

like snow flakes when dew fell. The *Mann* was sufficient in itself to fulfill their nutritional needs. As for the *Salwa*, it was a bird that looked like a quail. [18] The birds used to come in thousands and the Israelites would catch as many as they wanted for a day. But despite these favors, they violated Allah's commandments.

(58) *And when We said: "Enter this town and eat therein bountifully, from wherever you wish, and enter the gate bowing down in humility and say, 'Hittah' (forgive us); We shall forgive your mistakes and We shall increase (the reward) for those who are good in deeds".*

Most of the scholars hold the view that the city mentioned in this *ayah* is Jericho (*Ariha*). After the period of wandering extended over forty years, Allah (SWT) allowed them to conquer the Holy Land of *Jerusalem* and Jericho was the first town captured by them. Upon conquering the Holy Land, instead of following Allah's command by entering with humility, and asking for His forgiveness, they entered while their heads were raised with defiance and arrogance and distorted the words. Here it is worth mentioning that when Muhammad (SAW) entered *Makkah* after victory, his forehead was touching the hair of the neck of his horse with humility.

(59) *But those who were unjust substituted it with a word other than the one told to them. So We sent down upon those who were unjust, a scourge from the heaven, because of their transgression.*

They distorted the word *Hittah* and said *Hintah*, meaning grain, seed or barley, thus mocking at Allah's command and displaying the worst kind of rebellion and disobedience, upon which Allah (SWT) unleashed His punishment upon them by inflicting them with plague.

Endnotes

[12] Surah Sad (38): 75.

[13] Surah Al-Kahf (18): 50.

[14] Surah Al-A'raaf (7): 23.

[15] Israel is a word of Hebrew language which means 'Abdullah', "the slave of Allah (SWT)", and it is the title given to *Ya'qub* (AS) by Allah (SWT) and his progeny is called *the Children of Israel*.

[16] This happened at Mount Sinai, where *Musa* (AS) was summoned by Allah after their exodus from Egypt, and was given the Ten Commandments.

[17] At-Tabari, 2:73

[18] At-Tabari 2:96

(54) *And when Musa said to his people: "O my people! You have indeed wronged yourselves by your taking (to the worship of) the calf, so turn in repentance to your Creator and kill yourselves. That is better for you in the sight of your Creator". Then He accepted your repentance; verily He is the one who accepts repentance, and the Most Merciful.*

Allah (SWT) ordered that those who had taken to the worship of the calf be killed by those who had not worshipped it. Islam has retained this punishment for *Irtidaad* (renouncing the *Deen* of Islam). The Old Testament states that seventy thousand out of the six hundred thousand who had left Egypt with *Musa* (AS) had taken to the worship of the calf, and *Musa* (AS) ordered those who had stayed away from that heinous crime to kill all those seventy thousand people, with every tribe killing its own men, whether they be their parents, brothers, or relatives, and this is what 'kill yourselves' means. *Musa* (AS) told them: "That is better for you in the sight of your Creator", even though it may seem very cruel. Then Allah (SWT), being the Most Merciful of all, forgave all of them i.e. those who were killed as well as those who remained alive.[17]

(55) *And when you said: "O Musa! We shall not at all believe you, unless we see Allah openly. So the thunderbolt struck you while you were looking on.*

The seventy men whom *Musa* (AS) had taken with him to *Mount Sinai*, demanded to see Allah (SWT) with open eyes, before believing that the Torah had been given to *Musa* (AS) by Him. Upon this, Allah's wrath fell upon them and a thunderbolt struck them within their very sights, and they all died.

(56) *Then We resurrected you after your death, so that you might be grateful.*

Allah (SWT) resuscitated them, and when *Musa* (AS) prayed to Allah (SWT), He forgave them.

(57) *And We provided you the shade of clouds and sent down upon you Mann and Salwa, (and said): "Eat of the good things out of what We have provided you". And they did not wrong Us but were wronging their own souls.*

After recounting the calamities that Allah (SWT) saved the *Children of Israel* from, He mentions the favors that He bestowed upon them. The Israelites, six hundred thousand in number, left Egypt and came to the *Sinai* desert. They had a very long journey in the desert, without any shade to save them from the scorching heat and without anything to eat or drink.

