JUZ 11 يَعۡتَذِرُون

	0 04,	o <u>%</u> o ~ ~	, 4,	0 원0%,	- 3 4 0 -
قُل	ٳڵؽۿۄ۫	رَجَعْتُمْ	اِدَا	إلَيْكُمْ	يَعْتَذِرُونَ
qul	ilayhim	rajaAAtu	itha	ilaykum	YaAAtathi
		m			roona
Say	To them	You	when	To you	They (the
		return			hypocrite
					s) will
					present
					(their)
					excuses
قَدْ	لَكُمْ	نُّوْمِنَ	ئن	تَعْتَذِرُواْ	8
qad	lakum	nu/mina	lan	taAAtathir	l <u>a</u>
·				00	
Has	you	We shall	never	Present	no
already	,	believe		excuses	
الْلَّهُ	وَسَيَرَى	أخْبَاركُمْ	مِنْ	اللّهٔ	نَبَّأْنَا
All <u>a</u> hu	wasayar <u>a</u>	akhb <u>a</u> riku	min	All <u>a</u> hu	Nabbaan
_	, _	– m		_	а
Allah	And will	The news	of	Allah	Informed
_	observe	concernin		_	us
		g you			
عَالِم	إئى	تُرَدُّونَ	تُمَّ	وَرَسُولُهُ	عَمَلَكُمْ
AA <u>a</u> limi	il <u>a</u>	turaddoo	thumma	warasool	Aaamalak
_		na		uhu	um
The All-	То	You will	then	And his	Your
Knower		brought		messeng	deeds
		back		er	
تَعْمَلُونَ	كُنتُمْ	بمَا	ڤيُنَبِّئُكُم	وَالشُّهَادَةِ	الغيب
taAAmalo	kuntum	bim <u>a</u>	fayunabbi	wa al shsh	alghaybi
on a		_	-okum	ah <u>a</u> dati	5 ,
To do	You used	Of what	Then He	And the	(of) the
			(Allah)will	seen	unseen
			inform		
			you		
			, , , ,		

يَعۡتَذِرُونَ إِلَيۡكُمۡ إِذَا رَجَعۡتُمۡ إِلَيۡمُ ۚ قُلُ لاَّ تَعۡتَذِرُواْ لَن يُعۡتَذِرُواْ لَن يُعۡتَذِرُونَ إِلَيۡمُ قُلُ لاَ تَعۡتَذِرُواْ لَن اللهُ مِن أَخۡبَارِكُمۡ وَسَيرَى اللهُ عَنْ أَخۡبَارِكُمۡ وَسَيرَى اللهُ عَمۡلَكُمۡ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَلِمِ الْغَيۡبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿ إِلَىٰ عَلِمِ الْغَيۡبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿ اللهَ عَمَلُونَ ﴿ فَيُنتِئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴾

94. YaAAta<u>th</u>iroona ilaykum i<u>tha</u> rajaAAtum ilayhim qul l<u>a</u> taAAta<u>th</u>iroo lan nu/mina lakum qad nabbaan<u>a</u> All<u>a</u>hu min akhb<u>a</u>rikum wasayar<u>a</u> All<u>a</u>hu AAamalakum warasooluhu thumma turaddoona il<u>a</u> AA<u>a</u>limi alghaybi wa**al**shshah<u>a</u>dati fayunabbiokum bima kuntum taAAmaloon**a**

They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad SAW) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [*Tafsir At-Tabari*]

اِلَيْهِمْ	انقلَبْتُمْ	إذا	لَكُمْ	بالله	ستيخلفون
ilayhim	inqalabtum	i <u>tha</u>	lakum	bi A ll <u>a</u> hi	Saya <u>h</u> lifoona
To them	You return	When	To you	By Allah	They will
			(muslims)		swear
رجْسٌ	ٳؾ۫ؖۿؙؗم۠	عَنْهُمْ	فأعرضوا	عَنْهُمْ	لِثُعْرِضُوا
rijsun	innahum	AAanhum	faaAAri <u>d</u> oo	AAanhum	lituAAri <u>d</u> oo
impure	Surely they	From them	So turn away	From them	That you may
	are				turn away
یکسببون	كَاتُواْ	بمًا	جزاء	جَهُمْ	وَمَأُواهُمْ
yaksiboon a	k <u>a</u> noo	bim <u>a</u>	jaz <u>a</u> an	jahannamu	wama/wahum
To earn	They used	For that which	Α	(is) hell	And their
			recompense		dwelling place

سَيَحَلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْمِ لِتُعْرِضُواْ عَنَهُمْ فَاعْرِضُواْ عَنَهُمْ فَاعْرِضُواْ عَنَهُمْ وَمَأْوَلَهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ فَيَ

95. Sayahlifoona bi**A**llahi lakum itha inqalabtum ilayhim lituAAridoo AAanhum faaAAridoo AAanhum innahum rijsun wama/wahum jahannamu jazaan bima

kanoo yaksiboona

They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun*^[] (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.

تَرْضَوْاْ	ڤٳڹ	عَنْهُمْ	لِتَرْضَوْا	لَكُمْ	يَحْلِقُونَ				
tar <u>d</u> aw	fa-in	AAanhum	litar <u>d</u> aw	lakum	Ya <u>h</u> lifoona				
You are	But if	With them	That you may	To you	They				
pleased			be pleased	(Muslims)	(hypocrites)				
					swear				
عَن	يَرْضَى	8	الله	ڤٳڹٞ	عَنْهُمْ				
AAani	yar <u>da</u>	l <u>a</u>	All <u>a</u> ha	fa-inna	AAanhum				
with	(is) pleased	not	All <u>a</u> h	certainly	With them				
	الْقُوْمِ الْقَاسِقِينَ								
				alf <u>a</u> siqeen a	alqawmi				
				(who are) disobiedient	The people				

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْ عَنْهُمْ فَإِن تَرْضَوْاْ عَنْهُمْ فَإِن ٱللَّهَ لَا يَرْضَوْاْ عَنْهُمْ فَإِن اللَّهَ لَا يَرْضَىٰ عَن ٱلْقَوْمِ ٱلْفَسِقِينَ فَي

96. Ya<u>h</u>lifoona lakum litar<u>d</u>aw AAanhum fa-in tar<u>d</u>aw AAanhum fa-inna All<u>a</u>ha l<u>a</u> yar<u>da</u> AAani alqawmi alf<u>a</u>siqeen**a**

They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).

ألاً	وَأَجْدَرُ	وَنِفَاقًا	كُفْرًا	أشدَّ	الأعْرَابُ
all <u>a</u>	waajdaru	wanif <u>a</u> qan	kufran	ashaddu	Al-aAAr <u>a</u> bu
Not to	And more	And hypocrisy	In disbelief	(Are) the	The bedouins
	likely			worst	
عَلَى	الله	أنزل	5	حُدُودَ	يَعْلَمُواْ
AAal <u>a</u>	All <u>a</u> hu	anzala	m <u>a</u>	<u>h</u> udooda	yaAAlamoo
to	All <u>a</u> h	Has revealed	which	The limits	know
		حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	رَسُولِهِ
		<u>h</u> akeem un	AAaleemun	wa A ll <u>a</u> hu	Rasoolihi
		All-Wise	(Is) All-	And Allah	His
			Knower		messenger

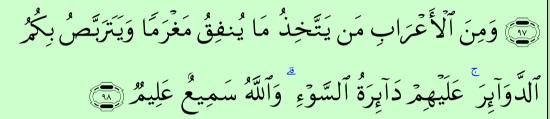
ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُواْ حُدُودَ مَآ أَنزَلَ

ٱللَّهُ عَلَىٰ رَسُولِهِۦ وَٱللَّهُ عَلِيمٌ حَكِيمٌ وَ اللَّهُ عَلِيمٌ حَكِيمٌ وَ اللَّهُ عَلِيمٌ ا

97. Al-aAAr<u>a</u>bu ashaddu kufran wanif<u>a</u>qan waajdaru all<u>a</u> yaAAlamoo <u>h</u>udooda m<u>a</u> anzala All<u>a</u>hu AAal<u>a</u> rasoolihi wa**A**ll<u>a</u>hu AAaleemun <u>h</u>akeem**un**

The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.

يُنْفِقُ	مَا	يَتَّخِذُ	مَن	الأعْرَابِ	وَمِنَ
yunfiqu	m <u>a</u>	yattakhi <u>th</u> u	man	al-aAAr <u>a</u> bi	Wamina
They spend	what	take	(there are	The Bedouins	And of
			some) who		
دَآئِرَةُ	عَلَيْهِمْ	الدَّوَائِرَ	بِکُمُ	ۅؘؽؘڷۯۘڹؖڞؙ	مَغْرَمًا
d <u>a</u> -iratu	AAalayhim	alddaw <u>a</u> -ira	bikumu	wayatarabba <u>s</u>	maghraman
				u	
The calamaity	On them (Be)	Calamaities	For you	And watch	As a fine
		عَلِيمٌ	سَمِيعٌ	وَاللَّهُ	السَّوْءِ
		AAaleem un	sameeAAun	wa A ll <u>a</u> hu	alssaw-i
		All-Knower	(Is) All-Hearer	And All <u>a</u> h	(Of) the evil



98. Wamina al-aAAr<u>a</u>bi man yattakhi<u>th</u>u m<u>a</u> yunfiqu maghraman wayatarabba<u>s</u>u bikumu alddawa-ira AAalayhim da-iratu alssaw-i wa**A**llahu sameeAAun AAaleem**un**

And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

وَالْيَوْمِ	بالله	يُؤْمِنُ	مَن	الأغراب	وَمِنَ
wa a lyawmi	bi A ll <u>a</u> hi	yu/minu	man	al-aAAr <u>a</u> bi	Wamina
And the day	In All <u>a</u> h	believe	(there are some) who	The Bedouins	And of
عند	قرُبَاتٍ	يُنفِقُ	مًا	وَيَتَّخِدُ	الآخِر
AAinda	qurub <u>a</u> tin	yunfiqu	m <u>a</u>	wayattakhi <u>th</u> u	al- <u>a</u> khiri
То	As means of nearness	They spend (in the cause of Allah)	What	And take	The last
ڤَرْبَة	إثَّهَا	ألا	الرَّسُولِ	وكصكوات	اللهِ
qurbatun	innah <u>a</u>	al <u>a</u>	alrrasooli	wa <u>s</u> alaw <u>a</u> ti	All <u>a</u> hi
A means of nearness	These are	indeed	The messenger's	(And a cause of receiving) invocations	Allah
اِنَّ	رَحْمَتِهِ	فِي	اللَّهُ	سَيُدْخِلُهُمُ	لُّهُمْ
inna	ra <u>h</u> matihi	fee	All <u>a</u> hu	sayudkhiluhu mu	Lahum
certainly	His mercy	to	All <u>a</u> h	Will admit them	For them
			رَّحِيمٌ	عَقُورٌ	الله
			ra <u>h</u> eem un	ghafoorun	All <u>a</u> ha



99. Wamina al-aAArabi man yu/minu bi**A**llahi wa**a**lyawmi al-akhiri wayattakhithu ma yunfiqu qurubatin AAinda Allahi wasalawati alrrasooli ala innaha qurbatun lahum sayudkhiluhumu Allahu fee rahmatihi inna Allaha ghafoorun raheemun And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as approaches to Allah, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allah's Cause) are an approach for them. Allah will admit them to His Mercy. Certainly

Section 13

Allâh is Oft-Forgiving, Most Merciful

وَالَّذِينَ	والأنصار	الْمُهَاجِرِينَ	مِنَ	الأوَّلُونَ	وَ السَّابِقُونَ
wa a lla <u>th</u> eena	wa a l-an <u>sa</u> ri	almuh <u>a</u> jireena	mina	al-awwaloona	Wa al ss <u>a</u> biqo ona
And those who	And the helpers	The Emigrants	of	The foremost	And the first (Muslims)
ورَضُوا	عَنْهُمْ	اللَّهُ	رَّضِيَ	بإحْسانِ	اتَّبَعُوهُم
wara <u>d</u> oo	AAanhum	All <u>a</u> hu	ra <u>d</u> iya	bi-i <u>h</u> s <u>a</u> nin	ittabaAAoohu m
And they are well pleased	With them	All <u>a</u> h	(is) well pleased	In goodness	Followed them
تَحْتَهَا	تَجْرِي	جَنَّاتٍ	لَهُمْ	وأعَدَّ	غُنْه
ta <u>h</u> tah <u>a</u>	tajree	jann <u>a</u> tin	lahum	waaAAadda	AAanhu
Under them	Flowing	Gardens	For them	And he has prepared	With him
الْقُوْزُ	دُلِكَ	أبَدًا	فيها	خَالِدِينَ	الأثهَارُ
alfawzu	<u>tha</u> lika	abadan	feeh <u>a</u>	kh <u>a</u> lideena	al-anh <u>a</u> ru
success	That is	forever	therein	to dwell	Rivers
					الْعَظِيمُ
					alAAa <u>th</u> eem u
					The great

وَٱلسَّبِقُونَ ٱلْأُوَّلُونَ مِنَ ٱلْمُهَاجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ وَٱلسَّبِقُونَ مَنَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ هَمُ جَنَّتٍ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ هَمُ جَنَّتٍ



100. Wa**al**ss<u>a</u>biqoona al-awwaloona mina almuh<u>a</u>jireena wa**a**l-an<u>sa</u>ri wa**a**lla<u>th</u>eena ittabaAAoohum bi-i<u>h</u>s<u>a</u>nin ra<u>d</u>iya All<u>a</u>hu AAanhum wara<u>d</u>oo AAanhu waaAAadda lahum jann<u>a</u>tin tajree ta<u>h</u>tah<u>a</u> al-anh<u>a</u>ru kh<u>a</u>lideena feeh<u>a</u> abadan <u>tha</u>lika alfawzu alAAa<u>th</u>eem**u**

And the first to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

وَمِنْ	مئنافِقُونَ	الأعْرَابِ	مِّنَ	حَوْلَكُم	وَمِمَّنْ					
wamin	mun <u>a</u> fiqoona	al-aAAr <u>a</u> bi	mina	<u>h</u> awlakum	Wamimman					
And (soare)	(Are)	The bedouins	of	Around you	And from					
some among	hypocrites				those					
¥	الثَّفَاق	عَلَى	مَرَدُواْ	المدينة	أهْلِ					
l <u>a</u>	alnnif <u>a</u> qi	AAal <u>a</u>	maradoo	almadeenati	ahli					
not	Hypocrisy	in	They persist	(Of) Al-	The people					
	• 5 5			Madinah						
مُمّ ا	م ّرّتَيْن	سننعذبهم	نَعْلَمُهُمْ	نَحْنُ	تَعْلَمُهُمْ					
thumma	marratayni	sanuAAa <u>thth</u> i	naAAlamuhu	na <u>h</u> nu	taAAlamuhum					
		buhum	m							
Then	Twice	We shall	Know them	We	You know					
		punish them			them					
		عَظِيمٍ	عَدُابٍ	رکی	ث يُرَدُّونَ					
		AAa <u>th</u> eem in	AAa <u>tha</u> bin	il <u>a</u>	yuraddoona					
		A great	torment	to	They shall be					
					brought back					
	وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُم مِّكَنُ نَعْلَمُهُم مَّ سَنُعَذِ مُ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُم مَّرَّتَيْنِ ثُمَّ									
	يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿									

101. Wamimman <u>h</u>awlakum mina al-aAAr<u>a</u>bi mun<u>a</u>fiqoona wamin ahli almadeenati maradoo AAal<u>a</u> alnnif<u>a</u>qi l<u>a</u> taAAlamuhum na<u>h</u>nu naAAlamuhum sanuAAaththibuhum marratayni thumma yuraddoona ila AAathabin AAa*th*eem**in**

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

صَالِحًا	عَمَلاً	خلطوا	بِدُنُوبِهِمْ	اعْتَرَفُواْ	وَآخَرُونَ
<u>sa</u> li <u>h</u> an	AAamalan	khala <u>t</u> oo	bi <u>th</u> unoobihim	iAAtarafoo	Wa <u>a</u> kharoona
That was	A deed	They have	Their sins	Have	And (there
righteous		mixed		acknowledge	are) others
				d	who
يَثُوبَ	أن	اللّهٔ	عُسنَى	سَيِّئًا	وَآخَرَ
yatooba	an	All <u>a</u> hu	AAas <u>a</u>	sayyi-an	wa <u>a</u> khara
That will turn	that	All <u>a</u> h	Perhaps	That was Evil	With another
in forgiveness					
رَّحِيمٌ		عَقُورٌ	الله	إنَّ	عَلَيْهِمْ
	ra <u>h</u> eem un	ghafoorun	All <u>a</u> ha	inna	AAalayhim
	Most merciful	(Is) Oft-	All <u>a</u> h	Surely	Unto them
		Forgiving			

وَءَا خَرُونَ ٱغَتَرَفُواْ بِذُنُومِ مَ خَلَطُواْ عَمَلًا صَلِحًا وَءَا خَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْمٍ مَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ أَلِنَّهُ أَن يَتُوبَ عَلَيْمٍ مَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ إِنَّ ٱللَّهَ عَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ أَلِنَّهُ عَلَيْمٍ مَ إِنَّ ٱللَّهُ عَفُورٌ رَّحِيمٌ عَلَيْمٍ مَ أَلِنَّهُ عَلَيْمٍ مَ أَلِي

102. Wa<u>a</u>kharoona iAAtarafoo bi<u>th</u>unoobihim khala<u>t</u>oo AAamalan <u>sa</u>li<u>h</u>an wa<u>a</u>khara sayyi-an AAas<u>a</u> All<u>a</u>hu an yatooba AAalayhim inna All<u>a</u>ha ghafoorun ra<u>h</u>eem**un**

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

وَتُزَكِّيهِم	تُطْهِّرُهُمْ	صدَقة	أمْوَالِهِمْ	مِنْ	خُدْ
watuzakkeehi	tu <u>t</u> ahhiruhum	<u>s</u> adaqatan	amw <u>a</u> lihim	min	Khu <u>th</u>
m					
And purify	In order to	alms	Their wealth	From	take
them	cleanse them				
سكَنُ	صلاتك	انً	عَلَيْهِمْ	وَصَلِّ	بهَا
sakanun	<u>s</u> al <u>a</u> taka	inna	AAalayhim	wa <u>s</u> alli	bih <u>a</u>
(are a source	Your	Verily	For them	And invoke	With it
of security	invocations			Allah	
		عَلِيمٌ	سمَيعٌ	وَاللَّهُ	لَّهُمْ
		AAaleem un	sameeAAun	wa A ll <u>a</u> hu	lahum
		(is) All- Knower	(Is) All-Healer	And Allah	For them

خُذَ مِنَ أُمُوا هِمْ صَدَقَةٍ تُطَهِّرُهُمْ وَتُزَكِّهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ مِنَ أُمُولِ عَلَيْهِمْ أَإِنَّ مَلَوْتَكَ سَكَنُ لَهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ عَلَيْمُ عَلَيْمِ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمِ عَلَيْمُ عِلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عِلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلِيمُ عَلَيْمِ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمِ عَلَيْمِ عَلَيْمِ عَلَيْمُ عَلَيْمُ عَلَيْمِ عَلَيْمِ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْكُمْ عَلَيْمُ عَلِيمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْكُمْ عَلَيْكُ عِلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلِيمُ عَلَيْكُمْ عَلِيمُ عَلَيْكُمْ عَلِيمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلْكُمْ عَلَيْكُمْ عَلِيمُ عَلَيْكُمْ عَلِي عَلَيْكُمْ عَلَيْكُمْ عَلِيمُ عَلِي عَلَيْكُمْ عَلَيْكُمْ عَلِيمُ عَلِيمُ عَلَيْكُمْ عَ

103. Khu<u>th</u> min amw<u>a</u>lihim <u>s</u>adaqatan tu<u>t</u>ahhiruhum watuzakkeehim bih<u>a</u> wa<u>s</u>alli AAalayhim inna <u>s</u>al<u>a</u>taka sakanun lahum wa**A**ll<u>a</u>hu sameeAAun AAaleem**un**

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

يَقْبَلُ	ۿؙۅؘ	اللّه	أنَّ	يَعْلَمُواْ	ألمْ
yaqbalu	huwa	All <u>a</u> ha	anna	yaAAlamoo	Alam
Who accepts	(is) He	Allah	That	They know	Do not
وَأَنَّ	الصَّدَقاتِ	وَيَاٰخُذُ	عِبَادِهِ	عَنْ	التَّوْبَةَ
waanna	al <u>ss</u> adaq <u>a</u> ti	waya/khu <u>th</u> u	AAib <u>a</u> dihi	AAan	alttawbata
And that	The sadaqat (alms , Charity)	And takes	His slaves	From	Repentance
		الرَّحِيمُ	التَّوَّابُ	هُوَ	الله
		alrra <u>h</u> eem u	a l ttaww <u>a</u> bu	huwa	All <u>a</u> ha
		Most merciful	(is acceptor) of repentence	(He) Alone	All <u>a</u> h

أَلَمْ يَعْلَمُوۤا أَنَّ ٱللَّهَ هُو يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِ وَيَأۡخُذُ اللَّهَ هُو اَلتَّوۡابُ ٱلرَّحِيمُ ﴿

104. Alam yaAAlamoo anna All<u>a</u>ha huwa yaqbalu alttawbata AAan AAib<u>a</u>dihi waya/khu<u>th</u>u al<u>ss</u>adaq<u>a</u>ti waanna All<u>a</u>ha huwa alttaww<u>a</u>bu alrra<u>h</u>eem**u**

Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?

وَرَسُولُهُ	عَمَلَكُمْ	اللّهٔ	ڤسنيرَى	اعْمَلُواْ	وَقُلِ
warasooluhu	AAamalakum	All <u>a</u> hu	fasayar <u>a</u>	iAAmaloo	Waquli
And (so will) his messenger	Your deeds	All <u>a</u> h	Will see	Do deeds	And say (O muhammad)
وَالشُّهَادَةِ	الْغَيْبِ	عَالِم	إلى	وَسَتُرُدُّونَ	وَالْمُؤْمِثُونَ
wa al shshah <u>a</u> dati	alghaybi	AA <u>a</u> limi	il <u>a</u>	wasaturaddoo na	wa a lmu/mino ona
And the seen	(of) the Unseen	The All- Knower	to	And you will be brought back	And the believers
		تَعْمَلُونَ	كُنتُمْ	بِمَا	ڤیُنْبَئِکُم
		taAAmaloon a	kuntum	bim <u>a</u>	fayunabbi- okum
		do	You used to	Of what	Then he will inform you

وَقُلِ ٱعۡمَلُواْ فَسَيرَى ٱللَّهُ عَمَلَكُر ورَسُولُهُ وَٱلۡمُؤۡمِنُونَ

وَسَتُرَدُّونَ إِلَىٰ عَلِمِ ٱلْغَيْبِ وَٱلشَّهَدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ



105. Waquli iAAmaloo fasayara Allahu AAamalakum warasooluhu

wa**a**lmu/minoona wasaturaddoona il<u>a</u> AA<u>a</u>limi alghaybi wa**a**lshshah<u>a</u>dati fayunabbi-okum bim<u>a</u> kuntum taAAmaloon**a**

And say (O Muhammad SAW) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

يُعَذَّبُهُمْ	امُّا	الله	لِأَمْر	مُرْجَوْنَ	وَآخَرُونَ
	ا ا	, ,	-	 	
yuAAa <u>thth</u> ibu	imma	Allahi	li-amri	murjawna	Waakharoona
hum	_	ı		,	1
He will punish	Whether	Allah's	Decree	await	And others
them					
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	يَثُوبُ	وَإِمَّا
<u>h</u> akeem un	AAaleemun	wa A ll <u>a</u> hu	AAalayhim	yatoobu	wa-imm <u>a</u>
All-wise	(is) All-	And Allah	Them	Will forgive	Or
	Knowing				





106. Wa<u>a</u>kharoona murjawna li-amri All<u>a</u>hi imm<u>a</u> yuAAa<u>thth</u>ibuhum wa-imm<u>a</u> yatoobu AAalayhim wa**A**ll<u>a</u>hu AAaleemun <u>h</u>akeem**un**

And others await Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.

وَتَقْرِيقًا	ۅؘػؙڡٝٚڒۘٵ	ضيرارًا	مَسْجِدًا	اتَّخَدُواْ	وَالَّذِينَ
watafreeqan	wakufran	<u>d</u> ir <u>a</u> ran	masjidan	ittakha <u>th</u> oo	Wa a lla <u>th</u> eena
And to	And disbelief	By way of	A Mosque	They took	And as for
disunite		harming			those who
الله	حَارَبَ	لِّمَنْ	وَ إِرْصَادًا	الْمُؤْمِنِينَ	بَیْنَ
All <u>a</u> ha	<u>ha</u> raba	liman	wa-ir <u>sa</u> dan	almu/mineena	bayna
Allah	warred	For those	And as an	The belivers	betweeen
		who	outpost		
اِلاً	أرَدْنَا	اِنْ	وَلَيَحْلِفَنَّ	مِن قَبْلُ	ورَسُولَهُ
ill <u>a</u>	aradn <u>a</u>	in	walaya <u>h</u> lifunn	minqablu	warasoolahu
			a		
(nothing) but	We want	That	And they	Aforetime	And his
			indeed will		messenger
			swear		
	لْكَاذِبُونَ	ٳؾٞۿؙؙؗۿ	يَشْهَدُ	وَاللَّهُ	الْحُسْنَى
	lak <u>ath</u> iboon a	innahum	yashhadu	wa A ll <u>a</u> hu	al <u>h</u> usn <u>a</u>
	Certainly liars	That they are	Bears witness	And Allah	Good

وَٱلَّذِينَ ٱتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ وَاللَّهُ وَٱلَّذِينَ وَإِرْضَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ

إِنْ أَرَدْنَا إِلَّا ٱلْحُسْنَى وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَنْدِبُونَ ﴿

107. Wa**a**lla<u>th</u>eena ittakha<u>th</u>oo masjidan <u>d</u>ir<u>a</u>ran wakufran watafreeqan bayna almu/mineena wair<u>sa</u>dan liman <u>ha</u>raba All<u>a</u>ha warasoolahu min qablu walaya<u>h</u>lifunna in aradn<u>a</u> ill<u>a</u> al<u>h</u>usn<u>a</u> wa**A**llahu yashhadu innahum lakathiboon**a**

And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

أُسِّسَ	لَمَسْجِدٌ	أبَدًا	فِيهِ	تَقُمْ	४
ossisa	lamasjidun	abadan	feehi	taqum	L <u>a</u>
Whose foundation is	Verily the mosque	ever	Therein	Stand you	Not
laid					
أَحَقُّ	يَوْمْ	أوَّل	مِنْ	التَّقُوَى	عَلَى
a <u>h</u> aqqu	yawmin	awwali	min	alttaqw <u>a</u>	AAal <u>a</u>
(Is) more worthy	Day	The first	from	piety	on
يُحِبُّونَ	رجَالٌ	فِيهِ	فِيهِ	تَقُومَ	أن
yu <u>h</u> ibboona	ri <u>ja</u> lun	feehi	feehi	taqooma	an
Who love	(are) men	In it	Therein (to pray)	You stand	That
	الْمُطَّهِّرِينَ	يُحِبُّ	وَٱللَّهُ	يتطهروا	أن
	almu <u>tt</u> ahhiree n a	yu <u>h</u> ibbu	wa A ll <u>a</u> hu	yata <u>t</u> ahharoo	an
	Those who make	Loves	And Allah	Clean and purify	to
	themselves			themselves	
	clean and				
	pure		0		

لَا تَقُمْ فِيهِ أَبَدًا لَهُ مَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقَوَىٰ مِنَ أُوَّلِ يَوْمٍ أَحَقُّ أَلِ تَقُمْ فَيهِ أَبِدًا لُ يُحِبُّونَ أَن يَتَطَهَّرُوا أَ وَٱللَّهُ يُحِبُّ



108. La taqum feehi abadan lamasjidun ossisa AAala alttaqwa min awwali yawmin ahaqqu an taqooma feehi rijalun yuhibboona an yatatahharoo wa Allahu yuhibbu almuttahhireena

Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].

مِنَ	تَقُورَى	عَلَى	بُنْيَانَهُ	أُستَّسَ	أَقْمَنْ
mina	taqw <u>a</u>	AAal <u>a</u>	buny <u>a</u> nahu	assasa	Afaman
from	piety	on	(of) his	Who laid the	Is its then he?

			building	foundation					
أُستَّسَ	مَّنْ	أم	خَيْرٌ	وَرِضُوانِ	اللهِ				
assasa	man	am	khayrun	wari <u>d</u> w <u>a</u> nin	All <u>a</u> hi				
Who he laid	he	Or	Better	And his good	Allah				
the				pleasure					
foundation		,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	, 4.4	- 4	3, 4, 49,3				
فاتهار	هَارِ	جُرُفٍ	شَكَفًا	عَلَى	بُنْيَانَهُ				
Fainh <u>a</u> ra	h <u>a</u> rin	jurufin	shaf <u>a</u>	AAal <u>a</u>	buny <u>a</u> nahu				
So that it	Ready to	(of) a cliff	An edge	On	(Of) his				
crumbled to	crumble down				building				
pieces	2 Was -	- 4	. 5	•					
प्र	وَاللَّهُ	جهنم	ئار	فِي	پهِ bihi				
l <u>a</u>	wa A ll <u>a</u> hu	jahannama	n <u>a</u> ri	fee					
Not	And Allah	(of) hell	The fire	Into	With him				
			الظَّالِمِينَ	الْقُوْمَ	يَهْدِي				
			al <u>ththa</u> limeen a	alqawma	yahdee				
			(who are)wrongdoe	The people	guides				
			rs						
خَيْرُ أُم مَّن	أَفَمَنَ أُسَّسَ بُنْيَىنَهُ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضُوَانٍ خَيْرٌ أَم مَّنَ								
نُّمُ ۗ وَٱللَّهُ لَا	فِي نَارِ جَهَ	رِ فَٱنْهَارَ بِهِ۔	ا جُرُفٍ هَا	نَهُ و عَلَىٰ شَفَ	أُسَّسَ بُنْيَ				
			(1.9)	مُ ٱلظَّلِمِيرَ	يَهُدِي ٱلْقَوْ				

109. Afaman assasa bunyanahu AAala taqwa mina Allahi waridwanin khayrun am man assasa bunyanahu AAala shafa jurufin harin fainhara bihi fee nari jahannama wa**A**llahu la yahdee algawma alththalimeen**a**

Is it then he, who laid the foundation of his building on piety to Allâh and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

ريبَة	بَئَواْ	الَّذِي	بُنْيَاتُهُمُ	يزال	¥
reebatan	banaw	alla <u>th</u> ee	buny <u>a</u> nuhum u	yaz <u>a</u> lu	L <u>a</u>
A cause of doubt	They built	Which	Their building	Will cease to be	Not
ڤُلُوبُهُمْ	تَقطُعَ	أن	الأ	ڤلُوبِهمْ	فِي
quloobuhum	taqa <u>tt</u> aAAa	an	ill <u>a</u>	quloobihim	fee
Their hearts	Are cut to pieces	(that)	Unless	Their hearts	ln
			حَكِيمٌ	عَلِيمٌ	وَاللَّهُ
			<u>h</u> akeem un	AAaleemun	wa A ll <u>a</u> hu
			All-Wise	(is) All- Knower	And Allah

لَا يَزَالُ بُنْيَنُهُمُ ٱلَّذِي بَنَوَا رِيبَةً فِي قُلُوبِهِمَ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمَ ۖ وَٱللَّهُ عَلِيمٌ حَكِيمٌ كَ

110. La yazalu bunyanuhumu allathee banaw reebatan fee guloobihim illa an tagattaAAa quloobuhum wa Allahu AAaleemun hakeemun

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.

