

The Meaning of Hudā in the Qur'an

The Meaning of Hudā in the Qur'an with Reference
to Three English Translations

A THESIS IN TRANSLATION AND INTERPRETING
(ENGLISH/ARABIC/ENGLISH)

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AN ABSTRACT IN AN AMERICAN
UNIVERSITY OF SHARJAH THESIS:

THE MEANING OF HUDĀ IN THE QUR'AN WITH REFERENCE
TO THREE ENGLISH TRANSLATIONS

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ABSTRACT

Translation of the Holy Qur'an has been a difficult topic for discussion and research by translators and research specialists because of its sacred status. The wording of the Qur'an is so precise that no word is out of place, redundant or used haphazardly in a way that serves no purpose. Available translations of the Qur'an are often being judged as imprecise and looked at out of its context (i.e., the Qur'an). To overcome this ambiguity in Qur'an translation, translators have adopted strategies such as transliteration, explication, cultural substitution, and using footnotes. This thesis intends to go a step further by looking at the concept of *hudā* within the Qur'an. To do this, the concept of *hudā* is explored in Arabic dictionaries and in exegetical texts. Also, thirteen examples with reference to three English translations by Khan and Hilali (1996), Pickthall (1997), and Abdel Haleem (2005) are discussed. The analysis indicates that the concept of *hudā* is, in general, decontextualized in these three English translations of the Qur'an.

CONTENTS

ABSTRACT	iii
TRANSLITERATION SYSTEM	vi
ACKNOWLEDGEMENTS	vii
Chapter	
1. INTRODUCTION	1
2. REVIEW OF LITERATURE	3
2.1 Introduction to Translation Studies	3
2.2 Translation Theories	3
2.2.1 Equivalence and Meaning	3
2.2.2 Hatim and Mason's Semiotics	17
2.2.3 House's Model of Translation Quality Assessment	18
2.2.4 The Seven Standards of Textuality	20
2.3 Translation and Terminology	22
2.4 Balāḡah in Arabic	24
2.5 Conclusion	26
3. TRANSLATION OF THE HOLY QUR'AN	27
3.1 General View of the Holy Qur'an	27
3.2 A Brief History of the Translations of the Qur'an	28
3.2.1 Oriental Translations of the Qur'an	28
3.2.2 European Translations of the Qur'an	29
3.3 Legitimacy and Limits of Translatability	32
3.3.1 The Concept of Translatability	33
3.3.2 Limitations of the Translatability of the Qur'an	35
3.4 Strategies Adopted for Qur'an Translations	40
3.5 Conclusion	47
4. RESEARCH METHODOLOGY	48
4.1 Data Collection	48
4.1.1 Muhammad Marmaduke Pickthall	49
4.1.2 Khan and Hilali	50
4.1.3 Muhammad A. S. Abdel Haleem	50
4.2 Methodology	51

5. DATA ANALYSIS	52
5.1 Uniqueness of the Qur'anic Word	52
5.2 The Meaning of <i>Hudā</i> in Arabic/Arabic Dictionaries	56
5.3 The Meaning of <i>Hudā</i> in the Qur'an	60
5.4 Conclusion	65
6. ASSESSMENT OF ENGLISH TRANSLATIONS	66
6.1 The Meaning of Guide in English Dictionaries	66
6.2 Analysis of Guide in Qur'an Translation	67
6.3 Conclusion	78
7. CONCLUSION	79
7.1 Conclusion	79
7.2 Suggestions and Recommendations	80
REFERENCE LIST	85
Appendices	
A. Statistics of Hudā in the Qur'an	91
B. Hudā in the Qur'an with Reference to three English Translations	93
VITA	180

Transliteration System for
Transcription of Arabic Sounds

ء	ا	ب	ت	ث	ج	ح	خ	د
'	a	b	t	Ḥ	j	ḥ	ḵ	d
ذ	ر	ز	س	ش	ص	ض	ط	ظ
ẓ	r	z	s	ṣ	ṣ	ḍ	ṭ	ẓ
ع	غ	ف	ق	ك	ل	م	ن	هـ
ʿ	ġ	f	q	k	l	m	n	h
و	ي	آ	للمد بالكسر	للمد بالضم	ـَ	ـُ	ـِ	(الـ) الشمسية والقمرية
w	y	ā	ī	ū	a	u	i	as the word is pronounced

* Some words are transliterated with Capital symbols (e.g., ġ, Ḥ) according to the grammatical rules of the English language.

* The definite article in Arabic (الـ) is transliterated according to its pronunciation in the word (e.g., الإيمان *al-'imān*, الظالمين *aẓ ẓ ālimīn*).

* Coined terms such as the Qur'an, Hadith, ... etc. are not transliterated according to this transcription.

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Chapter One

Introduction

Mistranslation as well as lack of accuracy in translation have always been an issue for translators especially as far as religious texts are concerned. Many believe that the Qur'an was revealed to give all forms of guidance to the whole of mankind. The concept of guidance itself needs to be carefully studied and properly investigated within the Qur'an to determine what exactly it incorporates. Since the whole of mankind do not share the language of the Qur'an, translation plays an important role in attempting to bridge this gap linguistically and culturally, among many other factors. With understandable limitations, *hudā* (هُدًى) is understood to refer to the Qur'anic term that is indicative of guidance. In this thesis, the term *hudā* is investigated at different levels in an attempt to answer the question: To what extent, have translations of the Qur'an succeeded in rendering the meaning of *hudā* as it is used in the source text?

This thesis aims at establishing the meaning of *hudā* in Arabic through investigation of the term at the lexical, exegetical and translational levels. A comparison is then made between the meanings of the Qur'anic term *hudā* and its translations as manifested in three English translations of the Qur'an. The thesis also hopes to establish a process for dealing with the translation of Qur'anic terms in general.

This thesis consists of five chapters, an introduction, and a conclusion. Chapter one is mainly concerned with the importance of the research area and the significance of the present research. It also draws the map of the thesis. Chapter two is a general review of the relevant literature. It also studies the relation between equivalence and meaning and their impact on the process of translation. Additionally, chapter two touches upon Hatim and Mason's semiotics in order to highlight the issue of interaction between the speaker or hearer and the text, and between

text and text. As it is essential to evaluate the quality of the translation, House's Model of quality assessment is reviewed. Moreover, the seven standards of textuality are defined and briefly discussed in this chapter for the purpose of 'text-receiver' interaction. A section on translation and terminology is also added to discuss the relationship between the two as far as the Qur'anic term *hudā* is concerned. Chapter three deals with the translation of the Holy Qur'an. It gives a general overview of the Qur'an and presents a brief history of the Qur'an translations that have been conducted. The chapter also discusses issues of limitations and translatability. It presents some of the strategies adopted in the translation of the Qur'an. Chapter four describes the methodology adopted in the data collection and in conducting this study. Chapter five introduces some of the features and characteristics of the Qur'anic word. The second part of chapter five focuses on the meaning of *h-d-y* (the root of the word *hudā* and its derivations) in the Qur'an at the lexical level (i.e., in Arabic dictionaries) and contextual level (i.e., in the Qur'an). Chapter six analyzes the three English translations previously mentioned. It first discusses the meaning of 'guide' presented in three English dictionaries, namely, Oxford Dictionary, American Heritage Dictionary, and Longman Dictionary. Then, it investigates the word's use in English translations of the Qur'an. Chapter seven presents the findings of this study with some suggestions and recommendations for further study.

Chapter Two

Review of Literature

2.1 Introduction to Translation Studies

The study of translation as an independent academic discipline is relatively young. It developed in the second half of the twentieth century, although interest in translation as a process existed since the need for interhuman communication. Before then, translation was merely a course of language learning focusing on the study of grammatical rules and structures of the target language (TL). Baker (2001: 279) states that linguistics was “seen as the main discipline which is capable of informing the study of translation.” However, it is notable that translation is multilingual and interdisciplinary by nature. During the 1980s, translation theorists dedicated more attention to theoretical frameworks including comparative literature, anthropology, communication theory, philosophy, psychology, and cultural studies. This chapter reviews a number of translation approaches used for the translation of sensitive texts.

2.2 Translation Theories

2.2.1 Equivalence and Meaning

Translation is all about achieving equivalence between the source language (SL) and the target language (TL) at different levels (i.e., linguistic, semantic, rhetorical, cultural, etc.). Nevertheless, equivalence has been a controversial issue among scholars. One group of theorists (Catford, Nida, and Koller) defines translation on the basis of equivalent relations, whereas others (e.g., Snell-Hornby) ignore the notion of equivalence in favor of other aspects, claiming its irrelevance to translation studies. A third group, finally, seems to stand in-between, such as Mona Baker who, in her book *In Other Words*, attributes the use of the concept of equivalence to

the “sake of convenience—because most translators are used to it rather than because it has any theoretical status. It is used here with the proviso that although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative” (1992: 5–6). It is worth noting that although some theorists do not refer to equivalence directly, their studies touch upon it in some way.

2.2.1.1 Jakobson's Equivalence in Meaning

In his paper “On Linguistic Aspects of Translation,” Russian-American structuralist Roman Jakobson introduces three kinds of translating verbal signs, one of which is *interlingual translation* or *translation proper*, which deals with translation between two different languages. On the level of interlingual translation, Jakobson claims that full equivalence between code-units is usually not obtainable, but that messages may serve as “adequate interpretations” (Jakobson, 2000: 114). He then exemplifies this by comparing *cheese* in English with *syr* in Russian, noting that because *syr* does not include the concept of *cottage cheese*, it therefore is not identical to the English. According to Jakobson (as cited in Munday, 2008: 38), equivalence in the message of the source text (ST) and the target text (TT) may not be achieved using identical code-units since both texts belong to two different sign systems with different signified concepts.

Furthermore, Jakobson (as cited in Munday, 2008: 38) relates the problem of meaning and equivalence to the focus on “differences in the structure and terminology of language rather than on any inability of one language to render a message.” In other words, the meaning of any message in the ST can be fully rendered in the TT even if it needs to be broken down into two or more separate concepts. Jakobson also differentiates between what languages *must* convey and what they *may* convey.

Jakobson has indeed made a contribution to translation studies in the theoretical analysis of translation. However, his focus on equivalence in meaning and his target-oriented view of translation raise the question of the status of the other aspects of equivalence such as cultur, rhetoric, etc. Another aspect he does not address is to what extent the translator succeeds as a text-reader. Such aspects cannot be ignored because of their direct effect on the final product and because “no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences” (Nida, 2000: 126).

2.2.1.2 Nida's Formal and Dynamic Equivalence

Eugene Nida followed a new scientific approach in dealing with meaning, equivalence and translatability. Nida developed his theory of translation while making use of his practical work on translating and overseeing the translation of the Bible since the 1940s. His theory borrows theoretical concepts and terminology from semantics and pragmatics and from Chomsky's work on syntactic structure. The main contribution of Nida's work is the move towards a “functional definition of meaning in which a word ‘acquires’ meaning through its context and can produce varying responses according to culture” and away from the theory that states that words have rigid meanings (Munday, 2008: 39).

In relation to equivalence, Nida abandons old terms such as ‘literal,’ ‘free’ and ‘faithful’ translations in favor of two types of equivalence: formal and dynamic. Formal equivalence or formal correspondence tends to be more source-text-structure oriented. It gives more attention to the message itself in both *form* and *content*. The message in the TL “should match as closely as possible the different elements in the source language” (Nida, 2000: 129). This type of translation is called “gloss translation,” in which the translator seeks to produce the closest approximation of the original. However, this type of translation requires many footnotes to make

the text fully comprehensible, which may disturb the audience. On the other hand, gloss translations are designed to allow students to “gain close access to the language and customs of the source culture” (Munday, 2008: 42), such as the phrase “holy kiss” which in gloss translation would be rendered literally with a footnote explaining that this was a customary method of greeting in the New Testament era.

Dynamic equivalence, in contrast, is a term introduced in the context of Bible translation, based upon “the principle of equivalent effect” where “the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message” (Nida, 2000: 129). Dynamic translation is receptor-oriented and, therefore, aims at complete naturalness of expression. To achieve naturalness, adaptations of grammar, lexicon and cultural references are strongly considered. A good example is J.B. Phillips’ translation of the phrase “greet one another with a holy kiss” as “give one another a hearty handshake all around” (Nida, 2000: 130). Moreover, in dynamic equivalence, the foreignness of the source text is reduced to an extent that was criticized by culture-oriented theorists.

Nida stresses that “correspondence in meaning must have priority over correspondence in style if equivalent effect is to be achieved” (as cited in Munday, 2008: 43). However, Nida’s work was criticized by a number of translation theorists, among them Van den Broeck and Larose, who questioned the measurability of the equivalent effect. Nida’s theory is also refused by religious groups who sustain that the word of God is sacred and unalterable; hence, making necessary changes to attain dynamic equivalence is unacceptable. In spite of these remarks, Nida’s approach has influenced many well-known translation scholars such as Peter Newmark and Werner Koller.

2.2.1.3 Catford's Textual Equivalence

British translation theorist and linguist J. C. Catford believes that translation equivalence occurs when a source language and a target language text are “relatable to (at least some of) the same features of substance” where substance includes linguistic features, levels, and categories, as well as cultural situations (as cited in Venuti, 2000: 124). Catford identifies two types of equivalence in translation: *formal correspondent* versus *textual equivalent*. *Formal correspondent equivalence* refers to “any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the ‘same’ place in the ‘economy’ of the TL as the given SL category occupies in the SL” (Catford 1965; as cited in Munday, 2008: 60). A *textual equivalent* occurs when a target language text or part of it is equivalent to a given source language text or part of it, on a particular occasion. According to these definitions, textual equivalents are limited to specific ST-TT pairs, whereas formal correspondents are general system-based concepts between a pair of languages. Furthermore, a translation *shift* occurs when these two concepts of equivalence deviate.

Carford (2000: 141) defines *shifts* as “departures from formal correspondence in the process of going from the SL to the TL.” This definition implies some degree of *formal correspondence* between the SL and the TL. Shifts may occur at the level of grammar, which Catford recognizes as *level shifts*, and at the level of language categories. A *level shift* would occur, for example, when a certain SL item at a linguistic level is translated by a TL item at a different level, whereas in *category shifts*, four subdivisions are noted:

- *Structure-shifts* are the most common of shift forms. They usually involve shifts in grammatical structure; e.g., in English, *The man is in the boat* would be *is the man in the boat* in Gaelic.

- *Class shifts* comprise shifts from one part of speech to another; e.g., in English, *a medical student* would be طالبٌ في الطب in Arabic.
- *Unit shifts* or *rank shifts* occur when the equivalent translation of the TL is at a different rank than the SL rank (i.e., sentence, clause, group, word and morpheme); e.g., in English, *The two eggs hatched* would be أَفْقَسَتِ الْبَيْضَتَانِ in Arabic.
- *Intra-system shifts* take place when the SL and the TL hold approximately equivalent systems but where the translation involves a selection of a non-equivalent item in the TL system; e.g., “road” in *road map* is translated in the plural form in Arabic خريطة الطرق (known as خريطة الطريق) (source: personal communication).

Catford's main contribution to translation equivalence is the observation of cultural equivalence rather than just depending on formal linguistic features. However, Catford's division of shifts is purely linguistic and does not take into consideration cultural aspects. In addition to that, Catford was mainly criticized for using ideal examples rather than using actual translations and because most of his examples were decontextualized (i.e., taken out of context).

2.2.1.4 Koller's Notion of Equivalence

Werner Koller, a German translation scholar, was among those who were influenced by Nida's move towards a science of translation. Koller's 1979 paper “Research Into the Science of Translation” is more concerned with the notion of equivalence (*äquivalenz*) and its co-term correspondence (*korrespondenz*) (Munday, 2008: 46). Thus, correspondence is differentiated from equivalence in that the first tends to fall within the field of contrastive linguistics, where two language systems are compared and contrasted. Equivalence, on the other hand, relates to the science of translation where equivalent items in a ST-TT pair are considered. However, *what*

exactly has to be equivalent remains the question. Koller has made an attempt in this field by defining five different kinds of equivalence in terms of their research foci:

- *Denotative equivalence* or *content invariance* is concerned with equivalence of the extralinguistic content of a text;
- *Connotative* or *stylistic equivalence* relates to lexical choices, depending on similarities of register, dialect and style;
- *Text-normative equivalence* depends mainly on different types of texts, dealt with in different ways;
- *Pragmatic equivalence*, which is also known as communicative equivalence, matches that of Nida's dynamic equivalence. It is a receiver-oriented equivalence;
- *Formal equivalence* includes individual stylistic features and wordplays of the ST and TT.

Koller goes on to state the role of translation theory and explains how these five types of equivalence may help the translator:

With every text as a whole, and also with every segment of text, the translator who consciously makes such a choice must set up a *hierarchy of values to be preserved in translation*.... This in turn must be preceded by a *translationally relevant text analysis*.

(As cited in Munday, 2008: 47)

He suggests a checklist for translation text analysis, pointing out the importance of language function, content characteristics, language-stylistic characteristics, formal-aesthetic characteristics and pragmatic characteristics.

2.2.1.5 Newmark's Semantic and Communicative Translation

Peter Newmark is a translation theorist whose 1981 paper 'Approaches to Translation' and 1988 paper 'A Textbook of Translation' combine practical examples of linguistic theories and applications for translation. In contrast to Nida, Newmark heads away from a target-oriented approach claiming that the success of the equivalent effect is 'illusory' and that "the conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice" (Newmark 1981; as cited in Munday, 2008: 44). To narrow this gap, Newmark suggests two new terms of translation equivalence: *semantic* and *communicative*. *Semantic translation* is similar to Nida's formal equivalence as it attempts to provide the semantic and syntactic structure of the TL to achieve the exact contextual meaning of the ST. *Communicative translation*, on the other hand, meets Nida's dynamic equivalence, in which the effect on the readers of the original is similarly produced on readers of the TT. However, Newmark rejects the idea of producing a *full* equivalent effect since it is impossible to render the same effect in terms of space and time. A modern British English translation, for example, cannot be expected to produce a similar effect on the TT reader as the ST did in ancient Greece.

Furthermore, Newmark believes that literal translation is "not only the best, it is the only valid method of translation" (Newmark 1981; as cited in Munday 2008: 45). If the two forms of translation (communicative and semantic) are in conflict, then communicative translation should win out. This is best illustrated by Newmark through the German sign *bissiger Hund* and *chien méchant*, communicatively translated into English as *beware the dog* rather than semantically as *dog that bites!* and *bad dog!* However, Newmark has been criticized for his strong prescriptivism

and for the language of his evaluations which traces what he calls the “pre-linguistics era” of translation studies (Munday, 2008: 46).

2.2.1.6 Equivalence at Word Level

Where language is concerned, it is essential to bear in mind that overall meanings are affected directly or indirectly by their smaller units, *words*. A *word* is defined by Bolinger and Sears (1968) as “the smallest unit of language that can be used by itself” (as cited in Baker, 1992: 11). However, words are not the smallest unit of meaning; that is, morphemes such as affixes usually hold a particular meaning on their own and hence affect the meaning of the word they are attached to, as in, *pleased/displeased*. Realizing the distinction between lexical items and units of meaning helps a great deal in translation when dealing with neologisms in the source language. Meanings, furthermore, differ in the orthographic words which represent them from one language to another. A meaning of one orthographic word in one language may be represented by several orthographic words in another, and vice versa. For instance, قصف *qaṣafa* in Arabic is represented as *shelling* (land-attack missile) and *bombardment* (air raid) in English. According to Baker (1992: 11) this means that “there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages.”

The lexical meaning of a word is assumed to be unique and special in the particular linguistic system where it is used; therefore, analyzing words or structures into distinct components of meaning is rarely possible. Nevertheless, Baker, in her book *In Other Words*, discusses one model for analyzing units of meaning derived from Curse (1986) and the register of Halliday (1978) (as cited in Baker, 1992: 13). Curse distinguishes four main types of meaning in words and utterances: propositional, expressive, presupposed and evoked. The *propositional meaning* of a word represents the relationship between that word and what it refers to in the real

or imaginary world. For example, the propositional meaning of *ring* is 'a small circle of, e.g. gold or silver, worn on the finger.' It is inaccurate to use *ring*, under normal circumstances, to refer to an ornament worn on the ear, an *earring*. When a translation is deemed 'inaccurate' it is usually related to propositional meaning. On the contrary, *expressive meaning* relates to the speaker's feelings or attitude and hence may not be judged as 'true' or 'false'. For instance, البخل *al-buḳl* and الشح *al-ṣuḥ* (*stinginess*) are not different in their propositional meaning but in the expressive, where الشح *al-ṣuḥ* has the element of *severe* stinginess¹ (Al-Shay', 1993: 255). Such differences may not only be found between words described as synonyms or near-synonyms but also between words from two different languages as illustrated in the previous example in which *stinginess* does not hold the same connotative meaning الشح *al-ṣuḥ* holds.

On the other hand, *presupposed meaning* relates to words or expressions which are expected to occur before or after a particular lexical unit. Baker mentions two types of restrictions that may apply to presupposed meanings, namely selectional and collocational. The difference between selectional and collocational restrictions is that, in the former, the propositional meaning is realized; as such, we expect a human subject for the adjective *studious* and an inanimate one for *geometrical*. In contrast, collocational restrictions are arbitrary and do not occur logically according to their propositional reference; for instance, one *catches* a cold in English, but in Arabic one *gets* a cold (يُصاب بالبرد). Finally, *evoked meaning* may arise from dialect (a regional or social variety of a language used by a specific community or group of speakers) and register variation. Register refers to a "variety of language that a language user considers appropriate to a specific situation" (Baker, 1992: 15). It is essential to bear in mind that "any propositional meaning carried by a superordinate or general word (e.g., *vehicle*), by

necessity, part of the meaning of each of its hyponyms (the specific word, e.g., car), but not vice versa” (Baker, 1992: 20).

Baker (1992: 20–26) categorizes non-equivalence at the word level into eleven types:

1. Cultural specific concepts (e.g., in the Holy Qur'an, “كَأَنَّهُمْ خُشْبٌ مَسَدَةٌ” *ka'annahum k'usubun musannadatun* refers to pieces of timber popped up, which connotes *uselessness*) (Abdul-Raof, 2004: 104–105),
2. SL concepts not lexicalized in the TL (e.g., the adjective ‘كَظِيمٌ’ *kaḏīm* *suppressing* in Arabic has no equivalent in English),
3. Semantically complex SL words (e.g., ‘الْخَاشِعُونَ’ *al-kāšī'ūn*, which in Islam refers to the true believers in Allah who obey Allah with full submission, fear His punishment and believe in His promise of ‘paradise’ and in His threat of ‘Hell’),
4. Different distinctions in meaning in the SL and the TL (e.g., Indonesians distinguish between going out in the rain without the knowledge that it is raining *kehujan*, and going out in the rain with the knowledge that it is raining *hujan-hujan*) (Baker, 1992: 22),
5. The TL lacks a superordinate (e.g., Russian does not have an equivalence for *facilities* but it has hyponyms such as *naem* ‘loan’) (Baker, 1992: 22),
6. The TL lacks a hyponym (e.g., Arabic has a variety of hyponyms which have no equivalents in many languages; for example الصَّهِيلُ *aṣ ṣ ahīl*, الضَّبْحُ *aḏ ḏ abḥ*ⁱⁱ, القَبْعُ *al-qabe*, الحَمَامَةُ *al-ḥ amḥ amah*, الوَقَيْبُ *al-waqīb*, and الرُّعَاقُ *arru'āq* are sounds a horse makes in different situations) (Al-Tha'alibi, 2009: 160),

7. Interpersonal perspective differences (e.g., Arabic has more than six names for the feeling of *happiness*, among them are السرور *assurūr*, الحبور *al-ḥubūr*, الجذل *al-jazal*, البهجة *al-bahjah*, الفرح *al-faraḥ*, and الاستبشار *al-istibšār*) (Al-Hamazani, p. 103),
8. Differences in expressive meaning (e.g., the word *homosexuality* is an inherently pejorative word in Arabic, whereas in English it is not) (Baker, 1992: 24),
9. Differences in form (e.g., Arabic makes frequent use of affixes such as مَخْضَرٌ *mukḍar* 'greenish', طُفُولِي *ṭufūlī* 'childish', etc., which have no equivalents in some languages),
10. Differences in frequency and purpose of using specific forms (e.g., Arabic depends on coordinators such as و *waw* 'and', to bind clauses and sentences rather than punctuation marks such as the comma, as in the case of English), and
11. The use of loan words in the ST (e.g., in English, *au fait*, *chic* and *alfresco* are often used for their prestige value) (Baker, 1992: 25).