Allah (SWT) bestowed His mercy on them and provided them with the shade of clouds, so as to save them from the heat in the desert. The *Mann*, something like a seed which was whiter than milk and sweeter than honey, used to rain down on the *Children of Israel*

At one time in history, Allah (SWT) chose the Jews above all other nations, as His representatives of earth. They possessed the truth from Allah (SWT) and were given Books revealed to the Messengers among them.

(48) *And be mindful of the day when no soul will avail another in the least, no intercessor will be accepted from it, and no ransom will be taken from it, and nor will they be helped.*

As we shall read in the following sections, the Jews believed that they would be saved from the Hellfire, as they were the chosen ones. This is the major reason for the corruption in their beliefs and their not remaining mindful of the Hereafter. Allah (SWT) refutes this claim of theirs by spelling out that on the Day of Judgment, their lineage or intercession of their leaders will not help them and no ransom will be accepted of them. On that day, every soul will face its own accountability, no soul will bear another's burden, and no one will be able to save even one's nearest ones.

(49) *And when We delivered you from the people of Pharaoh who were afflicting you with severe torment--slaying your sons and leaving your women alive, and in that there was a tremendous trial from you Lord.*

From here starts a long charge sheet against the *Progeny of Israel*. In this *ayah*, Allah (SWT) reminds them of the great favor He did to them by saving them from the immense persecution and torture of the people of *Pharaoh*, which was indeed a great test for them.

(50) *And when We parted the sea for you; then We saved you and drowned Pharaoh's people, while you saw.*

When *Musa* (AS) (Moses) and the *Progeny of Israel* escaped *Pharaoh*, he went out in their pursuit, along with his legion, but Allah (SWT) helped them escape by parting the sea and letting them cross it. On the other hand, Allah (SWT) drowned *Pharaoh* and his followers in the sea within the very sights of the *Progeny of Israel*.

(51) *And when We appointed for Musa, forty nights; then you took to (the worship of) the calf after him, while you were unjust.*

Allah (SWT) had called *Musa* (AS) to *Mount Sinai* for forty nights. The *Bani Israel* started worshipping a calf in his absence, and thus committed *Shirk*.^[16]

(52) *Then We forgave you, even after that, so that you might be grateful.*

(53) *And when We gave Musa, the Book and the criterion (of right and wrong), so that you may get guided.*

On *Mount Sinai*, Allah (SWT) gave *Musa* (AS), the *Torah*, which was a criterion i.e. the understanding and guidance provided by religion to distinguish the truth from falsehood.

"and bow down (before Allah (SWT)) alongwith those who bow down" i.e. join the Muslims of *Madinah*, whom they saw bowing down and prostrating before their Lord, and pray in congregation with them.

(44) *Do you instruct people to practice righteousness and forget yourselves while you read the Book? Have you then no sense?*

The Jews and the hypocrites used to command people to pray and fast but they themselves would not practice them and not act on what they called others towards. So Allah (SWT) reminds them of their behavior and affirms that the one who enjoins righteousness to others should be the first to obey and act on that command. "While you read the Book. Have you then no sense?" This means that the Jews used to command others to fulfill their covenant and pray and give *Zakah*, about which they read in their scriptures, but they themselves would not believe in Prophet Muhammad (SAW) and the *Qur'an* revealed to him. They had no sense of truth at all and became blind from the lies and falsehood they spread.

(45) *And seek help with patience and prayers (Salah) and it is indeed very cumbersome except for the reverent.*

Salah is onerous for all except the true believers, who submit themselves to their Lord.

(46) "Those who believe that they are to meet their Lord and that they are to return to Him." Indeed being patient and regular in prayers is hard, but not for the reverent people, who have the conviction that they have to face their Lord and account for their deeds. For such people, it becomes easy to perform the acts of obedience and refrain from the prohibitions.