Section 14

أنفستهم	الْمُؤْمِنِينَ	مِنَ	اشْتُرَى	اللَّهُ	إنَّ
anfusahum	almu/mineena	mina	ishtara	Allaha	Inna
Their lives	The believers	of	Has purchased	Allah	Verily
فِي	يُقاتِلُونَ	الجَنَّة	لَهُمُ	بأن	وَأُمْوَالَهُم
fee	yuq <u>a</u> tiloona	aljannata	lahumu	bi-anna	waamw <u>a</u> lahu m
in	They fight	Paradise	Theirs (shall be)	For (the Price) that	And their properties
عَلَيْهِ	وَ عْدًا	وَيُقْتَلُونَ	فُيَقْتُلُونَ	اللّهِ	سنبيل
AAalayhi	waAAdan	wayuqtaloona	fayaqtuloona	All <u>a</u> hi	sabeeli
Which is bnding on him	It is a promise	And are killed	So they Kill(others)	Allah's	Way
وَمَنْ	وَ الْقُرْ آنِ	وَالإِنجِيلِ	التَّوْرَاةِ	فِي	حَقًا
waman	wa a lqur- <u>a</u> ni	wa a l-injeeli	a l ttawr <u>a</u> ti	fee	<u>h</u> aqqan
And who	And the Quran	And the Gospel	The Torah	in	Truth
ؠؠؘؽعؚػؙؗمؙ	فاستبشروا	اللّهِ	مِنَ	بِعَهْدِهِ	أَوْف <i>َى</i> awf <u>a</u>
bibayAAikum u	faistabshiroo	All <u>a</u> hi	mina	biAAahdihi	awf <u>a</u>
In your bargain	Then rejoice	Allah	Than	To his covenant	(Is) truer
الْقُوْزُ	ۿؙۅؘ	وَ دُلِكَ	بِهِ	بَايَعْتُم	الَّذِي
alfawzu	huwa	wa <u>tha</u> lika	bihi	b <u>a</u> yaAAtum	alla <u>th</u> ee
success	(is)	And that	(with it)	You have bargained	Which
					الْعَظِيمُ
					alAAa <u>th</u> eem u

The supreme

﴿ إِنَّ ٱللَّهَ ٱشَّتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمُوا لَهُم بِأَن اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَيُقْتَلُونَ وَيُقْتَلُونَ وَيُقْتَلُونَ وَيُقْتَلُونَ وَيُقَتَلُونَ

وَعَدًا عَلَيْهِ حَقًّا فِي ٱلتَّوْرَاةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أُوْفَىٰ بِهِ عَلَمْ مِنَ ٱللَّهِ فَٱسْتَبْشِرُواْ بِبَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِ عَهْدِهِ عَرْبَ ٱللَّهِ فَٱسْتَبْشِرُواْ بِبَيْعِكُمُ ٱلَّذِي بَايَعْتُم بِهِ وَوَذَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

111. Inna Allaha ishtara mina almu/mineena anfusahum waamwalahum bi-anna lahumu aljannata yuqatiloona fee sabeeli Allahi fayaqtuloona wayuqtaloona waAAdan AAalayhi haqqan fee alttawrati waal-injeeli waalqur-ani waman awfa biAAahdihi mina Allahi faistabshiroo bibayAAikumu allathee bayaAAtum bihi wathalika huwa alfawzu alAAatheemu

Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success^{II}.

السَّاجِدونَ	الرَّاكِعُونَ	السَّائِحُونَ	الْحَامِدُونَ	الْعَابِدُونَ	التَّائِبُونَ			
alss <u>a</u> jidoona	alrr <u>a</u> kiAAoon a	alss <u>a</u> -i <u>h</u> oona	al <u>ha</u> midoona	alAA <u>a</u> bidoona	Altta-iboona			
Who prostrate themselves (in Prayers)	Who bow down (in Prayer)	Who go out	Who praise him	Who wrship him	Those who repent to Allah			
وَالْحَافِظُونَ	الْمُنكَر	عَن	وَالثَّاهُونَ	بالممعروف	الآمِرُونَ			
wa a l <u>ha</u> fi <u>th</u> oon a	almunkari	AAani	wa al nn <u>a</u> hoon a	bi a lmaAAroofi	al- <u>a</u> miroona			
And who observe	Evil	Form	And forbid them	To the good	Who command (people)			
		الْمُؤْمِنِينَ	ۅؘڽؘۺٞڕ	اللّهِ	لِحُدُودِ			
		almu/mineen a	wabashshiri	All <u>a</u> hi	li <u>h</u> udoodi			
		The believers	And give glad tidings to	Allah	The limits (set by)			
ئىيچۇرىك		ٱلحنمِدُورَ			ٱلتَّبِبُونَ			
ٱلرَّاكِعُونَ ٱلسَّحِدُونَ ٱلْأَمِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ								
	ٱلْمُنكِرِ وَٱلْحَنفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ كَ							

112. Altt<u>a</u>-iboona alAA<u>a</u>bidoona al<u>ha</u>midoona alss<u>a</u>-i<u>h</u>oona alrr<u>a</u>kiAAoona alss<u>a</u> jidoona al-<u>a</u>miroona bi**a**lmaAAroofi wa**a**lnn<u>a</u>hoona AAani almunkari wa**a**l<u>ha</u>fi<u>th</u>oona li<u>h</u>udoodi All<u>a</u>hi wabashshiri almu/mineen**a**

The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. ^{II}

أن	آمَنُواْ	وَ الَّذِينَ	لِلنَّبِيِّ	كَانَ	مًا
an	<u>a</u> manoo	wa a lla <u>th</u> eena	li l nnabiyyi	k <u>a</u> na	М <u>а</u>
to	Believe	And those	Proper(for the	It is	Not
		who	Prophet)		
قُرْبَى	أوْلِي	كَاثُواْ	وَلُوْ	لِلْمُشْرِكِينَ	يَسْتَغْفِرُوا
qurb <u>a</u>	olee	k <u>a</u> noo	walaw	lilmushrikeen	yastaghfiroo
				a	
Kin	close	They be	Even enough	For the	Ask Allah's
				Polytheists	forgiveness
الْجَحِيم	أصْحَابُ	أنَّهُمْ	لَهُمْ	مَا تَبَيَّنَ	مِن بَعْد
alja <u>h</u> eem i	a <u>s</u> - <u>ha</u> bu	annahum	lahum	m <u>a</u> tabayyana	min baAAdi
(Of) the fire	Are (the	That they	To whom	It has became	After
	dwellers)			clear	

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوۤا أَن يَسۡتَغۡفِرُوا لِلْمُشۡرِكِينَ وَلَوۡ كَانَوۤا أُولِى قُرُوا لِلمُشۡرِكِينَ وَلَوۡ كَانُوۤا أُولِى قُرۡرِكِ مِن بَعۡدِ مَا تَبَيَّرَ لَهُمۡ أَنَّهُمۡ أَنَّهُمۡ أَصُحَبُ ٱلجَحِيمِ

113. M<u>a</u> k<u>a</u>na li**l**nnabiyyi wa**a**lla<u>th</u>eena <u>a</u>manoo an yastaghfiroo lilmushrikeena walaw k<u>a</u>noo olee qurb<u>a</u> min baAAdi m<u>a</u> tabayyana lahum annahum a<u>s</u>-<u>ha</u>bu aliaheem**i**

It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

الج	لِأبيهِ	ٳؠ۠ۯؘٳۿؚۑۄؘ	اسْتِغْفَارُ	كَانَ	وَمَا
ill <u>a</u>	li-abeehi	ibr <u>a</u> heema	istighf <u>a</u> ru	k <u>a</u> na	Wam <u>a</u>
But	For his father	Abraham's	Invoking (of Allah's) forgiveness	Was	And not
تَبَيَّنَ	فُلَمَّا	ٳؾۘۜٲؗۿؙ	وَعَدَهَا	مَّوْعِدَةٍ	عَن
tabayyana	falamm <u>a</u>	iyy <u>a</u> hu	waAAadah <u>a</u>	mawAAidatin	AAan

It became	But when	To his (his	He (Abraham)	Promise	Because of
clear		father)	had made		
مِنْهُ	تَبَرَّأ	لِلّهِ	عَدُوٌّ	أثَّهُ	لهٔ
minhu	tabarraa	lill <u>a</u> hi	AAaduwwun	annahu	lahu
From him	He	To Allah	(Is) an Enemy	That he (his	To him
	dissociated			Father)	(Abraham)
	himself				
		حَلِيمٌ	لأوَّاهُ	ٳؠ۠ۯؘٵۿؚۑؖڡؘ	اِنَّ
		<u>h</u> aleem un	laaww <u>a</u> hun	ibr <u>a</u> heema	inna
		and forbearing	(was humble)	Abraham	Verily

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَاهِيمَ لأبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ ۚ أَنَّهُ مَعْدُو اللهِ عَنْ أَوْمَا كَانَ ٱللهُ مَا أَنَّهُ عَدُو اللهِ عَنْ اللهُ عَنْ اللهِ عَنْ اللهِ عَدْ اللهُ عَدْ اللهُ عَدْ اللهُ عَنْ اللهُ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهُ عَا اللهُ عَنْ اللهُ عَلَى اللهُ عَلَيْ اللهُ عَنْ اللهُ عَلَيْ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَا عَلَا عَلَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَا عَلَا عَلَّ عَلَا عَلَا

114. Wam<u>a</u> k<u>a</u>na istighf<u>a</u>ru ibr<u>a</u>heema li-abeehi ill<u>a</u> AAan mawAAidatin waAAadah<u>a</u> iyy<u>a</u>hu falamm<u>a</u> tabayyana lahu annahu AAaduwwun lill<u>a</u>hi tabarraa minhu inna ibr<u>a</u>heema laaww<u>a</u>hun <u>h</u>aleem**un**

And [lbrahîm's (Abraham)] invoking (of Allâh) for his father's forgiveness was only because of a promise he [lbrahîm (Abraham)] had made to him (his father). But when it became clear to him [lbrahîm (Abraham)] that he (his father) is an enemy to Allâh, he dissociated himself from him. Verily Ibrahîm (Abraham) was *Al-Awwah* (has fifteen different meanings but the correct one seems to be that he used to invoke Allâh with humility, glorify Him and remember Him much), and was forbearing. (*Tafsir Al-Qurtubî*).^[]

نَعْدَ	قوْمًا	لِيُضِلَّ	اللّهُ	كَانَ	وَمَا
baAAda	qawman	liyu <u>d</u> illa	All <u>a</u> hu	k <u>a</u> na	Wam <u>a</u>
after	A people	Lead astray	Allah	Was/will	And never
مًّا	لَهُم	يُبَيِّنَ	حَتَّى	هَدَاهُمْ	ٳڎ
m <u>a</u>	lahum	yubayyina	<u>h</u> att <u>a</u>	had <u>a</u> hum	i <u>th</u>
As	To them	He makes	untill	He has	when
		clear		guided them	
عَلِيمٌ	ۺؘۘۑ۠ۼٟ	ؠػؙڶٞ	الله	اِنَّ	يَتَّقُونَ
AAaleem un	shay-in	bikulli	All <u>a</u> ha	inna	yattaqoona
Is All-Knower	thing	Of every	Allah	verily	They should
					avoid

وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَنهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ أَللَّهُ بِكُلِّ شَيْءٍ عَلِيمُ لَكُ

115. Wama kana Allahu liyudilla qawman baAAda ith hadahum hatta yubayyina

lahum ma yattaqoona inna Allaha bikulli shay-in AAaleemun

And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.

إنَّ	الله	ئة	مُلْكُ	الستَّمَاقَ اتِ	وَالأَرْضِ
Inna	All <u>a</u> ha	lahu	mulku	alssam <u>a</u> w <u>a</u> ti	wa a l-ar <u>d</u> i
Verily	Allah	Unto him	The	(of) the	And the Earth
		(belongs)	domanion	Heavens	
يُدْيي	وَيُمِيتُ	وَمَا	لَكُم	مِّن دُونِ	الله
yu <u>h</u> yee	wayumeetu	wam <u>a</u>	lakum	min dooni	All <u>a</u> hi
He gives life	And he	And neither	You have	besides	Allah
	causes death				
مِن	وَلِيً	وكا	نَصِيرِ		
min	waliyyin	wal <u>a</u>	na <u>s</u> eer in		
Any	protector	Not	Any helper		

إِنَّ ٱللَّهَ لَهُ مُلْكُ ٱلسَّمَوْتِ وَٱلْأَرْضِ يَحْمِي وَيُمِيتُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيِّ وَلَا نَصِيرٍ فَيَ

116. Inna All<u>a</u>ha lahu mulku a**l**ssam<u>a</u>w<u>a</u>ti wa**a**l-ar<u>d</u>i yu<u>h</u>yee wayumeetu wam<u>a</u> lakum min dooni All<u>a</u>hi min waliyyin wal<u>a</u> na<u>s</u>eer**in**

Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

وَالْمُهَاجِرِينَ	النَّبِيِّ	عَلَى	الله	تًابَ	ئقد				
wa a lmuh <u>a</u> jire	alnnabiyyi	AAal <u>a</u>	All <u>a</u> hu	t <u>a</u> ba	Laqad				
ena									
And the	The prophet	(on)	Allah	forgave	verily				
emigrants									
الْعُسْرَةِ	ساعة	فِي	اتَّبَعُوهُ	الَّذِينَ	والأنصار				
alAAusrati	s <u>a</u> AAati	fee	ittabaAAoohu	alla <u>th</u> eena	wa a l-an <u>sa</u> ri				
(Of) distress	The time	in	followed him	Who	And the helpers				
مِّنْهُمْ	فُريقِ	قُلُوبُ	يزيغ	مَا كَادَ	مِن بَعْدِ				
minhum	fareeqin	quloobu	yazeeghu	M <u>a</u> k <u>a</u> da	min baAAdi				
Of them	(of) a party	The hearts	deviated	Had nearly	After				
رَوُوفٌ	بهم	إثَّهُ	عَلَيْهِمْ	تَابَ	تُمَّ				
raoofun	bihim	innahu	AAalayhim	t <u>a</u> ba	thumma				
Full of	(is) unto them	Certainly He	Of them	He accepted	then				
kindness				repentence					
	ريَّحِيمٌ								
					ra <u>h</u> eem un				
					Most merciful				

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَا حِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ أَإِنَّهُ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ أَإِنَّهُ بِهِمْ رَءُوفُ رَّحِيمُ لَهِ عَلَيْهِمْ أَإِنَّهُ بِهِمْ رَءُوفُ رَّحِيمُ لَهِ

117. Laqad taba Allahu AAala alnnabiyyi waalmuhajireena waal-ansari allatheena ittabaAAoohu fee saAAati alAAusrati min baAAdi ma kada yazeeghu quloobu fareeqin minhum thumma taba AAalayhim innahu bihim raoofun raheemun

Allâh has forgiven the Prophet (SAW), the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad SAW) in the time of distress (Tabûk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

إذا	حَتَّى	خُلِّقُوا	الَّذِينَ	الثَّلاَثَةِ	وَعَلَى
i <u>tha</u>	<u>h</u> att <u>a</u>	khullifoo	alla <u>th</u> eena	alththalathati	WaAAal <u>a</u>
when	<u>till</u>	Were left	who	The three	And (also)
					upon
وَضَاقَتْ	رَحُبَتْ	بما	الأرْضُ	عَلَيْهِمُ	ضَاقَتْ
wa <u>da</u> qat	ra <u>h</u> ubat	bim <u>a</u>	al-ar <u>d</u> u	AAalayhimu	<u>da</u> qat
And were	It was vast	as	The Earth	To them	Was
straitened					straitened
مَلْجَأ	8	أن	وَظُنُنُواْ	أنْقُسُهُمْ	عَلَيْهِمْ
maljaa	l <u>a</u>	an	wa <u>th</u> annoo	anfusuhum	AAalayhim
Fleeing (refuge)	There is no	that	And they	Theri	On them
			percieved	ownselves	
تَابِلَيْهِمْ	ث مًّ ا	اِلَيْهِ	الأ	اللّهِ	مِنَ
taba AAalayhim	thumma	ilayhi	ill <u>a</u>	All <u>a</u> hi	mina
He forgave them	then	To him	but	Allah	from
الرَّحِيمُ	التَّوَّابُ	ۿؙۅؘ	الله	إنَّ	لِيَتُوبُواْ
alrra <u>h</u> eemu	alttaww <u>a</u> bu	huwa	All <u>a</u> ha	inna	liyatooboo
Most merciful	(is)	He	Allah	verily	That they
	acceptor of				might repent
	repentence				
				o w o	

وَعَلَى ٱلتَّلَثَةِ ٱلَّذِينَ خُلِفُواْ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمُ ٱللَّهِ إِلَا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ عَلَيْهِمْ أَنفُسُهُمْ وَظُنُّنَوَاْ أَن لَا مَلْجَأَ مِنَ ٱللَّهِ إِلَا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ



118. WaAAala alththalathati allatheena khullifoo hatta itha daqat AAalayhimu al-ardu bima rahubat wadaqat AAalayhim anfusuhum wathannoo an la maljaa mina Allahi illa ilayhi thumma taba AAalayhim liyatooboo inna Allaha huwa alttawwabu alrraheemu

And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful. (The three companions were Kaab Bin Malik, Marara Bin Rabhi, and Bilal Bin Ummaiha R.A.Am)

Section 15

وَكُونُواْ	الله	اتَّقُواْ	آمَنُواْ	الَّذِينَ	يَا أَيُّهَا
wakoonoo	All <u>a</u> ha	ittaqoo	<u>a</u> manoo	alla <u>th</u> eena	Y <u>a</u> ayyuh <u>a</u>
And be	Allah	Be afraid of	believe	who	O You
				الصَّادِقِينَ	عَ
				al <u>ssa</u> diqeen a	maAAa
				(those who	with
				are)true	

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّدِقِينَ كَكَ

119. Ya ayyuha allatheena amanoo ittaqoo Allaha wakoonoo maAAa alssadiqeena

O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)^{II}.

حَوْلَهُم	وَمَنْ	الْمَدِيثَةِ	لِأَهْلِ	كَانَ	ما
<u>h</u> awlahum	waman	almadeenati	li-ahli	k <u>a</u> na	М <u>а</u>
Around them	And those	(of) Al- Madinah	Of the people	It was (becoming)	not
رَّسنُولِ	عَن	يَتَخَلِّفُواْ	أن	الأعْرَابِ	مِّنَ
rasooli	AAan	yatakhallafoo	an	al-aAAr <u>a</u> bi	mina
Messenger	(from)	Remain behind	to	The bedouins	Of
تُفْسِهِ	عَن	بأنفسيهم	يَرْغَبُواْ	وكلا	اللهِ
nafsihi	AAan	bi-anfusihim	yarghaboo	wal <u>a</u>	All <u>a</u> hi
His life	То	Their own lives	To prefer	And nor	Allah's
وَلا	ظماً	يُصِيبُهُمْ	8	بأثَّهُمْ	دَلِكَ
wal <u>a</u>	<u>th</u> amaon	yu <u>s</u> eebuhum	l <u>a</u>	bi-annahum	<u>tha</u> lika
nor	<u>Thirst</u>	Afflicts them	Neither	Because they	This is
اللّهِ	سنبيل	فِي	مَخْمَصَة	وكلا	نُصَبُ
All <u>a</u> hi	sabeeli	fee	makhma <u>s</u> atun	wal <u>a</u>	na <u>s</u> abun
(of) Allah	The way	in	Hunger	nor	fatigue
وَلا	الْكُفَّارَ	يَغِيظُ	مَوْطِئًا	يَطُونُونَ	وَلا
wal <u>a</u>	alkuff <u>a</u> ra	yaghee <u>th</u> u	maw <u>t</u> i-an	ya <u>t</u> aoona	wal <u>a</u>
nor	The disbelievers	To anger	Any step	The take	nor

كُتِبَ	ٳڵٲ	نَّيْلاً	عَدُو	مِنْ	ينالون
kutiba	ill <u>a</u>	naylan	AAaduwwin	min	yan <u>a</u> loona
Is written	but	An injury	An enemy	upon	They inflict
الله	إنَّ	صَالِحٌ	عَمَلٌ	بهِ	لَهُم
All <u>a</u> ha	inna	<u>sa</u> li <u>h</u> un	AAamalun	bihi	lahum
Allah	Surely	righteous	As a deed	(With it)	To their credit
		الْمُحْسِنِينَ	ٲڋۯ	يُضِيعُ	8
		almu <u>h</u> sineen a	ajra	yu <u>d</u> eeAAu	l <u>a</u>
		(of the Good- Doers)	The reward	wastes	nor

مَا كَانَ لأَهْلِ ٱلْمَدِينَةِ وَمَنَ حَوْهُمْ مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللهِ وَلَا يَرْغَبُواْ بِأَنفُسِمْ عَن نَّفْسِهِ ۚ ذَٰ لِكَ بِأَنَّهُمْ لَا عَن رَّسُولِ ٱللهِ وَلَا يَرْغَبُواْ بِأَنفُسِمْ عَن نَّفْسِهِ ۚ ذَٰ لِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأُ وَلَا نَصَبُ وَلَا مَخْمَصَةُ فِي سَبِيلِ ٱللهِ وَلَا يَطَّونَ يَصِيبُهُمْ طَمَأُ وَلَا نَصَبُ وَلَا مَخْمَصَةُ فِي سَبِيلِ ٱللهِ وَلَا يَطَّونَ مَوْ عَمُولًا مَخْمَصَةُ فِي سَبِيلِ ٱللهِ وَلَا يَطَعُونَ مَوْطِعًا يَغِيظُ ٱلْكُفّارَ وَلَا يَنالُونَ مِنْ عَدُو نَيْلاً إِلّا كُتِبَ لَهُم بِهِ عَمَلٌ صَلِحٌ إِنَّ ٱللهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ عَمُلُ صَلِحٌ إِنَّ ٱللهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ عَمَلُ صَلِحٌ إِنَ ٱللهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ عَمَلًا عَنْ اللهَ عَلَا عَلَيْ اللهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ عَمَلَ عَمَلُ مَا لِحَالَا عَمْ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ الله

120. Ma kana li-ahli almadeenati waman hawlahum mina al-aAArabi an yatakhallafoo AAan rasooli Allahi wala yarghaboo bi-anfusihim AAan nafsihi thalika bi-annahum la yuseebuhum thamaon wala nasabun wala makhmasatun fee sabeeli Allahi wala yataoona mawti-an yagheethu alkuffara wala yanaloona min AAaduwwin naylan illa kutiba lahum bihi AAamalun salihun inna Allaha la yudeeAAu ajra almuhsineena

It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad SAW when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*^{II}

كَبِيرَةً	وَلا	صَغِيرَةً	عُقْفَ أَ	يُنفِقُونَ	وَلا
kabeeratan	wal <u>a</u>	<u>s</u> agheeratan	nafaqatan	yunfiqoona	Wal <u>a</u>
Great	Nor	small	Any thing	Do they	Nor
				spend	
لَهُمْ	كُتِبَ	الآ	وَادِيًا	يَقْطَعُونَ	ولا
lahum	kutiba	ill <u>a</u>	w <u>a</u> diyan	yaq <u>t</u> aAAoona	wal <u>a</u>
To their credit	Is written	But	A valley	They cross	Nor

يَعْمَلُونَ	كَانُواْ	مَا	أحْسنَ	اللَّهُ	لِيَجْزِيَهُمُ
yaAAmaloon a	k <u>a</u> noo	m <u>a</u>	a <u>h</u> sana	All <u>a</u> hu	liyajziyahumu
To do	They used	(Of) what	With the best	Allah	they may
					repose them

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقَطَعُونَ وَادِيًا إِلَّا كَتِبَرَةً وَلَا يَقَطَعُونَ وَادِيًا إِلَّا كَتِبَ هُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ يَعْمَلُونَ كَانُواْ يَعْمَلُونَ كَانُواْ يَعْمُلُونَ كَانُواْ يَعْمَلُونَ كَانُواْ يَعْمَلُونَ كَانُواْ يَعْمَلُونَ كَانُواْ يَعْمَلُونَ كَانُواْ يَعْمَلُونَ كَانُونَ كَانُوا لَا يَعْمَلُونَ كَانُوا لَا يَعْمَلُونَ كَانُوا لَا يَعْمَلُونَ كَانُونَ كَانُوا لِهُ يَعْمَلُونَ كَانُونَ كَانُونَ كِنْ كَانُونَ كَانُونَ كُونَ كُونَ كُونَ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ كُونَ كُونَ كُونُ كُونَ كُونُ كُونُ كُونَ كُونُ كُونُ كُونُ كُونَ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ لَا يُعْمِلُونَ كُونُ كُونُ كُونَ كُونُ كُونُ كُونُ كُونُ كُونُ كُونُ لَا لَا يُعْمِلُونَ كُونُ ك

121. Wala yunfiqoona nafaqatan <u>sagheeratan wala kabeeratan wala yaqtaAAoona wadiyan illa</u> kutiba lahum liyajziyahumu Allahu ahsana ma kanoo yaAAmaloon**a**

Nor do they spend anything (in Allâh's Cause) - small or great - nor cross a valley, but is written to their credit, that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). II

فَلُو ْلاَ	كَآفُهُ	لِيَنفِرُواْ	الْمُؤْمِنُونَ	كَانَ	وَمَا
falawl <u>a</u>	k <u>a</u> ffatan	liyanfiroo	almu/minoona	k <u>a</u> na	Wam <u>a</u>
If not	All together	To go out to	For the	It was	And not
		fight	believers		(proper
طآئِفة	مِّنْهُمْ	ڣؚۯۨڡٞٙڎؚ۪	كُلِّ	مِن	نَفْرَ
<u>ta</u> -ifatun	minhum	firqatin	kulli	min	nafara
A party only	Of them	troop	every	of	Go forth
إذا	قوْمَهُمْ	وُلِيُنذِرُوا	الدِّينِ	فِي	لِّيَتَقَقَّهُواْ
i <u>tha</u>	qawmahum	waliyun <u>th</u> iroo	alddeeni	fee	liyatafaqqaho o
when	Their people	And that they may warn	The religion (Islam)	in	That they (who are left behind) may get restrictions
			لَعَلَّهُمْ يَحْدُرُونَ	ٳڵؽ۠ۿؠ۠	رَجَعُوا
			laAAallahum ya <u>hth</u> aroon a	ilayhim	rajaAAoo
			So that they may beware (of Evil)	To them	They return

قَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةٌ فَلُولًا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَانَ فَلُولًا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّهُمْ طَآبِفَةٌ لِيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذَا رَجَعُواْ إِلَيْهِمْ لَعِلَّهُمْ حَلَّذُرُونَ كَانَ مَحَوَا اللَهِمْ لَعَلَّهُمْ حَلَدُرُونَ كَانَ اللَّهُمْ اللَّهُمْ حَلَدُرُونَ كَانَ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمُ الْعَلْمُ الْمُحْمَلِي اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْمُعُمُ اللَّهُمُ اللْمُؤْمِ اللْمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُؤْمِ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللْمُؤْمُ اللَّهُ اللْمُؤْمِ اللللْمُ الللْمُؤْمِ الللَّهُ الللْمُؤْمُ الللْمُومُ اللْمُؤْمِ الللْمُولُومُ اللللْمُ اللللللْمُولُومُ الللْمُؤْمُ الللْمُؤْمُ الللللْمُ اللللللْمُ الللللْمُ الللْمُؤْمُ الللْمُؤْمُ الللْمُؤْمُ اللْمُؤْمُ اللْمُؤْمُ اللْمُؤْمُ الللْمُولُومُ الللْمُولُومُ اللَّهُمُ الللْمُؤْمُ الللْمُولُولُومُ اللْمُؤْمُ

122. Wama kana almu/minoona liyanfiroo kaffatan falawla nafara min kulli firqatin

minhum <u>ta</u>-ifatun liyatafaqqahoo fee alddeeni waliyun<u>th</u>iroo qawmahum i<u>tha</u> rajaAAoo ilayhim laAAallahum ya<u>hth</u>aroon**a**

And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

Section 16

يَلُونَكُم	الَّذِينَ	قاتِلُوا	آمَنُواْ	الَّذِينَ	يَا أَيُّهَا
yaloonakum	alla <u>th</u> eena	q <u>a</u> tiloo	<u>a</u> manoo	alla <u>th</u> eena	Y <u>a</u> ayyuh <u>a</u>
Are also close to you	Those who	fight	Believe	Who	O you
وَاعْلَمُواْ	غِلظة	فِيكُمْ	وَلِيَجِدُواْ	الْكُفَّارِ	مِّنَ
waiAAlamoo	ghil <u>th</u> atan	feekum	walyajidoo	alkuff <u>a</u> ri	mina
And know	Harshness	In you	And let them find	The disbelievers	Of
		الْمُتَّقِينَ	ئغ	الله	أنَّ
		almuttaqeen a	maAAa	All <u>a</u> ha	anna
		Those who are pious	(Is) with	Allah	that

يَتَأَيُّا ٱلَّذِينَ ءَامَنُواْ قَنتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلَيَجِدُواْ فِيكُمْ غِلْظَةً وَٱعۡلَمُوۤاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ كَكُ

123. Y<u>a</u> ayyuh<u>a</u> alla<u>th</u>eena <u>a</u>manoo q<u>a</u>tiloo alla<u>th</u>eena yaloonakum mina alkuff<u>a</u>ri walyajidoo feekum ghil<u>th</u>atan wa**i**AAlamoo anna All<u>a</u>ha maAAa almuttaqeen**a**

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allâh is with those who are the *Al-Muttagûn* (the pious - see V.2:2).