After this discussion of equivalence and non-equivalence at the word level, Baker describes eight strategies used by professional translators for dealing with various types of non-equivalence. The strategies are listed below and provided with examples as follows:

- Translation using a more general word (subordinate), usually relates to the propositional meaning of the word and hence is commonly used. For example:

ST (Arabic): ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (Q 2:2)

Transliteration: zālīka al-kitābu lā rayba fīhi hudan lilmuttaqīn.

TT (English): This is the Scripture in which there is no doubt, containing guidance for those who are *mindful of God*. (italics added) (Abdel Haleem, 2005: 5)

In this example, *mindful of God* is far more general than المُتَّقِينَ *al-muttaqīn* which means “the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)” (Abdul-Raof, 2004: 94–95).

- Translation using a neutral/less expressive word. For instance:

ST (English): The panda is something of a zoological *mystery*.

TT (back translated from Chinese): The panda may be called a *riddle* in zoology.

Although Chinese has an equivalence to *mystery*, the translator chose to use a less expressive word because *mystery* is mostly associated with religion. (Baker, 1992: 29–30)

- Cultural substitution, which depends on how much licence is given to the translator by the commissioner and the purpose of the translation. For example:

ST (Arabic): وَإِذَا لَفُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِيلَ مِنَ الْعَيْظِ (Q 3:119) literally: the underlined means *bite off the very tips of their fingers*.

Transliteration: wa 'izā laqūkum qālū āmannā wa 'izā k' alaw *ʿaḍḍū ʿalaykumu-l'anāmila mina al-ġayẓi*.

TT (English): to stamp their feet out of rage, or to gnash their teeth. (translation: Abdul-Raof, 2004: 105)

- Translation using a loan word or a loan word plus an explanation. This strategy usually deals with culture-specific items, modern concepts, and buzz words. Thus, sometimes the translator intends to use loan words to introduce the SL culture to the TL culture more obviously rather than by providing only a descriptive translation. For example:

ST (Arabic): الأمين الصادق (a concept which appeared in Qutb's book 'Milestone')

TT (English): *Al-Amin aS-Saadiq* (the trustworthy and truthful). (Holt, 2004: 69)

- Paraphrasing using a related word, for example:

ST (Arabic): يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك (sound Hadith)

Transliteration: yā-bna ādam law balagat zunūbuka eanāna-assamā' Huma-istagfartanī gāfartu laka.

TT (English): O son of Adam, were your sins *to reach the clouds of the sky* and were you then to ask forgiveness of Me, I would forgive you. (italics added) (Ibrahim & Johnson, 1980: 126–127)

- Paraphrasing using unrelated words, for example:

ST (Arabic): an extract from an Arabic novel known as عرس الزين *Al-Zain's Wedding* (Dickins et al, 2002: 156–157):

يُروى أن الزين، والعهدة على أمه والنساء اللاتي حضرن ولادتها، أول ما مس الأرض انفجر ضاحكا.

Literally: the underlined means *to touch the ground*.

TT (English): according to his mother and the women who attended his birth, as soon as Zain *came into the world* he burst out laughing.

- Omission, such as:

ST (English): in case of persistent bleeding, bite hard on new *sterile gauze (cotton)* for half an hour. (Source: a dental leaflet usually given to patients after treatment)

TT (Arabic): في حالة النزيف يرجى العض على القطن.

The translator chose to translate *cotton* only and omit the scientific name *sterile gauze* since the leaflet is directed to public audience.

- Illustration, as in:

ST (Arabic): وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (the Holy Qur'an, 21:57)

Transliteration: wa tāllahi la'kīdanna 'aṣ nāmakum ba'eda 'an tūallū mudbirīn.

TT (English): And by Allah, *I have a plan (to destroy) your idols after you have gone away and turned your backs.* (italics added) (Khan and Hilali, 1996: 931)

However, these strategies, as Baker (1992: 42) notes, are not sufficient to depend on when translating non-equivalence at the word level. Moreover, some of the examples Baker provides do not seem to hit the target (i.e., there were other possible choices the translator could have made to meet the equivalent source word). For example (1992: 26–27):

ST (English): The rich and creamy KOLESTRAL-SUPER is easy to *apply* and has a pleasant fragrance. (Source: a leaflet accompanying a hair-conditioning product)

TT (Arabic): كولسترال سوبر غني ومكثف في تركيبته التي تمنح مستحضراً يشبه الكريما مما يجعله في منتهى السهولة. (back translation: to *put* on the hair) Instead of saying “مما يجعله في منتهى السهولة” the translator could have sufficiently used سهل الاستعمال to render *easy to apply*.

2.2.2 Hatim and Mason's Semiotics

Another work of importance to translation studies is Basil Hatim and Ian Mason's *Discourse and the Translator* (1990) and *The Translator as Communicator* (1997) that developed out of the Hallidayan model of language. In their study, Hatim and Mason focus on ideational and interpersonal functions of discourse semantics, which are respectively realized through transitivity and modality. They follow a bottom-up analysis approach with some top-down consideration of the semiotic level of the text. In bottom-up processing “text users mostly utilize text-presented information as a point of departure towards the discovery of some contextual effect” (Hatim and Mason, 1997: 225). On the other hand, top-down processing

requires “the reliance by the text user on contextual information (higher-level knowledge) in actually dealing with the information received (words, sentences, etc.)” (Hatim and Mason, 1997: 225).

Hatim and Mason define semiotics as the “dimension of context which regulates the relationship of texts or parts of texts to each others as signs,” in which semiotics depends on the interaction between the speaker/hearer and the text, and between text and text (Hatim and Mason, 1997: 223). Thus, changes in transitivity patterns (verb types, active/passive structures, participants in the process, etc.) in the TT are assumed to cause a shift in the *ideational* function (to do with ideology) of the ST. Moreover, shifts in *modality* are also considered. Thus, the translated phrase ‘a rescue plan which was *probably* prepared by the receivers’ rather than ‘a rescue plan that *had been* prepared by the receivers” would give different indications and, hence, ruin the source message (Munday, 2008: 99).

Furthermore, Hatim and Mason propose two approaches for the work of the translator, acting as both receiver and producer of texts. When the least amount of intervention on the side of the translator is needed, a literal approach may be more appropriate. On the other hand, when the ST holds considerable degrees of dynamisms, the translator’s role becomes more visible and literal translation may no longer be the choice.

Although Hatim and Mason have provided a durable contribution to the study of translation by adopting an integrated approach to the practice of translation, their main focus remains linguistics-centered in both terminology and in the phenomena investigated (i.e., transitivity, lexical choice, cohesion, translator mediation, etc.).

2.2.3 House's Model of Translation Quality Assessment

Evaluating the quality of a translation presupposes a theory of translation. Different views of translation would normally lead to different concepts of translation quality and hence to different ways of assessment. Juliane House (1997) in her book *Translation Quality Assessment*, pays attention to three crucial questions which lie at the heart of any theory of translation and therefore should be considered along with the process of assessing the translation. These questions discuss the nature of (1) the relationship between the ST and its translation, (2) the relationship between texts and how they are perceived by human agents, and (3) the consequences of these relationships in determining the borders between a translation and other textual operations.

Furthermore, House bases her model on comparative ST-TT analysis, highlighting 'matches' and 'errors.' She considers the more target-audience oriented notion of translation to be "fundamentally misguided" and therefore rejects it (Munday, 2008: 91–92). Her model involves a systematic comparison of the textual *profile* of both the ST and the TT. It draws on various taxonomies that may be reduced to a register analysis of the ST and TT. Register in House's model involves three elements: field, tenor, and mode. *Field*, on one hand, refers to the subject matter and the nature of the social action; it captures "what is going on." *Tenor* refers to the nature of the participants, the addresser and the addressees, and the relationship between them in terms of social power and social distance. Finally, *mode* covers both the 'channel' (spoken or written) and the degree of participation between the addresser and the addressees (Munday, 2008: 92–93). House's model functions as follows:

1. A profile of the ST register is produced;
2. A description of the ST genre is added;

3. A 'statement of action' is made for the ST through stages 1 and 2; i.e., what is the information being conveyed and the relationship between the sender and the receiver;
4. The same process is carried out for the TT;
5. A comparison between the ST and the TT profile is made and a statement of 'mismatches' is produced. Thus, 'covertly erroneous errors' refer to the situational dimensions of register and genre, whereas 'overtly erroneous errors' refer to denotative mismatches;
6. A 'statement of quality' of the translation is made, and finally
7. The translation is categorized as either *overt* or *covert*.

According to House some texts hold "independent status" in the source culture. In other words, such texts are of usually high rank and are strongly linked to the community and culture of the source; e.g., the Holy Qur'an in Muslim culture. To translate such texts, House suggests that the receptor should be "overtly" introduced to the ST and there should be no attempt to produce a "second original." Equivalence, in addition, has to be sought at a linguistic rather than a cultural level. In contrast, covert translation "enjoys the status of an original source text in the target culture" (House 1997: 69). The ST is not particularly linked to the ST culture and both ST and TT address their receptors directly. House gives the example of a tourist information booklet and an article in the *Unesco Courier*. The function of covert translation is to "recreate, reproduce or represent in the translation text the function the original has in its linguacultural framework and discourse world" (House, 1997: 114). A covert translation needs not to be equivalent since the original may be manipulated using a 'cultural filter' (House, 1997: 114) to modify cultural elements. However, House points out that the distinction between covert-overt translation is not a pair of binary opposites but a cline.

2.2.4 The Seven Standards of Textuality

According to linguists (The Seven Standards of Textuality: 10), a text is a communicative occurrence which meets seven standards of textuality (cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality). Linguists claim that if any of these standards of textuality is not achieved, the text may not be communicative. There must be an interaction between each standard of textuality to make the communication efficient.

The first standard of textuality is *cohesion*. It is defined as “the network of lexical, grammatical, and other relations that provide links between various parts of a text” (The Seven Standards of Textuality: 10). In other words, cohesion refers to the way parts of a text are related to each other. Halliday and Hasan (The Seven Standards of Textuality: 10) suggest five categories for cohesion; reference (e.g., Wash and core six cooking apples. Put them into a fireproof dish.), substitution (e.g., My axe is blunt. I have to get a sharper one), ellipsis (e.g., Did you see John? – Yes), conjunctions (e.g., They fought a battle. Afterwards, it snowed), and lexical cohesion in which one lexical item refers back to another by having a common referent (e.g., There is a boy climbing the tree. The child's going to fall if does not take care). Cohesion concerns “the ways in which the components of the SURFACE TEXT, i.e. the actual words we hear or see, are mutually connected within a sequence” (Beaugrande, 2002).

Coherence, on the other hand, is “the interaction between knowledge presented in the text and the reader's own knowledge and experience of the world, the latter being influenced by a variety of factors such as age, sex, race, nationality, education, occupation, and political and religious affiliations” (The Seven Standards of Textuality: 12). Cohesion and coherence are text-centered notions, whereas the other five standards of textuality are user-centered. *Intentionality*, refers to how the creator of a text usually intends to achieve a purpose (e.g., sarcasm, persuasion,

etc.) in his/her writing. *Acceptability* is related to the reader's attitude towards a text. A legal text, for example, may not allow much interference on the part of the receiver. Acceptability is also affected by the reader's social and cultural background.

A text is informative when it provides new information. This standard of textuality is known as *informativity*. The amount of information given in a text (i.e., the degree of informativity) may be gradable. Moreover, informativity is influenced by the *situationality* of the text. Situationality is related to real time and place. It concerns the factors which make a text relevant to a situation of occurrence. The appearance of a text at a given time or in a certain context will influence the receivers' interpretation. Situationality is, as well, connected with coherence and acceptability. A road sign such as (SLOW CHILDREN AT PLAY) may be treated differently by the receivers depending on the situation where the text is presented. Finally, *intertextuality* refers to the relationship between a given text and other related texts encountered in prior experience. Most texts often contain traces of other texts. Writers may wish to emit echoes of certain texts through intertextuality. For example, 'A Tale of Two Cards' is a headline for an article in *The Daily Mail* describing the christmas cards sent by Blair Howard with reference to Dickens's novel *A Tale of Two Cities* (Beaugrande, 2002).

2.3 Translation and Terminology

The initial motivation for the study of terminology was both spontaneous and theoretical. Although terminology may not be considered a new field of study, it first began to take shape in the 1930s and has been systematically developed only in recent decades. According to Kageura (2002: 9), *terms* are lexical units "consisting of one or more than one word which represents a concept inside a domain." On the other hand, Sager (1990; as cited in Pearson, 1998: 10) suggests that the definition of terminology may refer to three domains: (1) the description of

methods for collecting, disseminating and standardizing terms, (2) the set of premises, arguments and conclusions required for explaining the relationships between concepts and terms, and (3) a vocabulary of a special subject field.

Translators and terminologists work in two different manners. Translators deal with language in use whereas terminologists deal with concepts and terms. However, translators are forced to work as terminologists when “they are faced with decisions concerning the right choice among alternative expression forms or the creation of a neologism or a paraphrase” (Sager, 2001: 251–252). It is important for translators to understand the basic principles of a theory of terminology because it explains the “behaviour of terms” and how it is different from the behaviour of words and proper names. It also attempts to explain the difference between word and term formation (Sager, 2001: 259).

In dealing with terminology and term creation (neologism), Rey (1995: 80) suggests five strategies: borrowing, morphology, abbreviation, acronym, and creation of fixed expressions. Likewise Rey, Ahmed Iesa (as cited in Khasara, 2008: 17) prefers five procedures for term formation, but classifies their use according to the level of difficulty in case one strategy or another may not be adequate enough to render the ST term. These strategies are, respectively, translation, derivation, metaphor, blending and arabicizationⁱⁱⁱ. On the other hand, Khasara (2008: 19–20) claims that the proposed procedures to Arabic term formation seem messy overall and sometimes overlapping. Hence, he gives three classifications depending on linguistic features, namely, translation, term creation, and borrowing^{iv}. Translation is used when a source term has an equivalent in the TL, such as the translation of *cuir chevelu* from French as الفروة *al-farwah* (lit. scalp) in Arabic instead of جلدُ الرأسِ المشعيرِ (lit. the skin of a hairy head) as others suggest (Khasara, 2008: 27). Term creation, on the other hand, includes the various types of

derivation; e.g., مُسَرِّحٌ *musarriḥ* for *fibre carder*, and metaphor, e.g., هاتف *hātif* (lit. every speaker, heard but not seen)^v for *telephone*. Finally, borrowing involves two techniques: linguistic Arabicization, which usually requires some phonemic changes and is subjected to the linguistic system of the TL after borrowing (e.g., ورشة *warṣah* for *workshop*), and transliteration (e.g., غاز *gāz* for *gas*) (Khasara, 2008: 20).

However, the methods used for setting terms in both English and Arabic still vary depending on the context. In addition, to what extent a new term is accepted and welcomed by its language users affects the spread of that term. When a new term enters a target culture, people of the TL usually look for the shortest and easiest way to find an equivalent for it due to communication purposes and this, therefore, gives responsibility to linguists and terminologists to set equivalent terms in order to fill the gap.

2.4 Balāḡah in Arabic

Linguistically, *balāḡah* is derived from *balāḡa* بَلَغَ, meaning to reach (Lisan Al-Arab). Lexicographers say that *balāḡah* is related to semantics, عِلْمُ الْبَيَانِ *ilm Al-Bayan*^{vi}, and عِلْمُ الْبَدِيعِ *ilm Al-Badīe*^{vii}. According to linguists, *balāḡah* is to say in a certain situation what should be said using the suitable style and form of speech (Al-Qamoos Al-Muheet). It is best described by the Arabic proverb, which says “إِنَّ لِكُلِّ مَقَامٍ مَقَالٌ، وَإِنَّ لِكُلِّ حَادِثَةٍ حَدِيثٌ” meaning that every situation requires an utterance that suits it and every incident has its suitable form of speech. According to Ali (1998: 74), *balāḡah* does not only mean the conformity of the utterance to the requirements of the situation but also using *faṣḥ īḥ* discourse.

Arabic is full of examples of *balāḡah*. For instance, two objects may be given one name, using a character of the dominant object, such as the Hadith where *water* and *dates* are described as the *two blacks*: ((توفي رسول الله صلى الله عليه وسلم وقد شبعنا من الأسودين: التمر والماء)) (Saheeh Al-

Bukhari: 5442). Another example of using a particular type of speech to conform to a situation is when one tribe of Arabs came to the Prophet Muḥammad (T) to ask him about the ruling on fasting when travelling. The Prophet's (T) answer came in the tribe's *faṣṣ ṭḥ* tongue (dialect) which was different from that of the Prophet's (T). The Arabic definite article in their dialect was not the common (ال), rather (ام). Therefore, the Prophet (T) said, ((ليس من امبر امصيام في امسفر)) (Al-'Ilzamat wa Al-Tatabbu', 1985: 109).

On the other hand, The Qur'an is the supreme example of Arabic *balāḡah*. To illustrate, the two words 'حَلَفَ' *ḥalafa* and 'أَقْسَمَ' *'aqsama* (to swear) are said to be absolute synonyms in Arabic but the Qur'an uses them in two different ways. According to Bint Al-Shati' (1984: 221–224), 'حَلَفَ' is mentioned thirteen times in the Qur'an^{viii} (meaning to make an oath) where the context deals with hypocrisy and lying, such as in Q 9:56 ((وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمُنْكَمٌ وَمَا هُمْ بِمُنْكَمُ)) “They swear by God that they belong with you [believers], but they do not” (Abdel Haleem 2005: 121). 'حَلَفَ' is mentioned only one time in a context referring to believers but where they swore by Allah and broke their oath and so they had to make penance, in Q 5:89 ((ذَلِكَ كَفَّارَةٌ لِّأَيْمَانِكُمْ إِذَا حَلَفْتُمْ ((وَاحْفَظُوا أَيْمَانَكُمْ)). Suffice it to say that 'حَلَفَ' is mentioned only seven times in *surat Al-Tawbah* which is also called *surat Al-Munafiqūn* (the hypocrites). 'أَقْسَمَ', on the other hand, is mentioned in the Qur'an where the context refers to truthful oaths (actually or supposedly) as in Q 68:17 ((إِنَّا ((بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ)) “We have tried them as We tried the owners of a certain garden, who *swore that they would harvest its fruits in the morning*” (italics added) (Abdel Haleem 2005: 384).

The Qur'an is meticulous in its use of vocabulary and is free from linguistic confusion or imprecision. Every word is placed where it should be best placed. Therefore a change in word

order or in absolute synonyms would result in a change of the meaning. The term *hudā* is a case at hand.

2.5 Conclusion

Theories of equivalence and semiotics constitute an important part of the translation process when dealing with sensitive texts. However, equivalence is not an easy task to approach. Every word in the ST counts. Terms and terminology, as well, are fields related to the science of translation in the sense that theories of terminology cover part of the translation process. Every translation needs to be assessed. House's translation quality assessment is one model that have been used in evaluating translated texts which may also work in assessing sensitive texts. The strategies mentioned in this chapter are selective to suit the topic of this thesis. However, more strategies may be added to the list.

Chapter Three

Translation of the Holy Qur'an

Translation of the Qur'an has always been and still is an issue for translators in terms of accuracy and translatability. It is believed that the Qur'an is the word of God revealed for the guidance of all mankind. Translation plays a vital role in conveying the message of the Qur'an to the non-Arabic speaking world, with the ultimate goal of reducing translation limitations. This chapter is divided into four sub-sections. The first section gives a general introduction of the Holy Qur'an, its definition, status, themes, and revelation. The second section introduces a brief history of Qur'an translations starting with the era of the Prophet Muḥammad (T) until today. Issues of translation legitimacy and the untranslatability of the Qur'an are discussed in detail in section three. Finally, the fourth section is devoted to the discussion of various strategies used in the process of translating the Qur'an.

3.1 General View of the Holy Qur'an

The Qur'an is "considered within the Muslim faith to be the infallible word of God. Passed down in a series of revelations over many years to the [last] Prophet Muḥammad [T] by the Archangel Gabriel" from Allah (Khalidi, 2008). The Qur'an was revealed to the Prophet Muḥammad (T) piecemeal over a period of 23 years, as "continuous contact between heaven and earth was of great importance for the new Message to achieve its goals" (Ali, 2002: 18). The Qur'an consists of 114 *suras* (chapters), varied in length, dealing with issues essential to life and humanity.

Muslims believe that the Qur'an is a miracle that occurred during the time of the Prophet Muḥammad (T), and still continues to be so today without a single distortion as the Qur'an

states (15:9), “إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ” [Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)] (Khan and Hilali, 1996: 712).

Although there were Prophets prior to the Prophet Muḥammad (T) to whom Allah revealed Holy Books, such as Moses (the Torah), Jesus (Al-'Injīl), and Daūd (Al-Zabūr), it is believed that there are no authentic details on how these Books have reached us and by whom, unlike the Holy Qur'an. However, the main message of all these Holy Books is one: the call to worship one God with no other partners. The Qur'an, revealed last, is a confirmation of and complementary to the previous Books (according to the Qur'an, 5:48); it has perfected them and testified the truth that is therein and falsified the deceit that has been added therein (Khan and Hilali, 1996).

The Qur'an, furthermore, is unique for being not only *a* Book of guidance but *the* Book of guidance. Its *āyahs* (verses) are inimitable and its recital is an act of worship. The Qur'an is the masterpiece of the Arabic language; its linguistic and stylistic features are different from non-Qur'anic Arabic. Many different sciences were dedicated to the study of the aspects of the Qur'an such as abrogation, reasons for revelation, and compilation of the Qur'an. For Muslims, “the strongest argument in favor of the genuineness of their faith” (Hitti, 1970; as cited in Mustapha, 2001: 200) is the miraculous character of the linguistic composition of the Holy Qur'an.

3.2 A Brief History of the Translations of the Qur'an

3.2.1 Oriental Translations of the Qur'an

The translation of the Qur'an first took place during the time of the Prophet Muḥammad (T), though it was limited to the purposes of *دَعْوَة* *daewa* (propagation of Islam). Zayd bin Thābit, one of the Prophet's companions, was asked by the Prophet (T) to learn the Syriac language^{ix} in order to read and reply to letters sent by Jews to the Prophet (T). The reply usually involved

āyahs from the Qur'an. The Roman Emperor Heracles also had a private translator interpreted letters sent to him by the prophet Muḥammad (T)^x (Saheeh Al-Bukhari, 1980: 7196). Al-Sarkhasi also relates in his book '*Al-Mabsoot*' that the Persians asked Salmān Al-Fārisy (a companion of the Prophet) to translate surat Al-Fatiḥa (The Opening Chapter) into their mother tongue, Persian. It is even said that the first translation of the full text of the Qur'an was made during the times of the Rightly Guided Caliphs by Salmān Al-Fārisy (Fatani, 2006: 666).

In the introduction to his book '*An Ancient Syriac Translation of the Qur'an: Exhibiting New Verses and Variants*' Alphonse Mingana says that Parsalibi (d. 1171) claimed that the Qur'an was translated into the Syriac language during the period of Abdul-Malik bin Marwān (the Umayyad Caliph, 661–750 A.H.), of which the library of Manchester University keeps some copies (as cited in Al-Omari, 2005: 9). According to Barzāk bin Ṣahrayār (as cited in Al-Omari, p. 9) the Qur'an was translated in North India upon the request of some kings.

