



Study the
Noble Qur'ân
Word-for-Word

Volume 3

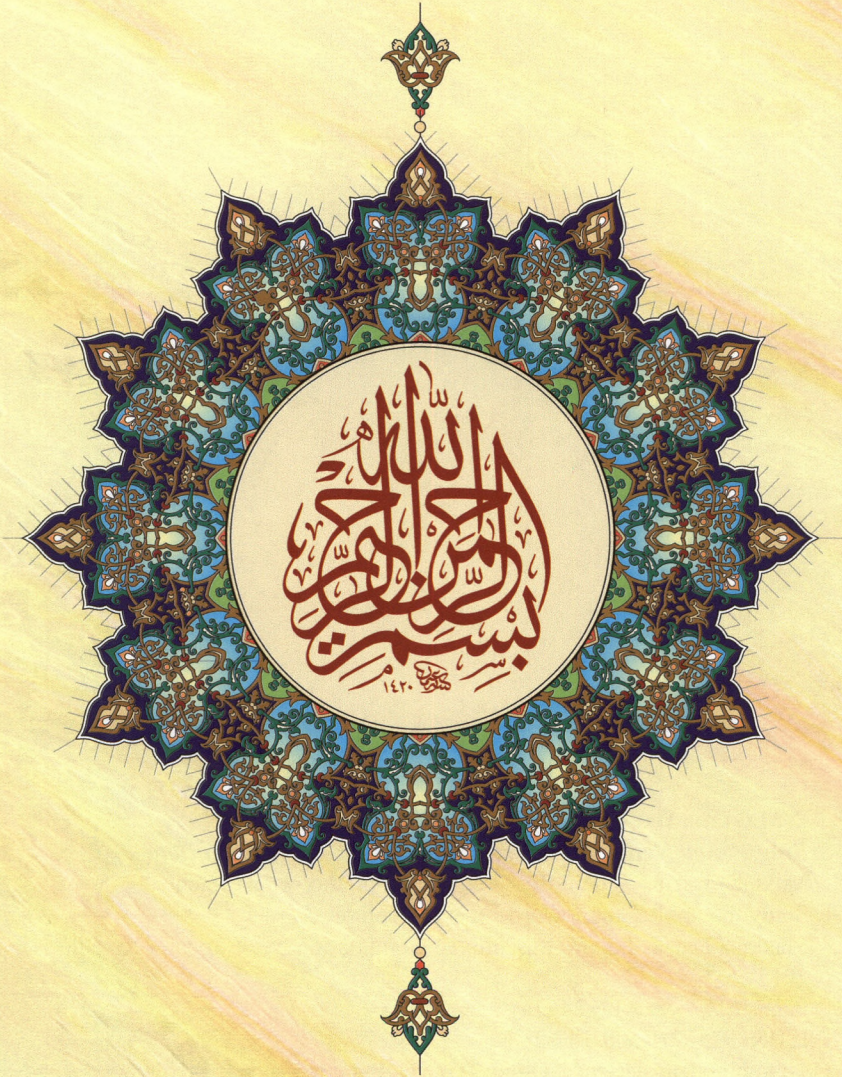
(Part 22-30)

22

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam





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

وَمَنْ يَقْنَتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ، وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her her reward twice over, and We have prepared for her *Rizq Karīm* (a noble provision – Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَمَنْ يَقْنَتْ		لِلَّهِ	مِنْكُمْ	وَرَسُولِهِ	
and whosoever is obedient		to Allah	of you	and His Messenger	
وَتَعْمَلْ صَالِحًا		نُؤْتَهَا		أَجْرَهَا	مَرَّتَيْنِ
and does righteous (good) deeds		We shall give her		her reward	twice
وَأَعْتَدْنَا		رِزْقًا	لَهَا	كَرِيمًا ﴿٣١﴾	يٰنِسَاءَ
and We have prepared		a provision	for her	noble	O wives
النَّبِيِّ	لَسْتُنَّ	كَأَحَدٍ	مِّنَ النِّسَاءِ	إِنِ اتَّقَيْتُنَّ	
(of) the Prophet	you are not	like any other	[from] women	if you fear (Allah)	
فَلَا تَخْضَعْنَ	بِالْقَوْلِ	فَيَطْمَعَ الَّذِي		فِي قَلْبِهِ	
then be not soft	in speech	lest should be moved with desire who		in his heart	

مَرَضٌ	وَقَرْنَ	مَعْرُوفًا ﴿٣٢﴾	وَقُلْنَ قَوْلًا	فِي بُيُوتِكُنَّ
(is) a disease	and stay	good	but speak a word	in your homes
وَلَا تَبْرَحْنَ		تَبْرُجَ	الْجَاهِلِيَّةِ	
and (do) not display yourselves		(like the) display	(of) the time of ignorance	
أَوَّلَىٰ	وَأَقِمْنَ الصَّلَاةَ	وَأَتِينَ الزَّكَاةَ	وَأَطِعْنَ اللَّهَ	
the first (one)	and perform (perfectly) prayer	and give Zakat	and obey Allah	
وَرَسُولَهُ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُذْهِبَ	عَنْكُمُ	الرِّجْسَ
and His Messenger	Allah wishes only	to remove	from you	evil deeds
	أَهْلَ	تَطَهَّرُوا	الْبَيْتِ	
	(O) family	and to purify you	(of) the house (of the Prophet)	

وَأذْكُرَ مَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِئِينَ وَالْقَانِئَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things). 35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord - Allāh), the men and the women who give Sadaqāt (i.e. Zakāt and alms), the men and the women

who observe *Saum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues. Allāh - has prepared for them forgiveness and a great reward (i.e. Paradise).

وَأذْكُرْنَ	مَا يَتْلَى	فِي بُيُوتِكُنَّ	مِنْ آيَاتِ اللَّهِ
and remember	that which is recited	in your houses	of (the) Verses (of) Allah
وَالْحِكْمَةَ إِنَّ اللَّهَ كَانَ	لَطِيفًا	خَيْرًا	إِنَّ الْمُسْلِمِينَ
and the Wisdom	Most Courteous	Well-Acquainted	verily the Muslims (male)
وَالْمُسْلِمَاتِ	وَالْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	
and the Muslims (female)	and the believers (male)	and the believers (female)	
وَالْقَانِئِينَ	وَالْقَانِتَاتِ	وَالصَّادِقِينَ	
and the obedient (males)	and the obedient (females)	and those men who are truthful	
وَالصَّادِقَاتِ	وَالصَّابِرَاتِ	وَالصَّابِرِينَ	
and those women who are truthful	and those women who are patient	and those men who are patient	
وَالصَّابِرَاتِ	وَالْخَاشِعَاتِ	وَالْخَاشِعِينَ	
and those women who are patient	and those women who are humble	and those men who are humble	
وَالْمُتَصَدِّقَاتِ	وَالْمُتَصَدِّقِينَ	وَالصَّائِمَاتِ	
and those women who give charity	and those men who give charity	and those women who fast	
وَالْمُتَصَدِّقَاتِ	وَالصَّائِمِينَ	وَالْحَافِظَاتِ	
and those women who give charity	and those men who fast	and those women who guard (it)	
وَالْحَافِظِينَ	فُرُوجَهُمْ	وَالذَّاكِرَاتِ	
and those men who guard	their chastity	and those women who remember (Allah)	
وَالذَّاكِرِينَ اللَّهَ	كثِيرًا	وَالذَّاكِرَاتِ	
and those men who remember Allah	much	and those women who remember (Allah)	
أَعَدَّ اللَّهُ لَهُمْ	مَغْفِرَةً	وَأَجْرًا	عَظِيمًا
Allah has prepared for them	forgiveness	and a reward	great

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٦٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٦٧﴾

36. It is not for a believer, man or woman, when Allāh and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger (ﷺ), he has indeed strayed into a plain error. 37. And (remember) when you said to him (Zaid bin Hārithah ﷺ – the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled.

وَمَا كَانَ	لِمُؤْمِنٍ	وَلَا مُؤْمِنَةٍ	إِذَا قَضَى
and it is not	for a believing man	and not (for) a believing woman	when have decreed
اللَّهُ وَرَسُولُهُ	أَمْرًا	أَنْ يَكُونَ	لَهُمْ
Allah and His Messenger	a matter	that (there) should be	for them
مِنْ أَمْرِهِمْ	وَمَنْ يَعْصِ اللَّهَ	وَرَسُولَهُ	الْخِيَرَةُ
in their decision	and whoever disobeys Allah	and His Messenger	any option
فَقَدْ ضَلَّ ضَلَالًا	مُبِينًا	وَإِذْ تَقُولُ	لِلَّذِي
then he has indeed strayed (into) error	plain	and (remember) when you said	to him

أَنْعَمَ اللَّهُ عَلَيْهِ	وَأَنْعَمْتَ	عَلَيْهِ	أَمْسِكْ عَلَيْكَ
on whom Allah has bestowed grace	and you have done favour	to him	keep to yourself
زَوْجَكَ	وَاتَّقِ اللَّهَ	وَتُخْفِي	فِي نَفْسِكَ
your wife	and fear Allah	but you hide	in yourself
مَا	وَاللَّهُ أَحَقُّ	وَأَلَّهُ النَّاسِ	وَأَلَّهُ أَحَقُّ
that which	and Allah had a better right	and you fear the people	and Allah had a better right
أَنْ تَخْشَاهُ	فَلَمَّا قَضَى	زَيْدٌ	مِنْهَا
that you (should) fear Him	so when had accomplished	Zaid	from her
رُوحَنَا كَمَا	لَكِنِّي	لَا يَكُونُ	عَلَى الْمُؤْمِنِينَ
We gave her to you in marriage	so that	(there) may be no	on the believers
فِي أَزْوَاجٍ	أَدْعِيَابِهِمْ	إِذَا قَضَوْا	
in respect of (the) wives	(of) their adopted sons	when they have accomplished	
مِنْهُمْ	وَكَانَ	أَمْرُ اللَّهِ	مَفْعُولًا
from them	(the) Command (of) Allah (must) be	and	fulfilled

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ، سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ، وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. 39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Knower of everything. 41. O you who believe!

Remember Allāh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

مَا كَانَ		عَلَى النَّبِيِّ	مِنْ حَرَجٍ	فِي مَا فَرَضَ اللَّهُ
there is no		on the Prophet	[any] blame	in that which Allah has made legal
لَهُ	سُنَّةَ اللَّهِ	فِي الَّذِينَ خَلَوْا		مِنْ قَبْلُ
for him	(that has been the) way (of) Allah	with those who have passed away		before
وَكَانَ أَمْرُ اللَّهِ		قَدَرًا	مَقْدُورًا	الَّذِينَ يَبْلِغُونَ
and (the) Command (of) Allah is		a decree	determined	those who convey
رِسَالَتِ اللَّهِ		وَيُخْشَوْنَهُ	وَلَا يَخْشَوْنَ أَحَدًا	إِلَّا اللَّهَ
(the) Messages (of) Allah		and fear Him	and (do) not fear anyone	except Allah
وَكُفَى	بِاللَّهِ	حَسِيبًا	مَا كَانَ مُحَمَّدٌ	أَبَا
and Sufficient is	Allah	(as) a Reckoner	Muhammad is not	(the) father
مِنْ رِجَالِكُمْ		وَلَكِنْ رَسُولُ اللَّهِ	وَأَخَاتِهِ	النَّبِيِّنَّ
of your men		[and] but (he is the) Messenger (of) Allah	and (the) last	(of) the Prophets
وَكَانَ اللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمًا	يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا
and Allah is	of every thing	All-knower	O (you)	who believe
ذِكْرًا	كثِيرًا	وَسَبِّحُوهُ	بِكُرَّةٍ	وَأَصِيلًا
(with) remembrance	much	and glorify His Praises	morning	and afternoon

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٢﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٣﴾ يَتَأَيَّهَا النَّبِيُّ
إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٤﴾ وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٥﴾
وَنَشِيرَ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٦﴾ وَلَا نَطِيعَ الْكٰفِرِينَ وَالْمُنٰفِقِينَ وَدَعَّ
أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا

فَمَتَّعُوهُمْ وَسَرَّحُوهُمْ سَرَاحًا جَمِيلًا ﴿٤٦﴾

43. He it is Who sends *Salāt* (His Blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salām* [Peace (i.e. the angels will say to them: *Salāmun 'Alaikum*)]" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'a'n and the *Sunnah* – the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allāh a great bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee, or Disposer of affairs). 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no '*Iddah* [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

هُوَ	الَّذِي يُصَلِّيْ	عَلَيْكُمْ	وَمَلَائِكَتُهُ	لِيُخْرِجَكُمْ
He (it is)	Who sends Blessings	on you	and His angels	that He may bring you out
مِّنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَكَانَ	بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾	تَحِيَّتَهُمْ
from darknesses	into light	and He is	Most Merciful to the believers	their greeting
يَوْمَ	يَلْقَوْنَهُ	سَلَامٌ	وَأَعَدَّ	لَهُمْ
(on the) Day	they shall meet Him	(will be) Peace	and He has prepared	for them
أَجْرًا	كَرِيمًا ﴿٤٤﴾	يَأْتِيهَا	النَّبِيُّ	إِنَّا
a reward	generous	O	Prophet	surely We
وَمُبَشِّرًا	وَنَذِيرًا ﴿٤٥﴾	وَدَاعِيًا	إِلَى اللَّهِ	بِإِذْنِهِ
and a bearer of glad tidings	and a warner	and (as) a caller	to Allah	by His Permission

وَسِرَاجًا	مُنِيرًا ﴿٤٦﴾	وَبَشِّرِ الْمُؤْمِنِينَ	بِأَنَّ لَهُمْ
and (as) a lamp	spreading light	and give glad tidings to the believers	for them that
مِّنَ اللَّهِ	فَضْلًا	كَبِيرًا ﴿٤٧﴾	وَلَا تُطِيعُ الْكٰفِرِينَ
from Allah	(is) a bounty	great	and the hypocrites and obey not the disbelievers
وَدَعَّ أَدْهُمُ	وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَىٰ
and disregard their harm	and put your trust	in Allah	and Sufficient is Allah
وَكَيْلًا ﴿٤٨﴾	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	إِذَا نَكَحْتُمُ
(as) a Trustee	O (you)	who believe	when you marry
ثُمَّ طَلَقْتُمُوهُنَّ	مِّن قَبْلِ	أَنْ تَمْسُوهُنَّ	فَمَا
then divorce them	before	[that] you have sexual intercourse with them	then not
لَكُمْ	عَلَيْهِنَّ	مِنْ عِدَّةٍ	تَعُدُّوْنَهَا
you have	on them	of (Iddah) divorce waiting period	that you count (in respect of them)
فَمَتَّعُوهُنَّ	وَسَرَّحُوهُنَّ	سَرَّاحًا	جَمِيلًا ﴿٤٩﴾
so give them a present	and set them free	(in) a manner	handsome

يَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ عِمَمِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكِ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأُمَّرَةَ مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammāt (paternal aunts) and the daughters of your Khāl (maternal uncles) and the daughters of your Khālāt

(maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

يَتَّيِبُهَا	النَّبِيِّ	إِنَّا أَحَلَّلْنَا	لَكَ	أَزْوَاجَكَ	الَّتِي
0	Prophet	verily We have made lawful	to you	your wives	(to) whom
ءَاتَيْتَ أَجُورَهُنَّ	وَمَا	مَلَكَتْ يَمِينُكَ			
you have paid their bridal money	and (those) whom	your right hand possesses			
مِمَّا	أَفَاءَ اللَّهُ عَلَيْكَ	وَبَنَاتٍ	عَمِّكَ		
from those (that)	Allah has given to you	and (the) daughters	(of) your paternal uncle		
وَبَنَاتٍ	عَمَّتِكَ	وَبَنَاتٍ	خَالِكَ		
and (the) daughters	(of) your paternal aunts	and (the) daughters	(of) your maternal uncle		
وَبَنَاتٍ	خَالَتِكَ	الَّتِي هَاجَرْنَ	مَعَكَ	وَأُمْرَةً	
and (the) daughters	(of) your maternal aunts	who migrated	with you	and a woman	
مُؤْمِنَةً	إِنْ وَهَبَتْ نَفْسَهَا	لِلنَّبِيِّ	إِنْ أَرَادَ النَّبِيُّ	أَنْ يَسْتَنْكِحَهَا	
believing	if she offers herself	to the Prophet	if the Prophet wishes	to marry her	
خَالِصَةً	لَكَ مِنْ دُونِ الْمُؤْمِنِينَ	قَدْ عَلِمْنَا	مَا فَرَضْنَا		
a privilege	for you excluding the believers	indeed We know	what We have enjoined		
عَلَيْهِمْ	فِي أَزْوَاجِهِمْ	وَمَا	مَلَكَتْ أَيْمَانُهُمْ		
upon them	about their wives	and (those) whom	their right hands possess		
لِكَيْ لَا يَكُونَ	عَلَيْكَ	حَرَجٌ	وَكَانَ اللَّهُ		
(in order) that (there) should not be	on you	a difficulty	and Allah is		
عَفُورًا		رَّحِيمًا			
Oft-Forgiving		Most Merciful			

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَيِّ إِلَيْكَ مِنْ تَشَاءُ وَمِنْ ابْنَعَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا يُحْزَبَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

تَرْجِي	مَنْ تَشَاءُ	مِنْهُنَّ	وَتُؤَيِّ	إِلَيْكَ	مَنْ تَشَاءُ
you can postpone	whom you will	of them	and you may receive	to you	whom you will
وَمِنْ ابْنَعَيْتَ	مِمَّنْ عَزَلْتَ	فَلَا جُنَاحَ			
and whomsoever you desire	of (those) whom you have set aside	then (there is) no sin			
عَلَيْكَ	ذَلِكَ	أَدْنَىٰ	أَنْ تَقْرَأَ عَيْنَهُنَّ	وَلَا يُحْزَبَ	
on you	that	(is) better	that their eyes may be cooled	and they grieve not	
وَيَرْضَيْنَ	بِمَا	كُلَّهُنَّ	وَاللَّهُ يَعْلَمُ	مَا	
and may be pleased	with what	all of them	and Allah knows	what	
فِي قُلُوبِكُمْ	وَكَانَ اللَّهُ	عَلِيمًا	حَلِيمًا ﴿٥١﴾	لَا يَحِلُّ	لَكَ
(is) in your hearts	and Allah is	All-Knowing	Most Forbearing	(it) is not lawful	for you
النِّسَاءُ	مِنْ بَعْدُ	وَلَا	أَنْ تَبَدَّلَ	بِهِنَّ	مِنْ أَزْوَاجٍ
(to marry) women	after this	nor	to change	them	for other wives

وَلَوْ أَعْجَبَكَ	حُسْنُهُنَّ	إِلَّا مَا	مَلَكَتْ يَمِينُكَ
even though attracts you	their beauty	except (those) whom	your right hand possesses
وَكَانَ اللَّهُ	عَلَى كُلِّ	شَيْءٍ	رَقِيبًا
and Allah is	over all	things	a Watcher

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَانَدَّخُلُوا بِيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِ
 إِنَّهُ وَلَكِن إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِنِينَ لِحَدِيثِ إِنَّ ذَلِكُمْ
 كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
 مَتَعَفَسْتُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ
 أَن تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَن تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ
 اللَّهِ عَظِيمًا

53. O you who believe! Enter not the Prophet's (ﷺ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَدْخُلُوا بِيُوتَ	النَّبِيِّ	إِلَّا
O (you)	who believe	enter not (the) houses	(of) the Prophet	except
أَن يُؤْذَنَ	لَكُمْ	إِلَى طَعَامٍ	غَيْرِ	إِنَّهُ
when permission is given	to you	for a meal	(and then) not	(for) its preparation
وَلَكِن إِذَا دُعِيتُمْ	فَادْخُلُوا	فَإِذَا طَعِمْتُمْ	نَظِيرِينَ	
[and] but when you are invited	then enter	and when you have taken your meal	to wait	

فَانْتَشِرُوا	وَلَا مُسْتَعْسِنِينَ	لِحَدِيثٍ	إِنَّ ذَٰلِكُمْ
then disperse	and not (without) sitting	for a talk	verily such (behaviour)
كَانَ	يُؤْذِي النَّبِيَّ	فَيَسْتَحْيِيهِ	مِنْكُمْ
is	annoying the Prophet	and he is shy	of (asking) you (to go)
وَاللَّهُ لَا يَسْتَحْيِيهِ	مِنَ الْحَقِّ	وَإِذَا	سَأَلْتُمُوهُنَّ
but Allah	of (telling you) the truth	and when	you ask them (his wives)
مَتَعَا	فَسَأَلُوهُنَّ	مِنْ وَرَاءِ	حِجَابٍ
(for) anythings	then ask them	from behind	a screen
لِقُلُوبِكُمْ	وَقُلُوبِهِنَّ	وَمَا كَانَ	لَكُمْ
for your hearts	and (for) their hearts	and it is not	(right) for you
أَنْ تُؤْذُوا رَسُولَ اللَّهِ	وَلَا	أَنْ تَنْكِحُوا أَزْوَاجَهُ	
that you should annoy (the) Messenger (of) Allah	nor	that you should marry his wives	
مِنْ بَعْدِهِ	أَبَدًا	إِنَّ ذَٰلِكُمْ	كَانَ عِنْدَ اللَّهِ
after him	ever	verily that	shall be with Allah
			عَظِيمًا
			an enormity

إِنْ تَبَدُّوا شَيْئًا أَوْ خُفُّوه فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾ لَا جُنَاحَ عَلَيْهِنَّ فِيءِ آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ لَعَلِيمٌ بِمَا تَعْمَلُونَ ﴿٥٥﴾ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٦﴾ إِنَّ اللَّهَ لَعَلِيمٌ بِمَا تَعْمَلُونَ ﴿٥٧﴾

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything. 56. Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask

Allāh to bless and forgive him). O you who believe! Send your *Salāt* on (ask Allāh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. *As-Salāmu 'Alaikum*). 57. Verily, those who annoy Allāh and His Messenger (ﷺ), Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

شَيْءٌ	بِكُلِّ	فَإِنَّ اللَّهَ كَانَ	أَوْ تُخْفَوُهُ	إِنْ تُبْدُوا شَيْئًا
thing	of every	then verily Allah is	or conceal it	whether you reveal anything
عَلِيمًا	وَلَا إِخْوَانَهُنَّ	وَلَا أَبْنَاءَهُنَّ	فِي آبَائِهِنَّ	لَا جُنَاحَ عَلَيْهِنَّ
All-Knower	nor their brothers	nor their sons	in their fathers	on them (it is) no sin
وَلَا أَبْنَاءَهُ	وَلَا إِخْوَانَهُنَّ	وَلَا نِسَاءَهُنَّ	أَخَوَاتَهُنَّ	وَلَا أَبْنَاءَهُ
nor (the) sons	(of) their sisters	nor (the) sons	(of) their brothers	nor (the) sons
وَلَا مَا	مَلَكَتْ أَيْمَانُهُمْ	وَأَتَّقِينَ اللَّهَ	إِنَّ اللَّهَ كَانَ	عَلَى كُلِّ
nor what	their right hands possessed	and fear Allah	verily Allah is	over every
شَيْءٍ	شَهِيدًا	إِنَّ اللَّهَ	وَمَلَائِكَتُهُ	يُصَلُّونَ عَلَى النَّبِيِّ
thing	All-Witness	verily Allah	and His angels	send Blessings on the Prophet
يَا أَيُّهَا	الَّذِينَ آمَنُوا	صَلُّوا عَلَيْهِ	وَسَلِّمُوا تَسْلِيمًا	
0 (you)	who believe	send your blessings on him	and greet (him with) greetings	
إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ	وَرَسُولَهُ	لَعَنَهُمُ اللَّهُ	فِي الدُّنْيَا	
verily those who annoy Allah	and His Messenger	Allah has cursed them	in the world	
وَالْآخِرَةِ	وَأَعَدَّ	لَهُمْ	عَذَابًا	مُهِينًا
and (in) the Hereafter	and has prepared	for them	a torment	humiliating

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَتَنًا وَنَارًا مَهِينًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ آدَتِي أَنْ يَعْرِفْنَ فَلَإِيُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ لَئِنْ لَمْ يَنْهَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ

لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٦﴾ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخْدُوا وَقَتِلُوا قَتِيلًا ﴿٦٧﴾
 سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٨﴾ يَسْأَلُكَ النَّاسُ
 عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٩﴾ إِنَّ اللَّهَ لَعَنَ
 الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٧٠﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٧١﴾ يَوْمَ تُقَلَّبُ
 وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٧٢﴾

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!" 64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Walī* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad ﷺ)."

وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	وَالَّذِينَ يُؤْذُونَ		
and the believing women	the believing men	and those who annoy (harm)		
فَقَدْ أَحْتَمَلُوا بِهِتَنَا		مَا أَكْتَسَبُوا	بِغَيْرِ	
then indeed they bear the (crime of) slander		what they committed	without	
قُلْ لِأَزْوَاجِكِ	النَّبِيِّ	يَا أَيُّهَا	مُيِّنًا	وَإِنَّمَا
tell [to] your wives	Prophet	O	plain	and a sin

وَبَنَاتِكَ	وَنِسَاءٍ	وَالْمُؤْمِنِينَ	يُدْنِينَ عَلَيْهِنَّ
and your daughters	and (the) women (wives)	(of) the believers	to draw over them
مِنْ جَلْبَابِهِنَّ	ذَلِكَ	أَدْنَىٰ	أَنْ يَعْرِفَنَّ
[of] their cloaks (veils)	that	(will be) better	that they should be known
فَلَا يُؤْذِنَنَّ	وَكَانَ اللَّهُ	غَفُورًا	رَّحِيمًا
so they will not be annoyed (harmed)	and Allah is	Oft-Forgiving	Most Merciful
لَئِنْ	لَمْ يَنْهَ الْمُنَافِقُونَ	وَالَّذِينَ	فِي قُلُوبِهِمْ
if	cease not the hypocrites	and those	in whose hearts
وَالْمُرْجِفُونَ	فِي الْمَدِينَةِ	لَنُغْرِبَنَّكَ	
and those who spread false news	in Al-Madinah	We shall certainly let you overpower	
بِهِمْ	ثُمَّ	لَا يُجَاوِرُونَكَ	فِيهَا
them	then	they will not be able to stay as your neighbours	in it
إِلَّا قَلِيلًا	مَّلْعُونِينَ	أَيْنَمَا تُقْفَوُا	
but a little while	accursed (they are)	wherever they are found	
أُخِذُوا	وَقَتَّلُوا تَقْتِيلًا	سُنَّةَ اللَّهِ	
they shall be seized	and killed with (a terrible) slaughter	(that was the) way (of) Allah	
فِي الَّذِينَ خَلَوْا	مِنْ قَبْلُ	وَلَنْ تَجِدَ	
in (the case of) those who passed away	before	and you will never find	
لِسُنَّةِ اللَّهِ	تَبْدِيلًا	يَسْأَلُكَ	عَنِ السَّاعَةِ
in (the) way (of) Allah	any change	ask you	concerning the Hour
قُلْ إِنَّمَا عِلْمُهَا	عِنْدَ اللَّهِ	وَمَا	يُدْرِيكَ
say only (the) knowledge (of) it	(is) with Allah	and what	will make you know
لَعَلَّ السَّاعَةَ	تَكُونُ قَرِيبًا	إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ	
(it) may be (that) the Hour	is near	verily Allah has cursed the disbelievers	

أَبَدًا ^ط	فِيهَا	خَالِدِينَ	سَعِيرًا ^{١٤}	لَهُمْ	وَأَعَدَّ
forever	therein	they (will) abide	a flaming Fire	for them	and has prepared
يَوْمَ		وَلَا نَصِيرًا ^{١٥}	لَا يَجِدُونَ وِلِيًّا		
(on the) Day (when)		nor a helper	they will find neither a protector		
يَقُولُونَ		فِي النَّارِ	تُقَلَّبُ وُجُوهُهُمْ		
they will say		in the Fire	their faces will be turned over		
وَأَطَعْنَا الرَّسُولَ ^{١٦}			يَلَيْتَنَّا أَطَعْنَا اللَّهَ		
and obeyed the Messenger			O would that we had obeyed Allah		

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا^{١٧} رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا^{١٨} يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا^{١٩} يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا^{٢٠}

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh. 70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

وَكِبْرَاءَنَا		سَادَتَنَا	إِنَّا أَطَعْنَا	وَقَالُوا رَبَّنَا	
and our great ones		our chiefs	verily we obeyed	and they will say our Lord	
ضِعْفَيْنِ	ءَاتِهِمْ	رَبَّنَا	السَّبِيلًا ^{١٧}	فَأَضَلُّونَا	
double	give them	our Lord	(from) the (Right) Way	and they misled us	
مِنَ الْعَذَابِ	يَا أَيُّهَا الَّذِينَ ءَامَنُوا	كَبِيرًا ^{١٨}	لَعْنَا	وَالْعَنَاهُمْ	
[of] torment	who believe O (you)	mighty	(with) a curse	and curse them	
لَا تَكُونُوا	فَبَرَّاهُ اللَّهُ	ءَادُوا مُوسَىٰ	كَالَّذِينَ		
be not	but Allah cleared him	annoyed Moses	like those who		

يَأَيُّهَا	وَجِيهًا ﴿٦٦﴾	وَكَانَ عِنْدَ اللَّهِ	مِمَّا قَالُوا
O (you)	honourable	and he was before Allah	of that which they alleged
	سَدِيدًا ﴿٦٧﴾	وَقُولُوا قَوْلًا	الَّذِينَ ءَامَنُوا
	right	and speak a word	who believe

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾
 إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ
 مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
 وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
 غَفُورًا رَحِيمًا ﴿٧٣﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

يُصَلِّحْ لَكُمْ	أَعْمَالَكُمْ	وَيَغْفِرْ	لَكُمْ	ذُنُوبَكُمْ
He will make sound for you	your deeds	and will forgive	[for] you	your sins
وَمَنْ يُطِيعِ اللَّهَ	وَرَسُولَهُ	فَقَدْ فَازَ فَوْزًا		
and whosoever obeys Allah	and His Messenger	then he has indeed won a victory		
عَظِيمًا ﴿٧١﴾	إِنَّا عَرَضْنَا	الْأَمَانَةَ	عَلَى السَّمَوَاتِ	وَالْأَرْضِ
great	truly We did offer	the trust	to the heavens	and the mountains

فَأَبَيْنَ	أَنْ يَحْمِلْنَهَا	وَأَشْفَقْنَ	مِنْهَا	وَحَمَلَهَا	الْإِنْسَانَ	إِنَّهُ كَانَ
but they declined	to bear it	and were afraid	of it	but bore it	man	verily he was
ظُلُومًا	جَهُولًا	لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ				
unjust (to himself)	ignorant	so that Allah may punish the hypocrite men				
وَالْمُنَافِقَاتِ	وَالْمُشْرِكِينَ					
and hypocrite women	and those men who associate partners (with Allah)					
وَالْمُشْرِكَاتِ			وَيَتُوبَ اللَّهُ			
and those women who associate partners (with Allah)			and Allah will pardon			
عَلَى الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	وَكَانَ اللَّهُ	غَفُورًا	رَحِيمًا		
[on] the believing men	and the believing women	and Allah is	Oft-Forgiving	Most Merciful		

سُورَةُ سَبَأٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ
 الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
 فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي
 لَتَأْتِيََنَّكُمْ عَلِيمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا
 أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

Sūrah Saba' (Sheba) 34

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

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things). 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most

Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfuz*)."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	لَهُ	الَّذِي	الْحَمْدُ لِلَّهِ		
(all) that	to Whom (belongs)	[Who]	all praise (and thanks be) to Allah		
الْحَمْدُ		وَلَهُ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ
(is) all praise (and thanks)		and for Him	(is) in the earth	and (all) that	(is) in the heavens
يَعْلَمُ مَا		الْخَبِيرُ	وَهُوَ الْحَكِيمُ		فِي الْآخِرَةِ
He knows that which		the All-Aware	and He (is) the All-Wise		in the Hereafter
وَمَا يَنْزِلُ		مِنْهَا	وَمَا يَخْرُجُ		يَلْبِغُ فِي الْأَرْضِ
and that which comes down		from it	and that which comes forth		goes into the earth
وَهُوَ الرَّحِيمُ		فِيهَا	وَمَا يَعْرَجُ		مِنَ السَّمَاءِ
and He (is) the Most Merciful		to it	and that which goes up		from the heaven
قُلْ بَلَى	السَّاعَةَ	لَأَتَيْنَا	الَّذِينَ كَفَرُوا	وَقَالَ	الْغَفُورُ
say yes	the Hour	will not come to us	those who disbelieve	and said	the Oft-Forgiving
لَا يَعْرَبُ	عَلِمِ الْغَيْبِ		لَتَأْتِنَّكُمْ		وَرَبِّي
escapes not	(the) All-Knower (of) the Unseen		it will surely come to you		by my Lord
فِي الْأَرْضِ	وَلَا	فِي السَّمَوَاتِ	ذَرَّةٍ	مِثْقَالُ	عِنْدَهُ
in the earth	nor	in the heavens	(of) an atom	(the) weight	from His knowledge
مُبِينٍ	فِي كِتَابٍ	إِلَّا	وَلَا أَكْبَرُ	مِنْ ذَلِكَ	وَلَا أَصْغَرُ
Clear	(it is) in a Book	but	nor greater	than that	nor less

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَّرِزْقٌ

كَرِيمٌ ﴿٥﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿٦﴾
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ
 الْعَزِيزِ الْحَمِيدِ ﴿٦﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
 إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

4. That He may recompense those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them – those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the path of the Exalted in might, the Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

لِيَجْزِيَ		الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		أُولَئِكَ	
that He may recompense		those who believe		and do righteous deeds		those	
لَهُمْ	مَغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ﴿٥﴾	وَالَّذِينَ سَعَوْا			
for them	(there is) forgiveness	and a provision	generous	but those who strive			
فِي آيَاتِنَا	مُعْجِزِينَ	أُولَئِكَ	لَهُمْ	عَذَابٌ			
against Our Signs	(to) frustrate them	those	for them	(will be) a torment			
مِّن رَّجْزٍ أَلِيمٍ ﴿٦﴾	وَيَرَى الَّذِينَ	أُوتُوا الْعِلْمَ					
of punishment	and see those who	have been given knowledge					
الَّذِي أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ	هُوَ	الْحَقُّ	وَيَهْدِي		
that what is revealed	to you	from your Lord	[it]	(is) the truth	and (that) it guides		
إِلَى صِرَاطِ الْعَزِيزِ	الْحَمِيدِ ﴿٦﴾	وَقَالَ	الَّذِينَ كَفَرُوا				
to (the) path (of) the Exalted in might	the Owner of all praise	and say	those who disbelieve				

هَلْ نَدُلُّكُمْ	عَلَى رَجُلٍ	يَبَيِّنُكُمْ	إِذَا مَرَّكُمْ
(shall) we direct you?	to a man	who will tell you (that)	when you have been scattered
كُلٌّ	مُمَرِّقٌ	إِنَّكُمْ	لَفِي خَلْقٍ
fully	scattered	verily you	(will be) indeed in a creation
			جَدِيدٍ
			new

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝۸
 أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءَ نَحْصِفْ بِهِمُ
 الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝۹
 وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٍ أَوْبِي مَعَهُ، وَالطَّيْرَ وَأَنَّا لَهُ الْحَدِيدُ ۝۱۰ أَن أَعْمَلَ
 سَبِغَتٍ وَقَدَّرَ فِي السَّرِّ وَأَعْمَلُوا صِدْحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝۱۱

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

أَفَتَرَى	عَلَى اللَّهِ كَذِبًا	أَمْ	بِهِ	جِنَّةٌ	بَلِ الَّذِينَ
(has) he invented?	a lie against Allah	or	in him	(there is) a madness	nay those who
لَا يُؤْمِنُونَ	بِالْآخِرَةِ	فِي الْعَذَابِ	وَالضَّلَالِ	الْبَعِيدِ	أَفَلَمْ يَرَوْا
believe not	in the Hereafter	(are) in a torment	(in) error	far	(do) they not see?
إِلَى مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	مِّنَ السَّمَاءِ	وَالْأَرْضِ
[to] what	(is) before them	and what	(is) behind them	of the heaven	and the earth

