

The Family of 'Imrān

1-7^a

- 1 *alif, lām, mīm*;
- 2 God, there is no god but He, the Living, the Self-Subsisting^b;
- 3 He has sent down^c upon you the book in truth, confirming^d that which is before you^e; and He has sent down the Torah and the Gospel^f
- 4 aforetime, as a guidance^g to mankind, and He sent down the criterion^h; indeed, those who disbelieveⁱ the signs^j of God, to them is a severe chastisement; and God is Mighty, Owner of Retribution.
- 5 Indeed God, from Him there is not hidden a thing in the earth nor in the heavens.
- 6 He it is who fashions^k you in the wombs how He will; there is no God but He, the Mighty, the Wise.

الم ١
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ٢
 نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ
 يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ٣
 مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ
 الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ
 شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ٤
 إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ
 وَلَا فِي السَّمَاءِ ٥
 هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
 يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٦

^a *Quran* 3; Translation by Muhammad Al-Hussaini

^b *qayyūmu* masc. sing. nom. 'self-subsisting, eternal, self-sufficient' root: *q-w-m* 'stand, establish, begin'

^c *nazzala* 3 masc. sing. perf. 'to send down' root II: *n-z-l* 'down, descend'

^d *muṣaddiqan* masc. act. part. acc. *hāl* grammatical statitive construction *ṣaddaqa* 'to verify, make true' root II: *ṣ-d-q* 'truth, integrity'

^e *li-mā bayna yadayhi* lit. 'that which is between his two hands'

^f *al-Injīl* 'the Gospel' possible etymology from Greek εὐαγγέλιον (*euangellion*)

^g *hudan* masc. sing. acc. adverbial of *hudā* 'guidance'; carries a soteriological significance of saving guidance

^h *furqāna* masc. sing. acc. *furqānun* 'the criterion, the distinguishing agent' root: *f-r-q* 'to divide, separate, distinguish'

ⁱ *kafarū* 3 masc. pl. perf. *kafara* 'to reject, to deny, disbelieve' root: *k-f-r* 'reject, deny'

^j *bi-āyati* - *bi-* particle 'by, in' + fem. pl. gen. *āyah* 'verse, sign'

^k *yusawwirukum* 3 masc. sing. imperf. *ṣawwara* 'to form, shape' + 3 masc. pl. acc. pron. root II: *ṣ-w-r* 'image, shape'

7 He it is who has sent down upon you the book; among it verses fundamental^l, they are the essence^m of the book; and others allegoricalⁿ; and as for those whose hearts wherein is perversity, so they follow what is allegorical from it, seeking dissension^o and seeking explanation^p of it; but none knows its explanation except God; and those grounded^q in knowledge say, “We believe in it; all is from our Lord;” and none heed except the foremost in understanding^r.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
 مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
 مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
 فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
 تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ
 مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
 ٧

^l مُحْكَمَاتٌ *muḥkamātun* fem. pl. nom. pass. part. أَحْكَمَ *aḥkama* ‘to set firm, to enjoin in ruling’ root IV:

ḥ-k-m ‘ruling, injunction, wisdom’

^m أُمُّ *ummu* fem. sing. nom. ‘essence, mother’ root: ’-m-m ‘mother, nation, essence, fundamental’

ⁿ مُتَشَابِهَاتٌ *mutashābihātun* fem. pl. nom. act. part. تَشَابَهَ *tashābaha* ‘to imitate, allegorise’ root VI: *sh-b-h* ‘likeness, allegory, imitation’

^o فِتْنَةٌ *fitnati* fem. sing. gen. فِتْنَةٌ *fitnatun* ‘dissension, controversy, infighting’ root: *f-t-n* ‘controversy, dissension’

^p تَأْوِيلُهُ *ta’wīlihi* masc. sing. gen. مَاشَدَارٌ verbal noun أول *awwala* ‘to explain, elucidate’ root II: ’-w-l ‘first, foremost, elucidation, explanation’

