Study the NOBLE QUR’ÂN
Word-for-Word
Volume 2
Part 11-20
For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses
Compiled by
DARUSSALAM

DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore
Study the
Noble Qur’ân

Word-for-Word

Volume 2 (Part 11-20)

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doubt no \( \not \) the Book \( \mathfrak{d} \mathfrak{k} \) Alif-Lam-Mim \( \mathfrak{d} \mathfrak{k} \) who for the pious \( \mathfrak{l} \mathfrak{n} \) a guidance \( \mathfrak{h} \mathfrak{i} \) in it in unseen (unperceivable humanly apparently) believe We have and out of what the prayer and perform believe and who \( \mathfrak{b} \mathfrak{t} \) they spend \( \mathfrak{b} \mathfrak{t} \) provided them has been revealed (sent down) in what
To understand the Qur’an, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur’an without the knowledge of the meanings of the Arabic words. Therefore, to convey the accurate meaning of the Quranic Verses this task has been done. The idiomatic translation has also been added in order to ease the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

All the present English translations of the meanings of the Qur’an are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur’an, or listens to some other’s recitation, he gets the pleasure of understanding it.
Study the Meaning of the English Translation of THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English
Study the Meaning of the English Translation of

THE NOBLE QUR'ÂN

Word-for-Word from Arabic to English

Volume 2

Part 11-20

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94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.
96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn. 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh’s Commandments and His Legal Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allâh’s Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh’s Cause as means of nearness to Allâh, and a cause of receiving the Messenger’s invocations. Indeed these (spendings in Allâh’s Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islâm of the Muhâjîrûn and the Ansâr and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some
among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

have acknowledged and (there are) others who that a deed they have mixed their sins perhaps that was evil with another was righteous unto them will turn in forgiveness (that) Allah Most (is) Oft-Forgiving Allah surely take in order to cleanse them with a deed righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them; and Allah is All-Hearer, All-Knower.

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.

Who accepts the Sadaqat (alms, charity) and takes the Repentance.

Accepter of repentance (He) Alone is Allah, who do deeds and say (O Muhammad) Most Merciful and (so will) His your deeds Allah will see
and you will be brought back of what you used to do. Then He will inform you of what you used to do.

104. Know they not that Allâh accepts repentance from His slaves and takes the Sadaqât (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ) “Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”

106. And others are made to await for Allâh’s Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.
Surah 9 At-Taubah

Part 11

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الجزء 11 ٩
سورة الطوربة

There is no fever in it and you should not stand in it. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure.

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allâh guides not the people who are the Zâlimûn.
which their building will cease to be not in their hearts in a cause of doubt they built their hearts are cut to pieces (that) unless verily All-Wise (is) All-Knower and Allah the believers of has purchased Allah for (the price) and their properties their lives and in they fight Paradise theirs (shall be) that so they kill (others) Allah's Way in which is binding on Him it is a promise and are killed and the Gospel the Torah in in truth to his (is) truer and who and the Quran in your they then rejoice Allah than covenant (with it) you have bargained which bargain the supreme (is) success and that

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

التكبيرات الكبيرة لما تكبرون الاصحاب لله بالصبر والصبر وهم كذلك عليهو المومعين باياكين اللهم إني لستمجد فيك وأنت أعظم الحمد

who worship Him those who repent to Allah who bow down (in prayer) who go out who praise Him who prostrate themselves (in prayer) and forbid to the good who command (people)
the and who observe evil from them and give glad tidings to Allah limits (set by) (proper) for the Prophet it is not the believers ask Allah's to believe and those who even though for the polytheists Forgiveness it has become clear after they be (are) the dwellers that they to them (of) the Fire

112. The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rif and forbid (people) from Al-Munkar, and who observe the limits set by Allâh. And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the Mushrikân, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

invoking (of Allah's) was and not but for his father Abraham's forgiveness he (Abraham) had made promise because of to him, it became clear but when to him (his father) to (is) an enemy that he (his father) verily from him he disassociated himself Allah and forbearing (was) humble Abraham lead astray Allah was/will and never until He has guided them when by a people they as to what to them He makes clear thing of every Allah verily should avoid (is) All-Knower
114. And Ibrāhīm’s (Abraham) invoking (of Allāh) for his father’s forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is the All-Knower of everything.

116. Verily, Allāh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any Wall (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansār who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.
who the three and (also) upon to them was straitened when till they were left and were it was vast as the earth and they their own selves on them straitened from fleeing (refuge) there is no that perceived He forgave then to Him but Allah He Allah verily that they might repent them Most Merciful (is) Accepter of repentance Allah be afraid of whom (those who are) true with and be

118. And (He did forgive also) the three who did not join the [Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh’s Decision] till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. 119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).
120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh’s Messenger (Muhammad ﷺ when fighting in Allâh’s Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the Muhsinûn.

121. Nor do they spend anything (in Allâh’s Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do. 122. And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that
they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious).

124. And whenever there comes down a Sûrah, some of them (hypocrites) say: “Which of you has had his Faith increased by it?” As for those who believe, it has increased their Faith, and they rejoice.

whose hearts in those (are) disbelievers and they die in their suspicion, disbelief and doubt, while they do not (are) put in trial that see they
not yet or once or twice or every year do they turn in repentance and whenever they learn a lesson (from it) at one they look a Surah down one any see you (saying) does another Allah has turned they turn away then not (are) a people because they their hearts that understand

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

128. come unto you verily there has amongst yourselves from a Messenger (Muhammad) you should receive that him it grieves/hurts he (Muhammad) is anxious any injury or difficulty kind for the believers over you say they turn away but if (and) merciful (there Allāh (is) sufficient for me (O Muhammad) I put my in Him He except god (is) no (of) Throne (is) the Lord and He trust the Mighty
128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): “Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.”

(of) the the Verses these are Alif-Lam-Ra ّ for mankind is it? full of wisdom ۵ Book to اد We have sent Our revelation that ۴ wonder ۱۴ that ۱۴ from among themselves ۴ a man ۱۴ (saying) that ۴ to those ۴ mankind warn footing they shall have ۴ that believe ۴ ۴ who ۴ their Lord ۴ with sure (reward of good deeds) ۴ this indeed ۴ (is) sorcerer (Prophet Muhammad ﷺ)

**Sûrat 10. Yûnûs**

*(Jonah)*

_In the Name of Allâh_  
_the Most Gracious, the Most Merciful_

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur’ân) _Al-Hakîm_. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e., Prophet Muhammad ﷺ) (saying): “Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?” (But) the disbelievers say: “This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur’ân)!
3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâd) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat for those people who keep their duty to Allah, and fear Him much.
7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât, 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

Glory is therein their way of request (will be) Subhânaka Allâhumma (Glory to You, O Allah!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabbi-‘Alamîn (All the praises and thanks be to Allâh, the Lord of ‘Alamîn). 11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.
he harm touches man and when he invokes Us from him We have removed that which is (averting) a harm for invoked Us to the it is made fair-seeming thus do they used to that which is extravagant generations. We destroyed and indeed while came to them they did wrong when before you but with clear proofs their Messengers thus such as to believe they were not then (who are) sinners the people We requite successors (generations after We made you that after them the land in generations) you would work thus It is made fair-seeming to the Mushriqin that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimûn. 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

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

than he who does more wrong so who does a lie or a lie against Allah and denying/belies His Signs and they worship the sinners hurt them not (things) that Allah besides these are and they say profit them nor do say Allah with our intercessors He knows not of that which Allah you inform the earth nor the heavens in above all that which He they associate as partners (with Him)
17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât? Surely, the Mujrimûn will never be successful! 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: “These are our intercessors with Allâh.” Say: “Do you inform Allâh of that which He knows not in the heavens and on the earth?” Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: “How is it that not a sign is sent down on him from his Lord?” Say: “The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh’s Judgement).” 21. And when We let mankind taste mercy after some adversity has
afflicted them, behold! They take to plotting against Our Ayât! Say: “Allâh is more Swift in planning!” Certainly, Our Messengers (angels) record all of that which you plot.

through you enables you to travel Who is it which He (is) in you are when till and sea land with wind with them and they sail the ships comes therein and they are glad a good and come to them a stormy wind to it and they think place every from the waves they invoke therein are encircled that they their faith for Him Alone making pure Allah this from You (Allâh) deliver us (saying) if the grateful (is) we shall truly be they behold but when wrongfully the earth in rebel (disobey Allâh) your (is) only mankind O (without right) a brief your own selves against of rebellion unto then (this) worldly enjoyment of and We shall inform you (is) your return Us do you used to that which

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

Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât in detail for the people who reflect.
25. Allâh calls to the Home of Peace and guides whom He wills to the Straight Path. 26. For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allâh). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: “Stop at your place! You and your partners (whom you had worshipped in the worldly life).” Then We shall separate them, and their (Allâh’s so-called) partners shall say: “It was not us that you used to worship.” 29. “So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us.”

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful Maulâ (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not then be afraid of Allâh’s punishment (for setting up rivals in worship with Allâh)?”
32. Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allah) that they will not believe (in the Oneness of Allah and in Muhammad ﷺ as the Messenger of Allah). 34. Say: “Is there of your (Allah’s so-called) partners one that originates the creation and then repeats it?” Say: “Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)?”
35. Say: “Is there of your (Allâh’s so-called) partners one that guides to the truth?” Say: “It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?” 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

could such as as Quran this is and not but (it was) other than which (was) a confirmation of (of) the Book and a full explanation the Lord from wherein he (Muhammed) has no do they say or the worlds like unto it a Surah so bring you can whomsoever and call upon nay truthful you are if not what they have denied and not yet the knowledge thereof comprehend thus the interpretation whereof has come unto them then see before them those who did deny (of the the end was how wrong-doers
37. And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it, and a full explanation of the Book (i.e. laws decreed for mankind) — wherein there is no doubt — from the Lord of the ‘Alāmīn. 38. Or do they say: “He (Muhammad ﷺ) has forged it?” Say: “Bring then a Sūrah (chapter) like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!” 39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zālimūn!

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsīdūn. 41. And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!” 42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?
43. And among them are some who look at you, but can you guide the blind—even though they see not? 44. Truly, Allah wrongs not mankind in aught; but mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allah and were not guided.
46. Whether We show you (in your lifetime, O Muhammad) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover Allâh is Witness over what they used to do. 47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad): “I have no power over any harm or profit to myself except what Allâh may will. For every Ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

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

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh’s Promise is true. But most of them know not. 56. It is He Who gives life, and causes death, and to Him you (all) shall return.
57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur‘ân, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: “In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur‘ân); —therein let them rejoice.” That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): “Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful.” Say (O Muhammad ﷺ): “Has Allâh permitted you (to do so), or do you invent a lie against Allâh?”

وَمَا كَانَ الْأَبِيكَ بَرْنُوْنَ عَلَى الِّلَّهِ السَّمِيعِ الَّهُ السَّمِيعُ إِلَيْهِ الَّذِي فَضَّلَ عَلَى النَّاسِ وَلَكَنْ أَيُّهَا الْمُتَّقُونَ لا يَشْكُرُونَ وَمَا تَكُونُانَ فِي سُلَيْمَانِ رَبَّهُ عَلَيْهِمَا رَبِّكَ فَمَا تَنْتَلَوْنَ مِنْ عَمَلٍ إِلَّا يُخْفِيُّنَ آنَاطِيْلَهُمْ وَيَبْذَلُونَ فِي مَعَالَةٍ وَيَصِبُّونَ عَنٍّ مِّنَمَا ذَرَّوْا فِي الْأَحْزَانِ وَأَحْزَانٍ فِي الْكَوْمِ وَأَحْزَانٌ فِي الْأَحْزَانِ وَلَا أَصْفَرَ مِن ذَلِّلَ وَلَا أَكْبَرُ إِلَّا فِي كَنِينَ

against invent those who think and what (of) Resurrection on the Day they give (of) Bounty is full Allah truly to (of) Bounty (is) full Allah truly they give not most of them but mankind doing (in) you may be and whatever we thank
from it you may be reciting and whatever you are doing and not the Quran over you We are but a witness and nothing over it you are doing when Witness the weight of your Lord from (is) hidden the in nor the earth on (of) an atom nor that than (is) less nor what heaven Record (is) in but (is) greater (than that) a clear

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

(of) Allah the friends verily no doubt (of) Allah the friends verily no doubt (there is) no believed (in the) those who fear (Allah) and used to (of) Allah the life in (are) glad tidings for them change no (the) Hereafter and in the world (of) Allah in the Words (can there be) and let not the supreme (is) the He all (is) the belong to Allah (of) Allah the All-Knower (of) Allah the All-Hearer
62. No doubt! Verily, the Auliya’ of Allah, no fear shall come upon them nor shall they grieve. 63. Those who believed, and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allah. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to Allah belongs what is in the heavens and what is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the (Allah’s so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât. for a people who listen (i.e. those who think deeply).
68. They (Jews, Christians and pagans) say: “Allâh has begotten a son (children).” Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not. 69. Say: “Verily, those who invent a lie against Allâh will never be successful” 70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.
71. And recite to them the news of Nūḥ (Noah). When he said to his people: “O my people, if my stay (with you), and my reminding (you) of the Ayāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. “But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh’s Will).”

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayāt. Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand.
Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

Moses after them We sent then with and his chiefs and Aaron to and they but they behaved arrogantly Our Signs came to them so when sinners folk were indeed they said from Us the truth say Moses said clear this it has come to when about the truth you (this) be and not this is magic you have they said the magicians successful we from that to turn us away you come to us that and may have our fathers on it found we and not the land in greatness you two (are) going to believe in you two!

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir‘aun (Pharaoh) and his chiefs with Our Ayât. But they behaved arrogantly and were Mujrimûn folk. 76. So when came to them the truth from Us, they said: “This is indeed clear magic.” 77. Mûsâ (Moses) said: “Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful.” 78. They said: “Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!”
And Fir‘aun (Pharaoh) said: “Bring me every well-versed sorcerer.” 80. And when the sorcerers came, Mūsā (Moses) said to them: “Cast down what you want to cast!” 81. Then when they had cast down, Mūsā (Moses) said: “What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of Al-Mufsidūn. 82. “And Allāh will establish and make apparent the truth by His Words, however much the Mujrimūn may hate it.”

The folk of Pharaoh were arrogant tyrants and said the transgressors of indeed believed you have if O my people Moses if put your trust then in Him in Allāh in they said (are) Muslims you a trial make us not our Lord! we put our trust and (who are) wrong-doers for the folk
83. But none believed in Mūsā (Moses) except the offspring of his people, because of the fear of Fir‘aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir‘aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifūn. 84. And Mūsā (Moses) said: “O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh’s Will).” 85. They said: “In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are Zālimūn. 86. “And save us by Your Mercy from the disbelieving folk.”

and his brother Moses to and We revealed in for your people you provide (saying) that your dwellings make and offer perfectly as places for your worship Egypt and give glad tidings to the believers You have our Lord! Moses and said and his chiefs Pharaoh bestowed on indeed (of) the life in and wealth splendour that they may lead (men) astray our Lord! this world destroy our Lord! Your Path from so that their hearts and their wealth torment they see until they will believe not the painful
may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

...
91. Now (you believe) while you refused to believe before and you were one of the Mufsidūn (evil doers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayāt. 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allāh will judge between them on the Day of Resurrection in that in which they used to differ.
94. So if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurat (Torah) and the Injeel (Gospel)], then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). 95. And be not one of those who belie the Ayat of Allāh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

Sign every should come to them even if the painful torment they see until that believed any town was so if not (of) the people except its faith benefitted it We removed they believed when Jonah the torment from them and permitted them to enjoy (of) the world life your Lord willed and had a while for all of earth on those would have believed so will you (O Mohammad) then together them they become until mankind compel believers

97. Even if every sign should come to them, until they see the painful torment. 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yūnūs (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.
and He will put the wrath on those who are heedless. 101. Say: “Behold all that is in the heavens and the earth,” but neither Ayat nor warners benefit those who believe not. 102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: “Wait then, I am (too) with you among those who wait.”

and those Our Messengers We save then upon Us it is incumbent thus believe who say (O Muhammad) all the believers to save as doubt in you are if mankind O you worship then I will not my religion (Islam) besides you worship those whom causes you Who Allah I worship but (one) of be to and I am commanded to die direct entirely and that the believers towards the religion your face (O Muhammad)
103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): “O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers. 105. “And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion Hanîfî (Islamic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the Mushrikûn.

لا تَتَّجِبْنَا اللَّهُ يَتَّجِبُنَّ وَأَلْهَاتُنَا وَأَلْهَاتَنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا لَا يَتَّجِبُنَّ وَأَلْهَاتُنَا L

106. “And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn.” 107. And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.
has come to mankind. O you say so whosoever your Lord from the truth he is guided then only receives guidance goes astray and whosoever (the good of) his own self and not to his own loss he strays then only as a disposer of affairs (set) over you I (am) unto you is revealed what and follow and Allah gives judgement till and be patient (of) judges (is) the Best He

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

are prefected (this is) a Book Alif-Lam-Ra from explained in detail then the Verses thereof Well-Acquainted (is) All-Wise One (Allah) Who verily I Allah but you worship (saying) none a warner from Him unto you (Muhammad) (am) you and that and a bringer of glad tidings turn and then (of) your Lord seek the forgiveness that He may grant you to Him in repentance appointed a term for good enjoyment
Surat 11. Hud

[(Prophet) Hûd]

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

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

4. To Allâh is your return, and He is Able to do all things.” 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.
And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lauh Al-Mahfuz — the Book of Decrees with Allâh).

6. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: “You shall indeed be raised up after death,” those who disbelieve would be sure to say, “This is nothing but obvious magic.”

7. And He it is Who has destroyed the idols and the false images which they used to create for them and surrounded them with what they used to fabricate. We delay and if they are sure to say a determined term till it on the day verily Allâh keeps it back what nothing reaches them and on the day they will turn it away what is obvious magic but this is nothing
We give a taste and if to mock at it then (of) Mercy from Us man he is despairing verily he from him withdraw it We let him taste but if ungrateful has evil (poverty and harm) after good (favour) have departed he is sure to say touched him and (is) exultant surely he from me ills boastful

8. And if We delay the torment for them till a determined term, they are sure to say, “What keeps it back?” Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: “Ills have departed from me.” Surely, he is exultant, and boastful (ungrateful to Allâh).

and do show patience those who except theirs will be those righteous good deeds a great and reward (Paradise) forgiveness may give up so perchance you (Muhammad) and unto you is revealed (of) what a part because your breast for it feels straitened unto him been sent down why has not they say an angel with him has come or a treasure and Allah (are) a warner you but only or (is) a Guardian things all over
11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, “Why has not a treasure been sent down unto him, or an angel has come with him?” But you are only a warner. And Allâh is a Wâkitl (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, “He (Prophet Muhammad ﷺ) forged it (the Qur’ân).” Say: “Bring you then ten forged Surahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!”

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, “Why has not a treasure been sent down unto him, or an angel has come with him?” But you are only a warner. And Allâh is a Wâkitl (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, “He (Prophet Muhammad ﷺ) forged it (the Qur’ân).” Say: “Bring you then ten forged Surahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!”
14. If they then answer you not, know then that it [the Revelation (this Qurʼān)] is sent down with the Knowledge of Allāh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islām)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qurʼān) from their Lord, and whom a witness [Jibrīl (Gabriel) (عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qurʼān), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad (and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.
18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, “These are the ones who lied against their Lord!” No doubt! the Curse of Allâh is on the Zâlimûn (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allâh’s Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).
21. They are those who have lost their own selves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

We sent Noah to his people as a warner, and indeed he came to you with evident signs, and he said: "Verily, I have come to you with guidance from your Lord, so that you may not become disbelievers. But you worship none other than Allah, the plain truth."

Verily, We sent Noah to his people. We sent Noah to his people.
And indeed We sent Nûh (Noah) to his people (and he said): “I have come to you as a plain warner.”

26. “That you worship none but Allâh; surely, I fear for you the torment of a painful Day.”

27. The chiefs who disbelieved among his people said: “We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.”

I said, “O my people! He said, “Is it not a clear proof (on) was but from Him a Mercy and He has given me from your (sight) that (Mercy) has been obscured for it when you shall we compel you to accept it I not and O my people! I have hatred my reward (is) none wealth for it ask of you going to I (am) Allah upon but if surely they who have believed those drive away see but I their Lord are going to meet that are ignorant a people you
28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allâh, "Nor that I know the Ghaib (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief). In that case, I should, indeed be one of the Zâlimûn (wrongdoers, oppressors)."
you disputed us verily O Noah they said the dispute with us and much have you prolonged if you threaten us what now bring upon us He said the truthful of you are He wills if Allah it ye will bring on you only and not will escape (it) you and then not I wish even if my advice will profit you Allah was if to you give good counsel to (is) your He keep you astray to wanting you shall be returned and to Him Lord

32. They said: “O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.” 33. He said: “Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. “And my advice will not profit you, even if I wish to give you good counsel, if Allâh’s Will is to keep you astray. He is your Lord! and to Him you shall return.”

He (Muhammad) has fabricated it they say or I have fabricated it if I say (the Quran) of innocent and I (am) my crime and I (am) my crime what believe never that will Noah to revealed have those who except your people of because of be sad so not believed already and construct they used to do they used to what and with Our Revelation under Our Eyes the ship (of) those who on behalf address Me and not to be drowned they are surely did wrong
35. Or they (the pagans of Makkah) say: “He (Muhammad ﷺ) has fabricated it (the Qur’an).” Say: “If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.” 36. And it was revealed to Nūh (Noah): “None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. “And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned.”

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: “If you mock at us, so do we mock at you likewise for your mocking. 39. “And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.” 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: “Emark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few.”
in the therein embark and he (Noah) said (will be) its moving course (of) Allah Name (is) my Lord surely and its resting anchorage so it (the ship) Most Merciful Oft-Forgiving like the waves amidst them sailed to his son Noah and called out mountains embark O my son! apart (in) and he was the with be and not with us disbelievers

41. And he [Nûh (Noah)] said: "Emburse therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabari) 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Emburse with us and be not with the disbelievers."

e will betake myself he (the son) replied (to) the water from it will save me a mountain this day saviour (there is) no he (Noah) said him on whom except (of) Allah the Decree from in between them and came He has mercy the among so he (the son) was the wave swallow up O earth! withhold (your rain) and O sky! your water was fulfilled and it was said drowned on and it (the ship) rested the Decree (of Allah)
43. The son replied: “I will betake myself to some mountain, it will save me from
the water.” Nūh (Noah) said: “This day there is no saviour from the Decree of
Allāh except him on whom He has mercy.” And waves came in between them, so
he (the son) was among the drowned. 44. And it was said: “O earth! Swallow up
your water, and O sky! Withhold (your rain).” And the water was made to subside
and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh
(Noah). And it (the ship) rested on (Mount) Judi, and it was said: “Away with the
people who are Zalīmūn (polytheists and wrongdoing)!”

45. And Nūh (Noah) called upon his Lord and said, “O my Lord! Verily, my son
is of my family! And certainly, Your Promise is true, and You are the Most Just
of the judges.” 46. He said: “O Nūh (Noah)! Surely, he is not of your family; verily,
his work is unrighteous, so ask not of Me that of which you have no knowledge! I
admonish you, lest you should be one of the ignorant.” 47. Nūh (Noah) said: “O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.”

48. It was said: “O Nūh (Noah)! Come down (from the ship) with peace and blessings from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them (of the news of the Unseen which We reveal unto you (O Muhammad) which We reveal unseen nor you knowing them you were neither so be patient this before your people (is) for the pious (the good) end surely

We sent) their brother Ad (people) and to Allah worship! O my people! He said but Him god other you have not
50. And to the ‘Ad (people We sent) their brother Hûd. He said, “O my people! Worship Allâh! You have no other ilâh (god) but Him. Certainly, you do nothing but invent lies! 51. “O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand? 52. “And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimûn (criminals, disbelievers in the Oneness of Allâh).”