In 956 C.E., a translation of the whole Qur'an was made for the ruler of Transoxiana and Kurasān, Manṣūr bin Nūḥ Al-Samāny, into Persian and Eastern and Western Turkish after Muslim *Ulama* signed a *fatwa* permitting Qur'anic translations. It is believed that this edict and word-for-word translation paved the way for a new era in the development of translations of the Qur'an and Qur'anic sciences in general. This translation also became the basis for the first Turkish version (Fatani, 2006: 666). Such translations mostly took place when many non-Arabs came into Islam and were eager to know more about its rules and message.

2.2.2 European Translations of the Qur'an

The first European translation of the Qur'an was in Latin in 1143 C.E., by two monks, an Englishman and a German, at the behest of Peter the Venerable, Abbot of Cluny Abbey, with the aim of refuting the beliefs of Islam (Hitti 1937/1990; as cited in Mustapha, 2001: 203). This

Latin translation later influenced André de Ryer's translation of the Qur'an into French, which in turn influenced the first translations of the Qur'an into Italian, Dutch, German, English, and Russian, as most of the translators did not speak Arabic and were merely paraphrasing the Latin version rather than translating the original text (Fatani, 2006: 666). Such translations may be referred to as 'second-hand' translations (i.e., translations of a translation). In addition, many translators (e.g., George Sale, 1734) who translated the Qur'an directly from Arabic did not have sufficient knowledge of the language.

In 1698, a second Latin translation was issued by Ludovico Marracci, a confessor to Pope Innocent XI. This version included the original text with selected Arabic quotations commenting on the source text, but still gave a bad impression of Islam and Muslims to Europe (Fatani, 2006: 667). Many European translations were based on this version such as Savory's (1751, in French) and Nerreter's (in German). The first German translation appeared in 1616 by Nuremberg preacher Solomon Schweigger using Arrivabene's Italian version. In turn, Schweigger's version formed the basis for the first translation into Dutch, made anonymously and released in 1641. English translations first took place in 1649 by the chaplain of King Charles I, Alexander Ross, and were derived from Ryer's French translation. Ross's translation, which he named *The Alcoran of Mahomet*, describes the Qur'an as "the heresy of Mahomet" (Fatani, 2006: 668) and is full of distortions and omissions.

The most famous translations of the Qur'an which appeared in the eighteenth century are those by Sale (1734, in English), Savory (1751, in French), and Boysen (1773, in German). These translations were the main three versions that almost all translations of the Qur'an were derived from in the nineteenth century (e.g., Rodwell, 1861 and Palmer, 1880) but were also not free of hostility and bias. The twentieth century up to the present day has witnessed the

appearance of translations of the Qur'an by well-known Arabists and Muslim scholars such as Yusuf Ali (*The Holy Qur'an: Text, Translation and Commentary*, 1934) and M. A. S. Abdel Haleem (*The Qur'an*, 2004).

After studying European translations of the Qur'an, Yakhluḥ (2009: 45–46) states:

- Well-known orientalist (e.g., German, French, English, Italian, and Dutch) were interested in Qur'anic studies and had an important role in Qur'an translation.
- Some translations were kept anonymous while others were issued under pen-names. One example is the Spanish translation whose first edition was written by 'OBB,' whereas the 2nd, 3rd, and 4th editions were written respectively by 'JBB' and 'JBBO.'
- Most European translations had an introduction about the history of the Qur'an that included its source, themes, and a description of the life of the Prophet Mohammad (T).
- Most translators lacked subtle knowledge of the ST language (Arabic) or vice versa.

The Qur'an has been translated into all languages spoken by Muslims. Hamidullah's *Qur'an in Every Language* contains a list of translations into 102 languages. Victor Chauvin, on the other hand, lists in his 1913 *Bibliographie des Ouvrages Arabes Ou Relatifs Aux Arabes Publies Dans l'Europe Chretienne De 1810 a 1885* every edition, whether complete or selective, of every Western and Oriental translation from 1810 to 1885.

3.3 Legitimacy and Limitations of Translatability

“The Qur'an is only the Qur'an when it is in Arabic, in its original wording as revealed to the Prophet Muḥammad” (Ali, 2006: 19).

According to Sara (2004: 107), “A translator's objective is to transfer information from one language to another without betraying the former to accommodate the latter.” Muslim scholars have traditionally rejected word-for-word translations of the Qur'an. Due to its highly sensitive language, being the word of God, a change in word order may result in a semantic change and therefore ruin the intended meaning. Shakir (1926) states that in “the matter of the lawfulness of translating the holy Qur'an into any foreign language, we can have little confidence in the balance of meaning being preserved” (as cited in Abdul-Raof, 2004: 92). Instead, only exegetical translation is allowed, a translation based on commentaries and explications of the Qur'anic text. Translation in this manner is a choice of interlingual interpretations of meaning (like any book of *tafsīr*, ‘exegesis’), but in a foreign language. Muslim scholars assert that translations of the Qur'an should not be fully trusted since they are biased toward the personal view of the translator. In addition, depending on one translation of the Qur'an is advised against especially when referring to issues which have been contested among scholars, let alone the translators background. This reinforces the point of view which gives preference to Muslim translators over non-Muslim ones. Being a Muslim and familiar with Islam and its culture is not enough, however; one who deals with the translation of the Qur'an should acquire enough knowledge of both languages—Arabic and the TL— and related branches of scholarship including Qur'anic sciences.

However, a translation of the Qur'an is, after all, a ‘translation’ in the sense that it represents an interpretation of the meaning of a text in a SL to produce a text in a TL without

distorting the source message. No matter how precise a translation is, it can never make a second original, neither in form nor in content and/or effect. Pickthall (1931) asserts that “no non-Arab Muslims...ever had the least idea of elevating a translation of the Scripture [i.e. the Qur'an] in their language to the position of the English translation of the Bible among English-speaking Protestant Christians—that is to say, of substituting it for the original” (as cited in Mustapha, 2001: 202). If it is impossible to acquire full equivalence for an ordinary ST, then success is obviously much more difficult to achieve in the translation of a sensitive text such as the Qur'an. According to Steiner, “If a text is ‘revealed’, if its initial encoding is then transferred into a mundane and fallible sign-system, that of secular and post-Adamic speech, to what truth-functions, to what correspondent faithfulness can any translation aspire?” (Steiner, as cited in Ali, 2006: 19).

3.3.1 The Concept of Translatability

Translatability is defined as “the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change” (Pym & Turk, 2001: 273). However, very few theories claim that all meanings are always translatable. Pym & Turk (2001: 273) believe that translatability is negatively impacted by the fact that ‘meaning’ that are “somehow held in the source language and are potentially subject to mediation with the help of reasoning or understanding.” The concept of translatability varies according to three views based on the relationship between thinking (i.e., meanings as ideas) and speaking (i.e., the representation of meanings) (Pym & Turk, 2001: 273–274):

1. Meanings are universal and are translatable into their language-specific representations. Hence, the relation between thinking and speaking is loose.

2. Thinking and speaking are tightly bound together. Translation is seen as “an attempt at solving an impossible task” where translators would always have to “run aground on one of two rocks, either clinging too closely to the original at the expense of the taste and the language of their nation, or clinging too closely to the specificity of their nation at the expense of the original” (Humboldt 1868; as cited in Pym & Turk, 2001: 274).
3. Meanings are accessible with the help of modes of understanding referred to as ‘sense.’ Translators and interpreters do not only express the ‘sense’ but also their ‘understanding’ of it (Schleiermacher 1963; as cited in Pym & Turk, 2001: 274). The product indicates that the submitted text is a translation. This approach is mostly related to the translatability of religious, philosophical, and literary texts.

Issues of reference and sense usually raise objections with the notion of translatability. Coseriu (1978) believes that the task of translation is to recreate the same ‘reference’ and the same ‘sense’ through the means of another language (as cited in Pym & Turk, 2001: 274). On the other hand, Burge (1978) believes that a “translation preserves self-reference if and only if it does not preserve reference” (as cited in Pym & Turk, 2001: 274). In this manner, not everything is translatable and the translation would therefore have to adopt a “principle of necessary sacrifice” (Pym & Turk, 2001: 274). Quine (1960) categorizes four types of sentences according to their translatability. The first type, *occasion sentences* (sentences produced under the same situational conditions without collateral information) are translatable with relative reliability; on the other hand, *standing sentences* (sentences embedded depending on a specific situation) seem translatable only because of the contingent historical circumstances of filiations and contact between languages. *Observation sentences*, the third type according to Quine, mediate the two

extremes, while the fourth type, *logical connectives*, is with confidently translatable (as cited in Pym & Turk, 2001: 275).

3.3.2 Limitations of the Translatability of the Qur'an

Issues concerning the untranslatability of the Qur'an are usually heavily raised by Muslim scholars. This is due to the fact that “the difference between the Qur'an and any of its translations [whether authorized or not] is ultimately the difference between God as the Author, Authority and Source on the one hand, and man as a mere translator/interpreter on the other” (Mustapha, 2001: 202). The link between the Qur'an and the type of Arabic in which it was revealed is strong. Guillaume (1990) rightly claims that “the Qur'an...cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear” (as cited in Abdul-Raof, 2004: 93). It is believed that the Qur'an demonstrates and employs all the superior features of the Arabic language and hence may not be rendered into any other language, unlike the Gospel which was translated from Syriac into Ethiopic and Latin (Leemhuis, 2006: 155). Muhammad Al-Zurqani (d. 1710) concludes in his 1943 handbook for students of Al-Azhar University that a rendering of *all* the meanings and intentions of the Qur'an is impossible (as cited in Leemhuis, 2006: 156).

Indeed, it seems that translations of the Qur'an maintain quite a high degree of translatability restrictions. Limitations in lexicon, semantics, structure, rhetoric, and culture are briefly discussed in the next section.

3.3.2.1 Lexical and Semantic Limitations

Some lexical items are Qur'an-specific; they are strongly connected to the ST culture and therefore have no equivalence in the TL. Such items are usually rendered through componential analysis. For example, the term *tayammum*, in *fatayammumū* ^{فَتَيَمَّمُوا} (Q 4:43) lacks

equivalence in the English but may be defined as “an act in which you strike your hands on the earth and pass (rub) them on your face and pass the palm of each hand on the back of the other” (cf. Khan and Hilali, 1996: 223). It is a kind of ablution that is adopted when someone is spiritually unclean and there is no water with which to cleanse. Some Qur'anic terms reflect sensitive meanings related to the core of the Islamic faith, such as the word 'الصَّمَدُ' *Aṣ Ṣ amad* (Q 3:2) which signifies the notion of الصَّمَدِيَّة *Aṣ Ṣ amadiyyah* that designates the total perfection of might, power, wisdom, knowledge, honour, and lordship of Almighty Allah, the need of others for Him, while the reverse is not true (Ibn Kathir 1993; as cited in Abdul-Raof, 2004: 94). Translators have failed to find one-word equivalent for this expression. Khan and Hilali (1996: 2028) say that it is difficult to translate it with one word (as well as Ali, 1983); instead they use two words to refer to its meaning: 'Eternal' and 'Absolute.' Asad, on the other hand, acknowledges that his translation gives no more than an approximate meaning of the word (as cited in Abdul-Raof, 2004: 94).

Semantically, languages differ, as one is sometimes more specific in naming or describing objects than the other. These differences are usually achieved either through the lexical or morphological system of the language. For example, the two words 'نَزَّلَ' *nazzala* and 'أَنْزَلَ' *'anzala* in the Qur'anic verse (3:3), ((نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ)) ('*nazzala* ʿalaika al-kitāba bi-ḥaḳi muṣṣaddiqan limā bayna yadayhi wa 'anzala at-tawrata wal-injīl') have two different semantic meanings. *Nazzala* points out the piecemeal revelation of the Qur'an over 23 years, whereas *'anzala* signifies the singular revelation of the Torah and the Gospel (Abdul-Raof, 2004: 95–96).

3.3.2.2 Structural Limitations

The syntactic structure of a language usually represents its linguistic pattern. The word order of a certain language is often fixed in ordinary situations following framed grammatical patterns. However, these fixed patterns may undergo some *shifts* (called in Arabic ‘إلتفات’ *iltifat*) in their word order or in their grammatical use to produce a more remarkable or sublime effect. Such shifts in word order usually produce a semantic change so that sentences which have undergone hold distinct meanings from those with normal word order. In other words, the selection of certain grammatical forms (e.g., shifts from one personal pronoun to another) creates semantic subtlety which may be quite difficult to capture in translation. Abdel Haleem (2005: xxxv) suggests breaking up some Qur’anic *āyahs* which have traditionally been kept together in order to solve problems of pronoun shifts in Arabic. Abdel Haleem would even start a new paragraph in the middle of a verse to solve what he considers to be stylistic difficulties.

Qur’anic discourse is distinguished by using highly specific lexical items and elegant syntactic structures, which are both semantically oriented. For example, ‘foregrounding’ and ‘backgrounding’ of certain items in the Qur’an have a special communicative function (Abdul-Raof, 2004: 96–97), as illustrated by the following example (the first is an *āyah* in Arabic from the Quran, the second and third are my own transliteration of it into English, and the third is a translation of the *āyah* into English):

Source:	((رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)) (Q 28:24).
Transliteration:	Rabbī ’innī limā ’anzalta ’ilayya min kāyriṅ <i>faqīrun</i> .
Transliteration (ordinary word order):	Rabbī ’innī <i>faqīrun</i> limā ’anzalta ’ilayya min kāyriṅ.
Target:	“My lord, I am in <i>dire need</i> of whatever good thing You may send me” (italics added) (Abdel Haleem, 2005:246).

The word *faqīrun* in the source text is backgrounded to produce an ‘oxymoron,’ a rhetorical device in which contradicting terms are combined, as in *mournful optimist*. This is achieved through the accompaniment of two antonyms next to each other, ‘*faqīrun*’ and ‘*kayrin*,’ so that their contradicting meanings stand out. This feature is missing in the English translation and the word is foregrounded rather than being placed at the end of the *āyah*.

One more example that reflects the specificity of the Qur’anic discourse is the insertion of the third person singular pronoun *huwa* (He) twice:

Source:	((أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ)) (Q 9: 104).
Transliteration:	’Alam yaalamū ’anna-llaha <i>huwa</i> yaqbalu-ttawbata ʿan ʿibādihī wa ya’kūzu-ṣ ṣ adaqati wa ’anna-llaha <i>huwa</i> -ttawwabu –rrahīm.
Target:	“Do they not know that it is God <i>Himself</i> who accepts repentance from His servants and receives what is given freely for His sake? He is always ready to accept repentance, most merciful” (italics added) (Abdel Haleem, 2005:125).

This style achieves specificity and affirmation and indicates that only God, rather than the Prophet Muḥammad (T), has the authority to accept or reject repentance (al-Zamakhshari 1995; as cited in Abdul-Raof, 2004: 102). Obviously, the deletion of the pronoun *huwa* in the translation would not reflect the same sense as that in the source.

3.3.2.3 Rhetorical Limitations

Qur’anic discourse is characterized by numerous rhetorical features such as alliteration, antithesis, metaphor, oxymoron, and repetition. *Alliteration* is the “repetition of the same sounds or of the same kinds of sounds at the beginning of words or in stressed syllables” (Mifflin, 2000), as illustrated in this *āyah* where the sound of the letter *m-* is repeated but distorted in the English translation:

Source:	((وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ)) (Q 2: 114).
Transliteration:	Wa man 'aẓ lamu mimman mana'ea masājida-llahi 'an yuẓkara fiha-smuhu.
Target:	“And who is more unjust than he who forbids that in places for the worship of Allah, His name should be celebrated?” (Khan & Hillali, 1996:46–47).

Antithesis, on the other hand, is marked by parallelistic structures (i.e., synonyms and antonyms) that may not be easily rendered into the target language.

Source:	((إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ * وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)) (Q 82: 13–14).
Transliteration:	'Inna <i>l-abrāra</i> lafī <i>naeīm</i> * wa 'inna <i>l-fujjāra</i> lafī <i>jaḥīm</i> .
Target:	“As for the <i>righteous</i> , they will be in <i>Bliss</i> ; and the <i>wicked</i> , they will be in the <i>fire</i> ” (italics added) (Ali, 1983).

Al-'abrāra and *al-fujjāra*; *naeīm* and *jaḥīm* are two parallelistic sets of words serving more than one rhetorical function (antithesis and isocolon). The translation failed to render both features and resulted also in expected phonic loss.

As for *repetition*, it is widely used in Arabic and hence found in Qur'anic discourse. *Kalaqa* is one example of repetition in the Qur'an which is, unfortunately, lost in the English translation.

Source:	((اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ)) (Q 96: 1–2).
Transliteration:	'Iqra' bismi rabbika l-laẓī <i>kālaqa</i> * <i>kālaqa</i> l-'insāna min 'alaqin.
Target:	“Read! In the name of your Lord who <i>created</i> * He <i>created</i> man from a clinging form” (italics added) (Abdel Haleem, 2005:428).

In this example, the word *kālaqa* (created) is separated from its repetition by the subject *He* to accommodate the English norm. The Arabic norm does not require an apparent subject; indeed ((خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ)) forms a complete meaningful sentence whereas it sounds awkward in English (Ali, 2006: 23).

3.3.2.4 Cultural Limitations

Cultural references are oftentimes language-specific. Some cultural expressions may be rendered into the TL such as the Arabic بُخُور “*bukhuur*,” (Abdul-Raof, 2004: 104) which may be translated into English as *air freshener*, although the translation is not an absolute synonym. On the other hand, many cultural expressions lack equivalence in the TL and are either borrowed, transliterated, or explained. In Qur’anic discourse translators deal with a considerable number of cultural references as illustrated below:

Source:	((وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ خَشَبٌ مُسْتَدَدٌ)) (Q 63:4).
Transliteration:	Wa ’izā ra’aytahum tuejibuka ajsāmuhum wa ’iy-yaqūlū tasmae liqawlihim ka’annahum <i>kuṣubun musannadah</i> .
Target:	“And when thou seest them their figures please thee: and if they speak out givest ear unto their speech. (They are) as though they were <i>blocks of wood in striped cloaks</i> ” (italics added) (Pikthall, 1988/1997:547).

In this example, *kuṣubun musannada* refers to the hypocrites. The Arabs used to engage in the cultural practice of putting planks of wood against the back wall of their houses when they were not used (Abdul-Raof, 2004: 105), and so such planks of wood were mostly useless. This expression refers to a person who is worthless and useless in the community. However, translation renders neither the ‘sense’ nor the intended meaning of *kuṣubun musannada*. The translator, as one possible solution, could have substituted the source cultural reference with another target cultural reference such as “*being useless as an old rag*” (Abdul-Raof, 2004: 105).

3.4 Strategies Adopted for Qur’an Translations

The significance of Qur’anic translations and, consequently, the strategies and approaches used in the process of translation, lies in the inimitable language it is revealed in.

However, there has been less concern about the strategies used in translating the Qur'an; rather, more attention has been directed to the problems and issues of untranslatability. Therefore, the strategies mentioned in this section are based on three sources: introductions to translations of the Qur'an, academic works, and my own observations.

According to Abdul-Raof (2004: 93), translations of the Qur'an are mainly categorized into two different fields of translation: semantic and communicative. A semantic translation endeavors to render, as closely as the structure and nature of the TL allows, the exact meaning of the SL message. Communicative translation, on the other hand, attempts to produce for its readers the closest effect to that of the ST. Mustapha (2001: 203), in contrast, suggests two types of Qur'anic translations format-based and content-based. Where format is concerned, translators use parallel texts, the Arabic text (ST) against the translation. Parallel texts are claimed to serve many purposes such as confirming the secondary role of the translation and "ensuring the presence of immediate and direct means of cross referencing and verification." In terms of style, translators adopt different approaches. For example, Arberry (1982) tries to render the elegant style of the source as he attempts to produce an idiomatic translation. Khan and Hilali's (1996) translation of the Qur'an is an example of an approach that attempts to be most "faithful" to the source, being text-centered. This explains their frequent use of footnotes to explicate ambiguous terms and expressions.

Most translations of the Qur'an tend to be source-oriented, given that it is the word of God (Allah). Foreignization (a source-oriented approach in which the audience is acquainted more with the source culture) is usually favored, especially for terms and concepts. Conversely, domestication (an audience-oriented approach which requires complete modification of cultural aspect to address its target readers) is not acceptable except where the modification does not

distort the message of the source. Translators, usually include lengthy introductions to present their methodology in translating the Qur'an and their points of view in order to acquire some degree of legitimacy and to prepare the readers for the content.

At the level of Qur'anic lexical items (i.e., terms), translation requires deep knowledge of the denotative and connotative meaning and sense of the words. According to Izutsu (2002: 24) there are varieties of approaches by which one can learn the meaning of a foreign word. The most common and simple is by being told an equivalent word in one's own language. Although this method holds some sort of semantic equivalence, it is not considered precise. For example, the Qur'anic term *ظالم* *ẓālim* is given an English equivalent, 'evil-doer,' which is not exactly the same. However, the more a word is "expressive of a deep-rooted ethnic feature of a given culture, the harder it becomes to transpose it properly into another language" (Izutsu, 2002: 26–27) such as, 'humor' in English, 'esprit' in French, and 'jahl' in Arabic. When a certain source term such as *ẓālim* is given an equivalent such as 'evil-doer,' the target readers will limit the Arabic word to the meaning they have been given, relating it to their own semantic field of 'evil-doer'. As such, the source word will be placed in a semantic category "formed in the tradition of an alien culture" (2002: 25) and hence the meaning of the word is in danger of distortion. As part of the solution, Izutsu (2002) advises using direct transformation of word-word definitions (*ẓālim*=evil-doer) rather than indirect word-thing definitions by "correlating the word immediately to a definite piece of nonlinguistic reality" (2002: 25). If we wish to grasp the precise semantic category of *ẓālim*, for instance, we must inquire what sort of man, what type of character, and what kind of acts are actually designated by this word in the Qur'an. Other strategies are used by translators to form more accurate and comprehensible translations of the Qur'an than earlier works. These approaches are listed below with examples for each.

3.4.1 Footnotes

Footnotes are one of the most common strategies used by translators for explicating terms and phrases that do not have an equivalent in the TL or whose direct equivalent results in a drastic loss of meaning. Sometimes footnotes are also used to refer to other *āyahs* related to the term or expression to help explain the meaning, and sometimes they are used to refer to books of *tafsīr* (exegesis) used by the translator as one of his/her sources (e.g., Rodwell's translation of the Qur'an). According to Abdel Haleem (2005: xxxv) "footnotes are meant to be minimal, and to explain allusions, references, and cultural background only when it was felt these were absolutely necessary to clarify meaning and context." For instance:

Source:	((نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نُجْزِي مَنْ شَكَرَ)) (Q 54:35).
Transliteration:	Ni'amatan min 'indinā kaḏalika najzī man šakara.
Target:	<p>"As a grace from Us: Thus do we reward those who give thanks¹" (Khan and Hilali, 1996:1654)</p> <p>1 "giving thanks" to Allah in Qur'anic phrase is to obey Allah's Law, to do His will, to practice righteousness, to use all gifts in His serves.</p>

3.4.2 Transliteration

Transliteration is an operation that is carried out within borrowing. It is usually used when the term lacks equivalence in the TL or when the term reflects sensitive meaning that is closely related to the core of the Islamic faith. Some translators, such as Arberry, however, prefer to use transliteration without illustrating what the meaning is, so as not to ruin the flow of the TT. As such his translation of the following *āyah* proceeds:

Source:	مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ((وَأَكْثَرُهُمْ لَا يَعْقِلُونَ)) (Q 5:103).
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Transliteration:	Ma jaʕala-llahu min baḥī ṛatin wa lā sā'ibatin wa lā waṣ ṛlatin wa lā hāmin wa lakinna-llaḏīna kafarū yaftarūna ʕala-llahi-lkaḏiba wa 'akṬaruhum lā yaʕqilūn.
Target:	“God has not appointed cattle dedicated to idols, such as <i>Bahira</i> , <i>Sa'iba</i> , <i>Wasila</i> , <i>Hami</i> ; but the unbelievers forge against God falsehood, and most of them have no understanding” (italics added) (Arberry, 1953:135).