اِنْ نَّشَاءُ	نَخْسِفُ بِهِمْ	الْاَرْضَ	اَوْ نُسْقِطُ	عَلَيْهِمْ	كِسْفًا
if We will	We shall sink with them	the earth	or cause to fall	upon them	a piece
مِّنَ السَّمَاءِ	اِنَّ فِيْ ذٰلِكَ	اٰيَةً	لِّكُلِّ	عَبْدٍ	مُّنِيْبٍ ﴿١١﴾
of the heaven	in this	(is) a sign	for every	slave	who turns (to Allah)
وَلَقَدْ ءَاتَيْنَا دَاوُدَ	مِنَّا	فَضْلًا	يَجِبَالٌ		
and indeed We bestowed on David	from Us	grace	(saying) O (you) mountains		
اَوْبِيْ مَعَهُ،	وَالطَّيْرَ	وَاَلْنَا	لَهُ	الْحَدِيْدَ ﴿١٢﴾	
glorify (Allah) with him	and the birds	and We made soft	for him	the iron	
اَنْ اَعْمَلَ سَبِيْعَتٍ	وَقَدَّرَ				
that make you perfect coats of mail (armour)	and balance well (the rings)				
فِي السَّرِيْدِ	وَأَعْمَلُوْا صٰلِحًا	اِنِّيْ	بِمَا تَعْمَلُوْنَ	بَصِيْرٌ ﴿١٣﴾	
of chain armour	and work you (men) righteousness	truly I am	All-Seer of what you do		

وَلِسُلَيْمَانَ الرِّيحَ غَدُوًّا شَرُّهُ وَاَحْسَهُ وَاَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ
بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهِ، وَمَن يَزِغْ مِنْهُمْ عَنَّ اَمْرًا نَّذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ﴿١٣﴾ يَعْمَلُوْنَ لَهُ،
مَا يَشَاءُ مِنْ مَّحْرِيْبٍ وَتَمَثِيْلٍ وَجَفَانَ كَالْجَوَابِ وَقَدُوْرٍ رَّاسِيَتٍ اَعْمَلُوْا ءَالَ دَاوُدَ
شُكْرًا وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّاكِرُوْنَ ﴿١٤﴾

12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.

وَلَسَلِمَنَّ		الرَّيْحِ		غَدُوَهَا	
and to Solomon (We subjected)		the wind		its morning (stride from sunrise till midnoon)	
شَهْرٍ		وَرَوَّاحُهَا			
(was) a month's (journey)		and its afternoon (stride from midday to sunset)			
شَهْرٍ		وَأَسَلْنَا		لَهُ عَيْنٍ	
(was) a month's (journey)		and We caused to flow		for him a spring (of molten) brass	
وَمِنَ الْجِنِّ		مَنْ يَعْمَلُ		بَيْنَ يَدَيْهِ	
and from the jinn		who worked		in front of him	
وَمَنْ		يَزِغُ مِنْهُمْ		عَنْ أَمْرِنَا	
and whosoever		of them turned aside		from Our Command	
مِنْ عَذَابٍ		السَّعِيرِ		يَعْمَلُونَ لَهُ	
of (the) torment		(of) the blazing Fire		they worked for him	
مِنْ مَحْرِبٍ		وَتَمَثِيلٍ		وَجِفَانٍ	
of high rooms (niches)		and images		and basins	
وَقُدُورٍ		رَّاسِيَتٍ		أَعْمَلُوا أَل	
and (cooking) cauldrons		fixed (in their places)		work you (O) family (of) David	
شُكْرًا		وَقَلِيلٌ		مِّنْ عِبَادِي	
(with) thanks		but few		of My slaves	
الشُّكُورُ					
(are) grateful					

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept

(slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place – two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَلَمَّا قَضَيْنَا	عَلَيْهِ	الْمَوْتَ	مَادَهُمْ	عَلَى مَوْتِهِ
then when We decreed	for him	death	nothing informed them (jinn)	of his death
إِلَّا دَابَّةً	الْأَرْضِ	تَأْكُلُ	مِنْ سَبْطِهِ	وَسَبْطِهِ
except a (little) creature	(of) the earth	which was gnawing away at his stick (cane)		
فَلَمَّا خَرَّ	تَبَيَّنَتْ	الْجِنُّ	أَنَّ	لَوْ كَانُوا
so when he fell down	the jinn saw clearly	that	if they had	known the Unseen
مَا لَبِثُوا	فِي الْعَذَابِ	الْمُهِينِ	لَقَدْ كَانَ	لِسَبْأِ
they would not have stayed	in the torment	humiliating	indeed (there) was	for Sheba
فِي مَسْكِنِهِمْ	ءَايَةً	جَنَّاتٍ	عَنْ يَمِينٍ	وَشِمَالٍ
in their dwelling place	a sign	two gardens	on (the) right hand	and (on the) left
كُلُوا مِنْ رِزْقِ	رَبِّكُمْ	وَأَشْكُرُوا	لَهُ	بَلَدَةً
eat of (the) provision	(of) your Lord	and be grateful	to Him	a land
	وَرَبِّ	غَفُورٌ		
	and a Lord	Oft-Forgiving		

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ اٰكُلٍ خَمْطٍ وَاَثَلٍ
 وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَىٰ اِلَّا الْكٰفِرُوْنَ ﴿١٧﴾ وَجَعَلْنَا
 بَيْنَهُمْ وَبَيْنَ الْقَرْيَةِ الَّتِي بَرَكْنَا فِيهَا قَرْيَ ظَهْرَةَ وَقَدَرْنَا فِيهَا السَّيْرَ سِيْرًا فِيهَا
 لِيَالِي وَاَيَّامًا اٰمِنِيْنَ ﴿١٨﴾

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two

gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

الْعَرِمِ	سَيْلٍ	عَلَيْهِمْ	فَأَرْسَلْنَا	فَاعْرَضُوا		
(of) Arim	a flood	against them	so We sent	but they turned away		
ذَوَاتِي	جَنَّاتِينَ	بِجَنَّاتِهِمْ	وَبَدَّلْنَاهُمْ			
which produce	(into) gardens	their two gardens	and We converted for them			
ذَلِكَ	قَلِيلٍ ﴿١٧﴾	مِّنْ سِدْرٍ	وَشَيْءٍ	وَأَثَلٍ	خَمَطٍ	أَكْلٍ
this	few	[of] lote trees	and some	and tamarisks	bitter (bad)	fruits
وَهَلْ نُجْزِي			بِمَا كَفَرُوا	جَزَيْنَاهُمْ		
and (do) We requite (in such a way)?			because they were ungrateful	We requited them		
وَبَيْنَ	وَجَعَلْنَا بَيْنَهُمْ		إِلَّا الْكَافِرِينَ ﴿١٨﴾			
and between	and We placed between them		except those who are ungrateful (disbelievers)			
وَقَدَرْنَا	ظَاهِرَةً	قُرًى	فِيهَا	الَّتِي بَرَكْنَا	الْقُرَى	
and We made stages	to be seen	towns	[in them]	which We had blessed	the towns	
﴿١٩﴾	وَأَيَّامًا	لَّيَالِي	سِيرُوا فِيهَا	السَّيْرِ	فِيهَا	
safely	and days	(by) nights	travel in them	(of) journey	between them	

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَا مِنْهُمْ أَحَادِيثَ وَمَرَقْنَاهُمْ كُلَّ مَرَاقٍ
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٧﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ
 إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿١٨﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ
 مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿١٩﴾

19. But they said: "Our Lord! Make the stages between our journey longer,"

and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblīs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblīs* - Satan) had no authority over them – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

أَسْفَارِنَا	بَعْدَ بَيْنَ			فَقَالُوا رَبَّنَا	
our journey	make the stages longer between			but they said our Lord	
أَحَادِيثَ	فَجَعَلْنَاهُمْ			وَوَظَلَمُوا أَنْفُسَهُمْ	
(as) tales	so We made them (in the land)			and they wronged themselves	
لَايَاتٍ	فِي ذَلِكَ	إِنَّ	مُمَزَّقٍ	كُلِّ	وَمَزَقْنَاهُمْ
(are) indeed signs	in this	verily	scattering	(in) a total	and We scattered them
عَلَيْهِمْ	وَلَقَدْ صَدَقَ		شَاكِرٍ	صَبَّارٍ	لِكُلِّ
about them	and indeed did prove true		grateful (person)	steadfast	for every
مِنَ الْمُؤْمِنِينَ	إِلَّا فَرِيقًا	فَاتَّبَعُوهُ		ظَنَّهُ.	إِبْلِيسَ
of believers	except a group	and they followed him (all)		his thought	Iblis
لِنَعْلَمَ	إِلَّا	مِن سُلْطَانٍ	عَلَيْهِمْ	لَهُ.	وَمَا كَانَ
that We might test	except	any authority	over them	for him	and there was not
فِي شَكِّ	مِنْهَا	هُوَ	مِمَّنْ	بِالْآخِرَةِ	مَنْ يُؤْمِنُ
(is) in doubt	about it	[he]	from (him) who	in the Hereafter	(him) who believes
	حَفِيظٌ	شَيْءٍ	عَلَى كُلِّ	وَرَبِّكَ	
	(is) Watchful	thing	over every	and your Lord	

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا

لَمَنْ أَذِنَ لَهُ، حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
 الْكَبِيرُ ﴿٢٣﴾ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَالْأَرْضِ قُلِ اللّٰهُ وَإِنَّا أَوْيَاكُمْ لَعَلٰن
 هُدًىٰ أَوْ فِي ضَلٰلٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أٰجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلْ	أَدْعُوا	الَّذِينَ زَعَمْتُمْ	مِن دُونِ اللَّهِ	لَا يَمْلِكُونَ	مِثْقَالَ
say	call upon	those whom you assert	besides Allah	they possess not	(the) weight
ذَرَّةٍ	فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ	وَمَا لَهُمْ	مِنْ شَرِكٍ	وَمَا مِنْهُمْ	مِنْ ظَهِيرٍ ﴿٢٣﴾
(of) an atom (small ant)	in the heavens nor on the earth	nor have they	any share	from (among) them	any supporter
وَلَا نَنْفَعُ الشَّفَعَةَ	عِنْدَهُ إِلَّا	لِمَنْ أَذِنَ لَهُ	عِنْدَهُ	إِلَّا	لَهُ
and profits not intercession	with Him	for (him) whom He permits	except	with Him	[to him]
حَتَّىٰ إِذَا فُزِعَ	عَن قُلُوبِهِمْ	قَالُوا	مَاذَا	قَالَ رَبُّكُمْ	
until when fear is vanished	from their hearts	they say	what (is it)	(that) your Lord has said	
قَالُوا الْحَقُّ	وَهُوَ الْعَلِيُّ	الْكَبِيرُ ﴿٢٣﴾	قُلْ	مَنْ	
they say the truth	and He (is) the Most High	the Most Great	say	Who	
يَرْزُقُكُمْ	مِّنَ السَّمٰوٰتِ	وَالْأَرْضِ	قُلِ اللّٰهُ	وَإِنَّا	
gives you provision	from the heavens	and the earth	say Allah	and verily we	

قُلْ	مُتَّبِعِينَ	فِي ضَلَالٍ	أَوْ	لَعَلَّيْ هُدًى	أَوْ إِيَّاكُمْ
say	plain	in an error	or	(are) on (the) guidance	or you
عَمَّا تَعْمَلُونَ	وَلَا نَسْأَلُ	عَمَّا أَجْرَمْنَا	لَا تَسْأَلُونَ		
of what you do	nor will we be asked	about what sins we committed	you will not be asked		

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِي الَّذِينَ
الْحَقَّتُمْ بِهِ شُرَكَاءُ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً
لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَى هَذَا
الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعْرِفُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَقْدِمُونَ ﴿٣٠﴾

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs)." 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

