Study the NOBLE QUR'ÂN
Word-for-Word
Volume 3
Part 21 - 30
For the first time
Word-for-word English translation
to increase the awareness of
the Arabic Verses
Compiled by
D ARUSSALAM
DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore
Study the
Noble Qur’an
Word-for-Word

Volume 3 (Part 21-30)

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الْفِيلَ الْكُبُرُ لَا رَبَّ مَعَ هُدَىٰ لِلْيَهُودِ يُبَشِّرُونَ بِالْمُسْلِمِينَ وَيُعَذَّبُونَ أَسَامِهِمْ وَرَأِيْهِمْ مَبْعَثُونَ

وَلَدُنَّ يُمِّنُونَ بِهَا إِلَّا إِلَيَّ وَمَا أُولُوا مِنْ مَالِكَةٍ وَأَخْرَجُونَ هُمْ فِي مَيْلٍ أَوْلِيكَ عَلَى هَذَا بِدُرْجَتٍ وَأُلْتِيَكَ هُمْ المُفْلِحُونَ

الْمَلَكُ عَلَى هَذَا بِدُرْجَتٍ وَأُلْتِيَكَ هُمْ المُفْلِحُونَ

We doubt no the Book that Alif-Lam-Mim يُبَشِّرُونَ B that of the pious guidance in it يُعَذَّبُونَ in unseen (unperceivable humanly apparently) the prayer believe and out of what who are and perform the the who they spend provided them in what
To understand the Qur'ân, it is necessary that one should learn the translation of every word of the Verses. It is very difficult to understand the Qur'ân 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'ân 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 Qu'ran, 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
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46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): “We believe in that which has been revealed to us and revealed to you; our Ilāh (God) and your Ilāh (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims).”

47. And thus We have sent down the Book (i.e. this Qurʾān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like ‘Abdullāh bin Salām) and none but the disbelievers reject Our Ayāt [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism].
48. Neither did you (O Muhammad) read any book before it (this Qur’an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but they, the clear Ayāt [i.e. the description and the qualities of Prophet Muhammad written in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zālimūn (polytheists and wrongdoers) deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: “Why are not signs sent down to him from his Lord? Say: “The signs are only with Allah, and I am only a plain Warner.” 51. Is it not sufficient for them that We have sent down to you the Book (the Qur’an) which is recited to them? Verily, herein is mercy and a reminder for people and a reminder.
52. Say (to them O Muhammad ﷺ): “Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in Bâtil (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”
56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me.” (Alone).

57. Everyone shall taste death. Then unto Us you shall be returned.

58. And those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

59. Those who are patient, and put their trust (only) in their Lord (Allāh).

60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.

Allāh has created who you were to ask them and if and the earth and the heavens they will surely reply and the moon enlarges Allah they are deviating how then
61. And if you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” they will surely reply: “Allâh.” How then are they deviating (as polytheists and disbelievers)? 62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. 63. And if you were to ask them: “Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?” they will surely reply: “Allâh.” Say: “All the praises and thanks be to Allâh!” Nay, most of them have no sense. 64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew.

...
but and that they take enjoyment have given them seen have they not come to know  
they will secure a sanctuary have made (Makkah) that We  
from men  
while are being snatched away  
they believe then in false deities all around them  
and who deny (of) Allah and the Graces against  
invents than he who does more wrong  
when the truth denies or a lie Allah  
a Hell in is there not it comes to him  
and as for those for the disbelievers  
We will surely guide them in us  
strive hard who (is) with  
Allah and verily to Our paths  
the good doers

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in Bâtil (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh? 68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allâh’s religion — Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good-doers).”
the Romans have been defeated Alif-Lam-Mim and they land the nearest in (few) within will be victorious their defeat the matter (is) with Allah three to nine will and on that Day and after before (of) with the help the believers He He rejoices He Wills whom He helps with the help the believers He He He it is the Most Merciful (is) the All-Mighty His Allah Allah fails not (of) Allah Allah promise not (of) men (people) most but Promise the outside appearance they know know the outside appearance and they are of the world the life of (are) heedless (they) the Hereafter

Sûrat Ar-Rûm
(The Romans) XXX

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

1. Alif-Lâm-Mim. [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) — 5. With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.
8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (Tafsir At-Tabari) 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
who did (of) those the end was Then the Signs they denied because evil made of them and (were) (of) Allah then the creation originates Allah a mockery you will be to Him then He repeats it will be established and on the Day (when) returned will be plunged into destruction with deep regret the Hour for will be and not the criminals (sinners) their partners (whom they made equal to of them and they will (themselves) intercessors and on the Day reject their partners that Day the Hour will be established (when) they shall be separated

10. Then evil was the end of those who did evil, because they belied the Ayāt (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made a mockery of them. 11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the Mujrimūn (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allāh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

and did believed then as for a Garden of they shall be honoured and made to enjoy Delight
Those who disbelieved and as for luxuriously life and the meeting Our Proofs and denied the torment in they (will) be the Hereafter Allah so glorify (shall be) brought forth you and when you come to evening when all the praises and thanks and for Him enter the morning and in the and the earth the heavens in you come to when the day and when afternoon from the living He brings begins to decline the from the dead and He brings the dead its after the earth and He revives living shall you be brought out and thus death (resurrected).

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and belied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, Allāh’s Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and (‘Ishâ’) night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer]. 18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer ‘Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn ‘Abbâs said: “These are the five compulsory congregational prayers mentioned in the Qur’ān.”) (Tafsir At-Tabari) 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
He created you (are) from dust, and then He created you (are) human beings scattered. He created you (are) that you may find wives among yourselves and He has put in them tranquility that in verily and mercy affection you who reflect (of) the creation His Signs and among and the difference and the earth the heavens in verily and colours (of) your languages for men of sound knowledge.

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ’ (Eve) from Adam’s rib, and then his offspring from the semen, and] — behold you are human beings scattered! 21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

by is your sleep His Signs and among of and your seeking and by day night (are) indeed signs that in verily His bounty and among who listen (are) indeed signs for a people. He shows you His Signs is that
from (is) in the heavens (is) who ever (are) obedient to Him (belongs) and to Him for Him (is) easier and this He will repeat it in the highest description and His is the highest description and He the earth heavens for He sets forth the All-Wise All-Mighty do your own selves from a parable He fosters you possess those whom among you have in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

29. Those who follow wrong do wrong then who follows astray without their own lusts and Allah has sent astray him whom He will guide so set (you) helpers any they have not being upright towards the religion your face He has created which Allah's nature (is) in the change no (on it) with mankind (is) the religion that (of) Allah's creation most straight to Him turning (in repentence) they know
and not the prayer and offer and fear Him those who of the polytheists and become their religion split up they have in that which each harm mankind touches and when rejoicing to turning in repentance (to) their Lord they cry of He gives them a taste when then (but) Him with of them a party which is that which their Lord

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers. 30. So set you (O Muhammad) your face towards the religion (of pure Islamic Monotheism) *Hanîf* (worship none but Allâh Alone). Allâh’s *Fitrah* (i.e. Allâh’s Islamic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islamic Monotheism), that is the straight religion, but most of men know not. *(Tafsîr At-Tabari)* 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqamat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). 32. Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, [i.e. they invented new things in the religion *(Bid’ah)*, and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

We have for what you but will then enjoy bestowed on them speak which a Scripture
34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allah enlarges the provision for whom He wills and straitens it (for whom He wills). Verily, in that are indeed signs for a people who believe.
38. So give to the kindred his due, and to *Al-Miskin* (the poor) and to the wayfarer. That is best for those who seek Allâh’s Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people’s property, has no increase with Allâh; but that which you give in *Zakât* (*Sadaqah* — charity, etc.) seeking Allâh’s Countenance, then those they shall have manifold increase. 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him). 

39. So give to the kindred his due, and to *Al-Miskin* (the poor) and to the wayfarer. That is best for those who seek Allâh’s Countenance; and it is they who will be successful.

40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).
41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). 42. Say (O Muhammad ﷺ): “Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh).” 43. So set you (O Muhammad ﷺ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

his on him (is) disbelieves whosoever righteous deeds does and whosoever disbeliev they will prepare a good place His Bounty out of righteous deeds and do the disbelievers likes not verily He the winds He sends (is) that His Signs among of and to give you a taste as glad tidings at His the ships and that may sail His Mercy His Bounty of and that you may seek Command and indeed you may be thankful in order that to Messengers before you We did send with clear they came to them their own peoples those who on then We took vengeance proofs upon incumbent and it was committed crimes the believers to help Us
44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islamic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment). 45. That He may reward those who believe (in the Oneness of Allah—Islamic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers. 46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins); and (as for) the believers, it was incumbent upon Us to help (them).

so the winds sends Who Allah (is He) in and He spreads them clouds they raise and He breaks them (make He wills how the sky (rain) drops until you see fragments them) into He then when their midst from men come forth of men He wills whom (with it) has made them fall on and verily rejoice they lo! His slaves (rain) was sent down that before they were they were in before that (rain) upon them of (of) Mercy the effects at look despair after the earth He revives how Allah Who shall raise that (Allah) is verily its death thing every on and He is the dead indeed and they a wind We send and if Able behold they then (their tilth) turn yellow see it disbelieve.
48. Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) — just before it was sent down upon them — they were in despair! 50. Look then at the effects (results) of Allāh’s Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth)] brought up by the previous rain, and they see (their tilth) turn yellow — behold, they then (after their being glad), would become unthankful (to their Lord Allāh as) disbelievers. (Tafsir At-Tabari)

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islam (as Muslims). 54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness
and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

And He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

55. And on the Day that the Hour will be established, the Mujrimūn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world].

56. And those who have been bestowed with knowledge and Faith will say: “Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.”

57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allah’s Pleasure (by having Islamic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
in for mankind We have set forth and indeed but if parable every of this Quran they will say any sign you bring to them (nothing) you are verily disbelieve those who on Allah seals thus falsifiers but know not (of) those who the hearts (of) Allah the promise verily so be patient those who discourage you and let not (is) true have certainty of faith

58. And indeed We have set forth for mankind, in this Qur’an every kind of parable. But if you (O Muhammad) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): “You follow nothing but falsehood and magic.” 59. Thus does Allah seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allah, i.e. those who try not to understand true facts that which you (Muhammad) have brought to them]. 60. So be patient (O Muhammad). Verily, the Promise of Allah is true; and let not those who have no certainty of Faith discourage you from conveying Allah’s Message (which you are obliged to convey).
and of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allah without knowledge, and takes it (the path of Allah, or the Verses of the Qur’an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7. And when Our Verses (of the Qur’an) are recited to such one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

1. Alif-Lam-Mim. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings.]
2. These are Verses of the Wise Book (the Qur’an).
3. A guide and a mercy for the Muhsinun (good-doers).
4. Those who perform As-Salāt (Iqamat-as-Salāt) and give Zakāt and they have faith in the Hereafter with certainty.
5. Such are on guidance from their Lord, and such are the successful.
6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allah without knowledge, and takes it (the path of Allah, or the Verses of the Qur’an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).
7. And when Our Verses (of the Qur’an) are recited to such one, he turns away in pride, as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

and do believe those who verily are Gardens (are) Gardens (of) the righteous deeds
8. Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allah in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrongdoers and those who do not believe in the Oneness of Allâh) are in plain error. 12. And indeed We bestowed upon Luqмān Al-Hikmah (wisdom and religious understanding) saying: “Give thanks to Allâh.” And whoever gives thanks, he gives thanks for (the good of) his own self. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqмān said to his son when he was advising him: “O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed.

to his parents and We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final return.
15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place).

17. "O my son! Aqîmî-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf (Islâmîc Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.
19. “And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the ass.” 20. See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one’s faith in Allah (of Islamic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light! 21. And when it is said to them: “Follow that which Allah has sent down”, they say: “Nay, we shall follow that which we found our fathers (following).” (Would they do so) even if Shaitân (Satan) invites them to the torment of the Fire?
22. And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer, i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [La ilâha illallâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: “Who has created the heavens and the earth,” they will certainly say: “Allâh.” Say: “All the praises and thanks be to Allâh!” But most of them know not.
26. To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani (Rich, Free of all needs), Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink) wherewith to write, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.

29. See you not (O Muhammad 郜) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.
That is because Allāh, He is the Truth, and that which they invoke besides Him (Al-Batīl) (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great. 31. See you not that the ships sail through the sea by Allāh’s Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.
33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh. 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).
Surat As-Sajdah
(The Prostration) XXXII

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

(of) the Book (is) from in it (is) no doubt (there is) no one (of) the worlds (is) the truth it has not a people that you may warn Lord in before you come to them (it is) He Allah may be guided order that they and the earth the heavens created Who in six Days six in (is) between them and all that you none as a protector or intercessor.

1. Alif-Lâm-Mim. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur’ān) in which there is no doubt, is from the Lord of the ‘Ālāmîn (mankind, jinn and all that exists)! 3. Or say they: “He (Muhammad ﷺ) has fabricated it?” Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawa) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world’s time). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
10. And they say: “When we are (dead and become) lost in the earth, shall we indeed be created anew?” Nay, but they deny the Meeting with their Lord!

11. Say: “The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.”

12. And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): “Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty.”
13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh’s Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they. 19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.
their abode sinned those who and as for get to they wish everytime (is) the Fire in it they will be put back therefrom away the torment taste you (and it will be said) (with) in it you used to deny (of) the Fire and verily We will make them taste prior to the near the torment (from) of they may in order that the supreme torment than he who does more wrong and who return he then of His Lord is reminded the from verily We therefrom turns aside shall exact retribution criminals

20. And as for those who are Fāsiqūn (disbelievers and disobedient to Allāh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām). 22. And who does more wrong than he who is reminded of the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the Mujrimūn (criminals, disbelievers, polytheists, sinners).
the Moses We have given and indeed of doubt in be you so not Scripture to the a guide and We made it meeting him from and We made Children under Our giving guidance leaders among them and used to they were patient when Command believe with certainty in Our Verses (Signs) will judge is He Who your Lord verily (of) Resurrection on the Day between them differ in it they used to concerning what how for them (that) it guides (explains) is it not (of) before them We have destroyed many (are) truly signs that Their dwellings they listen would not

23. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mūsā (Moses) during the night of Al-Isra’ and Al-Mi’rāj over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

وَلَبَدَّ الْمُسْنَأُ أَنَّا كَرَّرْنَا الْآْمَةَ إِلَى الْأَرْضِ الْجَبَّرَ فَنَفَخْنَ بِهَا رَذَآءًا نَّاَكُعًا بَيِّنَى أَنْتُم مَّا وَسُنتُمُ أَفْلَكُمْ بِهِ نَفَايَتُ وَمَثْلُهُ نَفَايَتْنَا مَتَى أَنْفَعْنَا فَنَفَخْنَ بِهَا رَذَآءًا لَّكُمْ أَلَّا تَخْرَجُوا إِلَّآ أَنْقُسُمُكُمُ الْيَدَيْنِ كَمَا قَسِيمَهَا إِنْ كُنْتُمْ نَافِعَتُكُمْ وَلَا نَحۡرُ الْبُرُونَ ﴿۱۱﴾ ﴿۲۰﴾ ﴿۲۱﴾ ﴿۲۲﴾ ﴿۲۳﴾ ﴿۲۴﴾ ﴿۲۵﴾ ﴿۲۶﴾ water drive that We they seen have not We the dry without any vegetation
27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? 28. They say: “When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?” 29. Say: “On the Day of Al-Fath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.” 30. So turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

obey and not Allah fear Pophet. O Allah verily and the hypocrites the disbelievers the All-Wise All-Knower is Allah from to you is inspired that which follow you with what is is Allah verily your Lord in and put your trust Well-Acquainted as a trustee Allah and is Sufficient Allah
Sūrat Al-Ahzāb
(The Confederates) XXXIII

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

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do. 3. And put your trust in Allāh, and Sufficient is Allāh as a Wakil (Trustee or Disposer of affairs). 4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mother’s backs, your real mothers [Az-Zihār is the saying of a husband to his wife, “You are to me like the back of my mother” i.e. You are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.
and your freed slaves the religion (Islam) in you make in what sin there is no deliberately what except therein a mistake Allah and is your hearts intended (is) the Prophet Most Merciful Oft-Forgiving their own selves more than to the believers closer and those who are their mothers and his wives some of them blood relations are (of) Allah the Decree in to each other except the emigrants the believers than kindness your brothers to you do that Book (of Divine in this has been written Decrees)

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father’s (names, call them) your brothers in Faith and Mawâlikum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet joined them in brotherhood ties). This has been written in the (Allâh’s Book of Divine) Decrees — (Al-Lauh Al-Mahfûz).”

We took and (remember) when and from and from you their covenant Prophets and Jesus and Moses and Abraham Noah
And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus) son of Maryam (Mary). We took from them a strong covenant.

That He may ask the truthful (Allāh’s Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh’s Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). O you who believe! Remember Allāh’s Favour to you, when there came against you not what you had thought [i.e. troops of angels during the battle of Al-Ahzāb (the Confederates)]. And Allāh is Ever All-Seer of what you do.
their hearts and those (who) did not promise not (is) a disease (doubt) and delusions but and His Messenger Allah O people of them a party said when for you stand (there is) no (of) Yathrib a band and ask for permission therefore go back our truly saying (of) the Prophet of them lay open they are and not (lie open) homes to flee but they wished not

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger promised us nothing but delusion!”

13. And when a party of them said: “O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!” And a band of them ask for permission of the Prophet saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee.

all its from on them had entered and if they had been exhorting then sides they would have (i.e.renegade from Islam to polytheism) with they would have hesitated and not committed it they had and indeed a little but it to not before Allah made a covenant with Covenant with and (must) be their backs turn availing you will never say that answered for Allah or death from you flee if flight or but you will enjoy not and then a little
14. And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islám to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): “Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!”

17. Say: “Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?” And they will not find, besides Allâh, for themselves any
Wali (protector, supporter) or any helper. 18. Allâh already knows those among you who keep back (men) from fighting in Allâh’s Cause, and those who say to their brethren “Come here towards us,” while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allâh’s Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

have not the confederates they think the confederates should come and if if withdrawn in the deserts they were if they would wish about asking the bedouins among not among you if they were and if your news indeed a little but they would fight of Allah the Messenger of in you have hopes in (was) for him who an example and remembers the Last Day and faith Allâh the believers saw and when much Allâh what this is they said the confederates and had and His Messenger Allah promised us and not and His Messenger Allah spoken the truth and in faith except increased them submissiveness

20. They think that Al-Ahzâb (the Confederates) have not yet withdrawn; and if Al-Ahzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
21. Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. 22. And when the believers saw Al-Ahzâb (the Confederates), they said: “This is what Allâh and His Messenger (Muhammad ﷺ) had promised us; and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

who have (are) men the believers among Allâh they made covenant with to what (are) true their (on it) have fulfilled who (on) of them they changed (their) and some of them (have become martyrs) obligations (are) who Allâh (are) that may reward (in the least) in the least covenant) and punish for their truth (i.e.) the men of truth forgive or He wills if the hypocrites Oft-Forgiving is Allâh verily (on) them Most Merciful (are) who Allâh and drove back they not in their rage disbelieved who Allâh and is Sufficient advantage gained Allâh and is the Fighting (for) the believers All-Mighty All-Strong

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least. 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful. 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty).
Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.

And Allah bestowed a clear victory on the believers at the hands of the People of the Book. Those who had backed them and brought down from the Scripture those who had cast terror into their hearts and who you had made captives and you killed a group of them and whom you made captives. 26. And He caused you to inherit their lands and their houses and their riches and a land which you had not trodden before. And Allah is Able to do all things. 27. And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed and a group (of them) you made captives. 28. And Allah desire you and if you desire the Hereafter and the Home of the Messenger
for the good-doers has prepared Allah verily an enormous reward amongst you of commits whoever (of) the Prophet O wives will be open illegal sexual intercourse and (twice) the torment for her doubled (is) easy Allah for that is

29. “But if you desire Allâh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward.” 30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.
to Allah of you is obedient and whoever is obedient to Allah and His Messenger and does righteous good deeds and does righteous good deeds, We shall give her reward twice over, and We have prepared for her Rizq Karim (a noble provision — Paradise).

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karim (a noble provision — Paradise).

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salāt (Iqamāt-as-Salāt), and give Zakāt and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophetﷺ), and to purify you with a thorough purification.
34. And remember (O you the members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet’s Sunnah — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur’ân and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things. 35. Verily, the Muslims (those who submit to Allâh in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men
and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give Sadaqât (i.e. Zakât and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

وَمَا كَانَ لِلَّمِيعِ وَالْمُؤِمِنَاتِ إِلَّاَّ قَضَىٰ إِذَا فَضَّلَّ الَّذِينَ أَلْقَىَ نَفْسَاهُمْ بِصُدُورٍ أَمَّمٍ وَمَعَ نَزْلَاتِ اللَّهِ وَرَسُولُهُ ﷺ ﻓَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ أَمْيَمٍ وَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ أَمْيَمٍ وَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ أَمْيَمٍ وَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ أَمْيَمٍ وَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ أَمْيَمٍ وَقَدَّضَ ﯽُبَىٰ سَيِّيْبًا وَإِذْ قَدْ عَرَبَ اللَّهُ أَنَّهُ أَنْصَرَ اسْمَّىَ لَهُمْ A

and not for a believing man. It is not for a believing man to obey the desire of a believing woman for there should be a matter. His Messenger and their decision in any option. He has strayed into (into) error. He has bestowed to him what you said. You fear Allah, and your wife. He has accomplished. You fear Allah, and your fear will make it manifest. Allah, who is better right and Allah people. Zaid accomplished so when should fear Him. We gave her to you in marriage. His desire from her the believers. On there may be not so that (of) their (of) the wives blame in (respect) they have accomplished when he adopted sons (of) command and must be (their) desire fulfilled.
36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (ﷺ), he has indeed strayed into a plain error. 37. And (remember) when you said to him (Zaid bin Harithah – the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): “Keep your wife to yourself, and fear Allâh.” But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh’s Command must be fulfilled.
38. There is no blame on the Prophet in that which Allâh has made legal for him. That has been Allâh’s way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined. 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner. 40. Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. 41. O you who believe! Remember Allâh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].

unto you sends blessings Who He (it is) from that He may bring you out and His angels to the light into darknesses on their greetings Merciful the believers and He (will be) peace they shall meet Him Day a generous a reward for them has prepared as have sent you surely We O Prophet and a warner and a bearer of good news witness by His Permission Allah to and a caller and give glad tidings to spreading light and a lamp Allah from for them is that the believers obey and do not a Great Bounty / Grace and the hypocrites the disbelievers in and put your trust in their harm disregard as a Trustee and is Sufficient Allah and is sure you marry when you believe you who before divorce them and then believing women
43. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be “Salâm: Peace (i.e. the angels will say to them: Salâmun ‘Alaikum)” And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur’ân and the Sunnah — the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh a Great Bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a Wakil (Trustee, or Disposer of affairs). (Tafsir Al-Qurtubi) 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no ‘Iddah [prescribed period for divorce, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

Have made lawful verily, We ٌ أَلْسَنُ لِكُمْ اَلْجِنْسَ أَنْ يُقْرَرَّ مَا أَتَّهُمْ مِنْ أُرْزُقٍ أَنْ تَتَقْلُبُوا وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ. ٍأَنْ تَتَقْلُبُوا عَلَيْكُمْ وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ أَنْ تَتَقْلُبُوا عَلَيْكُمْ. And Allah ٌ أَلْسَنُ لِكُمْ اَلْجِنْسَ أَنْ يُقْرَرَّ مَا أَتَّهُمْ مِنْ أُرْزُقٍ Aَنْ تَتَقْلُبُوا وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ. ٍأَنْ تَتَقْلُبُوا عَلَيْكُمْ وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ أَنْ تَتَقْلُبُوا عَلَيْكُمْ أَنْ تَتَقْلُبُوا عَلَيْكُمْ. And Allah ٌ أَلْسَنُ لِكُمْ اَلْجِنْسَ أَنْ يُقْرَرَّ مَا أَتَّهُمْ مِنْ أُرْزُقٍ Aَنْ تَتَقْلُبُوا وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ. ٍأَنْ تَتَقْلُبُوا عَلَيْكُمْ وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ اَلْجِنْسَ Aَنْ تَتَقْلُبُوا عَلَيْكُمْ وَأَنْ تَتَقْلُبُوا عَلَيْكُمْ أَنْ تَتَقْلُبُوا عَلَيْكُمْ
and (of) your paternal aunts and the daughters (of) your maternal uncle the daughters migrated who (of) your maternal aunts daughters she if believing and a woman with you the wishes if to the Prophet herself offers for you a privilege marry her to Prophet We know indeed the believers other than about upon them We have enjoined what their possess and those whom their wives on there should be in order that not right hands Oft-Forgiving Allah and is a difficulty you Most Merciful

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allāh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammāt (paternal aunts) and the daughters of your Khāl (maternal uncles) and the daughters of your Khālāt (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

of them you will whom you can postpone you will whom to you and you may receive you of those whom you desire and whomsoever that is on you sin it is no have set aside
and not [their eyes] may be cooled that it better with what they may be pleased. If they grieve, know displease. And Allah knows all of them. He in what is lawful it is not. Most Forbearing, All-Knowing to and nor: after this (to marry) women for you even though other wives for them change those whom except their beauty attracts you. Allah and is Ever your right hand possess a watcher. things all over.