They said: “O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. “All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
55. With Him (Allâh). So plot against me, all of you, and give me no respite.

56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)."

57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

We saved Our Commandment and when with him believed and those who Hud and We saved them from Us by a Mercy and such (were) a severe torment from (of) their the Signs they rejected Ad (people)
and His Messengers and disobeyed Lord and (of) every the command followed world this in and they were pursued (by) obstinate (of) and (so they will be) on the Day (by) a curse disbelieved Ad verily no doubt Resurrection the with Ad away so (in) (of) Hud people

58. And when Our Commandment came, We saved Hûd and those who believed with him by a mercy from Us, and We saved them from a severe torment.
59. Such were 'Ad (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).
60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hûd.

(We sent) their brother Thamud (people) and to worship O my people! He said He called Salih but Him god other you have not Allah and the earth from brought you forth He so ask forgiveness of Him therein settled you my certainly to Him turn in repentance then they said Responsive (is) Near Lord as a among us you were verily O Salih! do you forbid us this before figure of good hope our fathers have worshipped what worship to as to that which (are) really in and verily we suspicious to it (of) you invite us
61. And to Thamûd (people We sent) their brother Sâlih (Saleh). He said: “O my people! Worship Allâh: you have no other ilâh (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.”

62. They said: “O Sâlih (Saleh)! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism).”

63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss. And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh’s land, and touch her not with evil, lest a near torment should seize you.”
enjoy so he said: “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” 66. So when Our Commandment came, We saved Sâlih (Saleh) and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty. 67. And As-Saihah (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

no doubt therein they lived had not as if their Lord disbelieved (in) Thamud verily (there) and verily with Thamud away so (to) Abraham Our Messengers (angels) came He said greetings of peace they said with glad tidings to and he hastened greeting of peace answered he saw but when a roasted calf bring towards it (the meal) reaching not their hands and conceived he felt some mistrust of them we fear not (of) Lot the people against (to) have been sent
68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd! 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: \textit{Salâm} (greetings or peace!) He answered, \textit{Salâm} (greetings or peace!) and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: “Fear not, we have been sent against the people of Lût (Lot).”

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya’qûb (Jacob). 72. She said (in astonishment): “Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!” 73. They said: “Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family (of Ibrahim (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious.”
Abraham had gone away then when the glad tidings and had reached him for he began to plead with Us (Our Messengers) (was) Abraham verily (of) Lot the people used to invoke Allah with humility without doubt forbearing forsake O Abraham (and was) repentant the has come indeed it this and verily they (of) your Lord Commandment which can not a torment there will come for them be turned back.

74. Then when the fear had gone away from (the mind of) Ibrāhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot). 75. Verily, Ibrāhîm (Abraham) was, without doubt, forbearing, used to invoke Allâh with humility, and was repentant (to Allâh all the time, again and again). 76. “O Ibrāhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.”

Our messengers (angels) came and when and felt on their account he was grieved (to) Lot this (is) and he said straitened for them constrained his people and came to him a distressful day aforetime and since towards him rushing he crimes (sodomy) commit they used to my daughters here are O my people! said Allah so fear for you purer (are) as regards degrade me and not a single man among you not? right-minded
77. And when Our messengers came to Lūt (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: “This is a distressful day.” 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: “O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and degrade me not with regard to my guests! Is there not among you a single right-minded man?”

4. We have not asked you surely they said and any desire/right any of your daughters in/of he said we want what you know well indeed you strength (to overpower) you I had that if I could betake myself or (that) I said powerful they (messengers) said O Lot! so you they reach shall not (from) your Lord the of in a part with your family travel any of you look back and let not night will verily (the punishment) it your wife but indeed will afflict them what afflict her the is not? morning (is) their appointed time near morning

79. They said: “Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!” 80. He said: “Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you).” 81. They (messengers) said: “O Lūt (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?”
82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the Zālimūn (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu‘aib. He said: “O my people! Worship Allāh, you have no other ilāh (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

measure give full and O my people! reduce and not in justice and weight and do not their things the people committing the land in sin causing
85. “And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. “That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you.” 87. They said: “O Shu’âib! Does your Salât (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!” (They said this sarcastically).
88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from (Him) shall I corrupt it by mixing it with the unlawfully earned money. I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I Trust and unto Him I repent.

90. And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you have taken Him (Allah) away of what is behind your family (is) surrounding you. He said: "O my people! Is then (of) your Lord verily (is) Most Merciful, Most Loving and ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

According to act and O my people! Will acting and verily I am in your ability the on whom comes who (it is) from you know and who that will cover him with disgrace torment verily I and watch you a liar He (is) and when (am) watching with you Our Commandment came by a mercy with him believed and those who wronged those who and seized from Us in and they became the awful cry prostrate (dead) Shu'aib We saved Shu'aib and those who believed with him by a mercy from Us. And As-Sa'ighah (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

93. “And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.” 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And As-Sainhah (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

so therein they lived had not as if with just as with Madyan with Moses We sent and indeed Thamud to a manifest and authority Our Signs
the but they followed Pharaoh his chiefs (of) Pharaoh Command he will go ahead rightly guided (of) Pharaoh (of) Resurrection on the Day (of) his people and evil the Fire and will lead them into to which they are led (is) the place indeed

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed). 96. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority. 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

(by) a curse this (life) and they were pursued how bad (of) Resurrection and on the Day (is) from that the given (is) the gift unto which We relate (of) the towns the news and (some (some are) standing of them you We wronged them and not have been) reaped so not themselves they wronged but they whom their gods their profited when anything Allah other than invoked nor did (of) your Lord the Command (there) came destruction but (of) they added to them

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].
100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their āliha (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there is) a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.
105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.
110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

As so stand you (Muhammad) firm and straight turn in repentance and those who you are commanded transgress and not with you (unto Allah) do wrong those who toward incline and not for the Fire lest should touch you protectors any of Allah other than you have and offer you would be helped not then (of) the day at the two ends prayers perfectly verily the night of and in some hours that the evil deeds remove the good deeds for the mindful (is) a reminder
112. So stand (ask Allâh to make) you (Muhammad and his companions) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh’s legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped. 114. And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

115. And be patient; verily, Allâh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasād (disbelief, polytheism, and all kinds of crimes and sins) in the earth, —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).
your Lord had so willed and if (were) right-doers nation mankind He could surely have made to disagree they will cease but not one your Lord has bestowed His Mercy him on whom except and shall He created them and for that Lord surely I (of) your Lord the Word be fulfilled and men jinn with Hell shall fill all together

117. And your Lord would never destroy the towns wrongfully, while their people were rightdoers. 118. And if your Lord had so willed, He could surely, have made mankind one Ummah [nation or community (following one religion, i.e. Islâm)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

the news of to you We relate and all that is that (of) the Messengers and has come to your heart thereby and firm as well as an the truth this in you for the believers and a reminder admonition act believe do not to those who and say (are) verily We (too) and you wait acting (in our way) the Unseen and to Allah (belongs) (are) waiting and to Him and the earth (of) the heavens so worship Him all of it (is) that (is) that (of) the earth things and in Him do not and put your trust (O Muhammad)
120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ān) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: “Act according to your ability and way, We are acting (in our way). 122. And you wait! We (too) are waiting.” 123. And to Allāh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.”

(of) the Verses these Alif-Lam-Ra ﷺ have sent it down verily We ﷺ the Clear Book may ﷺ so that you ﷺ as an Arabic Quran unto you (O Muhammad) relate We ﷺ understand We ﷺ through what (of) stories the best and though Quran of this unto you have revealed the among ﷺ before this you were to his Joseph said (remember) when I saw (in a dream) verily I ﷺ my father! ﷺ father and the moon and the sun stars eleven prostrating themselves to me I saw them
1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand. 3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân). 4. (Remember) when Yûsuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me.”

5. He (the father) said: “O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaitân (Satan) is to man an open enemy! 6. “Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya’qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.”
and his Joseph in there were verily when for those who ask signs brethren and his brother (Benjamin) truly Joseph they said but we than us our father to (are) dearer (is) in our father really a (strong) group are or Joseph manifest error so that—may be given to some (other) land cast him out (of) your father the favour to you (alone) righteous people after that and you will be kill not of them a speaker said if "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

7. Verily, in Yusuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask. 8. When they said: "Truly, Yusuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." 10. One from among them said: "Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yusuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He (Jacob) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe."
19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: “What a good news! Here is a boy.” So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did. 20. And they sold him for a low price,—for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: “Make his stay comfortable, may be he will profit us or we shall adopt him as a son.” Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinûn (doers of good. See the footnote of V.9:120). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: “Come
on, O you.” He said: “I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful.”

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves. 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”
that sought to seduce it was she he (Joseph) said a witness and bore witness about myself his if her household of then she speaks the front is torn a shirt but if the liars is of and he the truth the back is torn his shirt it be (that) he then she has told a lie his he (her husband) saw so when he said the back is torn (Joseph's) shirt certainly your plot (O women) of surely, it is turn O Joseph! is mighty your plot and ask (O woman) forgiveness this from away of were verily you for your sin the sinful

26. He [Yūsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So when he (her husband) saw his [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.

the city in women and said her young is seeking to seduce (of) Al-Aziz wife he filled her indeed about himself man (slave) error in we see her verily with love of their she heard so when plain and prepared for them she sent accusation
one each and she gave a banquet for them and said (to Joseph) a knife of them they saw him then, when before them and cut (in their and they exalted him (at his beauty) and they said their hands and this (is) none a man this (is) not Allah! a noble angel but

30. And women in the city said: “The wife of Al-‘Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.” 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yûsuf (Joseph)]: “Come out before them.” Then, when they saw him, they exalted him (at his beauty) and in their astonishment cut their hands. They said: “How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!”

each to me (for his love) but he refused seduce he shall certainly I order him what he did not do (one) of and will be be cast into prison O my Lord! he said those who are disgraced they invite than what to me (is) dearer prison from me you turn away unless to it me towards them I will feel inclined their plot the ignorant (one) of and be

32. She said: “This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”
33. He said: “O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.”

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: “Verily, I saw myself (in a dream) pressing wine.” The other said: “Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.” (They said): “Inform us of the interpretation of this. Verily, we think you are one of the Muhsīnūn (doers of good).”
37. He said: “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not (of) a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter and they associate partners with Allah.
39. “O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible? 40. “You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. “O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.” 42. And he said to the one whom he knew to be...
saved: “Mention me to your lord.” But Shaitân (Satan) made him forget to mention it to his lord [or Satan made Yūsuf to forget the remembrance of his Lord (Allah) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.” 44. They said: “Mixed up false dreams and we are not skilled in the interpretation of dreams.” 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: “I will tell you its interpretation, so send me forth.”
46. (He said): “O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.” 47. [Yūsuf (Joseph)] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

the man of truth O (He said) Joseph fat cows seven of in explain to us (the dream) lean ones seven were devouring them and (seven) green ears of corn and (of) seven the return to that I may dry others He (Joseph) know so that they may people as usual (seven) years for seven you shall sow said you shall (the harvest) which you reap and that of it which a little except ears in leave it you may eat
48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." 50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yūsuf (Joseph)?" The women said: "Allāh forbid! No evil know we against him!" The wife of Al-‘Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely, of the truthful." 52. [Then Yūsuf (Joseph) said: "I asked for this enquiry in order that he (Al-‘Azīz) may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.
53. “And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”

54. And the king said: “Bring him to me that I may attach him to my person.” Then, when he spoke to him, he said: “Verily, this day, you are with us high in rank and fully trusted.”

55. [Yūsuf (Joseph)] said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt).
fear (Allah) and used to who believe and they entered Joseph's brothers and came him but they he recognized them unto him recognized not

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muhsinūn (the good doers). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yūsuf's (Joseph's) brethren came and they entered unto him, and he recognized them, but they recognized him not.

with he had furnished them and when of yours a brother bring me he said their provisions that I see you do not your father from the best measure and that I (am) give full you bring to me not but if (of) the hosts for you measure there (shall be) no him they said you shall come near me nor with me (from) his for him we shall try to get permission shall do it and verily we father

59. And when he had furnished them with their provisions (according to their need), he said: “Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. “But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.” 61. They said: “We shall try to get permission (for him) from his father, and verily, we shall do it.”
And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.” He said: “Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy.”

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again. 63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.” 64. He said: “Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy.”
And when they opened their bags, they found their money had been returned to them. They said: “O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel’s load. This quantity is easy (for the king to give).”

66. He [Ya‘qūb (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allāh’s Name, that you will bring him back to me unless you are yourselves surrounded (by enemies),” And when they had sworn their solemn oath, he said: “Allāh is the Witness to what we have said.”

65. And when they opened their bags, they found their money had been returned to them. They said: “O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel’s load. This quantity is easy (for the king to give).”
67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah; it was but a need of Ya'qūb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: “Verily, I am your brother, so grieve not for what they used to do.”

70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother’s bag. Then a crier cried: “O you (in) the caravan! Surely, you are thieves!”

71. They, turning towards them, said: “What is it that you have lost?”

72. They said: “We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.”

73. They said: “By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!”

74. They [Yūsuf’s (Joseph’s) men] said: “What then shall be the penalty of him, if you are (proved to be) liars.”

75. They [Yūsuf’s (Joseph’s) brothers] said: “His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zālimūn.
So he [Yūsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother’s bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh made the brothers to bind themselves with their way of “punishment, i.e. enslaving of a thief.”) We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

They [Yūsuf’s (Joseph’s) brothers] said: “If he steals, there was a brother of his [Yūsuf (Joseph)] who did steal before (him).” But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allāh is the Best Knower of that which you describe!” They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muḥsinūn (good-doers. See the footnote of V.9:120).”
we should take that Allah forbid he said that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zālimūn (wrongdoers).

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah’s Name, and before this you did fail in your duty with Yoṣūf (Joseph)? Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Benjamin) and He is the Best of the judges.

O our father and say your father to return and not has stolen your son verily your father we according to what except we testify the Unseen we could and not know we have where the town and ask be guardians we which and the carvan in it been (are) telling the and indeed we in returned you have beguiled but he said truth so patience (into) something your own selves
81. “Return to your father and say, ‘O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!’ 82. “And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.” 83. He [Ya’qūb (Jacob)] said: “Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.”

84. And he turned away from them and said: “Alas, my grief for Yūsuf (Joseph)!” And he lost his sight because of the sorrow that he was suppressing. 85. They said: “By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead.” 86. He said: “I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.
87. “O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh’s Mercy. Certainly no one despairs of Allâh’s Mercy, except the people who disbelieve.” 88. Then, when they entered unto him [Yûsuf (Joseph)], they said: “O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable.” 89. He said: “Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?”

...
by they said (of) the good-doers (is) the Most Merciful
Allah has preferred you indeed Allah we have been and certainly above us on you reproach no he said of sinners and He you Allah may forgive this day (of) those who show mercy

90. They said: “Are you indeed Yūsuf (Joseph)?” He said: “I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the Muhsīnūn (good-doers. See V.2:112) to be lost.”

91. They said: “By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners.” 92. He said: “No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!

93. “Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.” 94. And when the caravan departed, their father said: “I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).” 95. They said: “By Allāh! Certainly, you are in your old error.”
96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'" 97. They said: "O our father! Ask forgiveness (from Allâh) for our sins, indeed we have been sinners." 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.

Joseph unto they entered then when and said his parents to himself if Egypt enter the throne to his parents and he raised and prostrate before him and they fell down the interpretation this is O my father! he said
99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: “Enter Egypt, if Allāh wills, in security.”

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: “O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.
101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." 102. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur’ân) is no less than a Reminder and an advice unto the ‘Alamîn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are Mushrikûn, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
108. Say (O Muhammad): “This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh, i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).”

109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?
the Messengers gave up hope when they were denied that they and thought so were rescued. Our help then came to them can be warded off and not We willed whomsoever who the people from Our Punishment their in there is indeed are sinners/criminals (of) understanding for men a lesson the stories but forged a statement it is not (of) which a confirmation (of Allah's existing Books) (of) and a detailed explanation were before it for and a Mercy and a guide and a mercy for the people who believe

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimūn (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ān) is not a forged statement but a confirmation of (Allâh’s existing Books) which were before it [i.e. the Taurāt (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

(of) the Verses these are Alif-Lam-Mim-Ra
unto has been revealed and that which the Book but (is) the truth your Lord from you (is) He Allah He believe not men most
any pillars without the heavens raised. Who
He rose then that you can see and the moon the sun and subjected Throne
for a term running (its course) each
He explains in all affairs He manages appointed
in the meeting that you may detail believe with certainty
your Lord

Sūrah 13. Ar-Ra’d
(The Thunder) XIII
In the Name of Allāh
the Most Gracious, the Most Merciful

1. Alif-Lām-Mīm-Rā. [These letters are one of the miracles of the Qur’ān; and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur’ān), and that which has been revealed unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (İstawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

Who and (it is) He and rivers firm mountains therein and placed He made (of) fruits every kind and of
that in verily (over) the day (there are) signs neighbouring (there are) tracts the earth in
and green crops vines of and gardens
And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât for people who reflect.

And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and datepalms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayât for the people who understand.

And it is then wondrous you wonder and if shall we be dust and if we disbelieve who their saying and they are those who a new creation (be) in and they in their Lord indeed (be) in their will have iron chains are those who (of) the Fire dwellers and they will be necks and they ask will abide therein they the good before the evil you to hasten before them before them occurred and verily your Lord but verily exemplary punishments inspite of for mankind (of) forgiveness full (is) your Lord and verily your Lord and verily their wrong-doing in punishment Severe
5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islāmic Monotheism and have taken besides Allāh others for worship who can neither harm nor benefit), then wondrous is their saying: “When we are dust, shall we indeed then be (raised) in a new creation?” They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

7. And the disbelievers say: “Why is not a sign sent down to him from his Lord?” You are only a warner, and to every people there is a guide. 8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.
11. For him (each person), there are angels in succession before and behind him. They guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

His praises thunder and glorifies
yet they dispute about Allah. And He is Mighty in strength and Severe in punishment.

13. And Ar-Ra’d (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.

14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

Whoever falls in prostration willingly and unto Allah (Alone) the earth and the heavens (is) in the morning and the afternoons and so do their shadows or unwillingly say (O Muhammad) the Lord the heavens (is) the Lord Who have you then taken as protectors other than Him (for worship) either for benefit or for harm the blind equal are say it is Allah say not it is not for harm nor darkness equal are or and the seer
to do they (disbelievers) assign or and light the like of His who created partners Allah to them the creation so that seemed alike creation things (of) all (is) the Creator Allah say in the Irresistible the One and He is RespectedWater (rain) the sky from He sends down water (rain) according to their measure the valleys and flows that the foam the flood but bears away they and (also) from what mounts up to the surface in order to make the fire in it heat like unto it rises a foam utensils or ornaments (of) truth Allah does set forth (parables) thus it the foam then as for and falsehood that as scum upon the banks passes away in remains mankind benefits which parables Allah sets forth thus the earth

15. And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad): “Who is the Lord of the heavens and the earth?” Say: “(It is) Allah.” Say: “Have you then taken (for worship) Auliya’ (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allah is the Creator of all things; and He is the One, the Irresistible.”

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments
or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord’s Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islamic Monotheism) is Al-Husnâ (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves from the torment, but it will be in vain. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.
20. Those who fulfil the Covenant of Allâh and break not the Mithâq (bond, treaty, covenant). 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). 22. And those who remain patient, seeking their Lord’s Countenance, perform As-Salât (Iqâmât-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

in which they shall (of) Adn (Paradise) Gardens from (of) Allah the Covenant fulfill those who and those who (of) Allah the Covenant break and not for it Allah has commanded what it join and be joined and those who those who the terrible reckoning (the) Face seeking remain patient/persevere and and those who (of) their Lord prayers and offer perfectly its Lord (of) Allah and for whom they are those evil is the (Good) Home

in which they shall (of) Adn (Paradise) Gardens from (of) Allah the Covenant fulfill those who and those who (of) Allah the Covenant break and not for it Allah has commanded what it join and be joined and those who those who the terrible reckoning (the) Face seeking remain patient/persevere and and those who (of) their Lord prayers and offer perfectly its Lord (of) Allah and for whom they are those evil is the (Good) Home
has what is and sever its ratification be joined to for it Allah commanded they are those the land in and work mischief (is) the evil and for them (is) the curse home

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

24. "Salamun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills) He wills and (is) worldly in the life they rejoice as compared with worldly the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh verily, in the remembrance of Allâh do hearts find rest. 29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, Tâbâ (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: “He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.”
31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (of all (things) the decision is) certainly with Allah those who had not then yet He could Allah willed had that believe will cease and not all mankind have guided because of to strike them disbelieve those who it settles or a disaster they did what comes until their homes to close does not Allah (of) Allah the Promise (His) Promise break

And (many) Messengers were mocked and indeed but I granted respite before you (O Muhammad) I seized them then disbelieved to those who (My) punishment was so how (terrible) every of takes charge He so who is it yet they it has earned by what soul name them say partners to Allah ascribe
32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: “Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words.” Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Wâq (defender or protector) against Allâh. 35. The description of the Paradise which the Muttaqûn (the pious) have
been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Muttaqūn (the pious), and the end (final destination) of the disbelievers is Fire.

the Book to whom We have given and those unto you has been revealed at what rejoice the and (there are) among (i.e. the Quran) a part thereof reject those who clans/groups to I am commanded only say (O Muhammad) with to join partners and not Allah worship and to Him I call Him Allah to Him (Alone) I call and to Him is my return in Arabic to be a judgement of authority down their (vain) to follow were you (O Muhammad) of the has come to you what after desires Allah against you will have not knowledge defender nor protector any

36. Those to whom We have given the Book (such as `Abdullāh bin Salām and other Jews who embraced Islām), rejoice at what has been revealed unto you (i.e. the Qur'ān), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad): “I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return.” 37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wālī (protector) or Wāq (defender) against Allāh.
before We sent Messengers and indeed wives for them and We made (O Muhammad) for it was and not and offspring by except a sign bring to a Messenger matter for each and every Allah's Leave He what a Allah blots out there is a Decree and with Him and confirms (what He wills) and whether (of) the Book (is) the Mother and (of) what part We show you (O Muhammad) cause you to die or We have promised them and on (the) reckoning your duty only (is) the reckoning (us) 38. And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). (Tafsir At-Tabari) 39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz) 40. Whether We show you (O Muhammad) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

the land come to that We they see did not and its outlying borders from reducing it to put back (there is) none judges Allah (at) Swift and He His Judgement those who did devise plots and verily reckoning is the planning so unto Allah (were) before them every earns what He knows all for the disbelievers and will know person
41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allâh’s. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: “You (O Muhammad) are not a Messenger.” Say: “Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as ‘Abdulâh bin Salîm and other Jews and Christians who embraced Islâm).”
from and hinder (men) the Hereafter (of) Allah the Path of Allah, and seek therein crookedness (are) in they straying far astray.

Sûrat Ibrâhîm
[(Prophet) Abraham] XIV

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

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur’ân, and none but Allah (Alone) knows their meanings.] (This is) a Book which We have revealed unto you (O Muhammad Ṣ安宁) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islamic Monotheism) by their Lord’s Leave to the path of the All-Mighty, the Owner of all praise. 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allâh (i.e. Islam) and seek crookedness therein — they are far astray.

except any (of) his people with the language (saying) that with Our Signs Moses (is) the All-Wise (is) the All-Mighty and He bring bring out men from your people to light (are) signs therein truly (of) Allah thankful (person) patient for every
4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our Ayât (saying): “Bring out your people from darkness into light, and remind them of the annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person).”

6. And (remember) when Mûsâ (Moses) said to his people: “Call to mind Allâh’s Favour to you, when He delivered you from Pharaoh’s people who were afflicting you with horrible torment, and were slaughtering your sons and letting alive your women; and in it was a tremendous trial from your Lord.”

7. And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe.”
you you disbelieve if "Moses and said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all wants), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nūh (Noah), and ‘Ād, and Thamūd? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that which you have been sent, and we are really in grave doubt as to that to which you invite us."

what (can there be) (of) the Creator (are) really in grave doubt (is) All-Rich (Free of all wants) Allah. He calls you (to Him) and the earth and the heavens your sins of you that He may forgive a term for and give you respite but if you are not they said (of) those and those and Thamūd and Ad Noah Allah but knows them none after them with clear their Messengers came to them their in their hands but they put proofs verily and said (biting them from anger) with you have been sent in what We disbelieve as to doubt (are) really in what and we it suspicious to it you invite us what

8. And Mūsā (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all needs), Owner of all praise."
10. Their Messengers said: “What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed.” They said: “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e., a clear proof of what you say).”

We not their Messengers to them: “We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.”

11. Their Messengers said to them: “We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. 12. “And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust.”
13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the Zālimūn (polytheists, disbelievers and wrongdoers). 14. “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection) and also fears My threat.” 15. And they (the Messengers) sought help and victory from Allah and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.

and he will be made (is) Hell behind him and he will find hard to drink and he will be made (is) Hell behind him...
16. In front of him is Hell, and he will be made to drink boiling, festering water. 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allâh that is not hard or difficult. 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): “Verily, we were following you; can you avail us anything against Allâh’s Torment?” They will say: “Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.”

22. And Shaitân (Satan) will say when the matter has been decided: “Verily, Allâh promised you a promise of truth. And I (too) promised you of truth a promise over you, and I called you except that I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner (with Allâh). Verily, there is a painful torment for the Zâlimûn.”
23. And those who believed (in the Oneness of Allāh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salām (peace!). 24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.
And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrongdoers), and Allâh does what He wills. 28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and His Message of Islam), and caused their people to dwell in the house of destruction?
29. Hell, in which they will burn, — and what an evil place to settle in! 30. And they set up rivals to Allâh, to mislead (men) from His path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!” 31. Say (O Muhammad ﷺ) to ‘Ibâdî (My slaves) who have believed, that they should perform As-Salât (Iqamat-as-Salât), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allah’s Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrâhîm (Abraham) said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. “O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

some of have made to dwell verily I verily to O our Lord! verily to O our Lord! with not in a valley my offspring Sacred Your House by cultivation in order that they may perform perfectly Lord! mankind among hearts somake prayers and (O Allah) provide towards them love so that they may fruits with them
37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salāt (Iqāmat-as-Salāt). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks. Nothing on the earth or in the heaven is hidden from Allah.

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.

39. "All the praises and thanks be to Allah, Who has given me in old age Ismā'īl (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

40. "O my Lord! Make me one who performs As-Salāt (Iqāmat-as-Salāt), and (also) from my offspring, our Lord! And accept my invocation.

41. "Our Lord! Forgive me and my parents, and (all) the believers on
the Day when the reckoning will be established.” 42. Consider not that Allâh is unaware of that which the Zâtîmûn (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched not their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty the torment will come unto them the Day (when) our Lord! wronged those who so will say we will answer a little while for respite us (it will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).

44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave (the world for the Hereafter).
45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Abie of Retribution.

The earth will be changed on the Day (when) and the heavens earthy to other than the Allah and they (all creatures) will appear before the and you will see the Irresistible One in bound together that Day sinners pitch (will be) of their garments fetters that may Fire their faces and will cover what a soul each Allah requite (is) Swift Allah truly it has earned (is) a Message this (Quran) at reckoning in order that they may be warned for mankind He that only and that they may know thereby men and that may take heed One (is) God (of) understanding
48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. 49. And you will see the Mujrimûn that Day Muqarranûn (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning. 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.
1. **Alif-Lam-Ra.** [These letters are one of the miracles of the Qurʾān, and none but Allāh (Alone) knows their meanings.] These are Verses of the Book and a plain Qurʾān.

2. How much would those who disbelieved wish that they were Muslims (those who have submitted themselves to Allāh’s Will in Islām, i.e. Islamic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise)

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to
4. And never did We destroy a township but there was a known decree for it. 5. No nation can advance its term, nor delay it. 6. And they say: “O you (Muhammad ﷺ) to whom the Dhikr (the Qur’ān) has been sent down! Verily, you are a mad man! 7. “Why do you not bring angels to us if you are of the truthful?”

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ān) and surely, We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the Mujrimūn. 13. They would not believe in it (the Qur’ān); and already the example of (Allāh’s punishment of) the ancients has gone forth.
14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long). 15. They would surely, say (in the evening): “Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.” 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast Shaitân (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.
19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion. 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritors. 24. And indeed, We know the first generations who had passed away, and indeed, We know the present (late) generations who will come after. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

26. And indeed, We created man from dried (sounding) clay of altered mud.
27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: “I am going to create a man (Adam) from dried (sounding) clay of altered mud. 29. “So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” 30. So the angels prostrated themselves, all of them together. 31. Except Iblis (Satan) — he refused to be among the prostrators.
32. (Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?" 33. [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." 34. (Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." 35. "And verily, the curse shall be upon you till the Day of Recompense." 36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

37. Allâh said: "Then verily, you are of those reprieved, 38. "Till the Day of the time appointed." 39. [Iblîs (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. "Except Your chosen (guided) slaves among them Your slaves except all the this (is) (Allâh) said: "Then the chosen (sincere) My slaves certainly Straight to Me the Way any authority over them you have shall not the of who followed you those except all the ones who go astray

41. (Allâh) said: "This is the Way which will lead straight to Me." 42. "Certainly, you shall have no authority over My slaves, except those who follow you of the Ghâwûn."
(is) the promised place for Hell and surely for gates seven it (Hell) has all them (is) a portion of them door each (will be) amidst the pious people truly assigned enter therein and water springs Gardens and We shall remove and security in peace injury (hard any their breasts (is) in what thrones on so they will be brothers facing each other will touch them not of it they shall they nor fatigue therein My slaves inform (O Muhammad) be removed the Oft-Forgiving I (am) that I (servants) the Most Merciful

43. "And surely, Hell is the promised place for them all. 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. "Truly, the Muttaqin (the pious) will be amidst Gardens and water-springs (Paradise). 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.' 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

torment (it) is My torment and that about and tell them the most painful (of) Ibrahim guests (angels) indeed he said peace and said upon him do not (are) afraid of you we bring glad tidings to you. We truly be afraid (Ibrahim) said knowledgeable of a son (boy)
50. And that My Torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrāhīm (Abraham). 52. When they entered unto him, and said: *Salam* (peace)! [Ibrāhīm (Abraham)] said: “Indeed! We are afraid of you.” 53. They (the angels) said: “Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom.” 54. [Ibrāhīm (Abraham)] said: “Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?”

55. They (the angels) said: “We give you glad tidings in truth. So be not of the despairing.” 56. [Ibrāhīm (Abraham)] said: “And who despair(s) of the Mercy of his Lord except those who are astray?” 57. [Ibrāhīm (Abraham) again] said: “What then is the business on which you have come, O messengers?” 58. They (the angels) said: “We have been sent to a people who are *Mujrimūn*. 59. “(All) except the family of Lūt (Lot). Them all we are surely, going to save (from destruction). 60. “Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed).”
61. Then when the messengers (the angels) came unto the family of Lūt (Lot).

62. He said: "Verily, you are people unknown to me." 63. They said: "Nay, we have come to you with that (torment) which they have been doubting. 64. "And we have brought you the truth and certainly, we tell the truth. 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." 66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

(of) Lot the family came to then when verily you He said verily you are people unknown to me (are) people they said unknown to me they came to you then when when the messengers (angels) came to the family of Lūt (Lot).
67. And the inhabitants of the city came rejoicing (at the news of the young man’s arrival). 68. [Lût (Lot)] said: “Verily, these are my guests, so shame me not. 69. “And fear Allâh and disgrace me not.” 70. They (people of the city) said: “Did we not forbid you from entertaining (or protecting) any of the ‘Âlamîn?’ 71. [Lût (Lot)] said: “These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).” 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saihah (torment — awful cry) overtook them at the time of sunrise.
74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see. 76. And verily, they (the cities) were right on the highroad. 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood, were also Zālimūn. 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of Al-Hijr (the rocky tract) denied the Messengers.

but they were averse Our Signs and We gave them hew out and they used to feel secure to them from the mountains (dwellings) an awful cry but overtook them what they availed and not in the early morning We created and not to earn they used and all that is and the earth and surely the heavens and the heavens and the earth and all that is except with truth in between them so overlook their faults (is) coming the Hour your Lord verily (with) gracious forgiveness the All-Knowing the Creator is Lord

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But As-Saihah (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely, coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. 86. Verily, your Lord is the All-Knowing Creator.
And indeed, We have bestowed upon you seven of Al-Mathâni (seven repeatedly-recited Verses), (i.e. Sûrat Al-Fâtihah) and the Grand Qur’ân. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): “I am indeed a plain warner.” 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur’ân into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

therefore, to do they used about what and turn you are commanded truly We will of what the polytheists who (against) the scoffers will suffice you another god Allah along with set up We know and indeed they come to know will of what your breast is straitened that you (of) your the praises so, glorify they say
and those who prostrate of your Lord comes unto you until your Lord's certainty (death) worship

93. For all that they used to do. 94. Therefore proclaim openly (Allâh’s Message — Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn. 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allâh another ilâh (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes unto you the certainty (i.e. death).

so (of) Allah the Command came (will come) Glorified is He seek to hasten it not they associate as partners with all that (there is) His Commd of revelation that (there is) warn that His slaves of wills He so fear Me I but god no with and the earth the heavens created they associate above all He is exalted truth man He created as partners (with Him) he then behold semen/sperm open becomes opponent
1. The Event ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

2. He sends down the angels with the Rūḥ (Revelation) of His Command to whom of His slaves He wills (saying): “Warn mankind that Lā ilāha illa Ana, so fear Me (by abstaining from sins and evil deeds).”

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

4. He has created man from Nutfah, then behold, this same (man) becomes an open opponent.

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. And they carry your loads to a land that you could not reach.

6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

7. And they carry your loads to a land that you could not reach.
except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

9. And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside. And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.
12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. 13. And whatsoever He has created on the earth of varying colours. Verily, in this is a sign for people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

mountains the earth into and He affixed and with you it should shake lest firm be guided thay you may and roads rivers they they and by the star and land-marks as creates is then, He Who? and one who

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. 13. And whatsoever He has created on the earth of varying colours. Verily, in this is a sign for people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
(of) the Grace you count and if you remember Allah truly you can count it not Allah and Allah Most Merciful is Oft-Forgiving you and what you conceal what He knows reveal

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allâh, never could you be able to count them. Truly, Allâh is Oft-Forgiving, Most Merciful. 19. And Allâh knows what you conceal and what you reveal.

Allah other than whom invoke and those who and they themselves anything they create not lifeless (they are) dead are created they will be when they know and not but for One (is) God your God resurrected in the Hereafter believe not those who are (are) proud and they deny their hearts what He knows Allâh that He the proud (arrogant) He likes

20. Those whom they (Al-Mushrikûn) invoke besides Allâh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your Ilâh (God) is One Ilâh. But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
24. And when it is said to them: "What is it that your Lord has sent down (unto Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
27. Then, on the Day of Resurrection, He will disgrace them and will say: “Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?” Those who have been given the knowledge will say: “Verily, disgrace and misery this Day are upon the disbelievers. 28. “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds).” Then, they will make submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allâh is All-Knower of what you used to do.

to abide (of) Hell the gates so enter abode and indeed what an evil therein to and (when) it is said (for) the arrogant has sent what (is it that) who are pious those for those good they say (of) your Lord down (there is) world this in do good who (will be) (of) the Hereafter and the home good (will be) the home and excellent indeed better (of) Eden (Eternity) Gardens (of) the pious (from)(beneath them) flowing which they will enter thus they wish all that therein they will have rivers the pious people Allah rewards
29. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.” 30. And (when) it is said to those who are the Muttaqūn (the pious) “What is it that your Lord has sent down?” They say: “That which is good.” For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqūn (the pious).

31. ‘Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the Muttaqūn (the pious).

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun ‘Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world).” 33. Do they (the disbelievers and polytheists) await but that the angels should come to them, or there should come the command of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.
35. And those who joined others in worship with Allâh said: “If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him.” So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût.” Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
If you (O Muhammad ﷺ) covet for their guidance, then verily, Allah guides not those whom He makes to go astray (or none can guide him whom Allah sends astray). And they will have no helpers. 38. And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved may know that they were liars.
whom We sent men but \(\text{لا} \ \text{يَضَيَّكُ} \) before you \(\text{يَعْلَمُونَ} \) those who know so ask to them \(\text{إِلَّا} \) revelation knowing not \(\text{إِن} \) if \(\text{لَيْكُمُ} \) the Scripture

40. Verily, Our Word unto a thing when We intend it, is only that We say unto it: “Be!” — and it is. 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allâh’s sake), and put their trust in their Lord (Allâh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad \(\text{سُـٓرَةُ النَـٓحَلَ} \)) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture, if you know not.
with a gradual wasting that He may seize them or (is) indeed Most your Lord truly wasting seen have they not Most Merciful Gracious from Allah created what (to) (observed) the right to their shadow incline thing unto Allah making prostration and to the left and to Allah (are) lowly and they and all the heavens (is) in (all) that prostrate moving (living) creatures and the angels proud or arrogant

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly, Your Lord is indeed full of kindness, Most Merciful? 48. Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly? 49. And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud.

and above them their Lord they fear and said they are commanded what two gods you take not Allah you then Me One (is) God He verily (is) in all that and to Him belongs should fear (is) the and His and the earth and the heavens
50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh (God). Then, fear Me (Allâh ﷺ) much.

52. To Him belongs all that is in the heavens and (all that is in) the earth and Ad-în Wâsiba is His. Will you then fear any other than Allâh? 53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh). 55. So (as a result of that) they deny (with ungratefulness) that (Allâh’s Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them unto...
what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters unto Allāh! – Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.

60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.
and an appointed term for them postpones them they can neither advance it nor delay it when their term comes. They what to Allah and they assign their tongues and describe (assert) the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

61. And if Allâh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.
63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but Shaitân (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur’ân) to you (O Muhammad ﷺ) except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom. 68. And your Lord inspired the bee, saying: “Take you habitation in the mountains and in the trees and in what they erect.
and follow fruits all of eat then comes made easy (of) your Lord the ways varying their bellies from forth verily for people (is) healing wherein its colours for people (is) indeed a sign this in then has created you and Allah who think (there are) some and of you He will cause you to die (of) age the worst to Allah are sent back who after he knows not so that (senility) (is) Allah Allah truly anything (is) having known

69. “Then, eat of all fruits, and follow the ways of your Lord made easy (for you).” There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. 70. And Allah has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is All-Knowing, All-Powerful.

above some of you has preferred and Allah then, not provision (wealth) in others will hand over are preferred those who their right hands possess what (is) to wealth do then, the equal thereof so that they are they deny (of) Allah grace wives your own kind of (to) you has given your wives from (to) you and has given and has provided you sons and grand sons
71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allâh?

72. And Allâh has made for you Aqwâj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly, Allâh knows and you know not. 75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under
the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allah. Nay! (But) most of them know not.

(of) two an example Allah and puts forth he has not (is) dumb one of them men a burden and he is anything he power he directs whichever way his master to is good he brings not him and he is (of) justice commands and the one who (of) the heavens the Unseen Allah (belongs) (of) the earth it or (of) the eye as a twinkling but the Hour every over Allah truly nearer (is) All-Powerful thing

76. And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islamic Monotheism) who commands justice, and is himself on the Straight Path? 77. And to Allah belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.
And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh (none gave them the ability to fly but Allâh). Verily, in this are clear Ayât for people who believe (in the Oneness of Allâh).

And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g., carpets, blankets), comfort for a while.

And Allâh has made for you shades which places of the mountains of for you
81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).

82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.
repent and ask for Allâh’s forgiveness (of their sins). 85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

86. And when those who associated partners with Allâh see their (Allâh’s so-called) partners, they will say: “Our Lord! These are our partners whom we used to invoke besides You.” But they will throw back their word at them (and say): “Surely, you indeed are liars!” 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allâh, for them We will add torment to the torment because they used to spread corruption.
89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur’ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allâh enjoins Al-‘Adl and Al-Ihsân, and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ’, and Al-Munkar, and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.
91. And fulfil the Covenant of Allâh (Bah’ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this (i.e. who obeys Allâh and fulfils Allâh’s Covenant and who disobeys Allâh and breaks Allâh’s Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

He could have Allah willed and had He sends but one nation made you all whom and guides He wills whom astray and certainly you shall be questioned He wills take and don’t to do you used for what among a means of deception your oaths being after a foot lest, should slip yourselves the evil and you may have to taste firmly planted from hindered (men) of having (punishment) and for you (will be) of (of) Allah the Path a great torment
93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of Allāh’s Covenant. Verily, what is with Allāh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness — whether male or female — while he is (or she) a true believer (of Islamic Monotheism) verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter).
98. So when you want to recite the Qur'an, seek refuge with Allah from Shaitán (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him. 101. And when We change a Verse (of the Qur'an) in place of another — and Allâh knows best what He sends down — they say: “You (O Muhammad) are but a Muftârîf! (forger, liar).” Nay, but most of them know not.
they refer (of) he whom the tongue being لساناً لساني while this (Qur'an) أَنْ كَيۡسَ أَنْ كَيۡسَ (as) foreign to him أَنَّا (verily is) a clear كُلۡ أَرۡبَعَةٍ كُلۡ أَرۡبَعَةٍ Arabic سِلَفٍ سِلَفٍ سِلَفٍ سِلَفٍ tongue (language) لِشِنْدِعٍ لِشِنْدِعٍ لِشِنْدِعٍ لِشِنْدِعٍ in the Signs لَّا لَّا لَّا لَّا تَبِينُونَ تَبِينُونَ تَبِينُونَ تَبِينُونَ believe not لا لا لا لا those who أَنَّا (Allah) شَرۡبِهِ أَنَّا (will guide) أَنَّا (will be) a painful عذَابٍ عذَابٍ عذَابٍ عذَابٍ torment for them

102. Say (O Muhammad ﷺ) Ruh-ul-Qudus [Jibrīl (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue. 104. Verily, those who believe not in the Ayāt of Allāh, Allāh will not guide them and theirs will be a painful torment.

those who falsehood fabricate (it is) only إِنَّا يَقْتِرُونَ الكِتَابُ الْأَلِيمُ لَا يُؤْمِنُونَ مِنْ أَرۡبَعَةٍ أَرۡبَعَةٍ أَرۡبَعَةٍ أَرۡبَعَةٍ (of) Allah اللّهُ الطَّامِعُ on them عَذَابٌ عَذَابٌ عَذَابٌ عَذَابٌ (is) wrath on them عَذَابٌ عَذَابٌ عَذَابٌ عَذَابٌ to disbelief مُخَذَّبٍ مُخَذَّبٍ مُخَذَّبٍ مُخَذَّبٍ and for them Allāh ﷺ ﷺ ﷺ ﷺ from they loved and because (is) a great رَبّكَ رَبّكَ رَبّكَ رَبّكَ over (of) this world the life preferred the people ﷺ ﷺ ﷺ ﷺ not ﷺ ﷺ ﷺ ﷺ Allāh ﷺ and that (that of) the Hereafter ﷺ ﷺ ﷺ ﷺ who disbelieve ﷺ ﷺ ﷺ ﷺ ﷺ the people guides
105. It is only those who believe not in the Ayât of Allah, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.
be dealt with unjustly and they will not and they did (of) the example Allah and puts forward and content secure that was a town from in abundance its provision coming to it the Favour then it denied place every the garb Allah so made it taste (of) Allah because of that which and fear (of) hunger to do they used

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allah puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

111. ولَقَدْ جَاءَهُمُ الرَّسُولُ وَنَبِيُّهُمْ مُدْجَدُوا فَأَحَذَّرُوهُمُ السَّبِيرَ وَفَعَّلُوا مَا رَفَعَهُمُ اللَّهُ حَالَتَهُمْ مِنْ عَلَيْهِمْ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ فَأَذَاعُوا مَنْ أَذَاعَهُ اللَّهُ إِلَيْهِ وَسَلَّمُوا مُسْتَغْلِبِيَّةً إِلَى اللَّهِ F

111. a Messenger had come to them and verily so but they denied him from among themselves (were) while they the torment overtook them has provided you of what eat wrong-doers and thank (and) good lawful Allah with you really if Allah's Grace/Bounty He has forbidden only (you) worship Him (and) the blood the dead animal unto you and (any animal) (of) swine (and) the flesh (of) the extremity (is) slaughtered as a sacrifice which is forced (by dire but if one with it) Allah
113. And verily, there had come unto them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were Zālimūn. 114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship. 115. He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh. But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allāh is Oft-Forgiving, Most Merciful.

put forth to that which ٍلَا تَقُولُوا لَمَّا تَسْتَنْسَحُونَ الكُبْرَةَ حَنَّاءٍ وَهُمْ مُثْلِيٌّ لِلَّهِ إِنَّ اللَّهَ يُصَلِّبُ عَلَىٰ

116. And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.
119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushriḳūn. 121. (He was) thankful for His (Allāh’s) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism — neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.
to you. We have sent the revelation then straight of Abraham the religion follow of those who he was and not (Monotheism) was prescribed only (are) polytheists differed those who for the Sabbath will judge your Lord and verily in it (of) Resurrection on the Day between them differ where in they used to about that with (of) your Lord Path to invite (you) and fair (kind) and preaching wisdom better (it) is in a way that argue with them who knows best (is) He Who your Lord verily and He (it is) His Path from has gone astray those who are guided (knows best Who)

123. Then, We have sent the Revelation to you (O Muhammad saying): “Follow the religion of İbrahim (Abraham) Hanif (Islamic Monotheism) and he was not of the Mushrikun. 124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad) to the way of your Lord (i.e., İslâm) with wisdom (i.e., with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided.

with the then punish you punish (is) (of) that which like (is) verily it you endure patiently and if (it) you were punished (of) the patient (is) better from Allah but your patience (is) and not
126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirûn (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. 128. Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsînûn (good-doers).
1. Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid Al-Harâm (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayât. Verily, He is the All-Hearer, the All-Seer. 2. And We gave Moses the Scripture and made it a guidance for the Children of Isrâ’il (saying): “Take none other than Me as (your) Wakil. 3. “O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave.”
Children of Israel: we decreed for you in the Scripture that you would do mischief in the land twice and you will become tyrants and extremely arrogant! We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

for you do good if it is for it (against you do evil and if yourselves last promise comes then, when if yourselves)
7. (And We said): “If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.” Then, when the second promise came to pass, to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. “It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return. And We have made Hell a prison for the disbelievers.