The preceding *ruku'* was a call to the *Bani Israel* (Progeny of Israel) to embrace Islam and accept Prophet Muhammad (SAW) as the Messenger of Allah (SWT), and thus fulfill the covenant they had made with Him (*Surah Al-A'raf*: 157). From here on, through the several sections that follow, a brief mention of the major incidents that happened in Jewish history has been made. Allah (SWT) reminds the *Children of Israel* of the favors He bestowed upon them and their forefathers, and how He preferred them above all nations, sent Messengers to them from among themselves, and revealed His books to them. He also reminds them of their evil deeds and falsehoods. Several incidents concerning the Jews have been discussed here briefly. The details of these incidents are present in the *Makkan* part of the *Qur'an*.

(47) *O Progeny of Israel! Remember My favor that I bestowed upon you and that I exalted you over all the nations.*

their sins, like breaking their covenants with Allah (SWT), introducing innovations in their belief, keeping false desires regarding the Hereafter, and disobeying Allah (SWT). As a consequence of these transgressions, they were dismissed from their position as the representatives of Allah on earth and replaced by the new Muslim *ummah* i.e. the *ummah* of Muhammad (SAW).

(40) *O Children of Israel! [15] Remember My favour which I bestowed upon you and fulfill My covenant, I shall fulfill your covenant. And fear Me and Me alone.*

Israel, the title of *Ya'qoob* (Jacob) (AS), is a Hebrew word, meaning the bondsman of Allah. This is a call to the *Children of Israel* to embrace Islam and believe in the unlettered Prophet (SAW). In *surah Al-A'raf*, in response to the prayer of Moses (AS) to bestow mercy on the *Children of Israel*, Allah (SWT) says, "Special mercy is assigned to those who follow the unlettered Prophet (SAW) - whom they shall find described in the Torah and the Injeel." Allah (SWT) asks them to fulfill this covenant, so that He (SWT) fulfills His part of the covenant.

(41) *And believe in what I have sent down, confirming that which is with you and do not become the first disbelievers thereof. And do not acquire a paltry price for my Ayaat. And fear Me and Me alone.*

The *Qur'an* confirms that the *Torah*, revealed to Moses (AS), contained Divine guidance, and thus Allah (SWT) says to the *Progeny of Israel* that instead of being the first ones to deny the *Qur'an*, they should be the first ones to believe in it. "And do not acquire a paltry price for my Ayaat i.e. do not sell your faith merely for this world and its wealth which is bound to perish.

(42) *And do not intermingle the truth with the falsehood and do not conceal the truth, while you know.*

The Jews had been foretold in their scriptures about the Messenger hood of Muhammad (SAW). Therefore, they knew that he was the last Messenger, but they had distorted their scriptures and thus hidden the truth and intermixed it with falsehood. Allah (SWT) asks them not to do so after having known the truth.

(43) *And establish Salah and give Zakah and bow down (before Allah (SWT)) along with those who bow down.*

Salah has been an integral part of all Divine *Shar'iahs*, although the details have been different in different *Shari'ahs*. The Prophets of the *Progeny of Israel* laid stress on performing the *Salah*, but they became very negligent of their obligations. Allah (SWT) orders them to offer *Salah*, give *Zakah* (obligatory spending)

This means that *Iblees* and Adam (AS) became enemies forever. *Iblees* prayed to Allah (SWT) to grant him life till the Last Day so as to prove that the humans whom Allah (SWT) has chosen above him and all creations, are not worthy of this privilege and are disobedient to Him. This is the basis of the struggle between good and evil, truth and falsehood, and the war between *Iblees*, alongwith his progeny and agents, and Adam's progeny. Then Allah (SWT) says: *And for you in the earth, is a dwelling place and utility for a time*" i.e. the time when you will be resurrected for the Final Reckoning.