51. You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whosoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things.
53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.
54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet’s wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother’s sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), keep your duty to Allâh. Verily, Allâh is Ever All-Witness over everything. 56. Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation, i.e. As-Salamu ‘Alaikum). 57. Verily, those who annoy Allâh and His Messenger (ﷺ), Allâh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.
the believing annoy (harm) and those who
what and the believing women (men)
they bear then indeed they committed
Prophet O a plain sin and crime of slander
and your daughters tell to your wives to draw
(of) the believers (women) (will be) that their cloaks/veils
so as not they should be known that is better
Allah and is will be annoyed (harmed)
not if Most Merciful Oft-Forgiving
their in and those whose the hypocrites
and those who spread false (is) a disease (of)
hearts we shall let you overpower in news
they will be able to stay as not then them
little while but in it your neighbours
they are found wherever killed (they are)
with (a terrible) slaughter and shall be seized
(of) in the case (of) Allah (that was) the way
you and never before in that passed away you
those who a change (of) Allah in the Way will find
only say the Hour about people ask you
and what Allah (is) with the knowledge of it
is the Hour it may be will make you know
the has cursed Allah verily near a flaming
for them and has prepared neither forever for them they will abide
nor a protector they will find their faces will be turned over
the Day (when) O would that we had they will say the Fire
the Messenger and obeyed Allah obeyed

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and
your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for adultery), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allâh in the case of those who passed away of old, and you will not find any change in the way of Allâh. 63. People ask you concerning the Hour, say: “The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!” 64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a Wali (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: “Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad ﷺ).” 67. And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. “Our Lord! Give them double torment and curse them with a mighty curse!” 69. O you who believe! Be not like those who annoyed Mûsâ (Moses), but Allâh cleared him of that which they
alleged, and he was honourable before Allâh. 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

and your deeds for you He make sound obeys and who your sins you forgive won has indeed and His Messenger Allâh the We did offer truly a great a victory and the earth and the heavens to trust and the mountains, but they declined verily he man but bore it of it were afraid to punish ignorant unjust (to himself) was and hypocrites and the hypocrites (men) Allâh and those men who associate partners with (women) and those women who associate partners with Allâh the believing men on Allah and will pardon Allah and is and the believing women Most Merciful Oft-Forgiving

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh’s Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allâh will punish the hypocrites, men and women, and the men and women who are Al-Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of Isâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.
Sūrah 34. Saba’
Part 22

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

1. All the praises and thanks be to Allah, to Whom belongs all that is in the
heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Laugh Al-Mahfūz)."
them — those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad 🈫) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise. 7. Those who disbelieve say: “Shall we direct you to a man (Muhammad 🈫) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?”

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

its the wind and to Solomon (We subjected) was a month’s morning (stride from sunrise till midnoon) and its afternoon (stride from midday to sunset) for and We caused to flow was a month’s (journey) the ‘âmîn and from of (molten) brass a spring was for him by the in front of him who worked who jinn turned aside and whosoever (of) his Lord leave We shall cause him to of them the torment of taste of he desired what for him they worked/made and basins and images high rooms (niches) and (cooking) cauldrons as large as reservoirs of David O family work you fixed (in their places) My slaves of but few with thanks (are) grateful

12. And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month’s (journey, i.e. in one day he could travel two months’ journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired,
Surah 34. Saba'  
Part 22

Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) “Eat of the provision of your Lord, and be grateful to Him.” A fair land and an Oft-Forgiving Lord!
against them so We sent a flood and We converted for them (of) Arim a flood and We placed between them and We placed (disbelievers) which the towns to be seen in them in them travel (of) journey between them safely and days nights

16. But they turned away (from the obedience of Allâh), so We sent against them Sail Al-‘Arîm (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotetrees. 17. Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful (disbelievers).

18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): “Travel in them safely both by night and day.”
19. But they said: “Our Lord! Make the stages between our journey longer,” and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed Iblîs (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh). 21. And he (Iblîs - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a Hafîz (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
22. Say (O Muhammad ☦ to polytheists, pagans): “Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.”

24. Say (O Muhammad ☦ to polytheists, pagans): “Who gives you provision from the heavens and the earth?” Say: “Allâh. And verily, (either) we or you are rightly guided or in plain error.”

25. Say (O Muhammad ☦ to polytheists, pagans): “You will not be asked about our sins, nor shall we be asked of what you do.”

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

*we not disbelieve those who and say in that which nor Quran in this believe when you could see but if (was) before it will be made to stand the wrong doers some of how they will refer their Lord before will say the word others to them to those who were deemed weak those who we should for you had it not been were arrogant those who will say believer certainly have been were from keep you back did we deemed weak
31. And those who disbelieve say: “We believe not in this Qur’ân nor in that which was before it.” But if you could see when the Zâlimûn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: “Had it not been for you, we should certainly have been believers!” 32. And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimûn (polytheists, sinners, disbelievers, criminals).”

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

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

He will gather them and (remember) the day (when) the angels and the jinn will say then all together worship used to you was it these people (are) our Lord glorified are You they will say they used to nay, but of them instead from in most of them has power not so Today (were) believers harm nor profit over others some of you did wrong to those who and We shall say which (of) the Fire the torment taste (you) are recited and when deny (it) you used to not they say Clear Our Verses to them to who wishes a man but this (is) this worship used to from that which hinder you but this (is) nothing and they say your fathers and say invented a lie it has come to when in the truth Lâhâ disbelieve evident magic but this (is) nothing in them
40. And (remember) the Day when He will gather them all together, then He will say to the angels: “Was it you that these people used to worship?” 41. They (the angels) will say: “Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.” 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: “Taste the torment of the Fire which you used to belie.” 43. And when Our Clear Verses are recited to them, they say: “This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship.” And they say: “This (the Qur’ân) is nothing but an invented lie.” And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur’ân, lessons, signs, etc.): “This is nothing but evident magic!”
44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them belied; these have not received even a tenth of what We had granted to those (of old); yet they belied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): “I exhort you to one (thing) only, that you stand up for Allâh’s sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment.” 47. Say (O Muhammad ﷺ): “Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things.” 48. Say (O Muhammad ﷺ): “Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).
49. Say (O Muhammad ﷺ): “Al-Haqq (the truth, i.e. the Qur’ān and Allāh’s Revelation) has come, and Al-Bāṭil [falsehood — Iblīs (Satan)] can neither create anything nor resurrect (anything).” 50. Say: “If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): “We do believe (now);” but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur’ān and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

**Shoara**

بِنَاسِيَةٍ اللَّهِ الْمُطْلِبُ ۖ فَأَنتَ الْمَكَّةُ وَالْأَرْضُ جَامِعَ الْمَلَائِكَةِ وَمَا بَلَّى ۖ وَالَّذِينَ أَنفَقُوا مِنْ بَعْضِهِمْ وَأَنفَقُوا مِنْ قَبْلِهِ مِنْ خَلْقِهِ وَالْأَرْضِ وَالْأَصَابِعِ ۖ وَهُوَ الْأَعْلَى ۖ وَهُوَ الْأَكْرَمُ ۚ وَلَهُ الْحَمْدُ وَلَهُ الدَّارُ الْخَيْرَةُ ۖ وَلَهُمُ الْعَجْلُ وَالأَرْضُ وَالْمَكَّةُ ۚ وَإِنَّ الْأَرْضَ لَهُ ۖ وَالْأَصَابِعُ ۚ وَإِنَّ الْمَكَّةَ لَهُ وَالْمَلَائِكَةُ ۚ وَإِنَّ اللَّهَ يَحْبُبُ الْمَكَّةَ وَالْأَرْضَ وَالْأَصَابِعِ ۖ وَهُوَ الْأَعْلَى ۖ وَهُوَ الْأَكْرَمُ

the Originator (is) due to Allah Who made the heavens (of) the earth and all praise is due to Allah Who made the earth and the heavens
or two wings with messengers angels what creation in He increases or four three thing every over Allah verily He wills Allah may grant whatever He wills (is) Omnipotent can withhold none Mercy of to mankind can none He may withhold and whatever it (is) the All-Mighty and He thereafter it He may withhold, none can grant it remember mankind O (is) the All-Wise (is) there any is there (of) Allah the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

Sûrat Fâtir or Al-Malâ’ikah
(The Originator of Creation, or The Angels) XXXV

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

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

were denied so surely they deny you and if Allah and to before you Messengers
4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision). 5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh. 6. Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, Allāh is the All-Knower of what they do! 9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

10. Whosoever desires honour, power and glory then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.
you (Adam) from dust, then from Nutfah (male and female sexual discharge mixed drops of, i.e. Adam’s offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man’s life), but is in a Book (Al-Lauh Al-Mahfūz). Surely, that is easy for Allah.

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His Bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And
Surah 35. Fātir

Part 22

those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date stone).

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of everything).

15. O mankind! it is you who stand in need of Allāh. But Allāh is Rich (Free of all needs), Worthy of all praise.

16. If He willed, He could destroy you and bring...
about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another’s burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform As-Salāt (Iqāmat-as-Salāt). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self. And to Allāh is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism). 20. Nor are (alike) darkness (disbelief) and light (belief in Islāmic Monotheism). 21. Nor are (alike) the shade and the sun’s heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make
hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh’s Message to mankind but the guidance is Allâh’s).

24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

Allâh sent down that you see do not and We produce the sky from and among colours therewith white (are) streaks the mountains and intense colours (of) varying and red and beasts men and of black (it is) likewise colours are various cattle those who His slaves of Allah fear only (is) All-Mighty Allah verily have knowledge Book recite those who verily Oft-Forgiving and spend prayer and offer (of) Allah secretly We have provided for them out of what never business they hope for and openly their that He may pay them in full that will perish His Grace out of and give them more wages Most Ready to (is) Oft-Forgiving verily, He appreciate
27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black. 28. And likewise, men and Ad-Dawâb [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allâh (this Qur’ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
31. And what We have revealed to you (O Muhammad), of the Book (the Qur’an), it is the (very) truth [that you (Muhammad) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allâh is indeed All-Aware, and All-Seer of His slaves. 32. Then We gave the Book (the Qur’an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh’s Leave, foremost in good deeds. That (inheritance of the Qur’an) — that is indeed a great Grace. 33. ‘Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: “All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.”

36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever!

37. Therein they will cry: “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allâh will reply:) “Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrongdoers) there is no helper.”
38. Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad): “Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allah? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zalimûn (polytheists and wrongdoers) promise one another nothing but delusions.”

If Allah grasps the heavens and if they should move away lest and the earth that could (there is) not (do) they were to move away He is truly after Him one any in grasp them and they swore Oft-Forgiving Most Forbearing that if their oath most binding by Allah more they would be a Warner came to them yet when (of) the nations any than guided its increased in nothing that a Warner came to them in (because of) arrogance flight but them but not (of) evil and (their) plotting the land who but the evil plotting encompasses but (of) Allah (will) makes it will you find so never (of) former peoples the way and never any change (of) Allah for the Way (of) Allah (will) you will find turning off
41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allâh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh’s Sunnah (way of dealing), and no turning off will you find in Allâh’s Sunnah (way of dealing).

and the land in traveled have they not (of) those the end was how (terrible) seen greater and they were (were) before them who Allah is and not in power than them the heavens in thing any that escapes Him is verily He the earth in nor were to and if All-Omnipotent All-Knowing they for that which people Allâh punish is its surface on He would leave not a earned He leaves them respite but creature any comes and when appointed term to of His slaves is Allâh verily their term

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

**Sūrat Yā-Sīn**

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

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

whether you warn to them and it is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said
that the town was Antioch (Antákiya), when there came Messengers to them.

14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: “Verily, we have been sent to you as Messengers.”

15. They (people of the town) said: “You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies.”

16. The Messengers said: “Our Lord knows that we have been sent as Messengers to you, 17. “And our duty is only to convey plainly (the Message).” 18. They (people) said: “For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.” 19. They (Messengers) said: “Your evil omens be with you! (Do you call it ‘evil omen’) because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).
(of) the farthest part from and (there) came O my people he said: "O my people! Obey the Messengers follow the Messengers and they any wages ask of you not who not should I and why (are) rightly guided and to Whom has created me Him Who besides Him whom shall I take you shall be returned the Most Gracious intends me if any harm their intercession will avail not any harm verily I can save me nor anything verily I plain (should) be in then it so listen to me in your Lord. I have believed would that he said: "Enter Paradise." It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew. That my Lord has forgiven me, and made me of the honoured ones!"

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him âlihah (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew. That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"
28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one Saihah (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all — everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that thereof they eat.
of gardens therein and We have made and We have caused to gush and grapes date-palm so that springs of water of therein forth made and not the fruits thereof of they may eat give thanks will they not their hands it pairs has created Him Who glory be to the earth produces of that which all not and of that which their own kind as well as of the night for them and a sign they know and behold the Day therefrom We withdraw runs and the sun in darkness they are that is for it on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks? 36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

positions We have measured its like the dried curved date stalk it returns till for it not the old permitted the sun not the old nor the moon overtake to an orbit in they all each the day outstrip
We shall send for them and a sign float the laden ship in their offspring bore its like from them and we have created We shall and if they ride what there will be for them. Unless it be a mercy they will be saved nor a while and as an enjoyment from us of that which beware to them it is said and when behind you and that which before you is you may receive mercy in order that

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an Ayah (sign) for them is that We bore their offspring in the laden ship [of Nuh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: “Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allâh’s religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).
46. And never came an *Ayāh* from among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: “Spend of that with which Allāh has provided you,” those who disbelieve say to those who believe: “Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error.” 48. And they say: “When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?” 49. They await only but a single *Saihah* (shout) which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor they will return to their family.

and behold the Trumpet, in and will be blown their Lord to the graves from they woe to us! they will say will come out quickly from our place of sleep who the Most Beneficent had promised what this is only the Messengers and spoke the truth
51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!” 53. It will be but a single Saihah (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. 55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them): Salâm (peace be on you) — a Word from the Lord (Allâh), Most Merciful. 59. (It will be said): “And O you the Mujrimûn (criminals, polytheists, sinners, disbelievers in Islamic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).
and that is a plain enemy to you. Verily he is a plain enemy to you. The Path this is a straight path and indeed he led astray a great multitude of you. And indeed he (Satan) did not understand you did not understand which you were for what you were led astray. This is Hell which you were promised. We shall seal up this Day to disbelief. This is Hell which you were promised! Burn therein this Day, for that you used to disbelieve. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one’s left thigh will be the first to bear the witness). (Tafsir At-Tabari) And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur’ân. 70. That he or it (Muhammad ﷺ or the Qur’ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.
72. And We have subdued them unto them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allâh ʿālihah (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from Nutfah (mixed drops of male and female sexual discharge). Yet behold he (stands forth) as an open opponent.

and forgets a parable for us and he puts to will give life who ʿālihah his own creation have rotted away and became ʿālihah when they these bones Who ʿālihah He (Who) will give life to them say dust of every and He is time the first created them produces He Who the All-Knower ʿālihah creation made fire the green tree for you so when and the earth the heavens created He Who yes, the like of them create to Able The ʿālihah the Supreme Creator and He is indeed
78. And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?”

79. Say (O Muhammad ﷺ): “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”

80. He Who produces for you fire out of the green tree, when behold you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

82. Verily, His Command, when He intends a thing, is only that He says to it, “Be!” — and it is! 83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ān from Allāh to mankind (Tafsir Ibn Kathîr). 4. Verily, your Ilāh (God) is
indeed One (i.e. Allāh); 5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun’s risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): “Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?” Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur’ān). 13. And when they are reminded, they pay no attention. 14. And when they see an Ayāh (a sign, or an evidence) from Allāh, they mock at it.
15. And they say: “This is nothing but evident magic! 16. “When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. “And also our fathers of old?” 18. Say (O Muhammad ﷺ): “Yes, and you shall then be humiliated.” 19. It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: “Woe to us! This is the Day of Recompense!” 21. (It will be said): “This is the Day of Judgement which you used to deny.” 22. (It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. “Instead of Allah, and lead them on to the way of flaming Fire (Hell); 24. “But stop them, verily, they are to be questioned.

you help one not with you what is the matter they shall that Day they are nay but another to some of them and they (face) surrender they will say questioning one another others the from coming to us you were verily you
25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

26. Nay, but that Day they shall surrender.

27. And they will turn to one another and question one another.

28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islamic Monotheism and from every good deed)."

29. They will reply: "Nay, yourselves were not believers.

30. "And we had no authority over you. Nay! But you were Taghtin (transgressing) people (polytheists, and disbelievers).

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

32. "So we led you astray because we were ourselves astray."

33. Then verily, that Day, they will (all) share in the torment.

with sinners We deal that is how certainly it was said when they were verily, they there is no (none has the right to be worshipped) they puffed themselves up with pride Allah but our gods going to abandon are we and they say he has come mad for the sake of a poet the and he confirmed with the truth
34. Certainly, that is how We deal with Al-Mujrimūn (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: Lā ilāha illāllāh (none has the right “to be worshipped but Allāh),” they puffed themselves up with pride (i.e. denied it). 36. And (they) said: “Are we going to abandon our ālihah (gods) for the sake of a mad poet?” 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh’s religion — Islāmic Monotheism and this Qur’ān) and he confirms the Messengers (before him who brought Allāh’s religion — Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except what you used to do (evil deeds, sins, and Allāh’s disobedience which you used to do in this world) 40. Save the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine — 46. White, delicious to the drinkers.

and nor is hurt, headache or sin in that neither and they suffer intoxication from that they their (will be) chaste women restraining with them as if they were with wide and beautiful eyes some of them so will turn preserved eggs
will say mutually questioning a speaker for me had verily I among are you companion and become we die that when those who believe indeed to receive shall we and bones dust look you will he said reward or punishment down

47. Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be Qāsirāt-at-Tarf [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

the midst in and saw him so he looked him you have almost by Allah he said of the Fire of my Lord the Grace had it not been for ruined me those who among I would certainly have been to die we are not then are brought forth we shall and not first our death except success (it is) indeed this is truly be punished let work of this for the likes the supreme entertainment is that the workers
We made truly the tree of Zaqqum or verily it is for the wrong-doers a trial of the bottom in that springs a tree its sprouts of fruit-stalks are like Hell-Fire heads of devils

55. So he looked down and saw him in the midst of the Fire. 56. He said: “By Allâh! You have nearly ruined me. 57. “Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell).” 58. (The dwellers of Paradise will say) “Are we then not to die (any more)? 59. “Except our first death, and we shall not be punished? (after we have entered Paradise).” 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of Zaqqûm (a horrible tree in Hell)? 63. Truly, We have made it (as) a trail for the Zâlimûn (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of Shayâtîn (devils);
66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqûm in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allâh (faithful, obedient and true believers of Islamic Monotheism). 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
78. And left for him (a goodly remembrance) among the later generations:
79. “Salām (peace) be upon Nūh (Noah) (from Us) among the ‘Ālāmīn (mankind, jinn and all that exists)”!
80. Verily, thus We reward the Muhsinin (good-doers. See V.2:112).
81. Verily, he [Nūh (Noah)] was one of Our believing slaves.
82. Then We drowned the others (disbelievers and polytheists).
83. And verily, among those who followed his [Nūh’s (Noah’s)] way (Islamic Monotheism) was Ibrāhīm (Abraham).
84. When he came to his Lord with a pure heart (attached to Allah Alone and none else, worshipping none but Allah Alone — true Islamic Monotheism, pure from the filth of polytheism).
85. When he said to his father and to his people: “What is it that which you worship?
86. “Is it a falsehood — alihah (gods) other than Allah — that you desire?

87. “Then what think you about the Lord of the ‘Ālāmīn (mankind, jinn, and all that exists)?”
88. Then he cast a glance at the stars, 89. And he said: “Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)].”
90. So they turned away from him, and departed (for fear of the disease).
91. Then he turned to their alihah (gods) and said: “Will you not eat (of the offering before you)?
92. “What is the
matter with you that you speak not?” 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: “Worship you that which you (yourselves) carve? 96. “While Allâh has created you and what you make!” 97. They said: “Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!”

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): “Verily, I am going to my Lord. He will guide me!” 100. “My Lord! Grant me (offspring) from the righteous.” 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!” He said: “O my father! Do that which you are commanded, In shâ’ Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient).” 103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on
his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Abraham!

thus verily you fulfilled the dream you fulfilled thus verily verily the good-doers We reward and We the manifest trial is indeed and We a great with sacrifice ransomed him the generations (to come) in for him left thus Abraham upon (but) peace later time verily he the good-doers We reward indeed and believing Our slaves one of was a prophet of Isaaq We gave him the glad tidings him and We blessed the righteous from and their progeny and of Isaaq and (on) themselves and some wrong some who do right to We gave Our Grace and indeed plainly and We saved them and Aaron Moses the distress from and their people they so they became and helped them great the victors

105. You have fulfilled the dream!” Verily, thus do We reward the Muhsinûn (good-doers. See 2:112). 106. Verily, that indeed was a manifest trial. 107. And We ransomed him with a great sacrifice (i.e. ك복 — a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. “Salaam (peace) be upon Ibrâhim (Abraham)!" 110. Thus indeed do We reward the Muhsinûn (good-doers. See V.2:112). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the
righteous. 113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

and the clear Scripture and We gave them and the right path and guided them the generations (to among for them We left Moses upon peace come) in the later times We reward thus verily and Aaron Our of verily they were the good-doers Elias was one of the Messengers. When he said to his people: "Will you not fear (Allâh) will you not forsake the Best of creators Ba'î (idol) call upon and the Lord of your Lord Allah of creators but they denied (the early) you fathers of will be brought forth so they certainly him

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. “Salâm (peace) be upon Mûsâ (Moses) and Hârûn (Aaron)!” 121. Verily, thus do We reward the Muhsinûn (good-doers. See V.2:112). 122. Verily, they were two of Our believing slaves. 123. And verily, Ilyâs (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allâh? 125. “Will you call upon Ba'î (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. “Allâh, your Lord and the Lord of your forefathers?” 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),
the chosen \\
of Allah slaves except \\
generations (to) for him and We left \\
Elias upon peace be come) in later times \\
the good-doers We reward thus verily \\
believing Our slaves one of verily he was \\
the Messengers was one of Lot and verily \\
all and his family We saved him When \\
those among an old woman (who was) except \\
the We destroyed then who remained behind in \\
by them you pass and verily you rest then will you not \\
and at night the morning the was one of Jonah and verily reflect \\
the ship to he ran whenMessenger \\
and he was He casted lots the laden \\
Fish then swallowed him the losers had done an act worthy of blame \\
while he

128. Except the chosen slaves of Allâh. 129. And We left for him (a goodly remembrance) among the later generations. 130. “Salâm (peace) be upon Ilyâsîn (Elias)!” 131. Verily, thus do We reward the Muhsinûn (good-doers, who perform good deeds totally for Allâh’s sake only. See V.2:112). 132. Verily, he was one of Our believing slaves. 133. And verily, Lût (Lot) was one of the Messengers. 134. When We saved him and his family, all. 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And, verily, Yûnûs (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the
losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

143. Had he not been of them who glorify Allâh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): “Are there (only) daughters for your Lord and sons for them?” 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say.
they and verily they Allah has begotten over (rather daughters has He chosen are liars how what is the matter with you sons than) then remember will you not do you decide then a plain authority is there for you or truthful you are if your Book bring and between him and they have invented the knew well but indeed a kinship the jinns indeed will be brought for account that they jinns they attribute from what Allah glorified be the of Allah the slaves except unto him you and those whom so verily you are chosen lead astray over him you cannot a worship and in Hell to burn who are those except a place he has but of us there is not stand in rows we (angels) and verily known and indeed who glorify we are they and verily to say they used

152. “Allah has begotten (offspring — the angels being the daughters of Allah)” And, verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified be Allah! (He is free) from what they attribute unto Him! 160. Except the slaves of Allah, whom He chooses (for His mercy, i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah). 161. So, verily, you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allah) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);
166. And verily, we (angels), indeed are those who glorify (Allâh’s Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

"And verily, we (angels), indeed are those who glorify (Allâh’s Praises, i.e. perform prayers)."

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!

