى هَنَوُلاَ اللَّهِ فَيَقُولُ ءَأَنتُمُ أَضَمَلُتُمْ عِبَادِى هَنَوُلاَ اللَّهِ أَمْهُمْ ضَالُوا السَّيِيلَ اللهِ اللَّهُ عَلَيْ اللَّهِ فَيَقُولُ ءَأَنتُمُ أَضَلَتُمْ عِبَادِى هَنَوُلاَ اللَّهُ عَمَالُوا اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ اللَّهُ اللَّهُ عَلَيْ اللَّهُ الْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ

15. Say: (O Muhammad ) "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?"

ٱلَّتِي	ضُلْدِ	ٱلْخُلَ		أُمْرِجَتُ		1	خير		أُذَالِكَ	و قُلُ	
which	(of) Ete	ernit	y o	r (the) Paradise		dise	bet	ter	(is) that?	say	
َ زَآءَ	، لَمُوْمُ جَزَآءً					وُعِدَ ٱلْمُنَّقُونَ					
(as) a re	eward	it	will be	for	them	have be	en pi	romis	ed (to) the pious	(people)	
، ءُونَ	مَا يَشَاءُ ونَ			8	9	بَّورَ هـم		وَمُصِيرًا ١			
(all) that	they desi	re	(will be	e) th	nerein	for the	for them 3		and (as a final) destination		
	مُستُولًا		وُعُدُا	يِّلِكَ وَعُلَا		ے عَلَىٰ رَبُ		خَالِدِينَ كَارَ		-	
(that must	) be fulfil	led	a prom	ise	upon y	our Lord	that is		they (will) abide foreve		
وَهَا يَعْبُدُونَ				يحشرهم				وَيُومَ			
and that	which the	ey w	orship	He will gather them				and (on the) Day (when)			

هَآؤُلآءِ	عِبَادِی	ءَأُنتُمُ أَضَلَكُمُ	فَيَقُولُ	مِن دُونِ ٱللَّهِ
these	My slaves	(did) you mislead?	so He will say	besides Allah
	(iii	ضَلُّواْ ٱلسَّبِيلَ	آم هم	
	went as	tray from the (Right) Pa	th or they	

قَالُواْ سُبْحَننَكَ مَا كَانَ يَنْبَغِى لَنَا أَن نَتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيآ وَلَكِن مَّتَعْتَهُمْ وَءَابَآ ءَهُمْ حَتَّىٰ نَسُواْ ٱلذِّحْرَ وَكَانُواْ قَوْمًا بُورًا ۞ فَقَدْ كَذَبُوكُم بِمَا نَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفَا وَلَانَصْراً وَمَن يَظْلِم مِن عَمْ نُذِقَهُ عَذَابًا كَيْرا ۞ وَمَا أَرْسَلْنَا قَبْلَكَ مِن ٱلْمُرْسَلِينَ إِلَا إِنَّهُمْ لِيَا كُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِي ٱلْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضِ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ۞

18. They will say: "Glorified are You! It was not for us to take any *Auliyā*' (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 ) 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).

مِن دُونِكِ	نَ نَتَّخِذَ	لَنَا أَر	يَـلْبَغِي	مَاكَانَ	٥	قَالُواْ سُبَحَٰنَكَ		
besides You	to take	prop	er for us	(it) was not	they will say Glorified are Y			
بكآء هُمْ	وَءَا		2 8	وَلَكِكن مَّتَّعْتَ	مِنْ أَوْلِيآءَ وَلَكِ			
and their fa	thers	[an	d] but you	any Protectors				
كَذَّ بُوكُم	فَقَدُ	ور بورا	قَوْمًا قَوْمًا	وًكَانُواْ	ئےرَ	حَتَّى نَسُواْ ٱلدِّ		
so verily they o	leny you	lost	and beca	me a people	till they for	rgot the remembrance		

لَا نَصْرَلْ	9	م صَرْفًا	نطيغور	فَمَا تَسْتَطِيعُورَ			بِمَا نَقُولُونَ			
nor (to) he	elp	so you are	not able	(to) ave	rt	reg	garding what you say			
عَذَابًا		نُذِقَهُ		مِّنڪُمْ			وَمَن يَظْلِم			
a torment	W	e shall make him	taste	among	you	and	whoever	does wrong		
إنَّهُمْ	إِلَّا	كُلُمْرُ سُكِلِينَ	مِنَ ٱ	أنًا قَبْلَكَ مِنَ			وَمَاۤ أَ	كبيرًاڤ		
verily they	but	any (of) the Mes	sengers	and W	e sent	not be	fore you	great		
المراجع المراج	بعض	وجعلنا	أَسُواقِ	ون في ٱلأُسُواقِ			عسامً وَ	لَيَأْكُلُونَ ٱلطَّ		
and We have	and We have made some of you				and \	walked	[sure	ely] ate food		
صِيرًا ١	وكان رَبُّك بَصِيرًا ١			أتصبروب			فِتْنَةً	لِبَعْضِ		
(Ever) All-se	eer	and your Lord is	(will)	(will) you have patience?				al for others		