مَّن	ڤمِنْهُم	سئورَةٌ	أنزلت	مَا	وَ إِذَا
man	faminhum	sooratun	onzilat	m <u>a</u>	Wa-i <u>tha</u>
(are) such as	Some of them	A surah	Is sent down	there	Wnd
	(hypocrites)				whatever
فَأُمَّا	إيمَانًا	هَذِهِ	زَادَتْهُ	أيُّكُمْ	يَقُولُ
faamm <u>a</u>	eem <u>a</u> nan	h <u>ath</u> ihi	z <u>a</u> dat-hu	ayyukum	yaqoolu
As for	In faith	This	Has	Which of you	say
			increased him		
يَسْتَبْشِرُونَ	وَ هُمْ	إيمَاتًا	فْزَادَتْهُمْ	آمَنُواْ	الَّذِينَ
yastabshiroon	wahum	eem <u>a</u> nan	faz <u>a</u> dat-hum	<u>a</u> manoo	alla <u>th</u> eena
а					
rejoice	And they	In faith	It has	Believe	Those who
			increased		
			them		

وَإِذَا مَآ أُنزِلَتَ سُورَةٌ فَمِنَهُم مَّن يَقُولُ أَيُّكُمْ زَادَتُهُ هَندِهِ ٓ إِيمَناً فَإِذَا مَآ أُنزِلَتَ سُورَةٌ فَمِنَهُم مَّن يَقُولُ أَيُّكُمْ زَادَتُهُ هَندِهِ ٓ إِيمَناً وَهُمْ يَسْتَبْشِرُونَ حَكَمَ إِيمَناً وَهُمْ يَسْتَبْشِرُونَ حَكَمَ اللّهُ عَلَيْ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ لَكُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُمْ عَلَيْ عَلَيْ عَلَيْ عَلِيمَا عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُمْ عَلَيْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْشِورُ وَا عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُوا عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عِلْكُوا عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمْ عَلَّ عَلَيْكُولُكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَ

124. Wa-i<u>tha</u> m<u>a</u> onzilat sooratun faminhum man yaqoolu ayyukum z<u>a</u>dat-hu h<u>ath</u>ihi eem<u>a</u>nan faamm<u>a</u> alla<u>th</u>eena <u>a</u>manoo faz<u>a</u>dat-hum eem<u>a</u>nan wahum yastabshiroon**a**

And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

فُزَادَتْهُمْ	مُّرَضٌ	قلوبهم	فِي	الَّذِينَ	وَأُمَّا
faz <u>a</u> dat-hum	mara <u>d</u> un	quloobihim	fee	alla <u>th</u> eena	Waamm <u>a</u>
It will add	(is) a disease	Whose hearts	In	those	But as for
كَافِرُونَ	وَهُمْ	وَمَاثُواْ	رجْسِهِمْ	إئى	رجْسًا
k <u>a</u> firoon a	wahum	wam <u>a</u> too	rijsihim	il <u>a</u>	rijsan
(are)	While they	They will die	Their	to	Suspicion and
disbelievers			suspition		doubt
			disbelief and		
			doubt		

وَأُمَّا ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضِ فَزَادَةُ مُ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُواْ وَهُمْ كَنفِرُونَ لَكَ

125. Waamm<u>a</u> alla<u>th</u>eena fee quloobihim mara<u>d</u>un faz<u>a</u>dat-hum rijsan il<u>a</u> rijsihim wamatoo wahum kafiroon**a**

But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.

كُلِّ	فِي	يُفْتَنُونَ	أنَّهُمْ	يَرَوْنَ	أوَلا
kulli	fee	yuftanoona	annahum	yarawna	Awa l <u>a</u>
every	(in)	They are put in trail	that	See they	Do not
8	تُمَّ	مَرَّتَيْنِ	أوْ	مُرَّةً	عَامِ
l <u>a</u>	thumma	marratayni	aw	marratan	AA <u>a</u> min
not	yet	twice	or	once	year
		يَدُّكَّرُونَ	هُمْ	وَلا	يتُوبُونَ
		ya <u>thth</u> akkaroo n a	hum	wal <u>a</u>	yatooboona
		Learn a lesson (from it)	Do they	nor	They turn in repentance

أُولَا يَرُونَ أُنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامِ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكُرُونَ فَكِي

126. Awa la yarawna annahum yuftanoona fee kulli AAamin marratan aw marratayni thumma la yatooboona wala hum yaththakkaroon**a**

See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

بَعْضُهُمْ	تُظرَ	سئورَة	أنزلت	مَا	وَإِذَا
baAA <u>d</u> uhum	na <u>th</u> ara	sooratun	onzilat	m <u>a</u>	Wa-i <u>tha</u>
one	They took	A Surah	Is sent down	there	And
					whenever
أحَدٍ	مِّنْ	يَرَاكُم	هَلْ	بَعْضِ	إئى
a <u>h</u> adin	min	yar <u>a</u> kum	hal	baAA <u>d</u> in	il <u>a</u>
one	any	See you	Saying (does)	Another	at
بأنَّهُمْ	ڤلُوبَهُم	اللّهُ	صرَف	انصرَ فوا	ئ ةً
bi-annahum	quloobahum	All <u>a</u> hu	<u>s</u> arafa	in <u>s</u> arafoo	thumma
Because they	Their hearts	Allah	Has turned	Tehy turn	Then
				away	
			يَقْقَهُون	**	قُوْمٌ
			yafqahoon a	l <u>a</u>	qawmun
			That	Not	(are) a people
			understand		

وَإِذَا مَاۤ أُنزِلَتَ سُورَةُ نَّظَرَ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ هَلۡ يَرَكُم مِّنَ اللهُ عَنْ اللهُ عَلَا عَلَا عَا عَلَا عَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَا عَلَا عَلَا

127. Wa-i<u>tha</u> m<u>a</u> onzilat sooratun na<u>th</u>ara baAA<u>d</u>uhum il<u>a</u> baAA<u>d</u>in hal yar<u>a</u>kum min a<u>h</u>adin thumma in<u>s</u>arafoo <u>s</u>arafa All<u>a</u>hu quloobahum bi-annahum qawmun l<u>a</u> yafqahoon**a**

And whenever there comes down a *Sûrah* (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

عَزيزٌ	أنڤسيِكُمْ	مِّنْ	رَسئولٌ	جَاءكُمْ	لَقَدْ
AAazeezun	anfusikum	min	rasoolun	<u>ja</u> akum	Laqad
lt	Amongst	From	A Messenge	Come unto	Verily there
grieves/hurts	yourselves		(Muhammed)	you	has
بالْمُؤْمِنِينَ	عَلَيْكُم	حَريصً	عَنِتُمْ	ما	عَلَيْهِ
bi a lmu/minee	AAalaykum	<u>h</u> aree <u>s</u> un	AAanittum	m <u>a</u>	AAalayhi
na					

For the believers	Over you	He (Muhammad) is anxious	You should recieve any injury or difficulty	That	Him
	رَوُّوفٌ				
				ra <u>h</u> eem un	raoofun
				(And) mercy	kind

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنَ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمُ كَالَيْ

128. Laqad <u>ja</u>akum rasoolun min anfusikum AAazeezun AAalayhi m<u>a</u> AAanittum <u>h</u>aree<u>s</u>un AAalaykum bi**a**lmu/mineena raoofun ra<u>h</u>eem**un**

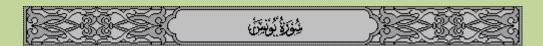
Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.

\forall \foral	اللَّهُ	حَسْبِيَ	ڡؙٛڨؙڷ	تَوَلُوْا	فَإِن
l <u>a</u>	All <u>a</u> hu	<u>h</u> asbiya	faqul	tawallaw	Fa-in
(thereis) no	Allah	(is) sufficient	Say (O	They turn	But if
		for me	Muhammad	away	
وَهُوَ	تَوَكَّلْتُ	عَلَيْهِ	ۿؙۅؘ	اِلاً	إلــه
wahuwa	tawakkaltu	AAalayhi	huwa	ill <u>a</u>	il <u>a</u> ha
And He	I put my trust	In him	He	Except	God
			المعظيم	الْعَرْشِ	Ĺ,
			alAAa <u>th</u> eem i	alAAarshi	rabbu
			The mighty	(of) Thorne	(is) the lord

فَإِن تَوَلَّواْ فَقُلْ حَسِبِي ٱللَّهُ لَآ إِلَىهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ كَ ﴿ اللَّهُ لَا إِلَىهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُ

129. Fa-in tawallaw faqul <u>h</u>asbiya All<u>a</u>hu l<u>a</u> il<u>a</u>ha ill<u>a</u> huwa AAalayhi tawakkaltu wahuwa rabbu alAAarshi alAAa<u>th</u>eem**i**

But if they turn away, say (O Muhammad SAW): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." []



Period of Revelation

This is one the Surahs that revealed during the last years of stay of the Prophet (SAAWS) in Makkah.

الْحَكِيمِ	الْكِتَابِ	آيَاتُ	تِلْكَ	الر
al <u>h</u> akeemi	alkit <u>a</u> bi	<u>a</u> yatu	tilka	Alif-l <u>a</u> m-r <u>a</u>
Full of	Of the book	The verses	These are	Alif-Lam-Ra
wisdom				



1. Alif-lam-ra tilka ayatu alkitabi alhakeemi

Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm [showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, - worshipping none but Allâh Alone - that will guide them to Paradise and save them from Hell].

إلى	أوْحَيْنَا	أنْ	عَجَبًا	لِلنَّاسِ	أكانَ
il <u>a</u>	aw <u>h</u> ayn <u>a</u>	an	AAajaban	lilnn <u>a</u> si	Ak <u>a</u> na
to	We have sent	that	wonder	For mankind	Is it?
	our				
	revealations				
وَبَشِّرِ	الثَّاسَ	أنذِر	أنْ	مِّنْهُمْ	رَجُلِ
wabashshiri	alnn <u>a</u> sa	an <u>th</u> iri	an	minhum	rajulin
And give	mankind	warn	(saying) that	From among	A man
good news				themselves	
صِدْقِ	قَدَمَ	لَهُمْ	أنَّ	آمَنُوا	الَّذِينَ
<u>s</u> idqin	qadama	lahum	anna	<u>a</u> manoo	alla <u>th</u> eena
sure	Footing	They shall	that	believe	(to) those who
	(rewards of	have			
	good deeds)				
هَدُا	إنَّ	الْكَافِرُونَ	قالَ	رَبِّهمْ	عِندَ
h <u>atha</u>	inna	alk <u>a</u> firoona	q <u>a</u> la	rabbihim	AAinda
This (prophet	indeed	The	said	Their Lord	with
Muhammad)		disbelievers			
			مَّبينُ	لساحِرٌ	
				mubeenun	las <u>ah</u> irun
				An evident	(Is) sorcerer

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أُوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنَّهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ

ٱلَّذِينَ ءَامَنُوۤا أَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِندَ رَبِّهِ ۖ قَالَ ٱلۡكَنفِرُونَ الَّذِينَ وَ مَا الْمَا الْمِنْ الْمَا الْمِنْ الْمَا الْمِنْ الْمَا الْمَا الْمَا الْمَا الْمَا الْمِنْ الْمِنْ الْمَا الْمَا الْمِلْونُ الْمَا الْمِلْمِ الْمَا الْمِلْمِ الْمِلْمُ الْمِلْمُ الْمِلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمِلْمُ الْمِلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمِلْمُ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمِ الْمُلْمُ الْمُلْمِ الْمُلْمُ الْمُلْمُ لِلْمُ لِلْمُ لِلْمُ الْمِلْمِ الْمُلْمِ الْمُلْمِ لِلْمُ لِلْمُ لِلْمُ لِلْمُ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ الْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمُ لْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لْمُلْمُ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمِ لِلْمُلْمُ لِلْمُلْمِ لْمُلْمِ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمِلْمُ لِلْمُلْمُ لِلْمُلْمِ لَلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُل

2. Ak<u>a</u>na lilnn<u>a</u>si AAajaban an aw<u>h</u>ayn<u>a</u> il<u>a</u> rajulin minhum an an<u>th</u>iri alnn<u>a</u>sa wabashshiri alla<u>th</u>eena <u>a</u>manoo anna lahum qadama <u>s</u>idqin AAinda rabbihim q<u>a</u>la alk<u>a</u>firoona inna h<u>atha</u> las<u>ah</u>irun mubeenun

Is it wonder for mankind that We have sent Our Inspiration^[] to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Qur'ân)!

الستَّمَاوَاتِ	خَلْقَ	الَّذِي	اللّهٔ	رَبَّكُمُ	اِنَّ
alssam <u>a</u> w <u>a</u> ti	khalaqa	alla <u>th</u> ee	All <u>a</u> hu	rabbakumu	Inna
The Heavens	created	who	(is) Allah	Your Lord	surely
اسنتَوَى	ثُمَّ	أيَّامٍ	سِتَّةِ	فِي	وَالأَرْضَ
istaw <u>a</u>	thumma	ayy <u>a</u> min	sittati	fee	waal-ar <u>d</u> a
rose	Then	days	SiX	in	And the Earth
مِن شَفِيعِ	مَا	الأُمْرَ	يُدَبِّرُ	الْعَرْشِ	عَلَى
min shafeeAAin	m <u>a</u>	al-amra	yudabbiru	alAAarshi	AAal <u>a</u>
Intercessors (can plead with him)	No	The affairs of all things	disposing	The Thorne	over
رُبُّكُمْ	اللَّهُ	ۮؙڵؚػؙمؙ	إِدْنِهِ	مِن بَعْدِ	اِلاً
rabbukum	All <u>a</u> hu	<u>tha</u> likumu	i <u>th</u> nihi	min baAAdi	ill <u>a</u>
Your Lord	Is (Allah)	that	His Leave	after	except
			تَدُكَّرُونَ	أفلا	فاعْبُدُوهُ
			ta <u>th</u> akkaroon a	afal <u>a</u>	faoAAbudoohu
			You remember	Then will not	So worship him (Alone)

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَوَ تِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ ثُمَّ ٱللَّهُ اللَّهِ وَالْمَرْضَ فِي سِتَّةِ أَيَّامِ ثُمَّ ٱللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنَ شَفِيعٍ إِلَّا مِن شَفِيعٍ إِلَّا مِن بَعْدِ إِذْ نِهِ عَلَى ٱلْعَرْشِ كُمُ اللَّهُ رَبُّكُمُ فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ آلَهُ رَبُّكُمُ فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ آلَهُ مَا اللَّهُ رَبُّكُمُ اللَّهُ رَبُّكُمُ فَٱعْبُدُوهُ أَفَلَا تَذَكَّرُونَ آلَهُ اللَّهُ مَا عَلَى اللَّهُ مِن شَفِيعٍ إِلَّا مِن شَفِيعٍ إِلَّا مِن اللَّهُ اللَّهُ مَا عَلَى اللَّهُ مَا عَلَا عَلَى اللَّهُ مَا عَلَى اللْعَالَا عَلَا عَلَا عَلَى اللَّهُ مَا عَلَى اللَّهُ مَا عَلَى اللْعَالَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَاعَالَا عَلَا عَلَا عَلَى اللْعَلَا عَلَا عَاعِلَا عَلَا عَلَا

3. Inna rabbakumu All<u>a</u>hu alla<u>th</u>ee khalaqa alssam<u>a</u>w<u>a</u>ti waal-ar<u>d</u>a fee sittati ayy<u>a</u>min thumma istaw<u>a</u> AAal<u>a</u> alAAarshi yudabbiru al-amra m<u>a</u> min shafeeAAin ill<u>a</u> min baAAdi ithnihi thalikumu Allahu rabbukum faoAAbudoohu afala tathakkaroona

Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then *Istawâ* (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?

That he may reward وَالَّذِينَ waalla <u>theena</u> And those who وَعَدُابٌ waAAa <u>tha</u> bun	Allahi (of) Allah عُيدُهُ uAAeeduhu e will repeat it bialqisti With justice	waAAda The promise thumma then alssalihati righteous	jameeAAan all الْخَلْقَ alkhalqa The creation وَعَمِلُواْ waAAamiloo And did deeds شَرَابٌ	marjiAAukum Is your return پينداً yabdao begins آمَنُواْ amanoo believed	العyhi To him النَّهُ innahu It is He (who) الَّذِينَ alla <u>th</u> eena Those who				
ليَجْزِيَ liyajziya yu Ilyajziya yu That he may reward وَالَّذِينَ waallatheena And those who وَعَدُابٌ	يُعِيدُهُ uAAeeduhu e will repeat it ut it it bialqisti With justice	thumma then الصّالِحَاتِ alssalihati righteous	الْخَلْقَ alkhalqa The creation وَعَمِلُواْ waAAamiloo And did deeds شَرَابٌ	yabdao begins آمَنُواْ <u>a</u> manoo believed	الَّـهُ innahu It is He (who) الَّذِينَ alla <u>theena</u> Those who				
انعزيزيا yu That he may He reward وَالَّذِينَ waalla <u>th</u> eena And those who وَعَدُابً waAAa <u>tha</u> bun	uAAeeduhu e will repeat it پالقِسْطِ bialqisti With justice	thumma then الصّالِحَاتِ alssalihati righteous	alkhalqa The creation وَعَمِلُواْ waAAamiloo And did deeds شَرَابٌ	yabdao begins آمَنُواْ <u>a</u> manoo believed	innahu It is He (who) الَّذِينَ alla <u>th</u> eena Those who				
That he may reward وَالَّذِينَ waalla <u>theena</u> And those who وَعَدُابٌ waAAa <u>tha</u> bun	e will repeat it بالقسيطِ bialqisti With justice	then الصَّالِحَاتِ al <u>ssalihati</u> righteous مِّنْ	The creation وَعَمِلُواْ waAAamiloo And did deeds شَرَابٌ	begins آمَنُوا <u>a</u> manoo believed	الَّذِينَ الَّذِينَ alla <u>th</u> eena Those who				
reward وَالَّذِينَ waalla <u>theena</u> And those who وَعَدُابٌ waAAa <u>tha</u> bun	نافسنطِ پالقسنطِ bialqisti With justice حَمِيمٍ	الصَّالِحَاتِ al <u>ssa</u> li <u>ha</u> ti righteous مِّنْ	وَعَمِلُواْ waAAamiloo And did deeds شَرَابٌ	آمَنُواْ <u>a</u> manoo believed	الَّذِينَ alla <u>th</u> eena Those who				
وَالَّذِينَ waalla <u>theena</u> And those who e عَدُابٌ waAAa <u>tha</u> bun	bialqis <u>ti</u> With justice حَمِيمٍ	al <u>ssaliha</u> ti righteous مُنْ	waAAamiloo And did deeds شَرَابٌ	<u>a</u> manoo believed	alla <u>th</u> eena Those who				
waalla <u>th</u> eena And those who وَعَدُابٌ waAAa <u>tha</u> bun	bialqis <u>ti</u> With justice حَمِيمٍ	al <u>ssaliha</u> ti righteous مُنْ	waAAamiloo And did deeds شرَابٌ	<u>a</u> manoo believed	alla <u>th</u> eena Those who				
And those \ who وَعَدُابٌ waAAa <u>tha</u> bun	With justice حَمِيمٍ	righteous م <i>ِّن</i> ْ	And did deeds شَرَابٌ	believed	Those who				
who وَعَدُابٌ waAAa <u>tha</u> bun	حَمِيمٍ	مِّنْ	deeds شرَابٌ						
وَعَ دُ ابٌ waAAa <u>tha</u> bun	r		شرَابً	لهُمْ	كَفْرُ وِاْ				
waAAa <u>tha</u> bun	r			لَهُمْ	ا كَفُرُ وِ أ				
	<u>h</u> ameemin				33				
And torment Be		min	shar <u>a</u> bun	lahum	kafaroo				
	Boiling fluids	of	A drink	Will have	disbelieved				
		يَكْفُرُونَ	كَانُواْ	بِمَا	ألِيمٌ				
		yakfuroona	k <u>a</u> noo	bim <u>a</u>	aleemun				
		Disbelieve	They used	because	painful				
رِينَ كَفَرُواْ									

4. Ilayhi marjiAAukum jameeAAan waAAda All<u>a</u>hi <u>h</u>aqqan innahu yabdao alkhalqa thumma yuAAeeduhu liyajziya alla<u>th</u>eena <u>a</u>manoo waAAamiloo al<u>ssa</u>li<u>ha</u>ti bialqis<u>ti</u> waalla<u>th</u>eena kafaroo lahum shar<u>a</u>bun min <u>h</u>ameemin waAAa<u>tha</u>bun aleemun bim<u>a</u> k<u>a</u>noo yakfuroona

To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve

وَالْقَمَرَ	ضيياء	الشَّمْسَ	جَعَلَ	الَّذِي	ۿؙۅؘ
waalqamara	<u>d</u> iy <u>a</u> an	alshshamsa	jaAAala	alla <u>th</u> ee	Huwa
And the moon	A shining thing	The sun	made	who	(it is) He
السنّنِينَ	عَدَدَ	لِتَعْلَمُواْ	مَنَازِلَ	وَقَدَّرَهُ	ئُورًا

alssineena	AAadada	litaAAlamoo	man <u>a</u> zila	waqaddarahu	nooran
(of) years	The number	That you	stages	And	As a light
		might know		meassured	
				out it	
اِلاً	دُلِكَ	اللّهٔ	خَلَقَ	مًا	وَالْحِسَابَ
ill <u>a</u>	<u>tha</u> lika	All <u>a</u> hu	khalaqa	m <u>a</u>	waal <u>h</u> is <u>a</u> ba
but	This	Allah	create	Did not	And the
					calculating
	يَعْلَمُونَ	لِقُوْمٍ	الآيات	يُفْصِّلُ	بالْحَقِّ
	yaAAlamoona	liqawmin	al- <u>a</u> y <u>a</u> ti	yufa <u>ss</u> ilu	bial <u>h</u> aqqi
	Who have knowledge	For peole	The verses	He explains in detail	In truth

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابُ مَا خَلَقَ ٱللَّهُ ذَالِكَ إِلَّا بِٱلْحَقِّ يُفَصِّلُ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابُ مَا خَلَقَ ٱللَّهُ ذَالِكَ إِلَّا بِٱلْحَقِّ يُفَصِّلُ ٱلْأَيَاتِ لِقَوْمِ يَعْلَمُونَ ﴿

5. Huwa alla<u>th</u>ee jaAAala alshshamsa <u>diya</u>an waalqamara nooran waqaddarahu man<u>a</u>zila litaAAlamoo AAadada alssineena waal<u>h</u>is<u>a</u>ba m<u>a</u> khalaqa All<u>a</u>hu <u>tha</u>lika ill<u>a</u> bial<u>h</u>aqqi yufa<u>ss</u>ilu al-<u>aya</u>ti liqawmin yaAAlamoona

It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

وَمَا	وَالنَّهَار	اللَّيْلِ	اخْتِلافِ	فِي	انً
wam <u>a</u>	waalnnah <u>a</u> ri	allayli	ikhtil <u>a</u> fi	fee	Inna
And all that	And the day	(of) the night	The	in	verily
			alternation		
لآياتٍ	وَالأرْضِ	السيَّمَاوَاتِ	فِي	اللّهٔ	خَلَقَ
la <u>a</u> yatin	waal-ar <u>d</u> i	alssam <u>a</u> w <u>a</u> ti	fee	All <u>a</u> hu	khalaqa
Are signs	And the Earth	the heavens	In	Allah	Has created
				يَتَّقُونَ	لِّقُوْمِ
				yattaqoona	liqawmin
				(who fear) him	For people

إِنَّ فِي ٱخۡتِلَىٰفِٱلَّيۡلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِي ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ لَاَّ فِي ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ لَاَيَاتِ لِقَوْمِ يَتَّقُونَ ﴾ لأينت لِقَوْمِ يَتَّقُونَ ﴾

6. Inna fee ikhtil<u>a</u>fi allayli waalnnah<u>a</u>ri wam<u>a</u> khalaqa All<u>a</u>hu fee alssam<u>a</u>w<u>a</u>ti waal-ardi laayatin liqawmin yattaqoona

Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.

وَرَضُواْ	لِقَاءنًا	يَرْجُونَ	ß	الَّذِينَ	اِنَّ
wara <u>d</u> oo	liq <u>a</u> an <u>a</u>	yarjoona	l <u>a</u>	alla <u>th</u> eena	Inna
But are pleased	Their meeting with us	Hope for	No	Those who	verily
هُمْ	وَالَّذِينَ	بها	وَاطْمَأْنُواْ	الدَّنْيَا	بالْحَياةِ
hum	waallatheena	bih <u>a</u>	waitmaannoo	aldduny <u>a</u>	bial <u>h</u> ayati
Who are	And those	With it	and satisfied	(of) the (present) world	With the life
			غافِلُونَ	آياتِئا	عَنْ
			gh <u>a</u> filoona	<u>aya</u> tin <u>a</u>	AAan
			heedless	Our signs	Of

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُواْ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَاللَّهُ نَيَا وَاللَّهُ نَيَا وَاللَّهُ نَيَا وَاللَّهُ اللَّهُ الللللْمُ اللَّهُ الللللِّهُ اللللللِّهُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللْمُ اللللْمُ اللَّهُ الللْمُ اللَّلْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ ال

7. Inna allatheena la yarjoona liqaana waradoo bialhayati alddunya waitmaannoo biha waallatheena hum AAan ayatina ghafiloona

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

يَكْسبِبُونَ	كَانُواْ	بِمَا	الثَّارُ	مَأْوَاهُمُ	أوْلَـئِكَ
yaksiboona	k <u>a</u> noo	bim <u>a</u>	alnn <u>a</u> ru	ma/w <u>a</u> humu	Ol <u>a</u> -ika
earn	They used to	Because of what	The fire	Their abode will be	those
		نُواْ يَكَسِبُور	ِبِمَا كَانًا	وَلَهُمُ ٱلنَّارُ	أُوْلَيِك مَأْ

8. Ola-ika ma/wahumu alnnaru bima kanoo yaksiboona

Those, their abode will be the Fire, because of what they used to earn.

يَهْدِيهِمْ	الصَّالِحَاتِ	وَعَمِلُواْ	آمَنُوا	الَّذِينَ	إنَّ
yahdeehim	al <u>ssa</u> li <u>ha</u> ti	waAAamiloo	<u>a</u> manoo	alla <u>th</u> eena	Inna
Will guide them	righteous	And do deeds	<u>believe</u>	Those who	Verily
فِي	الأثهَارُ	مِن تَحْتِهِمُ	تَجْرِي	بإيمَانِهِمْ	رَبُّهُمْ
fee	al-anh <u>a</u> ru	min ta <u>h</u> tihimu	tajree	bi-eem <u>a</u> nihim	rabbuhum
in	rivers	Under them	Will flow	Though their faith	Their lord
				النَّعِيم	جَنَّاتِ
				alnnaAAeemi	jann <u>a</u> ti

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَنِهِمْ تَجْرِك مِن تَحْتِهُمُ ٱلْأَنْهَارُ فِي جَنَّاتِ ٱلنَّعِيمِ

9. Inna alla<u>th</u>eena <u>a</u>manoo waAAamiloo al<u>ssa</u>li<u>ha</u>ti yahdeehim rabbuhum bi-eemanihim tajree min tahtihimu al-anharu fee jannati alnnaAAeemi

Verily, those who believe [in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) - Islâmic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

فِيهَا	وَتَحِيَّتُهُمْ	الْلُّهُمَّ	سبْحَانَكَ	فِيهَا	دَعْوَاهُمْ
feeh <u>a</u>	wata <u>h</u> iyyatuh um	all <u>a</u> humma	sub <u>ha</u> naka	feeh <u>a</u>	DaAAw <u>a</u> hum
therein	And their greetings	O Allah	Glory is to you	Therein	Their way of request will be
لِلّهِ	الْحَمْدُ	أن	دَعْوَاهُمْ	وَآخِرُ	سنَلامٌ
lill <u>a</u> hi	al <u>h</u> amdu	ani	daAAw <u>a</u> hum	wa <u>a</u> khiru	sal <u>a</u> mun
Of Allah	All the praises	that	(of) their request (will be)	And the last	(will be) peace
				الْعَالَمِينَ	ربً
				alAA <u>a</u> lameen a	rabbi
				(of) the Worlds	The Lord

دَعُولهُمْ فِيهَا سُبْحَانَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَءَاخِرُ وَعَوالهُمْ فَيهَا سَلَامٌ وَءَاخِرُ دَعُولهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ فَي

10. DaAAwahum feeha subhanaka allahumma watahiyyatuhum feeha salamun waakhiru daAAwahum ani alhamdu lillahi rabbi alAAalameena

Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabbil-'Alamîn* [All the praises and thanks are to Allâh, the Lord of *'Alamîn* (mankind, jinns and all that exists)].

Section 2

اسْتِعْجَالَهُم	الشَّرَّ	لِلنَّاسِ	اللَّهُ	يُعَجِّلُ	وَلُوْ
istiAAj <u>a</u> lahu m	alshsharra	lilnn <u>a</u> si	All <u>a</u> hu	yuAAajjilu	Walaw
As they	The Evil	For mankind	Allah	Hastens	And if

would hasten					
الَّذِينَ	فَنَدُرُ	أجَلُّهُمْ	إليهم	لقضيي	بالْخَيْر
alla <u>th</u> eena	fana <u>th</u> aru	ajaluhum	ilayhim	laqu <u>d</u> iya	bialkhayri
Those who	But We leave	Their respite	(to them)	Would be already setteled	For the good
يَعْمَهُونَ	طغيانهم	فِي	لِقَاءنًا	يَرْجُونَ	B
yaAAmahoo na	tughyanihim	fee	liq <u>a</u> an <u>a</u>	yarjoona	l <u>a</u>

11. Walaw yuAAajjilu All<u>a</u>hu lilnn<u>a</u>si alshsharra istiAAj<u>a</u>lahum bialkhayri laqu<u>d</u>iya ilayhim ajaluhum fana<u>th</u>aru alla<u>th</u>eena l<u>a</u> yarjoona liq<u>a</u>an<u>a</u> fee tughyanihim yaAAmahoona

And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsir At-Tabarî*; Vol. 11, Page 91)

لِجَنبهِ	دَعَانًا	الضَّرَّ	الإنسكان	مَسُّ	وَإِذَا
lijanbihi	daAA <u>a</u> n <u>a</u>	al <u>dd</u> urru	al-ins <u>a</u> na	massa	Wa-i <u>tha</u>
Lying on his side	He invokes us	Harm	Man	touches	And then
كشنقنا	فُلَمَّا	قآئِمًا	أوْ	قاعِدًا	أوْ
kashafn <u>a</u>	falamm <u>a</u>	q <u>a</u> -iman	aw	q <u>a</u> AAidan	aw
We have removed	But when	Standing	Or	Sitting	Or
يَدْعُنَا	ئمْ	گأن	مز	ضُر َّهُ	عَنْهُ
yadAAun <u>a</u>	lam	kaan	marra	<u>d</u> urrahu	AAanhu
Invoked as	Had never	As if he	He passes on	His harm	From him
لِلْمُسْرِفِينَ	زُيِّنَ	كَدُلِكَ	مُّسَّهُ	ۻؙڒؙ	إلى
lilmusrifeena	zuyyina	ka <u>tha</u> lika	massahu	<u>d</u> urrin	il <u>a</u>
To the	It is made fair	Thus	That toched	(averting) a	for
extravagent	seeming		him	harm	
			يَعْمَلُونَ	كَاتُواْ	مَا
			yaAAmaloon a	k <u>a</u> noo	m <u>a</u>
			do	They used to	That which

وَإِذَا مَسَّ ٱلْإِنسَنَ ٱلضُّرُّ دَعَانَا لِجَنْبِهِ ٓ أَوْ قَاعِدًا أَوْ قَآبِمًا فَلَمَّا كَشَوْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرِّ مَسَّهُ وَ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرِّ مَسَّهُ وَ فَلَمَّا كَشَوْنَ عَنْهُ فَيْ اللَّهُ اللَّ

12. Wa-i<u>tha</u> massa al-ins<u>a</u>na al<u>dd</u>urru daAA<u>a</u>n<u>a</u> lijanbihi aw q<u>a</u>AAidan aw q<u>a</u>-iman falamm<u>a</u> kashafn<u>a</u> AAanhu <u>d</u>urrahu marra kaan lam yadAAun<u>a</u> il<u>a</u> <u>d</u>urrin massahu ka<u>tha</u>lika zuyyina lilmusrifeena m<u>a</u> k<u>a</u>noo yaAAmaloona

And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the *Musrifûn*^{II} that which they used to do.