170. But (now that the Qur’ân has come) they disbelieve therein (i.e. in the Qur’ân and in Prophet Muhammad صلى الله عليه وسلم, and all that he brought — the Divine Revelation), so they will come to know! 171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily, would be made triumphant,
Our hosts! they verily, would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our Torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! 181. And peace be on the Messengers! 182. And all the praises and thanks be to Allâh, Lord of the ‘Alamîn (mankind, jinn and all that exists).

**Sûrat Sâd XXXVIII**

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

1. _Sâd_ [These letters (Sâd, etc.) are one of the miracles of the Qur’ân, and none but
Allāh (Alone) knows their meanings.] By the Qur’ān full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: “This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. “Has he made the ālihāh (gods) (all) into One Ilāh (God — Allāh). Verily, this is a curious thing!” 6. And the leaders among them went about (saying): “Go on, and remain constant to your ālihāh (gods)! Verily, this is a thing designed (against you)!

7. “We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! (Tafsir Al-Qurtubi) 8. “Has the Reminder been sent down to him (alone) from among us?” Nay, but they are in doubt about My Reminder (this Qur’ān)! Nay, but they have not tasted (My) Torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allāh’s Message) they will be a defeated host like
the Confederates of the old times (who were defeated).

12. Before them (were many who) believed (Messengers) — the people of Nûh (Noah); and ’Ad; and Fir‘aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood; such were the Confederates. 14. Not one of them but believed the Messengers; therefore My Torment was justified. 15. And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfîl)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of majesty, bounty and honour)]. 16. They say: “Our Lord! Hasten to us Qittâna (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!” 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh). 18. Verily,
We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).

19. And (so did) the birds assembled, all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allâh’s Praises along with him]. (Tafsîr Al-Qurtubi)
20. We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrâb (a praying place or a private room); 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: “Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: “Hand it over to me, and he overpowered me in speech.”
24. [Dāwūd (David)] said (immediately without listening to the opponent): “He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.” And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh
and the earth and the heaven We created and not without purpose in between them and all that disbelieve of those who the consideration that is from disbelieve to those who then woe to those who shall We treat (make) or the Fire as those righteous deeds and do believe shall We treat or the earth on who are corrupters this is as criminals the righteous persons full of to you which We have sent down Book over its Verses that they may ponder blessings and understanding men of and may remember how excellent Solomon to David We have granted was ever oft-returning in verily he (a) slave repentance

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allâh — Islamic Monotheism) and do righteous good deeds as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (the pious. See V.2:2) as the Fujjar (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur’ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

(shall) have a severe torment, because they forgot the Day of Reckoning.
31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihad (holy fighting in Allah’s Cause)]. 32. He said: “I did love the good (these horses) instead of remembering my Lord (in my ‘Asr prayer)” till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: “Bring them (horses) back to me.” Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimān (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allah with obedience and in repentance, and to his throne and kingdom by the Grace of Allah). 35. He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.” 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,
37. And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allâh said to Sulaimân (Solomon)]: “This is Our Gift, so spend you or withhold, no account will be asked of you.” 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): “Verily, Shaitân (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!” 42. (Allâh said to him): “Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.” 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.
44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

46. Verily, We did choose them by granting them a good thing, i.e., the remembrance of the Home (in the Hereafter) and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter.

47. And they are with Us, verily, of the chosen and the best!

48. And remember Ismā'īl (Ishmael), Al-Yasāa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

for those pious and verily a Reminder this is a good people whose doors for them which are open everlasting therein they will call therein they will recline and drinks in abundance for fruits their chaste females restraining and with them will be you are what this is equal in age glances verily of Reckoning for the Day promised...
49. This is a Reminder. And verily, for the Muttaqûn (the pious and righteous persons. See V.2:2) is a good final return (Paradise).—50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be Qâsîrât-at-Tarf [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (Al-Muttaqûn — the pious. See V.2:2) are promised for the Day of Reckoning! 54. (It will be said to them)! Verily, this is Our provision which will never finish. 55. This is so! And for the Tâghûn (transgressors, the disobedient to Allâh and His Messenger (S) — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind — all together!
59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. (The followers of the misleaders will say): “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!” 61. They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!” 62. And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones?” 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?” 64. Verily, that is the very truth — the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): “I am only a warner and there is no Ilāh (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,
clay from a man I am going to create verily and breathed I have fashioned him so when to him then fall down My soul from into him the angels prostrated prostrate (to him) Iblis except all of them together all of them of and was one was proud

66. “The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving.” 67. Say: “That (this Qur’an) is a great news, high when they were disputing and discussing (about the creation of Adam). 70. “Only this has been revealed to me, that I am a plain warner.” 71. (Remember) when your Lord said to the angels: “Truly, I am going to create man from clay”. 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.” 73. So, the angels prostrated themselves, all of them, 74. Except Iblis (Satan), he was proud and was one of the disbelievers.

from prevents you what O Iblis! (Allah) said with both I created to one whom prostrating are you or are you too proud My Hands better I am (Iblis) said the high exalted and you fire from you created me than he then get out Allah said clay from created him and verily are outcast for verily you from here of the Day till My Curse on you then give me My Lord (Iblis) said Recompense (when people) are resurrected the Day till respite those allowed of verily you are Allah said appointed of the time the Day till respite
75. (Allâh) said: “O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?”

76. [Iblîs (Satan)] said: “I am better than he. You created me from fire, and You created him from clay.”

77. (Allâh) said: “Then get out from here; for verily, you are outcast.

78. “And verily, My Curse is on you till the Day of Recompense.”

80. (Allâh) said: “Verily, you are of those allowed respite till the Day of the time appointed.”

79. [Iblîs (Satan)] said: “My Lord! Give me then respite till the Day the (dead) are resurrected.”

81. (Allâh) said: “Verily, you are of those allowed respite till the Day of the time appointed.”

82. [Iblîs (Satan)] said: “By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism).”

83. “Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism).”

84. (Allâh) said: “The truth is — and the truth I say — 85. That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together.”

86. Say (O Muhammad ﷺ): “No wage do I ask of you for this (the Qur’ân), nor am I one of the Mutakallîfîn (those who pretend and fabricate things which do not exist).”

87. “It (this Qur’ân) is only a Reminder for all the ‘Alamîn (mankind and jinn).”

88. “And you shall certainly know the truth of it after a while.”
Allah from the revelation of this Book (the Qur’an) is from Allah, the All-Mighty, the All-Wise. Verily, We have sent down the Book to you (O Muhammad) in truth. So, worship Allah (Alone) by doing religious deeds sincerely for Allah’s sake.
only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya’ (protectors, helpers, lords, gods) besides Him (say): “We worship them only that they may bring us near to Allâh.” Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. 4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things.) He is Allâh, the One, the Irresistible.

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ’ (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two,
male and female; of the oxen, two, male and female; and of the camels, two, male
and female). He creates you in the wombs of your mothers, creation after creation
in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa
(none has the right to be worshipped but He). How then are you turned away?

is not Allah then verily you disbelieve if for His slaves He likes and not of you in need
He you are grateful and if disbelief the burden shall bear and not for you is pleased therewith
to then of another the burden bearer of burdens so He will inform is your return your Lord
verily He to do you used (with) what you in the of that which is the All-Knower
some hurt man touches and when breasts to him turning in repentance his Lord he cries to
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7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men’s) breasts. 8. And when some hurt
touched man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His path. Say: “Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!”

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. get a lesson from Allâh’s Signs and Verses).

10. Say (O Muhammad ﷺ): “O My slaves who believe (in the Oneness of Allâh — Islāmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh’s earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning.”
11. Say (O Muhammad): “Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. “And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims.” 13. Say (O Muhammad): “Verily, if I disobey my Lord, I am afraid of the torment of a great Day.” 14. Say (O Muhammad): “Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship).” 15. So, worship what you like besides Him. Say (O Muhammad): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!”
16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: “O My slaves, therefore fear Me!”

17. Those who avoid At-Tâghút (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves — 18. Those who listen to the Word [good advice Lâ ilâha illâlâh — (none has the right to be worshipped but Allâh) and Islâmico Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghút) those are (the ones) whom Allâh has guided and those are men of understanding.

19. Is then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad S.A.W) rescue him who is in the Fire?
and afterwards the earth in as water springs colors of different crops thereby produces and you see them they wither then turn yellow for is a reminder this in verily pieces has opened is he who understanding men of in so that he is to Islam his breast Allah to those who are so woe His Lord from light of remembrance against their hearts hardened plain error in they are Allah

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh, and Allâh does not fail in (His) Promise. 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and after thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allâh has opened to Islam, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

statement the best has sent down theskins of those who the skins from it shiver then their Lord fear of Allah the remembrance to and their hearts
with it. He guides the guidance of Allah, that is the one whom He pleases and whomsoever He sends forth for him there is not for Allah astray with his face will confront is he then who of Resurrection on the Day will be said to the wrong-doers: and it will be said to those who denied to earn from the torment so came on them before them they perceive not where.

23. Allâh has sent down the Best Statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the Guidance of Allâh. He guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrongdoers): “Taste what you used to earn!” 25. Those before them belied, and so the torment came on them from directions they perceived not.

in the disgrace so made them to taste of the present life if is greater (only) they (only) know that the torment the present life for men in order that may remember An Arabic Quran that they crookedness without
26. So, Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur’ân every kind of similitude in order that they may remember. 28. An Arabic Qur’an, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.
32. Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Qur’an, the Prophet (Muhammad ﷺ) and Islāmic Monotheism] when it comes to him? Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad ﷺ) who has brought the truth (this Qur’an and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are Al-Muttaqūn (the pious. See V.2:2). 34. They shall have all that they will desire with their Lord. That is the reward of Muhsīnīn (good-doers. See the footnote of V.9:120). 35. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.
37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allāh (has created them).” Say: “Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust.”
39. Say: (O Muhammad ﷺ) “O My people! Work according to your way, I am working (according to my way). Then you will come to know

40. “To whom comes a disgracing torment, and on whom descends an everlasting torment.”

41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’an) for mankind in truth. So, whosoever accepts the guidance, it is only for his own self; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a Wakil (trustee or disposer of affairs, or guardian) over them. 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
43. Have they taken (others) as intercessors besides Allâh? Say: “Even if they have power over nothing whatever and have no intelligence?” 44. Say: “To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back.” 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh and when those whom they obey or worship) besides Him (like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad S Â): “O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ.”
47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them and will become apparent to them and will encircle what they had been not what Allah from the evil of them and will become apparent reckoning and will encircle what they earned of that which evils in it that which they used  for (with) them he harm  man  touches so when to mock a We have granted him when then calls to us I was only he says  from us  favour (grace) it is  Nay of knowledge because given this (grace) not  most of them but a trial only know

48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: “Only because of knowledge (that I possess) I obtained it.” Nay, it is only a trial, but most of them know not!
of the evil results will overtake them those they will and not they earned that which Allah that do they not be able to escape He will for whom the provision enlarges for are signs this in and straitens it My slaves say who believe the folk that have transgressed themselves and He verily of Allah the Mercy of despair for all sins He is truly Most Merciful.

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe! 53. Say: “O ‘Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

and your Lord to and turn in repentance comes upon you that before Him you submit you will be helped then the torment sent down of that which is the best and follow that before your Lord from to you suddenly the torment comes on you
a say lest perceive not while you I was undutiful what on alas my grief person I was and that to Allah the side of he should or those who mocked indeed among I should guided me Allah only if or the righteous ones among indeed have been if the torment he sees when he should say then I should be another chance I had only the good doers among

54. “And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam) before the torment comes upon you, (and) then you will not be helped. 55. “And follow the best of that which is sent down to you from your Lord (i.e. this Qur’an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!” 56. Lest a person should say: “Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilâha illâlî (none has the right to be worshipped but Allah), the Qur’an, and Muhammad and at the faithful believers] 57. Or (lest) he should say: “If only Allah had guided me, I should indeed have been among the Muttaqûn (the pious. See V.2:2).” 58. Or (lest) he should say when he sees the torment: “If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (good-doers. See V.2:112).”
59. Yes! Verily, there came to you My Ayát (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allâh will deliver those who are the Muttaqûn (the pious. See 2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allâh is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayát (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): “Do you order me to worship other than Allâh? O you fools!” 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh’s
66. Nay! But worship Allāh (Alone and none else), and be among the grateful.

67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).
69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers!
72. It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!”

73. And those who kept their duty to their Lord will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun ’Alaikum (peace be upon you)! You have done well, so enter here to abide therein forever.” 74. And they will say: “All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!” 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, “All the praises and thanks be to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists).”
from of this Book the revelation Ha Mim (The Forgiver or The Believer) XL

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

1. Ha. Mim. [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur’ân) is from Allâh, the All-Mighty, the All-Knower. 3. The Forcger of sin, the
Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lā ilāha illā Huwa (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad for their ultimate end will be the fire of Hell)! 5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refuse therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!
8. “Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. “And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): “Allah’s aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse.” 11. They will say: “Our Lord! You have made
us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See Tafsir Al-Qurtubi)

12. (It will be said): “This is because, when Allāh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!” 13. It is He Who shows you His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none
remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh’s sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question:) It is Allâh’s, the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of...
and the land in which they not the end of those who were before them seen (how) they were before them in and in traces in strength to them superior for their sins Allah but took them the land any from had they (was) and none (was) because they that was to protect their Messengers with clear evidences there came to them so seized them but they disbelieved evidences In Severe All-Strong verily He is Allah Moses We sent and indeed punishment manifest (clear) and authority with Our signs but they and Korah Haman and Pharaoh said a liar a sorcerer said

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a
manifest authority, 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): “A sorcerer, a liar!”

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When he brought them the Truth from Us, they said: “Kill with him the sons of those who believe and let their women live”; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: “Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!”

Then, when he brought them the Truth from Us, they said: “Kill with him the sons of those who believe and let their women live”; but the plots of disbelievers are nothing but in vain! 26. Fir'aun (Pharaoh) said: “Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!”

27. Mûsâ (Moses) said: “Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!”
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family of a believing man and said: "Would you kill his faith who hid Pharaoh's man is Allah my Lord he says because a man with clear signs has come to you and verily upon a liar he is and if your Lord from telling the he is and if will be his lie him that some of then, will befall on you if he threatens you which a polytheist (wasteful) is one who guides this is the kingdom yours O my people! Verily I guide you only to the path of right policy!"

And he who believed said: "O my people! Verily, I fear for you a fate like that day of the fate like of that fear of Noah of the people and those who came and Thamud and Ad and injustice wants Allah and not after them for His slaves

28. And a believing man of Fir'aun's (Pharaoh's) family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allâh', and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of
Nūh (Noah), and ‘Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.

And remember that Nūh, and ‘Ād, and Thamūd and those who came after them. And Allah willed no injustice for (His) slaves.

32. “And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise).” 33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide. 34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: “No Messenger will Allāh send after him.” Thus Allāh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a Murtāb (one who doubts Allāh’s Warning and His Oneness).
Allah’s signs in dispute those who have come to them any authority without and Allah with (to) hateful it is greatly of arrogant heart every seal thus believe those who with (to) seals thus Allah build O Haman and said O Pharaoh and said Pharaoh at the arrive that I may a tower for me and I may look of heavens the ways ways I think but verily of Moses the God O Allah upon made thus it was a liar him to be of the evil in Pharaoh’s eyes fair-seeming and the path from and he was hindered deeds in but of Pharaoh the plot not loss

35. Those who dispute about the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir‘aun (Pharaoh) said: “O Hāmān! Build me a tower that I may arrive at the ways — 37. “The ways of the heavens, and I may look upon the Ilāh (God) of Musā (Moses), but verily, I think him to be a liar.” Thus it was made fair-seeming, in Fir‘aun’s (Pharaoh’s) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir‘aun (Pharaoh) led to nothing but loss and destruction (for him).

O my believed the man who and said to the I will guide you follow me people truly is O my people of right conduct way
enjoyment of world life this nothing but the home is the Hereafter and verily an evil does whosoever that will remain forever the like except will not be requited except the like thereof; and whosoever a righteous deed does and whosoever thereof a female or male and is a true believer will enter such Paradise without limit where they will be provided with all things in abundance without limit. 41. “And O my people! How is it that I call you to salvation while you call me to the Fire! In Allah to disbelieve you invite me (with I have not what with Him and to join the to invite you and I knowledge it) that doubt no the Oft-Forgiving All-Mighty a claim for it not to it you call me what and the Hereafter in nor this world in
42. “You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and Al-Musrīfūn (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allāh’s set limits), they shall be the dwellers of the Fire! 44. “And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves.”

45. “When Allāh saved His servant, Pharaoh’s people plotted against him and encompassed him, they seized him and tormented him. The Fire burned: Pharaoh’s people and his companions, of whatever portion they were allotted, will endure a torment which is like that which Pharaoh was given. And it is said to the weak ones: ‘You will enter Paradise free of guilt;’ and to the strong it will be said: ‘You will enter the Fire free of guilt;’ and as for you who were arrogant, you will be verily for you from us what you commanded. Take that portion which you were allotted and remember what I am telling you, and I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves.”
in it (the Fire) all are arrogant [in] verily we are surely Allah verily Fire) (His) slaves between

45. So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) slaves!"
49. And those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!” 50. They will say: “Did there not come to you, your Messengers with (clear) evidences (and signs)?” They will say: “Yes.” They will reply: “Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allâh)!”

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islamic Monotheism) in this world’s life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—

52. The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrongdoers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] — 54. A guide
and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the ‘Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the ‘Asr and Fajr prayers]. 56. Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh —
61. Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allah, your Lord, the Creator of all things, Lâ
65. He is the Ever Living, *Lá iláha illá Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely
for Allāh’s sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allāh, the Lord of the ‘Ālāmīn (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): “I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islam) to the Lord of the ‘Ālāmīn (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a Nutfah [mixed drops of male and female sexual discharge (i.e. Adam’s offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.

And causes death gives life He, it is only a thing He decides upon and when see you do not and it is He says the about dispute those who are they turning away how of Allah evidences and that the Book deny those who Our Messengers (with it) We sent with which iron when they will come to know then and their necks rounded over collars will be the they shall be dragged along the chains they will the Fire in then boiling water where is to them it will be said then be burned to join in worship as partners you used what

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: “Be!” — and it is 69. See you not those who dispute about the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh? How
are they turning away [from the truth (i.e. Islamic Monotheism to the falsehood, i.e. polytheism)]? 70. Those who deny the Book (this Qur’an), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, 72. In the boiling water, then they will be burned in the Fire.

Then it will be said to them: “Where are (all) those whom you used to join in worship as partners —

they have they will say: Allah besides we did not invoke (worship) anything before Nay but from us. Nay, but we did not invoke (worship) anything before us, we did not invoke (worship) anything before us, we did not. Allah leads astray the disbelievers that was because that was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

74. “Besides Allâh”? They will say: “They have vanished from us. Nay, we did not invoke (worship) anything before.” Thus Allâh leads astray the disbelievers.

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error). 76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

77. So be patient (O Muhammad ﷺ), verily, the Promise of Allâh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to
78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allah. But, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

79. Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

and that benefits in them فيهم and you have a desire that is in on them ١٣٠٠٠
80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His Ayāt (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the Ayāt (signs and proofs) of Allah do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.
in has been (established) which of Allah Way there and lost (dealing with) His slaves the disbelievers

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: “We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.” 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

the Most from a revelation Ha Mim are a book the Most Merciful Ha Mim for in Arabic Quran its Verses explained and giving glad tidings who know soundings people so they most of them but turn away warning in our hearts are and they say listen not to it you invite us from that which coverings and between us deafness our ears and in so work you is a screen (partition) and between you I am only say I working verily We are to me it is inspired like you a human being so therefore One is God your God that
and seek forgiveness from to Him take straight path to polytheists pagans and woe Him

Sūrat Fussilat (They are explained in detail) XLI

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

1. Ḥā-Mīm. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] 2. A revelation from (Allāh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail — a Qur’ān in Arabic for people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not. 5. And they say: “Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).” 6. Say (O Muhammad ﷺ): “I am only a human being like you. It is revealed to me that your Ilāh (God) is One Ilāh (God — Allāh), therefore take Straight Path to Him (with true Faith — Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikūn (the polytheists, idolaters, disbelievers in the Oneness of Allāh).
7. Those who give not the Zakāt and they are disbelievers in the Hereafter.
8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ — Islāmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
9. Say (O Muhammad ﷺ): “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the ‘Ālāmin (mankind, jinn and all that exists).
10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time) for all those who ask (about its creation).

11. Then He rose over (Istawā) towards the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both
said: “We come willingly.” 12. Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him, the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): “I have warned you of a Sā‘iqah (a destructive awful cry, torment, hit, thunderbolt) like the Sā‘iqah which overtook ‘Ad and Thamūd (people).”

14. When the Messengers came to them, from before them and behind them (saying): “Worship none but Allah”, they said: “If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent.” 15. As for ‘Ad, they were arrogant in the land without
right, and they said: "Who is mightier than us in strength?" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayāt (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamūd, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the Sā‘iqah (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allah, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.
21. And they will say to their skins, “Why do you testify against us?” They will say: “Allâh has caused us to speak as He causes all things to speak,” — and He created you the first time, and to Him you are made to return. 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.
25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: “Listen not to this Qur’ân, and make noise in the midst of its (recitation) that you may overcome.” 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

of Allah of the enemies the recompense that is the home therein will be for them the Fire Our they used to for what eternal those who and will say to deny. Verses
led us those who disbelieve our Lord we shall put astray so that they become our feet under them say those who verily the lowest they stick to the Straight Path then is Allah Lord (saying) angels on them will descend but receive grieve and not fear do not you have been which of Paradise promised

28. That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: “Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.” 30. Verily, those who say: “Our Lord is Allah ( Alone),” and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

the life in have been your friends We and you shall the Hereafter and in of the world your desire what therein have what therein and you shall have inner-selves the from an entertainment you ask for and who is the Most Merciful Oft-Forgiving to invites (calls) than he who in speech better and says righteous deeds and does Allah are and not the Muslims one of I am
31. “We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. 32. “An entertainment from (Allâh), the Oft-Forgiving, Most Merciful.” 33. And who is better in speech than he who [says: “My Lord is Allâh (believes in His Oneness),” and then stands firm (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: “I am one of the Muslims.” 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. 36. And if an evil whisper from Shaitān (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
39. And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) by attacking, distorting and denying them are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh’s Speech, and He has protected it from corruption). (See V.15:9) 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh) 

39. وَمَا قَالَ اللَّهُ إِلَّآ أَنْ يُقِيلُ للسُّنُونَ مِنْ قَبْلِكَ إِنَّ يَدَّرَكُ لَكَ لَدُورًا مَّغْفُورًةٍ وَذَٰلِكَ عِبَادَتُ أَيْلَى ۖ وَأَتَوَّلِيَ جَمَالَتَهُ وَرَجَاعَتَهُ. ۚ يَقُولُوا نُؤُلِّهَا صُنْعَةٌ مَّا دونَ ظَهْرِهِۖ يَحْضُرُونَ مَثْقُولًا مَّطْهِرًا. ۚ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ أُفُورًاۖ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ فَأَخْفَفَ فِيهِۚ وَلَوْ سَمِكَتْ سَبِقَتْ مِنْ رَبِّكُ لَقُدْ بَيَّنَتْ لَهُمْ وَأَنْبِيَاهُمُ أَيْمَانَ مِنْهُ ۔ وَهُوَ الْخَالِقُ الْعَلِيمُ. ۚ وَمِنْ أَسْتَحْيَا قَلَبَهُمْ وَمَمَّا يَبْلُغُهُ لِيُخَالِفَ. ۚ

40. وَمَا يَقُولُ اللَّهُ إِلَّآ أَنْ يُقِيلُ لِقَلْبٍ مِّنْ قَبْلِهِ إِنَّ يَدَّرَكُ لَهُ لَوْ مَغْفُورًا وَذَٰلِكَ عِبَادَتُ أَيْلَى. ۚ ۚ وَأَتَوَّلِيَ جَمَالَتَهُ وَرَجَاعَتَهُ. ۚ يَقُولُوا نُؤُلِّهَا صُنْعَةٌ مَّا دُونَ ظَهْرِهِۖ يَحْضُرُونَ مَثْقُولًا مَّطْهِرًا. ۚ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ أُفُورًاۖ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ فَأَخْفَفَ فِيهِۚ وَلَوْ سَمِكَتْ سَبِقَتْ مِنْ رَبِّكُ لَقُدْ بَيَّنَتْ لَهُمْ وَأَنْبِيَاهُمُ أَيْمَانَ مِنْهُ ۔ وَهُوَ الْخَالِقُ الْعَلِيمُ. ۚ وَمِنْ أَسْتَحْيَا قَلَبَهُمْ وَمَمَّا يَبْلُغُهُ لِيُخَالِفَ. ۚ

41. وَمَا قَالَ اللَّهُ إِلَّآ أَنْ يُقِيلُ لِقَلْبٍ مِّنْ قَبْلِهِ إِنَّ يَدَّرَكُ لَهُ لَوْ مَغْفُورًا وَذَٰلِكَ عِبَادَتُ أَيْلَى ۖ وَأَتَوَّلِيَ جَمَالَتَهُ وَرَجَاعَتَهُ. ۚ يَقُولُوا نُؤُلِّهَا صُنْعَةٌ مَّا دُونَ ظَهْرِهِۖ يَحْضُرُونَ مَثْقُولًا مَّطْهِرًا. ۚ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ أُفُورًاۖ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ فَأَخْفَفَ فِيهِۚ وَلَوْ سَمِكَتْ سَبِقَتْ مِنْ رَبِّكُ لَقُدْ بَيَّنَتْ لَهُمْ وَأَنْبِيَاهُمُ أَيْمَانَ مِنْهُ ۔ وَهُوَ الْخَالِقُ الْعَلِيمُ. ۚ وَمِنْ أَسْتَحْيَا قَلَبَهُمْ وَمَمَّا يَبْلُغُهُ لِيُخَالِفَ. ۚ

42. وَمَا قَالَ اللَّهُ إِلَّآ أَنْ يُقِيلُ لِقَلْبٍ مِّنْ قَبْلِهِ إِنَّ يَدَّرَكُ لَهُ لَوْ مَغْفُورًا وَذَٰلِكَ عِبَادَتُ أَيْلَى ۖ وَأَتَوَّلِيَ جَمَالَتَهُ وَرَجَاعَتَهُ. ۚ يَقُولُوا نُؤُلِّهَا صُنْعَةٌ مَّا دُونَ ظَهْرِهِۖ يَحْضُرُونَ مَثْقُولًا مَّطْهِرًا. ۚ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ أُفُورًاۖ وَلَقَدْ نُبِئَتُ مِنْ هَٰذَا الكِتَابِ فَأَخْفَفَ فِيهِۚ وَلَوْ سَمِكَتْ سَبِقَتْ مِنْ رَبِّكُ لَقُدْ بَيَّنَتْ لَهُمْ وَأَنْبِيَاهُمُ أَيْمَانَ مِنْهُ ۔ وَهُوَ الْخَالِقُ الْعَلِيمُ. ۚ وَمِنْ أَسْتَحْيَا قَلَبَهُمْ وَمَمَّا يَبْلُغُهُ لِيُخَالِفَ.
there in their ears not believe for them and it is deafness far a place from called are those who are the Moses We have given and indeed away and had it not therein but dispute arouse Scripture your from that went forth word been for but between them would have been settled Lord suspicion thereto doubt truly they are it is for his righteous good deeds does evil and whosoever it is against it does evil and whosoever ownself to (His) slaves of (His) slaves unjust your Lord and not

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur’ân in a foreign language (other than Arabic), they would have said: “Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?” Say: “It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur’ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).” 45. And indeed We gave Mûsá (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur’ân). (Tafsîr Al-Qurtubi) 46. Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not at all unjust to (His) slaves.
of the knowledge is referred to Him. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (polytheists) (saying): “Where are My (so-called) partners (whom you did invent)?” They will say: “We inform You that none of us bears witness to it (that they are Your partners)!”