By not clarifying the meaning of the terms *Baḥīra*, *Sa'iba*, *Waṣila*, and *Ḥam*, Such cultural references may never be guessed or understood by the target readers without detailed explanation, and hence it is a choice of ambiguity in favor of style. Thus, readers do not know that *Baḥīra* is “a female camel whose milk was spared for the sake of the idols and who nobody was allowed to milk,” *Sa'iba* is “a female camel let loose for free pasture for false gods, e.g. idols, and nothing was allowed to be carried on it,” *Waṣila* is also “a female camel but set free for idols because it has given birth to a female camel at its first and second delivery”, and *Ḥam* is “a stallion-camel freed from work for the sake of idols, after having finished a number of copulations assigned to it” (Khan and Hilali, n.d.: 124).

Another group of translators (e.g., Khan and Hilali (1996) and Abdel Haleem (2005)) have adopted an explanatory approach along with transliteration. Khan and Hilali (1996: viii) for example, selects 16 terms “*Allah*, *Hajj*, *Iblīs*, *Islām*, *Jinn*, *Muhajir*, *Muslim*, *Qibla*, *Qur'an*, *Ramadhan*, *Sūrah*, *Tagut*, *Umrah*, *Ummah*, *Yathrib*, and *Zakat*” which they transliterated and briefly explained at their first occurrence in the text. Finally, a third approach (e.g., that of Yusuf Ali, 1983) abandons the use of transliteration and uses instead straightforward explanatory phrases to render the intended meaning. This approach, however, prevents the audience from being introduced to the source culture directly.

3.4.3 Explication (Additional Information)

Translations of sensitive texts often tend to include additional statements and phrases for the purpose of explication. Addition takes more than one form and is used for different purposes depending on the context and style of the translator. Ali (1993: 8), for instance, finds brackets useful to give elucidations, differentiated or implied, extended meanings of words, or to fill elliptical gaps. Abdel Haleem (2005), on the other hand, uses bracketed information to distinguish between ‘you’ singular and ‘you’ plural. In modern English ‘you’ is used for both singular and plural which raises problems for the translator since the Arabic style distinguishes between ‘you’ singular and ‘you’ plural even when it is not overtly mentioned, as in the following *āyah*:

Source:	((فُلٌ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى)) (Q 20:135)
Transliteration:	Qul kullun mutarabbiṣ un fatarabbaṣ ū fasataelamūna man ’aṣ ḥ ābu-ṣ ṣ irāṭ i-ssawiyyi wa man ihtadā.
Target:	“ <i>[Prophet]</i> , say, ‘We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been rightly guided’” (italics added) (Abdel Haleem, 2005:202).

Abdel Haleem uses addition when he faces rhetorical questions (which are very frequent in the Qur’anic style) that express disapproval through their grammatical structure rather than by any lexical addition. He then decides to use ‘how’ to indicate disapproval, as in this example:

Source:	((أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ)) (Q 16:72).
Transliteration:	’Afabilbāṭ ili yu’minūna wa biniemati-llahi hum yakfurūn.
Target:	“ <i>How</i> can they believe in falsehood and deny God’s blessings?” (italics added) (Abdel Haleem, 2005:170–171).

3.4.4 Naturalization

Naturalization deals with neologism, or the formation of new terms. By naturalization, the original term is adapted to the morphology of the target language and so the term is coined, e.g., 'قرآن' *Qur'an* (n.) and *Qur'anic* (adj.); 'إسلام' *Islam* (n.), *Islamic* (adj.), *Islamist* (n.), and *Islamism* (n.); 'سنة' *Sunna* (n.), *Sunni* (adj. or n.), *Sunnis* (plural noun), and *Sunnite* (adj. or n.). Naturalization sometimes overlaps with transliteration since it deals with borrowing.

3.4.5 Cultural Substitution

Cultural references are sometimes too specific. The meaning of one expression in a source culture may completely contradict conventional target culture notions. Translators sometimes explain cultural items through their meaning and sense in the ST, e.g., Khan and Hilali (1996). Others, however, give only a literal translation which may lead to ambiguity, such as Abdel Haleem (2005) in his translation of this *āyah*:

Source:	((وَإِذَا لَفُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ)) (Q 3:119).
Transliteration:	Wa 'izā laqūkum qālū āmannā wa 'izā kálaw eaḍ ḍ ū ealaykumu-l'anāmila mina-lgayẓ .
Target:	"When they meet you, they say, 'We believe,' but when they are alone, they <i>bite their fingertips in rage at you</i> " (italics added) (Abdel Haleem, 2005:43).

The Qur'anic expression ((عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ)) includes two elements; rage and regret which is not clear in the above translation. However, Abdul-Raof (2004: 105) suggests in this example for the cultural expression to be given a cultural substitution with which the audience is familiar, such as "to stamp their feet out of rage" or "to gnash their teeth" although the element of regretting is missed in the substitution. However, it is not always preferable to substitute cultural references by an equivalent in the TL as some lexical items are meant to be as

they are in the SL and by substitution drastic changes may occur. Explanatory information seems to work better in such cases.

3.5 Conclusion

At a practical level, there is no unified technique used in translation of the Qur'an. The nature of Qur'anic discourse, in addition to other aspects of sensitivity, raises several issues of untranslatability. Nevertheless, translators are working hard on this point; they have succeeded in solving some problematic areas, though they have failed in many cases. However, the work in this area of translation (i.e., sensitive texts) keeps going, and coming years may witness the appearance of new approaches for tackling other problems. To what extent can translations of the Qur'an be accurate and convey the message the Qur'an was revealed for? The next chapter deals, specifically, with the Qur'anic term *hudā* as being a fundamental Qur'anic message.

Chapter Four

Research Methodology

In the previous chapter, a brief history of the translations of the Qur'an is discussed along with some strategies for the translation of the Qur'an. This chapter covers three sections. The first section deals with the uniqueness of the Qur'anic terms and their characteristics. The second section explains how the data has been collected and the methodology used here. Finally, the third section is devoted to data analysis. In this chapter only the Arabic data is analyzed (i.e., *hudā* at the word level and *hudā* in the Qur'an). Translations of *hudā* are analyzed and discussed in chapter five.

4.1 Data Collection

With the aim of this thesis being the establishment of the meaning of *hadā* and its derivations in the Qur'an, the term *hudā* is analyzed at the lexical, exegetical, and translational level out of and in context (i.e., the Qur'an). At the lexical level, the meaning of *hudā* is examined out of context by consulting Arabic/Arabic dictionaries such as *Lisan Al-Arab*, *Al-Waseet*, *Taj Al-Aaros*, *Maqayis Al-Lughah*, *Al-Muheet*, *Al-Sahhah*, and *Al-Ghani*. On the other hand, to investigate *hudā* as it is used in the Qur'an (i.e., in context), the data is collected from Arabic linguistic books (e.g., *Balaghat Al-Kalimah fi Al-Ta'bir Al-Qur'ani* (2006), *Mu'jam Al-Furooq Al-lughawiyyah* (n.d.), and *Naza'ir Al-Qur'an* (1969)) and well-known *Tafsīr* books (exegesis) such as *Al-Kashshaf* (1986), *Mafateeh Al-Ghayb* (2000), *Al-Qurtubi* (2003), and *Rooh Al-Ma'any* (n.d.). The data on which the case study of this thesis is based is collected from the Qur'an. Every Qur'anic verse that includes the term *hudā* or one of its derivatives (*h-d-y*) is grouped and analyzed to establish the correct meaning accurately.

Finally, three English translations, those of Pickthall (1997), Khan and Hilali (1996), and Abdel Haleem (2005), are examined and analyzed. These three translations have been chosen based on the equal religious backgrounds of the translators in terms of all being Muslims, the style of translation, and the degree of formality of the language in use. The selection excludes other translations of different backgrounds intentionally to avoid issues of bias. Bias and non-bias are preferred to be studied in a separate research so as not to confuse the main purpose of the thesis in establishing, as closely as the ST allows, the meaning of *hudā* and its translation. English/English dictionaries such as *Oxford* (2009), *Longman* (2005), and *The American Heritage Dictionary of the English language* (2000) are consulted to examine the words at the lexical level.

4.1.1 Muhammad Marmaduke Pickthall

Pickthall (d. 1936) is a Western Islamic scholar, a novelist, and a journalist who converted from Christianity to Islam in 1917. His translation of the Qur'an (*The Meaning of the Glorious Koran*) is noted as a poetic translation into English. His published translation of the Qur'an was authorized by Al-Azhar University and referred to by the *Times Literary Supplement* (a weekly literary magazine published in London by News International) as a "great literary achievement." Nevertheless, Pickthall was said to be heavily influenced by Muhammad Ali (1917), whom he had met in London (Muhammad, 2005: 62), and had supposedly adopted Ali's bias against the descriptions of miracles (i.e., an act defying the laws of nature that God grants to His messengers to prove their prophecy. For example, the stick of the Prophet Moses (T) that turned into a snake and the Qur'an, which is the masterpiece of the Arabic language).

4.1.2 Khan and Hilali

Khan and Hilali's (1996) translation of the Qur'an (*Interpretation of the Meaning of the Noble Qur'an*) is said to be the most popular and the most disseminated translation worldwide. Dr Muhammad Muhsin Khan, an Afghani Muslim, translated *Saheeh Al-Bukhari* into English in a period of twelve years, during which he had to consult a number of English translations of the Qur'an. Khan found that these translations suffered from ambiguity and dogmatic errors. After that, Khan undertook the task of translating the Qur'an with the help of Dr Muhammad Taqi Al-Din Al-Hilali (d. 1987), a Moroccan linguist and Muslim scholar who learnt the Qur'an by heart when he was twelve. Khan and Hilali's translation is heavily interspersed with commentaries and notes from exegetical books such as Ibn Kaṭhīr and Al-Qurṭubī. It was approved by the University of Medina and the Saudi Dar al-Iftā' (Fatwa Department).

4.1.3 Muhammad A. S. Abdel Haleem

Abdel Haleem is a professor of Islamic studies at the School of Oriental and African Studies in London, and an editor of the *Journal of Qur'anic Studies* (a biannual, bilingual, and peer-reviewed journal that aims to encourage and promote the study of the Qur'an from a wide range of scholarly perspectives). Born in Egypt, Abdel Haleem learnt the Qur'an by heart during his childhood. In 2004, Oxford University Press published his translation of the Qur'an into English (*The Qur'an: A New Translation*), a result of a seven-year effort. In his translation, Abdel Haleem (2005: xxix) intends to "go further than previous works in accuracy, clarity, flow, and currency of language." It is written in a modern, easy style avoiding archaisms that tend to obscure meaning.

4.2 Methodology

Dealing with sensitive texts is an issue fraught with difficulties. Translators who translate the Qur'an often adopt their own style of translating. There has been no clear scientific method set for this purpose; rather, only personal efforts have been made. One of the reasons could be the different backgrounds of the translators.

The methodology adopted in this thesis takes into account the aim of establishing the meaning of the Qur'anic term *hudā* not only out of context but also within the context. To achieve this, the collected data is processed in three stages. First, *hudā* and its derivations are examined and analyzed carefully by consulting Arabic/Arabic dictionaries, Arabic linguistic books, and exegetical books of the Qur'an (*Tafsīr*). Second, thirteen examples with reference to three English translations by Khan and Hilali (1996), Pickthall (1997), and Abdel Haleem (2005) are investigated and discussed with the help of English/English dictionaries to establish the exact meaning of the English words. Finally, the meaning of *hudā*, already established in step one, is compared with the English translations and a state of 'matches' and 'erroneous' is produced.

Chapter Five

Data Analysis

5.1 Uniqueness of the Qur'anic word

The Qur'anic word is the basis of the Qur'anic sentence, and the Qur'anic sentence is the basis of the Qur'anic *āyah*. Thus, any misinterpretation of a Qur'anic word is bound to misinterpretation of the Qur'anic *āyah* and hence misinterpretation of the whole *sura*^{xi}. (My translation, Farahat, 2010)

Being the Word of God, the Qur'an is meant to be the Book of and for guidance to all mankind. Since the whole of mankind does not share the language of the Qur'an, translation plays an important role in paving the way to understanding the Qur'an's universal message. On a basic level, the Qur'anic text is composed of words with no redundancy in the word of God; therefore it is essential to cater for each of them. One Qur'anic term is not less important than any other. Newmark reflects this by stating that “many translators say you should never translate words. You translate sentences or ideas or messages. ... Finally, all you have is words to translate, and you have to account for each of them somewhere in your TL text, sometimes by deliberately not translating them ..., or by compensating for them, because if translated cold [*sic*] you inevitably over-translate them” (as cited in Ali, 2006: 23).

Moreover, even repeated words in the Qur'an (e.g., الحاقة * ما أدراك ما الحاقة * وما أدراك ما الحاقة, Q 69: 1–3) which may appear to the untrained eye to be useless are essentially laden with meaning and they often serve rhetorical purposes more than they perhaps do in non-Qur'anic Arabic which may not be an intentional formulation. Sharaf (1970) states that “every word in the Qur'an gives a specific meaning; therefore there is no such a thing as absolute synonymy in the Qur'an. Every Qur'anic word conveys to the reader a new meaning^{xii}” (My translation, as cited in

Yasoof, 2009: 58). According to Ali (2006: 30), if translators intend to ignore repeated words in the Qur'an, then “they have actually failed to cater for all words—and thereby all the meanings—in the original.” Ali concludes that every word in the Qur'an, whether repeated or not, serves a purpose.

At the denotative level (i.e., out of context), meanings of words are often rigid. Shades of meaning usually manifest themselves when words are used contextually. New meanings may be influenced by the context in which they appear. Al-Shayib (as cited in Yasoof, 2009: 27–28) calls these meanings *marginal characteristics* ‘الصفات الهامشيّة’ (my translation) of a word. He gives an example of the word *spring* where, at the lexical level, it means *the season of the year occurring between winter and summer*, but for a poet it is an element of *joy and pleasantness*. The Qur'anic word, on the other hand, acquires many shades of meaning through its context (i.e., the Qur'an). According to Farahat (2010), meanings of the Qur'anic word are unlimited, unlike words ‘الألفاظ’. He supports this by quoting two *āyahs*: Q 38:29 ((كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ)) (وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ) “This is a blessed Scripture which We sent down to you [Muhammad], for people to ponder upon its *āyahs*, and for those with understanding to take heed” (cf. Abdel Haleem, 2005: 291), where ‘مُبَارَكٌ’ gives among other meanings the element of plenty, and Q 31:27 ((وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ)) “If all the trees on earth were pens and all the seas, with seven more seas besides, [were ink,] still God's words would not run out” (Abdel Haleem, 2005: 262), in which ‘كَلِمَاتُ اللَّهِ’ does not only refer to God's words, but also to the endless meanings of the Qur'anic word.

Nevertheless, the lexical choice of the Qur'anic word is not less important than the context itself. The choice is tightly connected to the meaning of the context. Even the orthographic aspect of the Qur'anic word is set for a particular purpose. To illustrate this, two

examples are provided; the first is an example of a lexical omission and the other is a case of singular and plural:

In Q 2:280 ((وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ)) “If the debtor is in difficulty, then delay things until matters become easier for him; still if you *were to write it off as an act of charity*, that would be better for you, if only you knew” (italics added) (Abdel Haleem, 2005: 32), ‘تَصَدَّقُوا’ *taṣ addaqū* (with one *ta*’) is supposed to be written as ‘تَتَصَدَّقُوا’ *tataṣ addaqū* (with double *ta*’) but one of the *ta*’ is omitted in the *āyah* for a purpose. Since the context deals with a case that is not likely to happen (i.e., to write off the debt by means of charity) and which is different from the concept of *charity* that people are familiar with, then one of the two initial letters is written off (i.e., omitted) as well to correspond to the act of writing off debts. The orthography of the word and the pronunciation are therefore in harmony with the meaning (Al-Samarra’i, 2006: 16).

On the other hand, in Q 31:27 ((وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا ((نَفَدَتْ كَلِمَاتُ اللَّهِ (‘شَجَرَةٍ’ (*tree*) is meant to be singular, although plurality in this case is grammatically possible, to capture the element of infinity. Hence, if every one tree is made into hundreds of pens, let alone all the trees on earth, still God’s words would not run out. However, pluralizing *tree* would not give the same meaning and would indicate that each tree is made into only one pen rather than a lot of pens (Farahat, 2010).

The Qur’anic words are said to embody the meanings they are conveying. That is, the lexical choice, the spelling, and the pronunciation of the words are tools of elaboration that indicate meanings without the need to explain them. To approach this, the Qur’an uses a number

of rhetorical features, among which are *simile*, *personification*, and *onomatopoeia*. *Simile* is defined according to the Compact *Oxford Dictionary & Thesaurus* (2009: 864) as a figure of speech involving the comparison of one thing with another thing. Simile occurs in three different combinations. The first type of simile is the common usage of comparing two different things using words such as 'كَأَنَّ' *ka'anna* and the Arabic letter 'كَاف' *kāf* in Arabic and 'like' and 'as ... as' in English. For example, in this line of verse “أَلَا إِنَّمَا الدُّنْيَا كَمَنْزِلِ رَاكِبٍ أَنَاخَ عَشِيًّا وَهُوَ فِي الصُّبْحِ يَرْحَلُ” (i.e., life is *like* a traveler who settled at night but intends to leave in the morning) (my translation) *like* is used to compare the shortness of life to the short period a traveler usually spends when staying in a hotel or so during a journey. The second type compares two different things without using words such as 'like' to point out the similarity. For instance, the second line of “فَاقْضُوا مَا رَبَّكُمْ عَجَالًا إِنَّمَا أَعْمَارُكُمْ سَفَرٌ مِنَ الْأَسْفَارِ” again compares the shortness of one's life to a book out of hundreds of books without the need to use a word such as 'مِثْلٌ' *miThla* (مِثْلَ سَفَرٍ مِنَ الْأَسْفَارِ) or a letter such as 'الكاف' *al-kāf* (كَسِفَرٌ مِنَ الْأَسْفَارِ). This type of simile is considered more eloquent than the first. The third type which is the most eloquent of all compares two different things but implicitly. The Qur'an is the matchless example of the third type of simile. For example, in Q 2:250 ((قَالُوا رَبَّنَا أفرغ عَلَيْنَا صَبْرًا)) “They prayed: ‘O Lord, *give us endurance*’” (italics added) (Ali, 1993: 44), 'أفرغ' is a verb that assimilates the desperate need of people's souls for patience with empty containers into which patience is poured gently^{xiii} (my translation) (Yasoof, 2009: 104).

Personification, on the other hand, attributes a personal nature or human characteristic to something non-human. It represents abstract qualities in animated forms to enhance the meaning and reinforce the message. For instance, the following *āyah* describes the terribleness of hellfire using the word 'شَهِيْقًا' *shahīqan*, Q 67:7 ((إِذَا أُلْفُوا فِيهَا سَمِعُوا لَهَا شَهِيْقًا وَهِيَ تَفُورُ)) “When they are cast therein, they will hear the (*terrible*) *drawing in of its breath* as it blazes forth” (italics added)

(Khan and Hilali, 1996: 1783). Hellfire is given a human characteristic: 'inhaling audibly in a deep breath' (my translation). Al-Rummani says that 'شَهِيْقًا' is a "terrible sound, like the sound one produces when crying loudly, breathing in and out"^{xiv} (my translation) (as cited in Yasoof, 2009: 144). On the other hand, Al-Zajjaj states that 'الشَّهِيْقُ' *asśahīq* is a "very loud deep groan"^{xv} (my translation) (as cited in Lisan Al-Arab). 'الشَّهِيْقُ' also implies the element of rage.

Finally, *onomatopoeia* is a rhetorical device which involves the formation of a word from a sound associated with what is named (e.g., *Hiss* and *bang* from English; 'خَرِيرُ الْمَاءِ' 'sound of water flow', 'فَهْفَهَةٌ' 'giggle', and 'عَمَمٌ' 'mutter' from Arabic). Examples from the Qur'an include this *āyah*, ((أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا)) (Q 19:83) "Hast thou not seen how We sent the Satans against the unbelievers, to *prick them*?" (Arberry, 1982: 309). 'تَؤُزُّهُمْ أَزًّا' *ta'uzzuhum 'azzā* according to Ibn Jinny (d. 1001) refers to the act of shaking and, lexically, refers to the noise of a boiling cooking pot (as cited in Lisan Al-Arab). The sound resembles the spelling of 'تَهْزُهُمْ هَزًّا' *tahuzzuhum hazzā*. The previous reflects the meaning strongly and is specified to animated objects, in contrast to 'تَهْزُهُمْ هَزًّا'. One more example is found in ((الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ)) (Q 114:5) "Who *whispers* into the hearts of people" (italics added) (Abdel Haleem, 2005: 446).

There are many other rhetorical devices that are not mentioned in this section for the purpose of brevity. However, the examples mentioned above represent a brief introduction of the Qur'anic word characteristics.

5.2 The Meaning of *Hudā* in Arabic/Arabic Dictionaries

The meaning of *hudā* in this section is established at the level of the lexical variants of the term out of context by consulting Arabic dictionaries. It is also important to establish the meaning of the derivations due to the strong correlation among words derived from the same

root; in our case *h-d-y* (هـ د ي). According to Abdul-Raof (2004: 94), “the morphological mechanism of Arabic enables it to produce lexical items derived from the same root (theoretically over 200 words can be derived from the same root).” Linguistically, 108 words are derived from the root *h-d-y*, occurring 326 times in the Qur'an. *Hudā* هُدَى occurs 85 times in the Qur'an.

The derivations of *h-d-y* according to Lisan Al-Arab are (*al-hādī* الهادي, *al-hudā* الهُدَى, *hadā* هَدَى, *al-hady* الهَدْي, *hidāyah* هِدَايَةٌ, *al-mahdī* المَهْدِي, *ihtadā* اهْتَدَى, *al-muhtadī* الْمُهْتَدِي).

1. *Hadā* هَدَى

Hadā, the past tense of *yahdī* يَهْدِي, is related to clarity—that is, to make clear and understood. The Arabs say “هَدَيْتُ لَهُ الطَّرِيقَ” (Lisan Al-Arab) meaning “I showed him the way and made it clear for him.” People of *Al-Gawr* (an Arab tribe) use the word *hadā* to refer to clarity. They say “هَدَيْتُ لَكَ” (Lisan Al-Arab) to mean “I have made it clear for you.”

On the other hand, the Arabs other than the people of Hijāz say “هَدَاؤُ الْبَيْتِ” (i.e., guide him/her to something). *Hadā* is also used to show someone the way or to show how something is done, as in “هَدَيْتُهُ الطَّرِيقَ” (Al-Sahhah fi Al-Lughah), “To show him the way.” In the following Hadith “مَنْ مَنَحَ مَنِيحَةَ لَبِنٍ أَوْ وَرْقٍ، أَوْ هَدَى زُقَافًا كَانَ لَهُ مِثْلُ عِثْقِ رَقَبَةٍ” (Saheeh Al-Targheeb, Al-Albani: 898) *hadā* refers to the one who shows the way to others and guides them when they are lost.