ظلمُوا	لَمَّا	مِن قَبْلِكُمْ	الْقُرُونَ	أهْلَكْنَا	وَلَقَدْ
<u>th</u> alamoo	lamm <u>a</u>	min qablikum	alquroona	ahlakn <u>a</u>	Walaqad
they did	When	Before You	Generations	We	And indeed
wrong				destroyed	
لِيُوْمِثُوا	كَانُواْ	وَمَا	بالْبَيِّنَاتِ	رُسُلُّهُم	وَجَاءَتْهُمْ
liyu/minoo	k <u>a</u> noo	wam <u>a</u>	bialbayyin <u>a</u> ti	rusuluhum	waj <u>a</u> at-hum
Such as to	They were	But not	With clear	Their	While came
believe			proofs	messengers	to them
		الْمُجْرِمِينَ	الْقُوْمَ	نَجْزِي	كَدُلِكَ
		almujrimeena	alqawma	najzee	kathalika
		(who are)	The people	Do we	Thus
		sinners		requite	

وَلَقَدَ أَهۡلَكَنَا ٱلۡقُرُونَ مِن قَبۡلِكُمۡ لَمَّا ظَلَمُوا ۗ وَجَآءَ ۖ مُ رُسُلُهُم بِٱلۡبَيِّنَتِ وَمَا كَانُواْ لِيُؤۡمِنُوا ۚ كَذَ لِكَ خَزِى ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ



13. Walaqad ahlakn<u>a</u> alquroona min qablikum lamm<u>a</u> <u>th</u>alamoo waj<u>a</u>at-hum rusuluhum bialbayyin<u>a</u>ti wam<u>a</u> k<u>a</u>noo liyu/minoo ka<u>tha</u>lika najzee alqawma almujrimeena

And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals, etc.).

مِن بَعْدِهِم	لأرْض	فِي	خَلائِفَ	جَعَلْنَاكُمْ	تُمَّ
min	al-ardi	fee	khala-ifa	jaAAalnakum	Thumma
baAAdihim					
After them	The land	in	Successors (We made	then

	generations after generations)	you	
	تَعْمَلُونَ	کَیْف َ	لِتَنظُرَ
	taAAmaloona	kayfa	linanthura
	You would	How	That we
	work		might me see

ثُمَّ جَعَلْنَكُمْ خَلَيْهِ فَ فِي ٱلْأَرْضِ مِنْ بَعْدِهِمْ لِنَنظُرَ كَيْفَ



14. Thumma jaAAaln<u>a</u>kum khal<u>a</u>-ifa fee al-ar<u>d</u>i min baAAdihim linan<u>th</u>ura kayfa taAAmaloona

Then We made you follow after them, generations after generations in the land, that We might see how you would work!

قالَ	بَيِّنَاتٍ	آيَاتُنَا	عَلَيْهِمْ	تُثْلَى	وَإِدُا
qala	bayyinatin	ayatuna	AAalayhim	tutla	Wa-itha
Say	Clear	Our verses	Unto them	Are recited	And when
بِقُرْآنِ	ائت	لِقاءنا	يَرْجُونَ	8	الَّذِينَ
biqur-anin	i/ti	liqaana	yarjoona	la	allatheena
A Quraan	Bring us	Their meeting with us	hope for	Not	Those who
مَا	قُلْ	us بَدِّلْهُ	أوْ	هَـدُا	غَيْر
ma	qul	baddilhu	aw	hatha	ghayri
not	Say	Chage it	or	this	Other than
تِلْقَاء	مِن	أبَدِّلُهُ	أنْ	لِي	يَكُونُ
tilqa-i	min	obaddilahu	an	lee	yakoonu
Accord	on	Change it	То	For me	It is (possible)
يُوحَى	مَا	اِلاً	أتَّبعُ	اِنْ	نَفْسِي
yooha	ma	illa	attabiAAu	in	nafsee
Is revealed	What which	but	I Follow	not	May own
رَبِّي	عَصيْتُ	اِنْ	أخَاف	إنَّي	إلَيَّ
rabbee	AAasaytu	in	akhafu	innee	ilayya
My Lord	I were to disobey	if	fear	Verily I	Unto me
			عَظِيمٍ	يَوْمٍ	عَدُابَ
			AAatheemin	yawmin	AAathaba
			The great	(of) Day	The tormnet

وَإِذَا تُتَلَىٰ عَلَيْهِمۡ ءَايَاتُنَا بَيّنَتِ فَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَاءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَاذَ ٓ أُوۡ بَدِلَهُ ۚ قُلۡ مَا يَكُونُ لِيۤ أَنۡ لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَاذَ ٓ أُوۡ بَدِلَهُ ۚ قُلۡ مَا يَكُونُ لِيۤ أَنۡ

أُبَدِّلَهُ مِن تِلْقَآيِ نَفْسِيَ ۚ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَى ۗ إِنَّ أَخَافُ إِنَّ عَصَيْتُ رَبِي عَذَابَ يَوْم عَظِيم ِ

15. Wa-i<u>tha</u> tutl<u>a</u> AAalayhim <u>aya</u>tun<u>a</u> bayyin<u>a</u>tin q<u>a</u>la alla<u>th</u>eena l<u>a</u> yarjoona liq<u>a</u>an<u>a</u> i/ti biqur-<u>a</u>nin ghayri h<u>atha</u> aw baddilhu qul m<u>a</u> yakoonu lee an obaddilahu min tilq<u>a</u>-i nafsee in attabiAAu ill<u>a</u> m<u>a</u> yoo<u>ha</u> ilayya innee akh<u>a</u>fu in AAa<u>s</u>aytu rabbee AAa<u>tha</u>ba yawmin AAa<u>th</u>eemin

And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it. "Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."

تَلَوْتُهُ	مَا	اللّهٔ	شناء	ل ُوْ	قُل
talawtuhu	m <u>a</u>	All <u>a</u> hu	sh <u>a</u> a	law	Qul
I should have recieted it	not	Allah	Has so willed	if	say
البثث المحادث	مُقَدُ	بِهِ	أَدْرَاكُم	وَلاَ	عَلَيْكُمْ
labithtu	faqad	bihi	adr <u>a</u> kum	wal <u>a</u>	AAalaykum
I have stayed	Verily	it	Would he have made known to you	Nor	To you
	تَعْقِلُونَ	قبْلِهِ أَفْلاَ	مِّن	عُمُرًا	فِيكُمْ
	taAAqiloona	Qablihi afal <u>a</u>	min	AAumuran	feekum
	You think	Then do not	Before this	A lifetime	Amongst you
نَقَدُ لَبِثَتُ	نگم بهے ک	ِ كُمْ وَلَآ أَدْرَ	وَّتُهُو عَلَيْكً	ءَ ٱللَّهُ مَا تَلَوْ	قُل لَّوۡ شَاۤ

فِيكُمْ عُمُرًا مِّن قَبْلِهِۦ ۚ أَفَلَا تَعْقِلُونَ ۞

16. Qul law sh<u>a</u>a All<u>a</u>hu m<u>a</u> talawtuhu AAalaykum wal<u>a</u> adr<u>a</u>kum bihi faqad labithtu feekum AAumuran min qablihi afal<u>a</u> taAAqiloona

Say (O Muhammad SAW): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

اللّهِ	عَلَى	افْتَرَی	مِمَّنِ	أظلمُ	فُمَنْ
Allahi	AAala	iftara	mimmani	athlamu	Faman
Allah	Against	Forges	Than he who	Does more wrong	So who
¥	إِنَّهُ	بآياتِهِ	كَدُّبَ	<u>او د د د د د د د د د د د د د د د د د د د</u>	كَذِبًا
la	innahu	bi-ayatihi	kaththaba	aw	kathiban
not	Surely	His Ayat	Denies/delies	or	A lie
				الْمُجْرِمُونَ	يُقْلِحُ

		almujrimoona	yuflihu
		The sinners	succeed

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَكَ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِعَايَىتِهِ ۚ إِنَّهُ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿

17. Faman a<u>th</u>lamu mimmani iftar<u>a</u> AAal<u>a</u> All<u>a</u>hi ka<u>th</u>iban aw ka<u>thth</u>aba bi-<u>aya</u>tihi innahu l<u>a</u> yufli<u>h</u>u almujrimoona

So who does more wrong than he who forges a lie against Allâh or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

يَضُرُّهُمْ	8		اللّهِ	مِن دُونِ	وَيَعْبُدُونَ
yadurruhum	la	مَا	Allahi	min dooni	WayaAAbud
II della co	1	TI: /(L - ()	A II - I	Desides	oona
Hurt them	not	Things (that)	Allah	Besides	And they worship
عندَ	شُفْعَاوُ ثِنَا	- N ² - 5	(*	بَنْفُعُهُمْ	
		هَـوُلاء	وَيَقُولُونَ	10 2	وَلاَ
AAinda	shufaAAaona	haola-i	wayaqooloon	yanfaAAuhu	wala
	_		а	m	
With	Our	These are	And they say	Profit them	Not
()	intercessors	~, % 6,	<	فيرو ٥	. 44.
¥	بما	الله	أثُنَبِّئُونَ	قُلْ	اللهِ
la	bima	Allaha	atunabbi-	qul	Allahi
			oona		
not	Of that which	Allah	do you inform	Say	Allah
الأرْضِ	فِي	وَلا	السيَّمَاوَاتِ	فِي	يَعْلَمُ
al-ardi	fee	wala	alssamawati	fee	yaAAlamu
the Earth	on	Nor	The heavens	In	He knows
		يُشْرِكُونَ	عَمَّا	وَتَعَالَى	سبْحَانَهُ
		yushrikoona	AAamma	wataAAala	subhanahu
		They	Above all	And exhalted	Glorified is
		associate as	which		He
		partners (
		with Him)			

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَلَا يَنفَعُهُمۡ وَلَا يَنفَعُهُمۡ وَيَعُبُدُونَ مِن دُونِ ٱللَّهَ عِندَ ٱللَّهِ قُلۡ أَتُنَبِّونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَوٰتِ وَلَا فِي ٱلْأَرْضِ شُبۡحَننَهُ وَتَعَلَىٰ عَمَّا لَا يَعۡلَمُ فِي ٱلسَّمَوٰتِ وَلَا فِي ٱلْأَرْضِ شُبۡحَننَهُ وَتَعَلَىٰ عَمَّا



18. WayaAAbudoona min dooni All<u>a</u>hi m<u>a</u> l<u>a</u> ya<u>d</u>urruhum wal<u>a</u> yanfaAAuhum wayaqooloona h<u>a</u>ol<u>a</u>-i shufaAA<u>a</u>on<u>a</u> AAinda All<u>a</u>hi qul atunabbi-oona All<u>a</u>ha bim<u>a</u> l<u>a</u> yaAAlamu fee alssam<u>a</u>w<u>a</u>ti wal<u>a</u> fee al-ar<u>d</u>i sub<u>ha</u>nahu wataAA<u>ala</u> AAamm<u>a</u> yushrikoona

And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!

أمَّة	اِلاً	الثَّاسُ	كَانَ	وَمَا
ommatan	illa	alnnasu	kana	Wama
community	But	mankind	were	And not
مِن	سنَبَقَتْ	كَلِمَة	وَلُوْلا	فاختلفوا
min	sabaqat	kalimatun	walawla	faikhtalafoo
from	That went forth before	A word	and had not it been for	Then they differed (later)
يَخْتَافُونَ		فِيمَا	بَيْنَهُمْ	لقضيي
yakhtalifoona	feehi	feem <u>a</u>	baynahum	laqu <u>d</u> iya
They differed	(in it)	Regarding what	Between them	And had not it been settled
	ommatan community نم min from	ommatan illa community But من min sabaqat from That went forth before yakhtalifoona feehi	ommatan illa alnnasu community But mankind كلِمَةٌ من كلِمَةٌ min sabaqat kalimatun from That went forth before A word فيه يَحْتَلِقُونَ yakhtalifoona feehi feema They differed (in it) Regarding	ommatanillaalnnasukanacommunityButmankindwereنَوْلُوْلاًكَلِّمَةُسَبَقْتُ مُنْمنminsabaqatkalimatunwalawlafromThat went forth beforeA wordand had not it been forنَوْمَافَيمًافَيمًافيمًاyakhtalifoonafeehifeemabaynahumThey differed(in it)RegardingBetween

وَمَا كَانَ ٱلنَّاسُ إِلَّا أُمَّةً وَ حِدَةً فَٱخۡتَلَفُوا ۚ وَلَوۡلَا كَلَمَةُ وَمَا كَانَ ٱلنَّاسُ إِلَّا أُمَّةً وَ حِدَةً فَٱخۡتَلَفُوا ۚ وَلَوۡلَا كَلَمَةً سَبَقَتْ مِن رَّبِكَ لَقُضِى بَيۡنَهُمۡ فِيمَا فِيهِ تَخۡتَلِفُونَ ۚ

19. Wam<u>a</u> k<u>a</u>na alnn<u>a</u>su ill<u>a</u> ommatan w<u>ah</u>idatan faikhtalafoo walawl<u>a</u> kalimatun sabaqat min rabbika laqu<u>d</u>iya baynahum feem<u>a</u> feehi yakhtalifoona

Mankind were but one community (i.e. on one religion - Islâmic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed^[].

مَّن	آيَة	عَلَيْهِ	أنزلَ	لولا	وَيَقُولُونَ
min	ayatun	AAalayhi	onzila	lawla	Wayaqooloo
					na
from	A sign	On him	Is sent down	How is it that	And they say
				not	
فانتظروا	لِلَّهِ	الْغَيْبُ	إنَّمَا	ڡٛڨؙڷ	ربُّه
faintathiroo	lillahi	alghaybu	innama	faqul	rabbihi
So wait	Belongs to Allah (Alone)	The unseen	verily	say	His Lord
	7 marr (7 morro)	المنتظرين	مِّنَ	مَعَكُم	إنِّي
		almuntathire ena	mina	maAAakum	innee

		Those who	Among	(am) with you	Verily I
		wait			
2 24	لے لا	2	27	g ,	9 9
ا آأيَ ع	فُقُادًا: ﴿	هُ مِّن رَّبِهِ۔	ا كالديار	1 [] []	مَرَقُ مِلْ مِن
العيب	وهن إنها	له مِن ربوء	ل عليهِ ءاي	ے تولا اثرا	ويعونون
			س م <i>ح</i>	ه ۱۱۱ م	یہ رصہ ہ
	(F.	مُ رَبَّظ بِنَ اللهِ	11	مَا أَنَّ مُمَ	الله فانوَخارُ

20. Wayaqooloona lawl<u>a</u> onzila AAalayhi <u>a</u>yatun min rabbihi faqul innam<u>a</u> alghaybu lill<u>a</u>hi fainta*th*iroo innee maAAakum mina almunta*th*ireena

And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allâh Alone, so wait you, verily I am with you among those who wait (for Allâh's Judgement)."

Section 3

ضَرَّاء	مِّن بَعْدِ	رَحْمَةً	الثَّاسَ	أدقنا	وَإِدُا				
darraa	min baAAdi	Rahmatan	alnnasa	athagna	Wa-itha				
(some)adver	after	mercy	mankind	We let taste	And then				
sity	anei	,	mankinu	we let taste	And then				
آياتِئا	فِي	مَّكْرُ	لَهُم	اِدَا	مَسَّتْهُمْ				
<u>aya</u> tin <u>a</u>	fee	makrun	lahum	itha	massat-hum				
Our Signs	against	A plot	They have	behold	Has afflicted				
					them				
رُسُلُتُا	انً	مَكْرًا	أسْرَعُ	اللَّهُ	قْلِ				
rusulana	inna	makran	asraAAu	Allahu	quli				
Our	certainly	In planning	(is) more	Allah	say				
messengers(swift						
Angels)									
	يَكْتُبُونَ مَا تَمْكُرُونَ								
	_		tamkuroona	ma	yaktuboona				
			Which you	All that	record				
			plot						

وَإِذَاۤ أَذَقَنَا ٱلنَّاسَ رَحْمَةً مِّنَ بَعۡدِ ضَرَّآءَ مَسَّتُهُمۡ إِذَا لَهُم مَّكُرُ فِيۤ وَإِذَاۤ أَذَقَنَا ٱلنَّا اللَّهُ أَسۡرَعُ مَكُرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمۡكُرُونَ وَاللَّهُ أَسۡرَعُ مَكُرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمۡكُرُونَ



21. Wa-i<u>tha</u> a<u>th</u>aqn<u>a</u> alnn<u>a</u>sa ra<u>h</u>matan min baAAdi <u>d</u>arr<u>a</u>a massat-hum i<u>tha</u> lahum makrun fee <u>aya</u>tin<u>a</u> quli All<u>a</u>hu asraAAu makran inna rusulan<u>a</u> yaktuboona m<u>a</u> tamkuroona

And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.^[]

waalbahri albarri Fee yusayyiruku me allathee Huw me And sea land through Enables you who He (it is through to travel to travel to travel to travel Jagarayna alfulki fee kuntum itha hatth And they sail The ships in You are when the jaat-ha biha wafarihoo tayyibatin bireehin bihin Comes to it therein And they are glad A good With wind With therein kulli min almawju wajaahumu AAasifun reehu every from And waves And comes to them A stormy win bilii obihim oheeta annahum wathannoo makani They invoke therein Are encircled That they And they are alone Allah anjaytana la-in aldeena lahu mukhliseena Allah You (Allah) (Saying) if Their faith <td< th=""><th></th><th></th><th></th><th></th><th></th><th></th></td<>						
And sea land through Enables you who He (it is to travel to the And they sail The ships in You are when to the to the And they are glad yield the therein And they are glad to therein to them therein And aAAawoo bihim oheeta annahum wathannoo makani They invoke therein Are encircled That they And they think analystana la-in alddeena lahu mukhliseena Allah You (Allah) (Saying) if Their faith For him deliver you the think to the them alone the travel to the them to the think to them to the think to them to	وَالْبَحْر	الْبَرِّ	فِي	يُسنِيِّرُكُمْ	الَّذِي	هُوَ
wajarayna alfulki de kuntum itha hatt And they sail The ships in You are when that Hatt	waalbahri	albarri	Fee		allathee	Huwa
wajarayna alfulki fee kuntum itha hatt And they sail The ships in You are when t Jatha Light <	And sea	land	through	to travel	who	He (it is)
wajarayna alfulki fee kuntum itha hatt And they sail The ships in You are when th Light (Light)	وَجَرَيْنَ	الْقُلْكِ	فِي	كُنتُمْ	إذا	حَتَّى
المنافعة ال	wajarayna	alfulki	fee	kuntum	itha	hatta
jaat-ha biha wafarihoo tayyibatin bireehin bihin Comes to it therein And they are A good With wind With therein And they are A good With wind With therein And they are A good With wind With therein And they are A good With wind With therein And they are a single of the comes to them therein And waves And comes to them be a come to the wind with the come to	And they sail	The ships	***	You are	when	till
Comes to it therein And they are glad glad Â good With wind With there glad گلے نے المونے نے المونے<	جَاءتُهَا	بها	وَقُرِحُوا	طيبة	بريح	بهم
المُوجِ عَاصِفَ لَيْ الْمُوجِ الْمَوجِ الْمَوجِ الْمَوجِ الْمَالِي اللهِ الله		biha	wafarihoo			bihim
kulli min almawju wajaahumu AAasifun reehu every from And waves And comes to them A stormy win كان كان كُافُ أَلْ أَلْ أَلْ أَلْ أَلْ أَلْ أَلْ أَلْ		therein	glad			With them
every from And waves And comes to them A stormy win الْقَاءَ عَلَى الْمُعَامِينَ اللهِ	كُلِّ	مِن	الْمَوْجُ	وَجَاءهُمُ	عَاصِفٌ	ريحٌ
المعلق ا	kulli	min		wajaahumu	AAasifun	reehun
daAAawoo bihim oheeta annahum wathannoo makani They invoke therein Are encircled That they And they think place think They invoke therein Are encircled That they And they think Ald they place think Alian Alian Alian Alian Alian Alian Alian You (Allah) (Saying) if Their faith For him alone Making pure Alian Alian Alian Alian Alian Alian Alian Alian	every	from	And waves			wind
daAAawoo bihim oheeta annahum wathannoo makani They invoke therein Are encircled That they And they think place think Lizini Lizini Lizini Aluminization Aluminization Aluminization Anjaytana la-in alddeena lahu mukhliseena Allah You (Allah) (Saying) if Their faith For him alone Making pure Allah Lizini Alianah Alianah Alianah Making pure Allah Lizini Alianah Alianah Alianah Alianah Lizini Alian	دَعَوُا	بهمْ	أحيط	أنَّهُمْ	وَ ظُنُّواْ	مَكَانِ
الناف الدَّينَ مِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ مِا جَاءَهُمُ الْمَوْتُ مِن كُلِّ مَكَانِ وَظَنُّواْ أَنَّهُمْ أَلْحِينَ لَهُ الدِّينَ لَهِن لَكِن لَيْن الْمَالِينَ لَهِن أَجْمَ الْمَوْنَ مِن كُلِّ مَكَانِ وَظَنُّواْ أَنَّهُمْ أَلْحُونَ مِن لَكُونَ مِن النَّكُونَ مِن النَّكُونَ مِن النَّكُونَ النَّهُ الْحَوْنَ مِن النَّاكِرِين النَّاكِرِين النَّاكِرِين النَّاكِرِين النَّاكِرِين النَّاكِرِين النَّاكِرِين النَّهُ الدِي النَّهُ الدِينَ لَهِن أَجْمَ اللَّهُ مُنْ النَّهُ الدِينَ لَهِن أَجْمَ اللَّهُ مُنْ الْحَوْنَ مِن كُلِّ مَكَانِ وَظَنُّتُواْ أَنَّهُمْ أَحْدِيطَ بِهِمْ لَا عَنْ مَن اللَّهُ مُنْ اللَّهُ الْحَدِينَ مِن كُلِّ مَكَانِ وَظَنَّتُواْ أَنَّهُمْ أَحْدِيطَ بِهِمْ لَهُ الدِينَ لَهِنَ أَجْمَالِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّذِينَ لَهِنَ أَجْمَالُولُ اللَّهُ اللَّذِينَ لَهِنَ أَجْمَالُولُ وَظَنَّتُواْ أَنَّهُمْ أَحْدِيطَ بِهِمْ لَدَاكُونَ فَن مِن كُلِّ مَكَانِ وَظَنَّتُواْ أَنَّهُمْ أَحْدِيطَ بِهِمْ لَدَاكُونَ فَن اللَّهُ اللَّذِينَ لَكِن أَجْمَالُولُ وَظَنْتُواْ أَنْهُمْ أَحْدِيطَ لِيهِمْ لَوْلَ عَلَيْ اللَّهُ اللَّذِينَ لَكُونَ لَكُونَ الْمِنْ هَنْ وَالْمَوْمُ اللَّذِينَ لَهِنَ أَجْمَيْتَا مِنْ هَاذِهِ لَ لَنَكُونَ لَن مَن كُلِ مَكَانِ وَلَا اللَّذِي اللَّهُ اللَّذِينَ لَهِن أَجْمَيْتَا مِنْ هَا فَيْ اللَّهُ الْمَوْمُ اللَّهُ اللَّذِينَ لَكُونَ الْمَوْمُ الْمَوْمُ الْمَوْمُ الْمَوْمُ الْمَوْمُ الْمَوْمُ الْمَوْمُ اللَّهُ الْمَوْمُ اللَّهُ اللَّذِينَ لَكِن أَجْمَالُولُ الْمَوْمُ اللَّهُ اللَّذِينَ لَكِن أَجْمَيْتَاعَا مِنْ هَا إِنْ الْمَوْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّذِينَ لَيْنَ أَجْمَالُولُ اللَّذِينَ لَكُونَ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّذِينَ لَيْنَ أَجْمَالُولُ اللَّذِينَ لَيْنَ أَلْمُ الْمُؤْمُ الْمُؤْمُ الْمَوْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّذِي اللَّهُ اللَّذِي الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ اللْمُؤْمُ اللَّهُ اللَّذِي الْمُؤْمُ اللَّهُ الْ	daAAawoo		oheeta		wathannoo	makanin
anjaytana la-in alddeena lahu mukhliseena Allah You (Allah) (Saying) if Their faith For him alone deliver you الشَّاكِرِينَ هَذِهِ لَنْكُونَنَ مِنَ السَّاعِرِينَ عَاصِفَ المَوْجُ مِن كُلِّ مَكَانِ وَظَنَّوَاْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا كَوْنَنَ مِن كُلِّ مَكَانِ وَظَنَّوَاْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا كَوْنَنَ مِن كُلِّ مَكَانِ وَظَنَّوَاْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا كَوْنَنَ مِن كُلِّ مَكَانِ وَظَنَّوَاْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَوَالًا عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَوَالًا عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَوَالًا عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَوَالًا عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَوَالًا عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَنْ كُونَنَ عَنْ مِن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَنْ عَنْ مَن كُلِّ مَكَانٍ وَظَنَّتُواْ أَنَّهُمْ أُحِيطَ بِهِمْ لَا عَنْ كُونَنَ عَنَ مَن كُلُ مَكَانٍ وَظَنَّتُواْ أَنْهُمْ عَالِكُونَ مَن كُلُ مَكَانٍ وَظَنْتُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْ كُونَرِينَ مِن كُلُّ مَكَانٍ وَظَنْتُواْ أَنْهُمْ عَلَيْهُ عَلْكُونَرِي مَن كُلُونُ مَنْ كُلُو مُنْ مَن كُلُو مِنْ كُلُو مُنْ هُونُ مَن كُلُونُ مَا عَنْ هَا عَنْ هُ عَنْ مَا لَا عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ اللَّهُ مَا لَا عَنْ مَا لَا عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ اللَّهُ اللّهُ اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ الللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه			Are encircled	·	think	place
You (Allah) deliver you (Saying) if deliver faith deliver you Their faith alone For him alone Making pure alone Alla alone فَذِهِ النَّوْنَ مِن الْمُوْنَ مِن الْمُوْنِ اللهِ مَا اللهِ	أنجَيْتَنَا	لَئِنْ	الدِّينَ	لهٔ	مُخْلِصِينَ	اللَّهَ
رُفُونُ الشَّاكِرِينَ المَّالِينَ المَّالِينَ الْجَاءَهُمُ الْمُوجُ مِن كُلِّ مَكَانٍ وَظُنُّنَواْ أَنَّهُمْ أُحِيطَ بِهِمْ ذُعَوُاْ اللَّهِ مُخْلِصِينَ لَهُ ٱلدِّينَ لِمِنْ أَجَيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ مِن كُلِّ مَكَانٍ وَظُنُّنَواْ أَنَّهُمْ أُحِيطَ بِهِمْ ذُعَوُاْ اللَّهُ مُخْلِصِينَ لَهُ ٱلدِّينَ لَمِن أَجَيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ مِن كُلِّ مَكَانٍ وَظُنُّنَواْ أَنَّهُمْ أُحِيطَ بِهِمْ ذُعَوُاْ اللَّهُ مُخْلِصِينَ لَهُ ٱلدِّينَ لَمِنْ أَجَيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ . قَمِن كُلِّ مَكَانٍ وَظُنُّنَواْ أَنَّهُمْ أُحيطَ بِهِمْ ذُعُواْ اللَّهُ مُخْلِصِينَ لَهُ ٱلدِّينَ لَمِنْ أَجْيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ . قَمِن كُلِّ مَكَانٍ وَظُنُّنَواْ أَنَّهُمْ أُحيلَاقِينَ لَيْنَ أَجْيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ . قَمْنَ اللَّهُ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَجْيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ . قَمْنَ اللَّهُ مُخْلِطِينَ لَهُ ٱلدِّينَ لَئِنْ أَجْيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَ . قَالَمُ لَاللَّهُ اللَّهُ مُخْلِطِينَ لَهُ ٱلدِّينَ لَئِنْ أَجْيَتَنَا مِنْ هَنْ فَي لَيْنَ أَنْ الْمَنْ الْمُعْلَى اللَّهُ الْمُؤْلُلِ اللَّانِ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمِنْ الْمُؤْلُ الْمُؤْلُولُونِ اللَّهُ اللَّذِينَ لَئِنْ أَجْيَتَنَا مِنْ هَنذِهِ عَلَيْكُونَانَ . وَاللَّيْنَ أَنْ أَنْ الْمُؤْلُولُ الْمُؤْلِي اللَّهُ الْمُؤْلِينَ اللَّهُ الْمُؤْلُولُونَا اللَّهُ الْمُؤْلُولُولُ اللَّهُ اللَّهُ اللَّذِينَ لَيْنَ أَنْ الْمُؤْلُولُولُولُولُولُولُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولِينَا اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّذِينَ لَيْنَ الْمُؤْلُولُ اللَّهُ اللَّذِينَ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِي الْمُؤْلِ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِي الْمُؤْلِقِينَ الْمُؤْلُولُ الْمُؤْلِي الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِي الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِي الْمُؤْلِقُولُ الْمُو	anjaytana		alddeena	lahu	mukhliseena	Allaha
الله مُخْلِصِينَ لَهُ ٱلدِينَ لَإِنْ أَنجَيْتَنَا مِنْ هَا ذِهِ عَلَيْكُونَنَ عَن مِن كُلِّ مَكَانِ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عِن مِن كُلِّ مَكَانِ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عِن مِن كُلِّ مَكَانِ وَظُنُّواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلِّ مَكَانِ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلِّ مَكَانٍ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلِّ مَكَانٍ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلِّ مَكَانٍ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهُمْ لَا عَنْكُونَنَ عَن مِن كُلُّ مَكَانٍ وَظُنُّنُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلُو مَن كُلِّ مَكَانٍ وَظُنْتُواْ أَنْهُمْ أُحِيطَ بِهِمْ لَا عَنْكُونَنَ عَن مِن كُلُّ مَكَانٍ وَظُنْتُواْ أَنْهُمْ أُحِيطًا عَنْ عَن عَلَيْكُونَانَ عَن عَن عَلَيْكُونَانَ عَنْ عَنْ عَنْ عَنْ اللّهَ مُخْلِصِينَ لَهُ ٱلدِينَ لَإِنْ أَنْجَيْتَنَا مِنْ هَا ذِهِ عَلَيْهِ عَنْ كُونَانَ عَنْ عَنْ عَنْ عَنْ إِنْ أَنْجَيْتَنَا مِنْ هَا فَيْتَنَا مِنْ هَا لَا عَنْ كُونَانَ عَنْ عَنْ عَنْ عَنْ عَنْ عَلْتُوا اللّهُ عَنْ لَا عَلَيْهِمْ لَا أَعْمَى لَا أَنْ كُونَانَ عَنْ عَنْ عَنْ عَالَمْ عَنْ عَلَاكِمُ عَلَى إِنْ أَنْجَالِمَ عَنْ عَنْ عَنْ عَنْ عَلْ عَنْ عَلَى إِنْ أَعْجَاءَهُمْ أُولِ عَلْمَ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَالِمْ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَن			Their faith	alone	Making pure	Allah
الله مُخْلِصِينَ لَهُ ٱلدِينَ لَإِنْ أَنْجَيْتَنَا مِنْ هَنذِهِ مَنْ كُونَرِثَ مِنَ كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَنَكُونَرِثَ مِنَ كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَنَكُونَرِثَ مِنَ كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَن كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَن كُلِّ مَنَ كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَن كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَن كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَن كُلِّ مَن كُلِّ مَكَانِ وَظُنْتَا مِنْ هَنذِهِ مَ لَنكُونَرِثَ مِن كُلِّ مَنَ اللهَ مُنْ هَنذِهِ مَ لَنكُونَرِثَ مِن مَن اللهَ مُنْ هَنذِهِ مَا لَنكُونَرِثَ مِن مَن اللهَ مُنْ هَن هَنذِهِ مَا لَنكُونَرِثَ مِن مَن اللهَ مُنْ هَنذِهِ مَا لَنكُونَرِثَ مِن مَن اللهَ مُنْ هَنذِهِ مَا لَنكُونَرِثَ مِن مُن اللهَ مُنْ هَنذِهِ مَا لَنكُونَرِثَ مِن مُن كُلُولُ مَنْ مُنْ هَنذِهِ مَا لَنكُونَرِثَ مِن مُن كُلُومِينَ لَهُ اللّهِ مِنْ كُلُولُ مَنْ مُنْ هَنْ فَا لَاللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مِنْ مُنْ لَا لَاللّهُ مَنْ مُنْ لَالْهُ لَاللّهُ مُنْ لِهِ اللّهُ مِنْ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مَنْ مُنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ مِنْ مِنْ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ مُنْ مُنْ مِنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللّهُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُن		الشَّاكِرِينَ	مِنَ	لَثَكُونَنِّ		مِنْ
مُو ٱلَّذِى يُسَيِّرُكُرْ فِي ٱلْبَرِّ وَٱلْبَحْرِ حَتَّى إِذَا كُنتُمْ فِي ٱلْفُلْكِ بُحَرِيْنَ عِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ عَا جَآءَةً ارِيحٌ عَاصِفُ بَحَرَيْنَ عِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ عَا جَآءَةً ارِيحٌ عَاصِفُ بَحَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظُنَّواْ أَنَّهُمْ أُحِيطَ بِهِمْ ذَعَواْ بَحَآءَهُمُ أُحيطَ بِهِمْ ذَعَواْ بَعَاهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظُنَّواْ أَنَّهُمْ أُحيطَ بِهِمْ ذَعَواْ لَكَانِ مِنْ هَنْ وَلَا يُعْمَ أُحيطَ بِهِمْ فَكُونَ مَن لَكُونَ فَ مِن كُلِّ مَكَانٍ وَظُنَّتَا مِنْ هَنْ وَعَلَى لَنْكُونَ فَ مِن كُلِّ مَكَانٍ وَطُنَّتَا مِنْ هَنْ وَعَلَى لَهُ ٱلدِينَ لَإِنْ أَنْجَلَيْتَنَا مِنْ هَنْ وَعَلَى لَنْكُونَ فَ مِن كُلِّ مَنَ اللّهَ مُخْلِطِينَ لَهُ ٱلدِينَ لَهِنْ أَنْجَلَيْتَنَا مِنْ هَنْ وَاللّهُ مَنْ اللّهُ مُنْ اللّهُ عَنْ اللّهُ مُنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ ا			mina	lanakoonann a	hathihi	min
رَجَرَيْنَ عِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ عِهَا جَآءَتَهَا رِيحٌ عَاصِفٌ وَجَرَيْنَ عِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ عِهَا جَآءَتَهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنَّوَاْ أَنَّهُمْ أُحِيطَ بِهِمْ ذَعُواْ لِجَآءَهُمُ أُحِيطَ بِهِمْ ذَعُواْ لِللَّهَ مُخْلِصِينَ لَهُ ٱلدِينَ لَإِنْ أَنجَيْتَنَا مِنْ هَنذِهِ لَنكُونَنَ مِنَ لِينَ أَنجَيْتَنَا مِنْ هَنذِهِ لَنكُونَنَ مِنَ				he		From
	ئ رِ دعوا	ِيحُ عَاصِف أُحِيطَ بِهِهُ	ِهِمَا جَآءَتُهَا رِ وَظُنُّنَوَاْ أَنَّهُمْ	بَّةٍ وَفَرِحُواْ كُلِّ مَكَانٍ وَ	م برِيحٍ طَيِّ لَمُوۡجُ مِن ُ	وَجَرَيْنَ بِ
	ب مِن	ے لنکوس	ا مِن هندِهِ	لِبِن الجيئذ		