48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh’s punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.
50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: “This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him. Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.

51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: “Tell me, if it (the Qur’an) is from Allah, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allah’s right path and His obedience).
53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!
Sūrat Ash-Shūrah
(The Consultation) XLII

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

1. Hā-Mim. 2. ‘Ain-Sin-Qāf. 3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. 5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful. 6. And as for those who take as Auliya’ (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them)—Allāh is Hafiz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a Wakil (guardian or a disposer of their affairs) over them (to protect their deeds).

a Quran unto you We have inspired and thus of the mother that you may warn in Arabic and warn (is) around it and whoever town a about it doubt no of Assembling the Day in and a party Paradise in party will be He Allah had willed and if the blazing Fire He but one nation could have made them and His Mercy to He wills whom nor nor nor protector any not the wrong-doers besides Him they take or a helper
7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'an in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allah and followed what Allah's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allah and followed not what Allah's Messenger ﷺ brought them). 8. And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zālimīn (polytheists and wrongdoers) will have neither a Wali (protector or guardian) nor a helper. 9. Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allah — He Alone is the Wali (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.
10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer.
13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh’s true religion — Islâm or the Qur’ân).
15. So unto this (religion of Islam alone and this Qur’an) then invite (people) (O Muhammad ﷺ), and stand firm (on Islamic Monotheism) as you are commanded, and follow not their desires but say: “I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur’an and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.”

16. And those who dispute concerning Allâh (His religion of Islamic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.

17. It is Allâh Who has sent down the Book (the Qur’an) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?
18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

who have instituted partners they have or has not what religion of for them word and had it not been Allah it ye allowed the matter would have been judged a decisive word for the wrong-doers and verily the wrong-doers they have of that which fearful they have of and those them befalling and it is earned in righteous deeds and do believe who for of the Gardens the flowering meadows their Lord from they wish what stay them the supreme Grace is that

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrongdoers) fearful of that which they have earned, and it (Allâh’s Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).
to His Allah gives glad tidings which is righteous deeds and do believe who is slaves except for it I ask you not say and kinship with you for to be kind to me. We shall a good righteous deed earns whoever Allah verily of good in it for him I will increase or is Most Ready to appreciate if Oft-Forgiving Allah against he has invented they say He could have sealed Allah willed so if a lie Allah and wipes out your heart (on) by His word the truth and establishes falsehood is in the breasts. He knows well verily

23. That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah — Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad صلی الله علیه وآله وسلم): “No reward do I ask of you for this except to be kind to me for my kinship with you.” And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: “He has invented a lie against Allah?” If Allah willed, He could have sealed up your heart (so that you forget all that you know of the Qur’ān). And Allah wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur’ān). Verily, He knows well what (secrets) are in the breasts (of mankind).
25. And He is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allāh — Islamic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).
Sūrah 42, Ash-Shārū, Part 25

and whatever He wills whenever it is because misfortune befalls you and He have earned of what you and (not) much from pardons and neither the earth in can escape from Allah Protecting Friend besides you have any helper nor

28. And He it is Who sends down the rain after they have despairsed, and spreads His Mercy. And He is the Wali (Helper, Supporter, Protector, Lord), Worthy of all praise. 29. And among His Ayāt (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur’ān, Verse 35:45) 31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any Wali (guardian or a protector, helper) nor any helper.

the in are the ships His signs and among He causes He wills if like mountains then they would become the wind to settle in verily the back (of the sea) on motionless (and) patient for everyone that because of that He may destroy them or grateful and He pardons their (people) have learned which those who and may know much from that there is not for Our proofs as regards in dispute
32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our Ayât (proofs, signs, verses of Islāmic Monotheism) may know that there is no place of refuge for them (from Allāh’s punishment) (Tafsir At-Tabari) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh - Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
37. And those who avoid the greater sins, and Al-Fawâ{shîh (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord {i.e. to believe that He is the only One Lord (Âllâh), and to worship none but Him Alone}, and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Âllâh. Verily, He likes not the Zâlîmûn (oppressors, polytheists, and wrongdoers).

he has suffered after he takes revenge whosoever any in against them there is not a for such wrong those who against the way is only the earth in and rebel people oppress torment for them these without right shows patience and verily whosoever a painful he would be from that truly and forgives sends astray and whomsoever things steadfast Protecting Friend any for him there is not Allah  and you will see after him  they will say the torment they behold when and you way any in return for is there made to it brought forward will see them glance with looking disgrace by humble believe those who and will say discreet lose are they who the losers verily on the Day of and their families themselves
41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. 44. And whomsoever Allâh sends astray, for him there is no Wall (protector, helper, guardian) after Him. And you will see the Zâlimûn (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: “Is there any way of return (to the world)?” 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: “Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfirûn (disbelievers in Allâh, in His Oneness and in His Messenger ) polytheists, wrongdoers) will be in a lasting torment. (Tafsîr At-Tabari)

Protecting any they will have it is and not and not Allah other than helping them Friends for him there is not Allah he whom your Lord answer the call of any way averting not a Day there comes that before any you will have not Allah from for it there will be for you nor on that Day refuge not they turn away but if denying any is as a guardian over them We have sent you to convey (the Message) but your duty (not) from a man We cause to taste when and verily
46. And they will have no Auliya’ (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

47. Answer the Call of your Lord (i.e. accept Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad ﷺ from Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a Hafiz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

the heavens belongs the kingdom of to Allah ﷻ He wills what He creates and the earth female (offspring) He wills upon whom He bestows male He wills upon whom and bestows males He combines them or (offspring) He wills whom and He renders females and is Able to the All-Knower verily He is barren for any human being it is and not do all things by unless Allah ﷻ should speak to him that He or a veil behind from or or inspiration by His leave to reveal a Messenger sends
49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

52. And thus We have sent to you (O Muhammad ﷺ) Rûh (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh’s religion of Islamic Monotheism). 53. The path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).
We verily manifest by the Book Ha Mim that you in Arabic a Quran have made it clear and verily it is to understand may be able indeed exalted before us of the Book the mother Shall We then take away full of Wisdom because in rejection the reminder from you and how transgressing a people you are amongst a prophet have We sent many come there to them and not the men of old mock at him they used to but a prophet

Sûrat Az-Zukhruf
(The Gold Adornments) XLIII

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

1. Hâ-Mim. [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur’ân that makes things clear). 3. Verily, We have made it a Quran in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur’ân) is in the Mother of the Book (i.e. Al-Lauh Al-Mahfûz) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur’ân) from you, because you are a people Musriûn. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

أَلَمْ نَجْعَلَ الْكِتَابَ مَيْلًا لَّنَصْرِهِ وَمَيْلًا مِّنْ أَرْضٍ لَا يَقْرَأُونَهُ وَلَتَوَلَّوْا مِّنْ عَلَى السَّمَوَاتِ وَالأَرْضِ لِيُقْلِدُهُمُ اللَّهُ مَلَائِكَتَهُمُ فَهُمْ يُجْعَلُونَهُ نِعْمَةً لِّلَّذِينَ كُفَرُوا وَهُمْ يُفْرَكُونَ
8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).

9. And indeed if you ask them: “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

وَأَلْهَمْ يَهُودَاءِنَّهَادُوْنَا أَيُّهَا الْيَهُودِ قَرْنَتْنَا لَكُمَا وَأَيُّرَدْنَا يَدَ رَبِّكَ عَلَى الْكَافِرِينَ
and say: thereon you mount when your Lord has subjected Him to us Glory to Him Who has ability for it and not this we could and not this we indeed are Our Lord to and verily we of to some with Him yet they assign returning is indeed a share Andres He has created a manifest inegrant and He has daughters He has selected for you sons that which one of them news of (the birth of) a parable to the Most Beneficent (Allah) and he is dark, gloomy his face becomes filled with grief.

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts)."

14. And verily, to Our Lord we indeed are to return!"

15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

17. And if one of them is informed of the news of (the birth of) a girl that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

who is brought (do they then like for Allah) a creature do dispute in up and it ornaments in and it ornaments (herself) clear cannot make to the the angels they themselves who the angels females Most Beneficent
and their witness will be recorded creation if it had been and they said they will be questioned We would have not the Most Beneficent the will of any of that they have not worshipped them lie but they do nothing knowledge

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: “If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities).” They have no knowledge whatsoever of that. They do nothing but lie!

before any Book have We given them or nay are holding fast to it so they this a on our fathers found we îî they say their footsteps on and we îî certain way and religion We sent not and similarly guide ourselves but Îî a warner any town to before you found we Âî the luxurious ones among them said and we îî a certain way and religion on our fathers following their footsteps on are indeed better I bring you even if (the warner) said on it you found than that which guidance you with which îî verily we îî they said Âî your fathers disbelieve with it have been sent
21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast? 22. Nay! They say: “We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.” 23. And similarly, We sent not a Warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.” 24. (The Warner) said: “Even if I bring you better guidance than that which you found your fathers following?” They said: “Verily, we disbelieve in that with which you have been sent.”

25. So We took revenge on them, then see what was the end of those who denied (Islamic Monotheism). 26. And (remember) when Ibrāhîm (Abraham) said to his father and his people: “Verily, I am innocent of what you worship, except Him Who did create me; and He made it a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).” 27. “Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me.” 28. And he made it [i.e. Lâ ilâha illâhâ (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a
31. And they say: “Why is not this Qur’ān sent down to some great man of the two towns (Makkah and Tā’if)?”

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,
and thrones doors (of silver) and for their houses they could recline on which (of silver) would have this all yet adornedments of gold this the life of an enjoyment of been nothing but your Lord with and the Hereafter world from turns away and whosoever is only for the pious We the Most Beneficent the remembrance of for him so he is a devil for him appoint from hinder them and verily they a companion are that they but they think the path he says he comes to us when till guided right were and between you between me would that the so evil the two easts the distance of companion

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqūn. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur’ān and worship of Allāh), We appoint for him Shaitān (Satan - devil) to be a Qarīn (a companion) to him. 37. And verily, they (Satan / devils) hinder them from the path (of Allāh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his Qarīn (Satan/devil companion)] “Would that between me and you were the distance of the two easts (or the east and west)” — a worst (type of) companion (indeed)!
39. It will profit you not this Day (O you who turn away from Allâh’s remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily We threaten them to that which We shall indeed take vengeance on them then verily We threaten them to that which to that which We show you or (if) or (if) or (if) or (if). 43. And verily, this (the Qur’ân) is indeed a reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 44. And verily, this (the Qur’ân) is indeed a reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: “Did We ever appoint âlihah (gods) to be worshipped besides the Most Gracious (Allâh)?”
with Our Moses We did send and indeed so he and his chiefs Pharaoh to Signs the Lord of a Messenger of verily I am said with Our he came to them but when the worlds and laughed at them they beheld Signs it was but any sign We showed them not and We seized them its fellow than greater return in order that they might with torment for us invoke sorcerer O you and they said He has entrusted according to what your Lord be guided verily We shall with you

46. And indeed We did send Mūsā (Moses) with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir‘aun (Pharaoh) and his chiefs (inviting them to Allāh’s religion of Islām). He said: “Verily, I am a Messenger of the Lord of the ‘Ālāmīn (mankind, jinn and all that exists).” 47. But when he came to them with Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an Ayāh (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allāh’s religion (Islāmic Monotheism)]. 49. And they said [to Mūsā (Moses)]: “O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright).”
50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'awn (Pharaoh) proclaimed among his people (saying): “O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. “Am I not better than this one [Mūsā (Moses)] who is desppicable and can scarcely express himself clearly? 53. “Why then are not golden bracelets bestowed on him, or angels sent along with him?” 54. Thus he [Fir'awn (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fāsiqūn (rebellious, disobedient to Allāh).

We punished them so when they angered Us and We drowned them all and an example a precedent made them the son of Mary is quoted and when later generations say and cry aloud about it they quoted the above not is he or better but for argument except for you Allāh example
He (Jesus) was not a quarrelsome people. We granted Our Favour to a slave more than to the children of Israel, and We made him an example for the Children of Israel. We would have made him a precedent for the Children of Israel. If it were Our Will, We would have destroyed you all, and made angels to replace you on the earth. (Tafsir At-Tabari)

So when they angered Us, We punished them, and drowned them all. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. And when the son of Maryam (Mary) is quoted as an example [i.e. ‘Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). And say: "Are our âlihah (gods) better or is he [‘Îsâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101)

He [‘Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

for the Hour shall be a known sign and he (Jesus) have doubt therefore not (Day of Resurrection) path this is and follow me (Allah) concerning it hinder you and let not the straight a plain enemy to you verily he is Satan with (Our) clear proofs Jesus came and when with the I have come to you verily he said some of you to you and in order to make clear wisdom therefore fear that which you differ and obey me Allah
61. And he ['Isâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). 62. And let not Shaitân (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when 'Isâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me. 64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh’s religion of true Islâmic Monotheism).” 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Isâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except Al-Muttaqin (the pious. See V.2:2). 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
and were in Our Verses believed those who in Our Verses believed those who and you enter Muslims round will be passed in happiness your wives (there and cups gold of trays them the souls could desire all that will be) therein and you the eyes and all that could delight in the this is abide forever therein will you have been made to inherit which you used to do (the life of the world).

69. (You) who believed in Our Ayāt (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh’s Will, and believe in the Oneness of Allāh — Islāmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
74. Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the Zâlimûn (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad with the Qur'ân) to you, but most of you have a hatred for the truth.

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
81. Say (O Muhammad ﷺ): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of (Allâh’s) worshippers [who deny and refute
this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” (Tafsîr At-Tabarî) 82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

they those whom have power except of intercession instead of Him invoke and they to the truth bear witness those who and if know (the facts about the oneness of Allah) they will created them who you ask them are they turned away how then Allâh surely say
86. And those whom they invoke instead of Him have no power of intercession—except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). 87. And if you ask them who created them, they will surely say: “Allâh.” How then are they turned away (from the worship of Allâh Who created them)? 88. (And Allâh has the knowledge) of (Prophet Muhammad’s) saying: “O my Lord! Verily, these are a people who believe not!” 89. So turn away from them (O Muhammad), and say: Salâm (peace)! But they will come to know.
Sūrat Ad-Dukhān
(The Smoke) XLIV

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

1. Ḥa-Mīm. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ān) that makes things clear. 3. We sent it (this Qur'ān) down on a blessed night [(i.e. the Night of Al-Qadr, Sūrah No. 97) in the month of Ramadān — the 9th month of the Islāmic calendar]. Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): “Our Lord! Remove the torment from us, really we shall become believers!” 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a mad man!”
21. “But if you believe me not, then keep away from me and leave me alone.”
22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): “These are indeed the people who are Mujrimūn (disbelievers, polytheists, sinners, criminals).”
23. (Allāh said): “Depart you with My slaves by night. Surely, you will be pursued. 24. “And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.”
25. How many of gardens and
springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the Musrifun (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the 'Alamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,
criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them — 41. The Day when a Maula (a near relative) cannot avail a Maula (a near relative) in aught, and no help can they receive, 42. Except him on whom Allâh has mercy. Verily, He is the All-Mighty, the Most
Merciful. 43. Verily, the tree of Zaqqûm 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) “Seize him and drag him into the midst of blazing Fire, 48. “Then pour over his head the torment of boiling water. 49. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. “Verily, this is that whereof you used to doubt!” 51. Verily, the Muttaqûn (the pious. See V.2:2) will be in place of Security (Paradise)
Sūrat Al-Jāthiyah
(The Kneeling) (XLV)

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

1. Ḥā-Mim. [These letters are one of the miracles of the Qurʾān and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qurʾān) is from Allāh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its
death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the Ayāt (proofs, evidences, verses, lessons, revelations, etc.) of Allāh, which We recite to you (O Muhammad ᵃᵉ) with truth. Then in which speech after Allāh and His Ayāt will they believe?

7. Woe to every sinful liar! 8. Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ān), he makes them a jest. For such there will be a humiliating torment. 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of) any profit to them those whom they have taken as Auliya’ (protectors, helpers) besides Allāh. And theirs will be a great torment.
11. This (Qur’ân) is a guidance. And those who believe in the Sign of Allah, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allah, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad) to the believers to forgive those who (harm them and) hope not for the Days of Allah (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return.
And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the ‘Ālāmin (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurat (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabari)
against you can avail nothing against Allah (if He wants to punish you). Verily, the Zālimūn (polytheists, wrongdoers) are Auliya’ (protectors, helpers) of one another, but Allah is the Wali (Helper, Protector) of the Muttaqūn (the pious. See V.2:2). 20. This (Qur’ān) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah — Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.
and his hearing and sealed knowing who a cover on his sight and put heart will you not Allāh after will guide him then there is nothing and they say remember then and we we die and this world our life of but time except destroys us and nothing live any knowledge of that they have and not and when are guessing only they verily not clear Our Verses are recited to them they say that except their argument is you are if our (dead) fathers bring back truthful

23. Have you seen him who takes his own lust (vain desires) as his ilāh (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember? 24. And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: “Bring back our (dead) fathers, if you are truthful!”

causes you then gives you life He will assemble you then to die but about it doubt there is no Resurrection and to know mankind most of and the heavens the kingdom of Allah belongs
will be established and on the Day that the earth shall lose on that Day the Hour shall lose on that Day the Hour nation each and you will see followers of falsehood will be called nation each and you shall be this Day its Record to this do you used to for what  reccompensed with truth about you speaks Our Record were verily We believed those who then as for do will admit them righteous good deeds and did will be Ho His Mercy in their Lord the evident success

26. Say (to them): “Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.” 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

were not disbelieved those who but as for but you were recited My Verses criminals a people who were and you were proud
31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimūn (polytheists, disbelievers, sinners, criminals)."

32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.
34. And it will be said: “This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you.”

35. This, because you took the revelations of Allâh (this Qur’ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they repent to Allâh, and beg His Pardon for their sins).

36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the ‘Alamîn (mankind, jinn and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.
1. Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah ( Alone) knows their meanings.] 2. The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad to these pagans): "Think you about all that you invoke besides Allah? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"
5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur’ân) when it reaches them: “This is plain magic!” 8. Or say they: “He (Muhammad ﷺ) has fabricated it.” Say: “If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur’ân) Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful.”
9. Say (O Muhammad ﷺ): “I am not a new thing among the Messengers (of Allâh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner.”

10. Say: “Tell me! If this (Qur’ân) is from Allâh and you deny it, and a witness from among the Children of Israel (‘Abdullah bin Salâm ☪) testifies that [this Qur’ân is from Allâh like the Taurât (Torah)], and he believed (embraced Islam) while you are too proud (to believe).” Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): “Had it (Islamic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!” And when they have not let themselves be guided by it (this Qur’ân), they say: “This is
12. And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur’an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinun (good-doers. See the footnote of V.9:120). 13. Verily, those who say: “Our Lord is (only) Allāh,” and thereafter stand firm (on the Islamic Faith of Monotheism), on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

to his parents on man and We have enjoined His mother bears him to be dutiful and kind with and she brings him forth with hardships and the weaning of and the bearing of him hardships
he attains when till 30 months is thirty him years forty and reaches full strength I may that grant me the power my Lord says you have which for your favours be grateful and my parents and upon upon me bestowed such as please righteous deeds I may do such that my off spring in for me and make good you and truly I am to you truly to the Muslims from

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”

from whom We shall accept those they are and overlook their deeds of the best the dwellers of among they their evil deeds from they which truth a promise of Paradise says but he who been promised have do you hold upon you both Fie to his parents and I shall be raised up that out the promise to me before me generations passed away surely
16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise—a promise of truth, which they have been promised. 17. But he who says to his parents: “Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?” While they (father and mother) invoke Allâh for help (and rebuke their son): “Woe to you! Believe! Verily, the Promise of Allâh is true.” But he says: “This is nothing but the tales of the ancient.” 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

according to that degrees and for all there will be that He may recompense them in full they did which be not and they will for their deeds those will be exposed on the Day when wronged you received the Fire to disbelieve who the world your life of in your good things now this therein and you took your pleasure
19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allāh — Islamic Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allāh’s Command (disobey Allāh). 21. And remember (Hūd) the brother of ‘Ād, when he warned his people in Al-Ahqaf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): “Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection).”

to turn us have you come to us they said  قالوا أهتم تعملنكم عن معبدينا فأنا مما تقدم إن كنت من الصديقين قال إنا أعلم عند الله وأنتِ تبكي ما أرسلت به ولكني أكثر فوما قد جعلت ولقد رأوها عارضها أتستقبل أوربهم قالوا أنا خدمنا عطيا خيرا بل هو ما استمعتم به وديع بني عاداب آلام

then bring us our gods away from the one of you are if you threaten us is with the knowledge only He said وأنت السألهات أشتقت what وأنت السألهات أشتقت and I convey to you Allah
a see that you are ُاْتَأَرُّكَ but I ُوَلَكِي ْيَهُ sent they ُوَلَكِي ْيَهُ then when ُلَمْ بِهِ هُمْ given to ignorance ُجَهَدْنَـِّهُ people ُأَوْرِئُهُ َهُمْ coming towards ُمُسْتَفَقِّهِلَ كَيْلًا as a dense cloud ُلِعْرَى اِخْرَاجًا saw it ُمُلَمَّعْحُرًـَا a cloud this is ُهَـذَا َوَلَا ُعَجَّلْنَـِّهَا َوَلَا ُقَالَا they said ُقَالُوا ُعَجَّلْنَـِّهَا valleys you were asking ُعَجَّلْنَـِّهَا َوُالْمَدْرُسَاتِ that which ُكَيْفَ َوُالْمَدْرُسَاتِ but it is ُقَالَ َوُالْمَدْرُسَاتِ нay َوُهُرُ َبِهِ َبَلَّ rain torment herein is ُبِهِ َبَلَّ a wind ُبِهِ َبَلَّ يَجُحُ it to be hastened a painful ُيَحُجُّ أَيِّم

22. They said: “Have you come to turn us away from our ُدِالِيْحَةَ (gods)? Then bring us that with which you threaten us, if you are one of the truthful!” 23. He said: “The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!” 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!
25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (polytheists, disbelievers, sinners)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh’s Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have shown (them) in various ways that they might return as a way of Allah besides they had taken a party towards you. We sent *sālihūn* to warn them and when *Qurān* listened to the jinns they said they stood in the presence thereof it was finished and when they listen in silence as warners their people returned to El.
30. They said: "O our people! Truly, we have heard a Book (this Qur'an) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to the Straight Path (i.e. Islam). 31. O our people! Respond with obedience to Allah's Caller (i.e. Allah's Messenger Muhammad), and believe in what Muhammad has brought from Allah and believe in Allah's Straight Path, and to the truth, and to Allah's caller who responds to you and will save you from your sins and will guide you to the truth and to Allah's caller who responds to you and will guide you to the Straight Path, and who will save you from your sins and will guide you to the truth and to Allah's caller who responds to you and will save you from your sins and will guide you to the truth and to Allah's caller who responds to you and will save you from your sins and will guide you to the truth and to Allah's caller who responds to you and will save you from your sins and will guide you to the truth. 32. And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (lords, helpers, supporters, protectors) for him besides Allah (from Allah's punishment). Those are in manifest error.
Who is Allah that they do not see and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?” They will say: “Yes, by our Lord!” He will say: “Then taste the torment, because you used to disbelieve!” Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur’ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fāsiqūn

33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?” They will say: “Yes, by our Lord!” He will say: “Then taste the torment, because you used to disbelieve!” 35. Therefore be patient (O Muhammad) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur’ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fāsiqūn
1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad ﷺ, and hinder (men) from the path of Allâh (Islâmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.
4. So, when you meet (in fight — Jihâd in Allâh’s Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh’s Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).  