Hidāyah هِدَايَةٌ is the verbal noun of *hadā*. It indicates clarity and guidance to the desired aim. The Arabs say “وَجَدَ فِي ذَلِكَ هِدَايَةً” (Al-Ghani) meaning “He found in it guidance to what he desired.” In “هَدَيْتُهُ الطَّرِيقَ هِدَايَةً” (Al-Sahhah fi Al-Lughah), *hidāyah* means to make things clear for someone so that s/he can find his/her way. However, when *hidāyah* is related to the guidance of God it also indicates successfulness and blessings as in “هِدَايَةُ اللَّهِ” (Al-Ghani).

Al-Mahdī المَهْدِي is a noun that refers to one who is being guided and who guides others to the right path. The Arabs say “وَلَدٌ مَهْدِيٌّ” (Al-Ghani), i.e., one who is guided to do good deeds and whom God has led to the right path. The Hadith says “وَسُنَّةُ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ” (Al-Silsilah Al-Saheeha, Al-Albani: 937), that is, the four Rightly Guided Caliphs.

2. اِهْتَدَى *Ihtadā*

Ihtadā usually refers to someone who finds the way such as in “اهْتَدَى إِلَى الطَّرِيقِ الصَّحِيحِ” (Al-Ghani). The Arabs say “اهْتَدَى الرَّجُلُ لِمَا فِيهِ الْخَيْرُ” (Al-Ghani) if one has sought the path of good and was guided to it. However, *ihṭadā* does not only refer to guidance but also to remain steadfast in it. For example, in the Qur'an 82:20 ((وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى)) *ihṭadā* means to remaining constant in doing good. On the other hand, “اهْتَدَى الْفَرَسُ الْخَيْلَ” (Al-Muheet) is said when a horse outstrips a group of horses.

Muhtadī مُهْتَدِي refers to a person who receives guidance or guides others. For instance, the Arabs say “رَجُلٌ مُهْتَدٍ” (Al-Ghani) to refer to a person who is on the right path, the path of guidance (Al-Ghani).

3. Al-Hādī الهَادِي

Al-Hādī covers a variety of meanings indicating that someone or something is being at the head or on the lead. For example, when a horse is at the head of a group of horses it is called *hādī* “هَادِي الْخَيْلِ” (Lisan Al-Arab). *Hādī* also refers to the part of the body joining the head to the shoulders, the neck, as in this poem by 'Umru'ū l-Qays, “عُصَارَةُ حَنَاءٍ بِشَيْبٍ / كَأَنَّ دِمَاءَ الْهَادِيَاتِ بَنَحْرِهِ” (i.e., the necks of the horses, being the first part of the horse's body showing after the head) (Taj Al-Aroos). A tour guide is referred to as *al-hādī* because s/he precedes the others. Likewise, the lion is called *al-hādī* because of its courage. One who guides people along the way

is called *hādī* (Lisan Al-Arab). A walking stick precedes the person holding it and leads him/her; therefore the Arabs call it *al-hādiyah* الهَادِيَّة (Maqayis Al-Lugha). *Al-Hādī* mainly denotes the meaning of something positioned at the head or at the beginning of something.

4. *Al-Hudā* الهُدَى

Hudā هُدَى is a noun that is mostly used to refer to guidance— that is, to guide, to show the way, or to provide direction or advice. The Arabs say “يَسِيرُ عَلَى هُدَى اللَّهِ” meaning to be guided by God to the right path (Al-Ghani). In the Qur'an ((إِنَّ عَلَيْنَا لَلْهُدَى)) (92:12) means “Our part is to clarify the way of guidance.” *Hudā* also reflects the meaning of being obedient and following the guidance God has granted the guided ones as in ((أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ)) (Q 6:90). *Hudā* sometimes refers to the one who guides others. For example, ((أَوْ أَجِدُ عَلَى النَّارِ هُدًى)) (Q 20:10) means “I may possibly find a *guide* or something to be used as a guide or for guidance” (my translation).

On the other hand, *hudā* sometimes refers to the path. Al-Shammakh (Adab Al-Katib) reflects this meaning in his line “قَدْ وَكَلْتُ بِالْهُدَى إِنْسَانَ سَاهِمَةً / كَأَنَّهُ مِنْ تَمَامِ الطَّمِّ مَسْمُولٌ” (i.e., the path). The Arabs may use *hudā* to refer to daytime since people usually make their living in the morning rather than at night. Ibn Muqbil (Tamīm Al-ʿumary), an Arab poet, says “حَتَّى اسْتَبَيَّنْتُ” حتى استبينتُ “”الهُدَى والبيدُ هاجمة / يَحْشَعْنَ فِي الْأَلِّ غُلْفًا أَوْ يُصَلِّيْنَا” (Taj Al-Aroos) meaning until the daytime has shown. *Hudā* is masculinized when it is definite as in, ((قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى)) (Q 2:120) and is either feminized or masculinized when it is indefinite; an Arab tribe says “هَذِهِ هُدَى مُسْتَوِيْمَةٌ” and the Qur'an (67:22) states ((وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ)).

5. Al-Hady الهَدْي

Lexicographers agree that *hady* هَدْي denotes two meanings; the animals brought for sacrifice as part of the *Hajj* rituals and the total of someone's behavior and manners. The Arabs say “فُلَانٌ يَهْدِي هَدْيَ فُلَانٍ” (Lisan Al-Arab) to refer to the behavior and manner of a person (i.e., to imitate someone's behavior). Related by Ibn Maseūd, “أَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ” (Lisan Al-Arab) where *hady* means the clear path, the best way of guiding, and the best method of guidance is that of the Prophet Muḥ ammed's (T). In his poem ‘وَمَا كُنْتُ فِي هَدْيِي عَلَيَّ غَضَاظَةً’ (Taj Al-Aroos), ʿimrān Bin Ḥattān refers to the Prophet's attitude and nature, which are free from deficiency describing them as *hady*.

5.3 The Meaning of Hudā in the Qur'an

In the Qur'an, *hadā* and its derivations occur 326 times in 63 suras. *Hadā* هَدَى is mentioned 148 times in 61 suras, *'ihtadā* اهْتَدَى 31 times in 20 suras, *muhtadī* مُهْتَدٍ 21 times in 13 suras, *'ahdā* أَهْدَى 12 times in 11 suras, *hudā* هُدَى 85 times in 31 suras, *hādī* هَادٍ 20 times in 14 suras, *al-hady* الْهَدْيِ 7 times in 3 suras, and *hadiyyah* هَدِيَّةٌ twice in 1 sura.

The meaning of *hadā* in the Qur'an is basically related to the concept of guidance—that is, in a general sense, the success granted by Allah to be on the right path and remaining on it. Nevertheless, *hadā* is also associated with other meanings that are also related to this main concept (i.e., guidance) such as to show the way, to clarify, and to follow the straight path. The concept of *hudā* is often contrasted with the concept of ضَلَالٌ *ḍalāl* (i.e., to go astray) in the Qur'an to make the meaning of *hudā* clear and to establish the positive aspect of *hudā* in contrast with the negative contradictions of *ḍalāl*^{xvi}.

The Qur'an states that *hudā* is bestowed only by Allah, the only source of *hidāyah* هِدَايَةٌ: ((ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ))^{xvii} (Q 6:88) “This is Allah’s *hudā* with which He bestows upon whomever He wills” (my translation). However, Allah does not force people to accept *hudā*, rather He leaves for them the choice to follow *hudā* or to stay in *ḍalāl*: ((لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ))^{xviii} (Q 2:256) “There is no compulsion in religion: true guidance has become distinct from error” (Abdel Haleem, 2005: 29). One’s free will and decision-making is part of the process of receiving and accepting *hudā*^{xix}. On the other hand, Allah has made clear to people the path of *hudā*^{xx} by sending the Prophets^{xxi} and revealing His Books^{xxii}. Even the Prophets themselves cannot give *hudā* to people without Allah being the One to grant it^{xxiii}. The Prophets are given *hudā* by Allah^{xxiv} so they are actually on the path of *hudā* and they show people the way to *hudā* and lead them to and on its path^{xxv}. The Holy Books Allah has revealed to His Prophets (T) are also described as *hudā*^{xxvi} in the Qur'an and in them there is *hudā* for people to follow^{xxvii}. Thus Allah’s Books (being His word) are means of *hidāyah* as is the case with the Prophets.

Hudā is used in the Qur'an with positive words such as “straight path^{xxviii}”, “path of the Almighty worthy of all praise^{xxix}”, “good speech and the path of the One worthy of all praise^{xxx}”, “right path^{xxxi}”, “righteousness^{xxxii}”, “path of righteousness^{xxxiii}”, “path of peace^{xxxiv}”, and “one’s heart^{xxxv}”. On the other hand, *hudā* is also used with negative words such as “the path of hell^{xxxvi}” and “the suffering of the blazing flame^{xxxvii}”. *Hudā* is given to those whomever Allah wills^{xxxviii} and to those who believe in Allah^{xxxix}. *Hudā* is not given to the الظالمين *aḏ ḏ ālimīn*^{xl} (i.e., those who deviate from the right path), the disbelievers^{xli}, الفاسقين *al-fāsiqīn* (i.e., those who break Allah’s laws)^{xlii}, those who go astray^{xliii}, the disbelieving liar^{xliv}, and the rebellious outrageous

liar^{xlv}. The *hudā* of Allah may lead to الإيمان *Al'imān* (faith/belief)^{xlvi}, the straightest way^{xlvii}, Allah's light^{xlviii}, paradise^{xlix}, and truth^l.

Hudā may also refer to instinct guidance (i.e., people being led to their livings and way of life as well as animals and everything Allah has created) such as in Q 20:50^{li}; safeguarding someone from committing sins as in Q 20:122^{lii}; to remind (according to one interpretation) (e.g., Q 93:7)^{liii}; to find the way/direction (e.g., Q 6:97)^{liv}; to rectify (e.g., Q 12:52)^{lv}; and to show people the way to the straight path (propagation of what is right) (e.g., Q 7:181)^{lvi}. *Hudā* also refers to the act of leading others such as in Q 40:29^{lvii}. In ((فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ)) (Q 37:23) “lead them all to the path of Hell” (Abdel-Haleem, 2005: 285) *hudā* is used although the context suggests the use of other words than *hudā* since *hudā* implies the element of gentleness when leading or showing others the way. *Hudā* is used here by way of sarcasm as the wrong-doers refused the guidance of Allah in their life, thus they are led to the way to hellfire which they will have no choice but to follow.

Those who refuse the *hudā* of the Prophets (T) and deny the principle of the Holy Message have rejected *hidāyah* by Allah. On the other hand, those who accept the Prophets^{lviii} of Allah and receive the Holy Message are on the path of *hudā*. Thus, one who receives and follows *hudā* is *muhtadī*^{lix}, a word which may also refer to those led aright (e.g., Q 2:70)^{lx}, as well as those who follow the footsteps of others (e.g., Q 43:22)^{lxi}.

In the story of the Prophet Solomon (T) with the queen of Sheba where he asks her to have a look at her throne which he had been changed, *'ihtadā*, as a verb, is used in ((قَالَ نَكِّرُوا لَهَا)) (Q 27:41), meaning “Will she be able to recognize it or not?” In ((إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى)) (Q 53:30), “مَنْ اهْتَدَى” may refer to the Prophet Muḥammad (T) and his companions being among those who followed the *hudā* of

Allah and accepted it. *Ihtadā* also means to keep steadfast on the path of *hudā*^{lxii}. Sometimes, '*ihtadā* is also used to mean a guide (something or someone)^{lxiii}.

Hudā may also be used in the comparative mode '*ahdā* to strike a contrast between two groups of people of different religious beliefs by way of comparison as in Q 4:51^{lxiv}; two extremes (being on the right path vs. going astray) as in Q 67:22^{lxv}; or two different Books in content as in ((قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ)) (Q 28:49), being more righteous, more perfect, more complete, and better in showing people the right path. In Q 6:157^{lxvi}, '*ahdā* means to act according the revealed Book in a way that surpasses others.

The Qur'an points out four distinct forms of *hudā* given by Allah. The first form is instinct guidance (mentioned earlier in this section). The second form is where Allah sends the Prophets and reveals Books for the people to follow *hudā*^{lxvii}. The third is a special *hidāyah* which Allah bestows upon those strive on His way^{lxviii}. The fourth form is Allah's reward of paradise to those who accept and follow His *hudā*^{lxix}. According to Al-Halabi (1996: 244–245) these four types of *hudā* are successive; therefore, the second type may not occur before the first and the fourth may not come before the third.

Among those who consider the Books of Allah and the messages of His Prophets' as *hudā* are the believers^{lxx}, good-doers^{lxxi}, and people of understanding^{lxxii}. As mentioned in the Qur'an, *hudā* may increase^{lxxiii}, be followed^{lxxiv}, found^{lxxv}, heard^{lxxvi}, desired^{lxxvii}, come with^{lxxviii}, or be revealed^{lxxix}. According to Al-Qurtubi (2003), Al-Razi (2000), and 'Ibn Ashur (2000), *hudā* may also have the following meanings:

- The right path (e.g., Q 7:193)^{lxxx}.
- A clarification to the way or someone who may show the way (e.g., Q 20:10)^{lxxxi}.
- The Qur'an (e.g., Q 72:13)^{lxxxii}.

- Islam (e.g., Q 6:53)^{lxxxiii}.
- To clarify the right path (e.g., Q 92:12)^{lxxxiv}.
- The Prophet Muḥammad (T) (e.g., Q 17:94)^{lxxxv}.
- The Books revealed by God (e.g., Q 18:55)^{lxxxvi}.
- Islamic Monotheism (e.g., Q 9:33)^{lxxxvii}.

Sometimes the word carries more than one meaning and the context accommodates all of them (e.g., Q 18:55) ((وَمَا مَنَّ عَلَى النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى)) where *hudā* here may refer to the Qur'an, Islam, the Prophet Muhammad (T), the Prophets sent by God, or the Books revealed by God. It is even possible to have all the meanings there rather than merely one of them. Muslims recite ((اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)) (Q 1:6) not less than 17 times a day asking Allah to show them the straight path, to make it clear for them, and to keep them steadfast on it (Al-Sāmīrrā'ī, 2003: 22–24). This is believed to be one of the unique features of the Qur'anic word.

According to Al-Samirra'i (2003: 22–24), *hadā* is both transitive and intransitive. *Hadā* is associated with a number of prepositions and when it stands alone it may indicate being away from the path of guidance as in (Q 19:43) where the Prophet Abraham (T) addresses his father ((يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا)) or in the path of guidance such as in ((اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)) (Q 1:6). When *hadā* stands alone it may as well convey the meaning of making something clear as in ((إِنَّا هَدَيْنَاكَ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)) (Q 76:3). If *hadā* occurs with the preposition 'إلى' *to*, it indicates that someone is far away from the direct path or from guidance; for example, in ((فَلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ)) (Q 10:35), the idols are far away from being able to lead to the right path. The preposition 'إلى' (to) may also refer to the act of taking someone to a destination (i.e., guiding) as in ((وَإِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ)) (Q 42:52). Finally, the

preposition 'إلى' in the Qur'an may be used to indicate that someone is on the right path but needs an end to pursue (e.g., paradise, as in Q 7:43 "وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا").

5.4 Conclusion

In this chapter examples of the uniqueness of the Qur'anic word are presented. Also, the meaning of *h-d-y* and its derivatives have been established at the lexical and contextual levels. Words associated with *h-d-y* in the Qur'an have been identified to provide better understanding of the term. As illustrated in the Qur'an, *hudā* may only be bestowed by Allah; the Prophets and the revealed Books may give *hudā* to people by showing them the way to it. Those who refuse the *hudā* of Allah and reject what His Prophets have come with may not be on or guided to the right path. The next chapter establishes the meaning of the word 'guide' as presented in the English dictionaries. It also analyzes the three English translations provided for the term.

Chapter Six

Assessment of English Translations

Having established the meaning of *hudā* in the previous chapter, this chapter is concerned with analyzing three English Qur'an translations. The analysis partially adopts House's (1997) model of translation quality assessment.

6.1 The Meaning of Guide in English Dictionaries

According to the analysis carried out in the previous chapter, the term *hudā* and its derivations cover a range of meanings depending on the context. On the other hand, the translations of Abdel-Haleem (2005), Khan and Hilali (1996), and Pickthall (1997) gave mostly one rendering, that is, to guide. However, *guide* occurs only as a transitive verb in English. According to *Compact Oxford Dictionary and Thesaurus* (2009) and *Longman Dictionary of Contemporary English* (2005), *guide* has four meanings which are relevant to this case study: 1) to show someone the way to a place, often by going with him/her (e.g., He guided them through the narrow streets to the central mosque), 2) to help someone or something to move in a particular direction (e.g., Searchlights were used to guide the ship into the harbor), 3) to show someone the right way to do something (e.g., He guided his students through the program one section at a time), and 4) to direct or influence someone's behavior or ideas (e.g., Teenagers need adults to guide them).

As a noun, *guide* refers to "a person who advises or shows the way to others...by leading, directing, or advising" (Mifflin, 2000: 416). *Guidance* refers to the "act or process of guiding" (Mifflin, 2000: 416).

According to the previous definitions, it seems that 'guide' in English is far more limited in use than the Arabic term *hudā*. The next section illustrates how the three translators used the word 'guide' to refer to the Qur'anic term *hudā* in different contexts.

4.2 Analysis of Guide in Qur'an Translation

Since Abdel-Haleem, Khan and Hilali, and Pickthall mostly used the word 'guide' to refer to *hudā* in their translation of the Qur'an, this analysis will be devoted to the word 'guide' and the way each translator used it. However, not all the *āyahs* are analyzed in this thesis due to their large number and to the limitations of this study. Instead, only translations that appear to give different meanings from what have been established as meanings of *hudā* are studied.

- Example 1

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (طه) (50/20)	Moses said, 'Our Lord is He who gave everything its form, then <i>gave it guidance.</i> '	[Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then <i>guided it aright.</i> "	He said: Our Lord is He Who gave unto everything its nature, then <i>guided it aright.</i>
وَالَّذِي قَدَّرَ فَهَدَى (الأعلى) (3/87)	who determined their destinies and <i>guided</i> them	And Who has measured (preordainments for each and everything even to be blessed or wretched); then <i>guided</i> (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture)	Who measureth, then <i>guideth</i>

These two *āyahs* refer to the first kind of *hidāyah* mentioned earlier in chapter five. It is the kind of *hidāyah* that includes all forms of life Allah has given to all that He has created including mankind, animals, plants, etc. This *hidāyah* is only bestowed by Allah as He is the

Creator of all living things. It is given to all mankind; to those who received Allah's *hudā* and accepted it and those who denied *hudā* and rejected the right path. Therefore, it is a general *hidāyah* that organizes the lives of all living things.

With the exception of Abdel Haleem, the two other translators give 'guided aright' as a rendering for *hadā*. However, this type of *hidāyah* as illustrated earlier, is a general one, and therefore does not conform to the possibility of being led aright or not. Khan and Hilali express the directionality of the path more clearly in the second *āyah* by using bracketed information. Doing so, Khan and Hilali have confused the receptor by stating two different kinds of *hidāyah* to refer to one. On the other hand, 'guided' is a very general word and does not explicitly indicate the exact meaning of *hidāyah* in this context. Abdel Haleem's translation (gave guidance) is similar to that of Khan and Hilali and Pickthall's with the exception of using the verb 'give' which implies Allah's act of granting *hidāyah*.

To approach the meaning of *hudā* in these two *āyahs*, the three translators use explication (i.e., additional information) in the first *āyah*, through the use of the verb 'give' and the adverb 'aright.' In the second *āyah* Khan and Hilali use explication too, but Abdel Haleem and Pickthall simply use the verb 'guided.'

- Example 2

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْحَافِينَ (يوسف 52/12)</p>	<p>[Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not <i>guide</i> the mischief of the treacherous.</p>	<p>[Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in secret. And, verily! Allah <i>guides</i> not the plot of the betrayers.</p>	<p>(Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah <i>guideth</i> not the snare of the betrayers.</p>

Hudā in this *āyah* does not refer to any of the four types of *hidāyah*. Instead, *hudā* refers to the act of giving aid or success. This *āyah* deals with the concept of unfaithfulness as the context reveals. The three translators chose to use the verb ‘guide’ for يَهْدِي *yahdī*. However, this translation is misleading since *yahdī* here is used negatively to highlight and emphasize the act of betrayal as an unacceptable act that may not be approved or given *hidāyah* to reach its goal. In addition, the concept of *hudā* involves the ease of achieving the goal which is incongruent with this *āyah* because the English definition of ‘guide’ does not capture the meaning of *hudā* conveyed in this *āyah*. One suggested translation for *hudā* here could be ‘aid’ or ‘give success to.’

- Example 3

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (النساء 26/4)</p>	<p>He wishes to make His laws clear to you and <i>guide</i> you to the righteous ways of those who went before you. He wishes to turn towards you in mercy– He is all knowing, all wise–</p>	<p>Allah wishes to make clear (what is lawful and what is unlawful) to you, and to <i>show</i> you the ways of those before you, and accept your repentance, and Allah is AllKnower, AllWise.</p>	<p>Allah would explain to you and <i>guide</i> you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.</p>

Here Abdel Haleem and Pickthall translated (يَهْدِيكُمْ) *yahdīkum* as ‘guide.’ The context suggests a sense of *hudā* that is different from those mentioned before as it associates it with earlier nations in relation to this nation. In fact the *āyahs* before and after this *āyah* deal with some religious rulings that regulate one’s life. According to Al-Samirra’i (2003: 22–24), when *hudā* stands alone without a preposition it refers to making something clear by being aware of all that is related to it. In this manner, *hudā* here refers to clarifying the virtues of those earlier

nations and granting them to this nation. However, 'guide' in the sense of leading or showing the way does not convey the intended meaning. Khan and Hilali's 'show' may refer partially to the intended meaning of *hudā* here but it absolutely does not convey all the aspects of the term.

- Example 4

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ (الحج 24/22)	They were <i>guided</i> to good speech and to the path of the One Worthy of all Praise.	And they are <i>guided</i> (<i>in this world</i>) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are <i>guided</i> to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises.	They are <i>guided</i> unto gentle speech; they are <i>guided</i> unto the path of the Glorious One.

In this *āyah* two types of *hidāyah* are mentioned: the special *hidāyah* of Allah's inspiration to do good and Allah's reward of paradise to those who received His *hudā*, accepted it, and acted accordingly. It is important to know that the *āyah* before this one refers to Allah's reward of paradise to those who believed in Him and did good. It also describes what Allah has kept for them in paradise^{lxxxviii}. As mentioned earlier in chapter five, the Qur'an points out four kinds of *hidāyah* which, according to Al-Halabi (1996: 244–245), are successive and may only occur in that order. The two *hidāyahs* here occur in the stated sequence as third and fourth after the first being the instinct *hidāyah* and the second involving Allah's revelation to His Prophets (T) and of Holy Books for people to follow His *hudā*.

The three translators use 'guide' as a rendering for the two types of *hidāyah*. However, *hudā* here occurs with the preposition إلى 'to' which involves the act of taking someone to a

particular thing or place gently. This refers to Allah's constant aid of those who accept *hudā* until they reach their goal (i.e., Allah's reward of paradise). In fact, *hudā* here expresses more than showing someone the way to a place as the word 'guide' suggests. Khan and Hilali use explication in their translation to make clearer the meaning of *hudā* in this context, although it does not capture the meaning precisely. On the other hand, Abdel Haleem chooses to omit the second occurrence of the word هُدُوا *hudū* in his translation. In fact, it seems that *hudū* was repeated two times in this *āyah* to indicate, on one hand, the two different types of *hudā*, and to emphasize the actual occurrence of Allah's reward.