(37) *Then Adam received some words from his Lord; thereupon Allah (SWT) accepted his repentance. No doubt He is the Acceptor of Repentance, he Merciful.*

After Adam (AS) had committed that act of disobedience, he wanted to repent and ask for forgiveness, but did not know which words he should use for this purpose. Allah (SWT) bestowed His mercy and blessing on him and taught him the words. Thereupon, Adam and Eve prayed: *"Our Lord! We have wronged our souls and if You do not forgive us and have mercy on us, we shall certainly be among the losers."*[14]

(38) *We said: "Get down from it all of you. Thereafter, if comes to you guidance from Me, then those who follow that guidance, neither fear shall come upon them nor shall they grieve".*

The word used here is *انبطوا*, which means going down from a higher place to a lower one, and is also used for settling down in a place. We will discuss this, Allah willing, in the coming sections.

(39) *And those who disbelieve and belie Our Ayaat are the people of Hellfire; they will be therein 'eternal residents'.*

i.e. they will remain in the Hell forever and will not find a way out of it.

As mentioned earlier, there are two forms of knowledge; acquired and revealed. Here Allah (SWT) mentions the revealed knowledge, when He says to Adam (AS): *"If comes to you guidance from Me."* This guidance is the knowledge Allah (SWT) reveals to His selected servants in order to guide people.

The first four sections of this *surah*, which contain preliminary discussions, have concluded. The next ten sections directly address the former Muslim *ummah*, *The Children of Israel*. These ten *ruku's* can be divided into two parts. The first of these sections i.e. the fifth *ruku'* of the *surah*, which comprises seven *ayaat*, calls the *Children of Israel* to accept the Prophethood of Muhammad (SAW), whereas the next nine sections i.e. the sixth *ruku'* through to the fifteenth, consist of a continuous charge sheet against them for

Queen permitted him to exercise his authority. Similarly Allah (SWT), the sole Sovereign, has ordered the angels to obey the humans and serve them devotedly by His permission, but if the humans transgress the limits set by Allah (SWT), the angels are ordered to destroy them or put an end to their lives.

(34) *And when We said to the angels: "Prostrate before Adam", they prostrated all except Iblees; he refused and showed arrogance, and became among the disbelievers.*

Iblees was apparently included in this command with the angels, although he was not one of them, as Allah says in *surah Al-Kahf*: "All prostrated except Iblees. He was one of the Jinns." [13]

Although *Iblees* was a dweller of the Paradise and was allowed to be with the angels due to his worship of Allah, he was not from the angelic community, but was a *Jinn*. His name was *Azazeel*, but he is called *Iblees*, meaning one who has lost all hope for Allah's mercy. The *Jinns* have been created from fire (*naar*) whereas the Angels have been created from light (*noor*). Unlike the angels, who are bound to serve and obey Allah (SWT), the *Jinns* are not free from sins. In this respect, they are more like humans; they have the choice to be obedient or disobedient to their Creator. *Iblees* considered himself to be superior to Adam (AS) and because of his conceit and jealousy, contravened the command of Allah (SWT) to prostrate before Adam (AS), and thus became a disbeliever.

(35) *And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you from it plentifully from wherever you will, but don't go near this tree or you both will be among the unjust".*

There is a difference of opinion among Muslim scholars as to whether this Paradise was in the heavens or on this earth. Most of the scholars believe that it was in the heavens and Adam and Eve were sent down to this earth afterwards. But it was not the Paradise the believers will dwell in after resurrection, because once a person enters that Paradise, he will live therein forever. Allah (SWT) allowed Adam (AS) and Eve (AS) to reside in this Paradise for a while in order to test them and show them a glimpse of what was to come i.e. how *Iblees* would be an enemy to them and their progeny and would try to lead them astray, and what man would get if he obeys Allah (SWT). Adam and Eve were forbidden to go near a particular tree. There are conflicting opinions as to which tree it was, but it does not make any difference; the actual purpose was their test.