^q رَاسِخُونَ *rāsikhūna* masc. pl. nom. act. part. رَسَخَ *rasakha* ‘to be firm, stable’ root: *r-s-kh* ‘firm, cement, stable’

^r أُولُو الْأَلْبَابِ *ūlū al-albābi* ‘the foremost in insight, intellect’

The Constellations 21-

22^a

21 Nay, but it is a glorious^b

Recitation^c

22 Upon a guarded^d tablet^e.

سورة البروج ٢١-٢٢

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ٢١

فِي لَوْحٍ مَّحْفُوظٍ ٢٢

^a *Quran* 85; Translation by Muhammad Al-Hussaini

^b مجيد *majīdun* masc. sing. nom. ‘glorious, majestic’ root: *m-j-d* ‘glorious, noble’

^c قرآن *qur’ānun* masc. sing. nom. ‘Quran, recitation’ root: *q-r-* ‘read, recite’

^d محفوظ *mahfūẓin* masc. sing. gen. pass. part. حفظ *ḥafīza* ‘to have custody, protect, preserve’ root: *ḥ-f-z* ‘safeguard, preserve, memorise’

^e لوح *lawḥin* masc. sing. gen. ‘tablet, board’ root: *l-w-ḥ* ‘board, tablet, table’

37 This Quran is not as to be invented^b without God, but is a confirmation^c of that which is before you^d, and the exposition^e of the book in which there is no doubt^f, from the Lord of Creation.

38 Or say they, “He invented it,” say, “So bring a chapter^g of its like^h, and call upon whom you can besides God, if you are truthful.”

39 Nay, but they belieⁱ that whose knowledge they have not compassed, and its explanation^j has not yet come to them; thus belied those before them, so look upon the end^k of the wrongdoers.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ
دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ ٣٧

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ
كُنْتُمْ صَادِقِينَ ٣٨

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا
يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ
٣٩

^a Quran 10; Translation by Muhammad Al-Hussaini

^b يفتري *yufṭarā* 3 masc. sing. imperf. pass. افترى *iftarā* ‘to forge, invent’ root VIII: *f-r-* ‘fissure, crack, split, fabricate’

^c تصديق *taṣḍīqa* masc. sing. acc. *maṣḍar* verbal noun صدق *ṣaddaqa* ‘to verify, make true’ root II: *ṣ-d-q* ‘truth, integrity’

^d الذي بين يديه *alladhi bayna yadayhi* lit. ‘that which is between his two hands’

^e تفصيل *tafṣīl* masc. sing. acc. *maṣḍar* verbal noun فصل *faṣṣala* ‘to clarify, shed light upon’ root II: *f-ṣ-l* ‘elucidate, make clear, separate, divide’

^f لا ريب *lā rayba* masc. sing. acc. grammatical construction of *nafi* ‘*al-jins* generic negation; has an emphatic connotation ie. ‘there shall be no doubt’

^g بسورة *bi- sūratin* - *bi-* particle ‘by, in’ + fem. sing. gen. سورة *sūratun* ‘chapter’ root: *s-w-r* ‘partition, wall, division’

^h مثله *mithlihi* masc. sing. gen. مثل *mithlun* ‘similitude, example’ + masc. sing. gen. pron. root: *m-th-l* ‘likeness, similitude, example’

ⁱ كذبوا *kadhhabū* 3 masc. pl. perf. كذب *kadhhaba* ‘to belie, deny, falsify’ root: *k-dh-b* ‘lie, falsify’

^j تأويله *ta’wīluhu* masc. sing. nom. *maṣḍar* verbal noun أول *awwala* ‘to explain, elucidate’ root II: ‘-w-l’ ‘first, foremost, elucidation, explanation’

^k عاقبة *‘āqibatu* fem. sing. nom. ‘outcome, fruit, effect’ root: ‘-q-b’ ‘follow, result, lineage’

Narrated^b to us ‘Ali bin Ibrahīm, narrated to us Rūḥ, narrated to us Sh‘ubah, of Sulaymān [who said], ‘I heard Dhakwān, of Abu Hurayrah:

That the Messenger of God (may God bless him and grant him peace) said, ‘There shall be no envy^c except in two: A man whom God has taught the Quran, so he recites it throughout the night and throughout the daytime; so a neighbour of his hears him and says, ‘Woe is me! Would that I were given^d the like^e of what so-and-so^f has been given, so I might have done^g the like of what he is doing.’ And a man whom God has given wealth^h, so he expendsⁱ it in good^j; so says a man, ‘Woe is me! Would that I were given the like of what so-and-so has been given, so that I might have done the like of what he is doing.’”

حدثنا علي بن إبراهيم حدثنا روح
حدثنا شعبة عن سليمان سمعت ذكوان

عن أبي هريرة

أن رسول الله صلى الله عليه وسلم قال
لا حسد إلا في اثنتين رجل علمه الله
القرآن فهو يتلوه آناء الليل وآناء النهار
فسمعه جار له فقال ليتني أوتيت مثل ما
أوتي فلان فعملت مثل ما يعمل ورجل
آتاه الله مالا فهو يهلكه في الحق فقال
رجل ليتني أوتيت مثل ما أوتي فلان
فعملت مثل ما يعمل

^a Translation by Muhammad Al-Hussaini

^b حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *h-d-th* ‘news, conversation, discussion’

^c لا حسد *lā ḥasada* masc. sing. acc. grammatical construction of *nafi* ‘*al-jins* generic negation; has an emphatic connotation ie. ‘there shall be no jealousy’

^d أوتيت *ūtītu* 1 masc. sing. perf. pass. أتى *atā* ‘to give, bring’ grammatical construction of *shart* conditional clause for an improbable outcome ‘would that I were/had been given’ root: ‘-t-’ ‘give, bring’

^e مثل *mithlu* masc. sing. nom. ‘similitude, example’ root: *m-th-l* ‘likeness, similitude, example’

^f فلان *fulān* ‘so-and-so (person)’

^g عملت *amaltu* 1 masc. sing. perf. pass. عمل *amila* ‘to work, do’ grammatical construction of *shart* conditional clause for an improbable outcome ‘would that I were/had done’ root: ‘-m-l’ ‘work, do’

^h مالا *mālan* masc. sing. acc. مال *mālun* ‘wealth, money’

ⁱ يهلكه *yuhlikuhu* 3 masc. sing. imperf. أهلك *ahlaka* ‘to expend, destroy, consume’ + 3 masc. sing. acc. pron. root IV: *h-l-k* ‘image, shape’

^j حق *ḥaqqi* masc. sing. gen. حق *ḥaqqun* ‘right, charity and good works, justice’ root: *h-q-q* ‘truth, justice, right’

Narrated^b to us Hudbah bin Khālid Abu Khālid, narrated to us Hamām, narrated to us Qatāda, narrated to us Anas bin Mālik, of Abu Mūsa al-Ash‘ari:

That the Prophet (may God bless him and grant him peace) said, “The likeness^c of one who reads the Quran is that of the citron^d, the flavour^e of which is good and the fragrance^f of which is good; and the one who does not read the Quran is like the date, the flavour of which is good and there is no fragrance to it; and the likeness of the dissipate^g who reads the Quran is the likeness of basil^h the fragrance of which is good and the flavour is bitter; and the likeness of the dissipate who does not read the Quran is the likeness of the colocynthⁱ, the flavour of which is bitter and there is no fragrance to it.”

حدثنا هذبة بن خالد أبو خالد حدثنا
همام حدثنا قتادة حدثنا أنس بن مالك
عن أبي موسى الأشعري

عن النبي صلى الله عليه وسلم قال مثل
الذي يقرأ القرآن كالأترجة طعمها طيب
وريحها طيب والذي لا يقرأ القرآن
كالتمرة طعمها طيب ولا ريح لها ومثل
الفاجر الذي يقرأ القرآن كمثل الريحانة
ريحها طيب وطعمها مر ومثل الفاجر
الذي لا يقرأ القرآن كمثل الحنظلة
طعمها مر ولا ريح لها

^a Translation by Muhammad Al-Hussaini

^b حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *ḥ-d-th* ‘news, conversation, discussion’

^c مثل *mithlu* masc. sing. nom. ‘similitude, example’ root: *m-th-l* ‘likeness, similitude, example’

^d أترجة *utrujati* fem. sing. gen. أترجة *utrujatun* ‘citron’

^e طعمها *ṭ‘amuha* masc. sing. nom. طعم *ṭ‘amun* ‘food, taste’ + fem. sing. gen. pron. root: *ṭ-‘-m* ‘food, nourishment, taste’

^f ريحها *rīḥuha* masc. sing. nom. ريح *rīḥun* ‘wind, spirit, fragrance’ + fem. sing. gen. pron. root: *r-w-ḥ* ‘wind, breeze, spirit’

^g فاجر *fājiri* masc. sing. gen. act. part. فجر *fajara* ‘to engage in debauchery, fornicate, lead a life of dissolution’ root: *f-j-r* ‘dissipation, debauchery, dissolution’

^h ريحانة *rīḥānati* fem. sing. gen. ريحانة *rīḥānatun* ‘sweet basil’

ⁱ حنظلة *ḥanzalati* fem. sing. gen. حنظلة *ḥanzalatun* ‘colocynth or an indeterminate species of desert flora’

Sunan al-Tirmidhi: The Merits of the Quran According to the Messenger of God 2835^a

Narrated to us^b Muḥammad bin Bashshār, narrated to us Abu Bakr al-Ḥanafī, narrated to us al-Ḍaḥḥāk bin ‘Uthmān, of Ayyūb bin Mūsa, who said, “I heard Muḥammad bin K‘ab al-Qurẓubī, who said, ‘I heard ‘Abd Allah bin Mas‘ūd, saying:

The Messenger of God (may God bless him and grant him peace) said, ‘Whomsoever reads a letter of the book of God, to him is a merit^c by it; and the merit of ten the like of it^d. I do not say *alif-lām-mīm* is a letter, but *alif* is a letter and *lām* is a letter and *mīm* is a letter.’”

And this hadith is narrated other than this way of Ibn Mas‘ūd, and Abu al-Aḥwās narrated it of Ibn Mas‘ūd, some of them increasing it and some of them halting it; of Ibn Mas‘ūd, “Abu ‘Īsa said, ‘This is a good and sound hadith other than this way;’ I heard Qutaybah saying, ‘It reached me that Muḥammad bin K‘ab al-Qurẓubī was born in the lifetime of the Prophet (may God bless him and give him peace) and Muḥammad bin K‘ab is nicknamed^e Abu Ḥamza.’”

سنن الترمذي: فضائل القرآن عن رسول الله ٢٨٣٥

حدثنا محمد بن بشار حدثنا أبو بكر الحنفي حدثنا الضحاك بن عثمان عن أيوب بن موسى قال سمعت محمد بن كعب القرظي قال سمعت عبد الله بن مسعود يقول

قال رسول الله صلى الله عليه وسلم من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها لا أقول الم حرف ولكن ألف حرف ولام حرف وميم حرف

ويروى هذا الحديث من غير هذا الوجه عن ابن مسعود ورواه أبو الأحوص عن ابن مسعود رفعه بعضهم ووقفه بعضهم عن ابن مسعود قال أبو عيسى هذا حديث حسن صحيح غريب من هذا الوجه سمعت قتبية يقول بلغني أن محمد بن كعب القرظي ولد في حياة النبي صلى الله عليه وسلم ومحمد بن كعب يكنى أبا حمزة

^a Translation by Muhammad Al-Hussaini

^b حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *ḥ-d-th* ‘news, conversation, discussion’

^c حسنة *ḥasanatun* fem. sing. nom. ‘merit, virtue’ root: *ḥ-s-n* ‘good, virtue, beauty’

^d أمثالها *amthāliha* masc. pl. gen. مثل *mithlun* ‘similitude, example’ + fem. sing. gen. pron. root: *m-th-l* ‘likeness, similitude, example’

^e يكنى *yuknā* 3 masc. sing. imperf. pass. أكنى *aknā* ‘to designate, denominate, give nickname’ root: *k-n-* ‘designation, nickname’

Sunan al-Tirmidhi: The Merits of the Quran According to the Messenger of God 2839^a

Narrated to us^b Naṣr bin ‘Ali, narrated to us ‘Abd al-Ṣamad bin ‘Abd al-Wārith, related to us^c Sh‘ubah of ‘Āṣim of Abu Ṣāliḥ, of Abu Hurayrah:

That the Prophet (may God bless him and grant him peace) said, “The Quran will come on the day of resurrection^d, and will say, ‘O Lord, adorn him,’ and he will be dressed^e with a crown of honour. Then it will say, ‘O Lord, increase him,’ and he will be dressed with a garment^f of honour. Then it will say, ‘O Lord, be well pleased with him,’ and He will be well pleased with him. So it will be said to him, ‘Read and ascend^g,’ and he will be increased in merit^h by each verseⁱ.”

Abu ‘Īsa said, this is a good and sound hadith; narrated to us Muḥammad bin Bashshār, narrated to us Muḥammad bin J‘afar, narrated to us Sh‘ubah of ‘Āṣim bin Bahdalah, of Abu Ṣāliḥ, of Abu Hurayrah toward him, and he did not increase it. Abu ‘Īsa said, “And this is the most sound hadith of ‘Abd al-Ṣamad of Sh‘ubah.”

سنن الترمذي: فضائل القرآن عن

رسول الله ٢٨٣٩

حدثنا نصر بن علي حدثنا عبد الصمد بن عبد الوارث أخبرنا شعبة عن عاصم عن أبي صالح عن أبي هريرة

عن النبي صلى الله عليه وسلم قال يجيء القرآن يوم القيامة فيقول يا رب حلّه فيلبس تاج الكرامة ثم يقول يا رب زده فيلبس حلة الكرامة ثم يقول يا رب ارض عنه فيرضى عنه فيقال له اقرأ وارق وتزاد بكل آية حسنة

قال أبو عيسى هذا حديث حسن صحيح

حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن عاصم بن بهدلة عن أبي صالح عن أبي هريرة نحوه ولم يرفعه قال أبو عيسى وهذا أصح من حديث عبد الصمد عن شعبة

^a Translation by Muhammad Al-Hussaini

^b حدثنا *ḥaddathanā* 3 masc. sing. perf. حدث *ḥaddatha* ‘to narrate, converse’ + 1 masc. pl. acc. pron. root: *ḥ-d-th* ‘news, conversation, discussion’

^c أخبرنا *akhbaranā* 3 masc. sing. perf. أخبر *akhbara* ‘to give news, relate, inform’ + 1 masc. pl. acc. pron. root: *kh-b-r* ‘news, information’

^d قيامة *qiyāmati* fem. sing. acc. *maṣdar* verbal noun قام *qāma* ‘to stand up, establish’ root: *q-w-m* ‘stand, establish, begin’

^e يلبس *yulbasu* 3 sing. imperf. لبس *labisa* ‘to be or get clothed, put on’ root: *l-b-s* ‘clothing, attire, covering’

^f حلة *ḥullatun* fem. sing. nom. ‘fine garment, raiment’

^g اقرأ وارق *iqra wa irqa* 2 sing. imperat. ‘read and climb, go up’

^h حسنة *hasanatan* fem. sing. acc. حسنة *ḥasanatun* ‘merit, virtue’ root: *ḥ-s-n* ‘good, virtue, beauty’

ⁱ آية *ayah* ‘verse, sign’