(Tafsir Ibn Kathir)
Surah 47. Muhammad

Part 26

1153

Verse 7: O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.

Verse 8: But those who disbelieve (in the Oneness of Allah — Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain.

Verse 9: That is because they hate that which Allah has sent down (this Qur'an and Islamic laws); so He has made their deeds fruitless.

Verse 10: Have they not travelled through the earth and seen what was the end of those before them? Allah destroyed them completely, and a similar (fate awaits) the disbelievers.

Verse 11: That is because Allah is the Maulâ (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no Maulâ (lord, master, helper, protector).

Those who will admit Allah certainly to righteous good deeds, and do believe.
and rivers under them flowing Gardens and enjoy themselves disbelieve those who will be and the Fire cattle eat as eat is a town and many for them which your town than in strength stronger We have destroyed them has driven you out is he who them to help and there was none like who his Lord from a clear proof on is his deeds the evil of for whom is beautified their own lusts while they follow

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh—Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

have been which Paradise the description of are rivers is that in it those who fear promised and rivers stagnant or stinking not water of of which the taste changes not milk of of to those delicious wine of and rivers clarified honey of and rivers who drink fruit every kind of of therein and for them
like those their Lord from and forgiveness and be the Fire in shall dwell for ever who so that it cuts up boiling water given to drink are some who and among them their bowels they go out when they till to you listen have to those who they say with you from just now has he said what knowledge received on Allah has sealed are those such is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some who listen to you (O Muhammad) till when they go out from you, they say to those who have received knowledge: “What has he said just now? Such are men whose hearts Allah has sealed, and they follow their lusts (evil desires).

He increases accept guidance and those who and bestows on them in guidance them the other than do they then that Hour how some of its portents have come but indeed came to them when (is it benefit) then no that there is so know their reminders and ask forgiveness Allah but (true) god
17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that Lā ilāha illallāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

why is not believe those who and says is sent down but when a Surah sent down therein and is mentioned a decisive a surah whose in those you will see fighting with a at you looking a disease is a disease heart but it death from one fainting look of and words obedience for them was better the matter is resolved and when good it would had been true to them if then if would then for them better have been that you were given the authority if you might and severe the land in you do mischief are they whom such your ties of kinship so that He has made them Allah has cursed them their sight and blinded deaf
20. Those who believe say: "Why is not a Surah (chapter of the Qur’an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihād — holy fighting in Allāh’s Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him).

21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for Jihād) is resolved on, then if they had been true to Allāh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.
24. Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allâh and hated that which pleased Him. So, He made their deeds fruitless.

whose in those who think or do do to will never that is a disease bring to light hearts and if their hidden ill-wills Allâh light We would have shown them to you We willed by their marks and you would have known them their the tone of by in but surely you will know them all your deeds We know till and surely We shall try you and the the of you those who strive hard your facts and We shall test patient ones and hinder (men) disbelieve those who verily the the and oppose Allah the path of has been (clearly) after what he Messenger will the guidance to them manifested (shown) but He in the least they hurt never their deeds will make fruitless

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have
shown to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (s) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad s) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâm
and press you  He were to ask you of it  if and He will bring out  you would covetously withhold  those who  behold you are  your ill-wills  the cause of in to spend  are called  are stingy  are some who  yet among you  Allah he is then only is stingy  and whoever is Rich  but Allah  his ownself  of stingy you turn away  and if are poor  and you besides you  people  He will exchange you  your likes  they will be  not  then

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.
1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path, 3. And that Allah may help you with strong help. 4. He it is Who sent down As-Safdnah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allah a supreme success,
6. And that He may punish the Munafiqûn (hypocrites) men and women, and also the Mushrikûn men and women, who think evil thoughts about Allâh, for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Paneful, All-Wise. 8. Verily, We have sent you (O Muhammad sâ) as a witness, as a bearer of glad tidings, and as a warner.
9. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allâh’s) praises morning and afternoon. 10. Verily, those who give Bai’ah (pledge) to you (O Muhammad ﷺ) they are giving Bai’ah (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

those who lagged behind to you Allâh will say our possessions occupied us so ask forgiveness and our families is not what with their tongues they say on has who then say their hearts in if any (power) thing Allah with your behalf you intends or hurt you He intends of what Allâh is Ever nay, but benefit that you thought Nay but All-Aware you do and the Messenger return would (never) and never their families to the believers
11. Those of the bedouins who lagged behind will say to you: “Our possessions and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not in their hearts. Say: “Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do. 12. “Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction.”
13. And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, “Allow us to follow you.” They want to change Allāh’s Words. Say: “You shall not follow us; thus Allāh has said beforehand.” Then they will say: “Nay, you envy us.” Nay, but they understand not except a little.

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: “You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.” 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick and His Messenger and whosoever obeys Allāh and His Gardens He will admit him to flowing rivers beneath them from among the Angels. He will punish him who turns back and he who turns back.
upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the Bai‘ah (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path.
within your power are not yet and others which
them Allah encompasses indeed over it things all over Allah and is Ever
those who fight against you and if Able
their backs they would have turned a protecting they would have found neither a helper that has been way of a helper before
Allah Allah in the way of find and you will never
those who disbelieve fight against you, they certainly would
have turned their backs; then they would have found neither a Walli nor a helper.
That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.
And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.

and disbelieved the ones who are
they are the sacred the mosque from hindered you reaching from detained and the sacrifice animals
25. They are the ones who disbelieved (in the Oneness of Allāh — Islamic Monotheism) and hindered you from Al-Masjid Al-Harām (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

The pride and haughtiness of their hearts they sought to put when they were sent the time of ignorance and haughtiness of His tranquility. Allāh brought down upon the believers and upon the Messenger and they made them stick to the word of the Qur’ān and entitled to it were the thing of every Allāh and is Ever
His Messenger has sent 

Who is Allah, the most tremendous, the true Vision, the Most-Sufficient, the Sealed, the All-Knower.

Indeed Allah shall fulfill the promise and the religion of truth and the religion of all religions over that He may make it superior as Witness and those who are severe with him against Muhammad.
28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all religions. And All-Sufficient is Allah as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).
Sūrat Al-Hujurāt
(The Dwellings) XLIX

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

1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

3. Verily, those who lower their voices in the presence of Allāh’s Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.

4. Verily, those who call you from behind the dwellings, most of them have no sense.
you could till they had and if it would have been to them better it would have been for them. And Allâh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allâh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made hateful disbelief, wickedness and disobedience (to Allâh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.
and His favour Allah from (this is) a grace and if All-Wise All-Knowing and Allah is the believers among two parties or groups between them then make peace begin fighting against one of them aggressed but if both the one which then fight you against the other the Command to it complies till it aggresses then make it complies then if Allah of and be justly between them reconciliation those who loves Allah verily are equitable

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

so make are brothers the believers only and fear your brothers between reconciliation O you receive mercy that you may Allah at a group scoff let not believe who the latter are that it may be another group of women (scoff) nor let than them better
better they are that it may be other women nor one another defame nor than them how bad is it by nicknames insult one another having faith after the wicked name they then such repent does not and whosoever wrong-doers are

10. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one’s brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: “O sinner”, or “O wicked”]. And whosoever does not repent, then such are indeed Zālimūn (wrongdoers).

of much avoid believe who O you Allah’s Inc. suspects some indeed suspicions some of backbite nor spy and not sins to one of you would like others you dead his brother the flesh of eat Allah verily Allah and fear you would hate it Most Merciful is the One who accepts repentance have created you verily We O mankind and made you into and a female a male from that you may know one and tribes nations with the most honourable of you another
12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

not say we believe the bedouins say we have only say you believe but you believe the faith has not yet submitted and Allâh you obey but if your hearts He will decrease in reward not His Messenger Allâh is verily anything your deeds only those are Most Merciful Oft-Forgiving in Allah have believed who the believers and doubt not and then His Messenger in and their lives with their wealth they strive they are those Allah the way of the truthful.
but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

16. Say: “Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Aware of everything. 17. They regard as favour to you (O Muhammad) that they have embraced Islam. Say: “Count not your Islam as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do.
Surah 50. Qaf

Part 26

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

1. Qaf. [These letters (Qaf, etc.) are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.] By the Glorious Qur’ân. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: “This is a strange thing!” 3. “When we are dead and have become dust (shall we be resurrected?) That is a far return.” 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur’ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
and set and the earth and have mountains standing firm thereon of every kind of every kind of therein produced for and a reminder An insight lovely growth and We send turning to Allah slave every then blessed water the sky from down and grain gardens therewith We produce with tall and date-palms that are reaped for (Allah's) and provision arranged clusters to a land therewith and We give life slaves denied thus will be dead and the Nuh the people of before them and the Thamûd dwellers of

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Rass, and Thamûd,

and the brothers of and Pharaoh and Ad and the wood and the dwellers of Lot denied everyone of them the people of were We My Threat so-took effect Messengers
they are Nay the first with creation then tired a new creation about confused doubt in and We have created and indeed his own self to him whisper what do they know rope of than to him nearer and We are the two receive (remember) that his jugular vein the left and on the right on receivers but a word does he utter Not sitting ready there is a watcher by him

13. And ‘Ad, and Fir’âun (Pharaoh), and the brethren of Lût (Lot), 14. And the Dwellers of the Wood, and the people of Tubba’. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

in truth death the stupor of and will come from it you have been what this is the Trumpet in and will be blown avoiding and will the warning the Day of that will be an angel along with every person come forth indeed and an angel to bear witness to drive (him)
so We this of heedless in you were so your covering from you have removed his and will say is sharp this Day sight ready is with me what is here is companion disbeliever every Hell into both of you throw transgressor of good Hinderer stubborn Allah with set up who doubter torment in then cast him another a god the severe

19. And the stupor of death will come in truth: “This is what you have been avoiding!” 20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners): “Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!” 23. And his companion (angel) will say: “Here is (this Record) ready with me!” 24. Allâh will say to the angels: “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allâh, in His Messengers) — 25. “Hinderer of good, transgressor, doubter, 26. “Who set up another ilâh (god) with Allâh. Then both of you cast him in the severe torment.”

did not our Lord His companion will say astray he was but I push him to transgress dispute not (Allah) will say far error I sent forth and surely infront of Me the statement be changed cannot the threat to the unjust I am and not with me to Hell We will say On the Day when slaves
there any and it will say you filled Paradise and will be brought near more you what this is far off not to the pious one off-returning in sincere for every who were promised and those who preserve (their covenant with repentance in the Most Gracious feared who Allah) turned in repentance a heart and brought unseen

27. His companion (Satan/devil) will say: “Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray.” 28. Allâh will say: “Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves.” 30. On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?” 31. And Paradise will be brought near to the Muttaqûn (the pious. See V.2:2), not far off. 32. (It will be said): “This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh’s religion — Islamic Monotheism). 33. “Who feared the Most Gracious (Allâh) in the Ghaib (Unseen) and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

this is in peace and security enter you therein all that they will have eternal life a Day of more and We have in it they desire before them We have destroyed and how many than them stronger they a generation of the land in and they ran for a refuge in power
34. “Enter you therein in peace and security — this is a Day of eternal life!”
35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).
36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

they say all that on your Lord the praises of and glorify the rising of His the night and during a part of setting and listen the prostrating praises from the caller will call on the Day when they will hear the Day when a near place will be the Day of that in truth the cry give life We it is who coming out verily in place of refuge any could they find is indeed a reminder that while he ear gives or a heart for him We created and indeed is witness between them and all the earth the heavens of touched us and not days six in fatigue
39. So bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and ‘Asr prayers). 40. And during a part of the night (also) glorify His Praises (i.e. Maghrib and ‘Isha prayers) and (so likewise) after the prayers [As-Sunnah, Nawâfîl — optional and additional prayers. And also glorify, praise and magnify Allâh — Subhân — Allâh, Al-hamdu lillâh, Allâhu Akbar]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear As-Saihah (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur’ân; him who fears My Threat.
and is surely true which you are promised by the is sure to happen the Recompense verily are in paths full of heaven is therefrom turned aside different ideas the liars cursed be he who is turned aside he who a cover of are in they who the Day of when will be they ask heedlessness recompense

Sūrat Adh-Dhāriyāt
(The Winds that Scatter) LI

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

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh’s) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur’ān). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur’ān) is he who is turned aside (by the Decree and Preordainment of Allāh). 10. Cursed be the liars 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter), 12. They ask: “When will be the Day of Recompense?”

the Fire over they will be a Day when this is your trial verily ask to be hastened for it you used to
13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
14. “Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!”
15. Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),
16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers.
See V.2:112).
17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].
18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.
19. And in their properties there was the right of the Sâ‘îl (the beggar who asked) and the Mahrûm (the poor who does not ask others).
20. And on the earth are signs for those who have Faith with certainty.
21. And also in your own selves. Will you not then see?

and that is your provision the heaven and in the earth is your provision which is truth surely it and the earth and by the Lord of you are promised what you speak has the heaven reached you and by the Lord of you are promised which is truth surely it and the earth and in the heaven
the guests of the story of Abraham and said to him when they came in (and said: "you are) peace He answered peace then he turned unknown to me" people a fat roasted calf so brought out his household will not saying to them so he put it near a of them then he conceived you eat and they gave him fear not they said fear then came an intelligent of son glad tidings so she a loud voice in his wife forward a old woman and said her face smote your Lord says even so they said barren the the All-Wise He is verily All-Knower

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrâhîm (Abraham)? 25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you )," and said: "You are a people unknown to me." 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. 27. And placed it before them (saying): "Will you not eat?" 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" 30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."
31. [Ibrāhīm (Abraham)] said: “Then for what purpose you have come, O messengers?” 32. They said: “We have been sent to a people who are Mujrimūn (polytheists, sinners, criminals, disbelievers in Allah) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the Musriyūn (polytheists, criminals, sinners — those who trespass Allah’s set limits in evil doings by committing great sins). 35. So We brought out from therein the believers. 36. But We found not there any household of the Muslims except one [of Lūt (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mūsā (Moses) (too, there is a sign), when We sent him to Fir‘āun (Pharaoh) with a manifest authority. 39. But [Fir‘āun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: “A sorcerer, or a madman.”
40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in ‘Ad (there is also a sign) when We sent against them the barren wind: 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamûd (there is also a sign), when they were told: “Enjoy yourselves for a while!” 44. But they insolently defied the Command of their Lord, so the Sâ’iqah overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were Fâsiqûn (rebellious, disobedient to Allâh).
47. With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allah). 50. So, flee to Allah (from His Torment to His Mercy — Islāmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other ilāh (god) along with Allah [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!” 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allah’s Message).
And remind (by preaching the Qur’an, O Muhammad ﷺ), for verily, the reminding profits the believers. 

56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).

57. I seek not any provision from them (i.e. provision for themselves or, for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 

60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).
raised high and by the roof frequently the verily boiling ablaze and by the sea surely will come to pass your Lord torment of on the Day any to avert for it there is not with a dreadful the heaven (when) will shake the mountains and will move away shaking to the that Day then woe with a movement are falsehood in (they) who rejecters they will be pushed down by force the Day playing with forceful pushing (of) Hell the Fire to
and you be burn you in its heat see it is all the same not be patient or patient of it for what you are being requited only to you the pious will be verily to do you used enjoying and Delight Gardens in their Lord has bestowed on them in that which (from) the their Lord and saved them with and drink eat torment of blazing Fire to do you used because of what happiness arranged in thrones on they will recline to lovely maidens and We shall marry them ranks with wide lovely eyes

14. This is the Fire which you used to belie. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do. 17. Verily, the Muttaqun (the pious. See V.2:2) will be in Gardens (Paradise) and Delight. 18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hur (fair females) with wide lovely eyes.

and follow them who believe to them We shall join in faith their offspring of we shall decrease them and not their offspring for that person every thing any their deeds and We shall pledge he has earned which
21. And those who believe and whose offspring follow them in Faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

others to some of them and draw near and questionning afraid our families with aforetime and has saved to us Allah but has been gracious verily (of) the Fire (from) torment us verily He we invoke Him before we used to the Most Merciful the Most Kind He (is) by the you are so not therefore remind and preach nor a soothsayer of your Lord grace we wait a poet or or a madman (by time) some calamity for him
25. And some of them draw near to others, questioning. 26. Saying: “Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. 27. “So Allâh has been gracious to us, and has saved us from the torment of the Fire. 28. “Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.” 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer nor a madman. 30. Or do they say: “(Muhammad ﷺ is) a poet! We await for him some calamity by time!” 31. Say (O Muhammad ﷺ to them): “Wait! I am with you among the waiters!” 32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they people transgressing all bounds? 33. Or do they say: “He (Muhammad ﷺ has forged it (this Qur’ân)?” Nay! They believe not! 34. Let them then produce a recitation like unto it (the Qur’ân) if they are truthful. 35. Were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allâh) only daughters and you have sons? 40. Or is it that you (O Muhammad Ṣallallâhu 'alayhi wasallam) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt? 41. Or that the Ghaib (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad Ṣallallâhu 'alayhi wasallam)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against! 43. Or have they an ilah (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) 44. And if they were to see a piece of the heaven falling down, they would say: “Clouds gathered in heaps!”
45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not (Tafsir At-Tabari) 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in the nighttime also glorify His Praises — and at the setting of the stars.

اَتْوَدُّواٌ ۖ وَلِسَانَهُمْ ۖ وَكَيْفَ ۖ وَكَيْفَ ۖ اَنْبَثِقُواٌ

it goes down (vanishes) when by the star nor your companion has gone astray neither the desire from speaks nor has erred
that is inspired is only an Inspiration it is in power one mighty inspired one mighty has taught him (this Quran) and he then he rose and became stable he then highest part in the horizon at and was and came closer approached nearer or two bows' lengths a distance of what His slave to so he conveyed the inspiration he inspired

**Surah 53. An-Najm**

*(The Star) LIII*

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

1. By the star when it goes down (or vanishes).
2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred.
3. Nor does he speak of (his own) desire.
4. It is only a Revelation revealed.
5. He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)].
6. One free from any defect in body and mind then he (Jibril — Gabriel in his real shape as created by Allāh) rose and became stable.
7. While he [Jibril (Gabriel)] was in the highest part of the horizon, *(Tafsir Ibn Kathir)* 8. Then he [Jibril (Gabriel)] approached and came closer, 9. And was at a distance of two bows’ length or (even) nearer. 10. So (Allāh) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel) ﷺ] whatever He revealed.

he saw what the heart lied not he saw what about will you then dispute with him another descent he saw him and indeed near it the utmost boundry lote-tree near that covered when of Abode the Paradise
11. The (Prophet’s) heart lied not in what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the Mi’rāj: (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time). 14. Near Sidrat-ul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh). 19. Have you then considered Al-Lat, and Al-‘Uzza (two idols of the pagan Arabs) and Manat (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

which you have names but they are not and your fathers you named has sent not and their authority any for which Allah ﷺ down desire and that which a guess but they follow has come to them and surely their souls shall man or the guidance their Lord from but to Allah belongs what he wishes and the first (the world) and the last (Hereafter)
23. They are but names which you have named — you and your fathers — for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely, come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allāh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.

in the who believe not those verily who have with names the angels name Hereafter any thereof they have while not female and a guess but they follow knowledge for substitute does not not guess verily for him who from therefore withdraw the truth at all he and not our Reminder from turns away the truth at all that is of this world but desires knowledge of their highest point goes him who knows best He is who knows best and He His Path from astray and to Allāh belongs receives guidance him who in and all that is in all that is who does those that He may requite the earth
27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammadﷺ) from him who turns away from Our Reminder (this Qur’an) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

Your Lord is He Who knows best the sorrows (of) your mothers and what you bear in your wombs so that of the unseen He is informed who of Abraham and of Moses fulfilled (his covenant). And to Allah belongs all that is in the heavens and the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
32. Those who avoid great sins (see the Qur'an, Verses: 6:152,153) and Al-Fawāhish (illegal sexual intercourse) except the small faults, — verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers’ wombs. So ascribe not purity to yourselves. He knows best him who fears Allāh and keeps his duty to Him [i.e. those who are Al-Muttaqūn (the pious. See V.2:2)]. 33. Did you (O Muhammad (saw) observe him who turned away (from Islam). 34. And gave a little, then stopped (giving)? 35. Is with him the knowledge of the Unseen so that he sees? 36. Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses), 37. And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):

the burden burdened person shall bear that not man can have nothing and that of another his and that he strives for but he will be then seen will be effort and full and best recom pense and that it is the end your lord to that and makes weep Who makes laugh He and gives life He who causes death He that it is male the pairs created and that He when it when the drops of semen from and female bringing forth upon Him is and that it is emitted gives who and that it is He (Allāh) another who and that it is He (Allāh) or gives little much and that it is He of Sirius the Lord is and the former the former Thamud (people) so none Thamud (people)
38. That no burdened person (with sins) shall bear the burden (sins) of another.
39. And that man can have nothing but what he does (good or bad).
40. And that his deeds will be seen.
41. Then he will be recompensed with a full and the best recompense.
42. And that to your Lord (Allâh) is the End (Return of everything).
43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
44. And that it is He (Allâh) Who causes death and gives life.
45. And that He (Allâh) creates the pairs, male and female.
46. From Nutfah (mixed drops of — male and female sexual discharge) when it is emitted.
47. And that upon Him (Allâh) is another bringing forth (Resurrection).
48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment).
49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
50. And that it is He (Allâh) Who destroyed the former ‘Âd (people), 51. And Thamûd (people). He spared none of them.
52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) ﷺ].

so He destroyed and the overthrown cities then which of did cover that which covered them this is will you doubt your Lord Graces of draws of old the warners of a warner for it none the Day of Resurrection near this Do then at can remove Allâh beside and you laugh you wonder recital wasting your life and you are weep not so fall you down in prostration in pastime and amusements and worship Him to Allah ﷺ
53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent]. 54. So, there covered them that which did cover (i.e. torment with stones). 55. Then which of the Graces of your Lord (O man!) will you doubt? 56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. 57. The Day of Resurrection draws near. 58. None besides Allâh can avert it (or advance it or delay it). 59. Do you then wonder at this recitation (the Qur'ân)? 60. And you laugh at it and weep not, 61. Wasting your (precious) lifetime in pastime and amusements (singing). 62. So, fall you down in prostration to Allâh and worship Him (Alone).
of Noah they denied hard
and said our slave they rejected
and he was insolently rebuked and threatened madman

Sūrat Al-Qamar
(The Moon) LIV

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

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: “This is continuous magic.” 3. They belied (the Verses of Allāh — this Qur’an), and followed their own lusts. And every matter will be settled (according to the kind of deed, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur’an) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur’an), but (the preaching of) warners benefit them not. 6. So (O Muhammad) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: “This is a hard Day.” 9. The people of Nūḥ (Noah) denied (their Messenger) before them. They rejected Our slave, and said: “A madman!” and he was insolently rebuked and threatened.

have been overcome I so he invoked so he opened the gates so We helped him
and we with water of heaven
so with springs of the earth caused to gush forth
predestined a matter for the waters met
planks made of on and We carried him
under Our eyes floating and nails and rejected had been for him who a reward then is there as a sign We have left this indeed was then how that will remember any We and indeed My Torment to understand and remember Quran have made easy that will remember any then is there

10. Then he invoked his Lord (saying): “I have been overcome, so help (me)!"
11. So, We opened the gates of the heaven with water pouring forth.
12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined.
13. And We carried him on a ship made of planks and nails.
14. Floating under Our Eyes, a reward for him who had been rejected!
15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?
16. Then how (terrible) was My Torment and My Warnings?
17. And We have indeed made the Qur’an easy to understand and remember; then is there any one who will remember (or receive admonition)?