22. Huwa alla<u>th</u>ee yusayyirukum fee albarri waalba<u>h</u>ri <u>h</u>att<u>a</u> i<u>tha</u> kuntum fee alfulki wajarayna bihim biree<u>h</u>in <u>tayyibatin wafarihoo biha ja</u>at-h<u>a</u> ree<u>h</u>un AA<u>as</u>ifun wa<u>ja</u>ahumu almawju min kulli mak<u>a</u>nin wa<u>th</u>annoo annahum o<u>h</u>ee<u>t</u>a bihim daAAawoo All<u>a</u>ha mukhli<u>s</u>eena lahu alddeena la-in anjaytan<u>a</u> min h<u>ath</u>ihi lanakoonanna mina alshsh<u>a</u>kireena

He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful." I

فِي	يَبْغُونَ	هُمْ	إذا	أنجَاهُمْ	فَلَمَّا		
fee	yabghoona	hum	itha	anjahum	Falamma		
in	Rebel	they	behold	He delivered	But when		
	(disobey			them			
	Allah)						
بَغْيُكُمْ	إثَّمَا	الثَّاسُ	يَا أَيُّهَا	بغير الْحَقِّ	الأرْض		
baghyukum	innam <u>a</u>	alnnasu	ya ayyuha	Bighayri	al-ardi		
				alhaqqi			
Your	(is) only	mankind	0	Wrongfully	The Earth		
rebellion				(without			
				right)			
تُمّ ا	الدَّنْيَا	الْحَيَاةِ	مَّتَاعَ	أنفسيكم	عَلَى		
thumma	alddunya	alhayati	mataAAa	anfusikum	AAala		
then	(this) worldly	(Of) life	A brief	Your ownself	against		
			enjoyment				
تَعْمَلُونَ	كُنتُمْ	بِمَا	فُثْنَبِّئُكُم	مَرْجِعُكُمْ	إلينا		
taAAmaloona	kuntum	bima	fanunabbi-	marjiAAukum	ilayna		
			okum				
do	You used to	Of that which	And we shall	(is) your	Unto us		
			inform you	return			
Į.							

فَلَمَّ ٱلْجَنَهُمْ إِذَا هُمْ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ يَتَأَيُّا ٱلنَّاسُ إِنَّمَا بَغَيُّكُمْ عَلَىٰ أَنفُسِكُم مَّ مَتَعَ ٱلْحَيَوةِ ٱلدُّنيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنبِتُكُم بِمَا كُنتُمْ تَعْمَلُونَ عَلَىٰ أَنفُسِكُم بِمَا كُنتُمْ تَعْمَلُونَ عَلَىٰ أَن أَنْ اللهُ ا

23. Falamm<u>a</u> anj<u>a</u>hum i<u>tha</u> hum yabghoona fee al-ar<u>d</u>i bighayri al<u>h</u>aqqi <u>ya</u> ayyuh<u>a</u> alnn<u>a</u>su innam<u>a</u> baghyukum AAal<u>a</u> anfusikum mat<u>a</u>AAa al<u>h</u>ay<u>a</u>ti aldduny<u>a</u> thumma ilayn<u>a</u> marjiAAukum fanunabbi-okum bim<u>a</u> kuntum taAAmaloona

But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your ownselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you that which you used to do.

أنزَلْنَاهُ	كَمَاء	الدَّنْيَا	الْحَيَاةِ	مَثَّلُ	إثَّمَا
anzalnahu	kama-in	alddunya	alhayati	mathalu	Innama
Which is	(s)as the	Of the	life	The likeness	verily
send down	water (rain)	worldly			
الأرْض	نَبَاتُ	بهِ	فاخْتَلَطْ	الستَّمَاء	مِنَ
al-ardi	nabatu	bihi	faikhtalata	alssama-i	mina
(of) the earth	produce	With it	So	The sky	From

			intermingle		
إذا	حَتَّى	وَالأَثْعَامُ	الثَّاسُ	يَأْكُلُ	مِمَّا
itha	hatta	waal- anAAamu	alnnasu	ya/kulu	mimma
when	untill	And cattle	men	Eat	Of which
أهُلُهَا	وَظْنَ	وَازَّيَّنَتْ	زُخْرُفُهَا	الأرْضُ	أخَدُتِ
ahluha	wathanna	waizzayyanat	zukhrufaha	al-ardu	akhathati
Its people	And think	And is	Its	The earth	Takes
£104	170909	beautified	adorments	~ 2 J.	० १ जू ह
ليْلاً	أمْرُنَا	أتاها	عَلَيْهَا	قادِرُونَ	أَنَّهُمْ
laylan	amruna	ataha	AAalayha	qadiroona	annahum
By night	Our command	Reaches it	Over it	Have all the power of disposal	That they
لَّمْ	كأن	حَصِيدًا	فجَعَلْنَاهَا	تَهَارً	أوْ
لِّمْ lam	کَاٰن kaan	حَصِیدًا haseedan	فُجَعَلْنَاهَا fajaAAalnaha	نَهَارً naharan	أوْ aw
lam not	_	haseedan Like a clean mown harvest	fajaAAalnaha We make it		
lam	kaan	haseedan Like a clean mown	fajaAAalnaha	naharan	aw
lam not	kaan As if	haseedan Like a clean mown harvest	fajaAAalnaha We make it	naharan By day	aw or
lam not لِقُورْمٍ	kaan As if الآیات	haseedan Like a clean mown harvest ثفصیّل	fajaAAalnaha We make it کدُلِك	naharan By day بالأمش	aw or تغن
lam not القوثم liqawmin For the	kaan As if الآیات al-ayati	haseedan Like a clean mown harvest ثُفُصِّلُ nufassilu We explain in	fajaAAalnaha We make it کدُلِك kathalika	naharan By day بالأمْس bial-amsi	aw or تَعْنَ taghna It had flourished يَتَفْكَرُونَ
lam not القوثم liqawmin For the	kaan As if الآیات al-ayati	haseedan Like a clean mown harvest ثُفُصِّلُ nufassilu We explain in	fajaAAalnaha We make it کدُلِك kathalika	naharan By day بالأمْس bial-amsi	aw or تَعْنَ <u>taghna</u> It had flourished يَتَقْكَرُونَ yatafakkaroo
lam not القوثم liqawmin For the	kaan As if الآیات al-ayati	haseedan Like a clean mown harvest ثُفُصِّلُ nufassilu We explain in	fajaAAalnaha We make it کدُلِك kathalika	naharan By day بالأمْس bial-amsi	aw or تَعْنَ taghna It had flourished يَتَفْكَرُونَ

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِ عَنَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَامُ حَتَّى إِذَاۤ أَخَذَتِ بِهِ عَنبَاتُ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيّنَتْ وَظَى ٓ أَهْلُهَاۤ أَنَّهُمۡ قَدِرُونَ عَلَيهَاۤ ٱلْأَرْضُ زُخُرُفَهَا وَٱزّيّنَتْ وَظَى ٓ أَهْلُهَاۤ أَنَّهُمۡ قَدِرُونَ عَلَيهَا اللَّا اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْكُ اللَّهُ اللللْكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْكُولُ اللَّهُ اللَّهُ اللَّهُ الللللْكُولُ اللَّهُ اللَّهُ الللْلَهُ اللَّهُ اللَّهُ اللللْلَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْلُهُ اللَّهُ اللللْلُولُ الللْلُهُ اللَّهُ اللَّهُ اللَّهُ الللْلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّهُ اللللْلَا ا

24. Innam<u>a</u> mathalu al<u>haya</u>ti aldduny<u>a</u> kam<u>a</u>-in anzaln<u>a</u>hu mina alssam<u>a</u>-i faikhtala<u>t</u>a bihi nab<u>a</u>tu al-ar<u>d</u>i mimm<u>a</u> ya/kulu alnn<u>a</u>su waal-anAA<u>a</u>mu <u>h</u>att<u>a</u> i<u>tha</u> akha<u>th</u>ati al-ar<u>d</u>u zukhrufah<u>a</u> waizzayyanat wa<u>th</u>anna ahluh<u>a</u> annahum q<u>a</u>diroona AAalayh<u>a</u> at<u>aha</u> amrun<u>a</u> laylan aw nah<u>a</u>ran fajaAAaln<u>aha has</u>eedan kaan lam taghna bial-amsi ka<u>tha</u>lika nufa<u>ss</u>ilu al-<u>aya</u>ti liqawmin yatafakkaroona

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of

which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect

ويَهْدِي	الستَّلام	دَار	إلَى	يَدْعُو	وَاللَّهُ
wayahdee	alssalami	dari	ila	yadAAoo	WaAllahu
And guides	(of) peace	The home	to	Calls	And Allah
	مُسْتَقِيمٍ	صراطٍ	إلَى	يَشْنَاء	مَن
	mustaqeemin	siratin	ila	yashao	man
	The straight	path	То	He wills	whom

وَٱلله يَدْعُوۤاْ إِلَىٰ دَارِ ٱلسَّلَمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَاطِ



25. WaAll<u>a</u>hu yadAAoo il<u>a</u> d<u>a</u>ri alssal<u>a</u>mi wayahdee man yash<u>a</u>o il<u>a s</u>ir<u>at</u>in mustaqeemin

Allâh calls to the home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path

يَرْهَقُ	وَلا	وَزِيَادَةً	الْحُسْنَى	أحْسنُوا	لِّلَّذِينَ	
yarhaqu	wala	waziyadatun	alhusna	ahsanoo	Lillatheena	
Shall cover	neither	And even	(is)the best	Have done	For those	
		more		good	who	
أصْحَابُ	أوْلَـئِكَ	ذِلَّة	وكا	قتَرٌ	وُجُوهَهُمْ	
as-habu	ola-ika	thillatun	wala	qatarun	wujoohahum	
The dwellers	They (are)	Humiliating	Nor	Dust	Their faces	
		disgrace			الْجَنَّةِ	
هُمْ فِيهَا خَالِدُونَ						
		khalidoona	feeha	hum	aljannati	
		Will abide	therein	they	Of paradise	
		forever				

﴿ لِلَّذِينَ أَحْسَنُواْ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۗ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتُرُ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتُرُ وَلَا اللَّهِ اللَّهُ اللَّ

26. Lilla<u>th</u>eena a<u>h</u>sanoo al<u>h</u>usn<u>a</u> waziy<u>a</u>datun wal<u>a</u> yarhaqu wujoohahum qatarun wal<u>a</u> <u>th</u>illatun ol<u>a</u>-ika a<u>s-ha</u>bu aljannati hum feeh<u>a</u> kh<u>a</u>lidoona

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh swt)

Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever

بمِثْلِهَا	سيّئةٍ	جَزَاء	السَّيِّئَاتِ	كَسنبُوا	وَالَّذِينَ				
bimithliha	sayyi-atin	jazao	alssayyi-ati	kasaboo	Waallatheen				
(ia) the like	(of) on ovil	The	Fuil doods	Llove corred	And those				
(is) the like thereof	(of) an evil deed	recompense	Evil deeds	Have earned	who				
الله	مِّنَ	لهُم	مًّا	ذلَّة	وَتَرْهَقُهُمْ				
Allahi	mina	lahum	ma	thillatun	watarhaquhu				
					m				
Allah	From	They will	Not	Humiliating	And will				
	0 2 3 3 3	have	. 2 462	disgrace	cover them				
قِطعًا	وجوههم	أغشييت	كَأَنَّمَا	عاصيم	مِنَ				
qitaAAan	wujoohuhum	oghshiyat	kaannama	AAasimin	min				
With pieces	There faces	Had been	As if	Defender	Any				
1 % 11	1 - 0 1	covered	مُظْلمًا	1° ¥1,	-, =				
الثّار	أصْحَابُ	أوْلَئِكَ		اللَّيْلِ	مِّنَ				
alnnari	as-habu	ola-ika	muthliman	allayli	mina				
(of) The fire	Dwellers	They are	The darkness(of)	Night	From				
			خَالِدُونَ	فيها	هُمْ				
			khalidoona	feeha	hum				
			Will abide	There in	They				
			foever						
وَٱلَّذِينَ كَسَبُواْ ٱلسَّيِّءَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا									
لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمِ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمۡ قِطَعًا مِّنَ									
	يًا خَيلدُونَ	ے نّار ہُم فی	أُصْحَابُ ٱلْ	مَّا أُوْلَتِبكَ مَّا أُوْلَتِبكَ	الَّيْل مُظْل				

27. Waalla<u>th</u>eena kasaboo alssayyi-<u>a</u>ti jaz<u>a</u>o sayyi-atin bimithlih<u>a</u> watarhaquhum <u>th</u>illatun m<u>a</u> lahum mina All<u>a</u>hi min AA<u>as</u>imin kaannam<u>a</u> oghshiyat wujoohuhum qi<u>t</u>aAAan mina allayli mu<u>th</u>liman ol<u>a</u>-ika a<u>s</u>-h<u>a</u>bu alnn<u>a</u>ri hum feeh<u>a</u> kh<u>a</u>lidoona

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever

لِلَّذِينَ	نَقُولُ	تُمْ	جَمِيعًا	تَحْشُرُهُمْ	وَيَوْمَ
lillatheena	naqoolu	thumma	jameeAAan	nahshuruhu m	Wayawma
To those who	We shall say	Then	Altogether	We shall gather them	And the day(where on)
بَيْنَهُمْ	فْزَيَّلْنَا	وَشُرُكَآوَ كُمْ	أنثُمْ	مَكَاتَكُمْ	أَشْرَكُواْ
baynahum	fazayyalna	washurakaok	antum	makanakum	ashrakoo

		um			
(between)	Then we	and your	You	(Stop at)	Set partners
them	shall	partners		your place	in
	seperate				worship(with
					us)
تَعْبُدُونَ	إيَّانَا	كُنتُمْ	مًّا	شُرُكَآقُهُم	وَ قَالَ
taAAbudoon	iyyana	kuntum	ma	shurakaohu	waqala
a				m	
To worship	us	You used	(it was) not	Their	And shall say
				partmes	

وَيَوْم خَفْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ وَيَوْم خَفْشُرُهُمْ مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ وَشُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ



28. Wayawma na<u>h</u>shuruhum jameeAAan thumma naqoolu lilla<u>th</u>eena ashrakoo mak<u>a</u>nakum antum washurak<u>a</u>okum fazayyaln<u>a</u> baynahum waq<u>a</u>la shurak<u>a</u>ohum m<u>a</u> kuntum iyy<u>a</u>n<u>a</u> taAAbudoona

And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."

اِن	وَبَيْنَكُمْ	بَيْنَا	شكهيدًا	بالله	فكقى
in	wabaynakum	baynana	shaheedan	biAllahi	Fakafa
That	And (between) you	Between us	For a witness	Allah	So sufficinet is
		لغافلين	عِبَادَتِكُمْ	عَنْ	ڮؾٞ
		laghafileena	AAibadatiku m	AAan	kunna
		Indeed unaware	Your worship	Of	We were

فَكَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ



29. Fakaf<u>a</u> biAll<u>a</u>hi shaheedan baynan<u>a</u> wabaynakum in kunn<u>a</u> AAan AAib<u>a</u>datikum lagh<u>a</u>fileena

"So sufficient is Allâh for a witness between us and you, that We indeed knew nothing of your worship of us."

أسْلَقْتْ	مَّا	نَفْسِ	كُلُّ	تَبْلُو	هُنَالِكَ
aslafat	ma	nafsin	kullu	tabloo	Hunalika
He had done before	What	person	every	Will know	There
وَضَلَّ	الْحَقِّ	مَوْلاهُمُ	اللّهِ	إئى	وَرُدُّواْ
wadalla	alhaqqi	mawlahumu	Allahi	ila	waruddoo
And will vanish	rightful	Their Lord	Allah	То	And they will be brought back
		يَقْتَرُونَ	كَانُواْ	مُّا	عَنْهُم
		yaftaroona	kanoo	ma	AAanhum
		To invent (false deities)	They used	What	From them

هُنَالِكَ تَبَلُواْ كُلُّ نَفْسِ مَّا أَسْلَفَتَ وَرُدُّواْ إِلَى ٱللهِ مَوْلَلهُمُ اللهُمُ اللهُمُومُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُمُ اللهُمُ اللهُمُومُ اللهُمُ اللهُمُ اللهُمُمُ اللهُمُ اللهُ

30. Hun<u>a</u>lika tabloo kullu nafsin m<u>a</u> aslafat waruddoo il<u>a</u> All<u>a</u>hi mawl<u>a</u>humu al<u>h</u>aqqi wa<u>d</u>alla AAanhum m<u>a</u> k<u>a</u>noo yaftaroona

There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allâh, their rightful Lord (*Maula*), and their invented false deities will vanish from them

Section 4

Section 4										
وَالأرْضِ	الستَّمَاء	مِّنَ	يَرْزُقُكُم	من	قُلْ					
waal-ardi	alssama-i	mina	yarzuqukum	man	Qul					
And the earth	The sky	From	Provides for	Who	Say					
			you							
يُخْرِجُ	وَمَن	والأبْصَارَ	السَّمْعَ	يَمْلِكُ	أمَّن					
yukhriju	waman	waal-absara	alssamAAa	yamliku	amman					
Brings out	And who	And sight	Hearing	owns	Or who					
مِنَ	الْمَيَّتَ	وَيُخْرِجُ	الْمَيِّتِ	مِنَ	الْحَيُّ					
mina	almayyita	wayukhriju	almayyiti	mina	alhayya					
From	The dead	And brings	The dead	From	The leaving					
		out								
اللّهٔ	فسنيقولون	الأمْرَ	يُدَبِّرُ	وَمَن	الْحَيِّ					
Allahu	fasayaqooloo	al-amra	yudabbiru	waman	alhayyi					
	na									
Allah	They will say	The affairs	Disposes	And who	The leaving					
			تَتَّقُونَ	أفلا	ڡٛڡؙ۠ڷ					
			tattaqoona	afala	faqul					
			You be afraid	Will not then	Say					
			(of Allah's							
	punishment)									
قُلْ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمَعَ										
20	ىملك الش	" دُّضِ امن	لشماء والا	زقكم من ا	ا قا ہے۔ برز					
	- *		- 3 >	0 / (

وَٱلْأَبْصَارَ وَمَن مُخْرِجُ ٱلْحَى مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتَ مِنَ ٱللَّهُ فَقُلَ أَفَلَا تَتَّقُونَ ﴿ ٱلْأَحْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلَ أَفَلَا تَتَّقُونَ ﴿ اللَّهُ مَن يُدَبِرُ ٱلْأَحْرَ فَسَيَقُولُونَ ٱللَّهُ فَقُلَ أَفَلَا تَتَّقُونَ ﴿

31. Qul man yarzuqukum mina alssam<u>a</u>-i waal-ar<u>d</u>i amman yamliku alssamAAa waal-ab<u>sa</u>ra waman yukhriju al<u>h</u>ayya mina almayyiti wayukhriju almayyita mina al<u>h</u>ayyi waman yudabbiru al-amra fasayaqooloona All<u>a</u>hu faqul afal<u>a</u> tattaqoona

Say (O Muhammad SAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?"

بَعْدَ	قُمَادُا	الْحَقُّ	رَبَّكُمُ	اللّهٔ	ڤَدٛلِكُمُ
baAAda	famatha	alhaqqu	Rabbukumu	Allahu	Fathalikumu
After	So what else can there be	rightful	Your Lord	Allah	Such is
	تُصرَفُونَ	فأنًى	الضَّلالُ	اِلاً	الْحَقِّ
	tusrafoona	faanna	Alddalalu	illa	alhaqqi
	Are you turned away	How then	error	save	That truth

فَذَ الِكُمْ ٱللَّهُ رَبُّكُمْ ٱلْحَقُّ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَالُ فَأَنَّىٰ



32. Fa<u>tha</u>likumu All<u>a</u>hu rabbukumu al<u>h</u>aqqu fam<u>atha</u> baAAda al<u>h</u>aqqi ill<u>a</u> al<u>dd</u>al<u>a</u>lu faanna tusrafoona

Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

الَّذِينَ	عَلَى	رَبِّكَ	كَلِمَتُ	حَقَّت	كَدُلِكَ			
allatheena	AAala	rabbika	kalimatu	haqqat	Kathalika			
Those who	against	(of) your Lord	The words	Is justified	Thus			
فَسَقُواْ أَنَّهُمْ لا يُؤْمِنُونَ								
		yu/minoona	la	annahum	fasaqoo			
		yu/minoona believe	la Will not	annahum That they	fasaqoo Rebel			

كَذَ لِكَ حَقَّتَ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا أَنَّهُمْ لَا



33. Ka<u>tha</u>lika <u>h</u>aqqat kalimatu rabbika AAal<u>a</u> alla<u>th</u>eena fasaqoo annahum l<u>a</u> yu/minoona

Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad SAW as the Messenger of Allâh).

يَبْدَأ	مَّن	شُركآئِكُم	مِن	هَلْ	ڡٞڷ
yabdao	man	shuraka-ikum	min	hal	Qul
originates	(one) that	Your partners	Of	is there?	say
يَبْدَأُ	اللَّهُ	قل	يُعِيدُهُ	تُمَّ	الْخَلْقَ
yabdao	Allahu	quli	yuAAeeduhu	thumma	alkhalqa
Originates	Allah	say	Repeats it	Then	The creation
	تُوْ فَكُونَ		يُعِيدُهُ	تُمَّ	الْخَلْقَ
	tu/fakoona	faanna	yuAAeeduhu	thumma	alkhalqa
	Are you deluded away (from the truth)	then how	He repeates it	then	The creation

قُلْ هَلْ مِن شُرَكَآبِكُم مَّن يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ وَ قُلِ ٱللَّهُ يَعِيدُهُ وَ قُلِ ٱللَّهُ يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ وَ فَأَنَّىٰ تُؤْفَكُونَ عَيْ يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُ وَ فَأَنَّىٰ تُؤْفَكُونَ عَيْ

34. Qul hal min shurak<u>a</u>-ikum man yabdao alkhalqa thumma yuAAeeduhu quli All<u>a</u>hu yabdao alkhalqa thumma yuAAeeduhu faann<u>a</u> tu/fakoona

Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

يَهْدِي	مَّن	شُركاآئِكُم	مِن	هَلْ	قُلْ
Yahdee	man	shuraka-ikum	min	hal	Qul
guides	(one) that	Your partners	Of	Is there	say
لِلْحَقِّ	يَهْدِي	اللّهٔ	قٰلِ	الْحَقِّ	إلَى
Lilhaqqi	Yahdee	Allahu	quli	alhaqqi	ila
To the truth	Who guides	(it is) Allah	Say	The truth	To
أن	أَحَقَّ	الْحَقِّ	إلى	يَهْدِي	أقمن
an	ahaqqu	alhaqqi	ila	yahdee	afaman
To be	More worthy	The truth	То	guides	Is then he who
أن	اِلاً	يَهِدِّيَ	Ŷ	أمَّن	يُثَبَعَ
an	illa	yahiddee	la	amman	yuttabaAAa
that	unless	Finds guidence	Not	Or he who	followed
	تَحْكُمُونَ	کَیْ ف َ	لَكُمْ	ڤمَا	يُهْدَى
	tahkumoona	kayfa	lakum	fama	yuhda
	You judge	How	(is) the matter with you	Then what	He is guided

35. Qul hal min shurak<u>a</u>-ikum man yahdee il<u>a</u> al<u>h</u>aqqi quli All<u>a</u>hu yahdee lil<u>h</u>aqqi afaman yahdee il<u>a</u> al<u>h</u>aqqi a<u>h</u>aqqu an yuttabaAAa amman l<u>a</u> yahiddee ill<u>a</u> an yuhd<u>a</u> fam<u>a</u> lakum kayfa ta<u>h</u>kumoona

Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"

اَنَّ	ظنًا	اَلاً	ٲػ۠ؾٞۯؙۿؙؙؗؗڡ۠	يَتَّبِعُ	وَمَا
inna	thannan	illa	aktharuhum	yattabiAAu	Wama
Certainly	conjecture	But	Most of them	follow	And not
شَيْئًا	الْحَقِّ	مِنَ	يُغْنِي	8	الظَّنَّ
shay-an	alhaqqi	mina	yughnee	la	alththanna
Any thing	The turth	against	Can avail	not	Conjecture
	يَڤْعَلُونَ	بِمَا	عَلَيمٌ	الله	إنَّ
	yafAAaloona	bima	AAaleemun	Allaha	inna
	They do	Of what	(is) all aware	Allah	surely

وَمَا يَتَّبِعُ أَكْثُرُهُمْ إِلَّا ظَنَّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيَّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيَّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيَّا ۚ إِنَّ ٱلظَّةَ عَلِيمٌ بِمَا يَفْعَلُونَ ۚ

36. Wam<u>a</u> yattabiAAu aktharuhum ill<u>a th</u>annan inna al<u>thth</u>anna l<u>a</u> yughnee mina al<u>h</u>aqqi shay-an inna All<u>a</u>ha AAaleemun bim<u>a</u> yafAAaloona

And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

يُقْتَرَى	أن	الْقُرْآنُ	هَدُا	كَانَ	وَمَا
yuftara	an	alqur-anu	hatha	kana	Wama
Could ever	Such as	Quran	This	is	And not
be produced					
الَّذِي	تَصْدِيقَ	وَلَـكِن	اللهِ	دُونِ	مِن
allathee	Tasdeeqa	walakin	Allahi	dooni	min
Which	А	But (it is)	Allah	Other then	by
(was)	confirmation				
	of				
فِيهِ	رَيْبَ	8	الْكِتَابِ	وَتَقْصِيلَ	بَیْنَ یَدَیْهِ
feehi	rayba	la	alkitabi	watafseela	Bayna

					yadayhi
Where in	doubt	(there is) no	(of) the	And a full	Before it
			book	explanation	
			الْعَالَمِينَ	ربً	مِن
			alAAalameen	rabbi	min
			а		
			(of) the	The Lord	From
			worlds		

وَمَا كَانَ هَعَذَا ٱلْقُرْءَانُ أَن يُفَتَرَىٰ مِن دُونِ ٱللهِ وَلَكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَبِ لَا رَيْبَ فِيهِ مِن رَّبِ ٱلْعَالَمِينَ آلَا عَالَمِينَ اللهِ اللهِ مَن رَبِّ اللهِ اللهِ مَن رَبِّ الْعَالَمِينَ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ الل

37. Wam<u>a</u> k<u>a</u>na h<u>atha</u> alqur-<u>a</u>nu an yuftar<u>a</u> min dooni All<u>a</u>hi wal<u>a</u>kin ta<u>s</u>deeqa alla<u>th</u>ee bayna yadayhi wataf<u>s</u>eela alkit<u>a</u>bi l<u>a</u> rayba feehi min rabbi alAA<u>a</u>lameena

And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for mankind) - wherein there is no doubt from the the Lord of the 'Alamîn (mankind, jinns, and all that exists).

بِسُورَةٍ	فأتئوا	قُلْ	اقْتَرَاهُ	يَقُولُونَ	أمْ
bisooratin	fa/too	qul	iftarahu	yaqooloona	Am
A surah	So bring	say	He (Mohammad) has forged it	Do they say	or
اللّهِ	مِّن دُونِ	استتطعثم	من	وَادْعُواْ	مِّتْلِهِ
Allahi	min dooni	istataAAtum	mani	waodAAoo	mithlihi
Allah	Besides	You can	whomsoever	And call	like unto it
				upon	
			صادِقِينَ	كُنثُمْ	إن
			sadiqeena	Kuntum	in
			turthful	You are	if

أُمْ يَقُولُونَ ٱفَتَرَاهُ قُلْ فَأَتُواْ بِشُورَةِ مِّتَلِهِ وَٱدْعُواْ مَنِ آَمُ يَقُولُونَ ٱفَتَرَاهُ فَلَ فَأَتُواْ بِشُورَةِ مِتْلِهِ وَٱدْعُواْ مَنِ آسَنَطَعْتُم مِّن دُون ٱللَّهِ إِن كُنتُمْ صَلِقِينَ شَ

38. Am yaqooloona iftar<u>a</u>hu qul fa/too bisooratin mithlihi waodAAoo mani ista<u>t</u>aAAtum min dooni All<u>a</u>hi in kuntum <u>sa</u>diqeena

Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can, besides

Allâh, if you are truthful!"