- Example 5

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّما يصعدُ في السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (الأنعام 125/6)</p>	<p>When God wishes to <i>guide</i> someone, He opens their breast to <i>Islam</i>; when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them.</p>	<p>And whomsoever Allah wills to <i>guide</i>, He opens his breast to <i>Islam</i>, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.</p>	<p>And whomsoever it is Allah's will to <i>guide</i>, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.</p>
<p>سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ (محمد 5/47)</p>	<p>He will <i>guide</i> them and put them into a good state</p>	<p>He will <i>guide</i> them and set right their state.</p>	<p>He will <i>guide</i> them and improve their state</p>

Hudā here refers to the fourth type of *hidāyah*, Allah's guidance to paradise. Thus, when Allah wills to bestow upon someone His *hudā* and keep him/her steadfast on it until death, He prepares him/her ("opens one's breast") to accept Islam^{lxxxix}. All three translators used 'guide' as

a rendering for *يَهْدِيَهُ yahdiyahu*. Again with reference to the earlier definition of 'guide,' this rendering is not precise and indicates a very general meaning when used in such a context. The translators could have used words like 'give guidance' or 'bestow *hudā* upon' instead.

The second *āyah*, on the other hand, carries the same sense of the first with the exception that the first *hidāyah* is given within one's life with the result of entering paradise whereas the second *hidāyah* is given after death. The second *hidāyah* to paradise granted after death is explained clearly in the *āyah* before and after this one. The preceding *āyah* says ((وَالَّذِينَ قُتِلُوا فِي)) "He will not let the deeds of those who are killed for His cause come to nothing" (Abdel Haleem, 2005: 331) and the one which follows states the result ((وَيَدْخُلُهُمُ الْجَنَّةَ)) "And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world) [*Tafsir Ibn Kathir*]" (cf. Khan and Hilali, 1996: 1561).

- Example 6

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ (النمل 41/27)	Then he said, 'Disguise her throne, and we shall see whether or not she <i>recognizes</i> it.'	He said: "Disguise her throne for her that we may see whether she will be guided (to recognize her throne), or she will be one of those not <i>guided</i> ."	He said: Disguise her throne for her that we may see whether she will go aright or be of those not <i>rightly</i> <i>guided</i> .

This *āyah* relates part of the story of the Prophet Solomon (T) with the queen of Sheba. The *āyah* here deals with the part when the queen met the Prophet Solomon (T) and he presented her the throne which he had changed in order to see if she could recognize it or not.

Ihtadā is sometimes used to refer to someone who finds out something (e.g., ‘ اهْتَدَى إِلَى ’ he found out or knew the answer). *tahtadī* in this *āyah*, therefore, indicates whether the queen would find out (i.e., recognize) that the throne was hers or not. Abdel Haleem translates *tahtadī* here correctly as he uses the word ‘recognize.’ Khan and Hilali, on the other hand, use the word ‘guide’ which does not seem to fit properly in this context. Although Khan and Hilali used bracketed information where they refer to the word ‘recognize,’ it may be confusing to the receptor to use two words with different meanings. Pickthall, in contrast to Abdel Haleem, expresses a totally different meaning of *hudā*, using ‘go aright’ and ‘rightly guided.’

- Example 7

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ (الزخرف 22/43)	No indeed! They say, ‘We saw our fathers following this tradition; we are <i>guided</i> by their footsteps.’	Nay! They say: “We found our fathers following a certain way and religion, and we <i>guide</i> ourselves by their footsteps.”	Nay, for they say only: Lo! we found our fathers following a religion, and we are <i>guided</i> by their footprints.

In this *āyah*, those who rejected Allah’s *hudā* give excuses to justify their denial saying that they had found their father’s worshiping in a certain way and so they followed their footsteps. The *āyah* that follows this one rejects their excuse and ends with the same statement as the first *āyah*, except that it uses the word *muqtadūn* instead of *muhtadūn*^{XC}. The books of *tafsīr* say that *al-ihitidā* and *al-iqtidā* are more or less the same. However, using *hudā* in the first *āyah* may indicate the people’s belief that they were on *hudā* when following their father’s way, while the following *āyah* rejects their claim of being on *hudā* even supposedly by using the word *muqtadūn* which refers to their blind imitation of what others were doing and following their example.

Abdel Haleem and Pickthall rendered *hudā* as 'guided by' whereas Khan and Hilali's rendering was 'guided ourselves by.' Both translations miss the element of one's free choice of following either the right path or the stray one. Those who rejected Allah's *hudā* were neither forced to follow their fathers' ways nor were they guided to it by them. Their choice was made independently. On the other hand, it seems that Khan and Hilali have made a choice to manifest this by adding the word 'ourselves' in order to show that it was their own choice to take their fathers' action as their guide. Using the word 'follow' might instead be a better option.

- Example 8

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (الفاتحة 6/1)	<i>Guide us to the straight path</i>	<i>Guide us to the Straight Way</i>	<i>Show us the straight path</i>

This *āyah* points out one of the unique features of the Qur'anic word. That is, *hudā* here carries more than one meaning. When *hudā* stands alone without a preposition it means to have fair knowledge of something (e.g., the right path) so that it becomes clear and well known. Also, *hudā* in this case may refer to those who are on the path of *hudā* or away from it. This *āyah* ((اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)) occurs also as a *dū'ā'* ^{xc1} *doēā'* which Muslims recite about 17 times or more a day pointing out that *hudā* is given only by Allah and no one other than Him. In addition, they ask Allah to give them *hidāyah* so that they may be on the path of *hudā* in case they were not and to keep them steadfast on the right path if they were actually on it. Also, making this form of *doēā'* indicates that that supplicator is on the right path.

Khan and Hilali and Abdel Haleem use 'guide us' for اهْدِنَا '*ihdinā* whereas Pickthall's rendering is 'show us.' However, both choices of translation seem to fall short when compared to

the multitude of meanings the word اهْدِينَا carries in this context. An explanatory footnote to illustrate what *hudā* involves would have been very welcome.

- Example 9

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (الإنسان) xcii(3/76	We <i>guided</i> him to the right path, whether he was grateful or not.	Verily, We <i>showed</i> him the way, whether he be grateful or ungrateful.	Lo! We have <i>shown</i> him the way, whether he be grateful or disbelieving.

Hudā in this *āyah* has two meanings. The first meaning is to show someone a place or a path s/he is away from. The second meaning requires giving fair knowledge of that path, its characteristics, steps, what it leads to, etc.

Both translations of ‘guided’ and ‘showed’ seem to miss the second meaning which is very important to be made clear from the context. Abdel Haleem even took a wider step when he decided to render السَّبِيلَ *assabīla* as ‘the right path’ as this specification seems to contradict what comes next in the *āyah* ((إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)) indicating either acceptance or refusal of Allah’s *hudā*.

- Example 10

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
إِنَّ عَلَيْنَا لَلْهُدَى (الليل) (12/92	Our part is to <i>provide guidance</i>	Truly! Ours it is (<i>to give</i>) <i>guidance</i>	Lo! Ours it is (<i>to give</i>) <i>the guidance</i>

According to Al-Samirra’i (n.d.: 377–378) *hudā* in this *āyah* has two meanings. The first meaning is to make clear the path of *hudā*^{xciii} and the second indicates that the path of *hudā* leads to Allah^{xciv}. Thus, the translations ‘provide/give guidance’ miss the part of the first meaning and completely misses the second. The three translators used additional information to cover the

missing parts of the intended meaning but, unfortunately, had not succeeded in rendering all the aspects of *hudā* here.

- Example 11

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا (الجن (13/72</p>	<p>When we heard <i>the guidance</i> we came to believe: whoever believes in his Lord need fear no loss nor injustice.</p>	<p>'And indeed when we heard <i>the Guidance (this Qur'an)</i>, we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.</p>	<p>And when we heard <i>the guidance</i>, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.</p>

This *āyah* is related to the Prophet Muḥammad (T) when he recited some *āyahs* of the Qur'an to a group of *jinn* calling them to Islam (Al-Qurtubi, 2003). As mentioned earlier, the Holy Books revealed by Allah are described in the Qur'an as *hudā* in themselves and in them there is also *hudā* for the people to follow. So, *hudā* in this *āyah* obviously refers to the Holy Qur'an, the Book which was revealed by Allah to the Prophet Muḥammad (T). Abdel Haleem and Pickthall translate *hudā* as 'guidance' which sounds awkward to the receptor as guidance in its target sense is not something that one hears. The Qur'an used the verb 'to hear' to illustrate the intended meaning of *hudā* as being the word of God. On the other hand, Khan and Hilali also use the word 'guidance' but as they often do, they also used bracketed information to explain what is meant by *hudā* in this context.

• Example 12

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِيهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَىٰ النَّارِ هُدًىٰ (طه 10/20)</p>	<p>He saw a fire and said to his people, ‘Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find <i>some guidance</i> there.’</p>	<p>When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand there from, or find <i>some guidance</i> at the fire."</p>	<p>When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand there from or may find <i>guidance</i> at the fire.</p>

The three translators have ‘guidance’ as their rendering for *hudā* in this *āyah*. However, as stated earlier, guidance refers to the act of guiding, according to the *American Heritage Dictionary* (Mifflin, 2000). Books of *tafsīr* such as Al-Qurtubi’s and Al-Shawkani’s say, however, that *hudā* occurs as a verbal noun but it refers to a noun (هَادٍ) *hādīn*. Al-Shawkani says that the Qur’an uses *hudā* here to refer to هَادِي *hādī* by way of glorification as this *hādī* (i.e., a guide) is on *hudā* and knows the way well to show it to the Prophet Moses (T). Thus, ‘guide’ would seem to be a more reflective of an important aspect of *hudā* here.

• Example 13

ST	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
<p>نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزَدْنَا لَهُمُ هُدًىٰ (الكهف 13/18)</p>	<p>[Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more and more <i>guidance</i>.</p>	<p>We narrate unto you (O Muhammad SAW) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in <i>guidance</i>.</p>	<p>We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in <i>guidance</i>.</p>

Although this *āyah* states ((إِنَّهُمْ فَتِنَةٌ أَمْتُوا بِرَبِّهِمْ)) it ends with ((وَزَدْنَاَهُمْ هُدًى)). If the young men mentioned here are already on *hudā*, since they have accepted Allah's *hudā* and followed it, then in what way would their *hudā* be increased. According to Al-Alusi, *hudā* here means to keep them steadfast on their belief in Allah and to grant them the success of performing good deeds. Once more, 'guidance' is a general expression of *hudā*.

6.3 Conclusion

The analysis has shown that translations have often adopted the use of 'guide' as a rendering for *hudā*. However, although 'guide' may fit nicely and appropriately in a number of *āyahs*, in many others it seems to be far from what *hudā* actually means. The three translators sometimes use bracketed information, omission, and other linguistic approaches to fill the gap. Such process may at least help in clarifying the meaning, if capturing the intended one precisely seems to be a hard job to perform. Moreover, the translations are more source-centered due to the sensitivity of the ST (e.g., example 6, Khan and Hilali). The analysis shows that *hudā* has been decontextualized in these three English translations. The concept of *hudā* in the Qur'an is very flexible which enables it to convey various meanings according to the contexts. This, in fact, is not clearly reflected in the translations analyzed above.

Chapter Seven

Conclusion

7.1 Conclusion

This thesis grew out of the desire to shed light on the uniqueness of the Qur'anic word and the precision of its lexical choice. It also aimed at establishing a solid process for the translation of the Qur'an. The analysis and the outcomes suggest that a translator may not start the translation unless s/he establishes a full understanding of the Qur'anic words being involved as well as the context. This understanding involves the study of the subject at hand with other related branches of scholarship.

The results discussed in the previous chapter show that the three English translations mostly used the word 'guide' as a rendering for the Qur'anic term *hudā*. According to English dictionaries, the word 'guide' gives a limited number of meanings when compared to the meanings of *hudā* in the Qur'an. Sometimes 'guide' was supported by descriptive words and verbs such as 'true,' 'give,' 'follow,' and 'accept,' and sometimes it was followed by bracketed information or an exegetical phrase from books of *tafsīr* as is the case with Khan and Hilali's translation (e.g., Q 27:41). Although these descriptive words and verbs seem to achieve a limited degree of success in conveying part of the meaning, they also fail in other cases. However, the translator may have no choice but to use the word 'guide' to refer to *hudā* although s/he is aware of the translation loss. This is owing to the fact that translators are restrained by the tools available in the target language. A Qur'anic concept such as *hudā* is best dealt with after expert investigation of its accurate application linguistically and exegetically.

7.2 Suggestions and Recommendations

- In depth analysis of Qur'anic terms should be conducted before attempting Qur'anic translation.
- Study of duality in the Qur'an as far as concepts such as *hudā* are concerned may help better understand the relevant terms, linguistically, and their relation to other terms.
- *Hudā* occurs in the Qur'an with a clearly defined set of verbs. This merits further investigation and further research.
- As the concept of *hudā* (*hidāyah*) is fundamental in the Qur'an, it is highly recommended that this concept is also investigated in relation to Hadith.

ⁱ "الشح أشد البخل، وأنه أبلغ في المنع منه، إذ هو البخل الشديد". الفروق اللغوية وأثرها في القرآن الكريم: 255.

ⁱⁱ ((وَالْعَادِيَاتِ ضَبْحًا)) (سورة العاديات) Q 100:1

ⁱⁱⁱ "ولنا في ذلك خمس وجهات نولي وجهنا شطرها، واحدة بعد أخرى، أو نحوها جميعاً بحسب الضرورة، ...، وهذه الوجهات أو الوسائل المؤدية للغرض هي، بحسب الترتيب المبني على درجة التسامح والخطر: الترجمة.. فالاشتقاق.. فالمجاز، فإذا حصل العجز ينحت.. فإذا حصل العجز يعرّب اللفظ". (ص17)

^{iv} الترجمة والتوليد والاقتراض. (خسارة: 19-20)

^v "الهاتف كل متكلم خفي عن الأبصار عينُ كلامه فهو هاتف". (الكليات: 1525/1)

^{vi} It is a science that deals with meanings. It relates meanings in different styles (i.e., register).

^{vii} A science that deals with rhetorical devices that beautify the language (e.g., personification, simile, etc.).

^{viii} Refer to the following *āyahs* in the Qur'an: Q 4:62, Q 5:89, Q 9:42, Q 9:56, Q 9:62, Q 9:74, Q 9:95, Q 9:96, Q 9:107, Q 58:14, Q 58:18 (2), Q 68:10.

^{ix} عن زيد بن ثابت، قال: أمرني رسول الله صلى الله عليه وسلم أن أتعلم السريانية. ويروى: أنه أمرني أن أتعلم كتاب يهود، وقال: إني ما آمن يهود على كتاب، قال: فما مر بي نصف شهر حتى تعلمت، فكان إذا كتب إلى يهود كتبت، فإذا كتبوا إليه قرأت له كتابهم. (الألباني، تخريج مشكاة المصابيح: 4582)

On the authority of Zayd bin Tābit (may Allah be pleased with him) who said: I was asked by the Messenger of Allah (ﷺ) to learn the Syriac. It is also related that he said: the Prophet asked me to learn how to read and write in Judaism and told me that he does not trust a Jew to write and read for Him. Zayd

then said that he learnt Judaism in less than two weeks. After then I wrote for Him when he lettered the Jews and I read their letters when they sent Him. (Al-Albani, Takhreej Mishkat Al-Masabeeh: 4582)

^x أن هرقل أرسل إليه في ركب من قريش، ثم قال لترجمانه: قل لهم: إني سائل هذا، فإن كذبتني فكذبوه، فذكر الحديث. (صحيح البخاري: 7196)

^{xii} المفردة القرآنية هي أساس الجملة القرآنية والجملة القرآنية أساس الآية وهكذا كله مرتبط ببعضه، فالخطأ في معنى المفردة القرآنية يؤدي إلى الخطأ في معنى الآية وأحياناً قد يؤدي إلى الخطأ في السورة كلها إذا كانت السورة مرتبطة بهذه الآية يعني ارتباطاً وثيقاً، فإذا المفردة القرآنية ضرورية ولذلك الخطأ في معناها يترتب عليه أخطاء أخرى. (أحمد حسن فرحات)

^{xiii} "كل لفظه من ألفاظ القرآن وضعت لتؤدي نصيبتها من المعنى أقوى أداء، ولذلك لا نجد فيه ترادفاً، بل كل كلمة تحمل إليك معنى جديداً" حنفي محمد شرف

^{xiv} إن جمال "أفرغ" يكمن في تشبيه النفوس بالأوعية الفارغة الظامنة إلى الصبر الذي يسكب بروية. أحمد ياسوف، ص104.

^{xv} شهيق حقيقته صوت فطيع كشهيق الباكي، والاستعارة أبلغ وأوجز، والمعنى الجامع بينهما فُبح الصوت. أحمد ياسوف، ص144.

^{xvi} والشهيق الأنيب الشديد المرتفع جداً. الزجاج، لسان العرب.

^{xvii} ((إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)) (سورة القصص)

(cf. Q 2:16, 2:175, 7:30, 16:36, 27:81, 30:53, 32:13, 34:24, 39:36, 43:40, 53:50, and 68:7)

^{xviii} (cf. Q 6:149, 6:161, 7:30, 7:43, 7:155, 13:31, 22:16, 24:35, 24:46, and 33:4)

^{xix} ((وَأَمَّا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ)) (cf. Q 41:17) (سورة فصلت)

((وَهَدَيْنَاهُ النَّجْدَيْنِ)) (سورة البلد) Q 90:10

^{xx} ((قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا)) (سورة يونس) Q 10:108

^{xxi} ((إِنَّ عَلَيْنَا لَلْهُدَىٰ)) (سورة الليل) Q 92:12

^{xxii} ((وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينِ)) (سورة النور) Q 24:54

^{xxiii} ((شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ)) (سورة البقرة) Q 2:185

^{xxiv} ((إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)) (سورة القصص) Q 28:56

^{xxv} ((ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ)) (سورة طه) Q 20:122

^{xxvi} ((هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)) (سورة التوبة) Q 9:33

^{xxvii} ((يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا)) (سورة مريم) Q 19:43

^{xxviii} ((ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)) (سورة البقرة) Q 2:2

^{xxix} ((إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ بِحُكْمِهَا الْيَتِيمُونَ الَّذِينَ أَسْلَمُوا)) (سورة المائدة) Q 5:44

((وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى...)) (سورة المائدة) Q 5:46

^{xxx} ((قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ)) (سورة الأحقاف) Q 46:30

(الأحقاف)

^{xxxi} ((وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ)) (سورة سبأ) Q 34:6

^{xxxii} ((وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ)) (سورة الحج) Q 22:24

- xxxvi ((فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ)) (Q 38:22 (سورة ص))
- xxxvii ((يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا)) (Q 72:2 (سورة الجن))
- xxxviii ((وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ)) (Q 40:38 (سورة غافر))
- xxxix ((يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ)) (Q 5:16 (سورة المائدة))
- xl ((وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)) (Q 64:11 (سورة التغابن))
- xli ((فَاهْتَدُوا هُمْ إِلَى صِرَاطٍ الْحَنِيمِ)) (Q 37:23 (سورة الصافات))
- xlii ((كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يَضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)) (Q 22:4 (سورة الحج))
- xliiii ((وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)) (Q 22:16 (سورة الحج))
- xliiiii ((وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ)) (Q 22:54 (سورة الحج))
- xlv ((إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)) (Q 28:50 (سورة القصص))
- xlvi ((وَاللَّهُ لَا يَهْدِي الْقَوْمَ الكَافِرِينَ)) (Q 2:264 (سورة البقرة))
- xlvii ((وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ)) (Q 5:108 (سورة المائدة))
- xlviii ((إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ)) (Q 16:37 (سورة النحل))
- xlvix ((إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ)) (Q 39:3 (سورة الزمر))
- l (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)) (Q 40:28 (سورة غافر))
- li ((بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ)) (Q 49:17 (سورة الحجرات))
- lii ((إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ)) (Q 17:9 (سورة الإسراء))
- liiii ((نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ)) (Q 24:35 (سورة النور))
- liiiii ((وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ)) (Q 7:43 (سورة الأعراف))
- l (قُلِ اللَّهُ يَهْدِي لِلْحَقِّ)) (Q 10:35 (سورة يونس))
- li ((قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)) (سورة طه)
- lii ((ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى)) (سورة طه)
- liiii ((وَوَجَدَكَ ضَالًّا فَهَدَى)) (سورة الضحى)
- liiii ((وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّجْمُ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)) (سورة الأنعام)
- lv ((ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ)) (سورة يوسف)
- lvi ((وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْتَدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)) (سورة الأعراف)
- lvii ((مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)) (سورة غافر)
- lviii ((قُلِ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا)) (Q 24:54 (سورة النور))
- lix ((قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ)) (سورة سبأ)
- lx ((قَالُوا ادْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ)) (سورة البقرة)
- lxi ((بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُهْتَدُونَ)) (سورة الزخرف)

- lxii ((وَأَيُّ لَعْنَارٍ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى)) (سورة طه) Q 20:82
- lxiii ((وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ)) (سورة الأنعام) Q 6:97
- ((وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ)) (سورة الأنبياء) Q 21:31
- lxiv ((أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نُصِيْبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا)) (سورة النساء)
- lxv ((أَقَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ)) (سورة الملك)
- lxvi ((أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ...)) (سورة الأنعام)
- lxvii ((وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا)) (سورة السجدة) Q 32:24
- lxviii ((وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ)) (سورة العنكبوت) Q 29:69
- lxix ((وَتَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ)) (سورة الأعراف) 7:43
- lxx ((وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ)) (سورة الأعراف) Q 7:52
- lxxi ((هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ)) (سورة لقمان) Q 31:3
- lxxii ((هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ)) (سورة غافر) Q 40:54
- lxxiii ((وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى)) (سورة مريم) Q 19:76
- lxxiv ((وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى)) (سورة طه) Q 20:47
- lxxv ((إِنِّي أَنسَتُ نَارًا عَلَيَّ أَتَيْكُمْ مِنْهَا بَقِيسٌ أَوْ أُجِدُّ عَلَى النَّارِ هُدًى)) (سورة طه) Q 20:10
- lxxvi ((وَأَنَا لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ)) (سورة الجن) Q 72:13
- lxxvii ((إِنْ تَحْرَصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ)) (سورة النحل) Q 16:37
- lxxviii ((رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ)) (سورة القصص) Q 28:37
- lxxix ((إِنَّ الَّذِينَ يَكْفُرُونَ مَا أُنزِلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ)) (سورة البقرة) Q 2:159
- lxxx ((وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صَامِتُونَ)) (سورة الأعراف)
- lxxxi ((إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا عَلَيَّ أَتَيْكُمْ مِنْهَا بَقِيسٌ أَوْ أُجِدُّ عَلَى النَّارِ هُدًى)) (سورة صه)
- lxxxii ((وَأَنَا لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَحْسًا وَلَا رَهَقًا)) (سورة الجن)
- lxxxiii ((وَإِنْ كَانَ كَبِيرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سَلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَابًا وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ)) (سورة الأنعام)
- lxxxiv ((إِنَّ عَلَيْنَا لِلْهُدَى)) (سورة الليل)
- lxxxv ((وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا)) (سورة الإسراء)
- lxxxvi ((وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأُولِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ فُبُلًا)) (سورة الكهف)
- lxxxvii ((هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)) (سورة التوبة)

lxxxviii ((إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسْوَرَ مِنْ دَهَبٍ وَلَوْثًا وَلِبَاسُهُمْ فِيهَا