My Torment was then how Ad denied against We sent verily and My Warnings of evil omen a day on furious wind them the men plucking out and continuous calamity of date-palms stems as if they were and My Torment was then how uprooted the We have made easy and indeed My Warnings then is there to understand and remember Quran Thamud denied that will remember any
18. ‘Ad (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and MyWarnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My Torment and MyWarnings? 22. And We have indeed made the Qur’ân easy to understand andremember; then is there any that will remember (or receive admonition)? 23. Thamûd (people also) belied the warnings. 24. And they said: “A man, alone among us—and shall we follow him? Truly, then we should be in error and distress(or madness)!” 25. “Is it that the Reminder is sent to him (Prophet Sâlih) alone from among us? Nay, he is an insolent liar!”

18. They said: ‘Truly, the warnings (people) truly that we are to follow alone from among us and distress or error in us then we should be from him to him the Reminder is sent an insolent liar he is nay among us

who is tomorrow they will come to know verily we the insolent one the liar so watch for them as a test the she-camel that and inform them and be patient each (one between them is to be shared the water being established (by turns) to drink right) and he took their comrade but they called My torment was then how and killed her against them We sent verily and My warnings and they became a single Torment (awful cry) like the dry stubble to the Ouran We have made easy indeed
26. Tomorrow they will come to know who is the liar, the insolent one! 27. Verily, We are sending the she-camel as a test for them. So watch them (O Sâlih! ﷺ), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one’s right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My Torment and My Warnings? 31. Verily, We sent against them a single Saihah (torment — awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur’ân easy to understand and remember; then is there any that will remember (or receive admonition)?

The warnings of Lot the people denied. We sent against them We sent against whom we except as a favour in the last hour of the night saved him who We reward thus. Us he had warned and indeed gives thanks the warnings but they did doubt (of) Our grasp about they sought to lure (him) and indeed then taste so We blinded his guest and verily My Torment you torment early seized them in the morning my torment then taste you an abiding We have made easy to understand and remember the Quran
33. The people of Lūt (Lot) belied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lūt (Lot), them We saved in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lūt (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), “Then taste you My Torment and My Warnings.” 38. And verily, an abiding torment seized them early in the morning. 39. “Then taste you My Torment and My Warnings.” 40. And indeed, We have made the Qur’an easy to understand and remember; then is there any that will remember (or receive admonition)?
41. And indeed, warnings came to the people of Fir’aun (Pharaoh) [through Mūsā (Moses) and Hārūn (Aaron)]. 42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir’aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures? 44. Or say they: “We are a great multitude, victorious?” 45. Their multitude will be put to flight, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the Mujrimūn (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!” 49. Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees — Al-Lauh Al-Mahfūz). 50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in Al-Lauh Al-Mahfūz already beforehand, i.e. before it befalls, or is
Surah 55. Ar-Rahmān Part 27

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سورة الرحمن ٥٥

done by its doer: (See the Qurʾān V.57:22 and its footnote). 54. Verily, the Muttaqūn (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sūrat Ar-Rahmān
(The Most Gracious). LV

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

1. The Most Gracious (Allāh)! 2. He has taught (you mankind) the Qurʾān (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate
themselves (to Allah. See V.22:18). [Tafsir Ibn Kathir] 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

leaves and stalk for fodder with and corn the which of will you both deny of your Lord Blessings sounding clay from the man He created and He created like the clay of pottery fire of smokeless flame from the jinns will of your Lord blessings then which of the two easts (He is) the Lord you both deny then which of the two wests and the Lord He will you both deny of your Lord blessings meeting together the two seas has let loose which none (of them) is a barrier between them can transgress

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. 13. Then which of the Blessings of your Lord will you both (jinn and men) deny? 14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.
21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
22. Out of them both come out pearl and coral. 23. Then which of the Blessings of your Lord will you both (jinn and men) deny? 24. And His are the ships going and coming in the seas, like mountains. 25. Then which of the Blessings of your Lord will you both (jinn and men) deny? 26. WHATSOEVER IS ON IT (THE EARTH) WILL PERISH. 27. And the Face of your Lord full of Majesty and Honour will remain forever. 28. Then which of the Blessings of your Lord will you both (jinn and men) deny? 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)
30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of the Blessings of your Lord will you both (jinn and men) deny? 33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)! 34. Then which of the Blessings of your Lord will you both (jinn and men) deny? 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
the blessings, then which of jinn nor man will be will you both deny of your Lord and by their marks criminals, sinners known and (their) by (their) forelocks they will be seized feet

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? 37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide — (See V.70:8) 38. Then which of the Blessings of your Lord will you both (jinn and men) deny? 39. So, on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)]. 40. Then which of the Blessings of your Lord will you both (jinn and men) deny? 41. The Mujrimun (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

of your Lord the blessings then which of Hell this is will you both deny the criminals, sinners polytheists (with it) denied and between it (Hell) they will go around then which of water the boiling hot (between) will you both deny of your Lord the blessings (before) the standing who fears and for him the then which of will be two gardens his Lord will you both deny of your Lord blessings the then which of spreading branches with in will you both deny of your Lord blessings then which of will be flowing two springs them
42. Then which of the Blessings of your Lord will you both (jinn and men) deny?
43. This is the Hell which the Mujrimūn (polytheists, criminals, sinners) denied.
44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the...
couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be Qasirat ut Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had Tamth before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral.

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny?
them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be Khairatun-Hisan [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. Hur (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinni has had Tamth before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.
the Event (Day of Resurrection) befalls when if (can be) denying not will be shaken when it will exalt will bring low and will be with a terrible shake the earth so they will to dust the mountains powdered and you will be floating dust particles become on the right so those (in) three kinds on the Right Hand (will be) those who (will enter Hell) exalting (others — those who will enter Paradise). (Tafsir Ibn Kathir) 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to
embrace Islam] will be foremost (in Paradise). 11. These will be the nearest (to Allah). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islam).

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving). 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) Hûr (fair females) with wide lovely eyes (as wives for the pious), 23. Like unto preserved pearls. 24. A reward for what they used to do.
25. No \textit{Laghw} (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: \textit{Salām! Salām!} (greetings with peace)! 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among \textit{Talh} (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33. Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.
38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islam). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allah, committing murder and other crimes) 47. And they used to say: “When we die and become dust and bones, shall we then indeed be resurrected? 48. “And also our forefathers?” 49. Say (O Muhammadﷺ): “(Yes) verily, those of old, and those of later times. 50. “All will surely be gathered together for appointed Meeting of a known Day.
51. “Then moreover, verily, — you the erring-ones, the deniers (of Resurrection)!
52. “You verily, will eat of the trees of Zaqqūm. 53. “Then you will fill your bellies therewith, 54. “And drink boiling water on top of it. 55. “And you will drink (that) like thirsty camels!” 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,
61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Tafsir Ibn Kathir) 66. (Saying): “We are indeed Mughramun (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (Tafsir Al-Qurtubi) 67. “Nay, but we are deprived!” 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

Salt We could make it We willed if do you see you give thanks why then do not is it you you kindle which the fire We or the tree thereof who made to grow a have made it We are the Growers for the travellers and an article of use reminder your Lord with the name of then glorify by setting I swear so verily the Most-Great if oath and verily that is of the stars you know
70. If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allah)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars.
At-Tabari) 86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) — 87. Bring back the soul (to its body), if you are truthful?

88. Then, if he (the dying person) be of the Muqarrabûn (those brought near to Allâh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allâh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism), 93. Then for him is an entertainment with boiling water.

94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.
1. Whatsoever is in the heavens and the earth glorifies Allah — and He is the All-Mighty, All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First...
nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

4. He is Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. And such of you as believe and spend (in Allâh’s way), theirs will be a great reward. And believe not in Allah! While the

7. Believe in Allâh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh’s way), theirs will be a great reward.

8. And what is the matter with you that you believe not in Allâh! While the
Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

His slave to sends down who He is from that He may bring you out manifest signs and verily the light into the darknesses Most Merciful full of kindness to you Allah is you that not with you and what is the matter and to Allah of Allah the (Way) cause in spend and the of the heavens the heritage belongs those who among you equal are not earth the conquering (of Makkah) before (from) spent in degree are greater such and fought and afterwards who spent and fought those than the Allah has promised But to all fought you do of what and Allah best (reward) is All-Aware

9. It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.
11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). 12. On the Day you shall see the believing men and the believing women — their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites — men and women — will say to the believers: “Wait for us! Let us get something from your light!” It will be said: “Go back to your rear! Then seek a light!” So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.”
14. (The hypocrites) will call the believers: “Were we not with you?” The believers will reply: “Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh.” 15. So, this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh — Islām). Your abode is the Fire. That is your maulā (friend — proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allāh — Islām) to be affected by Allāh’s Reminder (this Qur’ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and
the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh).

We have made clear indeed its death after it gives life to the earth. Indeed We have made clear the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give Sadaqāt (i.e. Zakāt and alms), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allāh and His Messengers — they are the Siddiqūn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh — Islamic Monotheism) and deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

ئَتَّدَّلَنَّ َخَنَاكَ َنَحْنُ وَيَدُوَّرُ وَقَيْدُهُ وَقَطَنُ وَكَأْسُهُ فِي النُّطَرِ وَلَأَولِيهِ كَمِلُ قَبْلَ أَجْحَبّ
20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.
that and His Messengers in Allah who believe on whom He bestows the Grace of Allah the Owner of the bestowal of the Owner and Allah is He pleases the blessed not a Great Bounty in nor on calamity before you in but a Book (of Decrees) in and yourselves that is verily We bring it into existence and that in order that easy Allah for nor you fail to get what may be sad has been given to you because of what rejoice and Allah not likes not and Allah

boaster

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

and enjoin upon are misers those who turns away and whoever miserliness people Worthy of Rich He is Allâh then verily our Messengers We have sent and We revealed with clear proofs
24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh’s Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

and Abraham Noah We sent and indeed their offspring in and we placed among them Prophethood and scripture and many are guided ones after them our son Jesus and We sent Messengers and We the Gospel and gave him Mary followed of those who hearts in placed But the and mercy compassion him
26. And indeed, We sent Nūḥ (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fāsiqūn (rebellious, disobedient to Allāh). 27. Then, We sent after them Our Messengers, and We sent ʿĪsā (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are Fāsiqūn (rebellious, disobedient to Allāh).
28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.
of her the statement Allah has heard indeed that her husband concerning disputes with you and Allâh to and she complains verily the conversation between you both hears who those All-Seer All-Hearer Allâh is their wives from among you make unlawful can none can be their mothers they not who gave them those except be their mothers an evil they say and verily birth Allah is and verily word who and those Oft-Forgiving Oft-Pardoning their wives to make unlawful by Dha‘ir utterance they said from what wish to go back then they touch that before of a slave so freeing to it you are exhorted that is each other All-Aware you do of what and Allâh is

Sûrat Al-Mujâdilah (The Woman who disputes) LVIII

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

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha‘labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmît),
and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by *Zihâr* (i.e., by saying to them “You are like my mother’s back,”) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them (their wives) by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.
4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Masākin (poor). That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.

5. Verily, those who oppose Allāh and His Messenger (Muhammad ﷺ), will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment.

6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.
Surah 58. Al-Mujadilah Part 28

7. Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: “Why should Allah punish us not for what we say?” Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!
9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for Al-Birr (righteousness) and Taqwá (virtues and piety); and fear Allāh unto Whom you shall be gathered. 10. Secret counsels (conspiracies) are only from Shaitān (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihād (holy fighting in Allāh's
12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform Salāt (Iqāmat-as-Salāt) and give Zakāt and obey Allah (i.e. do all that Allah and His Messenger ﷺ order you to do). And Allah is All-Aware of what you do.

14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e. Jews)? They are neither of you
(Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allâh, so they shall have a humiliating torment.

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of
Shaitān (Satan). Verily, it is the party of Shaitān (Satan) that will be the losers!

20. Those who oppose Allāh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated).

21. Allāh has decreed: “Verily, it is I and My Messengers who shall be the victorious.” Verily, Allāh is All-Powerful, All-Mighty.

who believe any people you will find not loving the Last and Day in Allah and His Messenger Allāh who oppose those or their fathers or their brothers or their sons or their kindred for such He has written Faith in their hearts, and strengthened them with Rūḥ (proofs, light and true guidance) from Hímself under flowing to Gardens He will admit them there in to dwell forever which and they are pleased with them Allah is pleased of Allah the party they are with Him they of Allah the party verily Lo! will be the successful

22. You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rūḥ (proofs, light and true guidance) from Hímself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Hím. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.
the in whatsoever (to) Allah glorifies and He the earth and whatever heavens. He is the All-Wise the All-Mighty is from disbelieved those who drove out. Who their homes from of the scripture the people Ameb not gathering at the first that and they thought they would get out that from their fortresses would defend them from a Allah's (torment). But reached them Allah and they expected it not whereof (place) they terror their hearts into He cast with their own hands their own dwellings destroyed then take of the believers the hands and eyes (to see) O you with admonition for Allah had decreed that had it not been He would certainly have punished them exile them the in and theirs shall be this world in of the Fire the torment. Hereafter
1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nâdir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh’s (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

and Allah opposed because they that is Allah opposes and whosoever His Messenger in punishment (is) severe Allah then verily or the palm-trees of you cut down what their roots on standing you left them and in order that He of Allah it was by leave and what the rebellious gave as and what from them His Messenger to Allah booty of it on it you made expedition for which not gives Allah But nor cavalry He whomsoever over to His Messenger power is Able things over all and Allah wills
who will be the successful. 10. And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

who were those you observed Have not those to their brothers they say hypocrites of the people among who disbelieve we indeed will you are expelled if scripture we shall obey and not with you go out you are and if ever anyone against you and Allah we shall indeed help you attacked surely verily are liars that they bears witness they will go out never they are expelled if they not they are attacked and if with them they do help them and if will help them they will turn their backs will be victorious

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By Allâh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you.” But Allâh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
13. Verily, you (believers in the Oneness of Allah — Islamic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Banû Qainuqâ‘ah, who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
the Fire in that they will be end of both the recompense and that therein abiding who of wrong-doers, disbelievers every and let look Allah fear believe for tomorrow he has sent forth what person is All-Aware All-Aware and fear you do what

16. (Their allies deceived them) like Shaitân (Satan), when he says to man: “Disbelieve in Allâh.” But when (man) disbelieves in Allâh, Shaitân (Satan) says: “I am free of you, I fear Allâh, the Lord of the ‘Âlâmîn (mankind, jinn and all that exists)!” 17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zâlimûn (i.e. polytheists, wrongdoers, disbelievers in Allâh and in His Oneness). 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.

Allah who forgot like those be and not not the rebellious they are those and the dwellers of the Fire the dwellers of the paradise it is the dwellers of the paradise We sent if will be successful they paradise you a mount on Quran this down rending asunder humbling itself would have seen it are and such of Allah the fear from to mankind which we put forward the parables
whom Allah is All-Knower but He is no god (there is) no whom Allah is the One Free, the Holy, the King, the Watcher, the Giver of security from all defects, the Compeller, the All-Mighty, the Inventor of all things, the Creator, Allah Names to Him belong, the Bestower of forms, the Best, the All-Mighty and He is the earth and the heavens the All-Wise.

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the Fāsiqūn (rebellious, disobedient to Allāh). 20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allāh, beside Whom Lā ilāha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. 24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

My take not who O you showing as friends and your enemies they have while affection towards them the of has come to you in what you disbelieved and the Messenger and have driven out truth your in Allah you believe because yourselves in to strive come forth you have if I Lord My good pleasure and to seek My cause while I am love to them you show in secret you and what you conceal of what All-Aware then of you does that reveal from the straight he has gone astray indeed they gain the upper hand over you should path and as enemies to you they would (behave) and their their hands against you stretch forth that and they desire with evil tongues you should disbelieve
Sūrat Al-Mumtahanah
(The Woman to be examined) LX

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

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur’ān, and Muḥammad ﷺ), and have driven out the Messenger (Muḥammad ﷺ) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

nor will benefit you nor never He will of resurrection Day your children of what and Allah is between you separate for you has been indeed All-Seer you do and Abraham in an excellent example to their people they said when with him those and whatever from you are free verily we we have Allah besides you worship between us and there has appeared you rejected and hatred hostility and between you Alone in Allah you believe until for ever
4. That is because they opposed Allāh and His Messenger (Muhammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment. 5. What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace the Fāsiqūn (the rebellious, the disobedient to Allāh). 6. And what Allāh gave as booty (Fai') to His Messenger (Muhammad ﷺ) from them — for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.

7. What Allāh gave as booty (Fai') to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masākin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among...
you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they...
to his father the saying except for you I will ask for forgiveness and not for you verily I have power to do anything we put our trust in You our Lord anything and to you we turn in repentance is the final return

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever until you believe in Allâh Alone” — except the saying of Ibrâhîm (Abraham) to his father: “Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh.” “Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

our Lord we follow not our Lord and forgive who disbelieve the All-Mighty You are verily you for you to follow there has been certainly All-Wise for who an excellent example in them and the Last Day to Allah look forward did Allah then verily turns away and whosoever perhaps Worthy of All praise Rich He is and between you will make that Allah among whom you hold as enemies those between
and Allah is Able and Allah friendship the Most Merciful Oft-Forgiving is

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is Rich (Free of all needs), Worthy of all praise. 7. Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimūn (wrongdoers — those who disobey Allah).
10. 

O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.
11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your Mahr but they refused) — then you went out for a Ghazwah (military expedition) (against them) and gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allâh in Whom you believe. 12. O Prophet! When
believing women come to you to give you the Bai‘ah (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma‘rūf (Islāmic Monotheism and all that which Islām ordains), then accept their Bai‘ah (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh.
And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allâh that you say that which you do not do. 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

5. And (remember) when Mûsâ (Moses) said to his people: “O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So, when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are Fâsiqûn (rebellious, disobedient to Allâh).

6. And (remember) when ‘Isâ (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.” But when he (Ahmad, i.e. Muhammad) came to them with clear proofs, they said: “This is plain magic.”
7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are Zâlimûn (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allâh (i.e. the religion of Islâm, this Qur’ân, and Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
11. That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, — help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.
14. O you who believe! Be you helpers (in the Cause) of Allâh as said ‘Îsâ (Jesus), son of Maryam (Mary), to the Hawâriyyûn (the disciples): “Who are my helpers (in the Cause) of Allâh?” The Hawâriyyûn (the disciples) said: “We are Allâh’s helpers” (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).
sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

which He bestows of Allah the Grace that is the Owner and Allah is He wills on whom of those the likeness is as the likeness of people huge burden of books who carries a donkey how bad is the example of people who deny who are wrong-doers the people guides you claim if are Jews who O you the to of Allah you are friends that you then long for (of) all other mankind then death

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): “O
you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

because they will never long for death before them! And Allâh knows well the Zâlimûn (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu‘ah prayer), come to the remembrance of Allâh [Jumu‘ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!
the (Jumuah) prayer is finished and seek the land in you may disperse and remember Allah and you may be successful that you may see when they see in some or some merchandise they see when and to it they disperse headlong amusement Allah has that which say standing leave you and than any amusement than is better of providers is the best and Allah merchandise

10. Then when the (Jumu’ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working), and remember Allah much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad) standing [while delivering Jumu’ah religious talk (Khutbah)]. Say: “That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers.”

they say the hypocrites come to you when indeed the that you are we bear witness that you knows and Allah of Allah Prophet knows and Allah and Allah are indeed His Messenger are indeed the hypocrites that witness liars
thus a screen their oaths they have taken verily they of Allah the path from they hinder that is they do what is evil disbelieved then believed because they so they their hearts (on) therefore is sealed you look at them and when understand not they and if their bodies please you they are as to their words you listen speak they think that propped up blocks of wood the they are against them cry is every may curse them so beware of them enemies are they deviated How Allah

Sūrat Al-Munāfiqūn
(The Hypocrites) LXIII

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

1. When the hypocrites come to you (O Muhammad ﷺ), they say: “We bear witness that you are indeed the Messenger of Allāh.” Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?
may come to them. It is said, and when it is said, the Messenger of Allah for you ask forgiveness and you would see them turning away their heads while they are in pride whether you ask forgiveness to them it is equal for them to ask forgiveness or for them. Verily, Allah shall forgive not the people who are the guides not Allah who they are (the ones) rebellious, disobedient with those who are on expedition not to say they desert until of Allah the Messenger of the treasures and to Allah belong (him) the hypocrites but and the earth heavens comprehend not.

5. And when it is said to them: “Come, so that the Messenger of Allah may ask forgiveness from Allah for you,” they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad) ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the Fasiqun (rebellious, disobedient to Allah). 7. They are the ones who say: “Spend not on those who are with Allah’s Messenger, until they desert him.” And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

Al-Madinah to we return if they say the more honorable indeed will expel
The but to Allah belong the meaner therefrom and to His Messenger honor, power and glory not the hypocrites but and to the believers not believe who O you know, nor (and not) your properties let distract you of Allah the remembrance from your children then they that do and whosoever of and spend (in charity) the losers they are before We have provided you which that and the death to one of you comes that you would give me if only My Lord he says then I would give a little while for respite and the righteous among be charity when to a soul Allah grants respite never and Allah is its appointed time (death) comes you do of what you do.

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (‘Abdullah bin Ubai bin Salül, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh’s Messenger ﷺ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds]. 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.
1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men).
5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: “Shall mere men guide us?” So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.” 8. Therefore, believe in Allâh and His Messenger (Muhammad ﷺ) and in the Light (this Qur’ân) which We have sent down. And Allâh is All-Aware of what you do.
on the Day (when) He will gather you (all) of the day that will be of Gathering and whosoever believes in Allah and performs righteous good deeds He will admit his sins from him under them flowing to Gardens to dwell therein forever (they will) dwell therein forever; that will be the great success. Our signs and denied who disbelieved (they) of the Fire, the dwellers of the Fire will be in it; and worst is there in it will) dwell destination

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allah and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allah — Islāmic Monotheism) and denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

with but calamity any befalls not in believes and whosoever of Allah the leave of and Allah is in his heart He guides and you obey All-Knower thing every
then if the Messenger and obey Allah Our (the duty) of then only you turn away the clear conveying (preaching) Messenger and in He but is there is no Allah the believers let put their trust Allah from (among) verily believe who O you there are and your children your wives and if so beware of them for you enemies and forgive and overlook you pardon Most Oft-Forgiving Allah then verily Merciful

11. No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)]. And Allah is the All-Knower of everything. 12. Obey Allah, and obey the Messenger (Muhammad); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. 13. Allah! La ilâha illâ Huwa (none has the right to be worshipped but He). And in Allah (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful.
and whosoever for yourselves is better then those from his self covetousness is saved you lend if are the successful ones they He will double it a goodly loan to Allah and Allah is you and will forgive for you Most Forbearing Most Appreciative the All-Mighty, All-Wise Allah's Most Forbearing, All-Knower the unseen and seen, the All-Wise, the All-Mighty

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise). 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

17. If you lend to Allâh a goodly loan (i.e. spend in Allâh’s Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

women you divorce when O Prophet you divorce when Love your Lord Allah and fear their periods and count of (from) them not of, they shall leave and nor their homes and openly adultery they commit that and of Allah the limits (bounds) those are
of the limits (bounds) transgresses  
whosoever not  
he has wronged then indeed  
Allah will bring  
Allah it may be that you know  
something  
that after  
new

**Sūrat At-Talāq**
(The Divorce) LXV

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

1. O Prophet (ﷺ)! When you divorce women, divorce them at their ‘Iddah (prescribed periods) and count (accurately) their ‘Iddah (periods). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband’s) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

they have attained (they are about to fulfill)  
then when  
either take them back their term appointed  
in a good part with them or in a good manner just two persons  
and take for witness  
and establish from among you  
who with it he admonished that Allah last and the Day in Allah believes was  
He will make Allah fears and whosoever  
and He will provide him a way out  
for him  
he could imagine not  
where  
from
then He will Allah in His trust whosoever puts his trust will accomplish verily Allah suffice him for Allah has set a measure indeed His purpose a measure thing every

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the ‘Iddah (prescribed period), if you have doubt (about their periods), is three
months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allah, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

أَمَّنَ ُنُعَمُّ عَلَيْهِمْ ضَرْرًاٰ، كَذَٰلِكَ سَيَكُونُ الَّذِينَ كَفَرُواُضَرْرًاٰ كَذَٰلِكَ. أَمَّنَ ُنُعَمُّ عَلَيْهِمْ فَإِنَّ الَّذِينَ كَفَرُواُ قَالُواُ نَعِمُّ نَعِمًاٰ. أُعِيِّنُواُضَرْرًاٰ مِّنْ الْعَذَابِ لِيُصْعَبَنَّ بِهِ. عَلَّمُواُهُمْ رَبُّهُمُ الْعَذَابَ. كَذَٰلِكَ. كُلُّ نَفْسٍ ذَا فُتُورٍ عَلَىٰ رَبِّهِ لِيُكَشَّفَ عَنْهُمْ رَبُّهُمُ الْحَقَّ. فَإِنَّ رَبَّكَ نَزَّلَ لَكُمُ الْكِتَابَ وَمَا بَيْنَ الْمُتَّقِينِ وَالْمُفْتَرِينَ. وَأَلْدَىٰ وَٰلَدُكَ. إِلَّاٰ إِنَّهُ خَلَقْتُهُ مِّنْ نَفْسِهِ. وَهُوَ الْحَكِيمُ الْعَلِيمُ

a terrible torment for them. Allah has prepared of the Afflicted. O men! Allah so fear severe has indeed have believed who understanding a Reminder (the Quran) to you. Allah sent down the verses to you. Who recites a Messenger
that he may take out clear explanations of Allah righteous good and do who believe those the darknesses (of disbelief, polytheism) from deeds believes and whosoever the light (Faith) to He will righteous deeds and performs in Allah under from flowing into Gardens admit him therein (they will abide) dwell rivers them to him. Allah has granted good indeed forever a provision heavens seven has created Who Allah descends like them the earth and of that you may know between them (His) command has power things all over Allah that things all surrounds indeed Allah and that in (His) knowledge.