بعِلْمِهِ	يُحِيطُواْ	لَمْ	بِمَا	كَدُّبُواْ	بَلْ
biAAilmihi	yuheetoo	lam	bima	kaththaboo	Bal
The knowledge there of	They could comprehend	not	what	They have denied	nay
الَّذِينَ	كَدُّبَ	كَدُلِكَ	تَأُويِلُهُ	يَأْتِهِمْ	وَلَمَّا
allatheena	kaththaba	kathalika	ta/weeluhu	ya/tihim	walamma
those	Did deny	thus	The interpretation where of	Has come unto them	And not yet
الظّالِمِينَ	عَاقِبَهُ	كانَ	کَیْف َ	ڤانظر	مِن قَبْلِهِمْ
alththalimeen a	AAaqibatu	kana	kayfa	Faonthur	Min qablihim
(of) the wrong doers	The end	was	how	Then see	Before them

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ وَكَذَالِكَ كَذَالِكَ كَذَالِكَ كَذَّبُ ٱلَّذِينَ مِن قَبْلِهِمْ فَٱنظُرْ كَيْفَ كَانَ عَنِقِبَةُ

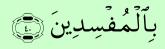


39. Bal ka<u>thth</u>aboo bim<u>a</u> lam yu<u>h</u>ee<u>t</u>oo biAAilmihi walamm<u>a</u> ya/tihim ta/weeluhu ka<u>tha</u>lika ka<u>thth</u>aba alla<u>th</u>eena min qablihim faon<u>th</u>ur kayfa k<u>a</u>na AA<u>a</u>qibatu al<u>ththa</u>limeena

Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers, etc.)!

	مَّن	وَمِنْهُم	بِهِ	يُؤْمِنُ	مَّن	وَمِنْهُم
	man	waminhum	bihi	yu/minu	man	Waminhum
	(There are) some who	And of them	There in	believe	(there are) some who	And of them
Ī	بالْمُفْسِدِينَ	أعْلَمُ	وَرَبُّكَ	بِهِ	يُؤْمِنُ	8
ľ	bialmufsidee	aAAlamu	warabbuka	bihi	yu/minu	la
	na					
	Of the evil doers	(is) all aware	And your Lord	There in	believe	not

وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ



40. Waminhum man yu/minu bihi waminhum man la yu/minu bihi warabbuka aAAlamu

bialmufsideena

And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the *Mufsidûn* (evildoers, liars, etc.).

Section 5

وَلَكُمْ	عَمَلِي	لّي	ڡٛڨؙڷ	كَذَّبُوكَ	وَإِن
walakum	AAamalee	lee	faqul	kaththabooka	Wa-in
And for you	(are) my	For me	say	They deny	And if
	deeds			you	
وَأَنَّا	أعْمَلُ	مِمَّا	بَرِيئُونَ	أنتُمْ	عَمَلُكُمْ
waana	aAAmalu	mimma	baree-oona	antum	AAamalukum
And I	I do	Of what	(are)	you	(are) your
			innocent		deeds
			تَعْمَلُونَ	مًمّا	ؠڔؘۑٷ
			taAAmaloona	mimma	baree-on
			You do	Of what	(am)
					innocent

وَإِن كَذَّ بُوكَ فَقُل لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓغُونَ مِمَّآ أَعْمَلُ كُمْ أَنتُم بَرِيٓغُونَ مِمَّآ أَعْمَلُ وَأَنا بَرِىٓءُ مِّمَّا تَعْمَلُونَ ﴿

41. Wa-in kaththabooka faqul lee AAamalee walakum AAamalukum antum baree-oona mimma aAAmalu waana baree-on mimma taAAmaloona

And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do. and I am innocent of what you do!"

تُسْمِعُ	أفأنت	إلَيْك	يَسْتَمِعُونَ	مَّن	وَمِنْهُم
tusmiAAu	afaanta	ilayka	yastamiAAoo	man	Waminhum
			na		
Make to hear	But can you	To you	listen	(are) some who	And among them
	يَعْقِلُونَ	¥	كَانُواْ	وَلُوْ	الصُّمَّ
	yaAAqiloona	la	kanoo	walaw	alssumma
	They	Not	(were)	Even though	The deaf
	comprehend				

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُواْ لَا



42. Waminhum man yastamiAAoona ilayka afaanta tusmiAAu al<u>ss</u>umma walaw k<u>a</u>noo l<u>a</u> yaAAqiloona

And among them are some who listen to you, but can you make the deaf to hear, even though they apprehend not?

تَّهْدِي	أفأنت	الَدُك	ينظر	مُّارُ	مفنم
G -6-		 ;		<u></u>	ادخو

tahdee	afaanta	ilayka	yanthuru	man	Waminhum
guide	But can you	At you	look	(are) some	And among
				who	them
يُبْصِرُونَ		¥	كَاتُو اْ	وَلُوْ	الْعُمْيَ
	03.7	•	,	J- J	السي
	Yubsiroona	la	kanoo	walaw	alAAumya

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْعُمْى وَلَوْ كَانُواْ لَا يُبْصِرُونَ فَي يُنظِرُ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْعُمْى وَلَوْ كَانُواْ لَا يُبْصِرُونَ فَي



43. Waminhum man yanthuru ilayka afaanta tahdee alAAumya walaw kanoo la yubsiroona

And among them are some who look at you, but can you guide the blind, even though they see not?

شَيْئًا	الثَّاسَ	يَظْلِمُ	४	الله	اِنَّ
shay-an	alnnasa	yathlimu	la	Allaha	Inna
In aught	mankind	wrongs	not	Allah	truly
		يَظْلِمُونَ	أنفسكم	الثَّاسَ	وَلَـكِنَّ
		yathlimoona	anfusahum	alnnasa	walakinna
		wrong	Themselves	mankind	But

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيًّا وَلَكِكَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ



44. Inna Allaha la yathlimu alnnasa shay-an walakinna alnnasa anfusahum yathlimoona Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.

الأ	يَلْبَتُواْ	لَّمْ	كأن	يَحْشُرُهُمْ	وَيَوْمَ
illa	yalbathoo	lam	kaan	yahshuruhu	Wayawma
				m	
but	They stayed	Had not	As if	He shall	And on the
				gather them	day (when)
				together	
قَدْ	بَيْنَهُمْ	يتتعارفون	الثَّهَارِ	مِّنَ	ساعة
qad	baynahum	yataAAarafo	alnnahari	mina	saAAatan
	-	ona			
indeed	Each other	They will	A day	of	An hour
		recognise			
وَمَا	اللّهِ	بلِقاء	كَذُّبُواْ	الَّذِينَ	خَسِرَ
wama	Allahi	biliqa-i	kaththaboo	allatheena	Khasira
And not	Allah	The meeting	Denied	Thouse who	Will be
		with			ruined

مُهْتَدِينَ				كَانُواْ	
				muhtadeena	kanoo
				guided	They were

وَيَوْمَ كَنْشُرُهُمْ كَأَن لَّمْ يَلْبَثُواْ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ



45. Wayawma ya<u>h</u>shuruhum kaan lam yalbathoo ill<u>a</u> s<u>a</u>AAatan mina alnnah<u>a</u>ri yataAA<u>a</u>rafoona baynahum qad khasira alla<u>th</u>eena ka<u>thth</u>aboo biliq<u>a</u>-i All<u>a</u>hi wam<u>a</u> k<u>a</u>noo muhtadeena

And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allâh, and were not guided

أوْ	نَعِدُهُمْ	الَّذِي	بَعْضَ	نْرِيَنَّكَ	وَإِمَّا			
aw	naAAiduhum	allathee	baAAda	Nuriyannaka	Wa-imma			
or	We promise them	what	Some (of)	We show you	whether			
شَهِيدٌ	اللَّهُ	ثُمَّ	مَرْجِعُهُمْ	فْإِلَيْنَا	نَتَوَقَيَنَّكَ			
shaheedun	Allahu	thumma	marjiAAuhum	fa-ilayna	natawaffayan naka			
(is) witness	Allah	then	(is) their returns	Then unto us	We cause you to die			
	عَلَى مَا يَفْعَلُونَ							
			yafAAaloona	ma	AAala			
			They use to do	What	Over			

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ وَإِمَّا نُرِيَنَكَ فَإِلَيْنَا مَرْجِعُهُمْ وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿

46. Wa-imm<u>a</u> nuriyannaka baAA<u>d</u>a alla<u>th</u>ee naAAiduhum aw natawaffayannaka failayn<u>a</u> marjiAAuhum thumma All<u>a</u>hu shaheedun AAal<u>a</u> m<u>a</u> yafAAaloona

Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allâh is Witness over what they used to do.

رَسُولُهُمْ	جَاء	ڤٳۮٳ	رَّسُولٌ	امَّةٍ	وَلِكُلِّ
rasooluhum	jaa	fa-itha	Rasoolun	ommatin	Walikulli
Their	comes	So When	(there is a)	nation	And for every
messenger			messenger		
يُظْلَمُونَ	8	وَ هُمْ	بالقسط	بَيْنَهُم	قضيي
yuthlamoona	la	wahum	Bialqisti	baynahum	qudiya
Be wronged	Wil not	And they	With justice	Between	The matter

				them	will be judged
بِٱلۡقِسۡطِ	نِیَ بَیْنَهُم ِ	رُسُولُهُمْ قُمِ	فَإِذَا جَآءَ رَ	مَّةِ رَّسُولُ	وَلِكُلِّ أُو
			(لِلَمُونَ ﴿	وَهُمْ لَا يُخ

47. Walikulli ommatin rasoolun fa-i<u>tha ja</u>a rasooluhum qu<u>d</u>iya baynahum bialqis<u>t</u>i wahum l<u>a</u> yu<u>th</u>lamoona

And for every *Ummah* (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged

كُنتُمْ	إن	الْوَعْدُ	هَدُا	مَتَى	وَيَقُولُونَ			
kuntum	in	alwaAAdu	hatha	mata	Wayaqooloo			
					na			
You	If	Promise be	this	When will	And they say			
	in included the venturial will							
					sadiqeena			
					Speak the			
					truth			

وَيَقُولُونَ مَتَىٰ هَاذَا ٱلْوَعَدُ إِن كُنتُمْ صَادِقِينَ عَلَى اللَّهِ عَدُ اللَّهِ عَلَى اللَّهُ

48. Wayaqooloona mata hatha alwaAAdu in kuntum sadiqeena

And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"

وَلا	ضَرَّا	لِنَفْسِي	أملك	لأ	قُل
	·	بعسبي	Ţ,	١	
wala	darran	linafsee	amliku	la	Qul
nor	Any harm	(for) myself	I have	Not	say
		, ,	prower over		
لِكُلِّ	اللَّهُ	شكاء	ها	اِلاً	نَفْعًا
likulli	Allahu	shaa	ma	illa	nafAAan
For every	Allah	May will	what	except	profit
فلا	أجَلُّهُمْ	جَاء	إذا	أجَلّ	أُمَّةً
fala	ajaluhum	jaa	itha	ajalun	Ommatin
Neither	Their term	comes	when	(there is) a term	nation
		يَسْتَقْدِمُونَ	وَلا	ساعة	يَسْتَأْخِرُونَ
		yastaqdimoo na	wala	saAAatan	yasta/khiroon a
		Can they advance (it)	Nor	An hour	Can they delay (it)

قُل لَّا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ

أَجَلُ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَغْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ



49. Qul la amliku linafsee darran wala nafAAan illa ma shaa Allahu likulli ommatin ajalun itha jaa ajaluhum fala yasta/khiroona saAAatan wala yastaqdimoona

Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (*Tafsir Al-Qurtubî*).

بَيَاتًا	عَدُابُهُ	أتَاكُمْ	اِنْ	أرَأَيْتُمْ	قُلْ
bayatan	AAathabuhu	atakum	in	araaytum	Qul
By night	His torment	Should come	if	Have you	say
		to		thought	
الْمُجْرِمُونَ	مِنْهُ	يَسْتَعْجِلُ	مَّادُا	نَهَارًا	أوْ
almujrimoona	minhu	yastaAAjilu	matha	naharan	aw
The sinners	thereof	Would	Which	By day	or
The simes	thereor	vvoulu	VVIIICII	Dy day	O.

قُلْ أَرَءَيْتُمْ إِنْ أَتَلَكُمْ عَذَابُهُ و بَيَئًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ



50. Qul araaytum in at<u>a</u>kum AAa<u>tha</u>buhu bay<u>a</u>tan aw nah<u>a</u>ran m<u>atha</u> yastaAAjilu minhu almujrimoona

Say: "Tell me, - if His torment should come to you by night or by day, - which portion thereof would the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hasten on ?"

آلآن	بهِ	آمَنْتُم	وَقعَ	إِذَا مَا	أثُمَّ
al-ana	bihi	amantum	waqaAAa	Itha ma	Athumma
Is it now	In it	You will believe	It has actually befallen	When	Is it then
			تَسْتَعْجِلُونَ	بة	وَقَدْ كُنتُم
			tastaAAjiloon	bihi	waqad
			a		kuntum
			hasten	it	And you
					used to

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِ] عَآلَكَن وَقَدْ كُنتُم بِهِ عَسَتَعْجِلُونَ



51. Athumma itha ma waqaAAa amantum bihi al-ana waqad kuntum bihi tastaAAjiloona Is it then, that when it has actually befallen, that you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

عَدُابَ	دُوڤوا	ظلمُوا	لِلَّذِينَ	قِيلَ	تُمَّ
AAathaba	thooqoo	thalamoo	lillatheena	qeela	Thumma
torment	Tasete you	Wronged themselves	To those who	it will be said	Then
كُنتُمْ	بمَا	اِلاً	تُجْز َوْنَ	هَلْ	الخُلْدِ
kuntum	bima	illa	tujzawna	hal	alkhuldi
You used to	what	save	You	are	The
			recompense		everlasting
			d		
	تَكْسِبُونَ				
					taksiboona
					earn

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلْخُلِّدِ هَلَ تُجُّزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ عَ

52. Thumma qeela lilla<u>th</u>eena <u>th</u>alamoo <u>th</u>ooqoo AAa<u>tha</u>ba alkhuldi hal tujzawna ill<u>a</u> bim<u>a</u> kuntum taksiboona

Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"

وَرَبِّي	اِي	قُلْ	هُوَ	أَحَقُّ	ويسْتَنبِئُونَكَ
warabbee	ee	qul	huwa	ahaqqun	Wayastanbi- oonaka
By my lord	yes	say	it	Is true	And they ask you to inform them
	بمُعْدِزينَ		وَمَا	لَحَقُّ	ٳؾٞٞۿ
	bimuAAjizee na	antum	wama	lahaqqun	innahu
	Escape from it	you	And can not	The very truth	Verily it is

ه وَيَسۡتَنُبِءُونَكَ أَحَقُّ هُو ۖ قُلۡ إِي وَرَيِّيۤ إِنَّهُۥ لَحَقُّ وَمَاۤ أَنتُم



53. Wayastanbi-oonaka a<u>h</u>aqqun huwa qul ee warabbee innahu la<u>h</u>aqqun wam<u>a</u> antum bimuAAjizeena

And they ask you (O Muhammad SAW) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?"

Say: "Yes! By my Lord! It is the very truth! and you cannot escape from it!"

Section 6

مَا	ظلَمَتْ	نَفْسِ	لِکُلِّ	أنًّ	وَلُوْ
ma	thalamat	nafsin	likulli	anna	Walaw
(all) that is	Who had	person	For every	(that)	And if
	wronged				(there)would
					be
النَّدَامَة	وَأُسْرُواْ	بهِ	لأفتدت	الأرْض	فِي
alnnadamata	waasarroo	bihi	laiftadat	al-ardi	fee
Regret	And they	There with	And sought	The earth	on
	would feel		to ransom		
	their hearts		yourself		
بالقِسْطِ	بَيْنَهُم	وَ قُضِ <i>ي</i> َ	الْعَدُابَ	رَأُوُا	لَمَّا
bialqisti	baynahum	waqudiya	alAAathaba	raawoo	lamma
With justice	(between	But it will be	The	They see	when
	them)	judged	Torment		
			يُظْلَمُونَ	8	وَ هُمْ
			yuthlamoona	la	wahum
			They will be	Not	And they
			wronged		

وَلَوۡ أَنَّ لِكُلِّ نَفۡسِ طَلَمَتۡ مَا فِي ٱلْأَرۡضِ لَا فَتَدَتۡ بِهِۦۗ وَأَسَرُّواْ اللَّذَامَةَ لَمَّا رَأُواْ ٱلْعَذَابَ وَقُضِى بَيۡنَهُم بِٱلۡقِسۡطِ وَهُمۡ لَا



54. Walaw anna likulli nafsin <u>th</u>alamat m<u>a</u> fee al-ar<u>d</u>i laiftadat bihi waasarroo alnnad<u>a</u>mata lamm<u>a</u> raawoo alAAa<u>tha</u>ba waqu<u>d</u>iya baynahum bialqis<u>t</u>i wahum l<u>a</u> yu<u>th</u>lamoona

And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh), possessed all that is on earth, and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them. [I]

الستَّمَاقَ اتِّ	فِي	مَا	نِلّهِ	إنَّ	וצ
alssamawati	fee	ma	lillahi	inna	Ala
The heavens	(is) in	(all) that	(belongs) to Allah	Surely	No doubt
حَقٌ	اللهِ	وَعْدَ	اِنً	ألا	وَالأرْضِ
haqqun	Allahi	waAAda	inna	ala	waal-ardi
(is) true	Allah's	Promise	surely	No doubt	And the earth
		يَعْلَمُونَ	8	ٲػ۠ؾٞۯۿؙؙؙؗڡ۠	وَلَـكِنَّ
		yaAAlamoon	la	aktharahum	walakinna
		a			
		Know	Not	Most of them	But

أَلَا إِنَّ لِلَّهِ مَا فِي ٱلسَّمَـٰوَ تِ وَٱلْأَرْضِ أَلَا إِنَّ وَعَدَ ٱللَّهِ حَقُّ وَلَا إِنَّ وَعَدَ اللهِ عَلَمُونَ وَ وَلَا كِنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ فَي

55. Al<u>a</u> inna lill<u>a</u>hi m<u>a</u> fee alssam<u>a</u>w<u>a</u>ti waal-ar<u>d</u>i al<u>a</u> inna waAAda All<u>a</u>hi <u>h</u>aqqun wal<u>a</u>kinna aktharahum l<u>a</u> yaAAlamoona

No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

	تُرْجَعُونَ	وَإِلَيْهِ	وَيُمِيتُ	يُحْيِي	هُوَ	
	turjaAAoona	wa-ilayhi	wayumeetu	yuhyee	Huwa	
	You shall be	And to him	And causes	Who gives	(it is) He	
	returned		death	life		

هُوَ الْحُي عُونِ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿

56. Huwa yuhyee wayumeetu wa-ilayhi turjaAAoona

It is He Who gives life, and causes death, and to Him you (all) shall return.

مِّن	مُّوْعِظة	جَاءتْكُم	قَدْ	الثَّاسُ	يَا أَيُّهَا
min	mawAAithatu n	jaatkum	qad	alnnasu	Ya ayyuha
from	A good advice	Has to come	verily	Mankind	0
وَ هُدًى	الصَّدُورِ	فِي	لِّمَا	وأشيقاء	رَّبِّكُمْ
wahudan	alssudoori	fee	lima	washifaon	rabbikum
And a guidence	(Your) breasts	(is) in	For that	And healing	Your Lord
				ڵؙڵ مُؤْمِنِينَ	وَرَحْمَة
				lilmu/mineen	warahmatun
				For the believers	And a mercy

يَنَأَيُّا ٱلنَّاسُ قَد جَآءَتُكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي النَّاسُ قَد جَآءَتُكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي الصَّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ هِ

57. Y<u>a</u> ayyuh<u>a</u> alnn<u>a</u>su qad <u>ja</u>atkum mawAAi<u>th</u>atun min rabbikum washif<u>a</u>on lim<u>a</u> fee al<u>ss</u>udoori wahudan wara<u>h</u>matun lilmu/mineena

O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

فليقركوا	ڤيدُلِكَ	وَبِرَحْمَتِهِ	اللّهِ	بقضل	قُلْ
falyafrahoo	fabithalika	wabirahmatih i	Allahi	bifadli	Qul
Let them rejoice	There in	And in his mercy	(Of) Allah	In the bounty	Say
		يَجْمَعُونَ	مِّمَّا	ۮ ٙؽ۠ڒٞ	هُوَ
		yajmaAAoon a	mimma	khayrun	huwa
		They amass	Than what	(is) better	That

قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِ عَبِذَ لِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا



58. Qul bifa<u>d</u>li All<u>a</u>hi wabira<u>h</u>matihi fabi<u>tha</u>lika falyafra<u>h</u>oo huwa khayrun mimm<u>a</u> yajmaAAoona

Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.

لَكُم	اللّهٔ	أنزل	مًّا	أرَأَيْتُم	قُلْ
lakum	Allahu	anzala	ma	araaytum	Qul
To you	Allah	Has sent	what	Have you	say
		down		seen?	
وَحَلالاً	حَرَامًا	مُنْهُ	فجَعَلْتُم	رِّنْ <i>ق</i> ِ	مًّن
wahalalan	haraman	minhu	fajaAAaltum	rizqin	min
And lawful	unlawful	Of it	And you	provision	(from)
			have made		
عَلَى	أمْ	لَكُمْ	أذِنَ	آئلَّهُ	قُلْ
AAala	am	lakum	athina	allahu	qul
against	or	(to) you	permitted	Has Allah	Say
				تَقْتَرُونَ	اللهِ
				taftaroona	Allahi
				Do you	Allah
				invent a lie	

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنَهُ حَرَامًا وَحَلَلًا قُلْ ءَآلله لَكُم مِّن لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتُرُونَ ﴾ وَحَلَلًا قُلْ ءَآلله لَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتُرُونَ ﴾

59. Qul araaytum m<u>a</u> anzala All<u>a</u>hu lakum min rizqin fajaAAaltum minhu <u>h</u>ar<u>a</u>man wa<u>h</u>al<u>a</u>lan qul <u>a</u>ll<u>a</u>hu a<u>th</u>ina lakum am AAal<u>a</u> All<u>a</u>hi taftaroona

Say (O Muhammad SAW to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

اللّهِ	عَلَى	يَفْتَرُونَ	الَّذِينَ	ظنً	وَمَا			
Allahi	AAala	yaftaroona	allatheena	Thannu	Wama			
Allah	against	invent	Those who	think	And what			
لَدُو	الله	اِنَّ	الْقِيَامَةِ	يَوْمَ	الْكَذِبَ			
lathoo	Allaha	inna	alqiyamati	yawma	alkathiba			
(is) full	Allah	truely	(of) resurrection	On the day	A lie			
8	ٲڬ۠ٚٚٚڗؘۿؙؗم۠	وَلَـكِنَّ	الثَّاسِ	عَلَى	فضْلِ			
la	aktharahum	walakinna	alnnasi	AAala	fadlin			
not	Most of them	But	mankind	To	(of) bounty			
					yashkuroona			
					They give thanks			

وَمَا ظُنُّ ٱلَّذِينَ يَفَتُرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيمَةِ الْكَامِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ إِنَّ ٱللَّهَ لَذُو فَضِلٍ عَلَى ٱلنَّاسِ وَلَكِكَنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ



60. Wam<u>a *th*annu allath</u>eena yaftaroona AAal<u>a</u> All<u>a</u>hi alka<u>th</u>iba yawma alqiy<u>a</u>mati inna All<u>a</u>ha la<u>th</u>oo fa<u>d</u>lin AAal<u>a</u> alnn<u>a</u>si wal<u>a</u>kinna aktharahum l<u>a</u> yashkuroona

And what think those who invent lies against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.

Section 7

Section 1					
تَثُلُو	وَمَا	شنأن	فِي	تَكُونُ	وَمَا
tatloo	wama	sha/nin	fee	takoonu	Wama
You may be	And what	doing	(in)	You may be	And what
reciting	ever				ever
مِنْ	تَعْمَلُونَ	وكا	ڤُرْآنِ	مِن	مِنْهُ
min	taAAmaloona	wala	qur-anin	min	minhu
any	Your doing	And not	The Quran	From	(from it)
اِڈ	شُهُودًا	عَلَيْكُمْ	كُنَّا	الأ	عَمَلِ
ith	shuhoodan	AAalaykum	kunna	illa	AAamalin
when	witness	Over you	We are	but	deed
رَّبِّكَ	عَن	يَعْزُبُ	وَمَا	فِيهِ	تُفِيضُونَ
rabbika	AAan	yaAAzubu	wama	feehi	Tufeedoona
Your Lord	from	(is) hidden	And nothing	it	Your doing
وَلا	الأرْض	فِي	ۮڔؖٞۊ۪	مِّتُقالِ	مِن
wala	al-ardi	fee	tharratin	mithqali	min
nor	The earth	On	(of) an atom	The weight	of
د َلِكَ	مِن	أصْغُرَ	ولا	الستَّمَاء	فِي
thalika	min	asghara	wala	alssama-i	fee
that	than	(is) less	Nor what	The heaven	in

مَّبينِ	كِتَابٍ	فِي	الع	أكْبَرَ	وَلا
mubeenun	kitabin	fee	illa	akbara	wala
A clear	record	(is) in	but	(is) greater (than that)	Nor what

61. Wam<u>a</u> takoonu fee sha/nin wam<u>a</u> tatloo minhu min qur-<u>a</u>nin wal<u>a</u> taAAmaloona min AAamalin ill<u>a</u> kunn<u>a</u> AAalaykum shuhoodan i<u>th</u> tufeedoona feehi wam<u>a</u> yaAAzubu AAan rabbika min mithq<u>a</u>li <u>th</u>arratin fee al-ardi wala fee alssama-i wala asghara min thalika wala akbara illa fee kitabin mubeenun

Whatever you (O Muhammad SAW) may be doing, and whatever portion you may be reciting from the Qur'ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsir At-Tabarî*. Vol.11, Page 129).

خُونْفٌ	8	اللّهِ	أوْلِيَاء	اِنً	ألا		
khawfun	la	Allahi	awliyaa	inna	Ala		
fear	(there is) no	(of) Allah	The friends	verily	No doubt		
يْهِمْ وَلاَ هُمْ يَحْرَنُونَ ۚ							
		yahzanoona	hum	wala	AAalayhim		
		grieve	Shall they	nor	Upon them		



62. Ala inna awliyaa Allahi la khawfun AAalayhim wala hum yahzanoona

No doubt! Verily, the *Auliyâ'* of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve^[],

	يَتَّقُونَ	وكائوا	آمَنُوا	الَّذِينَ
	Yattaqoona	wakanoo	amanoo	Allatheena
	Fear (Allah)	And used to	Believed (in the oneness of Allah)	Those who



63. Allatheena amanoo wakanoo yattaqoona

Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).

وَفِي	الدَّنْيَا	الْحَياةِ	فِي	الْبُشْرَى	لَهُمُ
wafee	alddunya	alhayati	fee	albushra	Lahumu
And in	(of) the world	The life	in	(are) glad tidings	For them
د َلِكَ	اللّهِ	لِكَلِمَاتِ	تَبْدِيلَ	8	الآخِرَةِ
thalika	Allahi	Likalimati	tabdeela	la	al-akhirati
This	(of) Allah	In the words	Change (can there be)	no	The Hereafter
			الْعَظِيمُ	الْقُوْزُ	هُوَ
			alAAatheemu	alfawzu	huwa
			The supreme	success	It is

لَهُمُ ٱلۡبُشۡرَىٰ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلْاَحْرَةِ ۚ لَا تَبۡدِيلَ لِهُمُ ٱلۡبُشۡرَىٰ فِي ٱلۡحَيٰوةِ ٱلۡفُوۤذُ ٱلۡعَظِيمُ ﴿

64. Lahumu albushr<u>a</u> fee al<u>h</u>ay<u>a</u>ti aldduny<u>a</u> wafee al-<u>a</u>khirati l<u>a</u> tabdeela likalim<u>a</u>ti All<u>a</u>hi <u>tha</u>lika huwa alfawzu alAAa*th*eemu

For them are glad tidings, in the life of the present world^[] (i.e. righteous deeds seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success.