قُلْ	يَجْمَعُ بَيْنَنَا	رَبُّنَا	ثُمَّ يَفْتَحُ بَيْنَنَا	بِالْحَقِّ
say	will assemble us all together	our Lord	then He will judge between us	with truth
أَرُونِي	وَهُوَ الْفَتَّاحُ	الْعَلِيمُ	قُلْ	أَرُونِي
show me	and He (is) the Most Trustworthy Judge	the All-Knower	say	show me
كَلَّا	الَّذِينَ أَحَقَّتُمْ	بِهِ	شُرَكَاءُ	كَلَّا
by no means	those whom you have joined	with Him	(as) partners	by no means
وَمَا أَرْسَلْنَاكَ	الْعَزِيزُ	الْحَكِيمُ	بَلْ هُوَ اللَّهُ	وَمَا أَرْسَلْنَاكَ
and We have not sent you	the All-Mighty	the All-Wise	nay He (is) Allah	and We have not sent you

وَنَذِيرًا	بَشِيرًا	لِلنَّاسِ	إِلَّا كَافَّةً
and a warner	(as) a giver of glad tidings	to mankind	except all
هَذَا	مَتَى	وَيَقُولُونَ	لَا يَعْلَمُونَ
(is) this	when	and they say	know not
النَّاسِ	وَلَكِنَّ أَكْثَرَ	إِنْ كُنْتُمْ صَادِقِينَ	قُلْ لَكُمْ
(of) people	[and] but most	if you are truthful	say to you
يَوْمِ	مِيعَادٍ	أَلْوَعْدِ	لَا تَسْتَعْرِفُونَ
(is for) a Day	(the) appointment	promise	nor can you put back
وَلَا تَسْتَقْدِمُونَ	سَاعَةً	عَنْهُ	لَا تَسْتَعْرِفُونَ
nor can you put forward	(for) an hour	[from it]	(which) you can not put back

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعَفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعَفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the *Zālimūn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ	الَّذِينَ كَفَرُوا	لَنْ نُؤْمِنَ	بِهَذَا الْقُرْآنِ وَلَا	بِالَّذِي
and say	those who disbelieve	we will never believe	in this	in that which
بَيْنَ يَدَيْهِ	وَلَوْ تَرَى	إِذِ	الظَّالِمُونَ	مَوْقُوفُونَ
(was) before it	but if you could see	when	the wrongdoers	(will be) made to stand
عِنْدَ رَبِّهِمْ	يَرْجِعُ بَعْضُهُمْ	إِلَى بَعْضٍ	الْقَوْلَ	يَقُولُ
their Lord	will refer some of them	to others	the word	will say
before				

لَوْلَا أَنْتُمْ		لِلَّذِينَ اسْتَكْبَرُوا		الَّذِينَ اسْتَضْعَفُوا	
had (it) not been for you		to those who were arrogant		those who were deemed weak	
الَّذِينَ اسْتَكْبَرُوا		قَالَ	لَكُنَّا مُؤْمِنِينَ ﴿٣٦﴾		
those who were arrogant		will say	we should certainly have been believers		
بَعْدَ	عَنِ الْهُدَىٰ	صَدَدْنَاكُمْ	أَنْحَنُ	لِلَّذِينَ اسْتَضْعَفُوا	
after	from guidance	keep you back	(did) we?	to those who were deemed weak	
بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٧﴾			جَاءَكُمْ	إِذَا	
nay you were criminals (sinners)			it had come to you	when	

وَقَالَ الَّذِينَ اسْتَضْعَفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٧﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٨﴾

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

لِلَّذِينَ اسْتَكْبَرُوا		الَّذِينَ اسْتَضْعَفُوا		وَقَالَ	
to those who were arrogant		those who were deemed weak		and will say	
أَنْ تَكْفُرَ	تَأْمُرُونَنَا	إِذَا	الْيَلِّ وَالنَّهَارِ	بَلْ مَكْرُ	
to disbelieve	you ordered us	when	and day (by) night	nay (it was your) plotting	
لَمَّا	وَأَسْرُوا النَّدَامَةَ	أَنْدَادًا	لَهُ	وَنَجْعَلَ	بِاللَّهِ
when	and they will conceal the regret	rivals	to Him	and set up	in Allāh

رَأَوْا الْعَذَابَ	وَجَعَلْنَا الْأَغْلَالَ	فِي أَعْنَاقِ
they see the torment	and We shall put iron collars	round (the) necks
الَّذِينَ كَفَرُوا	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا
(of) those who disbelieved	(are) they rewarded?	except what they used to
وَمَا أَرْسَلْنَا	فِي قَرْيَةٍ	مِّنْ نَّذِيرٍ
and We did not send	to a township	any warner
إِنَّا	بِمَا	كَفَرُوا
verily we	in that (the Message)	believe not
	with which you have been sent	

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

وَقَالُوا	نَحْنُ	أَكْثَرُ	أَمْوَالًا	وَأَوْلَادًا	وَمَا نَحْنُ
and they say	we	(are) more	(in) wealth	and (in) children	and we (are) not
بِمَعَذِرِينَ ﴿٣٥﴾	قُلْ إِنَّ رَبِّي	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ		
going to be punished	say verily my Lord	enlarges the provision	to whom He wills		
وَيَقْدِرُ	وَلَكِنْ أَكْثَرُ	النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾	وَمَا أَمْوَالُكُمْ		
and restricts	[and] but most	men know not	and (it is) not your wealth		
وَلَا أَوْلَادُكُمْ	بِالَّتِي	تَقْرِبُكُمْ	عِنْدَنَا	زُلْفَىٰ	إِلَّا مَنْ آمَنَ
nor your children	that	bring you	to Us	nearer	but (he) who believes
وَعَمِلَ صَالِحًا	فَأَوْلِيَّتِكَ	هُمْ	جَزَاءُ	الضَّعْفِ	
and does righteous deeds	as for such	they (will) have	reward	twofold	
بِمَا عَمِلُوا	وَهُمْ	فِي الْعُرُفَاتِ	ءَامِنُونَ ﴿٣٧﴾		
for what they did	and they	(will reside) in the high dwellings	(in) peace (and security)		
وَالَّذِينَ يَسْعَوْنَ	فِي آيَاتِنَا	مُعْجِزِينَ	أَوْلِيَّتِكَ	فِي الْعَذَابِ	
and those who strive	against Our Signs	to frustrate (them)	those	to the torment	
مُحْضَرُونَ ﴿٣٨﴾	قُلْ إِنَّ رَبِّي	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ		
(will be) brought	say truly my Lord	enlarges the provision	for whom He wills		
مِنْ عِبَادِهِ	وَيَقْدِرُ	لَهُ	وَمَا أَنْفَقْتُمْ	مِنْ شَيْءٍ	
of His slaves	and (also) restricts	for him	and whatsoever you spend	of anything	
فَهُوَ	يُخْلِفُهُ	وَهُوَ	خَيْرُ	الرَّزَاقِينَ ﴿٣٩﴾	
then He	will replace it	and He	(is the) Best	(of) providers	

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلَيْسَ لَنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفَعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾ وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ آيَاتِنَا بَيَّنَّتْ قَالُوا مَا هَذَا إِلَّا الرَّجُلُ يَرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ

وَقَالُوا مَا هَذَا إِلَّا آفِكُ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ
مُّبِينٌ ﴿٤٣﴾

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to deny." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'an) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur'an, lessons, signs, etc.): "This is nothing but evident magic!"

ثُمَّ يَقُولُ	جَمِيعًا	يَجْمَعُهُمْ	وَيَوْمَ	
then He will say	all together	He will gather them	and (remember the) Day (when)	
يَعْبُدُونَ ﴿٤٠﴾	كَانُوا	إِيَّاكُمْ	أَهْوَاءَ	لِلْمَلَائِكَةِ
worship	used to	you	(was it) these people?	to the angels
مِنْ دُونِهِمْ	وَلِئِنَّا	أَنْتَ	قَالُوا سُبْحَانَكَ	
instead of them	(are) our Protector	You	they will say Glorified (are) You	
مُؤْمِنُونَ ﴿٤١﴾	فِيهِمْ	أَكْثَرُهُمْ	يَعْبُدُونَ الْجِنَّ	بَلْ كَانُوا
(were) believers	in them	most of them	worship the jinn	nay they used to
وَلَا ضَرًّا	نَفَعًا	لِبَعْضِ	لَا يَمْلِكُ بَعْضُكُمْ	فَالْيَوْمَ
nor to harm	to profit	over others	has no power some of you	so Today
النَّارِ	ذُوقُوا عَذَابَ	لِلَّذِينَ ظَلَمُوا	وَنَقُولُ	
(of) the Fire	taste (the) torment	to those who did wrong	and We shall say	
بَيِّنَاتٍ	ءَايَاتِنَا	وَإِذَا نُنزِلُ	بِهَا تَكْذِبُونَ ﴿٤٣﴾	الَّتِي كُنْتُمْ
Clear	Our Verses	and when are recited	deny [in it]	which you used to

قَالُوا مَا هَذَا	إِلَّا رَجُلٌ يُرِيدُ	أَنْ يَصُدَّكُمْ	عَمَّا كَانَ
they say this (is) not	but a man who wishes	to hinder you	from that which used to
يَعْبُدُونَ آبَاءَكُمْ	وَقَالُوا	مَا هَذَا	إِلَّا إِفْكٌ
worship your fathers	and they say	this (is) nothing	but a lie
الَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَاءَهُمْ
those who disbelieve	of the truth	when	it has come to them
	إِلَّا سِحْرٌ	مُّبِينٌ	
	but a magic	evident	

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِيْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ قُلْ إِنَّمَا أَعْظَمُكُمْ بَؤْسًا أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفُرْدَىٰ ثُمَّ تَنْفَكُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنْ رَبِّي يَقْذِفِ بِالْحَقِّ عَلَٰمِ الْغُيُوبِ ﴿٤٨﴾

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

وَمَا آتَيْنَاهُمْ	مِنْ كُتُبٍ	يَدْرُسُونَهَا	وَمَا أَرْسَلْنَا
and We had not given them	[of] Scriptures	which they could study	nor We sent

إِلَيْهِمْ	قَبْلَكَ	مِنْ نَذِيرٍ ﴿٤٤﴾	وَكَذَّبَ الَّذِينَ	مِنْ قَبْلِهِمْ
to them	before you	any warner	and denied those who	(were) before them
وَمَا بَلَّغُوا مِعْشَارَ		مَا	ءَايَاتِنَاهُمْ	
and these have not received one tenth		(of) what	We had granted to those	
فَكَذَّبُوا رَسُولِيَّ	فَكَيْفَ كَانَ	نَكِيرٍ ﴿٤٥﴾	قُلْ	
yet they denied My Messengers	then how was	My denial (punishment)	say	
إِنَّمَا أَعْظَمُكُمْ	بِوَحْدَةٍ	أَنْ تَقُومُوا	لِلَّهِ	مَثْنَى
only I exhort you	to one (thing)	that you stand up	for Allah	(in) pairs
ثُمَّ تَنْفَكُّوْا	مَا	بِصَاحِبِكُمْ	مِنْ جَنَّةٍ	إِنْ هُوَ
then reflect	(there is) not	in your companion	any madness	he (is) not
إِلَّا نَذِيرٌ	لَكُمْ	بَيْنَ يَدَيَّ	عَذَابٍ	شَدِيدٍ ﴿٤٦﴾
but a warner	to you	before	a torment	severe
سَأَلْتُكُمْ	مِنْ أَجْرٍ	فَهُوَ	لَكُمْ	إِنْ أَجْرِي
I might have asked of you	[of] wage	then that	(is) for you	my wage (is) not
عَلَى اللَّهِ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	شَهِيدٌ ﴿٤٧﴾
from Allah	and He	over every	thing	(is) a Witness
يَقْذِفُ بِالْحَقِّ	عَلَّمَ الْغُيُوبِ ﴿٤٨﴾			
sends down the truth	(the) All-Knower (of) the Unseen			

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا فَوْتَ وَأُخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

49. Say (O Muhammad ﷺ): "Al-Haqq (the truth, i.e. the Qur'an and Allāh's Revelation) has come, and Al-Bātil [falsehood – Iblīs (Satan)] can neither create anything nor resurrect (anything)." 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): "We do believe (now); " but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'an and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

قُلْ	جَاءَ الْحَقُّ	وَمَا يَدْعِي الْبَاطِلُ	وَمَا يَعْبُدُ
say	the truth has come	and falsehood can neither create (anything)	nor resurrect
قُلْ	إِنْ ضَلَلْتُ	فَإِنَّمَا أَضِلُّ	وَأِنْ أَهْتَدَيْتُ
say	if I go astray	then I shall stray only	but if I walk aright
فِيمَا يُوحَىٰ	إِلَىٰ رَبِّي	إِنَّهُ سَمِيعٌ	قَرِيبٌ
then (it is) for what reveals	to me my Lord	truly He (is) All-Hearer	Ever Near
وَلَوْ تَرَىٰ	إِذْ فَزِعُوا	فَلَا فَوْتَ	وَأُخْذُوا
and if you could see	when they will be terrified	so no escape	and they will be seized
مِنْ مَّكَانٍ قَرِيبٍ	وَقَالُوا	ءَأَمَنَّا بِهِ	وَأَنَّىٰ لَهُمْ
near from a place	and they will say	we do believe in it	they and how (could)
أَلْتَنَآوَشُ	مِنْ مَّكَانٍ بَعِيدٍ	وَقَدْ كَفَرُوا	مِنْ قَبْلُ
receive from a place	far off	and indeed they disbelieve	before in it
وَيَقْدِرُونَ	بِالْغَيْبِ	مِنْ مَّكَانٍ	بَعِيدٍ
and they (used to) guess	about the Unseen	from a place	far off

كَمَا فَعَلَ	مَا يَشْتَهُونَ	وَبَيْنَ	وَحِيلَ بَيْنَهُمْ
as was done	that which they desire	and between	and a barrier will be set between them
مُرِيْبٍ	فِي شَكٍّ	إِنَّهُمْ كَانُوا	مِّن قَبْلٍ
suspicious	in doubt	verily they have been	before
			with the people of their kind

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثَلَاثَ وَرُبْعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۗ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۖ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِلَّا هُوَ قَائِلٌ تُوَفَّقُونَ ﴿٣﴾

Sūrah Fātir or Al-Malā'ikah

(The Originator of Creation, or The Angels) 35

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

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَالْأَرْضِ		فَاطِرِ السَّمَوَاتِ				الْحَمْدِ لِلَّهِ	
and the earth		(the) Originator (of) the heavens				all praise (be) to Allah	
وَرَبِّعَ	وَتَلْثَ	مَثْنَى	أَجْنَحَةٍ	أَوْحَى	رَسُولًا	الْمَلَائِكَةَ	جَاعِلِ
or four	or three	two	wings	with	messengers	the angels	(Who) made
قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ	يَزِيدُ فِي الْخَلْقِ		
(is) Omnipotent	thing	over every	verily Allah	what He wills	He increases in creation		
لَهَا	فَلَا مُمْسِكَ	مِنْ رَحْمَةٍ	لِلنَّاسِ	مَا يَفْتَحُ اللَّهُ			
it	then none (can) withhold	of mercy	to mankind	whatever Allah may grant			
مِنْ بَعْدِهِ	أَلَهُ	فَلَا مَرْسِلَ	وَمَا يُمْسِكُ				
thereafter	it	then none (can) grant	and whatever He may withhold				
أَذْكُرُوا نِعْمَتَ اللَّهِ	يَتَأَيُّهَا	النَّاسِ	الْحَكِيمِ	وَهُوَ الْعَزِيزُ			
remember (the) Grace (of) Allah	mankind	O	the All-Wise	and He (is) the All-Mighty			
مِنَ السَّمَاءِ	يَرْزُقُكُمْ	عِزِّ اللَّهِ	مِنْ خَلْقٍ	هَلْ	عَلَيْكُمْ		
from the sky	who provides for you	other than Allah	any creator	(is there)?	upon you		
فَأَنْتَ	تُؤَفِّكُونَ	إِلَّا هُوَ	لَا إِلَهَ	وَالْأَرْضِ			
how	then are you deceived?	but He	(there is) no god	and the earth			

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾ يَتَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

4. And if they deny you (O Muhammad ﷺ), so were Messengers denied before you. And to Allāh return all matters (for decision). 5. O mankind! Verily, the Promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. 6. Surely, *Shaitān* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those

who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

وَالِىَ اللَّهِ	مِّن قَبْلِكَ	فَقَدْ كَذَّبَتْ رُسُلٌ	وَإِن يَكْذِبُواكَ
and to Allah	before you	so surely were Messengers denied	and if they deny you
حَقٌّ	إِنَّ وَعْدَ اللَّهِ	النَّاسِ	يَأْتِيهَا
(is) true	verily (the) Promise (of) Allah	mankind	0
وَلَا يَغُرَّتْكُمْ	الْذُّنُوبُ	الْحَيَاةُ	فَلَا تَغُرَّتْكُمْ
and let not deceive you	(of) the world	the life	so let not deceive you
فَاتَّخِذُوهُ	عَدُوًّا	لَكُمْ	بِاللَّهِ الْغُرُورُ
so take him	(is) an enemy	to you	surely Satan
لِيَكُونُوا	إِنَّمَا يَدْعُو حَزْبَهُ	عَدُوًّا	
that they may become	he only invites his party (followers)	(as) an enemy	
لَهُمْ	الَّذِينَ كَفَرُوا	السَّعِيرِ	مِنَ أَصْحَابِ
for them	those who disbelieve	(of) the blazing Fire	of (the) dwellers
وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	شَدِيدٌ	عَذَابٌ
and do righteous deeds	and those who believe	severe	(will be) a torment
كَبِيرٌ	وَأَجْرٌ	مَّغْفِرَةٌ	لَهُمْ
great	and a reward	(will be) forgiveness	for them

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فُسِقْتَهُ إِلَى بَلَدٍ مَّيَّتٍ فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allāh is All-Knower of what they

do! 9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

فَرَّاهُ	عَمَلِهِ	سَوْءٍ	لَهُ	أَفَمَنْ زِينٌ
so (that) he sees it	(of) his deeds	(the) evil	to him	so who is made fair-seeming?
مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	فَإِنَّ اللَّهَ يُضِلُّ	حَسَنًا
whom He wills	and guides	whom He wills	so verily Allah sends astray	(as) good
إِنَّ اللَّهَ	حَسْرَتٍ	عَلَيْهِمْ	فَلَا تَذْهَبْ نَفْسَكَ	
truly Allah	(in) sorrow	for them	so destroy not yourself	
أَرْسَلَ الرِّيحَ	وَاللَّهُ الَّذِي	عَلِيمٌ بِمَا يَصْنَعُونَ		
sends the winds	and (it is) Allah Who	(is) All-Knower of what they do		
فَأَحْيَيْنَا	مَيِّتٍ	إِلَى بَلَدٍ	فَسَقْنَاهُ	فَتُثِيرُ سَحَابًا
and We revive	dead	to a land	and We drive them	so (that) they raise up the clouds
النُّشُورِ	كَذَلِكَ	مَوْتِهَا	بَعْدَ	الْأَرْضِ
(will be) the Resurrection	thus	its death	after	the earth
				تَرْتِيبًا

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ،
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ ۝ وَاللَّهُ خَلَقَكُمْ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَمَا يَعْمَرُ
مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

10. Whosoever desires honour, power and glory, then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allāh did create you (Adam) from dust, then from *Nutfah* (mixed drops of male and female sexual discharge, i.e. Adam's offspring), then He made you

pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfūz*). Surely, that is easy for Allāh.

جَمِيعًا	فَلِلَّهِ الْعِزَّةُ	يُرِيدُ الْعِزَّةَ	مَنْ كَانَ		
all	then to Allah (belong) honour	desires the honour	whosoever [was]		
رَفَعَهُ	الصَّالِحِ	وَالْعَمَلِ	الطَّيِّبِ	الكَلِمِ	إِلَيْهِ يَصْعَدُ
raise it	righteous	and the deeds	good	the words	to Him ascend
وَمَكْرٍ	شَدِيدٍ	عَذَابٍ	لَهُمْ	السَّيِّئَاتِ	وَالَّذِينَ يَمْكُرُونَ
and (the) plotting	severe	(will be) a torment	for them	evils	but those who plot
مِنْ نُطْفَةٍ	ثُمَّ	مِنْ تَرَابٍ	وَاللَّهُ خَلَقَكُمْ	هُوَ يَوْمَئِذٍ	أُولَئِكَ
from semen-drop	then	from dust	and Allah did create you	[it] (will) perish	(of) such
إِلَّا	وَلَا تَضَعُ	مِنْ أُنثَى	وَمَا تَحْمِلُ	أَزْوَاجًا	ثُمَّ جَعَلَكُمْ
but	nor gives birth	any female	and conceives not	pairs	then He made you
وَلَا يَنْقُصُ	مِنْ مُعَمَّرٍ	وَمَا يَعْمُرُ	بِعِلْمِهِ		
nor is cut off	any aged man	and is not granted a long life	with His knowledge		
عَلَى اللَّهِ يَسِيرٌ	إِنَّ ذَلِكَ	فِي كِتَابٍ	إِلَّا	مِنْ عُمُرِهِ	
(is) easy for Allah	surely that	(is) in a Book	but	from his life	

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أجاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لِحَمَاطِرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لَتَبْنَعُوا مِنْ فَضْلِهِ، وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

12. And the two seas (kinds of water) are not alike, this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh

tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date stone).

شَرَابُهُ	سَائِغٌ	فُرَاتٌ	عَذْبٌ	هَذَا	وَمَا يَسْتَوِي الْبَحْرَانِ
its drink (water)	(and) pleasant	sweet	(is) fresh	this	and the two seas are not alike
طَرِيًّا	تَأْكُلُونَ لَحْمًا	وَمِنْ كُلِّ	أُجَاجٍ	مِلْحٌ	وَهَذَا
fresh	you eat meat	and from each	(and) bitter	(is) salt	and that
مَوَاحِرَ	فِيهِ	وَتَرَى الْفُلُكَ	تَلْبَسُونَهَا	وَتَسْتَخْرِجُونَ حِلْيَةً	
sailing	in it	and you see the ships	that you wear	and get ornaments	
يُؤَلِّجُ اللَّيْلَ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾	مِنْ فَضْلِهِ	لِتَبْتَغُوا		
He merges the night	and that you may give thanks	of His bounty	that you may seek		
وَسَخَّرَ الشَّمْسَ	فِي اللَّيْلِ	وَيُؤَلِّجُ النَّهَارَ	فِي النَّهَارِ		
and He has subjected the sun	into the night	and He merges the day	into the day		
ذَٰلِكُمْ اللَّهُ	مُسَمًّى	لِأَجَلٍ	كُلٌّ يَجْرِي	وَالْقَمَرَ	
such (is) Allah	appointed	for a term	each runs (its course)	and the moon	
مِنْ دُونِهِ	وَالَّذِينَ تَدْعُونَ	الْمَلِكُ	لَهُ	رَبِّكُمْ	
instead of Him	and those you invoke	(is) the kingdom	for Him	your Lord	
	مِنْ قِطْمِيرٍ ﴿١٤﴾	مَا يَمْلِكُونَ			
	even the thin membrane of a date stone	they own not			

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ

هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّ مَا نَنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is Well-Acquainted (with everything). 15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salāt* (the prayers). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).

مَا أَسْتَجَابُوا	وَلَوْ سَمِعُوا	لَا يَسْمَعُونَ دُعَاءَكُمْ	إِنْ تَدْعُوهُمْ
they would not grant (it)	and if they were to hear	they hear not your call	if you invoke them
يَكْفُرُونَ بِشُرْكِكُمْ	أَلْقِيَمَةَ	وَيَوْمَ	لَكُمْ
they will disown your associating (them)	(of) Resurrection	and (on the) Day	to you
أَنْتُمْ	النَّاسُ	يَأْتِيهَا	مِثْلُ خَيْرٍ ﴿١٤﴾
(it is) you	mankind	O	like (the) All-Aware
وَلَا يَنْبِئُكَ	إِلَى اللَّهِ	وَاللَّهُ	الْفُقَرَاءُ
and none can inform you	of Allah	and Allah	(who) stand in need
وَمَا ذَلِكَ	جَدِيدٍ ﴿١٦﴾	بِخَلْقٍ	وَيَأْتِ
and that (is) not	new	a creation	and bring about
أُخْرَىٰ	وِزْرَ	وَلَا تَزِرُ وَازِرَةٌ	بِعَزِيزٍ ﴿١٧﴾
(of) another	(the) burden	and shall not bear a bearer (of burden)	hard
			فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

وَأِنْ تَدْعُ مُثْقَلَةٌ	إِلَى حِمْلِهَا	لَا يَحْمَلُ	مِنْهُ	شَيْءٌ
and if one heavily laden calls	to (carry) its load	will not be lifted	from it	anything
وَلَوْ كَانَ	ذَا قُرْبَىٰ	إِنَّمَا تُنذِرُ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
even though he be	(of) kin near	you can warn only	those who fear	their Lord
بِالْغَيْبِ	وَأَقَامُوا الصَّلَاةَ	وَمَنْ تَزَكَّىٰ	فَأِنَّمَا يَتَزَكَّىٰ	
unseen	and perform prayer	and (he) who purifies himself	then he purifies only	
	لِنَفْسِهِ	وَإِلَى اللَّهِ الْمَصِيرُ		
	for his oneself	and to Allah (is) the final Return		

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾
وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾
إِنَّكَ إِنَّمَا تُنذِرُ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾
وَأِن يَكذَّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism). 20. Nor are (alike) the darkness (disbelief) and the light (belief in Islāmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

وَمَا يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ ﴿١٩﴾	وَلَا الظُّلُمَاتُ	وَلَا النُّورُ ﴿٢٠﴾
and not alike are the blind	and the seeing	nor the darknesses	and not the light

وَلَا الظِّلُّ	وَلَا الحَرُّورُ ﴿٦١﴾	وَمَا يَسْتَوِي الأَحْيَاءُ	وَلَا الأَمُوتُ
nor the shade	and not the sun's heat	nor are alike the living	and not the dead
إِنَّ اللَّهَ يَسْمَعُ	مَنْ يَشَاءُ	وَمَا أَنْتَ	بِمُسْمِعٍ
verily Allah makes to hear	whom He wills	but you (can) not	make hear
فِي القُبُورِ ﴿٦٢﴾	إِنَّ أَنْتَ	إِلَّا نَذِيرٌ ﴿٦٣﴾	إِنَّا
(are) in the graves	you (are) not	but a warner	verily We
بَشِيرًا	وَنَذِيرًا	وَأَنَّ	مِنْ أُمَّةٍ
(as) a bearer of glad tidings	and a warner	and (there is) not	any nation
إِلَّا خَلَا	فِيهَا	نَذِيرٌ ﴿٦٤﴾	وَأَنَّ يَكذِّبُوكَ
but had passed	among them	a warner	and if they deny you
مِنْ قَبْلِهِمْ	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ
(were) before them	came to them	their Messengers	with clear signs
وَبِالزُّبُرِ	وَبِالْكِتَابِ	الْمُنِيرِ ﴿٦٥﴾	ثُمَّ أَخَذْتُ
and with the Scriptures	and the Book	giving light	then I seized
	فَكَيْفَ كَانَ	نَكِيرِ ﴿٦٦﴾	
	and how was	My denial (punishment)	

الْمُتَرَانِ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
 بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٦٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ
 وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
 غَفُورٌ ﴿٦٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
 وَعَلَانِيَةً يَرْجُونَ تَجْرَةً لِنَفْسِهِمْ لِيُؤْتِيَهُمُ اللَّهُ أَجْرَهُمْ بَعْضُهَا أَكْبَرُ مِنْ أُخْرَى وَكَذَلِكَ
 نَضْرِبُ لِلنَّاسِ أَمْثَالَهُمْ لِيَرْجِعُوا إِلَى اللَّهِ ﴿٦٩﴾

27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are

streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawābb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *As-Salāt* (the prayers), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

فَأَخْرَجْنَا	مَاءً	مِنَ السَّمَاءِ	أَنَّ اللَّهَ أَنْزَلَ	الْمَرْتَرَ
and We produce	water (rain)	from they sky	that Allah sends down	(do) you not see?
جُدُدٌ	وَمِنَ الْجِبَالِ	أَلْوَانَهَا	تُخْتَلِفًا	ثَمَرَاتٍ
(are) streaks (paths)	and among the mountains	colours (of) various	fruits	therewith
وَمِنَ النَّاسِ	سُودٌ	وَعَرِيبٌ	أَلْوَانَهَا	تُخْتَلِفُ
and of men	black	and intense	colours (of) varying	and red
وَمِنَ النَّاسِ	سُودٌ	وَعَرِيبٌ	أَلْوَانَهَا	تُخْتَلِفُ
and of men	black	and intense	colours (of) varying	and red
وَالدَّوَابِّ	وَالْأَنْعَمِ	مُخْتَلِفٍ	أَلْوَانُهُ	كَذَلِكَ
and beasts	and cattle	(are) various	[their] colours	likewise
مِنَ عِبَادِهِ	الْعُلَمَاءُ	إِنَّ اللَّهَ	عَزِيزٌ	غَفُورٌ
[of] His slaves	those who have knowledge	verily Allah	(is) All-Mighty	Oft-Forgiving
إِنَّ الَّذِينَ يَتْلُونَ	كِتَابَ اللَّهِ	وَأَقَامُوا الصَّلَاةَ	وَأَنْفَقُوا	مِمَّا
verily those who recite	(the) Book (of) Allah	and perform the prayer	and spend	out of what
رَزَقْنَاهُمْ	سِرًّا	وَعَلَانِيَةً	يَرْجُونَ	تِجَارَةً
We have provided for them	secretly	and openly	they hope for a business	
لَنْ تَبُورَ	لِيُؤْفِقَهُمُ	أَجُورَهُمْ	وَيَزِيدَهُمُ	
that will never perish	that He may pay them in full	their wages	and give them more	
مِّن فَضْلِهِ	إِنَّهُ غَفُورٌ	شَكُورٌ		
out of His Grace	verily He (is) Oft-Forgiving	Most Ready to appreciate		

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ
بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾
جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

31. And what We have revealed to you (O Muhammad ﷺ) of the Book (the Qur'an), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted and All-Seer of His slaves. 32. Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'an) – that is indeed the great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All praise and thanks are Allāh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا	إِلَيْكَ	مِنَ الْكِتَابِ	هُوَ	الْحَقُّ	مُصَدِّقًا
and that which We have revealed	to you	of the Book	it	(is) the truth	confirming
لِّمَا	بَيْنَ يَدَيْهِ	إِنَّ اللَّهَ	بِعِبَادِهِ	لَخَبِيرٌ	بَصِيرٌ ﴿٣١﴾
that which	(was) before it	verily Allah	of His slaves	(is) indeed All-Aware	All-Seer
ثُمَّ أَوْرَثْنَا الْكِتَابَ	الَّذِينَ اصْطَفَيْنَا		مِنْ عِبَادِنَا		
then We gave the Book as inheritance	(to) those whom We chose		of Our slaves		
فَمِنْهُمْ	ظَالِمٌ	لِّنَفْسِهِ	وَمِنْهُمْ		
then of them	(are some) who wrong	their own selves	and of them		
مُقْتَصِدٌ	وَمِنْهُمْ	سَابِقٌ			
(are some) who follow a middle course	and of them	(are some) who (are) foremost			

بِالْخَيْرَاتِ	بِإِذْنِ اللَّهِ	ذَلِكَ هُوَ	الْفَضْلُ	الْكَبِيرُ
in good deeds	by (the) Leave (of) Allah	that	(is) the Grace	great
جَنَّاتٍ	عَدْنٍ	يَدْخُلُونَهَا	يُحَلَّوْنَ	فِيهَا
Gardens	(of) Eternity	they will enter them	they will be adorned	therein
مِنْ أَسَاوِرَ	مِنْ ذَهَبٍ	وَلَوْلُؤًا	وَلِبَاسَهُمْ	فِيهَا
with bracelets	of gold	and pearls	and their garments	therein
وَقَالُوا	أَلْحَمْدُ لِلَّهِ	الَّذِي أَذْهَبَ	عَنَّا	الْحُزْنَ
and they will say	all praise (be) to Allah	Who has removed	from us	grief
إِنَّ رَبَّنَا	لَغَفُورٌ	شَكُورٌ		
verily our Lord	(is) indeed Oft-Forgiving	Most Ready to appreciate		

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrongdoers) there is no helper."

الَّذِي	أَحَلَّنَا	دَارَ	الْمُقَامَةِ	مِنْ فَضْلِهِ	لَا يَمَسُّنَا
Who	has lodged us	(in) a home	that (will) last forever	out of His Grace	touches us not

فِيهَا نَصَبٌ	وَلَا يَمَسُّنَا	فِيهَا لُغُوبٌ	وَالَّذِينَ كَفَرُوا	لَهُمْ
therein	nor touches us	weariness therein	but those who disbelieve	for them
نَارٌ	جَهَنَّمَ	لَا يَقْضَىٰ	عَلَيْهِمْ	فَيَمُوتُوا
(will be the) fire	(of) Hell	neither it will be completed	on them	so (that) they die
وَلَا يُخَفَّفُ	عَنْهُمْ	مِّنْ عَذَابِهَا	كَذَلِكَ نَجْزِي	كُلَّ كَافِرٍ
nor shall be lightened	for them	[of] its torment	thus do We requite	disbeliever every
وَهُمْ يَصْطَرِحُونَ	فِيهَا	رَبَّنَا	أَخْرِجْنَا	نَعْمَلْ صَالِحًا
and they will cry	therein	our Lord	bring us out	we shall do righteous deeds
غَيْرَ	الَّذِي كُنَّا	نَعْمَلُ	أَوَلَمْ نَعْمُرْكُمْ	
not	that which we used to	do	(did) We not give you life long (enough)?	
مَا يَتَذَكَّرُ	فِيهِ	مَنْ تَذَكَّرَ	وَجَاءَكُمْ	
that should receive admonition	therein	whosoever reflected	and came to you	
النَّذِيرُ	فَذُوقُوا	فَمَا	لِلظَّالِمِينَ	مِنْ نَّصِيرٍ
the warner	so taste you	then (there is) not	for the wrongdoers	any helper

إِنَّكَ اللَّهُ عَالِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٣٨﴾ هُوَ الَّذِي جَعَلَ لَكُمُ خَلْقًا فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَمَنْ عَلَىٰ بَيْنَتٍ مِّنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا الْإِغْوَارًا ﴿٤٠﴾

38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you

call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrongdoers) promise one another nothing but delusions."