9. Verily, this Qur’ân guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness, that they shall have a great reward. 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment. 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.
12. And We have appointed the night and the day as two Ayāt. Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation. 13. And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

You is sufficient your book read as against you this day (this day) Yourself he goes right whosoever a reckoner (accountant) and for his ownself goes right then (only)
he goes astray then only goes astray whosoever one laden can bear and not against his ownself We and not of another burden with burdens We have sent until punishing (were) destroy to An We decide and when a Messenger its wealthy luxurious We order a village (town) thus is in it (therein) then they transgress people the word (of torment) on it (against it) justified with (complete) destruction then We destroy it

14. (It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.” 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger. 16. And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the word is justified against it (them). Then We destroy it with complete destruction.

We have destroyed and how many Noah after the generations (centuries) of His of (the) sins your Lord sufficient is All-Seer (Beholder) as an All-Knower slaves the quick-passing wishes (wants) (was) whoever We like what in it him We quickly grant then We have appointed then We will to whoever said he will burn therein Hell for him (made) wants/desires and whoever rejected disgraced its striving for it and strives the Hereafter
are then those a believer while he is (shall be) appreciated their striving (were)

17. And how many generations have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer — then such are the ones whose striving shall be appreciated.

and those these We provide each (of) your Lord Bounty (gift) from forbidden (of) your Lord Bounty was (will be) greater Hereafter with greater you will sit down then another god Allah and has decreed except that you do not your Lord if be good (dutiful) and to parents Him or one of them old age with you attain to them say then do not both of them but say scold them nor a word of disrespect (of) honour a word to them
20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allâh any other ilâh (god), (O man)! or you will sit down reproved, forsaken. 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.” 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.
27. Verily, the spendthrifts are brothers of the devils, and the (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word. 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens. Verily, He is Ever All-Knower, All-Seer of His slaves.
except Allah has forbidden (to kill) which soul is killed and whoever for a just cause for his. We have made then surely wrongfully he exceed but not an authority he (guardian) helped is verily he killing in limits

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is a Fāhishah and an evil way. 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islamic law).

34. And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and
weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of Al-Hikmah which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected (from Allâh’s Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.
41. And surely, We have explained in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad to these polytheists, pagans): "If there had been other dhlihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne. 43. Glorified and Exalted is He High above (the great falsehood) that they say! 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
45. And when you (Muhammad ﷺ) recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil. 46. And We have put coverings over their hearts lest, they should understand it (the Qur’an), and in their ears deafness. And when you make mention of your Lord Alone in the Qur’an, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zalimūn say: “You follow none but a bewitched man.”

for you they have put forward how see and not so they have gone astray examples is it and they say find a way they can and fragments (ashes) bones we are when a creation be resurrected should we really or iron stones be you say new be you say who from then they will say your breasts in He Who say shall return us (bring us back to life) then they will shake time first created you it (will) and say their heads near (soon) it is perhaps say be)
48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: “When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?” 50. Say (O Muhammad ﷺ): “Be you stones or iron,” 51. “Or some created thing that is yet greater (or harder) in your breasts.” Then, they will say: “Who shall bring us back (to life)?” Say: “He Who created you first!” Then, they will shake their heads at you and say: “When will that be?” Say: “Perhaps it is near!”

and He will call you (on the) Day (when) you will answer with His Praise you will think that you have stayed a little (while) but you have stayed that those that they should say to My slaves and say Satan truly (are) best which (words) is Satan surely amongst them He will have He wills if you knows best He will punish He wills if or mercy on you over them He will have We have sent you and not you (as) a guardian

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves that they should (only) say those words that are the best. (Because) Satan verily, sows a state of conflict and disagreements among them. Surely, Satan is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.
55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to David We gave the Zabûr (Psalms). 56. Say (O Muhammad ﷺ): “Call upon those — besides Him — whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person.” 57. Those whom they call upon desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

We but a town (of) and (there is) not (of) the Day before (of) the Book the Severe punishment of the Book. Shall We punish it or the Book? The Signs...
58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees).

59. And nothing stops Us from sending the Ayât but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

60. And (remember) when We told you: “Verily, your Lord has encompassed mankind.” And We made not the vision which we showed you but a trial for mankind, and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur’ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.
62. [Iblis (Satan)] said: “See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all but a few!” 63. (Allah) said: “Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) — an ample recompense. 64. “And befool them gradually those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them.” But Satan promises them nothing but deceit.

 إنَّكَ لَسُلْطَانُ ٱلْإِنسَٰنِ وَۡ ٱلْعَيۡشِ ۖ لَن يَكُنَّ ۬مَعَكَ ٍۢفَٰٓضۢلٍ ۖ ۚ إِنَّكَ لَعَزۡيۡمُ ې لِلِّهِ مَسۡكُونٌ ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢثُمَّ ۢرُكُبُواَ ۖ يَتّبَعُونَ ۢهَا فَضۡلَةً ۖ إِنَّهُ مَا كَانَ رَآءً ۩ۡلِلَّهِ حَياً ۚ إِذَا كَسَّكَنَّ ٱلصَّمۡيَرَ ۢفِي ٱلۡبَحۡرِ ۡزُوۡرُكَ ۡبِكَ ۡهُمۡ ٱلۡفَتَّالِكَ فِي ٱلۡبَحۡرِ ۗ إِنِّٰمَا يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُكُبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُكُبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُكُبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُكُبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُكُبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةً ۖ لَا إِلَٰهَ إِلَّا ۢهُ ۚ ې لَهُ ۢرُکُّبُواَ ۖ يَتۡمِمُونَ ۡجَزۡیَ ۡهَا فَضۡلَةٌ
65. “Verily, My slaves — you have no authority over them. And All-Sufficient is your Lord as a Guardian.”

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

He will that (not) do you then feel secure or (of) the land side you you swallow up a violent sand-storm against you or (of) a guardian for you you shall find not He will return you that (not) do you feel secure against and send a second time it (sea) and drown you wind of a hurricane you you not then you disbelieved because of an Children We honoured and indeed avenger
68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakil.

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) Imam. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world, will be blind in the Hereafter, and more astray from the Path.
73. Verily, they were about to tempt you away from that which We have revealed (the Qur’ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a Khalil! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our Sunnah. 78. Perform As-Salât from mid-day till the darkness of the night, and recite the Qur'ân in the early dawn. Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.

79. And in some parts of the night (also) offer the Salât (prayer) with it as an additional prayer for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqâm Mahmûd. 80. And say (O Muhammad ﷺ): My Lord! Let my entry be good, and my exit be good. And grant me from You an authority to help me. 81. And say: “Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.”
82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the Zālimūn nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant. And when evil touches him, he is in great despair. 84. Say (O Muhammad to mankind): "Each one does according to Shakilatīhi, and your Lord knows best of him whose path is right."
85. And they ask you (O Muhammad ﷺ) concerning the Rūḥ (the spirit). Say: "The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely, take away that which We have revealed to you. Then you would find no protector for you against Us in that respect. 87. Except as a mercy from your Lord. Verily, His Grace unto you (O Muhammad ﷺ) is ever great. 88. Say: "If the mankind and the jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even if they helped one another."

89. And indeed We have fully explained to mankind, in this Qur’ān, every kind of similitude, but most of mankind refuse but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from
91. “Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; 92. “Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. “Or you have a house of Zukhruf, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.” Say (O Muhammad ﷺ): “Glorified (and Exalted) be my Lord! Am I anything but a man, sent as a Messenger?” 94. And nothing prevented men from believing when the guidance came to them, except that they said: “Has Allâh sent a man as (His) Messenger?” 95. Say: “If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.”
96. Say: “Sufficient is Allah for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His slaves.”

97. And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no Auliya’ besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they denied Our Aydt and said: “When we are bones and fragments, shall we really be resurrected as a new creation?”
Who Allah that they see do not (is) Able and the earth the heavens created and He the like of them create to (on) that (there is) no an appointed term for them has made the wrong-doers but refused in it possess you if you say disbelief but (of) my Lord (of) the Mercy the treasures for fear you would surely hold back then ever miserly man and is (of) spending nine Moses We have given and indeed the Children (sons) then ask clear signs to then said he came to them when (of) Israel think you (are) indeed verily I Pharaoh him bewitched O Moses

99. See they not that Alläh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zâlimûn refuse but disbelief. 100. Say (to the disbelievers): “If you possessed the treasure of the Mercy of my Lord, then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!” 101. And indeed We gave Moses nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: “O Moses! I think you are indeed bewitched.”

has sent down none you know verily he said (of) the the Lord but these (signs) and truly I as clear signs and the earth heavens (are) doomed to O Pharaoh think you so he wanted destruction
and who but We drowned him the land of after him and We said all (were) with him (in) you dwell (of) Israel to the Children last the promise comes then when the land and as a mixed crowd you We shall bring it and with the truth We sent it down with truth except We sent you and not has descended and a Warner as a bearer of glad-tidings

102. (Moses) said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are, indeed, O Pharaoh doomed to destruction away from all good!" 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd. 105. And with truth We have sent it down, and with truth it has descended. And We have sent you (O Muhammad) as nothing but a bearer of glad tidings, and a Warner.

which We have divided (into parts) and (it is) a Quran at men unto in order that you might recite it by stages and We have revealed it intervals believe do not or in it believe say or or the knowledge were given to those who verily they fall to them it is recited when before it and they in prostration on their faces down the was truly our Lord Glory is (to) say and it must be fulfilled (of) our Lord Promise and it weeping on their faces they fall down in humility adds them
106. And (it is) a Qur’ân which We have divided, in order that you might recite it to men at intervals. And We have revealed it by stages. 107. Say (O Muhammad ﷺ to them): “Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration.” 108. And they say: “Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.” 109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad ﷺ): “Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him, for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: “All the praises and thanks be to Allâh, Who has not begotten a son, and Who has no partner in (His) Dominion, nor He is low to have a Wali. And magnify Him with all magnificence.”
Surah 18. Al-Kahf

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

1. All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book, and has not placed therein any crookedness. 2. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds, that they shall have a fair reward. 3. They shall abide therein for ever. 4. And to warn those who say, “Allah has begotten a son.” 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.
6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps, because they believe not in this narration (the Qurʾān). 7. Verily, we have made that which is on earth as an adornment for it, in order that We may test them as to which of them are best in deeds. 8. And verily, We shall make all that is on it (the earth) a bare dry soil. 9. Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? 10. (Remember) when the young men fled for refuge to the Cave. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”
truly they with truth in their Lord who believed young men (were) (in) guidance and We increased them when their hearts were firm and We made firm & strong (is) the Lord Our Lord and said they stood up shall never any god other than Him we call upon then (if we did) we should have uttered (said) an enormity (in disbelief)

11. Therefore, We covered up their hearing in the Cave for a number of years.
12. Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried.
13. We narrate unto you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance.
14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

who have taken for our people these (are) why not gods other than Him worship and clear authority for them they bring invents than he who does more wrong who you and when a lie Allah against they worship and that which withdraw from them the (to) in then seek refuge Allah except from your Lord for you He will open Cave (from) for you and will make His Mercy ease your affair
15. “These our people have taken for worship ālihah (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah.

16. “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair.”

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayāt of Allah. He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wāli (guiding friend) to lead him.

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left
sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

We awakened them and likewise (thus) said among them that they might question have you (of) a day or a part of a day. They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

they learn if or will stone you (to death)
you will be and never their religion into and thus in that case successful that they (people) might their case we made known (is) true (of) Allah the Promise that know about * doubt (there is) no the Hour and that among they disputed (remember) when it construct they said about their case themselves knows best their Lord a building over them (on) won those who said about them over them we verily shall take their point

a place of worship (mosque)

20. “For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful.” 21. And thus We made their case known, that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they disputed among themselves about their case, they said: “Construct a building over them; their Lord knows best about them;” (then) those who won their point said: “We verily, shall build a place of worship over them.”

the forth of (they were) three and they will say of their dog them being their dog the sixth of them and they will say at the Unseen guessing the eighth of them (they were) seven their knows best my Lord say No being their dog so a few but knows them none a number (with) proof except about them debate not about them consult and do not clear anyone of them (Jews & Christians)
22. (Some) say they were three, the dog being the fourth among them; and say they were five, the dog being the sixth,— guessing at the Unseen; say they were seven, and the dog being the eighth. Say (O Muhammadﷺ): “My Lord knows best their number; none knows them but a few.” So debate not except with the clear proof. And consult not any of them about the people of the Cave.

23. And never say of anything, “I shall do such and such thing tomorrow.”

24. Except, “If Allah wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.”

25. And they stayed in their Cave three hundred years, adding nine.

26. Say: “Allah knows best how long they stayed. With Him is the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walī other than Him, and He makes none to share in His Decision and His Rule.”
to you has been revealed what and recite none 

And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'an) of your Lord. None can change His Words, and none will you find as a refuge other than Him. 28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.
29. And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zālimūn, a Fire whose walls will be surrounding them. And if they ask for help, they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq! 30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.
31. These! For them will be ‘Adn (Eden) Paradise; wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq! 32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops.

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: “I am more than you in wealth and stronger in respect of men.” 35. And he went into his garden while in a state, unjust to himself. He said: “I think not that this will ever perish. 36. “And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him.”
37. His companion said to him during the talk with him: “Do you disbelieve in Him Who created you out of dust, then out of *Nutfah*, then fashioned you into a man? 38. “But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord. 39. “It was better for you to say, when you entered your garden: ‘That which Allāh wills! There is no power but with Allāh!’ If you see me less than you in wealth, and children,
his hands twisting and he began his fruits while it was on it it had spent what over
and he its trellises on destroyed (empty)
to my Lord I had ascribed not would that said anyone

40. "It may be that my Lord will give me something better than your garden, and will send on it Husbân from the sky, then it will be a slippery earth. 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"

a group (of men) for him was and not he nor Allah other than to help him power/authority there victorious was (is) the Best He the True God (will be) for Allah for the final end and the Best for reward the life the example for them and put forward which We send down like water (of) the worldy the with it and mingles the sky from dry and becomes (of) the earth vegetation Allah and is the winds which scatter thing every over

43. And he had no group of men to help him against Allāh, nor could he defend himself. 44. There (on the Day of Resurrection), Al-Walāyah will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth
mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope. 47. And the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind. 48. And they will be set before your Lord in rows: “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you.”
And the Book (one's Record) will be placed fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrong-doers!
to take nor (of) their own selves and (remember) the misleaders those (so called) the helpers He will say when Day (then) You claimed but not they will cry but not they will answer between them and We shall put (to) them the criminals (sinners) and will see a barrier have to that they and apprehend the Fire from it they will find and not fall therein a way of escape

51. I (Allâh) made them not to witness the creation of the heavens and the earth and not their own creation, nor was I (Allâh) to take the misleaders as helpers. 52. And the Day He will say: “Call those partners of Mine whom you pretended.” Then they will cry unto them, but they will not answer them, and We shall put Maubiq. (a barrier) between them. 53. And the Mujrimûn, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

51. We explained and indeed every (kind) of things of most mankind Quran and is people/men prevents and nothing quarrelsome has when they believe that and ask forgiveness the guidance (should) come upon that except (of) their Lord came or of the ancients the way them and not face to face the torment upon them
54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face? 56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayāt, and that with which they are warned, as a jest and mockery!
57. And who does more wrong than he who is reminded of the Ayāt of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. 58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape. 59. And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

(Their) punishment they have but the punishment exceeding them they will find never appointed time for their destruction and We appointed a fixed time which they did when We destroyed them (their inhabitants) and We appointed wrong what a fixed time

And who does more wrong than he who is reminded of the Ayāt of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this, and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

And these towns We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

to his boy-servant Moses said and (remember) when until I will give up or leave not boy-servant or (of) the two seas the junction I reach they but when years (in travelling) I spend they forgot between them the junction reached through its way and it took their fish they had then when as in a tunnel the sea to his boy-servant he (Moses) said passed further on truly have our lunch (morning meal) bring us fatigue this our journey of/in we suffered we betook when did you see? he said indeed I the rock to ourselves	
60. And (remember) when Mūsā (Moses) said to his boy-servant: “I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.” 61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. 62. So when they had passed further on, Moses said to his boy-servant: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.” 63. He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!”

64. (Moses) said: “That is what we have been seeking.” So they went back retracing their footsteps. 65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. 66. Moses said to him (Khidr): “May I follow you so that you teach me something of that knowledge guidance and true path which you have been taught (by Allāh)?” 67. He (Khidr) said: “Verily, you will not be able to have patience with me!
68. “And how can you have patience about a thing which you know not?” 69. (Moses) said: “If Allah wills, you will find me patient, and I will not disobey you in aught.” 70. He (Khidr) said: “Then, if you follow me, ask me not about anything till I myself mention of it to you.” 71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Moses said: “Have you scuttled it in order to drown its people? Verily, you have committed a thing in a thing bad/evil.”

(а thing) (а thing) you have patience and how can awareness with it you compass not which wills if you shall find me (Moses) said then if he (Khidr) said until anything about ask me not me so a mention of it to you Allah I present in they embarked when till they both proceeded he (Khidr) scuttled it (made a hole therein) the ship in order to have you scuttled it (Moses) said you have brought truly its people drowned...
72. He (Khidr) said: “Did I not tell you, that you would not be able to have patience with me?” 73. (Moses) said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” 74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Moses said: “Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr!”
that you to you say All(a) (Khidr) said: “Did I not tell you that you can have no patience with me?” 76. [Mūsā (Moses)] said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.” 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. said: “If you had wished, surely, you could have taken wages for it!”
Surah 18. Al-Kahf

Part 16

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78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to Masâkin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

should exchange for them (one) better than him their Lord in righteousness than him the wall and as for to mercy and nearer in two orphans for two boys it was for a treasure under it and was the town a righteous man their father and was them they should attain that your Lord so intended their age of full strength and not your Lord from as a mercy (is) the (one) better my own accord of I did that you could (hold) not (of) what interpretation patience over it
81. “So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. 82. “And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

83. And they ask you about Dhul-Qarnain. Say: “I shall recite to you something of his story.” 84. Verily, We established him in the earth, and We gave him the means of everything. 85. So he followed a way. 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people. We (Allâh) said: “O Dhul-Qarnain! Either you punish them, or treat them with kindness.” 87. He said: “As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment.”
88. "But as for him who believes and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)." 89. Then he followed another way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun. 91. So! And We knew all about him.
92. Then he followed (another) way, 93. Until, when he reached between two mountains, he found, before them (those two mountains), a people who scarcely understood a word. 94. They said: “O Dhul-Qarnain! Verily, Ya’jūj and Ma’jūj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?” 95. He said: “That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.

96. “Give me pieces (blocks) of iron;” then, when he had filled up the gap between the two mountain-cliffs, he said: “Blow;” then when he had made them (red as) fire, he said: “Bring me molten copper to pour over them.” 97. So they [Ya’jūj and Ma’jūj (Gog and Magog people)] could not scale it or dig through it. 98. (Dhul-Qarnain) said: “This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.”
99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur’ān), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves son of Maryam (Mary) as Auliya’ besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.

of the greatest We inform you shall say  all  the life worldly worldly  those in respect of deeds losers have been those their in whose efforts were acquiring that they thought while they
103. Say (O Muhammad ﷺ): “Shall We tell you the greatest losers in respect of (their) deeds? 104. “Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105. “They are those who deny the Ayat of their Lord and the Meeting with Him (in the Hereafter). So their works are vain, and on the Day of Resurrection, We shall assign no weight for them.

because it Hell (shall be) their recompense that My Signs/Verses and took they disbelieved verily by way of mockery and My Messengers righteous and did believed those who Gardens for them will be deeds they shall dwell (forever) for entertainment Paradise therefrom they will desire not therein (for) removal

106. “That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers by way of jest and mockery. 107. “Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaus for their entertainment. 108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”

for the ink the sea were if say the sea would be exhausted (of) my Lord's Words
Say (O Muhammad ﷺ to mankind): “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”

110. Say (O Muhammad ﷺ): “I am only a man like you. It has been revealed to me that your Ilâh is One Ilâh (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”
In the Name of Allāh 
the Most Gracious, the Most Merciful

1. Kāf-Hā-Yā-'Ayn-Sād. 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zachariah). 3. When he called out his Lord (Allāh) a call in secret. 4. He said: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord! 5. “And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

6. “Who shall inherit me, and inherit (also) the posterity of Ya’qūb (Jacob). And make him, my Lord, one with whom You are Well-Pleased!” 7. (Allāh said) “O Zakariyyā (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him).” 8. He said: “My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.” 9. He said: “So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!”
10. [Zakariyyā (Zachariah)] said: “My Lord! Appoint for me a sign.” He said: “Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.” 11. Then he came out to his people from Al-Mihrāb and he told them by signs to glorify Allāh’s Praises in the morning and in the afternoon. 12. (It was said to his son): “O Yahyā (John)! Hold fast the Scripture.” And We gave him wisdom while yet a child.

and (made him) ُرَجُوًا and compassion ُرَجُوًا and righteous ُرَجُوًا and he was ُرَجُوًا pure from sins and he was ُرَجُوًا and neither to his parents ُرَجُوًا nor disobedient ُرَجُوًا arrogant he dies and the day ُرَجُوًا he was born ُرَجُوًا the day ُرَجُوًا he will be raised up ُرَجُوًا and the day ُرَجُوًا (the the Book (the Quran) in ُرَجُوًا and mention ُرَجُوًا she withdrew in seclusion ُرَجُوًا when ُرَجُوًا story of) Mary
13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient. 15. And Salâm (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)! 16. And mention in the Book Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. 17. She placed a screen from them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.

with the Most Gracious (Allâh) from you, if you do fear Allâh."

18. She said: “Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh.” 19. (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” 20. She said: “How can I have a son, when no man has touched me, nor am I unchaste?” 21. He said: “So, your Lord said: ‘That is easy for Me. And (We wish) to appoint him as a sign to mankind and a mercy from Us, and it is a matter (already) decreed.’”
22. So she conceived him, and she withdrew with him to a far place. 23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" 24. Then cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."
was, not (of) Aaron. O sister mighty. Was nor (of) evil a man by your father
an unchaste woman by your mother

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'" 27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing).

28. "O sister of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. "He said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"

31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât, and Zakât, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest."

33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
34. Such is 'Isa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). 35. It befits not (the Majesty of) Allâh that He should beget a son. Glorified (and Exalted) be He. When He decrees a thing, He only says to it: "Be!" — and it is. 36. said: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.." 37. Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day.
they shall and to Us (is) on it whatsoever the Book in and mention be returned Prophet a truthful was verily he Abraham

38. How clearly will they see and hear, the Day when they will appear before Us! But the Zalimûn today are in plain error. 39. And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned, 41. And mention in the Book Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.  

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? 43. "O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path. 44. "O my father! Worship not Shaitân (Satan). Verily, Shaitân (Satan) has been a rebel against the Most Gracious (Allâh). 45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan)."
my gods (from) you do reject he said  ❝ أَرْضِعْ أَنْتِ عَنِّي بَيْنَنَا ٌفَإِنْ تَتَّبِعْنَا أَنْتُ ۖ وَأَهْجُرْنِي مَا ذَٰلِكَ ❞. 46. He (the father) said: “Do you reject my gods, O Ibrāhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you).” 47. Ibrāhîm (Abraham) said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious. 48. “And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord.”

and what he turned away from them so when Allah besides they worship and We and Jacob and Isaac (to) him granted and a Prophet We made each one (of them) and Our Mercy of (from) to them We gave (of) truth tongues (for) them We made the Book (the Quran) in and mention honour

٥ ۖ وَأَرْضِعْ أَنْتِ عَنِّي بَيْنَنَا ٌفَإِنْ تَتَّبِعْنَا أَنْتُ ۖ وَأَهْجُرْنِي مَا ذَٰلِكَ
and he was chosen and We called him a Prophet and a Messenger and he was verily a Prophet on the right side of the Mount for whispering (for a talk) We made him draw near from the right side of the Mount, and made him draw near to Us for a talk with him.

So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishaq (Isaac) and Ya‘qûb (Jacob), and each one of them We made a Prophet. 50. And We gave them of Our Mercy, and We granted them honour on the tongues. 51. And mention in the Book (this Qur’an) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet. 52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him. 53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book Ismâ‘îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. 55. And he used to enjoin on his family and his people As-Salât and the Zakât, and his Lord was pleased with him. 56. And mention in the Book Idrîs. Verily, he was a man of truth, (and) a Prophet.
57. And We raised him to a high station. 58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.

a posterity (after) them then succeeded (of) lusts and followed the prayer who gave up transgression they will meet so they will be thrown in Hell. Except those who except (error) will enter righteousness and worked in which (of) Eden gardens aught (at all) in (to) His slaves the Most Gracious promised to be His Promise is verily He the Unseen fulfilled
they will not be wronged in aught. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

Verily, His Promise must come to pass. 61. (They will enter) 'Adn (Eden) Paradise, which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

but vain talk therein they shall hear not and they will have salutation/peace and morning therein sustenance which Paradise such is afternoon/evening to Our slaves We shall give as an inheritance we have been those who (of) your by the Command except (angels) descend before us what (is) to Him (belongs) Lord between and what (is) behind us and what (is) forgetful your Lord is and not those and the earth (of) the heavens Lord and be so worship Him between them what (is) for Him you know do in His worship patient any similar or co-equal

62. They shall not hear therein (in Paradise) any Laghw, but only Salâm. And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqûn. 64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful — 65. Lord of the heavens and the earth, and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?
shall I am dead when man and says remember does not alive I be raised up while before We created him that man so by your Lord anything he was not and the devils surely We shall gather them together Hell round indeed We shall bring them then indeed We shall drag them then on knees as to which of them sect every from the Most Gracious (Allâh) against worst know best verily We then obstinate/rebellion therein (are) most worthy (they) of (of) being burnt

66. And man says: “When I am dead, shall I then be raised up alive?” 67. Does not man remember that We created him before, while he was nothing? 68. So by your Lord, surely, We shall gather them together, and (also) the Shayâtîn, then We shall bring them round Hell on their knees. 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

will pass but (one) of you and (there is) not (one) of you your Lord with (on) this is over it We shall save then a decree accomplished the and We shall leave feared those who are and when kneeling therein wrong-doers (said) clear Our Verses (on) to them recited
71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn therein (humbled) to their knees (in Hell). 73. And when Our Clear Verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best (point of) position and as regards station." 74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. 76. And Allâh increases in guidance those who walk
And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved and said: “I shall certainly be given wealth and children.”

78. Has he known the Unseen or has he taken a covenant from the Most Gracious?

79. Nay, We shall record what he says, and We shall increase his torment;

80. And We shall inherit from him (at his death) all that he talks of, and he shall come to Us alone.

And We have sent the devils against them.

 gods besides Allah and they have taken nay honour for them that they might be their worship of them but they will deny opponents against them and they will be the devils have sent that We see you do not to push them/incite the disbelievers (on) against you make haste so not to do evil them to them We count out only against them
81. And they have taken al-ilah (gods) besides Allah, that they might give them honour, power and glory. 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. 83. See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil. 84. So make no haste against them; We only count out to them a (limited) number. 85. The Day We shall gather the Muttaqûn unto the Most Gracious (Allâh), like a delegation. 86. And We shall drive the Mujrimûn, disbelievers in the Oneness of Allah) to Hell, in a thirsty state.

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). 88. And they say: “The Most Gracious (Allâh) has begotten a son, and the pagan Arabs say that He has
begotten daughters." 89. Indeed you have brought forth (said) a terrible evil thing. 90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, 91. That they ascribe a son to the Most Gracious (Allâh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son. 93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

and counted. He has comprehended them indeed (of) Resurrection on the Day will come to Him and believed those who verily alone for will bestow righteous deeds worked We only love the Most Gracious them on your tongue have made easy this (the Quran) (to) the pious with it that you may give glad tidings most people with it and you warn persons We have destroyed and how many quarrelsome you find a generation (from) any before them of you hear or one (from) any of them a whisper them

94. Verily, He knows each one of them, and has counted them a full counting. 95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender). 96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers). 97. So We have made this (the Qur’ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the Muttaqûn, and warn with it the Ludd (most quarrelsome) people. 98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?
Surah 20. Ta-Hâ

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

1. Ta-Hâ. 2. We have not sent down the Qur’an unto you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allâh). 4. A Revelation from Him (Allâh) Who has created the earth and high heavens. 5. The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne. 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. 7. And if you (O Muhammad ﷺ) speak aloud, then verily, He knows the secret and that which is yet more hidden.
to Him. He is but God (there is) no god but He. He and has the Names Best, and he saw when (of) Moses story to you verily I to you wait to his family he said a fire bring you perhaps I can a fire have seen at I find or some burning brand therefrom he came to it when guidance he (am) verily O Moses he was called (by name) verily you your Lord. 

Tuwa the sacred in the valley are

8. Allâh! Lâ ilâh illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mûsâ (Moses)? 10. When he saw a fire, he said to his family: “Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.” 11. And when he came to it (the fire), he was called by name: “O Mûsâ (Moses)! 12. “Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

to that I so listen chosen you and I have which so worship I (am) verily I is revealed (to you) which god (there is) no Allâh for My the prayer and perform Me is coming the Hour verily Remembrance every that may be rewarded I hide it almost thereafter not if it strives for that which soul not one who from it let divert you his own lusts and follows in it believes in that and what is lest you perish O Moses your right hand
13. “And I have chosen you. So listen to that which will be revealed (to you).
14. “Verily, I am Allâh! Lâ ilâha illa Ana, so worship Me, and perform As-Salât for My remembrance. 15. “Verily, the Hour is coming—and I am almost hiding it—that every person may be rewarded for that which he strives. 16. “Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish. 17. “And what is that in your right hand, O Mûsâ (Moses)?”

I lean (is) my stick this he said (on) with it a and beat down branches on it (are) uses in it a and for me my sheep for cast it down He (Allâh) said other it was a He (Allâh) said so he cast it down O Moses grasp a snake to its fear and not it to your hand and press former state another as sign disease without any

18. He said: “This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.” 19. (Allâh) said: “Cast it down, O Mûsâ (Moses)!” 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allâh said: “Grasp it and fear not; We shall return it to its former state, 22. “And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,—

Our Signs (some) of that We show you verily he Pharaoh to you go Greatest
open O my Lord he (Moses) said has transgressed my for me and ease my chest my tongue from knot and loose task and (make) my speech that they may understand my family from a helper for me I appoint my with him increase my brother Aaron that my task in and share him much we may glorify You


verily You and we remember You He (Allah) said Well-Seer of us (You) are O Moses your request you are granted indeed on you We conferred a favour and indeed (to) We inspired when another time you that is inspired that which your mother into and you float it a box into put him on the bank the river then shall cast it up river and enemy of Mine an enemy shall take him (with) love on you and I endued of his (on) under and that you may be brought up from My Eye
34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)! 37. “And indeed We conferred a favour on you another time (before). 38. “When We inspired your mother with that which We inspired. 39. “Saying: ‘Put him into the Tabât (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.’ And I ended you with love from Me, in order that you may be brought up under My Eye.

shall then said your sister went when your sister went and said: ‘Shall I show you one who will nurse him?’ So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!

40. “When your sister went and said: ‘Shall I show you one who will nurse him?’ So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!

41. “And I have chosen you for Myself. 42. “Go you and your brother with My Ayât, and do not, you both, slacken and become weak in My remembrance.
43. “Go, both of you, to Fir‘aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

44. “And speak to him mildly, perhaps he may accept admonition or fear (Allâh).”

45. They said: “Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.”

46. He (Allâh) said: “Fear not, verily, I am with you both, hearing and seeing.

47. “So go you both to him, and say: ‘Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!”

Has verily he to go both soft word to him and speak both transgressed fear or he may accept admonition perhaps he verily we our Lord they said he lest or on us he should hasten to punish you fear not He (Allah) said should transgress and see I hear with you both verily I (am) and say so go you both to him with us so send (of) your Lord (are) Messengers you punish and not (of) Israel Children with a Sign we came to you indeed that them him upon and peace (will be) your Lord from the guidance followed who

that it has been revealed indeed is truly denied him who (is) upon the torment then who He (Pharaoh) said and turned away
he (Moses) said: O Moses, (is) Lord of you two thing, each of thing (is) He Who our Lord is He guided it aright then its form and nature (of) the (is) the state then what (Pharaoh) said that he (Moses) said: of the old (is) generation a Record in my Lord (is) with knowledge He (is) nor He my Lord neither errs nor He forgets.

48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away'. 49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?" 50. said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." 51. said: "What about the generations of old?" 52. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets.

as a the earth for you made He Who roads/ways therein for you and opened water (rain) the sky from and sent down of kinds with it and We brought forth and pasture you eat various vegetation (are) indeed signs this verily in your cattle of it/thereof (of) understanding for the men We shall return you and into it We created you once We shall bring out you and from it Our Signs We showed him and indeed again and refused but he denied all of them.
53. Who has made earth for you like a bed; and has opened roads for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. 54. Eat and pasture your cattle (therein); verily, in this are Ayāt for men of understanding. 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. 56. And indeed We showed him all Our Ayāt, but he denied and refused.

57. He [Fir‘aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mūsā (Moses)?” 58. “Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.” 59. [Mūsā (Moses)] said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” 60. So Fir‘aun (Pharaoh) withdrew, devised his plot and then came back.

not \( \text{لِنَّبِيَّ مُوسَى} \) to them \( \text{وَيَكُونُ} \) a lie \( \text{مُوسَى} \) \( \text{للَّهِ} \) (on) against you invent
and surely by a torment then He will destroy you then they invented a lie who he failed among them their matter debated with one another a private talk of counsel and they kept secret two magicians these verily they said your from that intend with and go away with their magic land superior your way

61. Mūsā (Moses) said to them: “Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably.” 62. Then they debated one with another what they must do, and they kept their talk secret. 63. They said: “Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your superior way.

come (assemble) then your plot so devise today will be successful and indeed in a row O Moses they said Qālū he who the we be that or you throw that either nay he (Moses) said Qālū who first and their their ropes then behold throw you that their magic by to him appear sticks in so he conceived or felt are moving fast they We (Allah) said Qul Moses a fear himself fear not you surely you not superior
64. “So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.” 65. They said: “O Mūsā (Moses)! Either you throw first or we be the first to throw?” 66. [Mūsā (Moses)] said: “Nay, throw you (first)!” Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. 67. So Mūsā (Moses) conceives fear in himself. 68. We (Allāh) said: “Fear not! Surely, you will have the upper hand.

69. “And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, to whatever amount (of skill) he may attain.”

70. So the magicians fell down prostrate. They said: “We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses).” 71. [Fir‘aun (Pharaoh)] said: “Believe you in him before I give you permission? Verily, he is your chief who has taught you magic. So I will surely, cut off your hands and feet on opposite sides, and I will surely, crucify you on the trunks of date palms, and you shall surely, know which of us can give the severe and more lasting torment.”
72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. 73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your reward, and more lasting." 74. Verily, whoever comes to his Lord as a Mujrim, then surely, for him is Hell, wherein he will neither die nor live.

as a believer comes to him and whoever they are righteous deeds he has done indeed Gardens high (are) ranks for them those rivers under them flowing (of) Eden and that therein they will abide forever
and indeed purifies himself (of) him who reward you travel by that Moses to We revealed then strike with My slaves night for them fearing neither a dry sea in a path being afraid (of drowning in the nor to be overtaken sea)

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks, — 76. 'Adn (Eden) Paradise, under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves. 77. And indeed We revealed to Mūsā (Moses): “Travel by night with 'Ibādi and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.”

with his hosts Pharaoh then pursued them that what the sea from but covered them Pharaoh and led astray covered them up guided (them) and not his people (nation) We delivered you indeed (of) Israel O Children and We made a covenant with your enemy from the right (of) the Mount (on the) side you and Manna (on) to you and We sent down which good lawful things from you eat quails you commit and not We have provided you on you lest should descend therein oppression on whom descends and he My Anger he is perished indeed My Anger
78. Then Fir‘aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up. 79. And Fir‘aun (Pharaoh) led his people astray, and he did not guide them. 80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quail. 81. (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death). 83. “And what made you hasten from your people, O Mūsā (Moses)?” 84. He said: “They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.” 85. (Allāh) said: “Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray.”
Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?”

They said: “We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them (into the fire), and that was what As-Sāmīrī suggested.”

(of) a calf for them then he took out (of) Moses and the god (is) your god this they see did then not but he has forgotten nor a word to them it could return that not nor to harm (for) them it had power Aaron to them said and indeed profit you are being tried only O my people (is) the Most your Lord and verily with it
88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: “This is your ilâh (god), and the ilâh (god) of Mûsâ (Moses), but he has forgotten (his god).” 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? 90. And Hârûn (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order.”

91. They said: “We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us.” 92. said: “O Hârûn (Aaron)! What prevented you when you saw them going astray; 93. “That you followed me not? Have you then disobeyed my order?” 94. Hesaid: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’ ” 95. said: “And what is the matter with you. O Sâmirî?”
they not what I saw he (Samiri) said a handful (of dust) so I seized or took (with it) saw (of the messenger (angel) hoof print from dust) to suggested and thus then threw it then go he(Moses) said my inner-self suggested to me that the life (is) in for you then verily away and verily touch not you will say that you will fail it not a promise you have that which your god at and look certain we will burn it devouted to it been the sea in certainly we will scatter it then in particles

96. (Sâmirî) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner-self suggested to me.”

97. Mûsâ (Moses) said: “Then go away! And verily, your (punishment) in this life will be that you will say: “Touch me not (i.e. you will live alone exiled away from mankind); and verily, (for a future torment), you have a promise that will not fail. And look at your ilâh (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”

(there (is) Allah your God only (is) Allah your God every (is) Allah your God He comprehends the thing in knowledge (of) what information (from) some to you
We have given you and indeed happened before whoever a Reminder (the Quran) Us from will bear then verily he from it turned away they will a burden (of) Resurrection (on) Day (on) Day for them and evil will be in that abide load (of) Resurrection

98. Your Ilâh (God) is only Allâh, (the One) La ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things. 99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). 100. Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection, 101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

the Trumpet will be blown in that day the criminals and We shall gather they will speak in blue or blind-eyed you stayed not among themselves whispers what know very well We except best of them will say when they will say you stayed not in knowledge and wisdom about/regarding and they ask you a day except will blast them then you say the mountains as particles of dust My Lord

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).” 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!” 105. And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust.
106. “Then He shall leave them as a level smooth plain. 107. “You will see therein nothing crooked or curved.” 108. On that Day mankind will follow strictly (the voice of) Allah’s caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah’s caller). And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him. 110. He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

before the faces and shall be humbled while indeed the Self-Subsisting Ever-Living a burden of carried he who will be disappointed
111. And (all) faces shall be humbled before (Allâh), Al-Hayyu-Al-Qayyu (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing, will be indeed a complete failure (on that Day).
112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.
113. And thus We have sent it down as a Qur’ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it.

True the King Allah then High above is with the Quran be in haste and not its to you is completed that An before increase me my Lord Râb and you say revelation We made a covenant and indeed in knowledge Adam (to) with firm will-power (for) in him We found and not to the angels We said and when We prostrated to Adam they prostrated to Adam who refused Satan/Iblis except
114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ân before its revelation is completed to you, and say: “My Lord! Increase me in knowledge.” 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. 116. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves (all) except Iblîs (Satan); he refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

118. Verily, you have that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun’s heat. 120. Then Shaitân (Satan) whispered to him, saying: “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”
121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

123. He (Allah) said: “Get you down, both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

My Sign from on Remembrance (on) Day and We shall raise him up (of) hardship. O my he will say blind (of) Resurrection and blind. You raised me up why Lord He (Allah) will say blind. Indeed but you Our Signs came unto you like this you will be this Day and so forgot them
124. “But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” 125. He will say: “O my Lord! Why have you raised me up blind, while I had sight (before).” 126. (Allah) will say: “Like this: Our Ayât came unto you, but you disregarded them, and so this Day, you will be neglected.” 127. And thus do We requite him who transgresses beyond bounds, and believes not in the Ayât of his Lord; and the torment of the Hereafter is far more severe and more lasting.

We guided how many of them He has not generations (from) before them have destroyed in verily in their dwellings (of) for men (are) signs this has gone forth a Word and had not understanding it (the judgement) would have your Lord from determined and a term inevitable been they say what (on) with so bear you patiently before (of) your Lord the praises and glorify and its setting and before the sun rising so you glorify (of) the night hours (from) during that you may (of) the day and at the ends become pleased.

128. Is it not a guidance for them how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding. 129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have
come (in this world). 130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allâh shall give you.

what to your eyes you strain and not to various (with it) We have given for enjoyment (of) the life the splendour of them groups/pairs (thereby) therein that We may test them worldly and (is) best (of) your Lord and provision the (on) your family and command more lasting We ask of not in (on) it and be patient prayer and provide for you We a provision you (is) for the pious or piety the good end (Paradise) a sign he brings us why not and they say come to them has (there) not his Lord from the Scriptures (is) in (of) that which proof former

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting. 132. And enjoin As-Salâr on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn. 133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers?
134. And if We had destroyed them with a torment before this, they would surely, have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât, before we were humiliated and disgraced.” 135. Say (O Muhammad ﷺ): “Each one is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path, and who are they that have let themselves be guided.
In the Name of Allâh
the Most Gracious, the Most Merciful

1. Draws near for mankind their reckoning, while they turn away in heedlessness.
2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play.
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): “Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?”
4. He (Muhammad ﷺ) said: “My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower.”
5. Nay, they say: “These (revelations of the Qur’ân which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayâh like the ones (Prophets) that were sent before (with signs)!” 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.
9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifun. 10. Indeed, We have sent down for you (O mankind) a Book (the Qur’an) in which there is Dhikrukum. Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

have been surely we ëî woe to us they said ëî that ceased then not ëî wrong-doers ëî as a field ëî We made them ëî till cry of theirs the ëî We created ëî and not ëî that is reaped ëî between them ëî and what ëî and the earth ëî heavens ëî We that ëî We intended ëî ëî ëî ëî (as) players
14. They cried: “Woe to us! Certainly we have been Zālimūn.” 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).
16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely, have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qurʾān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe.

the (is) in (of) the heavens (are) near and to Him (belongs) (to refrain) from they are proud not (of) Him they they are weary (not) nor (and) day night (for) glorify (Him) gods they have taken (for worship) or (to) slacken had raise the dead (of) the earth from Allah besides (therein) there been (high above) what (of) the Throne Lord Allah they attribute (to Him)
19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) alilah (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth:) alilah (gods) besides Allâh, then verily, both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

23. He cannot be questioned as to what He does, while they will be questioned. 24. Or have they taken for worship (other) alilah (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lâ ilâha illa Ana, so worship Me (Alone and none else)." 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They, are but honoured slaves.
and they in word they precede Him not He knows act (by) on His command (is) behind and what (is) before them except what for him except they intercede and not them and they He is pleased with whom and whosoever (am) a god verily I says We will requite or recompense him then such a god besides He knows what is before him and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: “Verily, I am an ilâh (a god) besides Him (Allâh),” such a one We should recompense with Hell. Thus We recompense the Zâlimûn. 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?
31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

34. And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?
35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved see you (O Muhammad صلى الله عليه وسلم), they take you not except for mockery (saying): “Is this the one who talks (badly) about your gods?” While they disbelieve at the mention of the Most Gracious (Allāh). 37. Man is created of haste. I will show you My Ayāt. So ask Me not to hasten (them). 38. And they say: “When will this promise (come to pass), if you are truthful.”

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it will come upon them all of a sudden and will perplex them,
and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

42. Say: “Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?” Nay, but they turn away from the remembrance of their Lord. 43. Or have they alīlah (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?
45. Say (O Muhammad ﷺ): “I warn you only by the Revelation. But the deaf will not hear the call, (even) when they are warned. 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely, cry: “Woe unto us! Indeed we have been Zālimūn.” 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.
48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light and a Reminder for Al-Muttaqūn. 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour. 50. And this is a blessed Reminder (the Qur’ān) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime on Ibrāhīm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him. 52. When he said to his father and his people: “What are these images, to which you are devoted?”

to them our fathers We found they said قالوا وُجدنا نابئنا لَا عِبدَاءَ إِلَّا مَعَ رَبِّنَا فَلَدَى كَانَ أَيْشُ مَا عَبَّدُوكُمُ فِي ضَلَالٍ مَّجِيلٍ أَنَّى مِنَ النَّعْمَانْ قَالَ بِلَّٰلِلّٰهِ ْبِبَلَّٰلِلّٰهِ وَالْأَرْضَ الَّذِي مُقَطَّرُوهُ وَاٰلَّذِي عَلَى ذَلِكَ مِنِّ النَّعْمَانْ وَاللَّهُ لَا يَسْتَنْدُرُ أَصْحَابَكْ بَعْدَ أنَّ تَوَلَّوْا مَدَيْنِينَ َيَا بَعْضَكُمْ قُلْتُمُ َأَنْتُمُ مِنَ النَّعْمَانْ قَالَ َيَا بَعْضَكُمْ قُلْتُمُ َأَنْتُمُ مِنَ النَّعْمَانْ أَلَيْمٍ لَّيْسَ مِنَ النَّعْمَانِ قَالَ يَا بَعْضَكُمْ قُلْتُمُ َأَنْتُمُ مِنَ النَّعْمَانِ وَلَيْسَ مِنَ النَّعْمَانِ قَالَ يَا بَعْضَكُمْ قُلْتُمُ َأَنْتُمُ مِنَ النَّعْمَانِ

53. They said: “We found our fathers worshipping them.” 54. He said: “Indeed you and your fathers have been in manifest error.” 55. They said: “Have you brought us the Truth, or are you one of those who play about?” 56. He said: “Nay,
your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. “And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.”

except fragments/pieces so he made them to it that they might of them the biggest this has done who they said return the (is) among surely he to our gods a young man we heard they said wrong-doers (to him) who is called talking against them him then you bring they said Abraham that they may (of) the people eyes (on) before have you they said testify/bear witness O Abraham to our gods this done

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: “Who has done this to our âliyah (gods)? He must indeed be one of the Zâlimun (wrongdoers).” 60. They said: “We heard a young man talking against them, who is called Ibrâhîm (Abraham).” 61. They said: “Then bring him before the eyes of the people, that they may testify.” 62. They said: “Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?”

the biggest of them did it he said they can if so you ask them this then themselves to so they turned speak
63. [Ibrahim (Abraham)] said: “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!” 64. So they turned to themselves and said: “Verily, you are the Zalimun.” 65. Then they turned to themselves (their first thought and said): “Indeed you know well that these (idols) speak not!” 66. said: “Do you then worship besides Allâh, things that can neither profit you, nor harm you? 67. “Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?”
68. They said: “Burn him and help your āliyah (gods), if you will be doing.”
69. We (Allāh) said: “O fire! Be you coolness and safety for Ibrāhīm (Abraham)!"
70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lūt (Lot) to the land which We have blessed for the ‘Alamīn (mankind and jinn). 72. And We bestowed upon him Ishaq (Isaac), and (a grandson) Ya‘qūb (Jacob). Each one We made righteous.

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing Salāt, and the giving of Zakāt and of Us (Alone) they were the worshippers. 74. And (remember) Lūt (Lot), We gave him Hukm and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabā’īth. Verily, they were a people given to evil, and were Fāsiqūn (rebellious, disobedient to Allāh). 75. And We admitted him to
Our Mercy; truly, he was of the righteous. 76. And (remember) Nūḥ (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our Ayāt. Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave Hukm and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).
80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? 

81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

82. And of the Shayātīn were some who dived for him, and did other work besides that; and it was We Who guarded them.

83. And (remember) Ayyūb (Job), when he cried to his Lord: “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.”
84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.

85. And (remember) Isma‘il (Ishmael), Idris and Dhul-Kifl (Isaiah): all were from among As-Sâbirûn (the patient).

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him! But he cried through the darkness (saying): Lâ ilâhâ illâ Anta, Glorified (and Exalted) be You! Truly, I have been of the wrongdoers.”

and We delivered (to) him so We answered We and thus the distress from him and (remember) the believers deliver O My his Lord he cried to when Îz Zakariyya and You single leave me not Lord so We answered (of) the inheritors (are) Best
Yahya on him and We bestowed him for him and We cured, made sound (John) hasten used to, were verily they his wife and they used to call good deeds (in) to do and they were and fear with hope on us humble, meek (for) before Us

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers. 89. And (remember) Zakariyyā (Zachariah), when he cried to his Lord: “O My Lord! Leave me not single (childless), though You are the Best of the inheritors.” 90. So We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

Our Spirit through into her then We breathed and her son and We made her (Gabriel) your this truly for the worlds (is) a sign and I one (is) nation (nation) religion but they so worship Me (am) your Lord among them their affair (religion) have broken up so whoever they shall return to Us all and he righteous deeds (from) does (are) will be rejected then not (is) a believer (are) for him and verily We his efforts town on and a ban (is laid) recorders, writers
91. And she who guarded her chastity, We breathed into (the sleeves of) her (shirt or garment), and We made her and her son a sign for Al-‘Alamîn.

92. Truly, this, your Ummah is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him. 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

96. Until, when Ya’jûj and Ma’jûj (Gog and Magog people) are let loose, and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) “Woe to us! We were indeed heedless of
this — nay, but we were Zālimūn.” 98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been ʿālihah (gods), they would not have entered there (Hell), and all of them will abide therein.

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. 103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) “This is your Day which you were promised.”
truly upon Us (it is) a promise and indeed doers We are the Book (the Psalms in written shall inherit it the land that Saved Tablet) this in verily righteous My slaves for a people indeed (is) a preaching Message who worship (Allah).

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabîr after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh) that My righteous slaves shall inherit the land. 106. Verily, in this (the Qur’ân) there is a plain Message for people who worship Allâh.

as a mercy but We have sent you and not it is revealed only say for the worlds One (is) God your god that to me but submit (to His will) you will then I give you a notice then say they turn away if whether is friends I do know and not all alike you are promised what far or near spoken from the loud knows verily He you that which and He knows word perhaps it may be I know and not conceal for you a trial
in truth judge you My Lord he said a while Whose (is) the Most Gracious and our Lord you attribute that which against help is sought

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the Ālamîn.

108. Say (O Muhammad ﷺ): “It is revealed to me that your Ilāh (God) is only one Ilāh (God - Allâh). Will you then submit to His Will?”

109. But if they turn away say (to them O Muhammad ﷺ): “I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised is near or far.”

110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

112. He (Muhammad ﷺ) said: “My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute!”
Sūrat Al-Hajj
(The Pilgrimage) XXII

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

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh. 3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shaitān (devil). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

We have then verily Resurrection about mixed from then dust from then created you from then drops of male and female sexual discharge a little lump of human flesh from then a clot that We may make and unformed formed in (it) clear to you (it) (it)
We will bring you out then an appointed term for whom the wombs as (there is) who then die (there is) who among you strength is brought (there is) who and among you age of full strength (there is) who among you strength is brought (there is) who and among you so that not the miserably back anything having known after he knows but when barren the earth and you see it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah, then from a clot then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

The Truth is (He) Allah because that (is) Who gives life and it is He Able to do things and it is He Who is (there is) no coming the Hour and surely will resurrect Allah and that about it is no doubt and from the graves in those who
Allah about disputes (is he) who mankind nor guidance nor knowledge without to his side bending giving light (is) who mislead (others) and a disgrace the world; in him (there is) (of) Resurrection on the Day We shall make him taste (of) burning (Fire) the torment

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh), 9. Bending his neck in pride (far astray from the path of Allâh), and leading (others) too (far) astray from the path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).
10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves. 11. And among mankind is he who worships Allâh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allâh unto that which can neither harm him nor profit him. That is a straying far away.

13. He calls unto him whose harm is nearer than his profit; certainly an evil patron and certainly an evil friend! 14. Truly, Allâh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills. 15. Whoever thinks that Allâh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
16. Thus have We sent it (this Qur’an) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allah guides whom He wills. 17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills.
dispute (with each other); these two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron. 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: “Taste the torment of burning!”

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

Verily, those who will admit Allah truly (to) righteous deeds and do believe rivers beneath them flowing with in them they will be adorned Gardens
and their gold and pearls (will be) of bracelets and they (will be) of silk therein garments speech of goodness unto are guided of Him Who the Path to and they are guided disbelieve those who verily is Worthy of praise (of) Allah the Path from and hinder (men) We have which Sacred and the Mosque (are) equal to (all) mankind made (open) and whoever and the visitor in it dweller or to do wrong to evil actions therein inclines a torment from We will cause him to taste painful

23. Truly, Allâh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the path of Allâh, and from Al-Masjid Al-Harâm (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there — and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.

Abraham We showed and (remember) when that (of) the (Sacred) House the site and anything with Me not (in worship) for those who circumambulate My House and (remember) and make prostration those who bow down
26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka‘bah at Makkah) (saying): “Associate not anything (in worship) with Me, Lâ ilâha illâllâh (none has the right to be worshipped but Allâh), and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer),” 27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).
28. That they may witness things that are of benefit to them, and mention the Name of Allâh on appointed days, over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilâik)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House. 30. That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements).
31. *Hunafā’ Lillāh,* not associating partners (in worship) unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is and whosoever honours the Symbols of Allāh, then it is truly, from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God Allāh), so you must submit to Him Alone (in Islām). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitūn,* and who perform *As-Sābirūn,* and who spend (in Allāh’s Cause) out of what We have provided them.
We have made them and cows, oxen or camels (of) Allah the Symbols (as) among for you so mention much good in them you have (they are) drawn over them (of) Allah the Name they are down then when up in lines (for sacrifice) and feed thereof eat on their sides and the beggar who the poor man (who does not ask) men to We have made them subject thus asks (men) never may be greatful that you you their blood nor their meat Allah reaches from you the piety reaches him but that to you He made them subject thus He guided what you may magnify to doers of good and give glad tidings you

36. And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad س) to the Muhsinûn.
38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory. 40. Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allâh.” For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely, have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Ḥṣammat-as-Salāt, to pay the Zakāt and they enjoin Al-Ma‘rūf, and forbid Al-Munkar. And with Allāh rests the end of (all) matters (of creatures). 42. And if they belie you (O Muhammad ﷺ), so did belie before them, the people of Nūḥ (Noah), ‘Ād and Thamūd (their Prophets). 43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot). 44. And the dwellers of Madyan (Midian); and belied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!
45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad): “O mankind! I am (sent) to you only as a plain warner.” 50. So those who believe and do righteous good deeds, for them is forgiveness and Rizqun Karim. 51. But those who strive against Our Ayât, to frustrate them, they will be dwellers of the Hell-Fire.

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitân (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise: 53. That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the Zalîmûn are in an opposition far-off.
have been given knowledge and that know (is) the truth that it (this Qur'an) know in it so that they may believe your Lord from and verily their hearts to it and may submit believe (of) those who (is) the Guide Allah and will not Straight the Path to those who cease disbelieved (to be) in doubt about it (Quran) until the Hour comes to them or (to be) suddenly the Hour futile (after which there (of) a Day the torment will be no night).

54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night.

(will be) for Allah on that Day the sovereignty so those who righteoux good deeds He will judge between them and did believed and those (of) delight Gardens (will be) in Our Verses and denied disbelieved (will be) for them (will be)
56. The sovereignty on that Day will be that of Allâh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and belied Our Verses, for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

an entrance truly He will make them enter and verily with which they shall be well pleased Most Forbearing (is) indeed All-Knowing Allah has retaliated and whoever that is so he was made to suffer (of) that which he has again been wronged then (with it) verily Allah will surely help him that Oft-Forgiving (is) Oft-Pardoning Allah the night merges Allah because (is) into the day merges the day into (is) All-Hearer Allah and verily the night All-Seer
59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-See.

62. That is because Allah He is the Truth, and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allah He is the Most High, the Most Great. 63. See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah He is Rich (Free of all needs), Worthy of all praise.
has subjected Allah that see you do not and the earth (is) on what to you by His the sea through in that sail ships lest the heaven and He withholds Command by His Leave except the earth on it fall (is) full of for mankind Allah verily Who and (it is) He Most Merciful kindness He will cause you to die then gave you life then verily He will again give you life (is) an ingrate man

65. See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

We have ordained a nation for every so not follow it that they religious ceremonies and the matter in let them dispute with you (are) verily you your Lord to invite (them) and if straight guidance indeed on knows best Allah then say they argue with you will judge Allah you do (of) Resurrection (on) the Day between you do to differ in it you used about what what you know Allah that know you not
67. For every nation We have ordained religious ceremonies which they must follow; so let them (the pagans) not dispute with you on the matter, but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance.

68. And if they argue with you (as regards the slaughtering of the sacrifices), say “Allâh knows best of what you do. Allâh will judge between you on the Day of Resurrection about that wherein you used to differ.”

69. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfûz). Verily, that is easy for Allâh.

70. And what else is in the heaven and on the earth, if Allâh knows all that is in them and what is in them? Verily, it is in the Book (Al-Lauh Al-Mahfûz). Verily, that is easy for Allâh.

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the Zâlimûn there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a
a similitude has been coined O mankind! Verily, those whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allah His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty. 75. Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-See.
76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allāh’s Cause as you ought to strive. He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhîm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur’ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform As-Salāt, give Zakāt and hold fast to Allāh. He is your Maulā (Patron, Lord), what an Excellent Maulā (Patron, Lord) and what an Excellent Helper!
those the believers are successful indeed their prayers in (they) evil from (they) and those who submissive (they) and those who turn away (are) doers of Zakat (alms & charity) guard their private parts (they) those who what or or their wives from except (are) free verily they their right hands possess that beyond seeks but whoever from blame (are) the transgressors (they) then those and to to their trusts (they) (are) true their covenants

Surât Al-Mu’minun
(The Believers) XXIII

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

1. Successful indeed are the believers. 2. Those who offer their Salât (prayers) with all solemnity and full submissiveness. 3. And those who turn away from Al-Laghw. 4. And those who pay the Zakât. 5. And those who guard their chastity. 6. Except from their wives or (the slaves) that their right hands possess,—for then, they are free from blame; 7. But whoever seeks beyond that, then those are the transgressors; 8. Those who are faithfully true to their Amanât and to their covenants;
9. And those who strictly guard their Salawāt (prayers). 10. These are indeed the inheritors. 11. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a Nutfah in a safe lodging (womb of the woman). 14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.
indeed shall after then (of) on the Day surely you then (again) to die and indeed will be resurrected Resurrection heavens seven above you We have created creation (from) of We were and not the sky from and We sent down unaware and We gave it lodging in (due) measure water (rain) to take to (on) and verily We the earth in then We brought forth (are) Able it away and date-palms of gardens by it for you much (is) fruit wherein for you grapes that and a tree (olive) you eat and from it that grows Sinai Mount from (it is) seasoning oil

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

(there is) the cattle in for you and verily of that which We give you to drink indeed a lesson (are) in them and for you their bellies (is) in you eat and of them numerous benefits
you are carried on the ships and on them his people. We sent Nūh (Noah) to his people. We sent him and indeed Allah you worship O my people! and he said: "O my people! Worship Allah! You have no other Ilāh (God) but Him. Will you not then be afraid?"

He seeks to make himself superior to you. Had Allah willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. And on them, and on ships you are carried.

And indeed We sent Nūh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilāh (God) but Him. Will you not then be afraid?"

But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely, could have sent down angels. Never did we hear such a thing among our fathers of old.

(is) in whom a man but he is not a while until for him so wait madness they because help me O my Lord he said that to him so We revealed deny me and (under) under Our eyes the ship construct Our command then when our revelation then when (from) the oven and water gushes forth
spouses (male and each kind of), take those except (and your family) two (female)
the Word against whom has already gone forth in favour of address Me and do not thereof verily, they have done wrong (of) those who to be drowned.

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

and whoever you have embarked and when all the then say the ship is with you from (are due) to Allah praises and say (who are) oppressors the people a landing-place cause me to land at My Lord (of) those who the Best for You are blessed (there are) indeed this in verily bring to land ever putting (men) to test We are and truly signs generation after them We created then a (in) to them and We sent another you (saying) that from among them Messenger you will be afraid (will) then not but Him
28. And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks be to Allâh, Who has saved us from the people who are Zâlimûn. 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this, there are indeed Ayât, for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid?"

who his people of the chiefs and said Wâlîn ilâhina wa kâfirin wa quddâs âdâd ilmîna wa quddâs âdâd ilmîna wa quddâs âdâd ilmîna and We had given them luxuries and comforts in the Meeting and denied disbelieved in the Hereafter and this (is) not worldly life of that which he eats like you (are) losers and if you drink does not the (resurrected) shall come out alive (resurrected) and have become (very) far it (is) not you are promised (is) that which far and we die (of) this world our life but (will be) resurrected we and not we live

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

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

Our Messengers We sent then their Messenger (to) a nation whenever some of them denied him in succession
as true stories (for and We made them others who not \(\text{aren't}^{2} \text{ with a people so away mankind) and his brother Moses We sent then believe and authority with Our proofs and his chiefs Pharaoh to manifest (clear) people and they were but they behaved insolently shall we believe then they said self-exalting to us and their people like ourselves in two men and so they denied them (are) servants those who were destroyed of became

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as Ahadith. So away with a people who believe not! 45. Then We sent Mūsā (Moses) and his brother Hārūn (Aaron), with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir`aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting. 47. They said: “Shall we believe in two men like ourselves, and their people are obedient to us with humility.” 48. So they denied them both and became of those who were destroyed.

the Scripture Moses We gave and indeed and We made guided so that they may be as a sign and his mother of Mary the son a high ground to (on) and We gave them refuge O you and flowing streams and do lawful foods of eat Messengers You do with what verily I righteous deeds your nation this and verily (am) Well-Acquainted (am) and I (is) one nation (religion)
49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.

50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.


52. And verily, this your religion is one religion, and I am your Lord, so fear Me.

53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it.

54. So leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them.

56. We hasten unto them with good things. Nay, but they perceive not.

57. Verily, those who live in awe for fear of their Lord;

58. And those who believe in the Aydt of their Lord;

59. And those who join not anyone (in worship) as partners with their Lord;

60. And those who give that
(their charity) which they give with their hearts full of fear, because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them.

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

My Verses used to be recited to turn your heels on but you used entertaining at night about it in pride back
66. Indeed My Verses used to be recited to you, but you used to turn back on your heels. 67. In pride, talking evil about it (the Qur'an) by night. 68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: There is madness in him? Nay, but he brought them the truth, but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.
and are indeed deviating the Path from and removed We had mercy on them though (if) they still would distress of (is) on them what their transgression in obstinately persist We seized them and indeed wandering blindly they humbled themselves but not with punishment they invoke with submission (to nor did to their lord a gate for them we open when until Him) into it they then lo! severe punishment (will be) plunged

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path. 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path. 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him. 77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

hearing for you has created Who and He you give thanks little and hearts and sight on in has created you Who and (it is) He you shall be gathered back and to Him the earth and causes death Who and (it is) He and day (of) night (is) the alternation and His they nay, but you understand will not then
the men of old said (of) what and have become we died are when they said indeed be shall we and bones dust resurrected

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

and our we have been promised verily but this is not before this fathers for whom the ancients the tales if is therein and whosoever is the earth it is they will say you know you remember will not then say Allah's seven of the heavens is Lord Who they Great of the Throne and Lord then (will) not say (it is) for Allah will say (is) the thing in his hand who say you fear (Allah) and He thing of every sovereignty against (there is) protector and not protects (all) know you (were) if Him
83. “Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!”

84. Say: “Whose is the earth and whosoever is therein? If you know!”

85. They will say: “It is Allâh’s!” Say: “Will you not then remember?”

86. Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?”

87. They will say: “Allâh.” Say: “Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?”

88. Say: “In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector, if you know?”

89. They will say: “(All that belongs) to Allâh.” Say: “How then are you deceived and turn away from the truth?”

90. Nay, but We have brought them the truth, and verily, they (disbelievers) are liars.

91. No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!
and the seen \( \text{of} \) the unseen All-knower they associate as over all that Exalted is He you will show if my Lord say \( \text{of} \) partners (to Him) my with which they are threatened you that me the people amongst put me then not Lord to and indeed We \( \text{of} \) who are wrong-doers We have threaten them that which we show you (is) better which with that repel (are) Able with (what) (are) Best-Acquainted We show you evil they utter

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

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

These...
107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zālimūn." 108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"

My slaves of a party there was verily so we believe our Lord who used to say for You and have mercy on us us to forgive but (of) those who show mercy (are) the Best they until a laughing stock you took them for while you used My Remembrance made you forget verily I have to laugh at them they kept patience for what this Day rewarded them He indeed they on did you stay how long (Allah) will say (of) years

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful. 112. He (Allāh) will say: "What number of years did you stay on earth?"
113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allâh) will say: "You stayed not but a little, if you had only known! 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted be Allâh, the True King: Lâ ilâha illâ Huwa, the Lord of the Supreme Throne! 117. And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely, Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
which We have (this is) a Surah (chapter of the Qur’an) and We have enjoined and which We have sent down that you may manifest Signs in it revealed the woman who is guilty of illegal sexual intercourse and the man who is guilty of illegal sexual intercourse (with) one each let flog a hundred lashes if (of) Allah the religion in pity them and the Day in Allah believing you (were) a party of their punishment and let witness Last marries not the fornicator but the believers of an idolatress or a female fornicator but a but not and a female fornicator and is forbidden an idolater or fornicator the believers on/to such a thing/that

Sûrat An-Nûr
(The Light) XXIV
In the Name of Allâh
the Most Gracious, the Most Merciful

1. (This is) a Sûrah (chapter of the Qur’ân) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest Ayât, that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. 3. The adulterer — fornicator marries not but an adulteress — fornicatress or a Mushrikah; and the adulteress — fornicatress, none marries her except an adulterer — fornicator or a Mushrik. Such a thing is forbidden to the believers (of Islâmic Monotheism).
4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the Fāsiqūn.

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.
7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allâh and His Mercy on you And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

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

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

the you repeat that An Allah warns you believers if you are if ever like of it
and the Signs for you, Allah and makes clear and verily Allah is All-Wise (is) All-Knowing Allah should be propagated that All that like those who among illegal sexual intercourse in painful a torment they will have believe knows and Allah and the Hereafter the world and had it not been know do not and you and His on you (of) Allah the Grace for (is) full of kindness Allah and that Most Merciful

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allâh makes the Ayât plain to you, and Allâh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not. 20. And had it not been for the Grace of Allâh and His Mercy on you. And that Allâh is full of kindness, Most Merciful.

follow do not believe who and whosoever (of) Satan the footsteps then verily (of) Satan the footsteps follows and evil deeds to commit indecency he commands (of) Allah the Grace and had it not been for would ever have been not and His Mercy on you but ever anyone of you pure from sins and Allah He wills whom purifies Allah All-Knower (is) All-Hearer
21. O you who believe! Follow not the footsteps of Shaitān (Satan). And whosoever follows the footsteps of Shaitān (Satan), then, verily, he commands Al-Fahshā', and Al-Munkar. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor), and those who left their homes for Allāh’s Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment. 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.
25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth. 26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and Rizqun Karim. 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do. 29. There is no sin on you that you enter houses uninhabited, (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allâh is All-Aware of what they do.
31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over Juyūbi hinna and not to reveal their adornment except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers or their brother’s sons, or their sister’s sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their beauty. And let them not reveal their beauty except to their husbands, or their fathers, or their husbands’ fathers, or their sons, or their sons’ husbands, or their brothers, or their brothers’ sons, or their sisters’ sons, or their sisters, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their beauty. And all of you beg Allâh to forgive you all, O believers, that you may be successful.
32. And marry those among you who are single and (also marry) the Ṣāliḥūn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures’ needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful.
Verses to you. We have sent down and indeed those who of you and an example manifest and an admonition before you passed away (of) the (is) the Light of Allah for the pious (of) His Light the parable and the earth heavens the (is) a lamp within it (is) as a niche  as if it were the glass a glass (is) in lamp blessed a tree from lit a brilliant star of the west nor of the east neither an olive not though glow forth its oil would almost guides light upon light a lamp fire touched it and He wills whom to His Light Allah and for mankind parables Allah sets forth (is) All-Knowing thing of every Allah

34. And indeed We have sent down for you Ayât that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious). 35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

they be that Allah permitted houses in in His Name and is remembered raised and in the mornings in them Him glorify and not men in the evenings (of) Allah the remembrance from sale nor
(nor from) giving the prayer (nor from) offering in it will be overturned a Day they fear that may reward and the eyes the hearts (of) what may according to the best Allah them His of and add even more for them have done He wills to whom provides and Allah Grace account (measure) without

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings. 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allâh nor from performing As-Salât (Iqâmât-as-Salât) nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned. 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.
39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account. 40. Or is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.
heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

44. Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight. 45. Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily, Allah is Able to do all things. 46. We have indeed sent down (in this Qur’an) manifest Ayāt. And Allah guides whom He wills to the Straight Path.
and not thereafter of them a party to they are called and when are believers those between to judge and His Messenger Allah they turn away of them a party then if them to they come the truth with them is and if their hearts is (there) in with submission him lest or do they doubt or a disease (over) them Allah should wrong in judgement who (are) it is they nay and His Messenger the wrong-doers

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

when (of) the believers saying was only and His Messenger Allah to they are called they say (is) that (of) them between them to judge (they) are whom and such and obeyed We heard Allah obeys and whosoever the successful and and Allah and fears and His Messenger the (they) are (of) such keeps his duty to Him strong by Allah and they swear successful they you would order them that if their oaths
51. The only saying of the faithful believers, when they are called to Allâh and His Messenger (ﷺ), to judge between them, is that they say: “We hear and we obey.” And such are the successful. 52. And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful. 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave. Say: “Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do.”
54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way." 55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn.
56. And perform *As-Salát*, and give *Zakát* and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allâh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salát* (prayer), and while you put off your clothes for the noonday (rest), and after the *Ishâ*’ (night) *Salát* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* to you. And Allâh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* for you. And Allâh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allâh is All-Hearer, All-Knower.
61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father’s brothers, or the houses of your father’s sisters, or the houses of your mother’s brothers, or the houses of your mother’s sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you
enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salāmu 'Alaikum — peace be on you), blessed and good. Thus Allah makes clear the Ayāt to you that you may understand.

62. The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.
63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger’s (Muhammad’s) commandment beware, lest some Fitnah should befall them or a painful torment be inflicted on them.

64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.
and has measured it exactly according to its due measurements. Yet they have taken besides Him other alilah {gods} who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor (able to) raising the dead.

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

7. And they say: “Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. “Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the Zālimūn say: “You follow none but a man bewitched.” 9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
10. Blessed be He Who, if He wills, will assign you better than (all) that—
Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for many destructions.
He will and on the Day (when) must be fulfilled they worship and that which they gather them who was it you so He will say Allah besides went they or these My slaves misled the (Right) Path astray (from)

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

was it not ﷺ Glorified are You they will say ﷺ besides You besides You take to us a proper you gave them comfort but they forgot till and their fathers so verily lost a people and became remembrance you say regarding what they deny you (get) help nor avert you can so not We shall among you does wrong and whoever and not great a torment make him taste (of) the Messengers any before you We sent food they ate verily they but and We have made the markets in and walked
18. They will say: “Glorified be You! It was not for us to take any Auliya’ besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people. 19. Thus they will belie you (polytheists) regarding what you say; then you can neither avert (the punishment) nor get help. And whoever among you does wrong, We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-See.
21. And those who expect not a Meeting with Us said: “Why are not the angels sent down to us, or why do we not see our Lord?” Indeed they think too highly of themselves, and are scornful with great pride. 22. On the Day they will see the angels no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you.” 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

And the dwellers of the Paradise the fairest abode and (remember) the Day (when) (of) places for repose and with clouds the heaven shall be rent asunder with a grand

on that Day (of) Paradise the dwellers and the fairest abode (will have) the best and (remember) the Day (when) (of) places for repose and with clouds the heaven shall be rent asunder with a grand
The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers. And (remember) the Day when the Zālim will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)
28. “Ah! Woe to me! Would that I had never taken so-and-so as a Khalil (an intimate friend)!

29. “He indeed led me astray from the Reminder (this Qur’ân) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need.”

30. And the Messenger (Muhammad ﷺ) will say: “O my Lord! Verily, my people deserted this Qur’ân. 31. Thus have We made for every Prophet an enemy among the Mujrimûn. But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: “Why is not the Qur’ân revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. 33. And no example or similitude do they bring, but We reveal to you the truth (against that similitude or example), and the better explanation thereof. 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.
35. And indeed We gave Mūsā (Moses) the Scripture, and placed his brother Hārūn (Aaron) with him as a helper; 36. And We said: “Go you both to the people who have denied Our Ayāt.” Then We destroyed them with utter destruction. 37. And Nūh’s (Noah’s) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zālimūn.

(of) and the dwellers and Thamud and Ad and Harûn and Kīra and the people of Ar-Rass. We put forward and each of them many examples for him by the rain which was rained on which the town (of Lot) to see it they are (able) are not the evil any to expect nay, but they take when resurrection whom is this the one in mockery but not you not as a Messenger Allah has sent
38. And (also) 'Ad and Thamûd, and the Dwellers of Ar-Rass, and many generations in between. 39. And for each (of them) We put forward examples, and each (of them) We brought to utter ruin (because of their disbelief and evil deeds). 40. And indeed they have passed by the town on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection. 41. And when they see you, they treat you only in mockery (saying): “Is this the one whom Allâh has sent as a Messenger?

42. “He would have nearly misled us from our dîlah (gods), had it not been that we were patient and constant in their (worship)! And they will know, when they see the torment, who it is that is most astray from the (Right) Path! 43. Have you seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Watcher over him? 44. Or do you think that most of them hear or understand? They are only like cattle nay, they are even farther astray from the Path.
45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still. But We have made the sun its guide. 46. Then We withdraw it to Us— a gradual concealed withdrawal. 47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushur. 48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,
49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allâh, but most men accept nothing but disbelief or ingratitude. 51. And had We willed, We would have raised a warner in every town. 52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them. 54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills. 55. And they (disbelievers, polytheists) worship besides Allâh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.
as a bearer of glad tidings but I ask of you not to say and a warner glad tidings whosoever save that for this you a Path His Lord to take to any of you the Ever living One in and put your trust His Praise and glorify dies not He as All-Knower of the sins and Sufficient is He as All-Knower of the sins of His slaves, Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawa) the Throne. The Most Gracious (Allah)! Ask Him (O Prophet Muhammad) concerning His Qualities: His rising over His Throne, His creations), as He is Al-Khabir.

prostrate to them it is said and when and what is they say to the Most Gracious yourselves shall we fall down in prostration the Most Gracious and it increases in them you command us to that which has placed Who blessed is He aversion therein and has placed big stars the heaven in giving light and a moon a great lamp
60. And when it is said to them: “Prostrate yourselves to the Most Gracious (Allâh)!” They say: “And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?” And it increases in them only aversion. 61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 65. And those who say: “Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable,
permanent punishment.” 66. Evil indeed it (Hell) is as an abode and as a place to rest in. 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

Allah with invoke not and those who which the soul they kill nor another god for just cause except Allah has forbidden and whoever commit illegal sexual intercourse nor the punishment shall receive this does (on the) the torment for (to) him will be doubled therein and he will abide (of) Resurrection Day repent those who except in disgrace for righteous deed and do and believe into their sins Allah will change those Oft-Forgiving Allah and is Most Merciful

68. And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. 69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; 70. Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.
71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance. 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. 73. And those who, when they are reminded of the Ayât of their Lord, fall not deaf and blind thereat. 74. And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn (the pious).”

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect. 76. Abiding therein excellent it is as an abode, and as a place to rest in. 77. Say (O Muhammad  to the disbelievers): “My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever.”

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Surah Al-Shu‘ara

Part 19

Sūrah Ash-Shu‘arā’

(The Poets) XXVI

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

1. Ta-Sīn-Mīm. 2. These are the Verses of the manifest Book. 3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers. 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. 5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom. 6. So they have indeed denied (the truth — this Qur’ān), then the news of what they mocked at will come to them.
7. Do they not observe the earth how much of every good kind We cause to grow therein? 8. Verily, in this is an Ayah (proof or sign), yet most of them are not believers. 9. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 10. And (remember) when your Lord called Mūsā (Moses) (saying): “Go to the people who are Zālimūn (polytheists and wrongdoers) 11. “The people of Fir‘aun (Pharaoh). Will they not fear Allāh and become righteous?” 12. He said: “My Lord! Verily, I fear that they will belie me, 13. “And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron).
14. “And they have a charge of crime against me, and I fear they will kill me.”
15. (Allâh) said: “Nay! Go you both with Our Signs. Verily, We shall be with you, listening.
16. “And go both of you to Fir‘aun (Pharaoh), and say: ‘We are the Messengers of the Lord of the ‘Alamîn, 17. “So allow the Children of Israel to go with us.’” 18. [Fir‘aun (Pharaoh)] said [to Mûsâ]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.
19. “And you did your deed, which you did. While you were one of the ingrates.”
20. Mûsâ (Moses) said: “I did it then, when I was ignorant. 21. “So I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers. 22. “And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel.”
23. Pharaoh said (of the Lord) (Moses) said (of the worlds) (is) between and all that (you are) if them do around him to those (Pharaoh) said (if certainty and your Lord) (Moses) said (is) the Lord and what is (Pharaoh) said (of the Lord) (Moses) said (of the world)
23. Fir`aun (Pharaoh) said: “And what is the Lord of the ‘Alamîn?” 24. Mûsâ (Moses) said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.” 25. Fir`aun (Pharaoh) said to those around: “Do you not hear (what he says)?” 26. Mûsâ (Moses) said: “Your Lord and the Lord of your ancient fathers!” 27. (Pharaoh) said: “Verily, your Messenger who has been sent to you is a madman!” 28. [Mûsâ (Moses)] said: “Lord of the east and the west, and all that is between them, if you did but understand!”

other a god you choose if ÎºÎ± ÎµÎ± (Pharaoh) said Ê²Î± ÎµÎ± ÎµÎ± ÎµÎ± (of) your fathers 60 Ê²Î± 61 the Lord has been sent you who 62 your Messenger 63 verily 64 65 Î±Î±Î± (Moses) said Ê²Î± (is) a madman 66 to you 67 68 and all that Î±Î±Î± (is) and the West 69 (of) the East 70 understand Î±Î± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± you did if ÎºÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± ÎµÎ± î}
29. (Pharaoh) said: “If you choose an ilâh (god) other than me, I will certainly put you among the prisoners.” 30. [Mûsâ (Moses)] said: “Even if I bring you something manifest (and convincing)?” 31. [Fir’âun (Pharaoh)] said: “Bring it forth then, if you are of the truthful!” 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir’âun (Pharaoh)] said to the chiefs around him: “Verily, this is indeed a well-versed sorcerer. 35. “He wants to drive you out of your land by his sorcery: what is it then that you command?”

and his brother put him off (for a while) they said they called the cities to and send well-versed sorcerer every will bring to you at a fixed the sorcerers so were assembeled and it was said appointed on a day time that we may assemble you will the people (they) they are if the sorcerers follow the sorcerers arrived so when the winners a for us is there to Pharaoh they said the winners (we) we are if reward then and verily you (shall be) yes (Pharaoh) said those brought near (to myself) of

36. They said: “Put him off and his brother (for a while), and send callers to the cities; 37. “To bring up to you every well-versed sorcerer.” 38. So the sorcerers were assembled at a fixed time on a day appointed. 39. And it was said to the people: “Are you (too) going to assemble? 40. “That we may follow the sorcerers if they are the winners.” 41. So when the sorcerers arrived, they said to Fir’âun (Pharaoh): “Will there surely be a reward for us if we are the winners?” 42. He said: “Yes, and you shall then verily be of those brought near (to myself).
43. Mūsā (Moses) said to them: “Throw what you are going to throw!” 44. So they threw their ropes and their sticks, and said: “By the might of Fir‘aun (Pharaoh), it is we who will certainly win!” 45. Then Mūsā (Moses) threw his stick, and behold, it swallowed up all that they falsely showed! 46. And the sorcerers fell down prostrate. 47. Saying: “We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists). 48. “The Lord of Mūsā (Moses) and Hārūn (Aaron).”

before in him you have believed (Pharaoh) said to you that surely he is your chief (sorcery) magic has thought you. Who is your chief and I will cut off you come to know so verily shall opposite sides on your legs and your hands no they said and I will crucify you we are to return our Lord to surely I will forgive that hope verily we the first we are that (as) our sins Lord (of) the believers
49. [Fir‘aun (Pharaoh)] said: “You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.” 50. They said: “No harm! Surely, to our Lord (Allâh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.”
said the two hosts saw (each other) and when we are surely (of) Moses the companions with me verily nay (Moses) said to be overtaken then He will guide me (is) My Lord strike (saying) that Moses to revealed and became huge like the mountain part each the others there and We brought near (to that sea) all with him and those Moses and We saved in verily the others We drowned then were and yet not is indeed a sign this believers most of them

61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: “We are sure to be overtaken.” 62. [Mūsā (Moses)] said: “Nay, verily, with me is my Lord. He will guide me.” 63. Then We revealed to Mūsā (Moses) (saying): “Strike the sea with your stick.” And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others to that place. 65. And We saved Mūsā (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

the He is truly your Lord and verily to and recite the Most-Merciful All-Mighty he said call (on them) when do you what to his father and we idols we worship they said devoted to them will remain or you call (on them) when they hear you or do they benefit you
68. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrāhīm (Abraham). 70. When he said to his father and his people: “What do you worship?” 71. They said: “We worship idols, and to them we are ever devoted.” 72. He said: “Do they hear you, when you call on (them)? 73. “Or do they benefit you or do they harm (you)?” 74. They said: “(Nay) but we found our fathers doing so.” 75. He said: “Do you observe that which you have been worshipping

76. “You and your ancient fathers? 77. “Verily, they are enemies to me, save the Lord of the ‘Ālamīn, 78. “Who has created me, and it is He Who guides me. 79. “And it is He Who feeds me and gives me to drink. 80. “And when I am ill, it is He Who cures me. 81. “And Who will cause me to die, and then will bring me to life (again). 82. “And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection). 83. My Lord! Bestow Hukm on me, and join me with the righteous.
an honourable mention (tongue) for me and grant and later generations in honourable (truth) of Paradise the inheritors of make me he is verily my father and forgive Delight (on) the disgrace me and not the erring of the Day wherein they will be resurrecting Day (when) sons nor wealth will avail neither a heart (to) Allah brings (him) who except to the Paradise and will be brought near clean pious persons

84. And grant me an honourable mention in later generations. 85. And make me one of the inheritors of the Paradise of Delight. 86. And forgive my father, verily, he is of the erring. 87. And disgrace me not on the Day when (all the creatures) will be resurrected. 88. The Day wherein neither wealth nor sons will avail, 89. Except him who brings to Allah a clean heart.” 90. And Paradise will be brought near to the Mutaqun (the pious).

the Hell-Fire and will be placed in full view where to them (For) the erring to worship you used those that (are) or they help you can Allah instead of them they will be thrown on their faces help themselves and the and those who were in error they into it they will say together (of) Iblis hosts (soldiers) contending (fight with are in it while they an in we were truly by Allah each other)
we held you as equals (in worship) when we manifest error and none (of) the worlds with the Lord of the worlds except the criminals brought us into error.

91. And the (Hell) Fire will be placed in full view of the erring. 92. And it will be said to them: “Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship. 93. “Instead of Allâh? Can they help you or (even) help themselves?” 94. Then they will be thrown on their faces into the Fire, they and the Ghâwûn. 95. And the whole hosts of Iblîs (Satan) together. 96. They will say while contending therein, 97. By Allâh, we were truly, in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the ‘Âlamîn; 99. And none has brought us into error except the Mujrimûn.

nor any intercessors we have now not a close friend among we shall be chance (was) yet not (is) indeed a sign this in verily believers most of them are the Most the All-Mighty He is truly Your Lord the (of) Noah the people denied Merciful their brother to them said when Messengers to you verily I fear (Allah) will you not Noah trustworthy (am) a Messenger

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nûh (Noah) belied the Messengers. 106. When their brother Nûh (Noah) said to them: “Will you not fear Allâh and obey Him? 107. “I am a trustworthy Messenger to you.
108. “So fear Allāh, keep your duty to Him, and obey me. 109. “No reward do I ask of you for it; my reward is only from the Lord of the ‘Alāmin. 110. “So keep your duty to Allāh, fear Him and obey me.” 111. They said: “Shall we believe in you, when the meanest (of the people) follow you?” 112. He said: “And what knowledge have I of what they used to do? 113. “Their account is only with my Lord, if you could (but) know. 114. “And I am not going to drive away the believers.
115. I am only a plain warner.” 116. They said: “If you cease not, O Nūh (Noah) you will surely, be among those stoned (to death).” 117. He said: “My Lord! Verily, my people have belied me. 118. Therefore judge You between me and them, and save me and those of the believers who are with me.” 119. And We saved him and those with him in the laden ship. 120. Then We drowned the rest (disbelievers) thereafter. 121. Verily, in this is indeed a sign, yet most of them are not believers. 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

when the Messengers Àd (people) denied will you not Hud their brother to them said a Messenger to you verily I (am) fear (Allah) and obey me Allah so fear I ask of you and not the Lord (on) from but my reward not high place on every do you build (of) the worlds and do you take to play frivolously a landmark as if you places (fine buildings) for your selves will live (therein) forever

123. ‘Àd (people) belied the Messengers. 124. When their brother Hūd said to them:“Will you not fear Allāh and obey Him? 125. “Verily, I am a trustworthy Messenger to you. 126. “So fear Allāh, keep your duty to Him, and obey me.
127. “No reward do I ask of you for it; my reward is only from the Lord of the 'Alamîn. 128. “Do you build high palaces on every high place, while you do not live in them? 129. “And do you get for yourselves palaces (fine buildings) as if you will live therein for ever.

vâdâ bêtâsâr bêtâsâr jâyâ'în qatâfâ lâhilîyâ tâiqâtâ tâiqâtâ tâiqâtâ tâiqâtâ bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr wâqatâ bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr bêtâsâr

... as tyrants you seize and when you seize and fear Him and obey me Allah so fear you know with all that has aided you Who and children with cattle. He has aided you for fear verily I and springs and gardens they said Great (of) a Day the torment you or whether you preach to us (it is the) same not those who preach of be not (of) the ancients the custom but

130. “And when you seize (somebody), seize you (him) as tyrants? 131. “So fear Allâh, keep your duty to Him, and obey me. 132. “And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. “He has aided you with cattle and children. 134. “And gardens and springs. 135. “Verily, I fear for you the torment of a Great Day.” 136. They said: “It is the same to us whether you preach or be not of those who preach. 137. “This is no other than the false tales and religion of the ancients,

wâma yân yâmînâ tâiqâtâ lâhilîyâ fâhâmâhîmân fâhâmâhîmân lâhilîyâ fâhâmâhîmân lâhilîyâ fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâh âmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâhâmâhîmân fâh...
He indeed your Lord and verily believers denied the Most Merciful (is) the All-Mighty to said when the Messengers Thamud fear will you not Salih their brother them a Messenger to you verily I (am) to Allah and and obey me Allah so fear trustworthy (is) not reward any for it I ask you not of the the Lord (on) from but if so my reward worlds

138. “And we are not going to be punished.” 139. So they belied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 141. Thamûd (people) belied the Messenger. 142. When their brother Sâlih said to them: “Will you not fear Allâh and obey Him? 143. “I am a trustworthy Messenger to you. 144. “So fear Allâh, keep your duty to Him, and obey me. 145. “No reward do I ask of you for it; my reward is only from the Lord of the 'Alamin.

which you have here that in will you be left and and springs gardens in secure its flowering branches and date-palms corn-fields the mountains of/in and you carve soft and Allah so fear skillfully houses the command follow/obey and not obey me the in make mischief who of the wasters verily only they said reform and not land you not (those) bewitched of you are then bring (us) like us a human being but (are) the truthful of you are if a sign
146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allâh, keep your duty to Him, and obey me. 151. "And follow not the command of Al-Musrîfûn, 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. 159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
the Messengers (of) Lot: the people denied (of) Lot: their brother to them said when (am) to you verily I fear (Allah): you not Allah so fear trustworthy a Messenger for it I ask of you and not and obey me the upon but I am fear (is) not my reward (is) not I fear Allah keep your duty to Him, and obey me. No reward do I ask of you for it; my reward is only from the Lord of the ‘Alamîn. Go you in unto the males of the ‘Alamîn (mankind), And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!”

O Lot you cease not if they said those who will be driven (one) of verily you will be (am) of for your action indeed I he said out my those who disapprove with severe anger and fury from what and my family save me Lord all and his family so We saved him and his family among an old woman (his wife) except the We destroyed then afterward remained behind a rain (of torment) on them and We rained others of those who had was the rain and how evil been warned
167. They said: “If you cease not, O Lūt (Lot)! Verily, you will be one of those who are driven out!” 168. He said: “I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy). 169. “My Lord! Save me and my family from what they do.” 170. So We saved him and his family, all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah belied the Messengers. 177. When Shu‘aib said to them: “Will you not fear Allāh? 178. “I am a trustworthy Messenger to you. 179. “So fear Allāh, keep your duty to Him, and obey me. 180. “No reward do I ask of you for it; my reward is only from the Lord of the ‘Alamin.

among ین ۧ ل ۧ be give ۧو among ۧ ل ۧ and not ۧ ل ۧ full measure ۧو ۧ be and weigh ۧو ۧ those who cause loss (to others) ۧو
defraud and not \( \mathbb{J} \) the straight with just balance do evil nor \( \mathbb{J} \) their things people by reducing and fear Him making corruption the land in \( \mathbb{J} \) and the generations \( \mathbb{J} \) Who you are (one) you are verily they said \( \mathbb{J} \) (of) the men of old but \( \mathbb{J} \) you (are) and not \( \mathbb{J} \) those bewitched of we think that you and verily like us a human being \( \mathbb{J} \) the liars (one) indeed of you are

181. “Give full measure, and cause no loss (to others). 182. “And weigh with the true and straight balance. 183. “And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. “And fear Him Who created you and the generations of the men of old.” 185. They said: “You are only one of those bewitched! 186. “You are but a human being like us and verily, we think that you are one of the liars!

the of a piece on us so cause to fall he the truthful of you are \( \mathbb{J} \) if heaven you \( \mathbb{J} \) (is) Best Knowe my Lord said the so seized them but they denied him do indeed that (of) shadow (of) the day torment in verily Great (of) a Day the torment was most yet not \( \mathbb{J} \) (is) indeed a sign this in He Your Lord and verily believers of them and the Most Merciful the All-Mighty is indeed (of) the (of) the Lord \( \mathbb{J} \) (is) a revelation truly this the spirit (Gabriel) with it has brought down worlds the trustworthy
187. "So cause a piece of the heaven to fall on us, if you are of the truthful!"
188. He said: "My Lord is the Best Knower of what you do." 189. But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily, in this is indeed a sign, yet most of them are not believers. 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamîn, 193. Which the trustworthy Rûh has brought down.

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it is (announced) in the Scriptures of former people. 197. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'an) unto any of the non-Arabs, 199. And he had recited it unto them, they would not have believed in it. 200. Thus have We caused it to enter the hearts of the Mûjrimûn. 201. They will not believe in it until they see the painful torment.
not while they suddenly it shall come to them
while they can then they will say perceive
they wish to be is it for Our Torment be respite
We do let them if have you thought hastened
comes to them and afterwards for years enjoy
not promised they were (had been) what
to enjoy they used what it them shall avail
it but not township any in did We destroy and not
and not (by way of) reminder warners had have brought down and not unjust We have been
the devils it

202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: “Can we be respite?” 204. Would they then wish for Our Torment to be hastened on? 205. Tell Me, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the Shayātīn (devils) who have brought it (this Qur‘ān) down.

nor them it would suit and neither hearing (it) from verily they can (produce it) with invoke so not have been removed far among lest you should be another god Allah your and warn those who recieve torment and lower or put down of near kindred tribe of you they follow you to those who (be humble) then if the believers
211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So invoke not with Allâh another ilâh (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: “I am innocent of what you do.” 217. And put your trust in the All-Mighty, the Most Merciful,

you do of what (am) innocent verily I say the All-Mighty in and put your trust

Most Merciful
218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for Tahajjud prayers).
219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers).
220. Verily, He, only He, is the All-Hearer, the All-Knower.
221. Shall I inform you (O people!) upon whom the Shayātīn (devils) descend?
222. They descend on every lying, sinful person.
223. Who gives ear, and most of them are liars.
224. As for the poets, the erring ones follow them,
225. See you not that they speak about every subject in their poetry?
226. And that they say what they do not do.
227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.
Sūrat An-Naml  
(The Ants) XXVII

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

1. Tā-Ṣin. These are the Verses of the Qur’ān, and (it is) a Book (that makes things) clear; 2. A guide (to the Right Path) and glad tidings for the believers. 3. Those who perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt and they believe with certainty in the Hereafter. 4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly. 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. 6. And verily, you (O Muhammad) are being taught the Qur’ān from One, All-Wise, All-Knowing.

7. (Remember) when Mūsā (Moses) said to his household: “Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves.” 8. But when he came to it, he was called: “Blessed is whosoever is in the fire, and whosoever is round about it! And
9. “O Mūsā (Moses)! Verily, it is I, Allāh, the All-Mighty, the All-Wise.

10. “And throw down your stick!” But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) “O Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.

11. “Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

12. “And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir‘aun (Pharaoh) and his people. Verily, they are a people who are Fāsiqūn.

13. But when Our Ayāt came to them, clear to see, they said: “This is a manifest magic.” And they belied them wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the Mufsidūn.
and Solomon (David) and Sulaimān (Solomon), and they both said: “All the praises and thanks be to Allāh, Who has preferred us above many of His believing slaves!” 16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh).” 17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: “O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not.”
19. So he smiled, amused at her speech and said: “My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.”

20. He inspected the birds, and said: “What is the matter that I see not the hoopoe? Or is he among the absentees?

(with) punishment I will surely punish him unless or or severe long not but he stayed clear a reason not that which I have grasped he said it he have grasped from and I have come to you it it have grasped found verily I true with news Sheba and she has been given ruling over them a woman (is) a throne and for her thing every from and her people I found her great instead of before the sun prostrating themselves Satan to them and has made fair-seeming Allah from and has barred them their deeds are guided not so they (Allah’s) Way
21. “I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.” 22. But the hoopoe stayed not long, he (came up and) said: “I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba’ (Sheba) with true news. 23. “I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. 24. “I found her and her people worshipping the sun instead of Allâh, and Shaitân (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh’s) way, so they have no guidance.”

25. So they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allâh, La ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimân (Solomon)] said: “We shall see whether you speak the truth or you are (one) of the liars. 28. “Go you with this letter of mine and deliver it to them then draw back from them, and see what (answer) they return.”
29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims."  32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me.”  33. They said: “We have great strength, and great ability for war, but it is for you to command; so think over what you will command.”

to  to       is delivered       verily       chiefs       O       she said       (is)       from       verily       it       noble       (of)       Allah       in       the       Name       and       verily       it       (reads)       Solomon       not       the       Most       Merciful       the       Most       Gracious       as       but       come       to       me       against       me       be       exalted       in       advise       me       chiefs       O       she       said       Muslims       any       case       deciding       I       am       not       a       my       case       (are)       of       we       they       said       you       are       present       till       and       the       great       strength       and       of       power       what       so       look       (is)       for       you       matter/command       do       you       command

they enter       when       kings       verily       she       said       the       most       and       make       they       spoil       it       a       town       and       thus       the       lowest       (of)       its       people       honourable       to       them       (will)       send       but       verily       I       they       do       return       with       what       and       see       a       present       (to)       (the       messengers)       came       so       when       the       messengers       in       wealth       will       you       help       me       he       said       al       Solomon       than       that       (is)       better       Allah       has       given       me       what       in       your       gift       you       nay       He       has       given       you       rejoice
34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.

35. But verily, I am going to send him a present, and see with what (answer) the messengers return." 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

39. An 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."
this he said before him placed he saw it to test me (of) my Lord of my Lord of my Lord: is ungrateful or whether I am grateful for himself he is grateful indeed is grateful (is) my Lord certainly is ungrateful and who for her disguise he said Bountiful Rich whether she will be guided that we may see her throne are not those who of she will be or guided

40. One with whom was knowledge of the Scripture said: “I will bring it to you within the twinkling of an eye!” Then when he saw it placed before him, he said: “This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful. Certainly my Lord is Rich (Free of all needs), Bountiful.” 41. He said: “Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.”

is like this it was said she came so when it (were) the (it is) as though she said your Throne before her knowledge and was bestowed on us same has prevented Muslims submitted (to Allah) and we were besides worship she used to that which she and a people of was indeed she Allah the palace enter to her it was said disbelieving to be a pool she thought it she saw it but when verily it he said her legs and she uncovered glass of/with traced smooth (is) a palace verily I my Lord she said
42. So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaiman (Solomon)] said: “Knowledge was bestowed on us before her, and we were submitted to Allâh.”

43. And that which she used to worship besides Allâh has prevented her (from Islam), for she was of a disbelieving people.

44. It was said to her: “Enter As-Sarh” (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit to Allâh, the Lord of the `Alamîn.”

45. And indeed We sent to Thamûd their brother Sâlih (Saleh), saying: “Worship Allâh. Then look! They became two parties (believers and disbelievers) quarrelling with each other.” 46. He said: “O my people! Why do you seek to hasten the evil (torment) before the good (Allâh’s Mercy)? Why seek you not the forgiveness of Allâh, that you may receive mercy?” 47. They said: “We augur ill omen from you and those with you.” He said: “Your ill omen is with Allâh; nay, but you are a people that are being tested.”
And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. 49. They said: “Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: ‘We witnessed not the destruction of his household, and verily, we are telling the truth.’” 50. So they plotted a plot, and We planned a plan, while they perceived not. 51. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

for what (is) indeed this in ruin (are) their houses these (are) their households these (is) their destruction (is) this verily they did wrong and We saved those who know for people a sign

men nine the city in and there were and not the land in who made mischief swear one to another they said we shall surely make a night attack on him by Allah to we will surely say then his household the destruction we witnessed not to his near relative (are) and verily we (of) his household and We planned a plot so they plotted truthful perceived not while they a plan (of) their plot end was how thus see and their people destroyed them verily We all together

for what in ruin (are) their houses these (is) indeed this in verily they did wrong and We saved those who know for people a sign
52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know. 53. And We saved those who believed, and used to fear Allah, and keep their duty to Him. 54. And (remember) Lût (Lot)! When he said to his people. Do you commit Al-Fâhishah while you see?” 55. “Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly.”
by his people — answer (there) was so not the family — drive out they said that except (of) Lot your city from (there) was so not verily they are (of) Lot so We saved him (who) are clean a people We destined her (his wife) except (to be) of those who remained behind (to be) of a rain (of stones) on them We rained down (of) those who were warned the rain — evil was on (is) to Allah all praise say is Allah He has chosen whom (to be) (Allah) His slaves is not they ascribe as partners (to Him) better and the earth the heavens created He Who the sky from (for you) and sends down (to you) gardens with it and We cause to grow water (for you) it is not a beauty and delight full of is there their trees (that you cause to grow) that a people they are Nay but Allah with any god who ascribe equals

56. There was no other answer given by his people except that they said: “Drive out the family of Lut (Lot) from your city. Verily, these are men who want to be clean and pure!” 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind. 58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned. 59. Say (O Muhammad ﷺ): “Praise and thanks be to Allah, and peace be on His slaves whom He has chosen! Is Allah better, or (all) that you ascribe as partners (to Him)?” 60. Is not He (better than your gods) Who created the heavens and the earth, and
sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

Is it not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas? Is there any ilâh with Allâh? Nay, but most of them know not! Is it not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember! Is it not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh with Allâh? High Exalted be Allâh above all that they associate as partners!
64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it. 67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?
68. “Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients.” 69. Say to them (O Muhammad ﷺ): “Travel in the land and see how has been the end of the Mujrimûn.” 70. And grieve you not over them, nor be straitened (in distress) because of what they plot. 71. And they say: “When (will) this promise (be fulfilled), if you are truthful?” 72. Say: “Perhaps that which you wish to hasten on, may be close behind you. 73. “Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.”
74. And verily, your Lord knows what their breasts conceal and what they reveal.
75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.
76. Verily, this Qur’an narrates to the Children of Israel most of that in which they differ.
77. And truly, it (this Qur’an) is a guide and a mercy for the believers.
78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
79. So put your trust in Allâh; surely, you (O Muhammed) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their backs. 81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayât, and who have submitted.
out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayât. 83. And the Day when We shall gather out of every nation a troop of those who denied Our Ayât, and (then) they (all) shall be driven,

84. Till, when they come, He will say: “Did you deny My Ayât whereas you comprehended them not by knowledge, or what (else) was it that you used to do?”

85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak. 86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât for the people who believe. 87. And the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him, humbled.
and think them solid and you will see as the passing away but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily, He is Well-Acquainted with what you do. 89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day. 90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. “Are you being recompensed anything except what you used to do?”

“Are you being recompensed anything except what you used to do?”

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worship to I have been commanded indeed has sanctified it Who this city (of) this the Lord and I thing (is) every and to Whom (belongs) from among to have been commanded so the Quran recite and to the Muslims he receives it then verily receives guidance whoever goes and whosoever for the good of his ownself (one) of I (am) verily say (to him) astray (is) to Allah All praises and say the warners and you shall recognize His Signs He will show you
91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims. 92. And that I should recite the Qur’ān, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): “I am only one of the warners.” 93. And say: “All the praises and thanks be to Allāh. He will show you His Ayāt, and you shall recognise them. And your Lord is not unaware of what you do.”
1. *Tā-Ṣīn-Mīm* 2. These are the Verses of the manifest Book. 3. We recite to you some of the news of Mūsā (Moses) and Fir‘aun (Pharaoh) in truth, for a people who believe. 4. Verily, Fir‘aun (Pharaoh) exalted himself in the land and made its people sects, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidūn*. 5. And We wished to do a favour to those who were weak in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir‘aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared. 7. And We inspired the mother of Mūsā (Moses): (telling): “Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.” 8. Then the household of Fir‘aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir‘aun (Pharaoh), Hāmān and their hosts were sinners.
9. And the wife of Fir‘aun (Pharaoh) said: “A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.” And they perceived not. 10. And the heart of the mother of Mūsā (Moses) became empty. She was very near to disclose his, had We not strengthened her heart (with Faith), so that she might remain as one of the believers. 11. And she said to his sister: “Follow him.” So she (his sister) watched him from a far place secretly, while they perceived not. 12. And We had already forbidden (other) foster suckling mothers for him, until she said: “Shall I direct you to a household who will rear him for you, and look after him in a good manner?”
13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not. 14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukm and religious knowledge. And thus do We reward the Muhsinun. 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: “This is of Shaitân’s (Satan’s) doing, verily, he is a plain misleading enemy.”
16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn!" 18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help. Mûsâ said to him: "Verily, you are a plain misleader!" 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
20. And there came a man running, from the farthest end of the city. He said: “O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.”
21. So he escaped from there, looking about in a state of fear. He said: “My Lord! Save me from the people who are Zâlimûn!”
22. And when he went towards Madyan (Midian), he said: “It may be that my Lord guides me to the Right Way.”
23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: “What is the matter with you?” They said: “We cannot water (our flocks) until the shepherds take. And our father is a very old man.”
he then for them so he watered (their flocks) he then for them so he watered (their flocks) he then for them so he watered (their flocks) he then for them so he watered (their flocks)

24. So he watered for them, then he turned back to shade, and said: “My Lord! Truly, I am in need of whatever good that You bestow on me!”

25. Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are Zalimun.”

26. And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the
trustworthy.” 27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous.”

28. He said: “That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say.” 29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.” 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: “O Mûsâ (Moses)! Verily, I am Allâh, the Lord of the ‘Alâmîn!”
31. “And throw your stick!” But when he saw it moving as if it were a snake, he turned in flight, and looked not back. “O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

32. “Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two Burhāns from your Lord to Fir‘aun (Pharaoh) and his chiefs. Verily, they are the people who are Fāsiqūn.

33. He said: “My Lord! I have killed a man among them, and I fear that they will kill me.”

(is) more he Aaron and my brother with so send him  in speech than me eloquent
I fear verily to confirm me as a helper. Allah said: "Verily, I fear that they will deny me through your brother your arm so not power for you both give (make) you with Our Signs you (both) shall reach (will be) the follow you and those who two came to them then when victors this (is) nothing they said clear with Our Signs we heard and not invented magic but if in time Our Signs, they shall not be able to harm you, with Our Ayât, you two as well as those who follow you will be the victors." Then when Mûsâ (Moses) came to them with Our Clear Ayât, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me." 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayât, you two as well as those who follow you will be the victors." 36. Then when Mûsâ (Moses) came to them with Our Clear Ayât, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

And my Lord knows best my Lord Moses and said and from Him who in the happy end with guidance came who will be the whom from Him with guidance who will be successful will not verily Hereafter chiefs O Pharaoh and said the wrong-doers any that you have I know not on O Haman for me so kindle other than me a lofty tower for me and set up clay (of) Moses the God at may I look so that I
37. Mūsā (Moses) said: “My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the Zālimūn will not be successful.”

38. Fir‘ān (Pharaoh) said: “O chiefs! I know not that you have an ilāh (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Sarhan in order that I may look at (or look for) the Ilāh of Mūsā (Moses); and verily, I think that he is one of the liars.”

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
We when you were on the side and the Commandment Moses to made clear the witnesses 

40. So We seized him and his hosts, and We threw them all into the sea. So behold (O Muhammad ﷺ) what was the end of the Zālimūn. 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. 42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbūhūn. 43. And indeed We gave Mūsā (Moses) — after We had destroyed the generations of old — the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember. 44. And you (O Muhammad ﷺ) were not on the western side, when We made clear to Mūsā (Moses) the commandment, and you were not among the witnesses.

and long generations created but We }\text{when} \text{you}\text{ were not the ages (over them) were (of) Madyan the people in a dweller were }\text{and not sending (messengers)}\text{ were (kept) when } \text{at the side you were your from as a mercy but We called not to a people that you give warning Lord before you Warner any had come to them they may remember (or receive in order that they seize them (that) and if not\\} 

Our Lord! they would have said
we would then have a Messenger to us you sent and we would Your Verses (of Quran) followed the believers among have been

45. But We created generations, and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

46. And you (O Muhammad ﷺ) were not at the side of the Tūr (Mount) when We did call. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

47. And if (We had) not in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Our Lord! Why did You not send us a Messenger? We would then have followed Your Ayāt and would have been among the believers.”

the truth has come to them but when the he was given why not they said from Us did not Moses was given (of) what like Moses was given in what they disbelieve each two kinds of magic they said before in both verily we and they said helping one another a Book then bring say (are) disbelievers than (is) better guide which Allah from you are if that I may follow it these two (to) they answer not but if truthful their they follow that only then know you than one who (is) more astray and who own lusts guidance without his own lust follows guides not Allah verily Allah from wrong-doers the people
48. But when the truth has come to them from Us, they say: “Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old?” They say: “Two kinds of magic, each helping the other!” And they say: “Verily, in both we are disbelievers.” 49. Say (to them, O Muhammad ﷺ): “Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.” 50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are Zālimūn.

51. And indeed now We have conveyed the Word to them, in order that they may remember. 52. Those to whom We gave the Scripture before it, they believe in it (the Qur’ān). 53. And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit to Allāh in Islām as Muslims. 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided them.
they evil vain talk they hear and when our deeds to us and say from it withdraw not (be) to you peace your deeds and to you not verily you the ignorant we seek (be) to you Allah but (be) to you whom you guide knows best and He He wills whom whom guides if and they say those who are the guided we would be with you the guidance we follow We have not our land (be) to you (be) to you our deeds and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.” 56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided. 57. And they say: “If we follow the guidance with you, we would be snatched away from our land.” Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

We have destroyed and how many (from) (of) their dwellings and those livelihood except after them have been inhabited
are the inheritors (of) your Lord. And verily We were a little to destroy a little of their mother (in) to make them thankless for their means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors.

And how many a town (population) have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritors.

And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are (are) wrong-doers (Zālimūn).

things you have been given and whatever worldly (of) the life (is) an enjoyment which (He) sends you with (in) Allah (is) with that which is (with) its adornment you have not and will remain forever better and with which We have promised him is he whom finds it (true) which he excellent a promise luxury We have made to enjoy like him whom on the Day he then worldly (of) the life those who are (will be) among (of) Resurrection brought up

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense? Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up?
and He will call them and (remember) the Day you used whom (are) My partners where say has come true those said/will say to assert these are they our Lord the Word about whom as We led them astray We led astray whom we declare our innocence we were astray ourselves they were not before You (from them) call upon and it will be said they worshipped but and they will call upon them your partners and they will see to them they will answer not guided had been they if the torment

62. And (remember) the Day when He will call to them and say: “Where are My (so-called) partners whom you used to assert?” 63. Those about whom the Word will have come true (to be punished) will say: “Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.” 64. And it will be said: “Call upon your partners”, and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!

He will call them and (remember) the Day when did you answer what and He says the Messengers then will be obscured news
who repented for him but as able to ask one another then righteous deeds and did and believed those among he will be that hopefully creates and your Lord who are successful they not and choses He wills whatsoever Allah Glorified be choice (for them) have they associate about all that and exalted is He and yth (for them) have they associate about all that and exalted is He Glorified is Allâh, and exalted above all that they associate.

65. And (remember) the Day (Allâh) will call to them, and say: “What answer gave you to the Messengers?” 66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. 67. But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate.

conceal what knows and your Lord and He they reveal and what a their breasts all praise His (is) He but god no Allah and His (is) and in the last the first in you shall be returned and to Him the Decision for you Allah made if do you see say (of) the day till continuous the night Allah besides god who is Resurrection you will not then light could bring you Allah made if do you see say (of) hear the Day till continuous the day for you besides god who is (of) Resurrection
69. And your Lord knows what their breasts conceal, and what they reveal. 70. And He is Allah; Lâ ilâha illa Huwa, all praises and thanks be to Him (both) in the first and in the last. And for Him is the Decision, and to Him shall you (all) be returned. 71. Say (O Muhammad): “Tell me! If Allah made the night continuous for you till the Day of Resurrection, which ilâh (a god) besides Allah could bring you light? Will you not then hear?” 72. Say (O Muhammad): “Tell me! If Allah made the day continuous for you till the Day of Resurrection, which ilâh (a god) besides Allah could bring you night wherein you rest? Will you not then see?”

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein and that you may seek of His Bounty — and in order that you may be grateful. 74. And (remember) the Day when He (your Lord Allah) will call to them, and will say: “Where are My (so-called) partners, whom you used to assert?” 75. And We shall take out from every nation a witness, and We shall say: “Bring your proof.” Then they shall know that the truth is with Allah (Alone), and the lies which they invented will disappear from them.
76. Verily, Qārūn (Korah) was of Mūsā’s (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: “Do not exult. Verily, Allāh likes not those who exult.

77. “But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the Mufsidūn.”
78. He said: “This has been given to me only because of the knowledge I possess.” Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the Mujrimūn will not be questioned of their sins. 79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: “Ah, would that we had the like of what Qarūn has been given! Verily, he is the owner of a great fortune.”

وَقَالَ الَّذِيْنَ أُعِيْشُوا الْيَلِيمَ وَرَوَّاهُمُ الْحَمْلَ وَرَوَّاهُ الْحَرْثُ وَرَوَّاهُ النَّارُ لَيْبَانَ مَا كَانَ فِيهِ مِنْ نَفْسٍ رَجُلٌ أَيْدُى وَأَيْدُى أَرْضًا فَمَا كَانَ لِلّهِ مَثَلًا يَنظُرُ إِلَّا الْمُتَّقُونَ لَعَلَّهُمَا كَانَا مُسَانِدَةً مِّنِّي

the were given those who and said (of) Allah the reward woe to you knowledge and do believe for those who (is) better except shall attain it and none righteous (deeds) so We caused to swallow those who are patient the earth and his dwelling place (home) him group (party) any for him there was then not was and not Allah against to help him those who could save themselves of he
80. But those who had been given (religious) knowledge said: “Woe to you! The reward of Allâh is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sâbirûn.” 81. So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

82. And those who had desired (for a position like) his position the day before, began to say: “Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 83. That home of the Hereafter, We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious).
84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do. 85. Verily, He Who has given you (O Muhammad ﷺ) the Qur’án will surely bring you back to Ma’ád. Say (O Muhammad ﷺ): “My Lord is Aware of him who brings guidance, and of him who is in manifest error.” 86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.
87. And let them not turn you (O Muhammad) away from (preaching) the Ayât of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn. 88. And invoke not any other ilâh (god) along with Allâh, Lâ ilâha illa Huwa. Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

that the people do think Alif, Lam, Mim and we believe say to An they will be left We tested and indeed will be tested not they and will certainly make before them those who telling the truth those who are Allah it known those who are and will certainly make it known evil do those who think or Am liars that evil is they can outstrip Us that deeds hoping is whoever, from they judge which Term then surely Allah the Meeting (with) (is) the All-Knowing Allah's the All-Knower All-Hearer

Sûrat Al-‘Ankabût
(The Spider) XXIX
In the Name of Allâh
the Most Gracious, the Most Merciful

1. Alif-Lâm-Mim. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars. 4. Or think those who do evil deeds that they can outstrip Us? Evil is that
5. Whoever hopes for the Meeting with Allâh, then Allâh’s Term is surely coming, and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the ‘Alamîn.

7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.

8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me anything of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.

9. And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.
10. Of mankind are some who say: “We believe in Allāh.” But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh’s punishment; and if victory comes from your Lord, will say: “Verily, we were with you (helping you).” Is not Allāh Best Aware of what is in the breasts of the ‘Alamīn.

11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites.

12. And those who disbelieve say to those who believe: “Follow our way and we will, verily, bear your sins.” Never will they bear anything of their sins. Surely, they are liars.

and verily they shall bear their own loads and verily they shall be questioned
13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

14. And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were Zālīmūn. Then We saved him and those with him in the ship, and made it (the ship) an Ayāh for the 'Ālāmīn.

15. And (remember) Ibrāhīm (Abraham) when he said to his people: “Worship Allāh (Alone), and fear Him: that is better for you if you did but know.”

Allāh besides you worship only falsehood and you invent idols not Allāh besides you worship those whom you seek so seek any provision for you possess and worship Him provision Allāh from/with you will to Him to Him and be grateful then truly you deny and if be brought back (is) on and not before you nations have denied to convey (the Message) but Allāh the Messenger
17. “You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision, so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. 18. “And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.” 19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

20. Say: “Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter. Verily, Allâh is Able to do all things.” 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned. 22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any Wali nor any Helper.
23. And those who disbelieve in the Ayat of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment. 24. So nothing was the answer of people except that they said: “Kill him or burn him.” Then Allâh saved him from the fire. Verily, in this are indeed Signs for a people who believe. 25. And said: “You have taken idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.”
and (Abraham) said: "Lot in him so believed (is) the All-Mighty verily I shall emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him, Ishāq (Isaac) and Yaʿqūb (Jacob), and We ordained among his offspring Prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lūṭ (Lot), when he said to his people: "You commit Al-Fāhishah which none has preceded you in (committing) it in the Ālāmin." 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh’s Torment upon us if you are one of the truthful.

26. So Lūṭ (Lot) believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."
the against help me my Lord he said قال the people corrupt and when (to) Abraham Messengers are going to destroy verily we they said have (of) this (Abraham) said wrong-doers been know better we they said Lot in it (is) and his we will verily save him (is) therein who (one) of she will be his wife except لوت (Lot) in it. (is) he was grieved (to) Lot Our Messengers came of them and he felt straitened because of them and do not fear do not and they said unable and your family we shall save you truly I إبن إسماعيل said: “My Lord! Give me victory over the people who are مفسدون.” 31. And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: “Verily, we are going to destroy the people of this town; truly, its people have been زاليمون.” 32. Ibrāhīm (Abraham) said: “But there is Lūt (Lot) in it.” They said: “We know better who is there. We will verily, Save him and his family except his wife, she will be of those who remain behind.” 33. And when Our messengers came to Lūt (Lot), he was grieved because of them, and felt straitened on their account. They said: “Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.
34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious." 35. And indeed We have left thereof an evident Ayah for a folk who understand. 36. And to (the people of) Madyan (Midian), We sent their brother Shu‘ai b.}. He said: “O my people! Worship Allāh (Alone) and hope for the last Day, and commit no mischief on the earth as Mufsidun. 37. And they belied him (Shu‘ai b); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And ‘Ad and Thamūd (people)! And indeed is clearly apparent to you from their (ruined) dwellings. Shaitān (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
And Qârûn, Fir‘aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Ayât, but they were arrogant in the land, yet they could not outstrip Us. 40. So We punished each (of them) for his sin, of them were some on whom We sent Hasîb, and of them were some who were overtaken by As-Saihah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allâh Who wronged them, but they wronged themselves.
41. The likeness of those who take (false deities as) Auliya’ other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider’s house if they but knew. 42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.

44. “Allâh (Alone) created the heavens and the earth with truth.” Verily, therein is surely, a sign for those who believe. 45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book, and perform As-Salât. Verily, As-Salât prevents from Al-Fahshâ’ and Al-Munkar and the remembering of Allâh is greater indeed. And Allâh knows what you do.