نِنَّهِ	الْعِزَّة	اِنَّ	قوْلُهُمْ	يَحْزُنْكَ	وَلا
lillahi	alAAizzata	inna	qawluhum	yahzunka	Wala
Belongs to Allah	Power and honour	Verily	Their speech	Grieve you	And let not
		الْعَلِيمُ	الستَّمِيعُ	هُوَ	جَمِيعًا
		alAAaleemu	alssameeAA u	huwa	jameeAAan
		The All knower	(is) the All Hearer	He	All

وَلَا يَحَزُنكَ قَوْلُهُمْ أَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ



65. Wala yahzunka qawluhum inna alAAizzata lillahi jameeAAan huwa alssameeAAu alAAaleemu

And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower

الستَّمَاوَات	فِي	مَن	نِنَّهِ	إنَّ	ألا
alssamawati	fee	man	lillahi	inna	Ala
The heavens	(is) in	Whomsoever	To Allah belongs	Verily	No doubt
الَّذِينَ	يَتَّبِعُ	وَمَا	الأرْض	فِي	وَمَن
allatheena	yattabiAAu	wama	al-ardi	fee	waman
Those who	follow	And not	The earth	(is) in	And
					whosoever
يَتَّبِعُونَ	إن	شُرُكَاء	اللهِ	مِن دُونِ	يَدْعُونَ
yattabiAAoon	in	shurakaa	Allahi	min dooni	yadAAoona
а					
They follow	not	The partners	Allah	Besides	invoke
يَخْرُصُونَ	الأ	هُمْ	وَإِنْ	الظَّنَّ	اِلاً
yakhrusoona	illa	hum	wa-in	alththanna	illa
Invent lies	but	They	And not	A conjecture	but

أَلاّ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَاوَاتِ وَمَن فِي ٱلْأَرْضُ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءً إِن يَتَبِعُونَ إلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ هِ

66. Al<u>a</u> inna lill<u>a</u>hi man fee alssam<u>a</u>w<u>a</u>ti waman fee al-ar<u>d</u>i wam<u>a</u> yattabiAAu alla<u>th</u>eena yadAAoona min dooni All<u>a</u>hi shurak<u>a</u>a in yattabiAAoona ill<u>a</u> al<u>thth</u>anna wa-in hum ill<u>a</u> yakhru<u>s</u>oona

No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not the (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

لِتَسْكُنُواْ	اللَّيْلَ	لَكُمُ	جَعَلَ	الَّذِي	هُوَ
litaskunoo	allayla	lakumu	jaAAala	allathee	Huwa
That you	The night	For you	Has	Who	He (it is)
may rest			appointed		
دُلِكَ	فِي	اِنً	مُبْصِرًا	وَالثُّهَارَ	فِيهِ
thalika	fee	inna	mubsiran	waalnnahara	feehi

this	in	verily	To make things visible (to you)	And the day	therein		
	لَقَوْمٍ يَسْمَعُونَ						
			yasmaAAoon a	liqawmin	laayatin		
			Who listen	For a people	(are) signs		

هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُواْ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهُ اللّ

فِي ذَالِكَ لَأَيَاتِ لِقَوْمِ يَسْمَعُونَ ٢

67. Huwa alla<u>th</u>ee jaAAala lakumu allayla litaskunoo feehi waalnnah<u>a</u>ra mub<u>s</u>iran inna fee <u>tha</u>lika la<u>aya</u>tin liqawmin yasmaAAoona

He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

هُوَ	سبُحَانَهُ	وَلَدًا	اللَّهُ	اتَّخَدُ	قائوا
huwa	subhanahu	waladan	Allahu	ittakhatha	Qaloo
Не	Glory is to Him!	A son (children)	Allah	has begotten	They say (jews, Christians and Pagans)
وَمَا	السَّمَاقَات	فِي	مَا	ئة	الْعَنِيَّ
wama	alssamawati	fee	ma	lahu	alghaniyyu
And (all) that	The heavens	(is) in	All that	His is	(is) all rich
سُلْطانِ	مِّن	عِندَكُم	إنْ	الأرْض	فِي
sultanin	min	AAindakum	In	al-ardi	fee
warrant	(of)	You have	no	The earth	(is) in
8	مَا	اللّهِ	عَلَى	أتقولون	بهَدُا
la	ma	Allahi	AAala	ataqooloona	bihatha
not	what	Allah	against	Do you say	For this
					تَعْلَمُونَ
					taAAlamoona
					You know
	يے ہو ہے ، .	ھے اور صحبے ہو اور س		ب صربتاء ا	مرافع وصي ر

قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبِحَانَهُ وَهُوَ ٱلْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي اللَّرْضِ إِنْ عِندَكُم مِّن سُلَطَانِ بِهَاذَا السَّمَاوَاتِ وَمَا فِي ٱلْأَرْضِ إِنْ عِندَكُم مِّن سُلَطَانِ بِهَاذَا السَّمَاوَاتِ وَمَا فِي ٱلْأَرْضِ إِنْ عِندَكُم مِّن سُلَطَانِ بِهَاذَا السَّمَاوَاتِ وَمَا فِي ٱلْأَرْضِ إِنْ عِندَكُم مِّن سُلَطَانِ بِهَاذَا اللهُ

أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿

68. Q<u>a</u>loo ittakha<u>th</u>a All<u>a</u>hu waladan sub<u>ha</u>nahu huwa alghaniyyu lahu m<u>a</u> fee alssam<u>a</u>wati wama fee al-ardi in AAindakum min sul<u>ta</u>nin bih<u>atha</u> ataqooloona AAala Allahi ma la taAAlamoona

They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.^[]

اللّهِ	عَلَى	يَقْتَرُونَ	الَّذِينَ	اِنَّ	قَلْ
Allahi	AAala	yaftaroona	allatheena	inna	Qul
Allah	against	invent	Those who	verily	Say
		8	الْكَذِبَ		
			yuflihoona	la	alkathiba
			Will be	not	lie
			successful		

قُلْ إِنَّ ٱلَّذِينَ يَفَتُرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفَلِحُونَ



69. Qul inna allatheena yaftaroona AAala Allahi alkathiba la yuflihoona

Say: "Verily, those who invent lie against Allâh will never be successful" -

مَرْجِعُهُمْ	إلَيْنَا	تُمَّ	الدُّنْيَا	فِي	مَتَّاعٌ
marjiAAuhum	ilayna	thumma	alddunya	fee	MataAAun
(will be)	Unto us	And then	(this) world	in	A brief
their return					enjoyment
كَاتُواْ	بما	الشَّدِيدَ	الْعَدُابَ	ئْذِيقُهُمُ	تُهُ
kanoo	bima	alshshadeed	alAAathaba	nutheequhu	thumma
		a		mu	
They used to	Because	The severest	Torment	We shall	then
				make them	
				taste	
					يَكْفُرُونَ
					yakfuroona
					disbelieve

مَتَعُ فِي ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُواْ يَكَفُرُونَ ﴿

70. MataAAun fee alddunya thumma ilayna marjiAAuhum thumma nutheequhumu alAAathaba alshshadeeda bima kanoo yakfuroona

A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His *Ayât* (proofs, signs, verses, etc.)].

Section8

قالَ	اِڈ	ئوح	نْبَأ	عَلَيْهِمْ	وَاتْلُ
qala	ith	noohin	nabaa	AAalayhim	Waotlu
He said	when	(of) noah	The news	To them	And reciete
عَلَيْكُم	كَبُرَ	كَانَ	إن	يَا قَوْمِ	لِقُوْمِهِ
AAalaykum	kabura	kana	in	ya qawmi	liqawmihi
On you	Hard	is	If	O my people	To his people
اللّهِ	فُعَلَى	اللهِ	بآياتِ	وَتَدُّكِير ِي	مَّقَامِي
Allahi	faAAala	Allahi	bi-ayati	watathkeeree	maqamee
Allah	Then in	(of) Allah	Of the signs	And my reminding (you)	My stay (with you)
8	ث	وَشُئْرَكَاءِكُمْ	ٲڡ۠ۯؘػؙؙڡ۠	فأجمعوا	تَوكَّلْتُ
la	thumma	washurakaak um	amrakum	faajmiAAoo	tawakkaltu
Not	And	And your partners	Your plot	So gather you	I put my trust
اقضئوا	ثُمَّ	غُمَّة	عَلَيْكُمْ	أمْرُكُمْ	یکُنْ
iqdoo	thumma	ghummatan	AAalaykum	amrukum	yakun
Pass your sentence	then	In doubt	For you	Your plot	Let be
			تُنظِرُون	ولا	اِلْيَّ
			tunthirooni	wala	ilayya
			Give me respite	And not	On me

﴿ وَٱتَّلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ عَلَقُومِ إِن كَانَ كَبُرَ عَلَيْهُمْ مَّقَامِى وَتَذْكِيرِى بِعَايَنتِ ٱللهِ فَعَلَى ٱللهِ تَوَكَّلْتُ عَلَيْكُمْ مَّقَامِى وَتَذْكِيرِى بِعَايَنتِ ٱللهِ فَعَلَى ٱللهِ تَوكَّلْتُ فَعَلَى اللهِ تَوكَّلْتُ فَعَلَى اللهِ تَوكُمْ قَلْمَ عُلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَقَا تُمْ فَعُونَ الْمَرْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَقَا أَمْرَكُمْ وَشُرَكَاءَكُمْ تُكُمْ تُكُمْ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ عَلَيْكُمْ فَقَا تُمْ فَعُلَى اللهِ فَعَلَى اللهِ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَقَا فَمُ فَعُلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ فَقُولُونِ فَيْكُونَ أَمْرُكُمْ عَلَيْكُمْ عَلَيْكُمْ فَعَلَى اللهِ فَعَلَى اللهِ فَعَلَى اللهِ عَلَيْكُمْ فَعَلَى اللهِ عَلَيْكُمْ فَعَلَى اللهِ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَعَلَى اللهِ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَا أَمْمِعُوا أَلْمَ وَلَا تُنْظِرُونِ فَيْ اللّهُ وَلَا تُنظِرُونِ فَيْكُولُ اللّهُ وَلَا تُنظِرُونِ فَيْكُولُونِ اللّهِ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ فَا إِلَى وَلَا تُنظِرُونِ فَي اللّهِ عَلَيْكُمْ عَلَيْكُوا عَلَيْكُمْ عَلَيْكُمْ

71. Waotlu AAalayhim nabaa noo<u>h</u>in i<u>th</u> q<u>a</u>la liqawmihi y<u>a</u> qawmi in k<u>a</u>na kabura AAalaykum maq<u>a</u>mee wata<u>th</u>keeree bi-<u>aya</u>ti All<u>a</u>hi faAAal<u>a</u> All<u>a</u>hi tawakkaltu faajmiAAoo amrakum washurak<u>a</u>akum thumma l<u>a</u> yakun amrukum AAalaykum ghummatan thumma iq<u>d</u>oo ilayya wal<u>a</u> tun<u>th</u>irooni

And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let

not your plot be in doubt for you. Then pass your sentence on me and give me no respite

أَجْرِ	مِّنْ	سَأَلْتُكُم	قُمَا	تَوَلِّيْتُمْ	فَإِن
ajrin	min	saaltukum	fama	tawallaytum	Fa-in
Reward	Any	I have asked	Then not	You turn	But if
		of you		away	
وَأُمِرْتُ	اللهِ	عَلَى	الأ	ٲڿ۠ڔۑؘ	اِنْ
waomirtu	Allahi	AAala	illa	ajriya	in
And i have	Allah	on	but	My reward	(is) not
been					
commanded					
		الْمُسْلِمِينَ	مِنَ	أكُونَ	أنْ
		almuslimeen	mina	akoona	an
		а			
		The muslims	of	be	to

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُر مِّنَ أَجْرٍ إِنَّ أَجْرِى إِلَّا عَلَى ٱللَّهِ وَاللَّهُ عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿

72. Fa-in tawallaytum fam<u>a</u> saaltukum min ajrin in ajriya ill<u>a</u> AAal<u>a</u> All<u>a</u>hi waomirtu an akoona mina almuslimeena

"But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you, my reward is only from Allâh, and I have been commanded to be one of the Muslims (those who submit to Allâh's Will)."

				4 45 4				
الْقُلْكِ	فِي	مُّعَهُ	وَمَن	فُنَجَّيْنَاهُ	ڤكَدُّبُوهُ			
alfulki	fee	maAAahu	waman	fanajjaynahu	Fakaththabo			
					ohu			
The ship	In	With him	And those	So we	They denied			
				delivered him	in			
بآياتِئا	كَدُّبُواْ	الَّذِينَ	وَأَعْرَقْنَا	خَلائِفَ	وَجَعَلْنَاهُمْ			
bi-ayatina	kaththaboo	allatheena	waaghraqna	khala-ifa	wajaAAalnah			
					um			
Our signs	Denied	Those who	While we	Generations	And we			
			drown	replacing one	made them			
				after the				
				another				
	المُندُرينَ	عَاقِبَهُ	كَانَ	کَیْ ف َ	ڤانظُر			
	almuntharee	AAaqibatu	kana	kayfa	faonthur			
	na							
	(of) those	The end	Was	How	Then see			
	who were							
	warned							
فَكَذَّبُوهُ فَنَجَّيْنَهُ وَمَن مَّعَهُ مِ فِي ٱلْفُلْكِ وَجَعَلْنَهُمْ خَلَيْهِ								
() 3	15 3 2016	آآهٔ الی هُ کَ	à • A • A • • •	20 di -:	هُ کُمْ مُ اُکُمُ			
عِ فَ	عليهم سـ	العلكِ وج	ن معدر بي	عجيت وم	فالدبوه و			

وَأَغۡرَقۡنَا ٱلَّذِينَ كَذَّبُواْ بِعَايَئِنِنَا ۖ فَٱنظُرۡ كَيۡفَكَانَ عَنِقِبَةُ ٱلْمُنذَرِينَ



73. Faka<u>thth</u>aboohu fanajjayn<u>a</u>hu waman maAAahu fee alfulki wajaAAaln<u>a</u>hum khal<u>a</u>ifa waaghraqn<u>a</u> alla<u>th</u>eena ka<u>thth</u>aboo bi-<u>aya</u>tin<u>a</u> faon<u>th</u>ur kayfa k<u>a</u>na AA<u>a</u>qibatu almunthareena

They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

قوْمِهِمْ	إلَى	رُسُلاً	مِن بَعْدِهِ	بَعَثْنَا	تُمَّ
qawmihim	ila	rusulan	min baAAdihi	baAAathna	Thumma
Their people	to	Messengers	After him	We sent	then
بما	لِيُؤْمِثُواْ	كَاتُواْ	ڤمَا	بالْبَيِّنَاتِ	ڤُج َآؤُوهُم
bima	liyu/minoo	kanoo	fama	bialbayyinati	fajaoohum
What	Believe	They would	But not	Clear proofs	They brought them
عَلَى	نَطْبَعُ	كَدُلِكَ	مِن قَبْلُ	بِهِ	كَذَّبُواْ
AAala	natbaAAu	kathalika	min Qablu	bihi	kaththaboo
ир	We seal	thus	Before hand	(it)	They had already rejected
				الْمُعْتَدِينَ	قلوب
				almuAAtadee na	quloobi
				(of) the transgressor s	The hearts

ثُمَّ بَعَثَنَا مِنْ بَعَدِهِ وَسُلاً إِلَىٰ قَوْمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَتِ فَمَا كَانُواْ لِيُوْمِنُواْ بِمِ كَذَّبُواْ بِهِ مِن قَبْلُ كَذَالِكَ نَطْبَعُ عَلَىٰ كَانُواْ لِيُوْمِنُواْ بِمَا كَذَّبُواْ بِهِ مِن قَبْلُ كَذَالِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعۡتَدِينَ عَلَىٰ قُلُوبِ ٱلْمُعۡتَدِينَ

74. Thumma baAAathna min baAAdihi rusulan ila qawmihim fajaoohum bialbayyinati fama kanoo liyu/minoo bima kaththaboo bihi min qablu kathalika natbaAAu AAala quloobi almuAAtadeena

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

إلَى	وَ هَارُونَ	مُّوسنَى	مِن بَعْدِهِم	بَعَثْنَا	تُمَّ			
ila	waharoona	moosa	min baAAdihim	baAAathna	Thumma			
to	And Aaron	Moses	After them	We sent	then			
قوْمًا	وَكَاثُواْ	فاستتكبروا	بآياتِئا	وَمَلَئِهِ	فِرْعَوْنَ			
qawman	wakanoo	faistakbaroo	bi-ayatina	wamala-ihi	firAAawna			
Folk	And they were	But they behaved arrogantly	With our signs	And his chiefs	Pharaoh مُجْرمِینَ			
					mujrimeena			
					sinners			

ثُمَّ بَعَثَنَا مِنْ بَعَدِهِم مُّوسَىٰ وَهَنُونَ وَهَلِا فِلَىٰ فِرْعَوْنَ وَمَلَإِ يْهِ عَثَنَا مِنْ بَعَدِهِم مُّوسَىٰ وَهَنُواْ قَوْمًا مُّجْرِمِينَ عَ

75. Thumma baAAathn<u>a</u> min baAAdihim moos<u>a</u> wah<u>a</u>roona il<u>a</u> firAAawna wamala-ihi bi-<u>aya</u>tin<u>a</u> faistakbaroo wak<u>a</u>noo qawman mujrimeena

Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were *Mujrimûn* (disbelievers, sinners, polytheists, criminals, etc.) folk.

اِنَّ	قالوا	مِنْ عِندِنَا	الْحَقّ	جَاءهُمُ	فَلَمَّا
inna	qaloo	min AAindina	alhaqqu	jaahumu	Falamma
indeed	They say	From us	The truth	Came to them	So when
			مَّبينٌ	لسبحر	هَـدُا
			mubeenun	Lasihrun	hatha
			Clear	(is) magic	this



76. Falamma jaahumu alhaqqu min AAindina qaloo inna hatha lasihrun mubeenun So when came to them the truth from Us, they said: "This is indeed clear magic."

جَاءكُمْ	لَمَّا	لِلْحَقِّ	أتقولون	مئوستى	قالَ
jaakum	lamma	lilhaqqi	ataqooloona	moosa	Qala
It has come	when	About the	Say you	moses	said
to you		truth	(this)		
	السَّاحِرُونَ	يُڤْلِحُ	وَلا	هَـدُا	أسبِحْرٌ
	alssahiroona	yuflihu	wala	hatha	asihrun
	The	Will	And not	this	(is) magic
	magicians	successful			

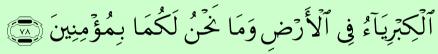
قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرُ هَا وَلَا يُفْلِحُ ٱلسَّحِرُونَ عَلَى اللَّهِ الْحَالِ الْحَلْقِ الْحَالِقِ الْحَالِ الْحَالِ الْحَالِ الْحَالِ الْحَلْمُ الْحَالِقِ الْحَالِقُ الْحَالِقُ الْحَالِقُ الْحَلِي الْحَالِقُ الْحَالِقُ الْحَالِقُ الْحَلَقِ الْحَالِقُ الْحَلْمُ الْحَالِقُ الْحَالِقُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَالُ الْحَلْمُ اللَّهُ الْمُعْتَقِلُ الْمُلْمُ الْمُقَالِمُ الْحَلْمُ الْمُعْلَى الْحَلْمُ الْحَلْمُ الْمُؤْمِنُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ الْحَلْمُ الْمُعْلِمُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ الْحَلْمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَى الْمُعْلَمِ الْمُعْلِمُ الْمُعْلِمِ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ الْمُلْمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِمُ الْمُعْلِمُ

77. Q<u>a</u>la moos<u>a</u> ataqooloona lil<u>h</u>aqqi lamm<u>a ja</u>akum asi<u>h</u>run h<u>atha</u> wal<u>a</u> yufli<u>h</u>u alssahiroona

Mûsa (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

عَلَيْهِ	وَجَدْنًا	عَمًّا	لِتَالْفِتَنَا	أجئثنا	قالوا
AAalayhi	wajadna	AAamma	litalfitana	aji/tana	Qaloo
On it	We found	From that	To turn us	Have you	They said
			away	come to us	
الأرْض	فِي	الْكِبْرِيَاء	لَكُمَا	وَتَكُونَ	آباءنا
al-ardi	fee	alkibriyao	lakuma	watakoona	abaana
The land	In	greatness	That you two	And may have	Our fathers
		ؠمُٷ۠مِنِينَ	لَكُمَا	نَحْنُ	وَمَا
		bimu/mineen a	lakuma	nahnu	wama
		(are) going to believe	In you two	we	And not

قَالُوۤا أَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا



78. Qaloo aji/tana litalfitana AAamma wajadna AAalayhi abaana watakoona lakuma alkibriyao fee al-ardi wama nahnu lakuma bimu/mineena

They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!"

عَلِيمٍ	ساحر	بكُلِّ	ائتُونِي	فِرْعَوْنُ	وَ قَالَ
AAaleemin	sahirin	bikulli	i/toonee	firAAawnu	Waqala
Well versed	Sorcerer	Every	Bring to me	Pharaoh	And said



79. Waqala fir A Aawnu i/toonee bikulli sahirin A Aaleemin

And Fir'aun (Pharaoh) said: "Bring to me every well-versed sorcerer."

مُّوسنَى	لَهُم	قالَ	السَّحَرَةُ	جَاء	فُلَمَّا
moosa	lahum	qala	alssaharatu	jaa	Falamma
moses	To them	said	The	Came	And when
			sorcerers		

	مَّلْقُونَ	أنثم	مَا	ألقوا
	Mulqoona	antum	ma	alqoo
	(want to)	you	What	Cast down
	cast			

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُواْ مَآ أَنتُم مُّلَّقُونَ

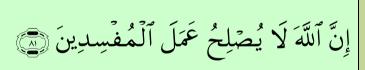


80. Falamma jaa alssaharatu qala lahum moosa alqoo ma antum mulqoona

And when the sorcerers came, Mûsa (Moses) said to them: "Cast down what you want to cast!"

جِئْتُم	مَا	مُوسنَى	قالَ	ألمقوا	فُلَمَّا
ji/tum	ma	moosa	qala	alqaw	Falamma
you have brought	What	Moses	Said	They had cast down	Then when
اِنَّ	سيَيْبْطِلْهُ	الله	اِنَّ	السِّحْرُ	به
inna	sayubtiluhu	Allaha	inna	alssihru	bihi
Verily	Will make it invalid	Allah	Surely	(is) sorcery	(it)
	الْمُفْسِدِينَ	عَمَلَ	يُصلِحُ	8	اللَّهَ
	almufsideena	AAamala	yuslihu	la	Allaha
	(of) the evil doers	The work	Set right	Does not	Allah

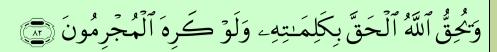
فَلَمَّآ أَلَقَوْاْ قَالَ مُوسَىٰ مَا جِئَتُم بِهِ ٱلسِّحْرُ ۚ إِنَّ ٱللَّهَ سَيُبَطِلُهُ وَ



81. Falamm<u>a</u> alqaw q<u>a</u>la moos<u>a</u> m<u>a</u> ji/tum bihi alssi<u>h</u>ru inna All<u>a</u>ha sayub<u>t</u>iluhu inna All<u>a</u>ha l<u>a</u> yu<u>s</u>li<u>h</u>u AAamala almufsideena

Then when they had cast down, Mûsa (Moses) said: "What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupts, etc.).

گر هَ	وَلُو	بكلِمَاتِهِ	الْحَقَّ	اللّهٔ	وَيُحِقُّ
kariha	walaw	bikalimatihi	alhaqqa	Allahu	Wayuhiqqu
May hate	however	By his words	The truth	Allah	And will
					establish and
					make
					apparent
					الْمُجْرِمُونَ
					almujrimoona
					The sinners



82. Wayuhiqqu Allahu alhaqqa bikalimatihi walaw kariha almujrimoona

"And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners, etc.) may hate it."

Section 9

مِّن	ۮڔؙؾٞٙ؋	اِلاً	لِمُوسنَى	آمَنَ	ڤمَا
min	thurriyyatun	illa	limoosa	amana	Fama
Of	The offspring	except	In moses	believed	But none
وَمَلَئِهِمْ	فِرْعَوْنَ	مِّن	خَوْفٍ	عَلَى	قوْمِهِ
wamala-ihim	firAAawna	min	khawfin	AAala	qawmihi
And their chiefs	Pharaoh	of	The fear	Because of	His people
فِي	لَعَالِ	فِرْعَوْنَ	وَإِنَّ	يَقْتِنَّهُمْ	أن
fee	laAAalin	firAAawna	wa-inna	yaftinahum	an
on	(Was) an	Pharaoh	And verily	He should	lest
	arrogant			persecute	
	tryant	الْمُسْرِ فِينَ	لَمِنَ	them وَإِثَّهُ	
	الأرْض				
		almusrifeena	lamina	wa-innahu	al-ardi
		Thetransgres	(one) of	And he (was	The earth
		-sors) in deed	

فَمَآ ءَامَنَ لِمُوسَى إِلَّا ذُرِيَّةُ مِّن قَوْمِهِ عَلَىٰ خَوْفِ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالِ فِي ٱلْأَرْضَ وَإِنَّهُ لَمِنَ ٱلْمُسْرِفِينَ

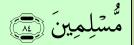
83. Fam<u>a a</u>mana limoos<u>a</u> ill<u>a th</u>urriyyatun min qawmihi AAal<u>a</u> khawfin min firAAawna wamala-ihim an yaftinahum wa-inna firAAawna laAA<u>a</u>lin fee al-ar<u>d</u>i wa-innahu lamina almusrifeena

But none believed in Mûsa (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

آمَنتُم	كُنتُمْ	اِن	يَا قوْم	مُوسنَى	وَ قَالَ
amantum	kuntum	in	ya qawmi	moosa	Waqala
Believed	You have	if	O my people	Moses	And said
مُسْلِمِينَ	كُنتُم	إن	تَوَكَّلُواْ	فعَلَيْهِ	باللهِ
muslimeena	kuntum	in	tawakkaloo	faAAalayhi	biAllahi

(are)	You	If	Put your trust	Then in him	In Allah
muslims					

وَقَالَ مُوسَىٰ يَنْقُومِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوۤاْ إِن كُنتُم



84. Waq<u>a</u>la moos<u>a</u> y<u>a</u> qawmi in kuntum <u>a</u>mantum biAll<u>a</u>hi faAAalayhi tawakkaloo in kuntum muslimeena

And Mûsa (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

8	رَبَّنَا	تَوَكَّلْنَا	اللّهِ	عَلَى	فقالوا
la	rabbana	tawakkalna	Allahi	AAala	Faqaloo
Not	Our Lord!	We put our trust	Allah	in	They said
		الظَّالِمِينَ	لِّلْقُوْمِ	فِتْنَة	تَجْعَلْنَا
		alththalimeen a	lilqawmi	fitnatan	tajAAalna
		(who are) wrong-doers	For the folk	A trail	Make us

فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّلِمِينَ



85. Faq<u>a</u>loo AAal<u>a</u> All<u>a</u>hi tawakkaln<u>a</u> rabban<u>a</u> l<u>a</u> tajAAaln<u>a</u> fitnatan lilqawmi al<u>ththa</u>limeena

They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrong-doing) (i.e. do not make them overpower us).

الْكَافِرِينَ	الْقُوْم	مِنَ	ؠڔؘڂٛڡؘؾؚڬ	وَنَجِّنَا
Alkafireena	alqawmi	mina	birahmatika	Wanajjina
The	Folk	form	By Your	And save us
dsbelieving			Mercy	



86. Wanajjina birahmatika mina alqawmi alkafireena

"And save us by Your Mercy from the disbelieving folk."

تَبَوَّءَا	أن	وَأَخِيهِ	مُوسِنَى	إلَى	وَأُوْحَيْثًا
tabawwaa	an	waakheehi	moosa	ila	Waawhayna
Your provide	(saying)	And his	Moses	to	And we
	that	brother			revealed
قِبْلَة	بؙؽؙۅؾؘػؙؗم۠	وَاجْعَلُواْ	بُيُوتًا	بِمِصْرَ	لِقُوْمِكُمَا

qiblatan	buyootakum	waijAAaloo	buyootan	bimisra	liqawmikuma
As places for	Your	And make	dwellings	In egypt	For your
your worship	dwellings				people
		الْمُؤْمِنِينَ	ۅؘۑؘۺ۫ڒ	الصَّلاة	وَأُقِيمُواْ
					J #/ J
		almu/mineen	wabashshiri	alssalata	waaqeemoo
		а			
		(to)the	And give	Prayers	And offer
		believers	glad tidings		perfectly

وَأُوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا



87. Waawhayna ila moosa waakheehi an tabawwaa liqawmikuma bimisra buyootan waijAAaloo buyootakum qiblatan waaqeemoo alssalata wabashshiri almu/mineena

And We inspired Mûsa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât), and give glad tidings to the believers."

فِرْعَوْنَ	آتَيْتَ	إنَّكَ	رَبَّنَا	مُوسنَى	وَقَالَ
firAAawna	atayta	innaka	rabbana	moosa	Waqala
Pharaoh	Bestowed on	You have indeed	Our Lord!	Moses	And said
الدَّنْيَا	الْحَيَاةِ	فِي	وَأُمْوَالاً	زيئة	وَمَلأهُ
alddunya	alhayati	fee	waamwalan	zeenatan	wamalaahu
(of) this world	The life	in	And wealth	Splendour	And his chiefs
اطْمِسْ عَلَى	رَبَّنَا	ستبيلك	عَن	لِيُضِلُّوا	رَبَّنَا
itmis AAala	rabbana	Sabeelika	AAan	liyudilloo	rabbana
destroy	Our Lord	Your path	From	That they may lead (men) astray	Our Lord
حَتَّى	يُؤْمِثُوا	فلا	قلوبهم	وَاشْدُدْ عَلَى	أمْوَالِهِمْ
hatta	yu/minoo	fala	quloobihim	waoshdud AAala	amwalihim
Until	They will believe	So that not	Their hearts	And harden	Their wealth
			الألِيمَ	الْعَدُابَ	يَرَوُا
			al-aleema	alAAathaba	yarawoo
			The painful	torment	They see
7 38	8ć-,		, 2/, ,	H ~ 1	

وَقَالَ مُوسَىٰ رَبَّنَاۤ إِنَّكَ ءَاتَيْتَ فِرْعَوْرَ وَمَلَأَهُ رِينَةً وَأُمُوالاً فِي وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْرَ وَمَلَأَهُ وَمِلَاً هُوالاً فِي الْحَيَوْةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰ فِي الْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا ٱطْمِسْ عَلَىٰ

أُمْوَالِهِمْ وَٱشْدُد عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُواْ حَتَّىٰ يَرَوُا ٱلْعَذَابَ

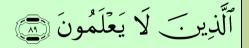


88. Waqala moosa rabbana innaka atayta firAAawna wamalaahu zeenatan waamwalan fee alhayati alddunya rabbana liyudilloo AAan sabeelika rabbana itmis AAala amwalihim waoshdud AAala quloobihim fala yu/minoo hatta yarawoo alAAathaba alaleema

And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth and harden their hearts ,so they will not believe until they see the painful torment.

وَلا	فاستقيما	دَّعْوَتُكُمَا	أجيبت	قدْ	قالَ
wala	Faistaqeema	daAAwatuku	ojeebat	qad	Qala
		ma			
And not	So you both	The	(is)	Verily	(Allah) said
	keep to the	invocation of	accepted		
	straight way	you both			
	يَعْلَمُونَ	*	الَّذِينَ	سَبِيلَ	تَتَّبِعَآنً
	yaAAlamoon	la	allatheena	sabeela	tattabiAAanni
	а				
	Know (the	not	(of) those	The path	Follow
	truth)		who		

قَالَ قَدْ أُجِيبَت دَّعُوتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ



89. Q<u>a</u>la qad ojeebat daAAwatukum<u>a</u> faistaqeem<u>a</u> wal<u>a</u> tattabiAA<u>a</u>nni sabeela alla<u>th</u>eena l<u>a</u> yaAAlamoona

Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise, etc.)."

فِرْعَوْنُ	فأتبعهم	الْبَحْرَ	إسْرَائِيلَ	ببني	وَجَاوَزُنَا
firAAawnu	faatbaAAahu	albahra	isra-eela	bibanee	Wajawazna
	m				
Pharaoh	And followed	The sea	(of) Israel	The children	And we took
	them				across
أَدْرَكَهُ	إذا	حَتَّى	وَعَدْوًا	بَغْيًا	وَجُنُودُهُ
adrakahu	itha	hatta	waAAadwan	baghyan	wajunooduhu
Overtook him	when	Till	And enemity	In oppression	With his host
إلِـهَ	¥	عُنَّا	آمنت	قالَ	الْغَرَقُ

ilaha	la	annahu	amantu	qala	algharaqu
God	(there is) no	That	I believe	He said	Drowning
اِسْرَ ائِيلَ	بئو	بهِ	آمنت	الَّذِي	וצ
isra-eela	Banoo	bihi	amanat	allathee	illa
(of) Israel	The children	In him	believed	(he)	but
			الْمُسْلِمِينَ	مِنَ	وَأَنَّا
			almuslimeen	mina	waana
			а		
			а		

﴿ وَجَهُوزُنَا بِبَنِيَ إِسْرَاءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ وَ وَجُنُودُهُ وَ وَجَهُو وَأَنَا بِبَنِيَ إِسْرَاءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ وَبَعْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللَّا اللّهُ اللّهُ

90. Wajawazna bibanee isra-eela albahra faatbaAAahum firAAawnu wajunooduhu baghyan waAAadwan hatta itha adrakahu algharaqu qala amantu annahu la ilaha illa allathee amanat bihi banoo isra-eela waana mina almuslimeena

And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that *Lâ ilâha illa (Huwa)*: (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

مِنَ	وَكُنْتَ	قبْلُ	عَصَيْتَ	وَقَدْ	آلآنَ
mina	wakunta	qablu	AAasayta	waqad	Al-ana
One of	And you	Before	You refused	While	Now (you
	were		to believe		believe)
					الْمُفْسِدِينَ
					almufsideena
					The evil
					doers

ءَ آلْكَان وَقَد عَصَيْتَ قَبَلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿

91. Al-ana waqad AAasayta qablu wakunta mina almufsideena

Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, corrupts, etc.).