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur’ân). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur’ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision. 12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.
that which do you ban why Prophet O Allah has made lawful seeking to you and Allah is of your wives the pleasure Most Merciful Oft-Forgiving dissolution for you Allah has ordained has your Lord or master and Allah is of your oaths the All-Knower and He is Protector to the prophet disclosed and when All-Wise so when a matter of his wives (Hafsa) one of his oaths (Hafsa) then when a part of it (thereof) he informed to him he told her (Hafsa) he then when a part of (from) this he told you who she said there of (of it) told you who she said there of (of it) that the the All-knower the All-Aware you two turn in repentance if All-Aware your hearts are inclined so indeed Allah then against him you help one another and if his Lord, Master or Protector He is Allah verily (among) the and the righteous and Gabriel and the angels and the angels after (further more) and the angels believers (his) helpers that

Sūrat At-Tahrīm
(The Prohibition) LXVI

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

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.
2. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me."

4. If you two (wives of the Prophet ☪ : 'Aishah and Hafsah ☪) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ☪ likes); but if you help one another against him (Muhammad ☪), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord will give him in exchange that better wives than you — Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that
Surah 66. At-Tahrîm

Part 28

which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”

ما كُنتم تَعْقَلُونَ تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا مَّا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْмаً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْмаً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماً لَّكُمُّ أَنْ يَكُونُوا كُفَّارًا تَكُونُونَ لِلْيَوْمِ أَسْلِمُوا مَا كُنْتُمْ تَعْقَلُونَ إِلَى الْقُوَّةِ صَوْماَ
9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot)] availed them (their respective wives) not against Allāh and it was said: “Enter the Fire along with those who enter!”
and wrong-doers the people from the córūm 'alālālihibikā | l284 |
\[\text{guarded who of Imran the daughter Mary }\]
\[\text{into it so We breathed her chastity }\]
\[\text{and she Our spirit (Gabriel) (from) through }\]
\[\text{and His of her Lord }\]
\[\text{believed the devout }\]
\[\text{and she was Scriptures obedient ones }\]

11. And Allâh has set forth an example for those who believe: the wife of Fir‘aun (Pharaoh), when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir‘aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrongdoers and disbelievers in Allâh). 12. And Maryam (Mary), the daughter of ‘Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: “Be!” — and he was; that is ‘Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qanîtûn (i.e. obedient to Allâh).
In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things. He is the All-Mighty, the Oft-Forgiving.

2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” Then look again and yet again, your sight will return to you in a state of humiliation and worn out.
And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayātīn (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: “Did no Warner come to you?”

a did come to us indeed they will say if not and we said but we denied (him) Warner you are but any thing any Allah sent down if and they will say great error in only not used our intelligence or listened we but
9. They will say: “Yes, indeed a warner did come to us, but we belied him and said: ‘Allâh never sent down anything (of revelation); you are only in great error.’”

10. And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).
how has then you shall know a violent whirlwind denied and indeed My Warning been then how terrible before them those My denial

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

above them the birds to see do they not spreading out their wings and folding them in the Most Gracious except none the All-Seer thing of every verily He is to you any army be that can this who is the Most Gracious besides to help you in but the disbelievers (are in) nothing can provide for that this Who is delusion Nay He should withhold if you and (they) pride be in they continue to flee (from the truth)

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the
All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

on bent down without seeing walks is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islamic Monotheism)? 22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islamic Monotheism)?

23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give. 24. Say: “It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).”

25. They say: “When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?” 26. Say (O Muhammad ᵊ): “The knowledge (of its exact time) is with Allâh only, and I am only a plain warner.”
will be approaching, they will see it but when those who the faces of which this is (the promise) and it will be said have you say calling for it you were with and those Allah destroys me if seen can He bestows His Mercy on or me torment from the disbelievers save we the Most Gracious He is say a painful we put our trust and in Him believe in that is who is it so you will come to know if have you seen manifest error who then sunk away your water became flowing with water supply you

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): “This is (the promise) which you were calling for!” 28. Say (O Muhammad): “Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?” 29. Say: “He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error.” 30. Say (O Muhammad): “Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?”

they (angels) and what by the pen. Nun your Lord by the Grace of you are not ma write.
Sūrah Al-Qalam or Nūn
(The Pen) LXVIII

In the Name of Allāh

the Most Gracious, the Most Merciful

1. *Nūn.* [These letters (*Nūn*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knowers of him who has gone astray from His path, and He is the Best Knowers of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islāmic Monotheism — those who believe the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone Hallāf Mahin (the one who swears much and is a liar or is worthless). (Tafsir At-Tabari)
14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'an) are recited to him, he says: “Tales of the men of old!” 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shā' Allāh* (If Allāh wills). 19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
pluck the fruits you would if your tilth whispering in secret low tones and they went in any poor person (thinking that) strong intention with the morning they saw the (garden) but when they have powers nay indeed have gone astray verily we they said the best among them said are deprived why do you not I tell I did not our Lord glory to they said glorify Allah been wrong-doers we have verily

21. Then they called out one to another as soon as the morning broke. 22. Saying: “Go to your tilth in the morning, if you would pluck the fruits.” 23. So they departed, conversing in secret low tones (saying): 24. “No Miskin (poor man) shall enter upon you into it today.” 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: “Verily, we have gone astray.” 27. (Then they said): “Nay! Indeed we are deprived of (the fruits)! 28. The best among them said: “Did I not tell you, why say you not: In shā’ Allāh (If Allāh wills).” 29. They said: “Glory to Our Lord! Verily, we have been Zālimūn (wrongdoers).

in others to some so they turned we were verily woe to us they said blaming that our Lord we hope (maybe) transgressors than this a better (garden) He give us in exchange such is we turn our Lord to truly the and truly the punishment
30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were Tāghūn (transgressors and disobedient) 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter). 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the Muṭṭaqūn (the pious and righteous persons. See V.2:2) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimūn (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn, 38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?
40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not). 44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

so they the unseen is with them or that for so wait with patience can write it down like be and not your Lord the Decision of
he cried out when the fish the companion of that had not restrained, supressed while he would his Lord from a Grace reached him on the naked shore indeed have been (so he was) cast off but chose him was to be blamed while he the righteous of and made him his Lord disbelieve those who would almost and verily with their eyes (through hatred) make you slip and they say the Reminder they hear when a but it is and not is a madman verily he to all the worlds

47. Or that the Ghaib (the Unseen — here in this Verse it means Al-Lauh Al-Mahfuz) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ān, Verse 21:87) 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: “Verily, he (Muhammad ﷺ) is a madman!” 52. But it is nothing else than a Reminder to all the ‘Ālamīn (mankind, jinn and all that exists).
the calamity and Ad people Thamud denied they were destroyed Thamud as for they were Ad and as for by the awful cry violent destroyed nights for seven on them which Allah imposed so that you in succession days and eight lying overthrown in it the people could see hollow date-palms trunks of as if they were

Surah Al-Hâqqah (The Inevitable) LXIX

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

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamûd and ‘Ad people denied the Qâri‘ah (the striking Hour of Judgement)! 5. As for Thamûd, they were destroyed by the awful cry! 6. And as for ‘Ad, they were destroyed by a furious violent wind! 7. Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

remnants any of them you see also do so do before him and those and they disobeyed sin and the cities so He seized them their Lord's Messenger rose beyond when verily we a strong a seizing the We carried you the water limits for you that We might make it floating
8. Do you see any remnants of them? 9. And Fir‘aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin. 10. And they disobeyed their Lord’s Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nûh’s (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)]. 12. That We might make it (Noah’s ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

the (great) shall befall then on that Day will split asunder event and the it will be frail and torn up on that Day its sides will be on angels that Day above them your Lord Throne of shall you be brought to that Day eight angels a of you will be hidden not judgement his will be given him who then as for secret read take will say in his right hand record that I did believe surely I my record a in so he shall be my account shall meet
15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: “Here! read my Record! 20. “Surely, I did believe that I shall meet my Account!” 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

24. Eat and drink at ease for that which you have sent on before you in days past! 25. But as for him who will be given his Record in his left hand, will say: “I wish...
that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it had been my end (death)! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allâh, the Most Great,
34. And urged not on the feeding of Al-Miskîn (the poor). 35. So, no friend has he here this Day. 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the Khatî‘ûn (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad which he has brought from Allâh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. This is the Revelation sent down from the Lord of the ‘Âlamîn (mankind, jinn and all that exists). 44. And if he (Muhammad) had forged a false saying concerning Us (Allâh), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur’ân) is a Reminder for the Muttaqûn (the pious. See V.2:2). 49. And verily, We know that there are some among you that belie (this Qur’ân). [Tafsîr At-Tabârî] 50. And indeed it (this Qur’ân) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur’ân) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.
and the angels ascend the ways of ascent the angel is a Day in to Him the spirit so years thousand fifty measure whereof verily they with a good patience be patient the Day near but We see it afar off see it like melted lead the sky will be that like flakes of wool the mountains and will be of a friend a friend will ask and not would desire though they shall be made to see one another from he ransom himself if the criminal be patient the punishment of

**Sūrat Al-Ma‘ārij**
(The Ways of Ascent) LXX

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

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allāh, the Lord of the ways of ascent. 4. The angels and the Rūḥ [Jibrīl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The Mujrim, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.
and his and his brother and his wife it might save him so then the earth the Fire of Hell verily it will be but no means (all) such as calling the head skin taking away and turn away their faces and turn their backs verily and hide it collect (wealth) touches him when very impatient was created evil touches him and when distressed those devoted to Salat except stingy good

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up] (Tafsir Al-Qurtubi) 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh). 19. Verily, man (disbeliever) was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to Salât (prayers).

remain their Salat in who the torment of who and those the beggar who asks a known a right and for the deprived (who has lost his property and wealth) in the Day of believe and those who
23. Those who remain constant in their *Salāt* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

And their trusts and those who they keep covenants in who and those who stand firm their testimonies shall be in such guard well their *Salāt* over so what is the matter *Allāh* honored the Gardens that from you disbelieve those who with the right and on the right they hasten to listen every does hope (sitting) in groups left the Paradise of be entered to of them man delight
32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their Salát (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen to you [(O Muhammad ﷺ) in order to belie you and to mock at you, and at Allâh’s Book (this Qur’an)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?
his people to Noah sent verily We that before your people warn (saying) to He said a painful torment comes to them warn me verily I am O my people be Allah you should worship that a plain He will forgive and obey me dutiful to Him to and respite you your sins of you Allah the term of verily an appointed term you if be delayed it comes when verily I O my Lord he said know but not and day night my people have called to their but all my calling increased them I called unto every time and verily I flight they put them that you might forgive them covered themselves their ears into their fingers and and persisted with their garments up verily I then in pride magnified themselves verily I then openly called to them and I secretly appealed to them proclaimed in public ask forgiveness I said in private to them is verily He your Lord from Oft-Forgiving
1. Verily, We sent Nūh (Noah) to his people (saying): “Warn your people before there comes to them a painful torment.” 2. He said: “O my people! Verily, I am a plain warner to you, 3. “That you should worship Allāh (Alone), be dutiful to Him, and obey me, 4. “He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know.” 5. He said: “O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism), 6. “But all my calling added nothing but to (their) flight (from the truth). 7. “And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. “Then verily, I called to them openly (aloud). 9. “Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. “I said (to them): ‘Ask forgiveness from your Lord, verily, He is Oft-Forgiving;
11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' 

13. What is the matter with you, that you fear not Allâh (His punishment), and you hope not for reward (from Allâh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghâh, see (V.23:13,14)]. 15. See not how Allâh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allâh has brought you forth from the (dust of) earth? (Tafsîr At-Tabârî) 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)? 19. And Allâh has made for you the earth a wide expanse.
20. That you may go about therein in broad roads. 21. Nûh (Noah) said: “My Lord! They have dis obeyed me, and followed one whose wealth and children give him no increase but loss. 22. “And they have plotted a mighty plot. 23. “And they have said: ‘You shall not leave your gods, nor shall you leave Wadd, nor Suwâ’, nor Yaghûth, nor Ya‘ûq nor Nasr’ (these are the names of their idols). 24. “And indeed they have led many astray. And (O Allah): ‘Grant no increase to the Zâlimûn (polytheists, wrongdoers, and disbelievers) save error.’

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah. 26. And Nûh (Noah) said: “My Lord! Leave not one of the disbelievers on the earth! 27. “If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. “My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!”
In the Name of Allah
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): “It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’an). They said: ‘Verily, we have heard
a wonderful Recitation (this Qur’ān)! 2. ‘It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh). 3. ‘And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. ‘And that the foolish among us [i.e. Iblīs (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was an enormity in falsehood. 5. ‘And verily, we thought that men and jinn would not utter a lie against Allāh. 6. ‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. ‘And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).

8. ‘And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. ‘And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. 10. ‘And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
11. ‘There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects). 12. ‘And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight. 13. ‘And indeed when we heard the Guidance (this Qur’ân), we believed therein (Islâmic Monotheism), and whosoever believes in His Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. ‘And of us some are Muslims (who have submitted to Allâh, after listening to this Qur’ân), and of us some are Al-Qâsitûn (disbelievers — those who have deviated from the Right Path).’ And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path.” 15. And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.
and whosoever thereby that We might try them his Lord the Reminder of from turns away torment He will cause him to enter in for Allah the mosques are and that a severe anyone along with invoke so not Allah the slave of stood up when and that were invoking in prayer to Him say in a dense crowd (stifling him) round him I associate and none my Lord invoke I only as partners along with Him

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur‘an, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allâh ( Alone), so invoke not anyone along with Allâh. 19. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet’s recitation). 20. Say (O Muhammad ﷺ): “I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.”

you have power to cause not verily I say to bring you to the Right Path nor harm Allah’s can protect me never I say except in anyone punishment Allah from conveyance but nor refuge Him disobedys and whosoever and His Messages for him is then verily and His Messenger Allah therein shall dwell Hell the Fire of
that which they see when it till forever 
who it then they will know they are promised
and less in helpers is weaker is that
numbers

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
22. Say (O Muhammad ﷺ): "None can protect me from Allâh’s punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islamic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

what is near I know not whether is near or whether will appoint a distant term my Lord it His He unveils on he reveals and not the unseen he has whom except to anyone he makes so verily a Messenger of chosen behind and from before him to march that He may know a band of watching guards him the Messages they have conveyed verily that all that which is and He sorrounds their Lord of things of all and He keeps with them count

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He
Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).” 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything).

*Sūrah 73. Al-Muzzammil* Part 29

In the Name of Allāh
the Most Gracious, the Most Merciful.
1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little — 3. Half of it or a little less than that, 4. Or a little more. And recite the Qur’ān (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allah). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; ¡a há a i ¡a Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs).

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life those who are in possession of good things of life for a little while and give them respite and raging Fire are fetters with Us a painful and tormenting, choking, and a food that will be in violent shake on the Day when the earth and the mountains will be in violent shake and the mountains will be a heap of sand and flowing from you have sent verily We did send and they say what a good way withdrawal keep away from them and to deal with the deniers and leave Me Alone in possession of good things of life for a little while and give them respite and raging Fire are fetters with Us a painful and tormenting, choking, and a food that will be in violent shake on the Day when the earth and the mountains will be in violent shake and the mountains will be a heap of sand and flowing from you have sent verily We did send a Messenger to Pharaoh to be a witness a Messenger to Pharaoh to be a witness
15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir‘aun (Pharaoh).

16. But Fir‘aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed? 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever will, let him take a path to His Lord!
He knows and the day the night measures so He has you calculate it (night) that can never as much as so recite you to you (in mercy) turned He knows the Quran of may be easy for you sick some among you will be that there the land through travelling and others and others Allah’s Bounty of seeking so recite Allah’s Cause (Way) in fighting and of it (Quran) may be easy as much as Zakat and give As-Salat (prayer) perform a goodly loan Allah and lend to (charity) for yourselves you send before you and whatsoever it is Allah with you will find it of good and seek in reward better better is Allah verily Allah Forgiveness of Most Merciful Oft-Forgiving

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur’ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh’s Bounty, yet others fighting in Allâh’s Cause. So recite as much of the Qur’ân as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. Nawâfîl — non-obligatory acts of worship: prayers, charity, fasting, Hajj and ‘Umrah), you will certainly find it with Allâh, better and greater in reward. And seek forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.
and warn O you enveloped O you purify and your garments magnify your Lord give and not keep away from and Filth (idols) and for your Lord in order to have more a thing into is sounded then when be patient a Day that Day will be so that the trumpet easy not the disbelievers for Hard Alone I created with whom Leave Me Alone in resources to him and then granted by his side and children (to be) abundance for him and made (life) smooth and comfortable settled

Sūrat Al-Muddaththir
(The One Enveloped) LXXIV

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

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allāh)! 4. And purify your garments! 5. And keep away from Ar-Rujz (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day — 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth and children, etc., i.e., Al-Walīḍ bin Al-Mughīrah Al-Makhzūmī). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.
15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa‘ud, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: “This is nothing but magic from that of old, 25. “This is nothing but the word of a human being!” 26. I will cast him into Hell-fire.
27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at certainty [that this Qur’ān is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur’ān is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
when it and by the night and by the moon nay it and by the dawn it withdraws verily it is but one of the greatest signs to any that to mankind a warning (signs) remain or go forward he has earned for what person every one of you chooses to remain behind or to go forward (by working righteous deeds), or to remain behind (by committing sins). Every person is a pledge for what he has earned, except those on the Right (i.e. the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, About Al-Mujrimūn (polytheists, criminals, disbelievers) and they will say to them: “What has caused you to enter Hell?” They will say: “We were not of those who used to offer their Salāt (prayers), Nor we used to feed Al-Miskīn (the poor); And we used to talk falsehood (all that which Allāh hated) with vain talkers. And we used to belie the Day of Recompense,
47. “Until there came to us (the death) that is certain.” 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allâh’s punishment). 54. Nay, verily, this (Qur‘ân) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any ilâh (god) along with Him, and He is the One Who forgives (sins).
Resurrection by the Day of Resurrection I swear nay by the person I swear nay and nay that shall never man does think self-reproaching We are Able yes his bones We assemble the tips of We put together in perfect that to to commit sins man desires nay his fingers this Day of when will be He asks before him the shall be dazed so when Resurrection and will the moon and will be eclipsed sight will the moon and the sun be joined together nay to flee where on that Day man say that your Lord unto there is refuge not will be informed will be the place of rest Day he sent forward of what on that Day man against man nay and what he left behind he may put though will be a witness himself with it move not his excuses forth verily therewith to make haste your tongue and to give you the ability to to collect it upon Us then We have recited it and when recite it for Us verily then its recital follow you you (men) but nay to make it clear to you and leave the present life of this world love the Hereafter
Sūrat Al-Qiyāmah
(The Resurrection) LXXV
In the Name of Allāh
the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?"
7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the refuge) to flee?"
11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ān, O Muhammad ᵃˢ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ᵃˢ) the ability to recite it (the Qur'ān). 18. And when We have recited it to you [O Muhammad ᵃˢ through Jibrīl (Gabriel)], then follow its (the Qur'ān's) recitation. 19. Then it is for Us (Allāh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

shall be radiant that Day some faces that Day and some faces looking (their Lord was about to) that  thinking  will be frowning when (nay) some calamity on them  be done and it will be  to the collar bone it (the soul) reaches and he  cure (save him from death) who can  said the time of departing that it was  will conclude to  with another leg the leg  and will be joined the drive will be on that Day your Lord 
22. Some faces that Day shall be Nadirah (shining and radiant). 23. Looking at their Lord (Allah). 24. And some faces that Day will be Basirah (dark, gloomy, frowning and sad). 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: “Who can cure him (and save him from death)?” 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allah)!

31. So, he (the disbeliever) neither believed (in this Qur’an and in the Message of Muhammadﷺ) nor prayed! 32. But on the contrary, he belied (this Qur’an and the Message of Muhammadﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? 37. Was he not a Nutfah (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an ‘Alaqah (a clot); then
(Allâh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

of a period over come Allâh has there to be thing he was not a time when from man We have created verily mentioned in order to drops of mixed semen a sperm drop seer hearer so We made him try him whether the way We showed him verily We verily ungrateful or he be grateful iron chains for the disbelievers have prepared verily and a blazing fire and iron collars will a cup from shall drink the righteous water from a spring in Paradise mixed with be wherefrom it will drink a spring called Kaafoor causing it to gush forth Allah the slaves of abundantly

Surat Al-Insân or Ad-Dahr

(Man or Time) LXXVI

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

1. Has there not been over man a period of time, when he was not a thing worth mentioning? 2. Verily, We have created man from Nutfsah (mixed drops of male
and female sexual discharge), in order to try him, so We made him hearer and seer. 3. Verily, We showed him the way, whether he be grateful or ungrateful. 4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire. 5. Verily, the Abrâr (the pious and righteous) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr. 6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the Miskin (the poor), the orphan, and the captive, 9. (Saying): “We feed you seeking Allâh’s Countenance only. We wish for no reward, nor thanks from you. 10. “Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it).” 11. So, Allâh saved them from the evil of that Day, and gave them Nadhrah (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.
13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal — 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger), 18. A spring there, called Salsabil. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
you will see there and when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

22. (And it will be said to them): “Verily, this is a reward for you, and your endeavour has been accepted.”

Verily, it is We Who have sent down the Qur’ān to you (O Muhammad) by stages. Therefore be patient (O Muhammad) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and ‘Asr prayers].
26. And during the night, prostrate yourself to Him (i.e. the offering of Maghrib and ‘Ishā’ prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur’an) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh). 30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the Zālimūn — (polytheists, wrongdoers), He has prepared a painful torment.
and by the winds that blow violently winds that blow
and by the verses that separate the right from the wrong
revelations (to the Messengers)
and by the angels that bring surely what to warn
or to (cut off all) excuses
then when must come to pass you are promised
the and when are wiped out the stars
the and when is cleft asunder heaven
the and when are blown away mountains
for are gathered to their time appointed Messengers
are those signs postponed what

Sūrat Al-Mursalât
(Those sent forth) LXXVII
In the Name of Allāh
the Most Gracious, the Most Merciful.

1. By the winds (or angels or the Messengers of Allāh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by the Verses (of the Qur’ān) that separate the right from the wrong. 5. And by the angels that bring the Revelations to the Messengers, 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are these signs postponed?

will and what sorting out for the Day of sorting out that Day what is make you know
We did not woe to the deniers that Day shall We make to be those the ancients destroy. We thus do later generations follow them that Day woe with the criminals deal from We create you did not woe to the deniers in then We placed it a worthless water in a known period for safety a place of and We are the Best so We did measure to the deniers that Day woe measure a receptacle the earth We made have not

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the Mujrimun (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle and have placed and the dead for the living and tall and high firm mountains therein woe sweet water have given you to drink that to depart you to the deniers that Day depart you deny in it you used to which neither columns three in a shadow to
26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood), 33. As if they were yellow camels or bundles of ropes. 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.
37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allâh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the Muttaqûn (the pious. See V.2:2) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. “Eat and drink comfortably for that which you used to do.” 44. Verily, thus We reward the Muhsinûn (good-doers. See V.2:112). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimûn (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: “Bow down yourself (in prayer)!”. They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur’ân) will they believe?
1. What are they asking (one another) about? 2. About the great news, (i.e. Islamic Monotheism, the Qur'an, which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),
and a shining lamp and We have made water and the rainy clouds that We may produce abundant (of) thick and gardens and vegetation corn is (of) Decision (the) Day verily growth will be blown (the) Day (when) a fixed time in you shall come forth the Trumpet (in) the sky, heaven and shall be opened crowds, groups (as) doors, gates, it will become.