إِنَّ اللَّهَ	عَلِيمٌ غَيْبٍ	السَّمَوَاتِ	وَالْأَرْضِ
verily Allah	(is) All-Knower (of the) Unseen	(of) the heavens	and the earth
إِنَّهُ عَلِيمٌ	بِذَاتِ	الْصُّدُورِ ﴿٣٥﴾	هُوَ الَّذِي جَعَلَكُمْ
verily He (is) All-Knower	of what (is) in	the breasts	has made you
خَلَيْفٍ	فِي الْأَرْضِ	فَمَنْ كَفَرَ	فَعَلَيْهِ
successors	in the earth	so whosoever disbelieves	then on him
وَلَا يَزِيدُ الْكَافِرِينَ	كُفْرَهُمْ	عِنْدَ رَبِّهِمْ	إِلَّا مَقْتًا
and increases not the disbelievers	their disbelief	with their Lord	but (in) hatred
وَلَا يَزِيدُ الْكَافِرِينَ	كُفْرَهُمْ	إِلَّا خَسَارًا ﴿٣٦﴾	قُلْ
and increases not the disbelievers	their disbelief	but (in) loss	say
أَرَأَيْتُمْ	شُرَكَاءَكُمْ	الَّذِينَ تَدْعُونَ	مِن دُونِ اللَّهِ
(what do) you think (about)?	your partners (gods)	(to) whom you call upon	besides Allah
أَرُونِي	مَاذَا خَلَقُوا	مِن الْأَرْضِ	أَمْ لَهُمْ شِرْكٌ
show me	what they have created	of the earth	any share have they or
فِي السَّمَوَاتِ	أَمْ آتَيْنَهُمْ	كِتَابًا	فَهُمْ
in the heavens	or have We given them	a Book	so (that) they
مِنَهُ	بَلْ	إِنْ يَعِدُ الظَّالِمُونَ	بَعْضُهُمْ
therefrom	nay	the wrongdoers promise nothing	others some of them
بَعْضًا	إِلَّا غُرُورًا ﴿٣٧﴾		
but delusions			

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٣٨﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إْحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٣٩﴾ أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ

السَّيِّءِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So, no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ		وَالْأَرْضَ		أَنْ تَزُولَا	
verily Allah grasps the heavens		and the earth		lest they should move away	
وَلَكِنْ زَالَتَا		إِنْ أَمَسَكَهُمَا		مِنْ أَحَدٍ	
and if they were to move away		(there is) not (that) could grasp them		anyone	
مِنْ بَعْدِهِ ۚ	إِنَّهُ، كَانَ حَلِيمًا	غَفُورًا ﴿٤١﴾	وَأَقْسَمُوا	بِاللَّهِ	
after Him	truly He is Most Forbearing	Oft-Forgiving	and they swore	by Allah	
جَهْدَ	أَيْمَانِهِمْ	لَئِنْ جَاءَهُمْ	نَذِيرٌ	لَيَكُونَنَّ	
most binding	(of) their oaths	(that) if came to them	a warner	surely they would be	
أَهْدَى	مِنْ إِحْدَى	الْأُمَّمِ ۗ	فَلَمَّا	جَاءَهُمْ	نَذِيرٌ
more guided	than any	(of) the nations	yet when	came to them	a warner
مَا زَادَهُمْ	إِلَّا نَفُورًا ﴿٤٣﴾	أَسْتَكْبَارًا	فِي الْأَرْضِ		
it increased them not	but (in) flight	(because of) arrogance	in the land		
وَمَكْرَ	السَّيِّئِ ۚ	وَلَا يَحِيقُ	الْمَكْرُ	السَّيِّئِ ۚ	إِلَّا
and (their) plotting	(of) evil	but encompasses not	the plot	evil	but

يَأْهِلِهِ	فَهَلْ يَنْظُرُونَ	إِلَّا سُنَّتَ	الْأَوَّلِينَ
who makes it	(can) they expect (anything)?	but (the) way	(of) the former peoples
فَلَنْ تَجِدَ	لِسُنَّتِ اللَّهِ	تَبْدِيلًا	وَلَنْ تَجِدَ
so you will never find	in (the) way (of) Allah	any change	and you will never find
	لِسُنَّتِ اللَّهِ	تَحْوِيلًا	
	in (the) way (of) Allah	any turning off	

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُوَاقِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَأَيُّ آلِهَةٍ كَانُوا يُعْبُدُونَ ﴿٤٥﴾

44. Have they not travelled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

أَوَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا	كَيْفَ كَانَ	عَاقِبَةُ
(have) they not travelled?	in the land	and seen	how (terrible) was	(the) end
الَّذِينَ	مِنْ قَبْلِهِمْ	وَكَانُوا أَشَدَّ	مِنْهُمْ	قُوَّةً
(of) those who	(were) before them	and they were greater	than them	(in) power
وَمَا كَانَ اللَّهُ	لِيُعْجِزَهُ	مِنْ شَيْءٍ	فِي السَّمَوَاتِ	وَلَا فِي الْأَرْضِ
and Allah is not	that escapes Him	anything	in the heavens	in the earth
إِنَّهُ كَانَ عَلِيمًا	قَدِيرًا	وَلَوْ يُوَاقِدُ اللَّهُ	النَّاسَ	
verily He is All-Knowing	All-Omnipotent	and if Allah were to punish	men	

بِمَا كَسَبُوا	مَا تَرَكَ	عَلَى ظَهْرِهَا	مِنْ دَابَّةٍ
for that which they earned	He would not leave	on its surface	any (living) creature
وَلَا كُنْ يُؤَخِّرُهُمْ	إِلَىٰ أَجَلٍ	مُّسَمًّى	فَإِذَا جَاءَ
[and] but He gives them respite	to a term	appointed	and when comes
فَإِنَّ اللَّهَ	كَانَ بِعِبَادِهِ	بَصِيرًا	
then verily Allah	is All-Seer of His slaves		

سُورَةُ يٰس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰس ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

Sūrah Yā-Sīn 36

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

1. Yā-Sīn. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On a Straight Path (i.e. on Allāh's religion of Islāmīc Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

يٰس ﴿١﴾	وَالْقُرْآنِ	الْحَكِيمِ ﴿٢﴾	إِنَّكَ	لَمِنَ الْمُرْسَلِينَ ﴿٣﴾
Ya-Sin	by the Quran	full of wisdom	truly you	(are one) of the Messengers
عَلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿٤﴾	تَنْزِيلِ الْعَزِيزِ	الرَّحِيمِ ﴿٥﴾	
on a Path	Straight	(this is) sent down by the All-Mighty	the Most Merciful	
لِنُنذِرَ قَوْمًا	مَّا أُنذِرَ آبَاؤَهُمْ	فَهُمْ	غَفِلُونَ ﴿٦﴾	
that you may warn a people	whose forefathers were not warned	so they	(are) heedless	
لَقَدْ حَقَّ الْقَوْلُ	عَلَىٰ أَكْثَرِهِمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿٧﴾	
indeed the Word has proved true	against most of them	so they	will not believe	
إِنَّا جَعَلْنَا	فِي أَعْنَاقِهِمْ	أَغْلَالًا	فَهِيَ	إِلَىٰ الْأَذْقَانِ
verily We have put	on their necks	iron collars	so these	up to the chins
مُقَمَّحُونَ ﴿٨﴾	وَجَعَلْنَا	مِنْ بَيْنِ أَيْدِيهِمْ	سَدًّا	
(are with) heads raised up	and We have put	[from] before them	a barrier	
وَمِنْ خَلْفِهِمْ	سَدًّا	فَأَغْشَيْنَاهُمْ	فَهُمْ	لَا يَبْصُرُونَ ﴿٩﴾
and [from] behind them	a barrier	and We have covered them up	so (that) they	can not see

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا نُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ
 وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ
 وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُمْ
 مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا
 بِثَلَاثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allāh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in

a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

وَسَوَاءٌ	عَلَيْهِمْ	ءَأَنْذَرْتَهُمْ	أَمْ	لَمْ تُنذِرْهُمْ
and (it is the) same	to them	(whether) you warn them?	or	you warn them not
لَا يُؤْمِنُونَ ﴿١٣﴾	إِنَّمَا تُنذِرُ	مَنْ آتَبَعَهُ	الذِّكْرَ	
they will not believe	you can only warn	(him) who follows	the Reminder	
وَحَشَى الرَّحْمَنَ	بِالْغَيْبِ	فَبَشِّرْهُ	بِمَغْفِرَةٍ	
and fears the Most Gracious	unseen	so give him glad tidings	of forgiveness	
وَأَجْرٍ	كَرِيمٍ ﴿١٤﴾	إِنَّا	نَحْنُ	نُحْيِي الْمَوْتَىٰ
and a reward	generous	verily We	[We]	give life to the dead
وَنَكْتُبُ	وَمَا قَدَّمُوا	وَمَا آتَاهُمْ	وَكُلُّ شَيْءٍ	أَحْصَيْنَاهُ
and We record	that which they send before	and their traces	and every	thing
فِي إِمَامٍ	مُّبِينٍ ﴿١٥﴾	وَأَضْرِبُ	هُمُ	أَصْحَابَ
in a Book	Clear	and put forward	to them	(of the) Dwellers
الْقُرْيَةِ	إِذْ	جَاءَهَا	الْمُرْسَلُونَ ﴿١٦﴾	إِذْ أَرْسَلْنَا
(of) the Town	when	(there) came to them	Messengers	when We sent
اِثْنَيْنِ	فَكَذَّبُوهُمَا	فَعَزَّزْنَا	بِثَالِثٍ	
two (Messengers)	then they denied them both	so We reinforced (them)	with a third	
فَقَالُوا	إِنَّا	إِلَيْكُمْ	مُرْسَلُونَ ﴿١٧﴾	
and they said	verily We	to you	(have been) sent as Messengers	

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلَنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطِيرُنَا مَكِمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِن

ذِكْرُكُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٥﴾

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies."
 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. " And our duty is only to convey plainly (the Message)."
 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers): said: "Your evil omens be with you! (Do you call it `evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).

مِثْلَنَا		إِلَّا بَشَرًا		قَالُوا مَا أَنْتُمْ	
like ourselves		but human beings		they said you (are) not	
إِنْ أَنْتُمْ		مِنْ شَيْءٍ		وَمَا أَنْزَلَ الرَّحْمَنُ	
you (are) not		anything		and the Most Gracious has not sent down	
إِنَّا		رَبُّنَا يَعْلَمُ		قَالُوا	
that we		our Lord knows		they (the Messengers) said	
إِنَّا		رَبُّنَا يَعْلَمُ		إِلَّا تَكْذِبُونَ ﴿١٥﴾	
that we		our Lord knows		but telling lies	
عَلَيْنَا		وَمَا		لَمُرْسَلُونَ ﴿١٦﴾	
our duty		and (is) not		surely (have been) sent as Messengers	
إِنَّا نَطِيرُنَا		قَالُوا		الْمُبِينِ ﴿١٧﴾	
verily we see an evil omen		they said		clear	
إِنَّا نَطِيرُنَا		لَنَرْجِمَنَّكُمْ		لَمْ تَنْتَهُوا	
and will surely touch you		we will surely stone you		you cease not	
مَعَكُمْ		قَالُوا طَيْرِكُمْ		أَلِيمٌ ﴿١٨﴾	
(be) with you		they (Messengers) said your evil omens		painful	
مُسْرِفُونَ ﴿١٩﴾		قَوْمٌ		بَلْ أَنْتُمْ	
transgressing		(are) a people		nay you	
				أَيْنَ ذِكْرِكُمْ	
				(is it) because you are admonished?	

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَالِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ ۚ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي ۚ ءَأَمِنْتُ بِرَبِّكُمْ فَأَسْمَعُونَ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allāh) has forgiven me, and made me of the honoured ones!"

رَجُلٌ يَسْعَىٰ	الْمَدِينَةِ	مِنْ أَقْصَا	وَجَاءَ
a man running	(of) the town	from (the) farthest part	and (there) came
قَالَ يٰقَوْمِ	اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾	اتَّبِعُوا الْمُرْسَلِينَ ﴿٢١﴾	هٗ أَتَّخِذُ
ask not of you	follow (those) who	follow the Messengers	he said O my people
لِي	وَمَا	مُهْتَدُونَ ﴿٢١﴾	وَهُمْ
(is) for me	and what	(are) rightly guided	and they
لَا أَعْبُدُ الَّذِي	فَطَرَنِي	وَأَتَّخِذُ مِنْ دُونِهِ ۚ	ءَالِهَةً
and to Whom you shall be returned	has created me	(that) I worship not Him	Who
بِضُرٍّ	إِن يُرِدْنِ الرَّحْمَنُ	مِنْ دُونِهِ ۚ	ءَالِهَةً
any harm	if the Most Gracious intends me	gods	besides Him
لَا تُغْنِي عَنِّي	وَأَيُّهَا	شَيْئًا	لَا تُنْقِذُونِ ﴿٢٣﴾
will not avail	me	their intercession	nor can they save me
إِنِّي	لَا تُغْنِي عَنِّي	شَيْئًا	وَأَيُّهَا
verily I	nor can they save me	anything	nor can they save me

إِذَا	لَفِي ضَلَالٍ	مُّبِينٍ ﴿٤٤﴾	إِنِّي ءَامَنْتُ	بِرَبِّكُمْ
then	surely (should be) in error	plain	verily I have believed	in your Lord
فَاسْمَعُونَ ﴿٤٥﴾	قِيلَ	أَدْخُلِ الْجَنَّةَ	قَالَ يَلَيْتَ	قَوْمِي يَعْلَمُونَ ﴿٤٦﴾
so listen to me	it was said	enter Paradise	he said would that	my people knew
بِمَا	غَفَرَلِي	رَبِّي	وَجَعَلَنِي	مِنَ الْمُكْرَمِينَ ﴿٤٧﴾
[of] that	has forgiven me	my Lord	and made me	of the honoured ones