(36) *Then Satan made them slip therefrom and hence got them out of what they had been in. And We said: "Go you down; you will be enemies to one another. And for you in the earth, is a dwelling place and utility for a time".*

own terminology, which has to be known in order to comprehend the science. So, in a way, the whole human knowledge is the knowledge of names. There are two forms of knowledge: revealed knowledge and acquired knowledge. *Revealed knowledge* is what Allah (SWT) revealed to His Prophets (AS), and is above question. Knowledge that is derived from our five senses and our own thinking, observation and experience is the *Acquired knowledge*, which is prone to error and can be questioned. The whole acquired human knowledge was given potentially to Adam (AS), just as a seed has potentially the whole tree in it. It matured with the passage of time, just like the seed grows into a tree after passing through different stages. This does not mean that he was given the knowledge of modern science and technology, but that Allah (SWT) gave him and his children the faculties through which they could attain this knowledge with the passage of time.

Then Allah (SWT) asked the angels to tell the names taught to Adam (AS) if they were truthful. This does not imply that the angels were raising objections over making man a vicegerent on earth; it was just an inquiry out of curiosity.

(32) *The angels replied: "Glory be to You; we have no knowledge except the knowledge that you gave us. Surely You and only You are the All-Knowing, the Wise".*

This indicates that the angels have not been given the knowledge of everything. They only have the knowledge about the particular matters that Allah (SWT) has appointed them to administer. On the other hand, man has been given the faculties to obtain a vast treasure of knowledge. This is the basic difference between humans and the other creations of Allah (SWT); He did not give this knowledge to any of His creations other than the humans, and thus Allah (SWT) says, *"I know what you do not know"*.

(33) *Allah said: "O Adam! Tell them the names of these", and when he told them their names, Allah said (to the angels): "Did I not tell you that I know the Ghayb (unseen) of the heavens and the earth, and know all that you reveal and all you have been concealing."*

This signifies the virtue of Adam (ASW) over the angels, who were ordered by Allah (SWT) to devote themselves to man's service. When man wants to make use of the knowledge and powers given by Allah (SWT), they co-operate with him and allow him to do whatever he likes whether right or wrong. This can be understood by an example of how the employees work under an appointed viceroy or governor of a particular government. When the Queen of England appointed the British viceroy in Delhi, all the employees were thus ordered to obey him, whether he was right or wrong, as long as the

فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٢٥﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٢٦﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢٨﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمِ إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ ۗ فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٩﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهُ جَهَنَّمَ فَاخَذْتُمْ الضُّعْفَةَ وَأَنْتُمْ تَنْظُرُونَ ﴿٣٠﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِ مُوسَىٰ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣١﴾ وَظَلَلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوَٰءَ ۗ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٢﴾ وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا ۖ وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۗ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٣٣﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

Al-Baqarah

Translation and Brief Elucidation

- (30) And when your Lord said to the angels: "Verily I am going to place a Khalifah (vicegerent) in the earth". The angels said, "Will You place therein the one who will create disorder therein and shed blood, while we glorify You with praises and sanctify You". Allah said, "I know what you don't know"

This *ayah* describes the position of man in the universe. The modern civilization has degraded man to the status of an animal, which only follows its material desires; the only difference is that man is a slightly more evolved animal. But Allah (SWT) says that He has placed man as a *vicegerent* on earth, and has made him the best of all creations. In another *ayah*, Allah (SWT) says, "O' Iblees! What prevented you from prostrating before the one I have created with My own hands". [12] This subject, Allah (SWT) willing, will further be discussed in *surah Bani Israel*.

- (31) And Allah taught Adam the names, all of them; then presented them before the angels and said, "Tell Me the names of these if you are truthful".