خَافَاكَ	لِمَنْ	لِتَكُونَ	ببَدَنِكَ	ثُنَجِّيك	فالْيَوْمَ
khalfaka	liman	litakoona	Bibadanika	nunajjeeka	Faalyawma
Come after you	To those who	That you may be	Your (dead) body (out from the sea)	We shall deliver	So this day

عَنْ	الثَّاسِ	مِّنَ	كَثِيراً	وَإِنَّ	آية
AAan	alnnasi	mina	katheeran	wa-inna	ayatan
Of	mankind	among	Many	And verily	A sign
				لَغَافِلُونَ	آياتِئا
				laghafiloona	ayatina
				(are) heedless	Our signs

فَٱلۡيَوۡمَ نُنَجِيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلَفَكَ ءَايَةٌ وَإِنَّ كَثِيرًا مِّنَ ٱلۡنَّاسِ عَنۡ ءَايَتِنَا لَغَنفِلُونَ ﴿

92. Faalyawma nunajjeeka bibadanika litakoona liman khalfaka <u>a</u>yatan wa-inna katheeran mina alnn<u>a</u>si AAan <u>aya</u>tin<u>a</u> lagh<u>a</u>filoona

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

Section 10

صِدْق	مُبَوَّا	إسْرَائِيلَ	بَنِي	بَوَّ أَنَّا	وَلَقَدْ
sidgin	mubawwaa	isra-eela	banee	bawwa/na	Walagad
honourable	(in) a dwelling	(of) Israel	The children	We settled	And indeed
حَتَّى	place اخْتَلَفُواْ	قْمَا	الطّيباتِ	مِّنَ	وَرَزَقْنَاهُم
hatta	ikhtalafoo	fama	alttayyibati	Mina	warazaqnahu m
untill	They differed	And not	Good things	With	Adn provided them
بَيْنَهُمْ	يَقْضِي	رَبُّك	إنَّ	الْعِلْمُ	جَاءهُمُ
baynahum	yaqdee	rabbaka	inna	alAAilmu	jaahumu
Between them	Will judge	Your lord	Verily	The knowledge	Came to them
يَخْتَلِفُونَ	فِيهِ	كَاثُواْ	فِيمَا	الْقِيَامَةِ	يَوْمَ
yakhtalifoona	feehi	kanoo	feema	Alqiyamati	yawma
The differ	In which	They used to	In what	(of) Resurreciton	On the Day

وَلَقَدْ بَوَّأْنَا بَنِيَ إِسْرَاءِيلَ مُبَوَّأً صِدْقِ وَرَزَقْنَاهُم مِّنَ ٱلطَّيِّبَاتِ فَمَا ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيدَمَةِ فِيمَا كَانُواْ فِيهِ تَخْتَلِفُونَ ﴿

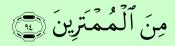
93. Walaqad bawwa/n<u>a</u> banee isr<u>a</u>-eela mubawwaa <u>s</u>idqin warazaqn<u>a</u>hum mina al<u>tt</u>ayyib<u>a</u>ti fam<u>a</u> ikhtalafoo <u>h</u>att<u>a ja</u>ahumu alAAilmu inna rabbaka yaq<u>d</u>ee baynahum

yawma alqiyamati feema kanoo feehi yakhtalifoona

And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ

أنزكنا	مِّمًّا	شك	فِي	كُنتَ	ڤاِن
anzalnna	mimma	shakkin	fee	kunta	Fa-in
We have revealed	Concerning that which	Doubt	in	You are	So if
مِنقَبْلِك	الْكِتَابَ	يَقْرَوَّونَ	الَّذِينَ	فاستأل	اِلَيْكَ
min qablika	alkitaba	yaqraoona	allatheena	fais-ali	ilayka
Before you	The book	(are) reading	Those who	Then ask	Unto you
فلا	رَّبِّكَ	مِن	الْحَقَّ	جَاءكَ	لَقَدْ
fala	rabbika	min	alhaqqu	jaaka	laqad
So not	Your lord	From	The truth	Has come to	verily
				you	
			الْمُمْتَرِينَ	مِنَ	تَكُونَنَّ
			almumtareen a	mina	takoonanna
			Those who doubt	(of)	You be

فَإِن كُنتَ فِي شَكِّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْعَلِ ٱلَّذِينَ يَقْرَءُونَ أَلِي كُنتَ فِي شَكِّ مِن قَبْلِكَ لَقَدْ جَاءَكَ ٱلْحَقُّ مِن رَّبِكَ فَلَا تَكُونَنَّ ٱلْحَقُّ مِن رَّبِكَ فَلَا تَكُونَنَّ



94. Fa-in kunta fee shakkin mimm<u>a</u> anzalnn<u>a</u> ilayka fais-ali alla<u>th</u>eena yaqraoona alkit<u>a</u>ba min qablika laqad <u>ja</u>aka al<u>h</u>aqqu min rabbika fal<u>a</u> takoonanna mina almumtareena

So if you (O Muhammad SAW) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it) II .

بآیاتِ	كَذُّبُواْ	الَّذِينَ	مِن	تَكُونَنَّ	وكا
bi-ayati	kaththaboo	allatheena	mina	takoonanna	Wala
signs	deny	Those who	(one) of	You be	And not
		الْحَاسِرِينَ	مِنَ	فْتَكُونَ	اللهِ
		alkhasireena	mina	fatakoona	Allahi
		The losers	(one) of	For then you	(of) Allah
				shall be	

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِعَايَنتِ ٱللَّهِ فَتَكُونَ مِنَ



95. Wala takoonanna mina allatheena kaththaboo bi-ayati Allahi fatakoona mina alkhasireena

And be not one of those who belie the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.

رَبِّكَ	كَلِمَتُ	عَلَيْهِمْ	حَقَّتْ	الَّذِينَ	اِنَّ
rabbika	kalimatu	AAalayhim	haqqat	allatheena	Inna
(of) your lord	The word (wrath)	Against whom	Has been justified	Those	Truly
				يُؤْمِنُونَ	¥
				yu/minoona	la
				believe	Will not



96. Inna allatheena haqqat AAalayhim kalimatu rabbika la yu/minoona

Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe

يَرَوُا	حَتَّى	آيَةٍ	كُلُّ	جَاءتْهُمْ	وَلُوْ
yarawoo	hatta	ayatin	kullu	jaat-hum	Walaw
They see	Until	sign	every	Should come	Even if
				to them	
				الأليم	الْعَدُابَ
				al-aleema	alAAathaba
				The painful	Torment



97. Walaw jaat-hum kullu ayatin hatta yarawoo alAAathaba al-aleema

Even if every sign should come to them, - until they see the painful torment.

إيمَائُهَا	فُنُفَعَهَا	آمَنَتْ	قرْيَة	كَائَتْ	فكولا
eemanuha	fanafaAAaha	amanat	qaryatun	kanat	Falawla
Its faith	And benefited it	That believed	Any town	was	So if not
كشكأثا	آمَنُواْ	لَمَّا	يُوئُسَ	قَوْمَ	الآ
kashafna	amanoo	lamma	yoonusa	qawma	illa
We removed	They	when	(of) jonah	The people	except
	believed				

الدَّنْيَا	الْحَيَاة	فِي	الخِزْي	عَدُابَ	عَثْهُمْ		
alddunya	alhayati	fee	alkhizyi	AAathaba	AAanhum		
(of) the world	The life	in	(of) disgrace	the torment	From them		
	اِلَى حِينِ						
			heenin	ila	wamattaAAn ahum		
			A while	For	And permitted them to enjoy		

فَلُولًا كَانَتَ قَرْيَةٌ ءَامَنَتَ فَنَفَعَهَآ إِيمَنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُواْ كَشَفْنَا عَنَهُمْ عَذَابَ ٱلْخِرْيِ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَمَتَّعْنَكُمْ إِلَىٰ حِينِ

98. Falawl<u>a ka</u>nat qaryatun <u>a</u>manat fanafaAAah<u>a</u> eem<u>a</u>nuh<u>a</u> ill<u>a</u> qawma yoonusa lamm<u>a</u> amanoo kashafn<u>a</u> AAanhum AAa<u>tha</u>ba alkhizyi fee al<u>h</u>ay<u>a</u>ti aldduny<u>a</u> wamattaAAnahum ila heenin

Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none,) - except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while

فِي	مَن	لآمَنَ	رَبَّكَ	شكاء	وَلُو			
fee	man	laamana	rabbuka	shaa	Walaw			
on	Those	Who have believed	Your lord	willed	And had			
الثَّاسَ	تُكْرِهُ	أفأنت	جَمِيعًا	كُلُّهُمْ	الأرْض			
alnnasa	tukrihu	afaanta	jameeAAan	kulluhum	al-ardi			
mankind	compel	So will you(O Muhammed) then	together	All of them	Earth			
			مُؤْمِنِينَ	يَكُونُواْ	حَتَّى			
			mu/mineena	yakoonoo	hatta			
			believers	They became	Until			
أنه يَ يُحْرُهُ	عَ الْمُعَادِينَ عَلَى مِنْ الْمُعَادِينَ عَلَيْهِ وَمِنْ مُنْ الْمُعَادِينَ عَلَيْهِ وَمِنْ مُنْ الْمُعَادِينَ عَلَيْهِ مِنْ الْمُعَادِينَ عَلَيْهِ مِنْ مُنْ الْمُعَادِينَ مِنْ أَمْ أَنْ مِنْ مُنْ أَنْ مِنْ مُنْ أَنْ مِنْ مُنْ أَنْ مِنْ مُنْ أَنْ مِنْ مِنْ أَنْ مِنْ مُنْ أَنْ مُنْ مُنْ أَنْ مِنْ مُنْ أَنْ مِنْ مُنْ أَنْ مِنْ مُنْ أَنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُ							

وَلَوْ شَآءَ رَبُّكَ لَأَمَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ۗ اللَّاسَ حَتَى يَكُونُواْ مُؤْمِنِينَ ﴿

99. Walaw sh<u>a</u>a rabbuka la<u>a</u>mana man fee al-ar<u>d</u>i kulluhum jameeAAan afaanta tukrihu alnn<u>a</u>sa <u>h</u>att<u>a</u> yakoonoo mu/mineena

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad SAW) then compel mankind, until they become believers

اِلاً	تُؤ ْمِنَ	أن	لِنَفْسِ	كَانَ	وَمَا				
illa	tu/mina	an	linafsin	kana	Wama				
except	believe	to	For any	It is	And not				
			person						
الَّذِينَ	عَلَى	الرِّجْسَ	وَيَجْعَلُ	اللهِ	بإڈن				
allatheena	AAala	alrrijsa	wayajAAalu	Allahi	bi-ithni				
Those who	on	The wrath	And he will	(of) Allah	By the leave				
			put						
				يَعْقِلُونَ	¥				
				yaAAqiloona	la				
				understand	Do not				
وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَتَجَعَلُ ٱلرِّجْسَ									
	عَلَى ٱلَّذِيرِ ﴾ لَا يَعْقَلُونَ ﴾								

100. Wam<u>a</u> k<u>a</u>na linafsin an tu/mina ill<u>a</u> bi-i<u>th</u>ni All<u>a</u>hi wayajAAalu alrrijsa AAal<u>a</u> allatheena la yaAAqiloona

It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless

وَالأرْضِ	السيَّمَاقَاتِ	فِي	مَادُا	انظرُواْ	قْلِ
waal-ardi	alssamawati	fee	matha	onthuroo	Quli
And the Earth	The heavens	(is) in	what	behold	say
8	عَن قوْمٍ	وَالنُّدُرُ	الآيَاتُ	تُغْنِي	وَمَا
la	AAan qawmin	waalnnuthuru	al-ayatu	tughnee	wama
not	The people	Nor warner	signs	benefit	But neither
					يُؤْمِنُونَ
					yu/minoona
					Who believe

قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَواتِ وَٱلْأَرْضِ وَمَا تُغَنِى ٱلْآيَاتُ وَالْأَرْضِ وَمَا تُغَنِى ٱلْآيَاتُ وَالنَّذُرُ عَن قَوْمِ لَآ يُؤْمِنُونَ ﴿

101. Quli on<u>th</u>uroo m<u>atha</u> fee alssam<u>a</u>w<u>a</u>ti waal-ar<u>d</u>i wam<u>a</u> tughnee al-<u>aya</u>tu waalnnu<u>th</u>uru AAan qawmin l<u>a</u> yu/minoona

Say: "Behold all that is in the heavens and the earth," but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not

الَّذِينَ	أيَّام	مِثْلَ	إلاً	يَنتَظِرُونَ	فُهَلُ
allatheena	ayyami	mithla	illa	yantathiroon a	Fahal
(of)those who	The days	like	save	They wait (for anything)	Then do
اِنِّي	فانتظروا	قُلْ	قبْلِهِمْ	مِن	خَلُواْ
innee	faintathiroo	qul	qablihim	min	khalaw
I (am) (too)	So wait	say	Before		Passed away
			المنتظرين	مِّنَ	مَعَكُم
			almuntathire ena	mina	maAAakum
			Those who wait	Among	With you

فَهَلَ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلُواْ مِن قَبَلِهِمَ ۚ قُلْ فَهَلَ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلُواْ مِن قَبَلِهِمَ ۚ قُلْ فَٱنتَظِرُونَ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ هَا

102. Fahal yanta<u>th</u>iroona ill<u>a</u> mithla ayy<u>a</u>mi alla<u>th</u>eena khalaw min qablihim qul fainta<u>th</u>iroo innee maAAakum mina almunta<u>th</u>ireena

Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

كذلك	آمَنُواْ	وَالَّذِينَ	رُسلُلْنَا	نُنْجِّي	تُمَّ
kathalika	amanoo	waallatheena	rusulana	nunajjee	Thumma
thus	believe	And those	Our	We save	then
		who	messengers		
		الْمُؤْمِنِينَ	ئنج	عَلَيْنَا	حَقًا
		almu/mineen	nunjee	AAalayna	haqqan
		a			
		The believers	To save	Upon us	It is
					incumbent

ثُمَّ نُنَجِى رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ كَذَ لِكَ حَقًّا عَلَيْنَا نُنجِ



103. Thumma nunajjee rusulan<u>a</u> waalla<u>th</u>eena <u>a</u>manoo ka<u>tha</u>lika <u>h</u>aqqan AAalayn<u>a</u> nunjee almu/mineena

Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers

Section 11

فِي	كُنْتُمْ	اِن	النَّاسُ	يَا أَيُّهَا	قُلْ
fee	kuntum	in	alnnasu	ya ayyuha	Qul
in	You are	If	Mankind	O you	Say (O
					Muhammad)

الَّذِينَ	أعْبُدُ	فُلا	دِينِي	مِّن	شكك		
allatheena	aAAbudu	fala	deenee	min	shakkin		
Those whom	Worship	Then I will not	My religion (Islam)	As to	Doubt		
اللّه	أعْبُدُ	وَلَـكِنْ	اللهِ	مِن دُونِ	تَعْبُدُونَ		
Allaha	aAAbudu	walakin	Allahi	min dooni	taAAbudoon a		
Allah	I worship	but	Allah	besides	You worship		
مِنَ	أكُونَ	أنْ	وَأُمِرْتُ	يَتَوَقُاكُمْ	الَّذِي		
mina	akoona	an	waomirtu	yatawaffaku m	allathee		
(one) of	be	to	And I am commanded	Causes you to die	who		
					الْمُؤْمِنِينَ		
					almu/mineen a		
					The believers		
قُلْ يَنَأَيُّ النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ							

وَلَ يَايَهُ النَّاسُ إِنَّ كَنَمُ فِي سَكِ مِنْ دِينِي قَالَا اعْبَدُ الدِي تَعَبُّدُ وَنَ مِن دُونِ اللَّهِ وَلَئِكِنَ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّلُكُمْ وَأُمِرِنَ مِنَ اللَّهُ وَلَئِكِنَ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّلُكُمْ وَأُمِرِنَ وَاللَّهُ اللَّهُ الللْمُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ ال

104. Qul y<u>a</u> ayyuh<u>a</u> alnn<u>a</u>su in kuntum fee shakkin min deenee fal<u>a</u> aAAbudu alla<u>th</u>eena taAAbudoona min dooni All<u>a</u>hi wal<u>a</u>kin aAAbudu All<u>a</u>ha alla<u>th</u>ee yatawaff<u>a</u>kum waomirtu an akoona mina almu/mineena

Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship, besides Allâh. But I worship Allâh Who causes you to die, I am commanded to be one of the believers

وَلا	حَنِيقًا	لِلدِّينِ	وَجْهَكَ	أقِمْ	وَأَنْ
wala	haneefan	lilddeeni	wajhaka	aqim	Waan
And never	upright	Towards the	Your face (O	Direct	And that
		religion	Muhammad)	entirely	
			الْمُشْرِكِينَ	مِنَ	تَكُونَنَّ
			almushrikeen a	mina	takoonanna
			The polytheists	(one) of	You be
نْىرِكِينَ	مِنَ ٱلْمُن	وَلَا تَكُونَنَّ	بنِ حَنِيفًا وَ	جَهَكَ لِلدِّ	وَأَنْ أَقِمْ وَ



105. Waan aqim wajhaka lilddeeni haneefan wala takoonanna mina almushrikeena

"And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion *Hanifa* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn* (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

8	مَا	اللّهِ	مِن دُونِ	تَدْعُ	وَلاَ
la	ma	Allahi	min dooni	tadAAu	Wala
neither	what	Allah	besides	invoke	And not
فَإِنَّكَ	فعَلْتَ	فإن	يَضُرُّكَ	وكا	ينفغك
fa-innaka	faAAalta	fa-in	yadurruka	wala	yanfaAAuka
So verily you	You did so	But if	Hurt you	nor	Will profit you
			الظَّالِمِينَ	مِّنَ	اِدَا
			alththalimeen	mina	ithan
			a		
			The	of	Then (will be)
			wrongdoers		

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلَتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّلِمِينَ ﴿

106. Wal<u>a</u> tadAAu min dooni All<u>a</u>hi m<u>a</u> l<u>a</u> yanfaAAuka wal<u>a</u> ya<u>d</u>urruka fa-in faAAalta fainnaka i<u>th</u>an mina al<u>ththa</u>limeena

"And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers).^[]"

كاشيف	فلا	بضرً	اللَّهُ	يَمْسَسْكُ	وَإِن
kashifa	fala	bidurrin	Allahu	yamsaska	Wa-in
Who can	(there is)	Will hurt	Allah	Touches you	And if
remove	none				
بخير	يُرِدُكَ	وَإِن	هُوَ	الأ	ئة
bikhayrin	yuridka	wa-in	huwa	illa	lahu
Any good	He intends	And if	He	But	it
	for you				
مَن	بِهِ	يُصيَبُ	لِفَصْلِهِ	رَآدُّ	فلا
man	bihi	yuseebu	lifadlihi	radda	fala
Whosoever	With it	He reaches	His favour	Who can	(there is)
				repel	none
الرَّحِيمُ	الْغَفُورُ	وَ هُو	عِبَادِهِ	مِنْ	يَشْنَاء
alrraheemu	alghafooru	wahuwa	AAibadihi	min	yashao
The most merciful	(is) the Oft- forgiving	And he	His slaves	of	He wills

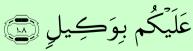
وَإِن يَمْسَلْكَ ٱللَّهُ بِضُرِّ فَلَا كَاشِفَ لَهُ وَ إِلَّا هُوَ وَإِن يُرِدُكَ عَرِدُكَ بِخِيرٍ فَلَا كَاشِفَ لَهُ وَ إِلَّا هُوَ عَبَادِهِ عَ وَهُو بِخَيْرٍ فَلَا رَآدَّ لِفَضَٰلِهِ عَ يُصِيبُ بِهِ عَن يَشَآءُ مِنْ عَبَادِهِ عَ وَهُو اللَّحِيمُ عَبَادِهِ عَلَى اللَّحِيمُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّحِيمُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللِّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَا عَلَى الللَّهُ عَلَى الللللْهُ عَلَى اللَّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ ع

107. Wa-in yamsaska All<u>a</u>hu bi<u>d</u>urrin fal<u>a</u> k<u>a</u>shifa lahu ill<u>a</u> huwa wa-in yuridka bikhayrin fal<u>a</u> r<u>a</u>dda lifa<u>d</u>lihi yu<u>s</u>eebu bihi man yash<u>a</u>o min AAib<u>a</u>dihi wahuwa alghafooru alrraheemu

And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful

- Q.	3.5	0 40	۶ ، نه ه ،	٠- تا ۽ ٠٠	قيم ٥
الْحُقّ	جَاءكُمُ	بْع	الثَّاسُ	یا ایها	ڦڻ
alhaqqu	jaakumu	qad	alnnasu	ya ayyuha	Qul
The truth	Has come to	verily	mankind	O you	say
	you				
يَهْتَدِي	فْإِنَّمَا	اهْتَدَى	ڤمَن	رَّبِّكُمْ	مِن
yahtadee	fa-innama	ihtada	famani	rabbikum	min
He is guided	Then only	Receives	So	Your lord	from
		guidance	whosoever		
عَلَيْهَا	يَضِلَّ	فْإِنَّمَا	ضَلَّ	وَمَن	لِنَفْسِهِ
AAalayha	yadillu	fa-innama	dalla	waman	linafsihi
To his own	He strays	Then only	Goes astray	And	For (the good
loss				whosoever	of) his own
					self
		ؠۅؘػؚيلؚ	عَلَيْكُم	أنًا	وَمَا
		biwakeelin	AAalaykum	ana	wama
		As a	(set) over	I (am)	And not
		disposer of	you		
		affairs			

قُلْ يَنَأَيُّا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَنِ ٱهْتَدَىٰ فُلِ يَنَأَيُّا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِكُمْ فَمَنِ أَهْ الْمَا يَضِلُ عَلَيْهَا وَمَآ أَنَا فَإِنَّمَا يَضِلُ عَلَيْهَا وَمَآ أَنَا فَإِنَّمَا يَضِلُ عَلَيْهَا وَمَآ أَنَا

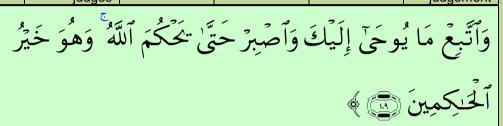


108. Qul y<u>a</u> ayyuh<u>a</u> alnn<u>a</u>su qad <u>ja</u>akumu al<u>h</u>aqqu min rabbikum famani ihtad<u>a</u> fainnam<u>a</u> yahtadee linafsihi waman <u>d</u>alla fa-innam<u>a</u> ya<u>d</u>illu AAalayh<u>a</u> wam<u>a</u> an<u>a</u> AAalaykum biwakeelin

Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad SAW), has come to you from your Lord. So whosoever receives guidance, he

does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a *Wakîl* (disposer of affairs to oblige you for guidance)."

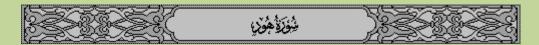
حَتَّى	وَاصْبِرْ	اِلَيْكَ	يُوحَى	مَا	وَاتَّبعْ
hatta	waisbir	ilayka	yooha	ma	WaittabiAA
till	And be patient	Unto you	Is revealed	what	And follow
	الْحَاكِمِينَ	خَيْرُ	وَ هُوَ	اللهٔ	يَحْكُمَ
	alhakimeena	khayru	wahuwa	Allahu	yahkuma
	(of) the	(is) the best	And he	Allah	Gives
	judges				judgement



109. WaittabiAA m<u>a</u> yoo<u>ha</u> ilayka wai<u>s</u>bir <u>h</u>att<u>a</u> ya<u>h</u>kuma All<u>a</u>hu wahuwa khayru al<u>ha</u>kimeena

And (O Muhammad SAW), follow the inspiration sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges

Surah # 11



Period of revelation

This Surah is also revealed during the last year of stay of Prophet (SAW) in Makka. May be immediately after Surah Yonus

قُصِّلَتْ	تُمَّ	آيَاتُهُ	أحْكِمَتْ	كِتَابٌ	الر
fussilat	thumma	ayatuhu	ohkimat	kitabun	Alif-lam-ra
Explained in detail	then	The verses thereof	Are perfected	(this is) a book	Alif -lam -Ra
		خَبيرِ	حَكِيمٍ	لَّدُنْ	مِن
		khabeerin	hakeemin	ladun	min
		Well	(is) all- wise	One (Allah)	from
		acquinted		who	





1. Alif-lam-ra kitabun ohkimat ayatuhu thumma fussilat min ladun hakeemin khabeerin Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things).

لَكُم	إنَّنِي	الله	الإ	تَعْبُدُواْ	ألأ
lakum	innanee	All <u>a</u> ha	ill <u>a</u>	taAAbudoo	All <u>a</u>
Unto you	Verily I (Muhammad) (am)	Allah	but	you worship	(Saying) none
			ۅؘؠؘۺؠؚڔٞ	ئذِيرٌ	مِّنْهُ
			wabasheer u n	na <u>th</u> eerun	minhu
			And a bringer of glad tidings	A warner	From him



2. Alla taAAbudoo illa Allaha innanee lakum minhu natheerun wabasheerun

(Saying) worship none but Allâh. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings

إليْهِ	تُوبُوا	تُمَّ	رَبَّكُمْ	اسْتَغْفِرُواْ	وَأَنِ
ilayhi	tooboo	thumma	rabbakum	istaghfiroo	Waani
To him	Turn in	And then	(of) your lord	You seek the	And that
	repentence			forgiveness	
مُّسنَمَّى	أجَلِ	إئى	حَسنتًا	متَّاعًا	يُمَتَّعْكُم
musamman	ajalin	il <u>a</u>	<u>h</u> asanan	mat <u>a</u> AAan	yumattiAAku
					m
appointed	A term	for	good	enjoyment	That he may
					grant you
وَإِن	فضئلة	فضئل	ۮؚۑ	کُلُّ	وَيُؤْتِ
wa-in	fa <u>d</u> lahu	fa <u>d</u> lin	<u>th</u> ee	kulla	wayu/ti
And if	His grace	(of)grace	<u>owner</u>	(to) every	And bestow
يَوْمٍ	عَدُابَ	عَلَيْكُمْ	أخَافُ	فَإِنِّيَ	تُولُواْ
yawmin	AAa <u>tha</u> ba	AAalaykum	akh <u>a</u> fu	fa-inee	tawallaw
Day (the day	The torment	For you	fear	(say) I	They turn
of					away
resurection					
					كَبيرِ
					kabeer in
					(of) a great

وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمُ تُوبُوۤاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَعَا حَسَنَا إِلَىٰ اللَّهُ وَأُنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَعَا حَسَنَا إِلَىٰ الْجَلِ مُّسَمَّى وَيُوۡتِ كُلَّ ذِى فَضۡلِ فَضۡلَهُ وَ وَإِن تَوَلَّوۡاْ فَاإِنّى الْجَلِ مُّسَمَّى وَيُوۡتِ كُلَّ ذِى فَضۡلِ فَضۡلَهُ وَ وَإِن تَوَلَّوۡاْ فَاإِنّى الْجَلِّ مَا اللَّهُ عَلَيْكُمۡ عَذَابَ يَوۡمِ كَبِيرٍ ﴿

3. Waani istaghfiroo rabbakum thumma tooboo ilayhi yumattiAAkum mat<u>a</u>AAan <u>h</u>asanan il<u>a</u> ajalin musamman wayu/ti kulla <u>th</u>ee fa<u>d</u>lin fa<u>d</u>lahu wa-in tawallaw fa-inee akh<u>a</u>fu AAalaykum AAa<u>tha</u>ba yawmin kabeer**in**

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

كُلِّ	عَلَى	وَ هُوَ	مَرْجِعُكُمْ	اللّهِ	إلى
kulli	AAal <u>a</u>	wahuwa	marjiAAukum	All <u>a</u> hi	ll <u>a</u>
Every	over	And he	(is) your	Allah	to
			return		
				قدِيرٌ	شَيْءٍ
				qadeer un	shay-in

				omnipotent	Thing
		شَيْءِ قَدِيرٌ	وَ عَلَىٰ كُلِّ	رجعُكُم ۗ وَهُو	إِلَى ٱللَّهِ مَرْ
4 11 411 1 1	** A A I	A A I I II'			

4. Ila Allahi marjiAAukum wahuwa AAala kulli shay-in qadeerun To Allah is your return, and He is Able to do all things."

مِنْهُ	لِيَسْتَخْفُواْ	صُدُورَهُمْ	يَثْنُونَ	ٳٮٞٞۿؙؗم۠	ألا
minhu	liyastakhfoo	<u>s</u> udoorahum	yathnoona	Innahum	Al <u>a</u>
From him	And that they may hide	Their breasts	Fold up	They	No doubt
مَا	يَعْلَمُ	ثِيَابَهُمْ	يَسْتَغْشُونَ	حِينَ	ألا
m <u>a</u>	yaAAlamu	thiy <u>a</u> bahum	yastaghshoo na	<u>h</u> eena	Al <u>a</u>
What	He knows	With their garments	They cover themselves	(even) when	Surely
بدُاتِ	عَلِيمٌ	إثَّهُ	يُعْلِثُونَ	وَمَا	يُسِرُّونَ
bi <u>tha</u> ti	AAaleemun	innahu	yuAAlinoona	wam <u>a</u>	yusirroona
bi <u>tha</u> ti Of that which	AAaleemun (is) the all	innahu Verily He	yuAAlinoona They reveal	wam <u>a</u> And what	yusirroona They conceal
Of that which	(is) the all				
Of that which	(is) the all				They conceal
Of that which	(is) the all				They conceal

أَلَا إِنَّهُمْ يَتْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ تِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ مَا يُسْرَونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ مَا يُسِرُّونَ فَي مِنْ مَا يُعْلِمُ مِنْ مِنْ مُنْ عَلَيْمُ لِيمُ إِنَّهُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ مَا يُسِرِّونَ فَي إِنَّهُ مَا يُسِرِّونَ فَي مَا يُعْلِيمُ لِيمُ إِنَّهُ مِنْ إِنَّهُ مَا يُسِرِّونَ فَي إِنَّهُ مَا يُعْلِيمُ لِيمُ إِنَّهُ مِنْ إِنَّهُ مِنْ إِنَّهُ مِنْ إِنَّهُ مِنْ إِنَّهُ مِنْ إِنَّهُ مِنْ إِنَّهُ مَا يُسِرِّونَ فَي مَا يُعْلِيمُ لِيمُ لِللْمُ مَا يُعْلِيمُ لَهُ مُ لِهُ مِنْ لِيمُ لِلْمُ لِلْ إِلَيْ عَلِيمُ لِيمُ لِيمُ لِيمُ لِهُمْ لِيمُ لَكُونَ مُ إِنَّ لِمَا يُعْلِيمُ لَا إِنَّهُ مِنْ إِلَيْ مُ لَا يُعْلِيمُ لِيمُ لِيمِ لِيمُ لِيمُ

5. Al<u>a</u> innahum yathnoona <u>s</u>udoorahum liyastakhfoo minhu al<u>a</u> <u>h</u>eena yastaghshoona thiy<u>a</u>bahum yaAAlamu m<u>a</u> yusirroona wam<u>a</u> yuAAlinoona innahu AAaleemun bi<u>tha</u>ti alssudoor**i**

No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts