

Time in Quran



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Introduction

In this book, we will mention the divisions of time in the Qur'an, starting with an infinite time, which is eternity, which is life that does not end with death, and then the times that end with death, such as eon, time period, epoch, and era...etc. until the least time mentioned in the Qur'an, which is the blink of an eye. I hope that Allah accepts this work and that He makes me one of his righteous slaves.

مقدمة

في هذا الكتاب سنذكر تقسيمات الزمن في القرآن بداية من زمن لا محدود وهو الخلود وهي الحياة التي لا تنتهي بالموت ثم الازمنة التي تنتهي بالموت مثل الدهر والحقبة والحين والعصر...الخ حتي اقل زمن ذكر في القرآن وهي طرفة العين وارجو من الله تقبل هذا العمل وأن يجعلني من عباده الصالحين.



Chapter One

Immortal (The eternity)

خالدین



The difference between the persistence in Dunya and the eternity in the hereafter:

In the Dunya there is death and in the hereafter there is no death.

56. They are not tasting the death therein except the first death, and He has protected them from the Hellfire's torment.044

Eternity is related to the persistence of the skies and the earth.

107. Immortals therein as long as the skies and the earth are persisting, except what your Lord willed. Your Lord is Doer for whatever He wills.011

108. And as for those who are happier, they will be in Paradise, immortals therein as long as the skies and the earth are persisting, except what your Lord wills, a bestowal without an interrupt.011

الفرق بين البقاء في الدنيا والخلود في الآخرة:

في الدنيا موت وفي الآخرة لا موت.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ (الدَّخَان - 56)

يرتبط الخلود باستمرارية السماء والأرض.

● خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ (107 هود)

● وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ (108 هود)

Immortal

25. And preached those who believed and worked the valid deeds; that they will have paradises beneath which the rivers are running. Whenever they have livelihood from it among a fruit, as livelihood, they said, “This is what we were livelihood with before,” and they brought with it analogical and they will have within it pure spouses and they are therein immortals.002

39. And those who disbelieved and falsified with our verses, those will be the fire’s companions, they are therein immortals.002

81. Yes, whoever earned misdeed, and his guilt surrounded him. So, those are The Fire 's Companions, they are therein immortal.002

82. And those who believed and worked the valid deeds, these are the paradise’s companions, they are therein immortals.002

162. Immortals therein, the torment will not be lightened about them, nor they will be respited.002

217. They ask you about the sacred Month, is fighting during it? Say, "Fighting during it is big; and hindering others about Allah's access, and disbelieving in Him, and the sacred Mosque, and expelling its inhabitants out from it, are bigger with Allah. 002

257. Allah is the guardian of those who believed; He exits them from the darkness to the light. And those who disbelieved, their guardians are the false god; they exit them from the light to the darkness; these are The Fire's Companions, they are therein immortals.002

275. Those who eat the usury will not stand up, except as the one who Satan flounders, from the touch. That is because they said, "The selling is like the usury." And Allah has permitted the selling (Halal), and has forbidden the usury. So, whoever comes to him, an admonition from his Lord, so he ends, so he has what was passed away, and his matter is to Allah. And whoever returned, so those are The Fire's Companions, they are therein immortals.002

15. Say, "Shall I inform you with better than that? For those who showed the piety with their Lord are paradises beneath which the rivers are running, immortals therein,

and purified spouses, and satisfaction from Allah.” And Allah is Seer with the slaves.003

88. Immortals therein, neither the torment lightened about them, nor they are respited.003

107. And for those whose faces are whitened: so, they are in Allah’s mercy; they are therein immortals.003

116. Surely those who disbelieved, neither their money nor their progeny will self-enrich about them from Allah of a thing. And these are The Fire 's Companions; they are therein immortals.003

136. Those whose award is forgiveness from their Lord, and paradises beneath which the rivers are running, they are therein immortals. And gracious is the workers’ wage.003

198. But those who show piety of their Lord: for them are paradises beneath which the rivers are running, they are therein immortals, hospitality from Allah. And What is with Allah is goodness for the devoted ones.003

13. These are Allah’s limits and whoever obeys Allah and His Messenger, He will enter him paradises beneath

which the rivers are running, immortals therein. And that is the great attainment.004

14. And whoever disobeys Allah and His Messenger, and exceeds His limits, He will enter him a Fire, immortal therein, and he will have a humiliating torment.004

57. And those who believed and worked the valid deeds, We will enter them into paradises beneath which the rivers are running, immortals therein forever. For them therein purified spouses, and We enter them a shady shade.004

93. And whoever kills a believer intentionally, so his penalty is Gohanam (Hell), immortal therein. And Allah will be angry upon him, and will curse him, and will prepare for him a great torment.004

122. And those who believed and worked the valid deeds, We will enter them paradises beneath which the rivers are running, immortals therein forever. Allah's promise is truth, and who is more truthful in speech than Allah?004

169. Except Gohanam (Hell) path, immortals therein forever. And that is easy upon Allah.004

80. You see many among them are guardians of those who disbelieved. How wretched is what their souls forwarded for them. that Allah's wrath is upon them, and in the torment, they are immortals.005

85. So, Allah rewarded them with what they said, paradises beneath which the rivers are running, immortals therein. And that is the benefactors' reward.005

119. Allah has said, "This is a Day the truthful ones will benefit from their truthfulness." For them are Paradises beneath which the rivers are running, immortals therein forever. Allah is satisfied with them, and they are satisfied with Him. That is the great attainment.005

128. And on a Day when He is mustering them altogether: "O assembly of the jinn, you already have multiplied from the humans." And their guardians among the humans said, "Our Lord, some of us have enjoyed with some others, and we have reached our term which you have postponed for us." He said, "The Fire is

your dwelling, immortals therein, except what Allah has willed. Surely, your Lord is Wise, Knower."006

20. So, the Satan whispered for them, to appear for them what was masked about them from their sex organs. And he said, "Your Lord did not prohibit you from this tree except that you will be angels or will be among the immortals."007

36. And those who falsified with Our verses, and are arrogating about them, these are The Fire 's Companions, immortals therein.007

42. And those who believed and worked the valid deeds, We do not charge any soul except with its capacity, Those are the companions of the Paradise; immortals therein.007

176. And if We had willed, We could have elevated him thereby, but he eternized to the earth and followed his desire. So, his example is like the dog: if you attack it, it pants, or if you quit it, it pants. That is the example of the kinsfolk who falsified with Our verses. So, storify the stories perhaps they may be thinking.007

17. It was not for the polytheists to populate Allah's mosques, witnessing against themselves with infidelity. Those were their works inhibited, and in the Fire, they were immortals.009

22. Immortals therein forever. Surely, Allah has with Him a great wage.009

63. Have they not known that whoever infracts Allah and His Messenger, so for him Gohanam (Hell) fires, immortal therein? That is The Great Disgrace.009

68. Allah has promised the hypocrite men and hypocrite women, and the infidels, Gohanam Fire, immortals therein. It is sufficient for them. And Allah has cursed them. And for them a resident torment.009

72. Allah promises the believing men, and the believing women, paradises beneath which the rivers are running, immortals therein, and a good dwelling in Eden paradises. And a satisfaction from Allah is even bigger. That is The Great Attainment.009

89. Allah has prepared for them paradises beneath which the rivers are running, immortals therein. That is The Great Attainment.009

100. And the first Outstrippers among the Migrants and the Victorious, and those who followed them with excellence. Allah is satisfied with them, and they are satisfied with Him. He has prepared for them paradises beneath which the rivers are running, immortals therein forever. That is the great attainment.009

26. For those who have excelled is excellence, and extra. And neither scrimp, nor lowness will overstrain their faces. These are the Paradise's companions, immortals therein.010

27. And for those who were earning the bad deeds: a penalty with a similar bad, and a lowness would overstrain them. They will have no protector from Allah—as if their faces are over-covered with dark patches from the night. These are The Fire 's Companions, immortals therein.010

52. Then it was said to those who oppressed, “Taste the eternity torment. Are you being penalized except with what you are earning?”010

23. Surely those who believed and worked the valid deeds, and humbled to their Lord, these are the Paradise's companions, immortals therein.011

107. Immortals therein as long as the skies and the earth are persisting, except what your Lord willed. Your Lord is Doer for whatever He wills.011

108. And as for those who are happier, they will be in Paradise, immortals therein as long as the skies and the earth are persisting, except what your Lord wills, a bestowal without an interrupt.011

5. And if you wonder, so a wonder is their saying: "Is it when we become dust, will we be in a new creation?" Those are who disbelieved with their Lord. Those are the shackles in their necks. And those are The Fire 's Companions, immortals therein.013

23. And those who believed and worked the valid deeds entered paradises beneath which the rivers are running, immortals therein, by their Lord's permission. Their greeting therein: "Peace."014

29. So, enter Gohanam's doors (Hell), immortals therein. So, wicked is the arrogant dwell.016



108. Immortals therein, do not seek, about it, a
diversion.018

76. Eden Paradises, beneath which the rivers are
running, immortals therein. And that is a reward of
whoever purified.020

101. They are immortals therein. And is wretched for
them on the Resurrection Day, as a load.020

120. So, Satan whispered to him. He said, “O Adam,
shall I usher you upon the Eternity Tree, and a kingdom
that never decays?”020

8. And We did not set them up as a lifeless body, not eat
the food, and they were not immortal.021

34. And We did not set up immortality for a humankind
before you. So, if you die, are they the immortals?021

99. If these were Gods, they would not be imported to it.
And all are therein immortals.021

102. They will not hear its hissing, and they are within
what their souls are desiring, immortals.021

11. Who are inheriting Al-Ferdous (Paradise), they are therein immortals.023

103. And whoever his weights lightened, so those are who have lost themselves; in Gohanam (Hell), immortals.023

15. Say, “Is this goodness, or the Eternity Paradise which promised with it the pious? It is for them a reward and a destiny.025

16. They will have therein whatever they wish, immortals. It is upon your Lord a responsible promise.025

69. The torment doubled for him on The Resurrection Day, and be immortal therein, humiliated.025

76. Immortals therein, excelled as a dwelling place and residence.025

129. And you are taking manufactures, perhaps you may be immortal? 026

58. And those who believed and worked the valid deeds, We will incur them among the Paradise rooms under

which the rivers are running, immortals therein.

Gracefull is the wage for the workers.029

9. Immortals therein. Allah's Promise is true. He is
Al-Aziz (The Almighty), Al-Hakeem (The Wise).031

14. So taste, with what you had forgotten the meeting of
this Day of yours; Surely, We have forgotten you; so
taste the eternal torment with what you were
working.032

65. Immortals therein forever, not finding a guardian nor
victorious.033

72. It was said, "Enter Gohanam (Hell) doors, immortals
therein." So, wretched is a dwelling of the arrogant
ones.039

73. And those who showed their Lord piety were driven
to the Paradise in throngs. Until, when they had come to
it, its doors were opened, and their warders said for
them, "Peace be upon you, you have been good, so enter
it, be immortal."039

76. Enter Gohanam (Hell) doors, immortals therein. so
wretched is a dwelling of the arrogant ones."040

28. That Allah's enemies' penalty is the Fire, for them therein is the eternity home, a penalty with what was denied with Our verses.041

71. Circulated upon them with plates of gold and cups. And therein is whatever the souls desire and delights the eyes, and you are therein, immortals.043

74. Surely the criminals are in Gohanam torment (Hell), immortals.043

14. These are The Paradise's companions, immortals therein, as awarded with what they were working.046

5. He will enter the believers men, and the believers women, into paradises beneath which the rivers are running, immortals therein, and He will atone them their sins, and ever is that, with Allah a great attainment.048

34. Enter it with peace. This is The Immortality Day.050

17. Circulating upon them immortalized young kids.056

12. On a Day when you see the believing men and believing women, their light striving between their hands, and with their faiths "Yours preach Today,

paradises beneath which the rivers are running,
immortals therein." That is the great attainment.057

17. Neither their money nor their progeny will
self-enrich them from Allah anything. These are The
Fire 's Companions, they are therein, immortals.058

22. You will not find a kinsfolk who believe in Allah and
the Last Day having affection for those who infract Allah
and His Messenger, even if they were their parents or
their sons or their brothers or their sects. Those, He has
written within their cores the faith and supported them
with spirit from Him. And He enters them paradises
beneath which the rivers are running, immortals therein.
Allah is satisfied with them, and they are satisfied with
Him, those are Allah's party. Verily, that Allah's party is
the gainers.058

17. So, a sequel for both of them was that they were in
the Fire, immortals therein. And that is the oppressors'
penalty.059

9. On a Day when He gathers you for The Gathering
Day, that is Al-Taghabun Day (The lost and found) . And
whoever believes in Allah and works a valid deed, He
will atone about him, his misdeeds, and will enter him

into paradises beneath which the rivers are running,
immortals therein. That is the great attainment.064

10. And those who disbelieved and falsified with Our
verses, these are The Fire 's Companions, immortals
therein; and wretched is the destiny!064

11. A messenger who recites Allah's Verses upon you,
apparently to exit those who believed and worked the
valid deeds from the darkness into the light. And
whoever believes in Allah and works valid deeds, He
will enter him into paradises beneath which the rivers are
running, immortals therein forever. Allah already has
excelled, livelihood for him.065

23. Except a notification from Allah and His messages.
And whoever disobeys Allah and His Messenger, so
surely, for him is Gohanam Fire, immortals therein
forever.072

19. And circulate upon them immortalized children. If
you see them, you will consider them sprinkled
pearls.076

6. Surely those who disbelieved among the book's
people, and the Polytheists, will be in Gohanam Fire

(Hell), immortals therein. These are the vilest creatures.098

8. Their award with their Lord is: Eden Paradises beneath which the rivers are running, immortals therein forever. Allah is satisfied with them, and they are satisfied with Him. That is for whoever awed of His Lord.098

3. He considers that his money immortalized him.104

خالدین

- وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (البقرة ٢٥)
- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ٣٩)
- وَأَخَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ٨١)
- وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (البقرة ٨٢)
- خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ (البقرة ١٦٢)

- فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ٢١٧)
- يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ٢٥٧)
- وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة ٢٧٥)
- لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (١٥ آل عمران)
- خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ (٨٨ آل عمران)
- وَأَمَّا الَّذِينَ ابْيَضَّتْ وَجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (١٠٧ آل عمران)
- إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١١٦ آل عمران)
- أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (١٣٦ آل عمران)
- لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلًا مِنْ عِنْدِ اللَّهِ (١٩٨ آل عمران)
- وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (١٣ النساء)

- وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا (١٤)
(النساء)
- سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا
أَزْوَاجٌ مُطَهَّرَةٌ (٥٧ النساء)
- وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا (٩٣ النساء)
- سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ
حَقًّا (١٢٢ النساء)
- إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (١٦٩ النساء)
- لَيْسَ مَا قَدَّمْتُ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ
خَالِدُونَ (٨٠ المائدة)
- فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
(٨٥ المائدة)
- لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (١١٩)
(المائدة)
- قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ (١٢٨ الأنعام)
- مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ أَوْ تَكُونَا مِنْ
الْخَالِدِينَ (20 الأعراف)

- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (36 الأعراف)
- وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (42 الأعراف)
- وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ (176 الأعراف)
- أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ (17 التوبة)
- خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (22 التوبة)
- أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا (63 التوبة)
- وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا (68 التوبة)
- وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (72 التوبة)
- وَأَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (89 التوبة)
- وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (100 التوبة)

- وَلَا يَرَهُمْ قَنَّرٌ وَلَا ذِلَّةٌ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (26 يونس)
- كَانَمَا أُغْشِيَتْ وَجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (27 يونس)
- ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ (52 يونس)
- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (23 هود)
- خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ (107 هود)
- وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ (108 هود)
- وَأُولَئِكَ الْأَعْلَالُ فِي أَغْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (5 الرعد)
- وَأَدْخِلِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (23 ابراهيم)
- فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَئْسَ مَثْوًى الْمُتَكَبِّرِينَ (29 النحل)
- خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (108 الكهف)

- جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (76 طه)
- خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (101 طه)
- قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْئَلُ (120 طه)
- وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ (8 الأنبياء)
- وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ (34 الأنبياء)
- وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ (34 الأنبياء)
- لَوْ كَانَ هُوَ لِآلِهَةٍ مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ (99 الأنبياء)
- لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ (102 الأنبياء)
- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (11 المؤمنون)
- وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (103 المؤمنون)
- قُلْ أَدُلُّكُمْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ (15 الفرقان)

- لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْنُورًا (16)
(الفرقان)
- يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا (69 الفرقان)
- خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (76 الفرقان)
- وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ (129 الشعراء)
- أَلُنَّبؤُا تَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (58)
(العنكبوت)
- خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ (9 لقمان)
- إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ (14 السجدة)
- خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (65 الأحزاب)
- قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا (72 الزمر)
- وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوا خَالِدِينَ (73 الزمر)
- ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ (76)
(غافر)
- ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ (28 فصلت)
- وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71)
(الزخرف)

- إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ (74 الزخرف)
- أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (14 الأحقاف)
- لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (5 الفتح)
- ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ (34 ق)
- يَطُوفُ عَلَيْهِمْ وَلِدَانٌ مُخَلَّدُونَ (17 الواقعة)
- يُبَشِّرُكُمْ الْيَوْمَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (12 الحديد)
- لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (17 المجادلة)
- وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (22 المجادلة)
- فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا (17 الحشر)
- وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (9 التغابن)
- أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (10 التغابن)

- يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (11)
(الطلاق)
- وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (23)
(الجن)
- وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا
(19 الانسان)
- إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا (6 البينة)
- جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا (8 البينة)
- يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (3 الهمزة)



Chapter Two

The eon and the time period

الدَّهْرُ وَالْحَقْبَةُ

The eon: It is the period between the beginning of whole creation until its death

24. And they said, "It is not except our Dunya (worldly) life; we die and live, and nothing destroys us except the eon." And they have not with that, from a knowledge; surely they are not except assuming.045

1. Has there come upon the human an epoch from the eon, he was not a thing mentioned?076

الدَّهْرُ: إنها الفترة ما بين بداية الخليقة كلها حتى الموت

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (24) الجاثية

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (1) الإنسان

The time period

According to the geological definition, the time period includes several geological eras, where the geological eras range from 10 million years to about 80 million years. This means that the time period extends for periods that may reach hundreds of millions of years

23. Tarrying therein for time periods.078

الحقبة

كم هي مدة الحقبة؟

طبقاً للتعريف الجيولوجي تشمل **الحقبة** عدة عصور جيولوجية حيث تمتد العصور الجيولوجية بين 10 ملايين سنة إلى نحو 80 مليون سنة. أي أن **الحقبة** تمتد لمدد قد تبلغ مئات الملايين من السنين

لَا يَثْبُتُ فِيهَا أَحْقَابًا (٢٣ النبأ)



Chapter Three

The long time duration

أَمَدٌ

30. On a Day when every soul finds what it has worked from goodness, has presented. And what it has worked from badness; it will wish if there is an utmost far, long time duration between it and that. And Allah warns you of Himself. And Allah is Kindness with the slaves. 003

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (30) آل عمران

12. Then We raised them up to know which of the two parties better enumerated for what long time duration they have tarried?018

ثُمَّ بَعَثْنَا لَهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا (12) الكهف

16. Has the time not come for those who have believed that their cores should become humble for Allah's reminder and what is sent down from the right? And not be like those who were given the Book before, so the time duration longed upon them, so their cores hardened; and many among them are debaucheries.057

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾ (16) الحديد

25. Say, "I do not cognize whether what you are promised is near, or whether my Lord will set up for it, long time duration."072

قُلْ إِن أَدْرِي أَقْرِبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (25) الجن



Chapter Four

Forever (From now)

أَبَدًا

95. But they will not wish for it, forever, with what their hands have forwarded. And Allah is Knower with the oppressors.002

24. They said, “O Moses, we will not enter it, forever, as long as they are in it. So, go ahead, you and your Lord, so fight. Surely we are sitting right here.”005

83. So, if Allah returned you to a category among them, so they ask your permission for the exodus, so say, “You will not exit out with me, forever, nor will fight an enemy with me. You were satisfied to sit for the first time, so sit with the ones sitting behind.”009

84. And do not pray over a one among them who has died - forever - or stand upon his grave. They disbelieved in Allah and His Messenger and died while they were debaucheries.009

108. Do not stand in it, forever. A mosque founded upon the piety on the first day is righter that you stand in it. In it are men who love to be purifying. And Allah loves the purified ones009

3. They are abiding therein forever.018

20. "If they are arising upon you, they will be stoning you, or returning you back into their creed; and you will not be gaining, then forever."018

35. And he entered his paradise, while he oppressed himself. He said, "I do not assume that this will be forever eradicated."018

57. Who is more oppressor than who is reminded with his Lord's verses, so he turned away from them, and forgot what his hands have forwarded? Surely, We set up upon their cores, shields lest they understand it, and in their ears a load. And if you call them to the guidance, they will not be guided, then forever.018

4. And those who accuse the fortified women, then they are not bringing with, four witnesses, so lash them with eighty lashes, and forever do not accept for them a witness. And those are the debaucheries.024

17. Allah admonishes you, that you should not return to the likeness of it forever, if you are believers.024

21. O you who believed! Do not follow Satan's footsteps. And whoever follows Satan's footsteps, so he commands with the fornication and the denial. And if

not, Allah's bounty be upon you, and His mercy, no one among you would have been pure, forever. But Allah purifies whomever He wills. And Allah is Hearer, Knower.024

53. O you those who believed! Do not enter the Prophet's houses, unless it is permitted for you toward a food; not wait for its readiness. But if you are invited, So you enter. So when you have fed, so dispersed, and not familiarized to, a narration. Surely this was hurting the Prophet, so he shies away from you, And Allah does not shy from the right. And when you are asking (his wives) for belongings, ask them from behind a screen; that is purer for your cores and their cores. And it was not for you to hurt Allah's Messenger or to shag his wives after him, forever. Surely that was with Allah, a great.033

12. Nay, but you assumed that the Messenger and the believers will never return back to their families forever, and this was prettified in your cores; and you assumed the bad assumption and were ruined kinsfolk.048

11. Have you not seen to those who did hypocrisy, saying for their brothers who have disbelieved among the book's people, "If you are exited out, we will surely

exit with you, and we will not obey in regard to you, anyone - forever; and if you are fought, we will surely victory you." And Allah witnesses that they are liars.059

4. There has already been for you an excellent pattern in Abraham and those with him, when they said to their kinsfolk, "Surely, we are innocent from you and from whatever you worship without Allah. We have disbelieved in you, and there has appeared between us and you the enmity and the detest forever until you believe in Allah alone" except for the saying of Abraham for his father, "I will surely ask forgiveness for you, and I have not owned, for you anything from Allah. Our Lord, upon You we have relied on and to You we are penitent, and to You is the destiny.060

7. And they will not wish it, forever, with what their hands have forwarded. And Allah is knower of the oppressors.062

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (البقرة 95)

قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ (24) المائدة

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْفُقُودِ أَوَّلَ مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَالِفِينَ (83) التوبة

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (84) التوبة

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (108). التوبة

مَّاكِثِينَ فِيهِ أَبَدًا (3) الكهف

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا (20) الكهف

وَدَخَلَ جَنَّتُهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (35) الكهف

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (57) الكهف

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (4) النور

يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (17) النور

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا

رَكَى مِنْكُمْ مَنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُرَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ
(21) النور

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ
نَاطِرِينَ إِنَّاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ
لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۚ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ
أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (53) الأحزاب

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولَ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرَبِّكَ ذَٰلِكَ فِي
قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوِيًّا وَكُنْتُمْ قَوْمًا بُورًا (12) الفتح

﴿۞﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (11) الحشر

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ
وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ
وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ
(4) الممتحنة

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (7) الجمعة



Chapter Five

Generation

قُرُونٌ



6. Have they not seen how many among a generation We destroyed before them? We have enabled them on the earth what We have not enabled for you? And We sent the sky abundantly showering down rain upon them, and We set up the rivers running underneath them. So, We destroyed them with their sins and initiated after them, other generations.006

74. And how many generations have We destroyed before them, who were better furnishings and appearance?019

98. And how many among a generation have We destroyed before them? Are you sensing among them a one, or hear for them a slightest whisper?019

3. How many among generations We have destroyed before them, and they called out when there was no longer time for escape!038

36. And how many among a generation before them, who were stronger than them in annihilating, did We destroy? So, you explored within the towns, was there an escape?050

13. And We already destroyed the generations before you when they were oppressing. And their messengers came to them with the proof, and they were not believing. Thus, We penalize the criminal kinsfolk.010

116. So, if there were, among the generations before you, possessors of a remnant (Knowledge) are prohibited from spoiling in the earth, except for the few among whom We saved from them. And those who are oppressing followed what they were luxury within, and they were criminals.011

17. And how many among the generations have We destroyed, after Noah? And sufficient is your Lord with his slaves' sins as Expert, Seer.017

51. He said, "So, what is the condition of the first generations?"020

128. So is it not guided for them, how many generations before them We destroyed, they are walking in their residents? Surely in these are verses for the brain's possessors.020

31. Then, after them, We initiated another generation.023

42. Then, after them, We initiated another generation.023

38. And Aad, and Thamud, and the inhabitants of
Ar-Ras, and many generations in between that.025

43. We already gave Moses the Book after We had
destroyed the former generations; Insights to the people
and guidance and Mercy, perhaps they may be
remembering.028

45. But We initiated generations, so the age prolonged
upon them. And you were not dwelling, in the
inhabitants of Median, reciting Our verses upon them.
But We were sending messengers.028

78. He said, “Surely I was given it upon knowledge, with
me .” Did he not know that Allah destroyed before him
among the generations, who was stronger than him in
power, and greater in accumulation? And the criminals
will not be asked about their sins.028

26. Is it not guided for them, how many among the
generations We have destroyed before them, they walk in
their residents? Surely in that are verses. So, will they
not be hearing?032

31. Have they not seen how many among generations
We destroyed before them; surely, they are not returning
to them?036

17. And the one who said for his parents, "Uff for you;
do you promise me that I will exit out, and the
generations before me have already passed away?" while
they seek rescue from Allah, "Woe to you! Believe!
Surely, Allah's promise is the right." So, he says, "This is
not except the Former's legends"046

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّانَهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنَ لَّهُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ
بِدُئُوهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (6) الانعام

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاً وَرِثِيَا (74) مريم

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ نُحِْسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (98)
مريم

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَلاَ تَحِثْ مَنَاصٍ (3) ص

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ
مَّحِصٍ (36) ق

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا
لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (13) يونس

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ^ط وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ
(116) يونس

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ^ط وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا
(17) الإسراء

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ (51) طه

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ^ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ (128) طه

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ (31) المؤمنين

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ (42) المؤمنين

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا (38) الفرقان

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ
وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ (43) القصص

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو
عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ (45) القصص

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي^ط أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ
الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ
(78) القصص

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ (26) السجدة

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (31) يس
وَالَّذِي قَالَ لِيَا أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا أَنَّ يَوْمَ يَخْرُجُ كُلُّ نَفْسٍ مَعَ مَا كَسَبَتْ مِنْ غَدِرٍ لَهَا أَن جَاءَ بِهَا غَدِيرٌ وَالَّذِي قَالَ إِنَّ يَوْمَ تَخْرُجُ كُلُّ نَفْسٍ مَعَ مَا كَسَبَتْ مِنْ غَدِرٍ لَهَا أَن جَاءَ بِهَا غَدِيرٌ وَالَّذِي قَالَ إِنَّ يَوْمَ تَخْرُجُ كُلُّ نَفْسٍ مَعَ مَا كَسَبَتْ مِنْ غَدِرٍ لَهَا أَن جَاءَ بِهَا غَدِيرٌ
وَهُمَا يَسْتَعِينَانِ اللَّهُ وَإِلَيْكَ آمِنُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (17) الأحقاف



Chapter Six

Term

أجل

231. And, if you divorced women, and they have reached their (waiting) term, either grasp them as well-known, or release them as well-known. And not grasp them in harm to aggression. And whoever does that, so he has oppressed himself. And do not take Allah's verses for mock. And remember Allah's graces upon you, and what He sent down upon you among the Book and Wisdom to exhort you with it. And show the piety of Allah, and know that Allah is with everything, knower.002

232. And if you divorced the women, so they have reached their (waiting) term, So do not constrain them from shagging their husbands, if they are satisfied between them with the well-known. That is exhorted with it whoever among you believes in Allah and the Last Day. That is more virtuous and purer for you. And Allah knows, and you are not knowing.002

234. And those among you who die and leave wives, they (their widow) shall wait with themselves for four months and ten days. So, when they have reached their term, there is no misdemeanor upon you in what they might do within themselves with the well-known. And Allah is with what you are working, an Expert.002

235. And there is no misdemeanor upon you in what you propose with it for the women's engagement, or you hide within your souls. Allah knows that you will be remembering them. But do not date them secretly, except that you say a well-known saying. And do not intend the shagging knot until the Book (Shagging record) reaches its term. And know that Allah knows what is in your souls, so be cautious of Him. And know that Allah is Forgiver, Clement.002

282. O you who believed! If you debited with a debt until a named term, so write it. And let a notary write between you, and no writer should refuse to write as Allah has taught him. So, let him write, and let the debtor who has the right dictate, and let him show the piety of Allah, his Lord, and not reduce a thing from it. So, if the debtor who has the right is imbecile, or weak, or unable to dictate, then let his guardian dictate with the justice. And witness two witnesses of your men. So, if there are no two men, then one man and two women from what you have satisfied, among the witnesses, that if one of them (The women) is strayed, the other would remind her. And the witnesses must not refuse when they are called upon. And do not be tired of writing, whether

small or big, till its term. That is more justice with Allah, and more established for the witness, and less of being in doubt, except that there is a present trade among you, you are directing it. So, there is no misdemeanor on you if you do not write it down. And witness whenever you were selling, and let no harm be done to either a writer or a witness. And if you do, surely it is a debauchery with you. And show the piety of Allah. And Allah teaches you. And Allah is with everything, knower.002

145. And it was not for a soul to die except by Allah's permission, as a termed Book. And whoever wants the reward of the Dunya, We will give him from it; and whoever wants the reward of the Hereafter, We will give him from it; and We will recompense the thankful ones.003

77. Have you not seen those who said to them, "Restrain your hands, and establish the prayers, and give the zakat"? So, when the fighting was written upon them, so then a team among them awed from the people as much as the awe of Allah, or even more awe. And they said, "Our Lord, why did You write the fighting upon us? If only You would postpone it for us for a near term." Say, "The enjoyment of the Dunya is little, and the Hereafter

is goodness for whoever showed the piety, and you will not be oppressed as much as a thread inside a date seed." 004

2. He is the one who created you from clay, then He decreed a term, and named term with Him; then you are skepticizing. 006

60. And He is the one Who expires you in the night, and He knows what you committed in the day. Then He raises you in it, to accomplish a named term. Then to Him is your return, then He will inform you with what you were working on. 006

128. And on a Day when He is mustering them altogether: "O assembly of the jinn, you already have multiplied from the humans." And their guardians among the humans said, "Our Lord, some of us have enjoyed with some others, and we have reached our term which you have postponed for us." He said, "The Fire is your dwelling, immortals therein, except what Allah has willed. Surely, your Lord is Wise, Knower."006

34. For each community is a term. So, if their term has come, they cannot delay it one hour, nor can they advance it.007

135. So, when We uncovered the abomination about them, till a term they were approaching it. Behold! they were reneging.007

185. Have they not seen within the kingdom of the skies and the earth, and what Allah has created among a thing, and perhaps that their term was already near? So, with which narration, after this, they will be believing?007

11. And if Allah is hastening the evil for the people, as their hastening with the goodness, their term would decree to them. So, We forsake those who are not expecting our meeting, in their tyranny, are confusing blindly.010

49. Say, "I do not own for myself a harm or a benefit, except what Allah wills. To every community is a term. When their term arrives, they are not either postponing one hour, nor advancing it.010

3. "And surely seek your Lord forgiveness and repent to Him. He lets you enjoy excelled enjoyment till a named term, and gives every possessor of a bounty, his bounty. And if you turn away, So I fear upon you a Great Day Torment."011

104. And We have not postponed it except for a counted term.⁰¹¹

2. Allah is the one who elevated the skies without pillars; you could see it, then He settled on the Throne. And He subservient the sun and the moon, each is running for a named term. He manages the matter, and details the verses, perhaps you may be certain with your Lord's meeting.⁰¹³

38. And We already sent messengers before you, and We set up for them spouses and offspring. And it is not for a messenger to bring with a verse except with Allah's permission. For, every term is a book.⁰¹³

10. Their messengers said, "Is there in Allah a doubt, Originator of the skies and the earth? He calls you to forgive you among your sins, and to postpone you until a named term." They said, "You are only humankind like us; you want to avert us about what our parents were worshiped; so, bring us with an apparent sultan."⁰¹⁴

44. And warn the people of a day when the torment will come to them, so those who are oppressed will say, "Our Lord, postpone us to a near term, we will respond to

Your call and follow the messengers.” Had you not sworn, before that you have no extinction?014

5. No community precedes its term, nor will they delay it.015

61. And if Allah is taking the people with their oppression, He would not quit upon it a moving creature, but He postpones them until a named term. So, when their time comes, they will neither be delaying one hour, nor will they be advancing.016

99. Have they not seen that Allah, the one Who created the skies and the earth, is Able to create alike of them? And He sets up for them a term, no doubt in it. So, the oppressors refuse except for infidelity.017

129. And if it is not a word that proceeded from your Lord, it would be an obligation, and a named term.020

5. O the people! If you are in doubt from the raising, so We created you from dust, then from a sperm drop, then from a clinging clot, then from an embryonic lump, created and uncreated, to declare for you. And We settle down within the wombs whatever We will till a named term, then We exit you out as baby, then you will reach



your full strength. And among you who will expire, and among you who will restore to the feeblest old age, so that he will not know a thing, after having knowledge. And you see the earth quiescent; so, when We send down water upon it, it vibrates, and swells, and plants from among every joyful beautiful pair.022

33. For you within them are benefits till a named term. Then their place is toward the Ancient House.022

43. None among a community will precede its term, nor will they postpone it.023

28. He said, “That is between you and me. Whichever of the two terms I completed, so no aggression against me; and Allah is over what we say, a trustee.”028

29. So, when Moses had accomplished the term, and walked with his family, he familiarized, a fire from Al-Tur side (The Mount). He said for his family, “Abide, I have materialized a fire. Perhaps I will bring you news from it, or an ember from the fire, perhaps you may be heated up.”028

5. Whoever is expecting Allah's meeting, So, Allah's term is coming. And He is Al- Samaieu (The Hearer), Al-Aalim (The Knower).029

53. And they are hastening you with torment. And were it not for a named term, the torment would have come to them. And it will come unexpectedly to them, while they are unaware.029

8. Have they not thought within themselves? Allah did not create the skies and the earth, and what is between them, except with the right, and a named term. And surely most of the people, with their Lord's meeting, are infidels.030

29. Have you not seen that Allah merges the night into the day, and He merges the day into the night? And He subservient the sun and the moon, each running for a named term? And surely Allah is with what you are working, Expert?031

13. He merged the night into the day, and He merged the day into the night; and He subservient the sun and the moon, each running for a named term. That is Allah, your Lord; for Him the sovereignty. And those who you

call without Him do not own as much as a membrane of a date seed.035

45. And if Allah was taking the people with what they have earned, He would not quit a moving creature on its back. But He postpones them till a named term. So, when their term has come. So, surely Allah is ever with His slaves, a Seer. 035

5. He created the skies and the earth with the right. He balled up the night over the morning, and He balled up the morning over the night. And He subservient the sun and the moon, each running for a named term. Verily, He is Al-Aziz (The Almighty), Al-Ghafar (the Forgiver).039

42. Allah expires the souls at their death time, and which do not die in its sleep. So, He grasps which He has decreed upon her the death and releases the others till a named term. Surely in that are verses for thinking kinsfolk.039

67. He is the one who created you from dust, then from a sperm-drop, then from a clinging clot, then He exits you out as a child, then you will reach your strength, then you will become elders, and among you who will expire

before, and you will reach a named term, and perhaps you may be reasoning.040

14. And they did not separate except after the knowledge had come to them - out of striving between them. And if not for a word that preceded from your Lord till a named term, it would have been decreed between them. And surely, those who inherited the book after them, from it are in suspicious doubt.042

3. We did not create the skies and earth and what is between them except with the right and a named term. And those who disbelieved are about what they warned, turning away.046

10. And spend from what We have livelihood you before that death comes to one among you, so he says, "My Lord, if only You would delay me for a near term so I would give alms and be among the righteous."063

11. And Allah will not delay a soul if its term has come. And Allah is with what you are working, Expert.063

2. So, if they have reached their term, either grasp them with a well-known, or part them with a well-known. And witness two possessors of just men among you and

establish the witness for Allah. That is exhorted with it whoever should believe in Allah and the Last day. And whoever shows the piety of Allah - He will make for him an exit.065

4. And those who despair of menstruation among your women, if you have doubts, so their term shall be three months, and those who have not menstruated and for those who are pregnancy possessors, their term is that they lay down their pregnancies. And whoever shows the piety of Allah, He will set up for him from his matter an ease.065

4. He will forgive you among your sins and delay you for a named term. Surely, Allah's term, when it comes, will not be delayed, if you were knowing. "071

12. For which day is it postponed?077

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ
وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا
آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231) البقرة

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنُ أَجْلِهِنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (البقرة 232)

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ
فَإِذَا بَلَغْنَ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ (البقرة 234)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ
اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ
وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجْلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (البقرة 235)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِذُنُوبِكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُبَ بَيْنَكُمْ
كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا
شَهِيدَيْنِ مِنْ رِّجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ
الشَّهَادَةِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا
دُعُوا ۚ وَلَا تَسْأَلُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا
شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۚ وَيَعْلَمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ (البقرة 282)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۖ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۖ وَسَنَجْزِي الشَّاكِرِينَ (145) آل
عمران

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا
رَبَّنَا لِمَ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ
وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۚ وَلَا تُظْلَمُونَ فَتِيلًا (77) النساء

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ
(2) الأنعام

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ۚ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ
مُّسَمًّى ۚ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (60) الأنعام

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِّنَ الْإِنسِ ۚ وَقَالَ أَوْلِيَاؤُهُمْ
مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۚ قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (128) الأنعام

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ (34)
الأعراف

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُثُونَ (135) الأعراف

أَوَلَمْ يَتَفَكَّرُوا فِي مَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ
عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (185) الأعراف

﴿وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا بِهِمْ أَجْلَهُمْ طَفَنَدُرُ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ (11) يونس

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ ؕ إِذَا جَاءَ
أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً ؕ وَلَا يَسْتَقْدِمُونَ (49) يونس

وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ
كُلَّ ذِي فَضْلٍ فَضْلَهُ ؕ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (3) هود

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدودٍ (104) هود

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ؕ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ؕ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ
بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (2) الرعد

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ؕ وَمَا كَانَ لِرُسُلٍ أَن
يَأْتِيَ بَايَةَ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٍ (38) الرعد

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ؕ يُدْعُوكُمْ لِيُغَيِّرَ لَكُمْ
مِّن دُونِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ؕ قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ (10) إبراهيم

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ
قَرِيبٍ نُجِبِ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ؕ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن
رَّوَالٍ (44) إبراهيم

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ (5) الحجر

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا يَسْتَقْدِمُونَ (61) النحل

﴿٦١﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا (99) الإسراء

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُّسَمًّى (129) طه

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخْلَقَةٍ وَغَيْرِ مُّخْلَقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يَّتُوفَّىٰ وَمِنْكُمْ مَّنْ يُّرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ (5) الحج

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (33) الحج

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ (43) المؤمنون

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۗ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ (28) القصص

﴿٢٨﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا ۖ لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (29) القصص

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ (5) العنكبوت

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْضَةٌ وَهُمْ لَا يَشْعُرُونَ (53) العنكبوت

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ (8) الروم

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (29) لقمان

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ (13) فاطر

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا (45) فاطر

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (5) الزمر

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (42) الزمر

هُوَ الَّذِي خَلَقَكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُم مَّن يُّتَوَفَّىٰ مِن قَبْلٍ ۚ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْلَمُونَ (67) غافر

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَىٰ أَجَلٍ مُّسَمًّى لَّفُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ
مِّنْهُ مُرِيبٍ (14) الشوري

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ
كَفَرُوا عَمَّا أُنْذِرُوا مُعْرِضُونَ (3) الأحقاف

وَأَنفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (10) المنافقون

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (11) المنافقون

فَإِذَا بَلَغَ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوِي
عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2) الطلاق

وَاللَّائِي يَنُسِّنَ مِنَ الْمَحِيضِ مِّن نَّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحْضُنَّ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (4) الطلاق

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ
لَوْ كُنْتُمْ تَعْلَمُونَ (4) نوح

لَا يَأِيَّ يَوْمٍ أَجَلَتْ (12) المرسلات



Chapter Seven

Age

العمر

16. Say, "Had Allah willed, I would not have recited it upon you, and He would not cognize you with it. So, I have already tarried within you for an age before it. So will you not be reasoning?"010

72. By your age, surely, they were, in their drunkenness, confused blindly.015

70. And Allah created you; then He expired you. And among you who is reversed to the oldest age, so that he will no longer know a thing, after his knowledge. Surely Allah is Knower, Competent.016

44. Nay, but We enjoyed these, and their parents, until the age longed upon them. Have they not seen that We come to the earth decreasing it from among its extremities? So, are they the overcomers?021

5. O the people! If you are in doubt from the raising, so We created you from dust, then from a sperm drop, then from a clinging clot, then from an embryonic lump, created and uncreated, to declare for you. And We settle down within the wombs whatever We will till a named term, then We exit you out as baby, then you will reach your full strength. And among you who will expire, and

among you who will restore to the feeblest old age, so that he will not know a thing, after having knowledge. And you see the earth quiescent; so, when We send down water upon it, it vibrates, and swells, and plants from among every joyful beautiful pair.022

18. He said, “Did we not raise you within us as a newborn, and you tarried within us from your age many years?026

45. But We initiated generations, so the age prolonged upon them. And you were not dwelling, in the inhabitants of Median, reciting Our verses upon them. But We were sending messengers.028

11. And Allah created you from dust, then from a sperm drop; then He set up you mates. And no female conceives, nor does she give birth except with His knowledge. And no long-living person will be outlived nor decreased from his age, except it will be in a Book. That is surely easy upon Allah.035

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ شَيْئًا وَلَئِنْ تَبِيتُ فِيكُمْ عُمرًا مِّن قَبْلِهِ ۚ
أَفَلَا تَعْقِلُونَ (16) يونس

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (72) الحجر

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ
شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ (70) النحل

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۚ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ
نَنفُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ (44) الأنبياء

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ
ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقَرُّ فِي الْأَرْحَامِ
مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۚ وَمِنكُم مَّن
يُتَوَفَّى وَمِنكُم مَّن يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى
الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ
بِهَيْجٍ (5) الحج

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِيتَ فِينَا مِنْ عُمَرِكَ سِنَّينَ (18) الشعراء

وَلَكِنَّا أَنْشَأْنَا فُرُوسًا فَتَطَاوَلُ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ تَلَوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو
عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ (45) القصص

وَاللَّهُ خَلَقَكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا
تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (11) فاطر



Chapter Eight

Year

سنة

عام

حول

205. So, have you seen: if We enjoy them lunar years. 026

18. He said, "Did we not raise you within us as a newborn, and you tarried within us from your age many lunar years?" 026

40. When your sister walks, So, she says, 'shall I usher you upon whom sponsors him?' So, We returned you back to your mother, in order to cool her eyes, and not grieve. And We saved you from the sorrow; and We infatuated you many infatuations. So, you tarried lunar years in Median's inhabitants. Then you came, on a destiny, O Moses. 020

130. And We have taken the Pharaoh's folk with the lunar years of famine, and with the shortage of the fruits, perhaps they might be remembering. 007

5. He is the one who set up the sun a radiant, and the moon a light, and measured it, many phases, to let you know the lunar years counting and the calculation. Allah did not create this except with the right. He details the verses for a knowing kinsfolk. 010

12. And We set up the night and the day, two verses. So, We erased the night verse, and set up the day verse

visible, to seek a bounty from your Lord, and know the lunar years' numbers, and the calculation. And everything We detailed it, in detailing.017

112. He said, "How many lunar years (counted) have you tarried on the earth?"023

11. So, We smote upon their ears in the cave for a number of lunar years.018

42. And he said to the one he assumed that would be saved among them, "Mention me with your lord." So, Satan caused him to forget his master mentioning, so he tarried, within the jail for several lunar years.012

4. In a few lunar years (from3 to 9 years). For Allah is the matter, from before and from after. And on that day, the believers will be rejoicing.030

47. He said, "You will be planting for seven consecutive lunar years. So, whatever you harvest, leave it in its spikes, except a little from what you are eating."012

26. He said, "So it is forbidden upon them for forty lunar years. They will be wandering in the land. So do not sorrow upon the debaucherous kinsfolk."005

15. We enjoined the human, with his parents, a
benefaction. His mother carried him unwillingly and
delivered him unwillingly. And his bearing and weaning
in thirty months. Until, when he has reached his strength,
and has reached forty lunar years, he said, "My Lord,
direct me to be thankful for your graces which You have
graced upon me and upon my parents, and to work a
valid, You satisfy with it. And repair for me my
offspring. I have repented to You, and I am among the
Muslims."046

25. And they tarried in their cave for three hundred lunar
years and increased nine.018

96. And you will find them, keenest people upon life,
and among those who are polytheists, one of them will
be passionate if he outlives a thousand lunar years. And
that outlive will not budge him from the torment. And
Allah is seer with what they are working.002

47. And they hasten you with torment. And Allah will
never break His promise. And surely a day with your
Lord is like a thousand lunar years from what you are
counting.022

14. And We already sent Noah to his kinsfolk, so He tarried among them for a thousand lunar years minus fifty years. So, the flood took them, while they were oppressors.029

5. He directs the matter, from the skies to the earth. Then it serpentine to Him on a Day which its measure is a thousand lunar years from what you are counting.032

4. The angels and the Spirit serpentine to Him in a Day, its measure is fifty thousand years.070

126. have they not seen that they are infatuated once or twice in every year? Then they are not repenting, nor they are remembering.009

49. Then after that comes a year in it the people will rescue, and in it they are juicing.012

28. O you who believed! The polytheists only are a filth so let them not approach the Sacred Mosque after this year of theirs. And if you fear a privation, so Allah will enrich you among His bounty, if He wills. Surely, Allah is Knower, Wise.009

37. Surely, the postponement is only an increase in the infidelity, with which those who disbelieved are led astray? They permit (Halal) it one year, and forbid it another year, to adjust with it a count of what Allah has forbidden, so they permit (Halal) what Allah has forbidden. Their bad works were prettified for them. And Allah does not guide the infidel kinsfolk.009

14. And We have enjoined the human with his parents. His mother carried him weakness upon weakness, and his weaning in two years. That be thankful for Me, and for your parents to Me, the destiny is.031

14. And We already sent Noah to his kinsfolk, so He tarried among them for a thousand lunar years minus fifty years. So, the flood took them, while they were oppressors.029

259. Or as the one who passed on a village while it collapsed on its trellises. He said, "When will Allah give life to this after its death?" So, Allah made him die for a hundred years, and then raised him. He said, "How long have you been tarrying?" He said, "I have tarried for a day, or part of a day." He said, "No. You have tarried for a hundred years. Now look at your food and your drink,

it has not changed with time, and look at your donkey. We will set you up as a verse for the people. And look at the bones, how We arise them, and then clothe them with flesh.” So, when it was declared to him, he said, “I know that Allah is over everything competent.”002

233. And the delivered women (Mothers) shall breastfeed their progeny for around two complete years, for those who wanted to complete the breastfeeding. And whoever is born to him (Fathers) should have livelihood, them and clothe them with the well-known. No soul shall be charged except its capacity. No delivered women (Mother) shall be harmed with her progeny, and no born to him (Father) shall be harmed with his progeny. And upon the heir as like that. So, if they wanted weaning, with satisfaction of them and consultation, so there is no misdemeanor upon them. And if you wanted to hire a breast feeder, for your progeny, so there is no misdemeanor upon you if you handled what you have given with the well-known. And show the piety of Allah and know that Allah is with what you are working, Seer.002

240. And those among you who die and leave wives, a will for their wives is enjoyment till around a year, without exiting out. So, if they exit out, no misdemeanor upon you within what they did within themselves of the well-known. And Allah is Mighty, Wise.002

سنة

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ (205) الشعراء

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (18) الشعراء

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ (40) طه

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ (130) الأعراف

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (5) يونس

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ
تَفْصِيلًا (12) الإسراء

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (112) المؤمنون

فَضْرَبْنَا عَلَىٰ آذَانِهِم فِي الْكَهْفِ سِنِينَ عَدَدًا (11) الكهف

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ (42) يوسف

فِي بَضْعِ سِنِينَ ۖ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يُفْرَخُ الْمُؤْمِنُونَ (4)
الروم

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذُرُوهُ فِي سُبُلِهِ إِلَّا قَلِيلًا مِّمَّا
تَأْكُلُونَ (47) يوسف

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْفَاسِقِينَ (26) المائدة

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ
وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15) الأحقاف

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (25) الكهف

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (96) البقرة

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۖ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (47) الحج

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (14) العنكبوت

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (5) السجدة

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (4) المعارج

عام

أَوَّلًا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ (126) التوبة

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ (49) يوسف

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ (28) التوبة

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُطِغُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحْلُوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (37) التوبة

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) لقمان

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (14) العنكبوت

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ ۚ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (259) البقرة

حول

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِّمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ﴾^١ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ

تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۖ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (البقرة 233)

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ
غَيْرَ إِخْرَاجٍ ۖ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ
مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ (البقرة 240)



Chapter Nine

Season and Month

فصل وشهر

Season

فصل

2. Concorded them the winter trip and the summer.106

2. إِيْلَافِهِمْ رَحْلَةَ الشَّتَاءِ وَالصَّيْفِ. قريش

Month

شهر

185. Ramadan Month which is in it, The Quran was sent down. A guidance for the people, and proofs among the guidance, and the Criterion. So, whoever among you witnessed the month, so he shall fast it. And whoever is diseased, or on a journey, then re-count from other days. Allah wants the ease with you, and does not want with you the hardship, and you should complete the counting, and aggrandize Allah (say Allah Akbar) upon what He has guided you, and perhaps you may be thankful.002

185. شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ. البقرة

12. And for Solomon the wind, its outward morning journey was one month, and its return evening journey was one month. And We liquified the copper spring for him. And among the jinn who was working between his hands by the permission of his Lord. And whoever among them aberrated from Our command, We make him taste from the blaze fire torment.034

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسْلَمْنَا لَهُ الْفِطْرَ ۖ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (12) سبأ

194. The sacred month with the sacred month; and the forbidden are requital. So, who aggressed upon you, so aggress upon him with alike what he aggressed upon you. And show the piety of Allah and know that Allah is with the pious.002

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (194) البقرة

217. They ask you about the sacred Month, is fighting during it? Say, “Fighting during it is big; and hindering others about Allah’s access, and disbelieving in Him, and

the sacred Mosque, and exiting its inhabitants out from it, are bigger with Allah. And the infatuation is bigger than the killing. And they will still fight you until they turn you back about your religion, if they could. And whoever among you turns back about his religion, so he died, and he was infidel, so for those their works were inhibited, in The Dunya, and in the Hereafter. And those are The Fire 's Companions, they are therein immortals.

002

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ
الْقَتْلِ ۖ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فِمِيتٌ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ (البقرة 217)

2. O you who believed! Do not permit (Halal) Allah's symbols, nor the Sacred Month, nor the gifts, nor the garlands (that mark out such animals), nor those who are heading for the Sacred House seeking from their Lord's bounty and satisfaction. And if you became out of Ihram state, you could hunt. And do not let the hatred of a kinsfolk who hindered you about the Sacred Mosque, criminalize you to transgress. And aid upon the devotion, and the piety, and do not aid upon the sin and the

aggression. And show the piety of Allah. Surely Allah is severe in the punishment.005

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)
المائدة

97. Allah has set up the Ka'bah, the Sacred House, an establishment for the people, and the Sacred Month, and the gifts, and the garlands. That is to know that Allah knows whatever is in the skies and whatever is on the earth, and surely Allah is Knower with everything.005

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ
ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ (97) المائدة

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake, so he must set free a believing slave's neck, and a wergild (Man Price) delivered to his family, unless they give it as alms. So, if he was from a kinsfolk who is an enemy for you, and he was a believer, So free a slave believer's

neck. And if he was from a kinsfolk between you and them a charter, so a wergild (Man Price) delivered to his family and freed a believing slave neck. So, whoever does not find, he must fast for two consecutive months, repentance from Allah. And Allah is ever Knower, Wise.004

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا. (92) النساء

4. So, whoever cannot find (the means) so he must fast for two consecutive months before they touch each other; and who is incapable, so the feeding of sixty needy persons. That to believe in Allah and His Messenger; and these are Allah's limits. And for the infidels is a painful torment.058

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ۖ فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (4) المجادلة

4. And those who despair of menstruation among your

women, if you have doubts, so their term shall be three months, and those who have not menstruated and for those who are pregnancy possessors, their term is that they lay down their pregnancies. And whoever shows the piety of Allah, He will set up for him from his matter an ease.065

وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نَسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (4) الطلاق

197. The Hajj is in known months. So, whoever imposes within them the Hajj, shall have no intercourse, nor debauchery, nor argument during the Hajj. And whatever among the goodness you do, Allah knows it. And be provisioned, so that the best provision is the piety. And show the piety of Me, O possessors of the minds.002

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ
فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ
وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (197) البقرة

5. So, when the Sacred Months have sloughed, so kill the polytheists wherever you find them. And take them, and besiege them, and sit in wait for them at every

Observatory place. So, if they repented, and established the prayers, and brought the zakat, so release their access. Surely, Allah is Forgiver, Merciful.009

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ
وَاحْصِرُوهُمْ وَاعْبُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (5) التوبة

226. For those who abstinence from their women shall wait for four months. So if they go back, So Allah is Forgiver, Merciful.002

لِّلَّذِينَ يُؤْذُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
(226) البقرة

234. And those among you who die and leave wives, they (their widow) shall wait with themselves for four months and ten days. So, when they have reached their term, there is no misdemeanor upon you in what they might do within themselves with the well-known. And Allah is with what you are working, an Expert.002

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۚ
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ (234) البقرة

2. So, tour within the earth for four months, and know that you cannot disable Allah, and surely Allah will disgrace the infidels.009

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَلَا أَنَّ اللَّهَ
مُخْزِي الْكَافِرِينَ (2) التوبة

36. Surely, the months count with Allah are twelve months, in Allah's Book on a Day when He created the skies and the earth, among which four of them are sacred. This is The Valuable religion. So do not oppress yourselves in them. And fight the polytheists' totally, as they fight you totally, and know that Allah is with the pious.009

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا
الْمُشْرِكِينَ كَأَفَّةً كَمَا يُقَاتِلُونَكُمْ كَأَفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (36) التوبة

15. We enjoined the human, with his parents, a benefaction. His mother carried him unwillingly and delivered him unwillingly. And his bearing and weaning in thirty months. Until, when he has reached his strength,

and has reached forty years, he said, “My Lord, direct me to be thankful for your graces which You have graced upon me and upon my parents, and to work a valid, You satisfy with it. And repair for me my offspring. I have repented to You, and I am among the Muslims.”046

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلَحْ لِي فِي دُرِّيَّتِي ۚ إِنَّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (15) الْأَحْقَاف

3. The Predestination's Night is more goodness than a thousand months.097

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (3) الْقَدَرِ



Chapter Ten

Day

يوم

The day

The day describes the occurrence of a specific event in it, such as the rising of the sun and the continuation of its presence in the sky until sunset or the day of birth which it describes the birth event of a specific creature, as well as the Day of Resurrection, the Day of Raising, and the Day of Reckoning. All of this is a description of the time period in which these events occur, and they vary in the time period in which this action is carried out. That is why we find that one day is like a thousand years of what we count, and another day is fifty thousand years

Day is a standard 24 hour time period. It is made up of day and night, which are constantly alternating the .Earth's rotation on its axis

There are several definitions of the word day, and its definition is similar between languages, and these :definitions include

The day represents the time from sunrise to sunset which is thus a synonym for day

Day means the present time, or time in general, or eternity, such as saying: "Earth is two days..a day for you, and a day against you

.Day means battle or battle, like the day of Dhi Qar

Mean Solar Day: The period of time during which the
(Earth rotates on its axis (approximately 24 hours

Solar Day The time it takes the Earth to return to the
(same longitude (approximately 24 hours

Civil Day: From midnight (12:00 at night) to the
(following midnight (exactly 24 hours

Sidereal Day The day on which any planet rotates on its
axis, for example, Mercury's day equals 58.646 Earth
.days

The part of the working day, for example, the official
working day (the working day) is eight hours

اليوم

يصف اليوم حدوث حدث معين فيه مثل شروق الشمس واستمرار
وجودها في السماء حتى غروبها أو يوم الميلاد وهو يصف حادثة الميلاد
لكائن معين وكذلك يوم القيامة ويوم البعث ويوم الحساب فكل ذلك هو

وصف الفترة الزمنية التي تحدث فيها هذه الأحداث وهي تتفاوت في المقدار الزمني الذي يتم فيه هذا الفعل ولهذا نجد ان يوم ما كآلف سنة مما نعهه ويوم آخر مقداره خمسين ألف عام مما نعهه

هو فترة زمنية قياسية مدته 24 ساعة. وهو مكون من الليل والنهار اللذين يتعاقبان باستمرار دوران الأرض حول محورها.

هناك عدة تعريفات لكلمة يوم، ويتشابه تعريفه بين اللغات، ومن هذه التعريفات:

اليوم يمثل الوقت من طلوع الشمس إلى غروبها (وهو بذلك مرادف لكلمة النهار).

اليوم يعني الوقت الحاضر، أو الوقت عموماً، أو الدهر، مثل القول: "الدهر يومان.. يوم لك، ويوم عليك!"

اليوم يعني الموقعة أو المعركة، مثل يوم ذي قار.

متوسط اليوم الشمسي: الفترة الزمنية التي تدور فيها الأرض حول محورها (24 ساعة تقريباً).

اليوم الشمسي: الوقت الذي تستغرقه الأرض في العودة إلى نفس خط الطول الذي كانت عليه (24 ساعة تقريباً).

اليوم المدني: من منتصف الليل (الساعة 12:00 ليلاً) إلى منتصف الليل الذي يليه (24 ساعة تماماً).

اليوم الفلكي: اليوم الذي يدور فيها الكوكب حول محوره، مثلاً يوم عطارد
يساوي 58.646 يوماً أرضياً.

الجزء من اليوم المخصص للعمل، كأن نقول الدوام الرسمي (يوم العمل)
ثمانى ساعات.

The day in the unseen world

اليوم في عالم الغيب

*The Religion (Debt) Day

Aya/Sorah :- 4/001 -35/015 -20/037 -78/038
-12/051 -56/056 -26/070 -46/074 -15/082 -17/082
-18/082 -11/083

*يوم الدين

- (٤ / الفاتحة)
- (35 / الحجر)
- (20 / الصافات)
- (78 / ص)
- (12 / الذاريات)

- (56/ الواقعة)
- (15/ الإنفطار)
- (17/ الإنفطار)
- (18/ الإنفطار)
- (26/ المعارج)
- (46/ المدثر)
- (11/ المطففين)

*The Resurrection Day

Aya/Sorah :-85/002 -113/002 -174/002 -212/002
 -55/003 -77/003 -161/003 -180/003 -185/003
 -194/003 -87/004 -109/004 -141/004 -159/004
 -14/005 -36/005 -64/005 -12/006 -32/007 -167/007
 -172/007 -60/010 -93/010 -60/011 -98/011 -99/011
 -25/016 -27/016 -80/016 -92/016 -111/016
 -124/016 -13/017 -58/017 -62/017 -97/017
 -105/018 -26/019 -100/020 -101/020 -124/020 -
 47/021 - 103/021 - 9/022 -69/022 -69/025 -41/028
 -42/028 -61/028 -71/028 -72/028 -13/029 -25/029
 -25/032 -14/035 -15/039 -24/039 -31/039 -47/039

-60/039 -67/039 -40/041 -45/042 -17/045 -26/045
-5/046 -7/058 -3/060 -39/068 -6/075

*يوم القيامة

- (85 البقرة)
- (١١٣ البقرة)
- (١٧٤ البقرة)
- (٢١٢ البقرة)
- (٥٥ آل عمران)
- (٧٧ آل عمران)
- (١٦١ آل عمران)
- (١٨٠ آل عمران)
- (١٨٥ آل عمران)
- (١٩٤ آل عمران)
- (٨٧ النساء)
- (١٠٩ النساء)
- (١٤١ النساء)

- (159 النساء)
- (١٤ المائدة)
- (٣٦ المائدة)
- (٦٤ المائدة)
- (12 الأنعام)
- (32 الأعراف)
- (167 الأعراف)
- (172 الأعراف)
- (60 يونس)
- (93 يونس)
- (60 هود)
- (98 هود)
- (99 هود)
- (25 النحل)
- (27 النحل)

- (80 النحل)
- (92 النحل)
- (111 النحل)
- (124 النحل)
- (13 الإسراء)
- (58 الإسراء)
- (62 الإسراء)
- (97 الإسراء)
- (105 الكهف)
- (26 مريم)
- (100 طه)
- (101 طه)
- (124 طه)
- (47 الأنبياء)
- (103 الأنبياء)

- (9 الحج)
- (69 الحج)
- (69 الفرقان)
- (41 القصص)
- (42 القصص)
- (61 القصص)
- (71 القصص)
- (72 القصص)
- (13 العنكبوت)
- (25 العنكبوت)
- (25 السجدة)
- (14 فاطر)
- (15 الزمر)
- (24 الزمر)
- (31 الزمر)

- (47 الزمر)
- (60 الزمر)
- (67 الزمر)
- (40 فصلت)
- (45 الشورى)
- (17 الجاثية)
- (26 الجاثية)
- (5 الأحقاف)
- (7 المجادلة)
- (3 الممتحنة)
- (39 القلم)
- (6 القيامة)

Day when they are raised.

Aya/Sorah :-14/007 -36/015 -84/16 -89/16 -15/19
 -33/19 -100/023 -87/026 -56/030 -144/0037
 -79/038 -6/058 -18/058 -

*يوم يبعثون

- (14 الأعراف)
- (36 الحجر)
- (84 النحل)
- (89 النحل)
- (15 مريم)
- (33 مريم)
- (100 المؤمنون)
- (87 الشعراء)
- (56 الروم)
- (144 الصافات)
- (79 ص)
- (6 المجادلة)
- (18 المجادلة)

Day

Aya/Surah :- 8/002 - 48/002 - 62/002 - 123/002 -
126/002 - 228/002 - 232/002 - 254/002 - 259/002 -
264/002 - 281/002 - 9/003 - 25/003 - 30/003 - 106/003
114/003 - 38/004 - 39/004 - 59/004 - 136/004 - 162/004 -
69/005 - 109/005 - 119/005 - 15/006 - 22/006 - 73/006 -
73/006 - 93/006 - 128/006 - 130/006 - 158/006 - 51/007 -
18/009 - 19/009 - 29/009 - 35/009 - 36/009 - 44/009 -
45/009 - 99/009 - 28/010 - 45/010 - 43/011 - 103/011 -
105/011 - 31/014 - 41/014 - 42/014 - 44/014 - 48/014 -
38/015 - 27/016 - 63/016 - 111/016 - 14/017 - 52/017 -
71/017 - 19/018 - 47/018 - 52/018 - 37/019 - 38/019 -
39/019 - 85/019 - 64/020 - 104/020 - 126/020 - 104/021 -
2/022 - 65/023 - 111/023 - 113/023 - 2/024 - 24/024 -
37/024 - 64/024 - 14/022 - 17/025 - 22/025 - 25/025 -
26/025 - 27/025 - 59/025 - 82/026 - 88/026 - 83/027 -
87/027 - 62/028 - 65/028 - 74/028 - 36/029 - 55/029 -
12/030 - 14/030 - 43/030 - 55/030 - 33/031 - 14/032 -
29/032 - 21/033 - 44/033 - 66/033 - 30/034 - 40/34 -
42/034 - 54/036 - 55/036 - 59/036 - 64/036 - 65/036 -
21/037 - 26/037 - 16/038 - 26/038 - 53/038 - 81/038 -
71/039 - 15/040 - 16/040 - 17/040 - 27/040 - 29/040 -
32/040 - 33/040 - 46/040 - 49/040 - 51/040 - 52/040 -

19/041 - 47/041 - 7/042 - 47/042 - 39/043 - 68/043 -
83/043 - 10/044 - 16/044 - 40/044 - 41/044 - 27/045 -
28/045 - 34/045 - 35/045 - 20/046 - 34/046 - 35/046 -
20/050 - 22/050 - 30/050 - 34/050 - 41/050 - 42/050 -
44/050 - 13/051 - 60/051 - 9/052 - 13/052 - 45/052 -
46/052 - 6/054 - 8/054 - 19/054 - 48/054 - 29/055 -
50/056 - 12/057 - 13/057 - 15/057 - 22/058 - 6/060 -
9/064 - 2/065 - 7/066 - 42/068 - 35/069 - 8/070 - 42/070
- 43/070 - 44/070 - 14/073 - 17/073 - 9/074 - 7/076 -
10/076 - 11/076 - 27/076 - 12/077 - 13/077 - 14/077 -
35/077 - 38/077 - 17/078 - 18/078 - 38/078 - 39/078 -
40/078 - 6/079 - 35/079 - 46/079 - 34/080 - 19/082 -
5/083 - 6/083 - 34/083 - 2/085 - 9/086 - 4/101 -

يوم

- (8 البقرة) اليَوْمِ الْآخِرِ
- (48 البقرة)
- (62 البقرة) اليَوْمِ الْآخِرِ
- (123 البقرة)
- (126 البقرة) اليَوْمِ الْآخِرِ
- (177 البقرة) اليَوْمِ الْآخِرِ

- (228 البقرة) الْيَوْمِ الْآخِرِ
- (232 البقرة) الْيَوْمِ الْآخِرِ
- (٢٥٤ البقرة)
- (٢٥٩ البقرة)
- (264 البقرة) الْيَوْمِ الْآخِرِ
- (281 البقرة)
- (9 آل عمران)
- (25 آل عمران)
- (٣٠ آل عمران)
- (١٠٦ آل عمران)
- (114 آل عمران) الْيَوْمِ الْآخِرِ
- (38 النساء) الْيَوْمِ الْآخِرِ
- (39 النساء) الْيَوْمِ الْآخِرِ
- (59 النساء) الْيَوْمِ الْآخِرِ
- (136 النساء) الْيَوْمِ الْآخِرِ

- (162 النساء) اليَوْمُ الآخرِ
- (69 المائدة)اليَوْمُ الآخرِ
- (١٠٩ المائدة)
- (١١٩ المائدة)
- (15 الأنعام) يوم عظيم
- (22 الأنعام)
- (73 الأنعام) يوم ينفخ في الصور
- (93 الأنعام)
- (128 الأنعام)
- (130 الأنعام)
- (158 الأنعام)
- (51 الأعراف)
- (18 التوبة) اليَوْمُ الآخرِ
- (19 التوبة) اليَوْمُ الآخرِ
- (29 التوبة)اليَوْمُ الآخرِ

- (35 التوبة)
- (36 التوبة)
- (44 التوبة)اليوم الآخر
- (45 التوبة)اليوم الآخر
- (99 التوبة)اليوم الآخر
- (28 يونس)
- (45 يونس)
- (43 هود)
- (103 هود)
- (105 هود)
- (31 ابراهيم)
- (41 ابراهيم)
- (42 ابراهيم)
- (44 ابراهيم)
- (48 ابراهيم)

• (38 الحجر)

• (27 النحل)

• (63 النحل)

• (111 النحل)

• (14 الإسراء)

• (52 الإسراء)

• (71 الإسراء)

• (19 الكهف)

• (47 الكهف)

• (52 الكهف)

• (37 مريم)

• (38 مريم)

• (39 مريم)

• (85 مريم)

• (64 طه)

- (104 طه)
- (126 طه)
- (104 الأنبياء)
- (2 الحج)
- (65 المؤمنون)
- (111 المؤمنون)
- (113 المؤمنون)
- (2 النور)
- (24 النور)
- (37 النور)
- (64 النور)
- (14 الفرقان)
- (17 الفرقان)
- (22 الفرقان)
- (25 الفرقان)

- (26 الفرقان)
- (27 الفرقان)
- (82 الشعراء)
- (88 الشعراء)
- (83 النمل)
- (87 النمل)
- (62 القصص)
- (65 القصص)
- (74 القصص)
- (36 العنكبوت) الْيَوْمِ الْآخِرِ
- (55 العنكبوت)
- (12 الروم)
- (14 الروم)
- (43 الروم)
- (55 الروم)

- (33 لقمان)
- (14 السجدة)
- (29 السجدة)
- (21 الأحزاب) اليَوْم الآخر
- (44 الأحزاب)
- (66 الأحزاب)
- (30 سبأ)
- (40 سبأ)
- (42 سبأ)
- (54 يس)
- (55 يس)
- (59 يس)
- (64 يس)
- (65 يس)
- (21 الصافات) يوم الفصل

- (26 الصافات)
- (16 ص) يوم الحساب
- (26 ص) يوم الحساب
- (53 ص) يوم الحساب
- (81 ص) يَوْمِ الْوَقْتِ الْمَعْلُومِ
- (71 الزمر)
- (15 غافر) يَوْمِ التَّلَاقِ
- (16 غافر)
- (17 غافر)
- (18 غافر) يَوْمِ الْأَزْفَةِ
- (27 غافر) يَوْمِ الْحِسَابِ
- (29 غافر)
- (32 غافر) يَوْمِ التَّنَادِ
- (33 غافر)
- (46 غافر)

- (51 غافر)
- (52 غافر)
- (19 فصلت)
- (47 فصلت)
- (7 الشورى) يَوْمَ الْجُمُعِ
- (47 الشورى) يَوْمَ الْيَمِّ
- (39 الزخرف)
- (68 الزخرف)
- (83 الزخرف)
- (10 الدخان)
- (16 الدخان)
- (40 الدخان) يَوْمَ الْقُصَصِ
- (41 الدخان)
- (27 الجاثية)
- (28 الجاثية)

- (34 الجائنية)
- (35 الجائنية)
- (20 الأحقاف)
- (34 الأحقاف)
- (35 الأحقاف)
- (20 ق) يَوْمُ الْوَعِيدِ
- (22 ق)
- (30 ق)
- (34 ق) يَوْمُ الْخُلُودِ
- (41 ق)
- (42 ق) يَوْمُ الْخُرُوجِ
- (44 ق)
- (13 الذاريات)
- (60 الذاريات)
- (9 الطور)

- (13 الطور)
- (45 الطور)
- (46 الطور)
- (6 القمر)
- (8 القمر) يَوْمٌ عَسِرٌ
- (19 القمر) يَوْمٌ نَحْسٍ
- (48 القمر)
- (29 الرحمن)
- (50 الواقعة)
- (12 الحديد)
- (13 الحديد)
- (15 الحديد)
- (22 المجادلة) الْيَوْمِ الْآخِرِ
- (6 الممتحنة) الْيَوْمِ الْآخِرِ
- (9 التغابن) يَوْمُ التَّغَابُنِ

- (2 الطلاق) اليَوْم الآخر
- (7 التحريم)
- (42 القلم)
- (35 الحاقّة)
- (8 المعارج)
- (42 المعارج)
- (43 المعارج)
- (44 المعارج)
- (14 المزمّل)
- (17 المزمّل)
- (9 المدثر)
- (7 الإنسان)
- (10 الإنسان)
- (11 الإنسان)
- (27 الإنسان)

- (12 المرسلات)
- (13 المرسلات) يَوْمُ الْفَصْلِ
- (14 المرسلات) يَوْمُ الْفَصْلِ
- (35 المرسلات)
- (38 المرسلات) يَوْمُ الْفَصْلِ
- (17 النبأ) يَوْمُ الْفَصْلِ
- (18 النبأ)
- (38 النبأ)
- (39 النبأ)
- (40 النبأ)
- (6 النازعات)
- (35 النازعات)
- (46 النازعات)
- (34 عبس)
- (19 الإنفطار)

- (5 المطففين)
- (6 المطففين)
- (34 المطففين)
- (2 البروج) الْيَوْمَ الْمَوْعُودِ
- (9 الطارق)
- (4 القارعة)

The day in the witness world

Aya/Sorah :- 249/002 - 41/003 - 155/003 - 166/003 -
 3/005 - 5/005 - 141/006 - 59/007 - 163/007 - 41/008 -
 48/008 - 3/009 - 25/009 - 77/009 - 108/009 - 15/010 -
 92/010 - 3/011 - 8/011 - 26/011 - 77/011 - 84/011 -
 54/012 - 92/012 - 18/014 - 80/016 - 15/019 - 33/019 -
 59/020 - 47/022 - 38/026 - 135/026 - 155/026 - 156/026 -
 189/026 - 5/032 - 30/040 - 21/046 - 9/062 - 8/066 -
 24/068 - 4/070 - 14/090 -

اليوم في عالم الشهادة

- (249 البقرة)
- (41 آل عمران)

- (١٥٥ آل عمران)
- (١٦٦ آل عمران)
- (3 المائدة)
- (5 المائدة)
- (141 الأنعام)
- (59 الأعراف)
- (163 الأعراف)
- (41 الأنفال)
- (48 الأنفال)
- (3 التوبة)
- (25 التوبة) يَوْمَ حُنَيْنٍ
- (77 التوبة)
- (108 التوبة)
- (15 يونس)
- (92 يونس)

- (3 هود)
- (8 هود)
- (26 هود)
- (77 هود)
- (84 هود)
- (54 يوسف)
- (92 يوسف)
- (18 ابراهيم)
- (80 النحل)
- (15 مريم)
- (33 مريم)
- (59 طه)
- (47 الحج)
- (38 الشعراء)
- (135 الشعراء)

● (155 الشعراء)

● (156 الشعراء)

● (189 الشعراء)

● (5 السجدة)

● (30 غافر)

● (21 الأحقاف)

● (9 الجمعة)

● (8 التحريم)

● (24 القلم)

● (4 المعارج)

● (14 البلد)

Multiple Days

-2 Days

203. And remember Allah in the counted days. So, whoever hastens in two days has no sin upon him, and whoever is late, so no sin is upon him for whoever

showed piety. And show the piety of Allah, and know that you will be to Him, mustered.002

9. Say, "Do you surely disbelieve in who created the earth in two days? And you set up rivals for Him? That is The Worlds' Lord."041

12. So He decreed them as seven skies in two days, and He revealed in each sky its command. And We adorned the lowest sky with lamps and protectors. That is the determination of Al-Aziz (The Almighty), Al-Aalim (The All-Knower).

-3Days

196. And complete the Hajj and the Umrah for Allah. So, if you are restricted, so, whatever is facilitated from the gifts. And do not shave your heads until the gifts have reached their places. Whoever among you is diseased, or has a hurt from his head, so a ransom of fasting, or alms, or rite. So, when you are secured: whoever enjoyed the Umrah until the Hajj, so whatever is facilitated from the gifts? So, whoever cannot find, so fast for three days during the Hajj and seven when you have returned, those are ten completed. This is for those whose family is not present at the Sacred Mosque. And show the piety of

Allah and know that Allah is severe in the punishment.002

41. He said, “My Lord, give me a verse.” He said, “Your verse is not to speak to the people for three days, except with signals and remember your Lord a lot, and glorify(Him) in the evening and the early morning.”003

89. Allah does not censure you with the chatter in your oaths, but He censures you with what you are knotting of the oaths. So, for its atonement is feeding ten needy persons from the average of what you feed your families, or clothing them, or freeing a slave neck. So whomever did not find (The means of this) so he shall fast three days. That is atonement for breaking your oaths when you have sworn them. So, keep your oaths. Thus, Allah declares His verses for you, perhaps you may be thankful.005

65. So, they hamstrung it, so He said, “Enjoy in your homes for three days. This is a promise not to be lied to.”011

-4 Days

10. And He set up within it stabilizers (mountains) from above it; and blessed within it; and measured in it, its sustenance in four days, equally for the questioners.041

-6 Days

54. Surely, your Lord is Allah; The one who created the skies and the earth in six days, then He settled upon the Throne. The night over-covers the day, as it pursues it persistently; and the sun, and the moon, and the stars are subservient by His command. Verily for Him the creation and the commandment. Blessed is Allah, The Worlds' Lord! 007

3. Surely your Lord is Allah, who created the skies and the earth in six days, then He settled on the Throne, managing the matter. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. So, will you not be remembering?010

7. And He is the one who created the skies and the earth in six days, and His Throne was upon the water to try you which of you is best work. And if you said, “You will be resurrected after the death,” those who

disbelieved would say, "Surely this is only an apparent magic."011

59. The One who created the skies and the earth and whatever is between them in six days, then He settled upon the Throne. Al-Rahman (The Most Gracious). So, ask for Him, an expert.025

4. Allah is the one who created the skies and the earth and what is between them in six days, then He settled upon the Throne. You have not without Him, among a guardian nor an intercessor. So, will you not be remembering?032

38. And We already created the skies and the earth and what is between them in six days, and no exhaustion touched Us.050

4. He is the one who created the skies and earth in six days and then settled upon the Throne. He knows what merges into the earth and what exits from it and what descends from the sky and what ascends therein; and He is with you wherever you are. And Allah with what you are working, is Seer.057

-7 Days

196. And complete the Hajj and the Umrah for Allah. So, if you are restricted, so, whatever is facilitated from the gifts. And do not shave your heads until the gifts have reached their places. Whoever among you is diseased, or has a hurt from his head, so a ransom of fasting, or alms, or rite. So, when you are secured: whoever enjoyed the Umrah until the Hajj, so whatever is facilitated from the gifts? So, whoever cannot find, so fast for three days during the Hajj and seven when you have returned, those are ten completed. This is for those whose family is not present at the Sacred Mosque. And show the piety of Allah and know that Allah is severe in the punishment.002

-8 Days

7. He subservient it upon them for seven nights and eight days, decisiveness. So, you see the kinsfolk thrown down, as though they were stumps of hollow palm-trees.069

-10 Days

196. And complete the Hajj and the Umrah for Allah. So, if you are restricted, so, whatever is facilitated from the gifts. And do not shave your heads until the gifts have reached their places. Whoever among you is diseased, or has a hurt from his head, so a ransom of fasting, or alms, or rite. So, when you are secured: whoever enjoyed the Umrah until the Hajj, so whatever is facilitated from the gifts? So, whoever cannot find, so fast for three days during the Hajj and seven when you have returned, those are ten completed. This is for those whose family is not present at the Sacred Mosque. And show the piety of Allah and know that Allah is severe in the punishment.002

234. And those among you who die and leave wives, they (their widow) shall wait with themselves for four months and ten days. So, when they have reached their term, there is no misdemeanor upon you in what they might do within themselves with the well-known. And Allah is with what you are working, an Expert.002

142. And We appointed Moses thirty nights, and completed them with ten; so he completed his Lord's

appointed time, forty nights; And Moses said to his brother Aaron: "Be my successor within my kinsfolk, and repair, and do not follow the spoilers' access." 007

103. They are murmuring between themselves: "Surely you tarried only ten."020

2. And ten nights.089

-Days

80. And they said, "The fire will not touch us except counting days." Say, "Have you taken a covenant with Allah? So, Allah never breaks His covenant, or are you saying about Allah what you are not knowing?"002

184. A counted days. So, whoever among you is diseased, or on a journey, so re-count from other days. And upon those who can't afford it: a ransom of feeding a needy person. So, whoever volunteers a goodness, so it is a goodness for him. And if you are fasting, it is good for you, if you know.002

185. Ramadan Month which is in it, The Quran was sent down. A guidance for the people, and proofs among the guidance, and the Criterion. So, whoever among you witnessed the month, so he shall fast it. And whoever is

diseased, or on a journey, then re-count from other days. Allah wants the ease with you, and does not want with you the hardship, and you should complete the counting, and aggrandize Allah (say Allah Akbar) upon what He has guided you, and perhaps you may be thankful.002

203. And remember Allah in the counted days. So, whoever hastens in two days has no sin upon him, and whoever is late, so no sin is upon him for whoever showed piety. And show the piety of Allah, and know that you will be to Him, mustered.002

24. This is because they said, “The Fire will not touch us except for counted days.” And deluded them in their religion, what they were slandering.003

140. If an ulcer touches you, so already a similar ulcer has touched the kinsfolk. And such days We alternate them between the people, and Allah will know those who believe, and take martyrs among you. And Allah does not love the oppressors.003

102. So, are they waiting except the likes of the days of those who passed away before them? Say, “Be waiting, I am with you among the waiting ones.”010

5. And We already sent Moses with Our verses that:
“Exit your kinsfolk out from the darkness to the light and
remind them with Allah’s days.” Surely, within these are
verses for every patient and thankful one.”014

28. To witness benefits for them, and mention Allah’s
name in known days over what He has livelihood for
them among the animal livestock. So, eat from it, and
feed the miserable, the poor.022

18. And We set up between them and between the
villages which We had blessed within them, exposed
villages, and We measured the walk in them. “Walk
within them nights, and days secured.”034

16. So We sent upon them a furious wind, for misfortune
days, to let them taste the disgrace torment in the Dunya
life; and the Hereafter torment is more disgraceful; and
they will not be victorious.041

14. Say for those who believed to forgive for those who
do not expect for Allah’s Days. He will recompense a
kinsfolk with what they earned.045

24. “Eat and drink with a wholesome appetite with what you advanced before in the past days.”069

أَيَّامًا مَعْدُودَاتٍ

- يَوْمَيْنِ

- فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ (203 البقرة)

- قُلْ أَنبِئُكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ (9 فصلت)

- فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ (12 فصلت)

- ثلاثة أيام

- قَالَ آتَيْنَكَ آلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا (41 آل عمران)

- فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ (89 المائدة)

- فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ (65 هود)

- وَاتَّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۝

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (196) البقرة

- 4 أيام

- وَقَدَّرَ فِيهَا أَقْوَانَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمٍ (10 فصلت)

- ستة أيام

- إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (54 الأعراف)

- إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (3 يونس)

- وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (7 هود)

- الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ (59 الفرقان)

- اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ (4 السجدة)

- وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ (38 ق)

- هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ (4 الحديد)

- سبعة أيام

- فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ (196) البقرة

- ثمانية أيام

- سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا (7 الحاقة)

- عشرة أيام

- وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (196) البقرة

- وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٣٤) البقرة

- وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِّمَّاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (١٤٢) الأعراف

• يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣ طه)

• وَلَيَالٍ عَشْرٍ (٢ الفجر)

- أَيَّامٍ

• وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً (80 البقرة)

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ
تَصُومُوا خَيْرٌ لَّكُمْ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ (184) البقرة

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185) البقرة

﴿وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ انْتَقَىٰ ۗ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ
(203) البقرة

• ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ (24 آل عمران)

• وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ (140 آل عمران)

• فَمَنْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ (102 يونس)



- أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكَرَهُمْ بِآيَاتِ اللَّهِ (5) ابراهيم
- لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ (28 الحج)
- سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ (18 سبأ)
- فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ (16 فصلت)
- قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ (14 الجاثية)
- كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (24 الحاقة)



Chapter Eleven

The Morning and the night

الليل والنهار

The Morning and the night

164. Surely in the creation of the skies and the earth; and in the difference of the night and the day; and the arks that run in the sea with what benefit the people; and what Allah has sent down from the sky from a water, so He gives life to the earth, with it after it had died, and spreads within it from every moving creature; and the drainage of the winds, and the clouds subservient between the sky and the earth; are verses for reasoning kinsfolk.002

274. Those who spend their money by the night and the day, secretly and publicly, so for them their wage at their Lord. And there is no fear upon them, nor are they grieving.002

27. “You merge the night into the day, and You merge the day into the night; and you exit the living out from the dead, and You exit the dead out from the living; and you have livelihood whoever you will without reckoning.”003

190. Surely in the creation of the skies and the earth, and in the difference of the night and the day, are verses for the possessors of the minds.003

13. And for Him is whatever staticized in the night and the day. He is Al-Samaieu (The Hearer), Al-Aalim (The Knower).006

60. And He is the one Who expires you in the night, and He knows what you committed in the day. Then He raises you in it, to accomplish a named term. Then to Him is your return, then He will inform you with what you were working on.006

54. Surely, your Lord is Allah; The one who created the skies and the earth in six days, then He settled upon the Throne. The night over-covers the day, as it pursues it persistently; and the sun, and the moon, and the stars are subservient by His command. Verily for Him the creation and the commandment. Blessed is Allah, The Worlds' Lord! 007

6. Surely in the difference of the night and the day, and in what Allah created within the skies and the earth, are verses for kinsfolk who are showing piety.010

24. The example of the Dunya (present) life is only like: water that We send down from the sky, so it is mixed with the earth's plants, from which the people and the livestock eat. Until, when the earth has taken its adornment, and is prettified, and its inhabitants assume that they are capable over it, our command would come to it by night or by day, so We set it up as stubble, as if it had not enriched yesterday. We thus detail the verses for a thinking kinsfolk. 010

67. He is the one who set up the night for you to rest in it, and the morning is giving visibility. Surely in that are verses for a listening kinsfolk.010

114. And establish the prayer at the end of the day, and early parts of the night. Surely the excellence deeds take away the bad deeds. This is a reminder for the remembering ones.011

3. And He is the one who spread the earth and set up mountains within it and rivers. And among all the fruits He set up within it two mates. The night overcovers the day. Surely in that are verses for a thinking kinsfolk.013

10. It is the same; whoever among you secreted the speech, or who declared with it; and whoever is hiding by the night and is conspicuous by the daytime.013

33. And He subservient the sun and the moon for you, both continuously, and He subservient the night and the day for you.014

12. And He subservient for you the night and the day; and the sun, and the moon, and the stars are subservient with His command. Surely, within these are verses for a reasoning kinsfolk.016

12. And We set up the night and the day, two verses. So, We erased the night verse, and set up the day verse visible, to seek a bounty from your Lord, and know the years' numbers, and the calculation. And everything We detailed it, in detailing.017

130. So be patient upon what they say and glorify with your Lord's praises before the sun rises, and before its setting. And from the night parts, so glorify and at the day extremities, perhaps you may be satisfied.020

20. They are glorifying in the night and the day, not slacking.021

33. And He is the one who created the night and the day,
and the sun and the moon; each in an orbit are
swimming.021

42. Say, “Who guards you from Al-Rahman (The Most
Gracious) by night and the day?” Nay, but they are about
their Lord’s reminder turning away.021

61. That is because Allah merges the night into the day,
and He merges the day into the night, and surely Allah is
Hearer, Seer.022

80. And He is the one who gives life and causes death,
and for Him is the night difference and the day. So, will
you not be reasoning?023

44. Allah overturns the night and the day. Surely in that,
is an admonition for the possessors of the sights.024

47. And He is the one who set up the night as apparel for
you, and the sleep as Repose; and He set up the morning
as a Propagation.025

62. And He is the one who set up the night and the day,
succession for whoever wants to remember or wants to
thank.025

80. You will not make the dead hear, nor will you make the deaf hear the calling if they are turning backsliders.027

73. And among His mercy He set up for you the night and the day, to rest in it, and to seek from His bounty; and perhaps you may be thankful.028

23. And those who disbelieved with Allah's verses and His meeting, these have despaired from My mercy. And for them is a painful torment.030

29. Have you not seen that Allah merges the night into the day, and He merges the day into the night? And He subservient the sun and the moon, each running for a named term? And surely Allah is with what you are working, Expert?031

33. And those who were weakened will say to those who were arrogant, "Nay, but It was the night guile and the day; as you commanded us to disbelieve in Allah, and to set up rivals to Him." And they secreted regret when they saw the torment. And We set up the shackles in the necks of those who disbelieved. Will they be penalized, except for what they were working on?034

13. He merged the night into the day, and He merged the day into the night; and He subservient the sun and the moon, each running for a named term. That is Allah, your Lord; for Him the sovereignty. And those who you call without Him do not own as much as a membrane of a date seed.035

37. And a verse for them is the night: We slough the day from it, so they are in darkness.036

40. The sun should not reach the moon, nor is the night to outstrip the day. And all, in an orbit, are swimming.036

5. He created the skies and the earth with the right. He balled up the night over the morning, and He balled up the morning over the night. And He subservient the sun and the moon, each running for a named term. Verily, He is Al-Aziz (The Almighty), Al-Ghafar (the Forgiver).039

61. Allah is the one who set up the night to be resting in it, and the morning as visible. Surely Allah is the possessor of bounty upon the people, but most of the people are not thankful.040

37. And among His verses are the night and the day, and the sun and the moon. Do not prostrate for the sun nor for the moon, and prostrate for Allah, the one who created them, if you are the Him, worshiping.041

38. So if they are arrogant, so those who with your Lord glorify Him in the night and the day, and they are not wearying.041

5. And difference of the night and the day and what Allah sends down from the sky among livelihood, so He gives with it life to the earth after its death and directing of the winds are verses for a reasoning kinsfolk.045

6. He merges the night into the day, and He merges the day into the night; and He is a knower with the chest's ego.057

5. He said, "My Lord, I have called my kinsfolk night and day.071

20. Surely your Lord knows that you stand less than two-thirds of the night, and half of it, and one-third of it, and a category among those with you. And Allah measures the night and the day. He knows that you will not enumerate it, so He has repented on you. So read

what is easy for you among the Qur'an. He knows that they will be among you diseased; and others traveling through the Earth, seeking from Allah's bounty; and others fighting in Allah's access. So read what is easy among it, and establish the prayers, and give the Zakat, and lend Allah an excellent loan. And whatever goodness you forward for yourselves, you will find it with Allah, more goodness and greater wage. And seek Allah's forgiveness, surely Allah is Forgiver, Merciful.073

The night

187. Permitted for you (Became Halal) on the fast night, is the intercourse to your women. They are a garment for you, and you are a garment for them. Allah knows that you were betrayed yourselves, so He repented on you and pardoned you. So, have sexual relations with them now, and seek what Allah has written for you, and eat and drink until the white ray of dawn can be distinguished from the black ray. Then complete the fast until night. And do not have sexual relations with them while you are secluded at the mosques. These are Allah's

limits, so do not approach it. Allah thus declares His verses for the people, perhaps they may be showing piety.002

113. They are not the same. Among the book's people is a community that is standing; reciting Allah's verses throughout the night, while they are prostrating.003

76. So when the night enshrouded upon him, he saw a planet. He said, "This is my lord." So, when it was set, he said, "I do not love the setting ones."006

27. And for those who were earning the bad deeds: a penalty with a similar bad, and a lowness would overstrain them. They will have no protector from Allah—as if their faces are over-covered with dark patches from the night. These are The Fire 's Companions, immortals therein.010

81. They said, "O Lot, we are your Lord's messenger; they will not reach you.

So, walk with your family during a portion of the night, and let none among you turn back, except for your woman. She will be targeted with what targets them.

Surely their appointed time is the morning. Isn't the morning near?"011

65. "So, walk with your family within a portion of the night, and follow their backs, and let none among you turn back, and go wherever you are being commanded."015

1. Glorified is the one who journeyed His servant by night, from the Sacred Mosque to the Farthest Mosque, which We have blessed around it, to show him among Our verses that He is Al-Sameeau (The Hearing), Al-Basser (The Seer).017

78. Establish the prayers at the sun's decline, until the night darkness; and the dawn's Quran. Surely the dawn's Quran is witnessed.017

79. And, among the night, so pray (Tahajud) with it, as supererogatory for you. Perhaps your Lord missions you, a praised stature.017

47. And He is the one who set up the night as apparel for you, and the sleep as Repose; and He set up the morning as a Propagation.025

71. Say, "Have you seen? If Allah set up the night perpetual over you till The Resurrection Day, who is a god other than Allah will bring you enlightenment? So, will you not be hearing?"028

72. Say, "Have you seen? If Allah set up the day perpetual over you till The Resurrection Day, who is a god other than Allah will bring you with a night to rest in it? So, will you not be seeing?"028

138. And by the night. So, will you not be reasoning?037

9. Is he who is devoutly obedient during the night, prostrating and standing, cautioning the Hereafter and expecting for his Lord's Mercy? Say, "Are those who know equal to those who do not know?" Only remember the mind's possessors.039

23. "So, Travel with My slaves by night. You are followed." .044

40. And among the night so glorify Him, and after the prostration.050

17. They were resting a little from the night.051

49. And among the night, so glorify Him, and at the retreat of the stars.052

2. Stand at night, except a little.073

6. Surely the night initiation is, stronger potency, and more established saying.073

20. Surely your Lord knows that you stand less than two-thirds of the night, and half of it, and one-third of it, and a category among those with you. And Allah measures the night and the day. He knows that you will not enumerate it, so He has repented on you. So read what is easy for you among the Qur'an. He knows that they will be among you diseased; and others traveling through the Earth, seeking from Allah's bounty; and others fighting in Allah's access. So read what is easy among it, and establish the prayers, and give the Zakat, and lend Allah an excellent loan. And whatever goodness you forward for yourselves, you will find it with Allah, more goodness and greater wage. And seek Allah's forgiveness, surely Allah is Forgiver, Merciful.073

33. And by the night if departed.074

26. And among the night, so prostrate for Him, and glorify Him, a long night.076

10. And set up the night as apparel?078

29. And He darkened its night and exited its brightness.079

17. And by the night as it darkens.081

17. And by the night, and what it enshrouded.084

4. And the night as it easily goes.089

4. And by the night if it over-covers it.091

1. By the night if it over-covers.092

2. And by the night if it covers quietly.093

The Morning

72. And a category among the book's people said, "Believe in what was sent down to the believers in the morning's face, and disbelieve in it at its end, perhaps they may be returning."003

45. And on a Day when He musters them up, as if they had tarried except one hour among the day, they are recognizing between them. Already, those who falsified, with Allah's meeting, lost. And they were not guided.010

50. Say, "Have you seen? If His torment came to you suddenly by night or by morning, what are the criminals hastening from it?" 010

72. Say, "Have you seen? If Allah set up the day perpetual over you till The Resurrection Day, who is a god other than Allah will bring you with a night to rest in it? So, will you not be seeing?" 028

35. So be patient, as were the determination's possessors among the messengers and do not hasten for them. They will be, on the Day when they see what they are promised, as though they had not tarried except an hour among a morning. A notification. So, were they destroyed except the debaucheries' kinsfolk? 046

7. Surely in the daytime, for you is a prolonged occupation.073

11. And set up the morning as living? 078

3. And by the day if it glowed it.091

2. And by the day if it glows.092

الليل والنهار

- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ (١٦٤ البقرة)
- الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ (٢٧٤ البقرة)
- تُولِجُ اللَّيْلَ فِي النَّهَارِ (٢٧ آل عمران)
- وَتُولِجُ النَّهَارَ فِي اللَّيْلِ (٢٧ آل عمران)
- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ (١٩٠ آل عمران)
- وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣ الأنعام)
- وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ (٦٠ الأنعام)
- ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا (٥٤ الأعراف)
- إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَتَّقُونَ (٦ يونس)

- أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا (٢٤ يونس)
- هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (67 يونس)
- وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ (١١٤ هود)
- وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ (٣ الرعد)
- وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (١٠ الرعد)
- وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (٣٣ ابراهيم)
- وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ (١٢ النحل)
- وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ (١٢ الإسراء)
- فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً (12 الإسراء)
- وَمِنْ آنَاءِ اللَّيْلِ فَسَبَّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (130 طه)
- يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ (20 الأنبياء)
- وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ (33 الأنبياء)
- قُلْ مَنْ يَكْلَأُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ (42 الأنبياء)



- ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ (61 الحج)
- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (61 الحج)
- وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ (80 المؤمنون)
- يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ (44 النور)
- وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا (47 الفرقان)
- وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَن يَذَّكَّرَ (62 الفرقان)
- أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (86 النمل)
- وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ (73 القصص)
- وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ (23 الروم)
- أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ (29 لقمان)
- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ (29 لقمان)
- بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ (33 سبأ)
- يُولِجُ اللَّيْلَ فِي النَّهَارِ (13 فاطر)

- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ (13 فاطر)
- وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلُخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ (37 يس)
- لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ (40 يس)
- يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ (5 الزمر)
- وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ (5 الزمر)
- اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (61 غافر)
- وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ (37 فصلت)
- فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ (38 فصلت)
- وَاختِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ (5 الجاثية)
- يُولِجُ اللَّيْلَ فِي النَّهَارِ (6 الحديد)
- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ (6 الحديد)
- قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (5 نوح)
- وَاللَّهُ يَقْدَرُ اللَّيْلَ وَالنَّهَارَ (20 المزمل)

الليل

- ثُمَّ أَتَمُّوا الصَّيَّامَ إِلَى اللَّيْلِ (البقرة ١٨٧)
- يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣ آل عمران)
- فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي (٧٦ الأنعام)
- كَانَمَا أُغْشِيَتْ وَجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا (٢٧ يونس)
- فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ (٨١ هود)
- فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ (٦٥ الحجر)
- سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَىٰ (١ الإسراء)
- أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ (78 الإسراء)
- وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ (79 الإسراء)
- وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا (47 الفرقان)
- قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ (71 القصص)
- مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ (72 القصص)

- وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ (138 الصافات)
- أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ (9 الزمر)
- فَأَسْرِ بِعَبَادِي لَيْلًا إِنَّكُمْ مُتَّبِعُونَ (23 الدخان)
- وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ (40 ق)
- كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ (17 الذاريات)
- وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ (49 الطور)
- فَمِ اللَّيْلِ إِلَّا قَلِيلًا (2 المزمل)
- إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً (6 المزمل)
- إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ (20 المزمل)
- وَاللَّيْلِ إِذَا أَدْبَرَ (33 المدثر)
- وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا (26 الانسان)
- وَجَعَلْنَا اللَّيْلَ لِبَاسًا (10 النبا)
- وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (29 النازعات)
- وَاللَّيْلِ إِذَا عَسْعَسَ (17 التكوثر)
- وَاللَّيْلِ وَمَا وَسَقَ (17 الإنشقاق)

- وَاللَّيْلِ إِذَا يَسْرِ (4 الفجر)
- وَاللَّيْلِ إِذَا يَغْشَاهَا (4 الشمس)
- وَاللَّيْلِ إِذَا يَغْشَىٰ (1 الليل)
- وَاللَّيْلِ إِذَا سَجَىٰ (2 الضحى)

النهار

- آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ (٧٢ آل عمران)
- وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ (45 يونس)
- قُلْ أَرَأَيْتُمْ إِنِ اتَّكُمُ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا (50 يونس)
- قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ (72 القصص)
- كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ (٣٥ الأحقاف)
- إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (7 المزمل)
- وَجَعَلْنَا النَّهَارَ مَعَاشًا (11 النبا)
- وَالنَّهَارِ إِذَا جَلَّاهَا (3 الشمس)

• وَالنَّهَارِ إِذَا تَجَلَّىٰ (2 الليل)



Chapter Twelve

The day division

تقسيم اليوم

Before dawn

17. The patient ones, and the truthful ones, and the devoutly obedient ones, and the spenders, and the seekers of forgiveness before dawn.003

18. And in the hours before dawn they are asking forgiveness.051

34. Surely, We sent upon them a stone storm, except Lot's folk, We saved them at dawn.054

وقت السحر (قبل الفجر)

- الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (١٧ آل عمران)
- وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (18 الذاريات)
- إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ (34 القمر)

The Dawn

187. Permitted for you (Became Halal) on the fast night, is the intercourse to your women. They are a garment for you, and you are a garment for them. Allah knows that you were betrayed yourselves, so He repented on you

and pardoned you. So, have sexual relations with them now, and seek what Allah has written for you, and eat and drink until the white ray of dawn can be distinguished from the black ray. Then complete the fast until night. And do not have sexual relations with them while you are secluded at the mosques. These are Allah's limits, so do not approach it. Allah thus declares His verses for the people, perhaps they may be showing piety.002

78. Establish the prayers at the sun's decline, until the night darkness; and the dawn's Quran. Surely the dawn's Quran is witnessed.017

58. O you who have believed, let those whom your right hands possess and those who have not reached puberty among you ask permission from you at three times: before the dawn prayer and when you put aside your clothing at noon and after the night prayer. Three times of privacy aspects to you. There is no misdemeanor upon you nor upon them beyond these. They are circumambulating upon you, some of you upon some others. Thus, Allah declares the verses for you. And Allah is Knower, Wise.024

1. And by (The dawn).089

5. Peace it is until dawn' rising.097

الفجر

- وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (١٨٧ البقرة)
- أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ (٧٨ الإسرائ)
- إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (٧٨ الإسرائ)
- مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ (٥٨ النور)
- وَالْفَجْرِ (١ الفجر)
- سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (٥ القدر)

Sunrise and Sunset

115. And for Allah are the East and the West. So whichever way you are turning, there is Allah's face. Surely Allah is all-Encompassing, Knower.002

142. The imbeciles among the people will say, “What has turned them away from their qibla (The direction of prayer) which they were on?” Say, “For Allah are the East and the West. He guides whom He wills to a straight path.”002

177. The devotion is not by turning your faces towards the East and the West. But the devotion is whoever believed in Allah, and the Last Day, and the angels, and the Book, and the prophets. And give the money, in spite of its love, for the relativity possessors, and the orphans, and the needy, and a wayfarer, and the asker(s) (for aid), and for the necks (The slaves freeing); and establish the prayers, and give the zakat, and the fulfillers of their covenant when they covenant and the patient ones in the adversity, and in the bane, and when the time of adversity (War). Those who are truthful ones; and those who are pious.002

258. Have you not seen to the one who argued with Abraham about his Lord, that Allah had given him The Sovereignty? Abraham said, “My Lord is the one who gives life and causes death.” He said, “I give life and cause death.” Abraham said, “Allah brings the sun from

the East, so bring it from the West,” so the one who was disbelieved was confounded. And Allah does not guide the oppressors' kinsfolk.002

137. And We inherited the kinsfolk who were being weakened, the Easts and the Wests of The Earth, which We had blessed within it. And your Lord's excellent word was fulfilled upon Israel's children with what they had been patient with. And We devastated what Pharaoh and his kinsfolk were making and what they had been trellising. 007

17. And you see the sun, if it rose, is visiting sporadically about their cave towards the right, and if it sets, lending them to the left, and they were in a cavity among it. That was from Allah's verses. And whoever Allah guides so he is the guided one; and whoever He strays him, so you will not find for him a conductor guardian.018

86. Until, when he reached the sun set place, he found it set in a dark mud spring, and found kinsfolk at it. We said, “O Zul-Qarnain, you may either torture, or take towards them an excellency.018

130. So be patient upon what they say and glorify with your Lord's praises before the sun rises, and before its setting. And from the night parts, so glorify and at the day extremities, perhaps you may be satisfied.020

39. So be patient, upon what they say and glorify with your Lord's praises before the sunrise and before the sun setting,050

17. Lord of the two sunrises and Lord of the two sunsets.055

40. So, no, I swear by the Easts' Lord and the Wests, surely, We are able.070

9. Lord of the East and the West. There is no god except Him, so take Him, a Trustee.073

شروق وغروب الشمس

- وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ (١١٥ البقرة)
- قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٤٢ البقرة)
- لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ (١٧٧ البقرة)

- فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ (٢٥٨)
(البقرة)
- وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا
الَّتِي بَارَكْنَا فِيهَا (١٣٧ الأعراف)
- وَإِذَا عَرَبَتْ تَقَرُّضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ (١٧ الكهف)
- حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ (٨٦)
(الكهف)
- وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا (١٣٠ طه)
- وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩ ق)
- رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧ الرحمن)
- فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠ المعارج)
- رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩ المزمل)

The early morning

41. He said, “My Lord, give me a verse.” He said, “Your verse is not to speak to the people for three days, except with signals and remember your Lord a lot, and glorify(Him) in the evening and the early morning.”003

11. So, he exited out upon his kinsfolk, from the prayer niche, so he revealed to them that you glorify in morning and evening.019

62. They will not hear therein, chatter, except a peace. And for them their livelihood therein in the morning and evening.019

5. And they said, “The former’s Legends; he wrote them down; so, they were dictated upon him in morning and evening.”025

42. And glorified Him in morning and evening.033

55. So be patient. Surely Allah’s promise is true. And ask forgiveness for your sin, and glorify with your Lord’s praises in the evenings and in the early mornings.040

9. To believe in Allah and His Messenger, and support Him, and regard Him, and glorify Him in morning and evening.048

38. And it came upon them in early morning a settled torment.054

25. And mention Your Lord Name, morning and evening.076

بكرة (الصباح الباكر)

- وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (٤١ آل عمران)
- فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١ مريم)
- وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (٦٢ مريم)
- وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥)
(الفرقان)
- وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢ الأحزاب)
- لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَتُعَزِّرُوهُ وَلَتُوَفِّرُوهُ وَلَتَسْبِّحُوهُ بُكْرَةً وَأَصِيلًا
(٩ الفتح)
- وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقِيرٌ (٣٨ القمر)
- وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥ الانسان)
- وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ (٥٥ غافر)

The morning

81. They said, “O Lot, we are your Lord’s messenger; they will not reach you.

So, walk with your family during a portion of the night,
and let none among you turn back, except for your
woman. She will be targeted with what targets them.
Surely their appointed time is the morning. Isn't the
morning near?"011

83. So, the scream took them in the morning.015

17. So glorified is Allah when you are at night, and when
you are in the morning.030

137. And you are passing upon them in the morning.037

177. So, when it descends by their courtyard, so bad is
the morning of those who were warned.037

38. And it came upon them in early morning a settled
torment.054

34. And by the morning if brightened.074

18. And by the morning as it breathes.081

3. Then by the raiders by morning.100

الصُّبْحُ

• إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ (٨١ هود)

- أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١ هود)
- فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ (٨٣ الحجر)
- فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (17 الروم)
- وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ (137 الصافات)
- فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ (١٧٧ الصافات)
- وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقَرٌّ (38 القمر)
- وَالصُّبْحُ إِذَا أَسْفَرَ (34 المدثر)
- وَالصُّبْحُ إِذَا تَنَفَّسَ (18 التكويد)
- فَأَلْمَغِيرَاتٍ صُبْحًا (3 العاديات)

The morning radiance (Time).

98. Or did the inhabitants of the villages secure that Our adversity would be coming upon them at forenoon, while they were playing? 007

59. He said, “Your appointment is the adornment day (The festival of spring day), and that the people will be mustering at mid-morning.”020

119. And you are not thirsty in it, nor sweltering.”020

29. And He darkened its night and exited its brightness.079

46. On a Day when they see it, as like they were not tarried except its evening, or its mid- morning.079

1. By the sun and its morning radiance.091

1. By the morning radiance (Time).093

الضُّحَىٰ

- أَوَّامِنَ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحَىٰ وَهُمْ يَلْعَبُونَ (٩٨ الأعراف)
- قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحَىٰ (٥٩ طه)
- وَأَنْتَ لَا تَنظُمُ فِيهَا وَلَا تَضْحَىٰ (١١٩ طه)
- وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (٢٩ النازعات)
- كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (٤٦ النازعات)
- وَالشَّمْسُ وَضُحَاهَا (١ الشمس)
- وَالضُّحَىٰ (١ الضحى)

The Noon

58. O you who have believed, let those whom your right hands possess and those who have not reached puberty among you ask permission from you at three times: before the dawn prayer and when you put aside your clothing at noon and after the night prayer. Three times of privacy aspects to you. There is no misdemeanor upon you nor upon them beyond these. They are circumambulating upon you, some of you upon some others. Thus, Allah declares the verses for you. And Allah is Knower, Wise.024

18. And for Him the praise in the skies and on the earth, and at night, and when you are at noon.030

الظُّهْرِ

- وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ (58)
(النور)
- وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ (١٨)
(الروم)

Al-Ashi:

The time from sunset to Almghreb, or from sunset prayer to the dark

41. He said, “My Lord, give me a verse.” He said, “Your verse is not to speak to the people for three days, except with signals and remember your Lord a lot, and glorify(Him) in the evening and the early morning.”003

52. And do not dismiss those who are calling their Lord, in the morning and the evening, wanting His face. Not upon you is a thing among their reckoning and not upon them is a thing among your reckoning. So, if you dismiss them, you would be among the oppressors.006

16. And they came to their father at dinner time, crying.012

28. And yourself be patient with those who are calling their Lord in the early morning and the evening, wanting His Face. And do not, put away your eyes about them, wanting the Dunya Life’s adornments. And do not obey who We set his core inattentive about Our reminder and he followed his desire, and his matter was wastage.018

11. So, he exited out upon his kinsfolk, from the prayer niche, so he revealed to them that you glorify in morning and evening.019

62. They will not hear therein, chatter, except a peace. And for them their livelihood therein in the morning and evening.019

18. We subservient with him the mountains glorify, in the evening and at the sunrise.038

31. When presented upon him in the evening the standing steeds.038

46. The Fire, they will be presented upon it in the morning and evening. And on a Day when The Hour established: "Enter the Pharaoh's folk to the strongest torment."040

55. So be patient. Surely Allah's promise is true. And ask forgiveness for your sin, and glorify with your Lord's praises in the evenings and in the early mornings.040

46. On a Day when they see it, as like they were not tarried except its evening, or its morning.079

العَشِيُّ

العَشِيُّ : الوقت من زوال الشَّمْس إلى المغرب، أو من صلاة المغرب إلى العَتَمَة

- وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (٤١ آل عمران)
- وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ (٥٢ الانعام)
- وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ (١٦ يوسف)
- وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ (٢٨ الكهف)
- فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١ مريم)
- لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (٦٢ مريم)
- إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨ ص)
- إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١ ص)
- النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا (٤٦ غافر)
- وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ (٥٥ غافر)
- كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (٤٦ النازعات)

Al-Asr

1. And by (Al-Asr) The era (Part of Time).103

العَصْرُ

● وَالْعَصْرُ (١ العصر)

Al Maghreb

78. Establish the prayers at the sun's decline, until the night darkness; and the dawn's Quran. Surely the dawn's Quran is witnessed.017

المغرب

● أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ (٧٨)
الإسراء

The night prayer

58. O you who have believed, let those whom your right hands possess and those who have not reached puberty among you ask permission from you at three times: before the dawn prayer and when you put aside your clothing at noon and after the night prayer. Three times of privacy aspects to you. There is no misdemeanor upon

you nor upon them beyond these. They are circumambulating upon you, some of you upon some others. Thus, Allah declares the verses for you. And Allah is Knower, Wise.024

العِشَاءِ

- وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ (58)
(النور)



Chapter Thirteen

An hour and The hour

ساعة والساعة



An hour

Identification

In modern usage, a clock is defined as a unit of time, and an hour is 60 minutes, or 3,600 seconds. It is equal to $1/24$ of an average Earth day, and a clock can include a positive or negative jump second in UTC, so the clock can be 3599 seconds or 3601 seconds.

History

The hour was originally known in ancient civilizations, in ancient Egypt, Sumer, India, and China, and was defined as one-twelfth of the time between sunrise and sunset, or one-twentieth of a whole day.

In either case, the division reversed the widespread use of the binary decimal system. The importance of the number 12 is attributed to the number of lunar cycles in the year.

Throughout the year, astronomers in the Middle Egyptian state observed 36 stars. These star charts were found in the coffin lids of this period. The rise of a star signaled the beginning of a new week, which was ten

days at the time. The period between sunrise and sunset is marked by 18 stars, three of which are assigned to each of the two at dusk, so the period of complete darkness is marked by the remaining twelve stars, resulting in the division of the night into 12 parts. The time between the appearance of each star on the horizon during the night is 40 minutes. In the era of the Egyptian New Kingdom, the system was simplified, using a group of 24 stars, 12 of these stars as the passage of the night period.

34. For each community is a term. So, if their term has come, they cannot delay it one hour, nor can they advance it. 007

117. Allah has already repented upon the Prophet, and the Emigrants, and the Victorious who followed him in the difficult hour, after the cores of a team among them almost aberrated. Then He repented upon them. Surely, He was with them Kind, Merciful.009

45. And on a Day when He musters them up, as if they had tarried except one hour among the day, they are recognizing between them. Already, those who falsified,

with Allah's meeting, lost. And they were not guided.010

49. Say, "I do not own for myself a harm or a benefit, except what Allah wills. To every community is a term. When their term arrives, they are not either postponing one hour, nor advancing it.010

61. And if Allah is taking the people with their oppression, He would not quit upon it a moving creature, but He postpones them until a named term. So, when their time comes, they will neither be delaying one hour, nor will they be advancing.016

55. And on a Day when the Hour establishes, the criminals will swear they had tarried but an hour. Thus, they were faking.030

30. Say, "For you is an appointment, a Day you will not postpone about it an hour, nor will you precede."034

35. So be patient, as were the determination's possessors among the messengers and do not hasten for them. They will be, on the Day when they see what they are promised, as though they had not tarried except an hour

among a morning. A notification. So, were they destroyed except the debaucheries' kinsfolk? 046

The hour

The Hour: The Day of Resurrection, or the time at which you will rise.

Hourly hour: severe

Zero Hour: The time specified for starting work

his last hour: the moment of death

Separating Hour: A moment when something serious happens, a time when something is decided

The Hour: (terms) Resurrection

31. Already, lost those who falsified by Allah's meeting. Until, when the Hour came upon them unexpectedly, they said, "Alas for us, upon what we have over neglected within it." And they will carry their burdens on

their backs, verily how bad is what they were
burdening.006

40. Say, "Have you seen? If Allah's torment came upon
you, or the Hour came to you, is there other than Allah
you are calling, if you are truthful ones?"006

187. They ask you about the Hour, "When, it's an
anchor?" Say, "Its knowledge is only with my Lord.
None can glow it's time except Him. It is heavy in the
skies and the earth. It will not come upon you except
unexpectedly." They ask you as if you are well informed
about it. Say, "Its knowledge is only with Allah, but
most of the people are not knowing."007

107. So will they secure that come to them an
over-covering among Allah's torment, or the Hour will
come to them unexpectedly, while they are unaware?012

85. And We did not create the skies and the earth, and
what is between them, except with the right. And surely
the Hour will come, so condone, the beautiful
condoning.015

77. And for Allah is the skies' unseen and the earth. And
the Hour's command is not except, like the sight's

glance, or even nearer. Surely Allah is over everything competent.016

21. And thus, We caused them to be discovered, to let them know that Allah's promise is true, and that the Hour there is no doubt in it. When they were disputing their matter between them, So they said, "Build over them a building." Their Lord is a knower with them. Those who overcame, upon their matter said, "We will take over them a Masjid."018

36. "And I do not assume the Hour is established. And even if I returned to my Lord, I would find better than it, as resorts."018

75. Say, "Whoever is in the astray, so Al-Rahman (The Most Gracious) will extend for him an extension." Until, when they saw what they were promised, either the torment, or The Hour. So, they will know who was in an evil position and weaker troops.019

15. Surely, the Hour is coming, I almost hidden it, to recompense each soul with what it strives for.020

49. Those who are awe of their Lord with the unseen, and they are apprehensive from the Hour.021

1. O the people, show the piety of your Lord. Surely the Hour's quaking is a great thing.022

7. And surely the Hour is coming, there is no doubt in it, and surely Allah will raise whoever is in the graves.022

55. And those who disbelieved are still within skepticism from it, until the Hour comes upon them unexpectedly, or there comes to them a Barren Day Torment.022

11. Nay, but they falsified with the Hour, and We prepared for whom falsified with the Hour a Blaze fire.025

12. And on a Day when the Hour establishes, the criminals will bewilder.030

14. And on a Day when the Hour establishes, on that Day they are separating.030

55. And on a Day when the Hour establishes, the criminals will swear they had tarried but an hour. Thus, they were faking.030

34. Surely Allah has with Him the Hour's knowledge. And He sends down the rainfall, and He knows what is within the wombs. And a soul does not cognize what it

will earn tomorrow, and a soul does not cognize in which land it will die. Surely Allah is Knower, Expert.⁰³¹

63. The people ask you about the Hour. Say, "Surely its knowledge is only with Allah. And what may cognize you? Perhaps it will be soon."⁰³³

3. Those who disbelieved said, "The Hour will not come to us." Say, "Yes by my Lord, it will come to you. The Unseen Knower." Not escapes about Him, an atom's weight in the skies nor in the earth, nor smaller than that nor larger, except it is in an apparent book.⁰³⁴

46. The Fire, they will be presented upon it in the morning and evening. And on a Day when The Hour established: "Enter the Pharaoh's folk to the strongest torment."⁰⁴⁰

59. Surely, the Hour will come; there is no doubt in it; but most of the people are not believing.⁰⁴⁰

47. To him the Hour's knowledge is referred. And whatever of fruits exit from their sheaths, and none among a female conceive nor deliver except with His knowledge. And on a Day when He calls them, "Where

are My 'associates'?" they said, "We proclaim to You that there is none among us, a witness."041

50. And if We let him taste mercy from Us after a harm has touched him, he will say, "This is for me, and I do not assume the Hour will establish; and if I returned to my Lord, surely, for me there will be with Him the excellence." So, We will surely inform those who disbelieved with what they worked, and We will let them taste from a harsh torment.041

17. Allah is the one who sent down the Book with the right, and the Balance. And what will you cognize, perhaps the Hour is nearby?042

18. They hasten with it those who are not believing in it; and those who believed were apprehensive of it, and they know it is the right. Verily, those who skepticize within the Hour are in far astray.042

61. And surely it is knowledge for the Hour, so do not skepticize it, and follow Me. This is a straight path.043

66. Are they except waiting for the Hour to come upon them unexpectedly, while they are unaware?043

85. And blessed is the one who is for Him the skies
Sovereignty and the earth and whatever is between them
and with Him is the Hour's knowledge and to Him you
are returning.043

27. And for Allah is the skies Sovereignty and the earth.
And on a Day when the Hour is established, on that Day
The voiders will lose.045

32. And if it was said, 'Surely, Allah's promise is truth
and the Hour there is no doubt in it,' you said, 'We do not
cognize what the Hour is?. We do not assume, except
assumptions and we are not ascertained.' "045

18. So, do they await except that the Hour should come
upon them unexpectedly? So, already there have come
its indications. so, if it has come to them, how shall they
have their Reminder?047

1. The Hour has come near, and the moon splitted.054

46. Nay, but the Hour is their appointed time, and the
Hour is more disastrous, and most strong.054

42. They ask you about the Hour, "When will it be
anchored?"079

ساعة

تعريف

في الاستخدام الحديث، تعرف الساعة بأنها وحدة قياس الزمن، والساعة مكونة من 60 دقيقة، أو 3600 ثانية. وتساوي 1/24 من يوم الأرض المتوسط، ويمكن أن تتضمن الساعة ثانية قفز موجبة أو سالبة في التوقيت العالمي المنسق، لذا يمكن أن تصبح مدة الساعة 3599 ثانية أو 3601 ثانية.

تاريخ

عرفت الساعة في الأصل في الحضارات القديمة، في مصر القديمة، وسومر، والهند، والصين، وعرفت كواحد على اثني عشر من الوقت بين شروق الشمس وغروبها، أو واحد على أربع وعشرين من يوم كامل.

في أي من الحالتين، عكس التقسيم الانتشار الواسع لنظام العد الثنائي عشري. وتعزى أهمية العدد 12 إلى عدد الدورات القمرية في العام.

راقب الفلكيون في الدولة المصرية الوسطى 36 نجمة على مدار العام. وعثر على جداول النجوم هذه في أغطية توابيت هذه الفترة. وكان صعود نجم مؤشرًا لبداية أسبوع جديد، والذي كان عشرة أيام حينها. الفترة بين شروق الشمس وغروبها علمت بواسطة 18 نجمة، تم تعيين ثلاثة من هذه النجوم لكل من فترتي الغسق الإثنيين، لذا تم تعليم فترة الظلام الكامل بالاثني عشر نجمة الباقية، ما نتج عنه تقسيم الليل إلى 12 قسمًا. الوقت بين ظهور كل نجمة في الأفق خلال الليل يساوي 40 دقيقة. في عصر الدولة

المصرية الحديثة، تم تبسيط النظام، باستخدام مجموعة من 24 نجمة، 12 من هذه النجوم مثل مرور فترة الليل.

- فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٣٤ الأعراف)
- لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ (١١٧ التوبة)
- وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ (٤٥ يونس)
- إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٤٩ يونس)
- فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٦١ النحل)
- يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ (٥٥ الروم)
- قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ (٣٠ سبأ)
- كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ (٣٥ الأحقاف)
- لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا (٢١ الكهف)

الساعة

السَّاعَةُ: يوم القيامة، أو الوقت الذي تقوم فيه والجمع : سَاعٌ، وسَوَاعٍ

ساعة سَوَّعَاء: شديدة

ساعة الصُّفَر : الوقت المحدد لبدء عمل

السَّاعَةُ الأخيرة: لحظة الموت

ساعة الفَصْل: لحظة يحدث فيها شيء خطير، وقت يُحسم فيه أمرٌ من الأمور

الساعة: (مصطلحات) القيامة

سَاع: هَلَك

- حَتَّى إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا (٣١ الأنعام)
- قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ (٤٠ الأنعام)
- يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي (١٨٧ الأعراف)
- أَوْ تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (١٠٧ يوسف)

- وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (٨٥ الحجر)
- وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ (٧٧ النحل)
- لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا (٢١ الكهف)
- وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً (٣٦ الكهف)
- حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ (٧٥ مريم)
- إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ (١٥ طه)
- الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ (٤٩ الأنبياء)
- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١ الحج)
- وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (٧ الحج)
- وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً (٥٥ الحج)
- بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا (١١ الفرقان)
- وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ (١٢ الروم)
- وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ (١٤ الروم)

- وَيَوْمَ تَقُومُ السَّاعَةُ (55 الروم)
- إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ (34 لقمان)
- يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ (63 الأحزاب)
- وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا (63 الأحزاب)
- وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ (3 سبأ)
- وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (46 غافر)
- إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (59 غافر)
- إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ (47 فصلت)
- وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ (50 فصلت)
- وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (17 الشورى)
- أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ (18 الشورى)
- وَإِنَّهُ لَعِلْمٌ لِلْسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ (61 الزخرف)
- هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (66 الزخرف)

- وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ (85 الزخرف)
- وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ (27 الجاثية)
- وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا (32 الجاثية)
- قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ (32 الجاثية)
- فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً (18 محمد)
- اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (1 القمر)
- بَلِ السَّاعَةُ مَوْعِدُهُمْ (46 القمر)
- وَالسَّاعَةُ أَذْهَى وَأَمْرُ (46 القمر)
- يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42 النازعات)



Chapter Fourteen

The small time

الوقت الصغير

Stature (Few minutes)

39. An Ifreet among the Jinn said, “I will bring with it to you before you stand from your stature. And I am upon it strong, honor.”027

مَقَام

- قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ (٣٩ النمل)

Sight's glance (2 seconds or less)

77. And for Allah is the skies' unseen and the earth. And the Hour's command is not except, like the sight's glance, or even nearer. Surely Allah is over everything competent.016

50. And Our command is not except, at once, like a glance with the sight.054

لَمْحِ الْبَصَرِ

- وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ (٧٧ النحل)
- وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (٥٠ القمر)

Blink (100 milliseconds - 400 milliseconds)

40. The one who had knowledge among the Book said, “I will bring it to you before your glance returns to you (blink).” So, when he saw it settled at him, he said, “This is from my Lord’s bounty, to try me, whether I will thank or disbelieve. And whoever is thanking, so he is only thanking for himself; and whoever is disbelieving, so surely my Lord is Rich and Generous.”027

طَرَفُ

● أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ (٤ : النمل)

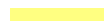
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