The basis of this *vicegerency* is the knowledge that Allah (SWT) granted to Adam (AS). He taught Adam (AS) the names of all things. Human knowledge is based on terminologies; every time man discovers something, he gives it a name. Every science has its

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

سُورَةُ الْبَقَرَةِ (آيَات ٣٠-٥٩)



﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا
وَيَسْفِكُ الدِّمَآءَ ۗ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾
وَاعْلَمَ اٰدَمُ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٣١﴾ قَالُوْۤا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾ قَالَ يٰۤاٰدَمُ
اَنْبِئْهُمْ بِاَسْمَآئِهِمْ ۗ فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْ ۗ قَالَ اَلَمْ اَقُلْ لَكُمْ اِنِّىْ اَعْلَمُ غَيْبَ السَّمٰوٰتِ
وَالْاَرْضِ ۗ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ
فَسَجَدُوْۤا اِلَّا اِبٰلِيسَ ۗ وَاسْتَكْبَرَ ۗ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾ وَقُلْنَا يٰۤاٰدَمُ اسْكُنْ اَنْتَ
وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۗ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ
الظّٰلِمِيْنَ ﴿٣٥﴾ فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۗ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ ۗ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ اِلٰى حِيْنٍ ﴿٣٦﴾ فَطَلَقْنَا اٰدَمَ مِنْ رَّبِّهِ كَلِمَةً فَآبَ عَلَيْهِ ۗ
اِنَّهُ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۗ فَاَمَّا يٰۤاٰدَمُ فَاَمَّا يٰۤاٰدَمُ فَاصْبِرْ ۗ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ كَفَرُوْۤا وَكٰذَبُوْۤا بِآيٰتِنَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۗ
هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾ يٰۤاِبْرٰهِيْمَ اٰتٰنَا اِسْرَآءِٔلَ اِذْ كُرُوْۤا نِعْمَتِىْ الَّتِيْۤ اَنْعَمْتُ عَلَيْكُمْ ۗ وَاَوْفُوا بِعَهْدِىْ
اَوْفٍ بِعَهْدِكُمْ ۗ وَاِىَّآى فَارْهَبُوْۤا ﴿٤٠﴾ وَاٰمِنُوْۤا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْۤا اَوَّلَ
كٰفِرِيْنَ بِهٖ ۗ وَلَا تَشْتَرُوْۤا بِآيٰتِنَا ثَمَنًا قَلِيْلًا ۗ وَاِىَّآى فَاتَّقُوْنَ ﴿٤١﴾ وَلَا تَلْبَسُوْۤا الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُوْۤا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤٢﴾ وَاَقِيْمُوْۤا الصَّلٰوةَ وَآتُوْۤا الزَّكٰوةَ وَارْكَعُوْۤا مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾
اَتَاَمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۗ اَفَلَا تَعْقِلُوْنَ ﴿٤٤﴾ وَاسْتَعِيْبُوْۤا
بِالصَّبْرِ وَالصَّلٰوةِ ۗ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿٤٥﴾ الَّذِيْنَ يَظُنُوْنَ اَنْهُمْ مُّلْقَوُۤا رَبَّهُمْ وَانَّهُمْ
اِلَيْهِ رٰجِعُوْنَ ﴿٤٦﴾ يٰۤاِبْرٰهِيْمَ اٰتٰنَا اِسْرَآءِٔلَ اِذْ كُرُوْۤا نِعْمَتِىْ الَّتِيْۤ اَنْعَمْتُ عَلَيْكُمْ ۗ وَاِنِّىْ فُضِّلْتُكُمْ عَلَى
الْعٰلَمِيْنَ ﴿٤٧﴾ وَاَتَّقُوْۤا يَوْمًا لَا تَجْزِىْ نَفْسٌ عَنْ نَفْسٍ شَيْۤا ۗ وَلَا يَقْبَلُ مِنْهَا شَفَاعَةً وَلَا يُوْخَذُ مِنْهَا
عَدْلٌ ۗ وَلَا هُمْ يَنْصُرُوْنَ ﴿٤٨﴾ وَاِذْ نَجَّيْنٰكُمْ مِنْ اِل فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْۤءَ الْعَذَابِ يَذَّبَحُوْنَ
اِبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۗ وَفِىْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٤٩﴾ وَاِذْ فَرَقْنَا بِكُمْ الْبَحْرَ