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetations, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates, they the mountains and shall be moved away is Hell truly (as) a mirage will become for the transgressors a place of ambush therein they will dwell (abide) a dwelling place cool therein they will taste not for ages boiling water except (any) drink nor as a recompense and (dirty wound discharges) pus expecting not were verily they fitting and they denied a reckoning, account looking for in complete rejection Our Signs.
20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush — 22. A dwelling place for the Tāghūn. 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges — 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they belied Our Ayāt completely.

29. And all things We have recorded in a Book. 30. So taste you. No increase shall We give you, except in torment. 31. Verily, for the Mutaqīn, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup (of wine). 35. No Laghw (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift, 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.
the Spirit (Gabriel) will stand (the) Day (when) they will not in rows and the angels (for He gives permission, allows him except He speak and he will say, speak the Most Gracious whom so the True the Day (that is) right towards/with He will take wishes, wills whosoever have warned verily We a place his Lord will the Day (when) near (of) a torment you his hands have sent forth which a man see would woe to me the disbeliever and will say dust that I were

38. The Day that Ar-Rāh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: “Woe to me! Would that I were dust!”

by those (angels) who tear out (the souls of the by those (angels) who with violence (disbelievers) by those gently (draw out (the souls of believers) and by those (angels) who swiftly (who swim and by those (angels) who in a race press forward (on) the Commands (of their Lord) (arrange to execute the trembling/the first blowing of shakes the Day
that which is subsequent (the Trumpet follows it) that day hearts second blowing of the Trumpet (will be) their eyes will beat (with fear) downcast

**Surat 79. An-Nâzi‘ât**

*(Those Who pull out)*

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

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out. 3. And by those that swim along. 4. And by those that press forward as in a race. 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day, the earth and the mountains will shake violently. 7. The second blowing of the Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

1. And they say they see but only with loss a return in that case they say if they had when (behold) a single cry of a person that (will be) awakened (alive after death) of Musa (Moses) story come to you sacred in the valley called him not Pharaoh for you is it and say has transgressed all bounds you purify yourself until
10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case, be a return with loss!" 13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth alive after their death, 15. Has there come to you the story of Mūsā (Moses)? 16. When his Lord called him in the sacred valley of Tuwâ, 17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. 18. And say to him: "Would you purify yourself?"

And We called upon him in the sacred valley of Tuwâ (Moses), saying: "Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds. And say: "Would you purify yourself?"

so you your Lord to and I guide you the sign then he showed him should fear (Him) then and disobeyed but he denied great then straining (against Allah) then he turned his back and said and cried aloud he gathered (his people) so seized him most high (am) your Lord I and the for the last (with) punishment Allah for (is) an admonition this in verily first fears (Allah) whomsoever


the or to create more difficult are you its height He raised that He constructed heaven and He and He has equally ordered it (perfectly) and He brings out its night covers with darkness
that and the earth its forenoon therefrom and He brought forth He spread it and the mountains and its pasture its water to be a provision and He has fixed them firmly but when and for your cattle for you benefit the greatest the catastrophe comes

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and has perfected it. 29. Its night He covers with darkness and its forenoon He brings out. 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

what shall man remember Day (when) and shall be made apparent in full view he strove for him who then for sees for one who Hell-Fire and preferred has transgressed all bounds Hell-Fire then verily worldly life who him but as for (will be his) abode and restrained his Lord standing (before) feared then verily evil desires/lust from himself (will be his) abode

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds. 38. And preferred the life of this world, 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.
42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time? 43. You have no knowledge to say anything about it. 44. To your Lord belongs (the knowledge of) the term thereof? 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried except an afternoon or a morning.
Sûrat 80. ‘Abasa
(He frowned)
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (The Prophet ﷺ frowned and turned away. 2. Because there came to him the blind man (i.e. ‘Abdullâh bin Umm Maktûm). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he will not become pure. 8. But as to him who came to you running, 9. And is afraid (of Allâh and His punishment). 10. Of him you are negligent and divert your attention to another,

so indeed it is nay in he should remember it wills whosoever exalted honoured Scriptures, Records (of) scribes (angels) in the hands purified (be cursed) be killed obedient, pious honourable what from ungrateful he is how the man He semen from He created him thing then set him in due proportion (proper form) created him He makes easy (for) him the Path then

and puts him in his grave. He causes him to die then He will resurrect what has done not nay him at the man then let look He commanded him in water pour forth We his food in clefts the earth We split then abundance and the grain therein and We cause to grow and and olives and clover plants dense with many trees and gardens date-palms

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants, 29. And olives and date palms, 30. And gardens dense with many trees,

to be a provision and benefit and herbage and fruits then when and for your cattle for you that day deafening cry, shout (there) comes and from his brother his father his mother that day of them man for every his children it will make him careless (of) (will be) enough concern (will be) bright that day (some) faces others) and (other) rejoicing at good news laughing will be dust on them that Day they (will be) such, those darkness cover them

the evil-doers the disbelievers
31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes As-Sâkhkhah (the second blowing of the Trumpet on the Day of Resurrection) — 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright, 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the Kafarah, the Fajarah (wicked evil doers).

Sūrat 81. At-Takwîr
(Wound round and lost its Light)

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

1. When the sun is wound round (and its light is lost and is overthrown). 2. And when the stars fall. 3. And when the mountains are made to pass away; 4. And
when the pregnant she-camels are neglected; 5. And when the wild beasts are gathered together. 6. And when the seas become as blazing Fire or overflow. 7. And when the souls are joined with their bodies. 8. And when the female (infant) buried alive is questioned: 9. For what sin was she killed. 10. And when the (written) pages are laid open.

shall be stripped off the heaven and when is kindled (to fierce heat) Hell-Fire and when shall be brought near Paradise and when he has brought (of what every person know by the planets I swear so verily good and evil) that move swiftly and by the planets that recede it as and by the night and hide themselves it brightens (when) as and by the dawn departs (of) a messenger (is) the Word verily this most honourable

11. And when the heaven is stripped off and taken away from its place; 12. And when Hell-fire is set ablaze. 13. And when Paradise is brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede. 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word a most honourable messenger [Jibril (Gabriel), from Allâh to Prophet Muhammed].

the Lord of the Throne with mighty and trustworthy then/and obeyed established and (is) a mad man your companion not
clear in the horizon he saw him indeed withholds the Unseen he saw him indeed
not (of) Satan he and not this (is) not you are going then where to whomsoever to the worlds a Reminder but walk straight to among you who wills that unless you are going (of) the worlds the Lord Allah

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ân) is not the word of the outcast Shaitân (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the 'Alâmîn (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allâh wills — the Lord of the 'Alâmîn.

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ân) is not the word of the outcast Shaitân (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ân) is no less than a Reminder to the 'Alâmîn (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allâh wills — the Lord of the 'Alâmîn.
Sūrat 82. Al-Infitār
(The Cleaving)

_In the Name of Allāh_
_the Most Gracious, the Most Merciful._

1. When the heaven is cleft asunder. 2. And when the stars have fallen and scattered. 3. And when the seas are burst forth. 4. And when the graves are turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind. 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

9. Nay! But you deny _Ad-Dīn_. 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. _Kirāman_ (Honourable) _Kātibīn_ —writing down (your deeds), 12. They know all that you do. 13. Verily, the _Abrâr_ will be in Delight (Paradise); 14. And verily, the _Fujjār_ (the wicked), will be in the blazing Fire, 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (Al-Fujjār) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?
18. Again, what will make you know what the Day of Recompense is? 19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allâh.

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\text{Sûrat 83. Al-Mutaffifin (Those Who deal in Fraud)}
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\text{In the Name of Allâh}
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\text{the Most Gracious, the Most Merciful.}
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1. Woe to Al-Mutaffifin (those who give less in measure and weight). 2. Those who, when they have to receive by measure from men, demand full measure, 3. And when they have to give by measure or weight to (other) men, give less than
due. 4. Do they not think that they will be resurrected (for reckoning)? 5. On a Great Day? 6. The Day when (all) mankind will stand before the Lord of the ‘Alamîn (mankind, jinn)? 7. Nay! Truly, the Record (writing of the deeds) of the Fujjûr (disbelievers, polytheists) is (preserved) in Sîjîn. 8. And what will make you know what Sîjîn is? 9. A Register inscribed. 10. Woe, that Day, to those who deny. 11. Those who deny the Day of Recompense. 12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner! 13. When Our Verses (of the Qur’ân) are recited to him, he says: “Tales of the ancients!” 14. Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.
15. Nay! Surely, they (evil doers) will be veiled from seeing their Lord that Day.

16. Then verily, they will indeed enter (and taste) the burning flame of Hell.

17. Then, it will be said to them: “This is what you used to deny!”

18. Nay! Verily, the Record (writing of the deeds) of Al- Abrâr (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyûn.

19. And what will make you know what 'Illiyûn is?

20. A Register inscribed,

21. To which bear witness those nearest (to Allah) to which bear witness those nearest (to Allah, i.e. the angels).

22. Verily, Al-Abrâr will be in Delight (Paradise).

23. On thrones, looking (at all things).

24. You will recognise in their faces the brightness of delight.

25. They will be given to drink of pure sealed wine.

26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive.

27. It (that wine) will be mixed with Tasnim: A spring whereof drink those nearest to Allah.

28. A spring whereof drink those nearest to Allah.
Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?
Sūrah 84. Al-Inshiqaq
(The Splitting Asunder)

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

1. When the heaven is split asunder, 2. And listens to and obeys its Lord — and it must do so. 3. And when the earth is stretched forth, 4. And has cast out all that was in it and became empty. 5. And listens to and obeys its Lord — and it must do so. 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet. 7. Then as for him who will be given his Record in his right hand, 8. He surely, will receive an easy reckoning, 9. And will return to his family in joy!
it gathers in ***وَاللَّيْل*** and whatever ***وُقِىََّ ***and the night *يرَمَان* sunset  

it is at the ***أَتْنَى*** when ***إِذَا*** and the moon ***فاَلْقِمُ ***its darkness full

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire, and made to taste its burning. 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).  
20. What is the matter with them, that they believe not? 21. And when the Qur’ān is recited to them, they fall not prostrate. 22. Nay, those who disbelieve belie (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur’ān and Islamic Monotheism). 23. And Allāh knows best what they gather 24. So announce to them a painful torment. 25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).
Sūrat 85. Al-Burāj
(The Big Stars "Burāj")

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing Day (i.e. Friday), and by the Witnessed Day [i.e. the day of 'Arafah (Hajj)]; 4. Cursed were the People of the Ditch. 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allāh, the All-Mighty, Worthy of all praise!

(of) the dominion to Him (belongs) "Who every over  
and Allah and the earth heavens who put those verily (is) Witness thing"
and believing women and believing men will have punishment and they will have the torment of Hell (of) for them the righteous deeds and do believe rivers under which rivers (are) Gardens great (is) the success that

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything. 10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

(is) indeed severe (of) your lord grip verily begins (He) has is (is) Oft-Forgiving and He is the Doer of what the Throne reached you He intends of what and Thamud (of) Pharaoh story denying in disbelieve those who nay encompasses behind them from and Allah Tablet in Glorious (is) a Quran Preserved

12. Verily, (O Muhammad) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). 14. And He is Oft-Forgiving, full of love, 15. Owner of the
Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir‘aun (Pharaoh) and Thamūd? 19. Nay! The disbelievers (persisted) in denying. 20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur‘ān, 22. (Inscribed) in Al-Lauh Al-Mahfūz (The Preserved Tablet)!

Sūrat 86. At-Tāriq
(The Night-Comer)

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

1. By the heaven, and At-Tāriq (the night-comer, i.e. the bright star); 2. And what will make you to know what At-Tāriq (night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her). 5. So let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allāh) is Able to bring him back (to life)!
9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur’ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So give a respite to the disbelievers; deal gently with them for a while.

the Most (of) your Lord the Name glorify and then proportioned created Who High and Who then guided measured and Who and then makes it the pasturage brings out so We shall make you to recite dark stubble wills what except you shall forget not and the apparent knows verily He (Allah) verily Allah and We shall make easy for you is hidden what if therefore give advice/admonition to the path the admonition profits
Surat 87. Al-A‘lā
(The Most High)

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

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided. 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you to recite (the Qur'an), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allah may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

fears (of) his Lord the Name although the worldly life is better and more lasting (is) better Hereafter the former Scriptures (is) in this and Musa (of) Ibrahim (Abraham) Scriptures (Moses)

10. The reminder will be received by him who fears (Allah), 11. But it will be avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays. 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures — 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).
(of) the narration come to you has (will that day) overwhelming they will burn weary labouring be) humiliated from they will be given to drink hot in fire for them (there will be) no (will be) no boiling a spring (there) will be) no food (will be) no that will nourish neither (will be) (other) faces that Day will be joyful, glad with their endeavour high Paradise

**Sūrat 88. Al-Ghāshiyah**
(The Overwhelming)

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

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces, that Day will be humiliated (in the Hell-fire. 3. Labouring, weary. 4. They will enter in the hot blazing Fire. 5. They will be given to drink from a boiling spring. 6. No food will there be for them but a poisonous thorny plant. 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, glad with their endeavour. 10. In a lofty Paradise.
11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

21. So remind them (O Muhammad ﷺ) — you are only one who reminds. 22. You are not a dictator over them — 23. Save the one who turns away and disbelieves. 24. Then Allah will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.
1. By the dawn; 2. By the ten nights; 3. And by the even and the odd (of all the creations of Allah). 4. And by the night when it departs. 5. There is indeed in them (the above oaths) sufficient proofs for men of understanding! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with ‘Ad (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir‘aun (Pharaoh) who had the stakes?
the mischief therein and made much mischief (of) your Lord and so poured "Verily, your Lord is Ever Watchful (over them)."

As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!

you treat with generosity not but (of) the poor feeding (with) greed devouring the inheritance much with love wealth and you love with (of) the earth is ground when (will avail) him but how man remember the remembrance...
17. Nay! But you treat not the orphans with kindness and generosity! 18. And urge not one another on the feeding of Al-Miskin (the poor)! 19. And you devour the inheritance — all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

24. He will say: “Alas! Would that I had sent forth (good deeds) for (this) my life!” 25. So on that Day none will punish as He will punish. 26. And none will bind as He will bind. 27. (It will be said to the pious — believers of Islamic Monotheism): “O (you) the one in (complete) rest and satisfaction! 28. “Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)! 29. “Enter you then among My (honoured) slaves, 30. “And enter you My Paradise!”

and you city (Makkah) by this I swear and by the city in this (are) free (from sin)
Sûrat 90. Al-Balad
(The City)
In the Name of Allâh
the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); 2. And you are free in this city (Makkah). 3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

the steep ṣâḥa'ta which he has attempted to pass on but not ṣâḥa'ta what will make you know and what ṣâḥa'ta or a neck ṣâḥa'ta (it is) freeing ṣâḥa'ta or a day ṣâḥa'ta or a poor ṣâḥa'ta or near of kin ṣâḥa'ta he became ṣâḥa'ta then thrice cleaving to dust (out of misery) ṣâḥa'ta and recommended ṣâḥa'ta and believed ṣâḥa'ta those who ṣâḥa'ta (one) of ṣâḥa'ta and recommended one ṣâḥa'ta to the patience ṣâḥa'ta one another (are) the companions ṣâḥa'ta they ṣâḥa'ta to pity ṣâḥa'ta another
disbelieved but those who (of) the Right Hand (are) the companions they in Our Signs/Verses the Fire over them (of) the Left Hand (will be) shut

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a Miskin (poor) cleaving to dust (out of misery). 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18. They are those on the Right Hand, 19. But those who disbelieved in Our Ayât, they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them.
1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun’s) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself. 10. And indeed he fails who corrupts his ownself.

11. Thamûd (people) denied (their Prophet) through their transgression. 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allâh [Sâlih ﷺ] said to them: “Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!” 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction! 15. And He (Allâh) feared not the consequences thereof.
1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him, 6. And believes in Al-Husnā. 7. We will make smooth for him the path of ease (goodness). 8. But he who is greedy miser and thinks himself self-sufficient. 9. And belies Al-Husnā. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?
12. Truly, on Us is (to give) guidance. 13. And truly, unto Us (belong) the last (Hereafter) and the first (this world). 14. Therefore I have warned you of a blazing Fire (Hell). 15. None shall enter it save the most wretched. 16. Who denies and turns away. 17. And Al-Muttaqûn will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He surely, will be pleased (when he will enter Paradise).
Sūrat 93. Ad-Duḥā
(The Forenoon — After Sunrise)

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

1. By the forenoon (after sunrise).
2. By the night when it darkens (and stands still).
3. Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muḥammad ﷺ) an orphan and gave you a refuge?
7. And He found you unaware and guided you?
8. And He found you poor and made you rich?
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar.
11. And proclaim the Grace of your Lord.
Sūrat 94. Ash-Sharh
(The Opening Forth)
In the Name of Allāh
the Most Gracious, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad ﷺ)?
2. And removed from you your burden.
3. Which weighed down your back?
4. And have We not raised high your fame?
5. Verily, along with every hardship is relief.
6. Verily, along with every hardship is relief.
7. So when you have finished (your occupation), devote yourself for Allāh’s worship.
8. And to your Lord (Alone) turn (all your) intentions and hopes.

Sūrat 95. At-Tin
(The Fig)
In the Name of Allāh
the Most Gracious, the Most Merciful.

1. By the fig, and the olive.
2. By Mount Sinai.
3. By this city of security (Makkah).
4. Verily, We created man in the best stature (mould).
5. Then We reduced him to the lowest of the low.
6. Save those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).
7. Then what (or who) causes you (O disbelievers) to deny the Recompense?
8. Is not Allāh the Best of judges?
Sûrat 96. Al-‘Alaq
(The Clot)

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

1. Read! In the Name of your Lord Who has created. 2. He has created man from a clot. 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress. 7. Because he considers himself self-sufficient. 8. Surely, unto your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) 12. Or enjoins piety?
and turns away he denies if have you seen Allah that he know does not by the We will catch him he ceases not if then let sinful a lying forelock forelock We will call out his council him call upon and fall obey him do not nay the guards of Hell and draw near (to Allah) prostrate

13. Tell, me if he (Abū Jahl) denies (the truth, i.e. this Qur'ān) and turns away?
14. Knows he not that Allah does see (what he does)? 15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock — 16. A lying, sinful forelock!
17. Then let him call upon his council (of helpers). 18. We will call out the guards of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ) Do not obey him (Abū Jahl). Fall prostrate and draw near to Allah!

Sūrat 97. Al-Qadr
(The Night of Decree)
In the Name of Allah
the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ān) down in the Night of Al-Qadr (Decree).
2. And what will make you know what the Night of Al-Qadr (Decree) is? 3. The Night of Al-Qadr (Decree) is better than a thousand months. 4. Therein descend the angels and the Rūḥ (Jibril (Gabriel)) by Allāh’s Permission with all Decrees, 5. (All that night), there is peace until the appearance of dawn


from disbelieve those who were not and the Scripture the people among until going to leave (their disbelief) polytheists from a Messenger clear evidence came to them wherein purified pages reciting Allah and not correct and straight (are) laws the Scripture were given those who differed clear evidence came to them after until

Sūrat 98. Al-Baiyyinah
(The Clear Evidence)

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

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushriktin, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ) from Allāh, reciting purified pages. 3. Wherein are correct and straight laws from Allāh. 4. And the people of the Scripture differed not until after there came to them clear evidence.

that they but they were commanded and not to Him making sincere Allah should worship
and being upright faith, religion (Allah) and that Zakat and give prayer perform those verily (of) rightness is the religion (of) the people from among who disbelieve the polytheists the Scripture therein they will abide (of) Hell (of) creatures the worst (they) are

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform As-Salât and give Zakât, and that is the right religion. 6. Verily, those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the fire of Hell. They are the worst of creatures.

and do who believe those verily (they) are they (of) creatures (Eden) Eternity is Gardens Lord therein they will abide rivers under which and with them Allah will be pleased forever (is) for him who that with Him (of) creatures (is) the best (they) are they righteous good deeds their with their reward flowing (of) Eden (is) Gardens Lord (Abîn) they will abide (is) for him who that with Him that (is) for him who fears his Lord

7. Verily, those who believe and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is ‘Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.
Surah 99. Az-Zalzalah

Part 30

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

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: “What is the matter with it?” 4. That Day it will declare its information. 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.
"In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day their Lord will be Well-Acquainted with them."
Surah 101. Al-Qari'ah
(The Striking Hour)

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

1. Al-Qari'ah. 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in Hāwiyah (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!
Surat 102. At-Takâthur
(The piling up — The Emulous Desire)

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

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge. 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

(is in man) verily by the time and do believe those who except loss and recommend one another righteous deeds and recommend one another to the truth to patience
Sūrat 103. Al-‘Asr
(The Time)

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

1. By Al-‘Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

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Sūrat 104. Al-Humazah
(The Slanderer)

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

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it, 3. He thinks that his wealth will make him last forever! 4. Nay! Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allāh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth.
your Lord dealt how you seen have not not (of) the elephant with the owners and go astray (in) their plot He make in flocks birds against them He sent baked clay of with stones of Sijjil (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up) like stubble, stalks and made them devoured

Sūrat 105. Al-Fil
(The Elephant)

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

1. Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephant? 2. Did He not make their plot go astray? 3. And He sent against them birds, in flocks, 4. Striking them with stones of Sijjil (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).

(for) their (of) Quraish (of) the journeying Safety so let them worship and summer (He) (of) this the Lord and hunger against has fed them Who fear (from) has made them safe
Sūrat 106. Quraysh  
(Quraysh) CVI  
*In the Name of Allāh  
the Most Gracious, the Most Merciful.*

1. (It is a great Grace from Allāh) for the Protection of the Quraysh, 2. (And with all those Allāh’s Grace and Protections, We cause) the (Quraysh) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allāh) the Lord of this House (the Ka‘bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

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Sūrat 107. Al-Mā‘ūn  
(The Small Kindesses)  
*In the Name of Allāh  
the Most Gracious, the Most Merciful.*

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of Al-Miskīn (the poor), 4. So woe unto those performers of Salāt (prayers) (hypocrites), 5. Those who delay their Salāt (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold Al-Mā‘ūn (small kindesses like salt, sugar, water).
Sūrat 108. Al-Kauthar

(A River in Paradise)

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

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

I shall not worship that which you worship and not I worship that which you are that which I shall worship I worship (be) your religion to you my religion
**Sūrat 109. Al-Kāfīrūn**  
(The Disbelievers)  
*In the Name of Allāh the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these Mushrikūn and Kāfīrūn): “O Al-Kāfīrūn! 2. “I worship not that which you worship, 3. “Nor will you worship that which I worship. 4. “And I shall not worship that which you are worshipping. 5. “Nor will you worship that which I worship. 6. “To you be your religion, and to me my religion (Islāmic Monotheism).”

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**Sūrat 110. An-Nasr**  
(The Help)  
*In the Name of Allāh the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allāh’s religion (Islām) in crowds. 3. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.
Surat 111. Al-Masad
(The Palm Fiber)

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

1. Perish the two hands of Abū Lahab (an uncle of the Prophet) and perish he!
2. His wealth and his children will not benefit him!
3. He will be burnt in a Fire of blazing flames!
4. And his wife, too, who carries wood (thorns of Sa’dān which she used to put on the way of the Prophet, or use to slander him).
5. In her neck is a twisted rope of Masad (palm fiber).

Allah that One (is) Allah He say nor He begets not the Self-Sufficient unto Him and (there) is not anyone co-equal or comparable
Surat 112. Al-Ikhlas or At-Tauhid
(The Purity)

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

1. Say (O Muhammad ُ:\( "He is Allâh, (the) One.
2. "Allâh-us-Samad (السید الذي يصدص إليه في الحاجات) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
3. "He begets not, nor was He begotten.
4. "And there is none co-equal or comparable unto Him."

Surat 113. Al-Falaq
(The Daybreak)

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

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,
2. "From the evil of what He has created,
3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. "And from the evil of those who practise witchcraft when they blow in the knots,
5. "And from the evil of the envier when he envies."