حَرِيرٌ)) Q 22:23

lxxxix ((إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)) Q 3:19

xc ((وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ)) Q 43:23

An act of worship where one asks Allah what he wishes in life and after life. xci

xcii ((وَهَدَيْنَاهُ النَّجْدَيْنِ)) cf. Q 90:10

xciii ((وَعَلَى اللَّهِ قُصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ)) Q 16:9

xciv ((إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)) Q 11:56

((فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)) Q 73:19

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APPENDIX A

Statistics of Hudā in the Qur'an

Table 1. The Occurrence of Hudā and its Derivations in the Qur'an

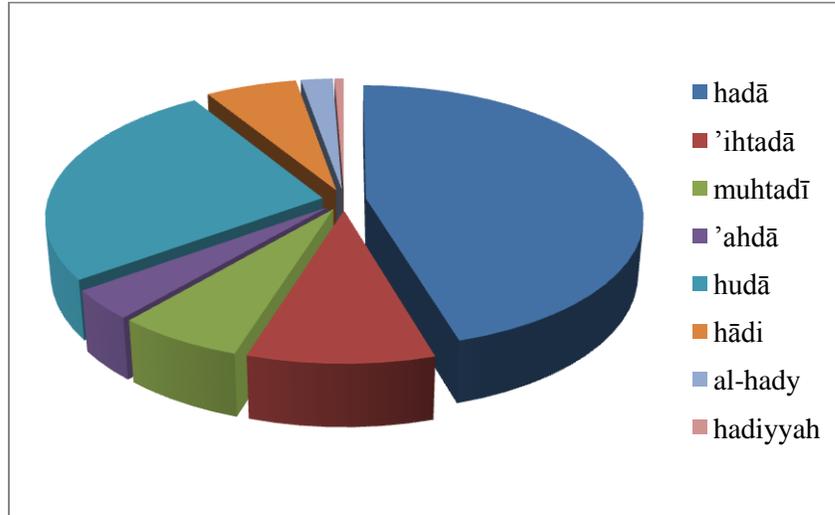


Table 2. The Mostly Used Words as a Rendering for Hudā in the Three English Translations

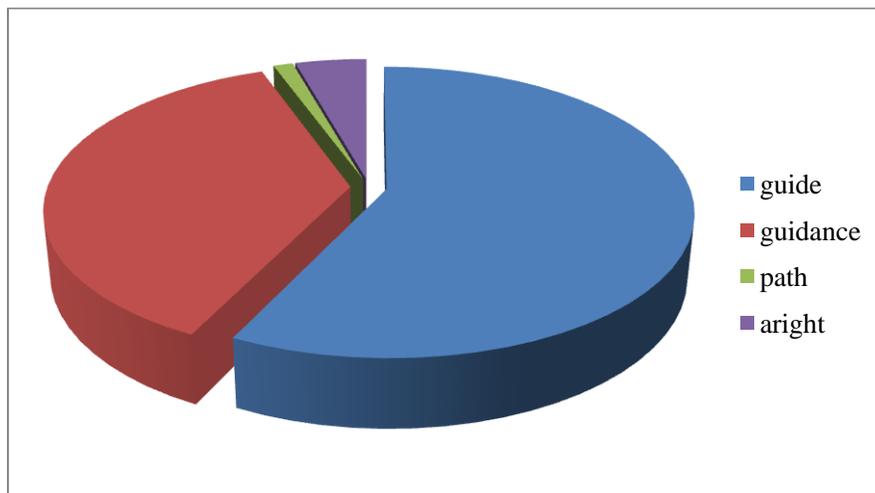


Table 3. Nouns and Verbs Used with the Word 'guide'

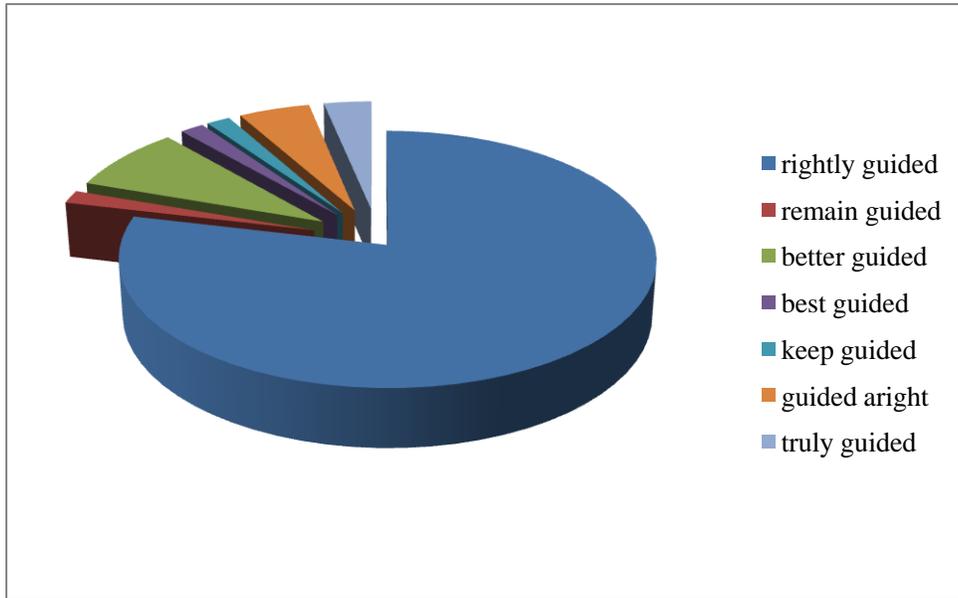
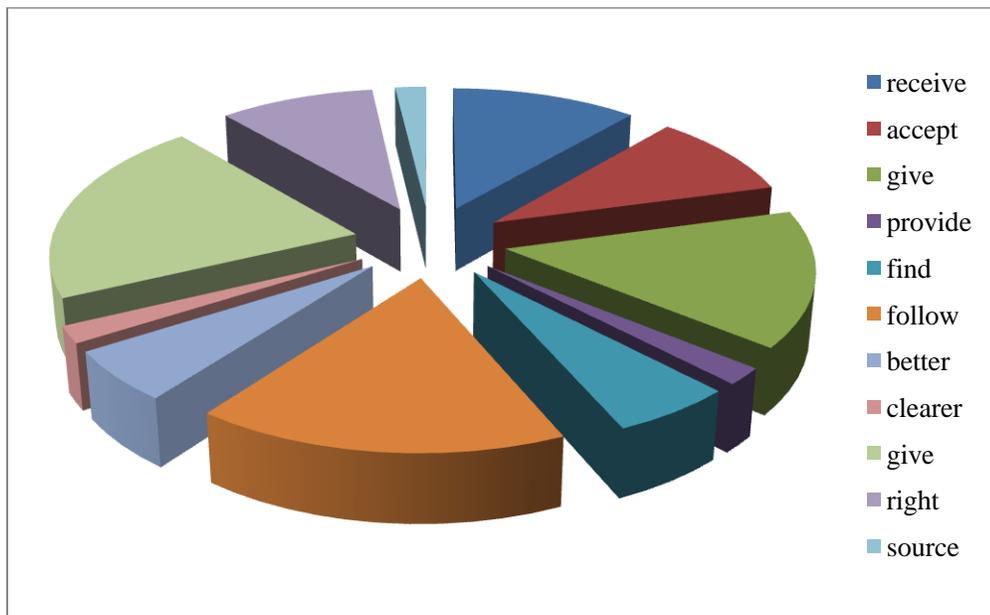


Table 4. Nouns and Verbs Used with the Word 'guidance'



<i>h-d-y</i>			
Pickthall	Khan & Hilali	M.A.S. Abdel Haleem	اهْتَدَى 'Ihtadā
Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is <i>guided</i> , is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.	. Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad SAW), has come to you from your Lord. So whosoever <i>receives guidance</i> , he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."	Say, 'People, the Truth has come to you from your Lord. Whoever <i>follows the right path</i> follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.'	قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ (يونس) (108/10)
Whosoever <i>goeth right</i> , it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger	Whoever <i>goes right</i> , then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).	Whoever <i>accepts guidance</i> does so for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger.	مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (الإسراء 15/17)
And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward <i>walketh aright</i>	And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then <i>remains constant in doing them, (till his death)</i> .	Yet I am most forgiving towards those who repent, believe, do righteous deeds, and <i>stay on the right path.</i> '	وَأَنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ (طه 82/20)
Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is <i>right</i>	Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e.	[Prophet], say, 'We are all waiting, so you carry on waiting: you will come to learn who has followed the even path, and been <i>rightly guided.</i> '	قُلْ كُلٌّ مُنْتَظِرٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ (طه) (135/20)

	Allah's Religion of Islamic Monotheism), and who are they that have let themselves be <i>guided (on the Right Path)</i> .		
And to recite the Qur'an. And whoso <i>goeth right</i> , goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner	And to recite the Qur'an, so whosoever <i>receives guidance</i> , receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."	I am commanded to recite the Qur'an.' Whoever <i>chooses to follow the right path</i> does so for his own good. Say to whoever deviates from it, 'I am only here to warn.'	وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ (النمل 92/27)
Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever <i>goeth right</i> it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them	Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) for mankind in truth. So whosoever <i>accepts the guidance</i> , it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them.	We have sent the Scripture down to you [Prophet] with the Truth for people. Whoever <i>follows the guidance</i> does so for his own benefit, whoever strays away from it does so at his own peril: you are not in charge of them.	إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (الزمر 41/39)
Such is their sum of knowledge. Lo! thy Lord is best aware of him who strayeth, and He is best aware of him whom <i>goeth right</i> .	That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who <i>receives guidance</i> .	Their knowledge does not go beyond that. Your Lord knows best who strays from His path and who <i>follows guidance</i> .	ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ (النجم 30/53)
And if they believe in the like of that which ye believe, then are they <i>rightly guided</i> . But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.	So if they believe in the like of that which you believe, then they are <i>rightly guided</i> , but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.	So if they believe like you do, they will be <i>rightly guided</i> . But if they turn their backs, then they will be entrenched in opposition. God will protect you from them: He is the All Hearing, the All Knowing. And say [believers]	فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَبِّحْهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ (البقرة 137/2)

<p>And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are <i>rightly guided</i>, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.</p>	<p>So if they dispute with you (Muhammad SAW) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?" If they do, they are <i>rightly guided</i>; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) slaves.</p>	<p>if they argue with you [Prophet], say, 'I have devoted myself to God alone and so have my followers.' Ask those who were given the Scripture, as well as those without one, 'Do you too devote yourselves to Him alone?' If they do, they will be <i>guided</i>, but if they turn away, your only duty is to convey the message. God is aware of His servants.</p>	<p>فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنَ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (آل عمران 20/3)</p>
<p>Allah increaseth in right guidance those who <i>walk aright</i>, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.</p>	<p>And Allah increases in guidance those who <i>walk aright</i> [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.</p>	<p>But God gives more guidance to those who are <i>guided</i>, and good deeds of lasting merit are best and most rewarding in your Lord's sight.</p>	<p>وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا (مريم 76/19)</p>
<p>While as for those who <i>walk aright</i>, He addeth to their guidance, and giveth them their protection (against evil).</p>	<p>While as for those who <i>accept guidance</i>, He increases their guidance, and bestows on them their piety.</p>	<p>God has increased the guidance of those who <i>follow the right path</i>, and given them their awareness [of Him].</p>	<p>وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (محمد 17/47)</p>
<p>Say: If I err, I err only to my own loss, and if I am <i>rightly guided</i> it is because of that which my Lord hath</p>	<p>Say: "If (even) I go astray, I shall stray only to my own loss. But if I <i>remain guided</i>, it is because of the</p>	<p>Say, 'If I go astray, that is my loss, and if I am <i>rightly guided</i>, it is through what my Lord has</p>	<p>قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ (سبأ)</p>

<p>revealed unto me. Lo! He is Hearer, Nigh.</p>	<p>Inspiration of my Lord to me. Truly, He is AllHearer, Ever Near (to all things)."</p>	<p>revealed to me. He is all hearing, and ever near.'</p>	<p>(50/34</p>
<p>O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are <i>rightly guided</i>. Unto Allah ye will all return; and then He will inform you of what ye used to do.</p>	<p>O you who believe! Take care of your ownelves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you <i>follow the right guidance</i> and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.</p>	<p>You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you <i>follow the guidance</i>; you will all return to God, and He will make you realize what you have done.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (المائدة 105/5)</p>
<p>And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been <i>led aright</i> if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.</p>	<p>And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have <i>found guidance</i>, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to</p>	<p>We shall have removed all ill feeling from their hearts; streams will flow at their feet. They will say, 'Praise be to God, who guided us to this: had God not guided us, We would never have <i>found the way</i>. The messengers of our Lord brought the Truth.' A voice will call out to them, 'This is the Garden you have been given as your own on account of your deeds.'</p>	<p>وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (الأعراف 43/7)</p>

	them: "This is the Paradise which you have inherited for what you used to do."		
Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is <i>guided</i> only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.	. Say: "O you mankind! Now truth (i.e. the Qur'an and Prophet Muhammad SAW), has come to you from your Lord. So whosoever receives guidance, he <i>does so</i> for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (disposer of affairs to oblige you for guidance)."	Say, 'People, the Truth has come to you from your Lord. Whoever <i>follows the right path follows</i> it for his own good, and whoever strays does so to his own loss: I am not your guardian.'	قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ (يونس) (108/10)
Whosoever goeth right, it is only for (the good of) his own soul that he <i>goeth right</i> , and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.	Whoever goes right, then he <i>goes right</i> only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).	Whoever accepts guidance <i>does so</i> for his own good; whoever strays does so at his own peril. No soul will bear another's burden, nor do We punish until We have sent a messenger.	مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (الإسراء 15/17)
And to recite the Qur'an. And whoso goeth right, <i>goeth right</i> only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.	And to recite the Qur'an, so whosoever receives guidance, <i>receives</i> it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."	I am commanded to recite the Qur'an.' Whoever chooses to follow the right path <i>does so</i> for his own good. Say to whoever deviates from it, 'I am only here to warn.'	وَأَنْ أُنذِرَ الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ (النمل 92/27)
And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We	And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands	Who could be more wrong than the person who is reminded of his Lord's messages and turns his back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put	وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ قُلْنَ يَا هَيْتُكَ إِذَا أَبَدًا (الكهف 57/18)

<p>have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be <i>led aright</i>.</p>	<p>have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be <i>guided</i>.</p>	<p>covers over their hearts, so they cannot understand the Qur'an, and We put heaviness in their ears: although you call them to <i>guidance [Prophet]</i> they will never accept it.</p>	
<p>And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be <i>guided</i> by it, they say: This is an ancient lie;</p>	<p>And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islamic Monotheism to which Muhammad SAW is inviting mankind) been a good thing, they (weak and poor) would not have preceded us thereto!" And when they have not let themselves be <i>guided</i> by it (this Qur'an), they say: "This is an ancient lie!"</p>	<p>Those who disbelieve say of the believers, 'If there were any good in this Qur'an, they would not have believed in it before we did,' and, since they refuse to be <i>guided</i> by it, they say, 'This is an ancient fabrication.'</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ (الأحقاف 11/46)</p>
<p>And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no <i>guidance</i>?</p>	<p>When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they <i>guided</i>?</p>	<p>But when it is said to them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What! Even though their fathers understood nothing and were not <i>guided</i>?</p>	<p>وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْا كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (البقرة 170/2)</p>
<p>Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not <i>shown</i> a way.</p>	<p>Except the weak ones among men, women and children who cannot devise a plan, nor are they able to <i>direct</i> their way.</p>	<p>but not so the truly helpless men, women, and children who have no means in their power nor any way <i>to leave</i>—</p>	<p>إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (النساء 98/4)</p>
<p>And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we</p>	<p>And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you</p>	<p>when it is said to them, 'Come to what God has sent down, and to the Messenger,' they say, 'What we inherited from our forefathers</p>	<p>وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْا كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ</p>

found our fathers. What! Even though their fathers had no knowledge whatsoever, and no <i>guidance</i> ?	have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no <i>guidance</i> .	is good enough for us,' even though their forefathers knew nothing and were not <i>guided</i> .	(المائدة 104/5)
And landmarks (too), and by the star they <i>find a way</i> .	And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) <i>guide</i> themselves.	and landmarks and stars to <i>guide</i> people.	وَءَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ (النحل 16/16)
And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may <i>find their way</i> .	And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be <i>guided</i> .	And We put firm mountains on the earth, lest it should sway under them, and set broad paths on it, so that they might <i>follow the right direction</i>	وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ (الأنبياء 31/21)
And We verily gave Moses the Scripture, that haply they might <i>go aright</i> .	And indeed We gave Musa (Moses) the Scripture, that they may be <i>guided</i> .	We gave Moses the Scripture, so that they might be <i>rightly guided</i> .	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ (المؤمنون 49/23)
I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they <i>go not aright</i>	"I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no <i>guidance</i> "	[but] I found that she and her people worshipped the sun instead of God. Satan has made their deeds seem alluring to them, and diverted them from the right path: they cannot <i>find the right path</i> .	وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (النمل 24/27)
He said: Disguise her throne for her that we may see whether she will go aright or be of those not <i>rightly guided</i> .	He said: "Disguise her throne for her that we may see whether she will be guided (to recognize her throne), or she will be one of those not <i>guided</i> ."	Then he said, 'Disguise her throne, and we shall see whether or not she <i>recognizes</i> it.'	قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونِ مِنَ الَّذِينَ لَا يَهْتَدُونَ (النمل 41/27)
And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they	And it will be said (to them): "Call upon your (so-called) partners (of Allah), and they will call upon	It will then be said to them, 'Now call those you worshipped as partners,' and they will call them	وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ (القصص)

<p>will give no answer unto them, and they will see the Doom. Ah, if they had but been <i>guided!</i></p>	<p>them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been <i>guided!</i></p>	<p>but receive no answer. They will see the suffering and wish they had <i>followed guidance.</i></p>	<p>(64/28)</p>
<p>Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may <i>walk aright.</i></p>	<p>Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be <i>guided.</i></p>	<p>Yet they say, 'Muhammad has made it up.' No indeed! It is the Truth from your Lord for you [Prophet], to warn a people who have had no one to warn them before, so that they may be <i>guided.</i></p>	<p>أَمْ يَقُولُونَ اقْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِنُنذِرَ قَوْمًا مَّا آتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (السجدة 3/32)</p>
<p>أَهْدَى 'Ahdā</p>			
<p>Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are <i>more rightly guided</i> than those who believe"?</p>	<p>Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut and say to the disbelievers that they are <i>better guided</i> as regards the way than the believers (Muslims).</p>	<p>Do you not see how those given a share of the Scripture, [evidently] now believe in idols and evil powers? They say of the disbelievers, 'They are <i>more rightly guided</i> than the believers.'</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا (النساء 51/4)</p>
<p>Or lest ye should say: If the Scripture had been revealed unto us, we surely had been <i>better guided</i> than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion</p>	<p>Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been <i>better guided</i> than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those</p>	<p>or 'If only the Scripture had been sent down to us, we would have been <i>better guided</i> than them.' Now clear evidence, guidance, and mercy have come to you from your Lord. Who could be more wrong than someone who rejects God's revelations and turns away from them? We shall repay those who turn away with a painful punishment.</p>	<p>أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ آيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ (الأنعام 157/6)</p>

	who turn away from Our Ayat with an evil torment, because of their turning away (from them). [Tafsir At-Tabari, Vol. 8, Page 95]		
Say: Each one doth according to his rule of conduct, and thy Lord is best aware of him whose way is <i>right</i>	Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is <i>right</i> ."	Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the <i>best-guided</i> path.'	قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا (الإسراء 84/17)
Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that <i>giveth clearer guidance</i> than these two (that) I may follow it, if ye are truthful	Say (to them, O Muhammad SAW): "Then bring a Book from Allah, which is a <i>better guide</i> than these two [the Taurat (Torah) and the Qur'an], that I may follow it, if you are truthful."	Say [Muhammad], 'Then produce a book from God that gives <i>better guidance</i> than these two and I will follow it, if you are telling the truth.'	قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ (القصص 49/28)
And they swore by Allah, their most binding oath, that if a warner came unto them they would be <i>more tractable</i> than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance	And they swore by Allah their most binding oath, that if a warner came to them, they would be <i>more guided</i> than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),	[The idolaters] swore their most solemn oath that, if someone came to warn them, they would be <i>more rightly guided</i> than any [other] community, but when someone did come they tured yet further away	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا (فاطر 42/35)
Is he who goeth groping on his face <i>more rightly guided</i> , or he who walketh upright on a straight road?	Is he who walks without seeing on his face, <i>more rightly guided</i> , or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).	Who is <i>better guided</i> : someone who falls on his face, or someone who walks steadily on a straight path?	أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (الملك 22/67)
(And the warner) said: What! Even though I bring you <i>better guidance</i> than that ye found your fathers following? They answered: Lo! in	(The warner) said: "Even if I bring you <i>better guidance</i> than that which you found your fathers following?" They said: "Verily, We disbelieve	The messenger said, 'Even though I bring you <i>a truer religion</i> than what you saw your fathers following?' and they replied, 'But	قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ (الزخرف 24/43)

what ye bring we are disbelievers.	in that with which you have been sent."	we do not believe the message you bring.'	
O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will <i>lead</i> thee on a right path	"O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will <i>guide</i> you to a Straight Path.	Father, knowledge that has not reached you has come to me, so follow me: I will <i>guide</i> you to an even path.	يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (مريم 43/19)
And he who believed said: O my people! Follow me. I will <i>show</i> you the way of right conduct.	And the man who believed said: "O my people! Follow me, I will <i>guide</i> you to the way of right conduct [i.e. guide you to Allah's religion of Islamic Monotheism with which Musa (Moses) has been sent].	The believer said, 'My people, follow me! I will <i>guide</i> you to the right path.	وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ (غافر 38/40)
O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but <i>guide</i> you to wise policy.	"O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the Torment of Allah, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I <i>guide</i> you only to the path of right policy!"	My people, as masters in the land you have the power today, but who will help us against God's might if it comes upon us?' But Pharaoh said, 'I have told you what I think; I am <i>guiding</i> you along the right path.'	يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَبْصُرْنَا مِنْ بِئْسَ اللَّهُ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ (غافر 29/40)
Then I will <i>guide</i> thee to thy Lord and thou shalt fear (Him).	And that I <i>guide</i> you to your Lord, so you should fear Him?	Do you want me to <i>guide</i> you to your Lord, so that you may hold Him in awe?	وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى (النازعات 19/79)
Instead of Allah, and <i>lead</i> them to the path to hell	"Instead of Allah, and <i>lead</i> them on to the way of flaming Fire (Hell);	beside God, <i>lead</i> them all to the path of Hell	مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (الصافات 23/37)
<p>مُهْتَدٍ Muhtadin</p>			
And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is	And indeed, We sent Nuh (Noah) and Ibrahim (Abraham), and placed in their offspring Prophethood and Scripture, and among them there is	We sent Noah and Abraham, and gave prophethood and scripture to their offspring: among them there were some who were <i>rightly</i>	وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (الحديد 26/57)

he who <i>goeth right</i> , but many of them are evil-livers.	he who is <i>guided</i> , but many of them are Fasiqun (rebellious, disobedient to Allah).	<i>guided</i> , but many were lawbreakers.	
Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are <i>rightly guided</i> .	It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are <i>the guided</i> .	It is those who have faith, and do not mix their faith with idolatry, ^a who will be secure, and it is they who are <i>rightly guided</i> .'	الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (الأنعام 82/6)
A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are <i>rightly guided</i> .	A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Auliya' (protectors and helpers) instead of Allah, and consider that they are <i>guided</i> .	Some He has guided and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are <i>rightly guided</i> .	فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (الأعراف 30/7)
Follow those who ask of you no fee, and who are <i>rightly guided</i> .	"Obey those who ask no wages of you (for themselves), and who are <i>rightly guided</i> .	Follow them: they are not asking you to reward them and they are <i>rightly guided</i> .	اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (يس 21/36)
Nay, for they say only: Lo! we found our fathers following a religion, and we are <i>guided</i> by their footprints.	Nay! They say: "We found our fathers following a certain way and religion, and we <i>guide</i> ourselves by their footsteps."	No indeed! They say, 'We saw our fathers following this tradition; we are <i>guided</i> by their footsteps.'	بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ (الزخرف 22/43)
And lo! they surely turn them from the way of Allah, and yet they deem that they are <i>rightly guided</i>	And verily, they (Satans / devils) hinder them from the Path (of Allah), but they think that they are <i>guided aright!</i>	evil ones bar people from the right path, even though they may think they are <i>well guided</i> .	وَالَّذِينَ لَبِئْسَ مَا يَصْذُقُونَ عَنْ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (الزخرف 37/43)
Such are they on whom are blessings from their Lord, and mercy. Such are <i>the rightly guided</i> .	They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy,	These will be given blessings and mercy from their Lord, and it is they who are <i>rightly guided</i> .	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (البقرة 157/2)

	and it is they who are <i>the guided-ones</i> .		
They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be <i>led aright</i> .	They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be <i>guided</i> ."	They said, 'Call on your Lord for us, to show us [exactly] what it is: all cows are more or less alike to us. With God's will, we shall be <i>guided</i> .'	قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ اِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَاِنَّا اِنْ شَاءَ اللّٰهُ لَمُهْتَدُونَ (البقرة 70/2)
And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will <i>walk aright</i> .	And they said [to Musa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall <i>guide</i> ourselves (<i>aright</i>)."	They said, 'Sorcerer, call on your Lord for us, by virtue of His pledge to you: we shall certainly <i>accept guidance</i>	وَقَالُوا يَا اَيُّهَ السّٰحِرِ اذْعُ لَنَا رَبِّكَ بِمَا عٰهَدَ عِنْدَكَ اِنَّا لَمُهْتَدُونَ (الزخرف 49/43)
These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they <i>guided</i> .	These are they who have purchased error for guidance, so their commerce was profitless. And they were not <i>guided</i> .	They have bought error in exchange for guidance, so their trade reaps no profit, and they are not <i>rightly guided</i> .	اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوْا الضَّلٰلَةَ بِالْهُدٰى فَمَا رٰبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ (البقرة 16/2)
They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not <i>guided</i> .	Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not <i>guided</i> .	Lost indeed are those who kill their own children out of folly, with no basis in knowledge, ^a forbidding what God has provided for them, fabricating lies against Him: they have gone far astray and have heeded no <i>guidance</i> .	قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ اَقْتِرَاءً عَلٰى اللّٰهِ قَدْ ضَلُّوْا وَمَا كَانُوْا مُهْتَدِيْنَ (الانعام 140/6)
And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not <i>guided</i> .	And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allah, and were not <i>guided</i> .	On the Day He gathers them together, it will be as if they have stayed [in the world] no longer than a single hour, and they will recognize one another. Those who denied the meeting with God will be the losers, for they did not <i>follow the right guidance</i> .	وَيَوْمَ يَحْسُرُوْنَ كَاْنُ لَمْ يَلْبَثُوْا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ (يونس 45/10)
Say: I am forbidden to worship those	Say (O Muhammad SAW): "I have	Say, 'I am forbidden to worship	قُلْ اِنِّيْ تُهَيْتُ اَنْ اَعْبُدَ الَّذِيْنَ

<p>on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of <i>the rightly guided</i>.</p>	<p>been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of <i>the rightly guided</i>."</p>	<p>those you call on other than God.' Say, 'I will not follow your vain desires, for if I did, I would stray from the path and cease to be <i>rightly guided</i>.'</p>	<p>تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْبِيَّ أَهْوَاءَكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ (الأنعام 56/6)</p>
<p>He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of <i>the rightly guided</i>.</p>	<p>The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on <i>true guidance</i>.</p>	<p>The only ones who should tend God's places of worship are those who believe in God and the Last Day, who keep up the prayer, who pay the prescribed alms, and who fear no one but God: such people may hope to be among <i>the rightly guided</i>.</p>	<p>إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (التوبة 18/9)</p>
<p>Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) <i>the rightly guided</i>.</p>	<p>Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best <i>the rightly guided</i> ones.</p>	<p>Your Lord knows best who strays from His path and who is <i>rightly guided</i>.</p>	<p>إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (الأنعام 117/6)</p>
<p>Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who <i>go aright</i>.</p>	<p>Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are <i>guided</i>.</p>	<p>[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is <i>rightly guided</i>.</p>	<p>ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل 125/16)</p>
<p>Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who <i>walk aright</i>.</p>	<p>Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are <i>the</i></p>	<p>You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who</p>	<p>إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (القصص 56/28)</p>

	<i>guided.</i>	<i>will follow guidance.</i>	
Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who <i>walk aright</i> .	Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are <i>guided</i> .	Your Lord knows best who strays from His path and who is <i>rightly guided</i> .	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (القلم 7/68)
And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is <i>led aright</i> , and he whom He sendeth astray, for him thou wilt not find a guiding friend.	And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah. He whom Allah guides, is <i>rightly guided</i> ; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).	You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those people God guides are <i>rightly guided</i> , but you will find no protector to lead to the right path those He leaves to stray.)	وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَاوِرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرُّضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْسِدًا (الكهف 17/18)
And he whom Allah guideth, he is <i>led aright</i> ; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.	And he whom Allah guides, he is <i>led aright</i> ; but he whom He sends astray for such you will find no Auliya' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.	[Prophet], anyone God guides is <i>truly guided</i> , and you will find no protector other than Him for anyone He leaves astray. On the Day of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them.	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمُقًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا (الإسراء 97/17)
He whom Allah leadeth, he indeed is <i>led aright</i> , while he whom Allah sendeth astray - they indeed are losers.	Whomsoever Allah guides, he is <i>the guided one</i> , and whomsoever He sends astray, those! They are the losers.	whoever God guides is <i>truly guided</i> , and whoever God allows to stray is a loser.	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَا وَلِيَّكَ هُمْ الْخَاسِرُونَ (الأعراف 178/7)

الْهُدَى

Al-Hadyu			
<p>Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until <i>the gifts</i> have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.</p>	<p>And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until <i>the Hady</i> reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah). And</p>	<p>Complete the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice you can afford, and do not shave your heads until <i>the offering</i> has reached the place of sacrifice. If any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or feeding the poor, or offering sacrifice. When you are in safety, anyone wishing to take a break between the minor pilgrimage and the major one must make whatever offering he can afford. If he lacks the means, he should fast for three days during the pilgrimage, and seven days on his return, making ten days in all. This applies to those whose household is not near the Sacred Mosque. Always be mindful of God, and be aware that He is stern in His retribution.</p>	<p>وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَنَّعَ 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 أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرة 196/2)</p>

	<p>fear God much and know that God is Severe in punishment.</p>		
<p>Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such <i>gifts</i> as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such <i>gifts</i> as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.</p>	<p>And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a <i>Hady</i> (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a <i>Hady</i> such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram</p>	<p>Complete the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice you can afford, and do not shave your heads until the offering has reached the place of sacrifice. If any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or feeding the poor, or offering sacrifice. When you are in safety, anyone wishing to take a break between the minor pilgrimage and the major one must make whatever <i>offering</i> he can afford. If he lacks the means, he should fast for three days during the pilgrimage, and seven days on his return, making ten days in all. This applies to those whose household is not near the Sacred Mosque. Always be mindful of God, and be aware that He is stern in His retribution.</p>	<p>وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُمِيتُمْ فَمَنْ تَمَنَّعَ 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 أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرة 196/2)</p>

	(i.e. non-resident of Makkah). And fear God much and know that God is Severe in punishment.		
O ye who believe! Profane not Allah's monuments nor the Sacred Month nor <i>the offerings</i> nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.	O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of <i>the animals brought for sacrifice</i> , nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the treestems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.	so, you who believe, do not violate the sanctity of God's rites, the Sacred Month, <i>the offerings</i> , their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—but when you have completed the rites of pilgrimage you may hunt. Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of God, for His punishment is severe.	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ أَنْ صدُّوكم عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (المائدة 2/5)
Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and <i>the offerings</i> and the garlands. That is so that ye may know that Allah	Allah has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month and <i>the animals</i>	God has made the Ka'ba– the Sacred House– a means of support for people, and the Sacred Months, <i>the animals for sacrifice</i> and their garlands: all this. Know	جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتِ الْحَرَامِ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

<p>knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.</p>	<p><i>of offerings</i> and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the AllKnower of each and everything.</p>	<p>that God has knowledge of all that is in the heavens and earth and that He is fully aware of all things.</p>	<p>(المائدة 97/5)</p>
<p>These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred <i>the offering</i> from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.</p>	<p>They are the ones who disbelieved (in the Oneness of Allah Islamic Monotheism), and hindered you from Al-Masjid al-Haram (the sacred mosque of Makkah) and <i>the sacrificial animals</i>, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.</p>	<p>They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented <i>the offering</i> from reaching its place of sacrifice. If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account— God brings whoever He will into His mercy— if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers.</p>	<p>هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبِكُمْ مِنْهُمْ مَعْرَةٌ بَعِيرٌ عِلْمٌ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (الفتح 25/48)</p>
<p>O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the</p>	<p>O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it</p>	<p>You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone does so intentionally the</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ</p>

<p>equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as <i>an offering</i> to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapsest, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).</p>	<p>intentionally, the penalty is <i>an offering</i>, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is AllMighty, All-Able of Retribution.</p>	<p>penalty is <i>an offering</i> of a domestic animal brought to the Ka'ba, equivalent— as judged by two just men among you— to the one he has killed; alternatively, he may atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty, and capable of exacting the penalty.</p>	<p>أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (المائدة 95/5)</p>
<p>هُدَى Hudā</p>			
<p>And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! <i>the guidance</i> of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.</p>	<p>Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, <i>the Guidance</i> of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.</p>	<p>The Jews and the Christians will never be pleased with you unless you follow their ways. Say, 'God's <i>guidance</i> is the only true guidance.' If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you.</p>	<p>وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (البقرة 120/2)</p>
<p>And believe not save in one who</p>	<p>And believe no one except the one</p>	<p>but do not sincerely believe in</p>	<p>وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ</p>

<p>followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's <i>Guidance</i> - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.</p>	<p>who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is <i>the Guidance</i> of Allah" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower."</p>	<p>anyone unless he follows your own religion' – [Prophet], tell them, 'True guidance is <i>the guidance</i> of God' – [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will – He is all embracing, all knowing.</p>	<p>إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِينِي أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ فَلْإِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (آل عمران 73/3)</p>
<p>Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! <i>the guidance</i> of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,</p>	<p>Say (O Muhammad SAW): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allah's <i>Guidance</i> is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);</p>	<p>Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a desert ravine, though his companions call him to guidance [saying], "Come to us"?' Say, 'God's <i>guidance</i> is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds</p>	<p>فَلْأَنْدَعُوْا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُوْنَهُ إِلَى الْهُدَىٰ اثْبَاتًا فَلْإِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا يُسَلِّمُ لِرَبِّ الْعَالَمِينَ (الأنعام 71/6)</p>
<p>Such is <i>the guidance</i> of Allah wherewith He guideth whom He will</p>	<p>This is <i>the Guidance</i> of Allah with which He guides whomsoever He</p>	<p>Such is God's <i>guidance</i>, with which He guides whichever of His</p>	<p>ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ</p>

<p>of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.</p>	<p>will of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.</p>	<p>servants He will. If they had associated other gods with Him, all their deeds would have come to nothing.</p>	<p>مَا كَانُوا يَعْمَلُونَ (الأَنْعَامَ 88/6)</p>
<p>And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is <i>Guidance</i>. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.</p>	<p>Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is <i>the (only) Guidance</i>. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.</p>	<p>The Jews and the Christians will never be pleased with you unless you follow their ways. Say, 'God's guidance is <i>the only true guidance</i>.' If you were to follow their desires after the knowledge that has come to you, you would find no one to protect you from God or help you.</p>	<p>وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (البقرة 120/2)</p>
<p>The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of <i>the guidance</i>, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that</p>	<p>The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for <i>the guidance</i> and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends</p>	<p>It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages <i>giving guidance</i> and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having</p>	<p>شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (البقرة 185/2)</p>

<p>peradventure ye may be thankful.</p>	<p>for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.</p>	<p>guided you, so that you may be thankful.</p>	
<p>And believe not save in one who followeth your religion - Say (O Muhammad): Lo! <i>the guidance</i> is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.</p>	<p>And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! <i>Right guidance</i> is the Guidance of Allah" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower."</p>	<p>but do not sincerely believe in anyone unless he follows your own religion' – [Prophet], tell them, '<i>True guidance</i> is the guidance of God' – [they say], 'Do not believe that anyone else could be given a revelation similar to what you were given, or that they could use it to argue against you in your Lord's presence.' [Prophet], tell them, 'All grace is in God's hands: He grants it to whoever He will– He is all embracing, all knowing–.</p>	<p>وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ فَلْإِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ فَلْإِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (آل عمران 73/3)</p>
<p>And whoso opposeth the messenger after <i>the guidance (of Allah)</i> hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!</p>	<p>And whoever contradicts and opposes the Messenger (Muhammad SAW) after <i>the right path</i> has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil</p>	<p>if anyone opposes the Messenger, after <i>guidance</i> has been made clear to him, and follows a path other than that of the believers, We shall leave him on his chosen path– We shall burn him in Hell, an evil destination.</p>	<p>وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (النساء 115/4)</p>

<p>And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to <i>the guidance</i> - So be not thou among the foolish ones.</p>	<p>destination. If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto <i>true guidance</i>, so be not you one of those who are Al-Jahilun (the ignorant).</p>	<p>If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign: God could bring them all to <i>guidance</i> if it were His will, so do not join the ignorant.</p>	<p>وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بَأْيَةً وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (الأنعام 35/6)</p>
<p>Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to <i>the guidance</i> (saying): Come unto us? Say: Lo! the guidance of Allah is <i>Guidance</i>, and we are ordered to surrender to the Lord of the Worlds,</p>	<p>Say (O Muhammad SAW): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to <i>guidance</i> (saying): 'Come to us.'" " Say: "Verily, Allah's Guidance is <i>the only guidance</i>, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);</p>	<p>Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has guided us, like someone bewildered, having been tempted by devils into a desert ravine, though his companions call him to <i>guidance</i> [saying], "Come to us"?' Say, 'God's guidance is <i>the true guidance</i>. We are commanded to devote ourselves to the Lord of the Worlds.</p>	<p>قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتَبِهْنَا قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَىٰ وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ (الأنعام 71/6)</p>
<p>And if ye call them to <i>the Guidance</i>,</p>	<p>And if you call them to <i>guidance</i>,</p>	<p>If you [believers] call such people</p>	<p>وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا</p>

<p>they follow you not. Whether ye call them or are silent is all one for you.</p>	<p>they follow you not. It is the same for you whether you call them or you keep silent.</p>	<p>to <i>guidance</i>, they do not follow you: it makes no difference whether you call them or remain silent.</p>	<p>يَتَّبِعُوكُمْ سِوَاءَ عَلَيكُمْ أَدْعَوْتُمْوَهُمْ أَمْ أَنْتُمْ صَامِتُونَ (الأعراف 193/7)</p>
<p>And if ye (Muslims) call them to <i>the guidance</i> they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.</p>	<p>And if you call them to <i>guidance</i>, they hear not and you will see them looking at you, yet they see not.</p>	<p>If you [believers] call such people to <i>guidance</i>, they do not hear. You [Prophet] may observe them looking at you, but they cannot see.</p>	<p>وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (الأعراف 198/7)</p>
<p>And naught prevented mankind from believing when <i>the guidance</i> came unto them save that they said: Hath Allah sent a mortal as (His) messenger?</p>	<p>And nothing prevented men from believing when <i>the guidance</i> came to them, except that they said: "Has Allah sent a man as (His) Messenger?"</p>	<p>The only thing that kept these people from believing, when <i>guidance</i> came to them, was that they said, 'How could God have sent a human being as a messenger?'</p>	<p>وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا (الإسراء 94/17)</p>
<p>And naught hindereth mankind from believing when <i>the guidance</i> cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.</p>	<p>And nothing prevents men from believing, now when <i>the guidance (the Qur'an)</i> has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?</p>	<p>Now that <i>guidance</i> has come to them, what stops these people believing and asking forgiveness from their Lord before the fate of earlier peoples annihilates them or their torment confronts them?</p>	<p>وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ فُبُلًا (الكهف 55/18)</p>
<p>And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them</p>	<p>And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an),</p>	<p>Who could be more wrong than the person who is reminded of his Lord's messages and turns his back on them, ignoring what his hands are storing up for him [in the Hereafter]? We have put covers over their hearts, so they cannot understand the Qur'an, and We put heaviness in their</p>	<p>وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (الكهف 57/18)</p>

<p>to <i>the guidance</i>, in that case they can never be led aright.</p>	<p>and in their ears, deafness. And if you (O Muhammad SAW) call them to <i>guidance</i>, even then they will never be guided.</p>	<p>ears: although you call them to <i>guidance [Prophet]</i> they will never accept it.</p>	
<p>So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth <i>right guidance</i>.</p>	<p>"So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows <i>the guidance!</i></p>	<p>Go and tell him, "We are your Lord's messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows <i>the right guidance</i></p>	<p>فَأَيُّهَا قَوْمِي إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى (طه 47/20)</p>
<p>And they say: If we were to follow <i>the Guidance</i> with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.</p>	<p>And they say: "If we follow <i>the guidance</i> with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.</p>	<p>They say, 'If we were to follow <i>guidance</i> with you [Prophet], we would be swept from our land.' Have We not established for them a secure sanctuary where every kind of produce is brought, as a provision from Us? But most of them do not comprehend.</p>	<p>وَقَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ نُنْخَطِفُ مِنْ أَرْضِنَا أَوْلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (القصص 57/28)</p>
<p>Those who were proud say unto those who were despised: Did we drive you away from <i>the guidance</i> after it had come unto you? Nay, but ye were guilty.</p>	<p>And those who were arrogant will say to those who were deemed weak: "Did we keep you back from <i>guidance</i> after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.).</p>	<p>The oppressors will say to them, 'Was it we who prevented you from <i>following right guidance</i> after it had reached you? No! You yourselves were sinners.'</p>	<p>قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ (سبأ 32/34)</p>
<p>And We verily gave Moses <i>the guidance</i>, and We caused the Children of Israel to inherit the Scripture</p>	<p>And, indeed We gave Musa (Moses) <i>the guidance</i>, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],</p>	<p>We gave Moses <i>guidance</i> and passed down the Scripture to the Children of Israel</p>	<p>وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْحَيْنَا بِبَنِي إِسْرَائِيلَ الْكِتَابَ (غافر 53/40)</p>
<p>And as for Thamud, We gave them</p>	<p>And as for Thamud, We showed</p>	<p>As for Thamud, We gave them</p>	<p>وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا</p>

<p>guidance, but they preferred blindness to <i>the guidance</i>, so the bolt of the doom of humiliation overtook them because of what they used to earn.</p>	<p>and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to <i>guidance</i>, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.</p>	<p>guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds.</p>	<p>الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ (فصلت 17/41)</p>
<p>Lo! those who turn back after <i>the guidance</i> hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.</p>	<p>Verily, those who have turned back (have apostated) as disbelievers after <i>the guidance</i> has been manifested to them, Shaitan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age).</p>	<p>Those who turn on their heels after being shown <i>guidance</i> are duped and tempted by Satan</p>	<p>إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ (محمد 25/47)</p>
<p>Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after <i>the guidance</i> hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.</p>	<p>Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islam), and oppose the Messenger (SAW) (by standing against him and hurting him), after <i>the guidance</i> has been clearly shown to them, they will not hurt Allah in the least, but He will make their deeds fruitless,</p>	<p>Those who disbelieve, bar others from God's path, and oppose the Messenger when they have been shown <i>guidance</i>, do not harm God in any way. He will make their deeds go to waste—</p>	<p>إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ (محمد 32/47)</p>
<p>They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now <i>the guidance</i> from their Lord hath come unto them.</p>	<p>They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them <i>the Guidance</i> from</p>	<p>these are nothing but names you have invented yourselves, you and your forefathers. God has sent no authority for them. These people merely follow guesswork and the whims of their souls, even though <i>guidance</i> has come to them from</p>	<p>إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ (النجم 23/53)</p>

	their Lord!	their Lord.	
And when we heard <i>the guidance</i> , we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.	'And indeed when we heard <i>the Guidance (this Qur'an)</i> , we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins.	When we heard <i>the guidance</i> we came to believe: whoever believes in his Lord need fear no loss nor injustice.	وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا (الجن 13/72)
Hast thou seen if he relieth on <i>the guidance (of Allah)</i>	Tell me, if he (Muhammad (Peace be upon him)) is on <i>the guidance (of Allah)</i> ?	Have you seen whether he is <i>rightly guided</i>	أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ (العلق 11/96)
Lo! Those who hide the proofs and <i>the guidance</i> which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.	Verily, those who conceal the clear proofs, evidences and <i>the guidance</i> , which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.	As for those who hide the proofs and <i>guidance</i> We send down, after We have made them clear to people in the Scripture, God rejects them, and so do others	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (البقرة 159/2)
These are they who purchase error at the price of <i>guidance</i> , so their commerce doth not prosper, neither are they guided.	These are they who have purchased error for <i>guidance</i> , so their commerce was profitless. And they were not guided.	They have bought error in exchange for <i>guidance</i> , so their trade reaps no profit, and they are not rightly guided.	أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (البقرة 16/2)
Those are they who purchase error at the price of <i>guidance</i> , and torment at the price of pardon. How constant are they in their strife to reach the Fire!	Those are they who have purchased error at the price of <i>Guidance</i> , and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.	These are the ones who exchange <i>guidance</i> for error, and forgiveness for torment. What can make them patient in the face of the Fire?	أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (البقرة 175/2)
He it is Who hath sent His messenger with <i>the guidance</i> and the Religion of Truth, that He may cause it to prevail over all religion, however	It is He Who has sent His Messenger (Muhammad SAW) with <i>guidance</i> and the religion of truth (Islam), to make it superior	It is He who has sent His Messenger with <i>guidance</i> and the religion of truth, to show that it is above all [other] religions,	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (التوبة 33/9)

<p>much the idolaters may be averse.</p>	<p>over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).</p>	<p>however much the idolaters may hate this.</p>	
<p>And Moses said: My Lord is Best Aware of him who bringeth <i>guidance</i> from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.</p>	<p>Musa (Moses) said: "My Lord knows best him who came with <i>guidance</i> from Him, and whose will be the happy end in the Hereafter. Verily, the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) will not be successful."</p>	<p>Moses said, 'My Lord knows best who comes with <i>guidance</i> from Him and who will have the final Home: wrongdoers will never succeed.'</p>	<p>وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (القصص 37/28)</p>
<p>Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth <i>guidance</i> and him who is in error manifest.</p>	<p>Verily, He Who has given you (O Muhammad SAW) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad SAW): "My Lord is Aware of him who brings <i>guidance</i>, and he who is in manifest error."</p>	<p>He who has made the Qur'an binding on you [Prophet] will bring you back home. So say, 'My Lord knows best who has brought <i>true guidance</i> and who is blatantly astray.'</p>	<p>إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ (القصص 85/28)</p>
<p>He it is Who hath sent His messenger with <i>the guidance</i> and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.</p>	<p>He it is Who has sent His Messenger (Muhammad SAW) with <i>guidance</i> and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.</p>	<p>It was He who sent His Messenger, with <i>guidance</i> and the religion of Truth, for him to show that it is above all [false] religion. God suffices as a witness</p>	<p>هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا (الفتح 28/48)</p>
<p>He it is Who hath sent His messenger with <i>the guidance</i> and the religion of truth, that He may make it conqueror of all religion however much</p>	<p>He it is Who has sent His Messenger (Muhammad SAW) with <i>guidance</i> and the religion of truth (Islamic Monotheism) to</p>	<p>it is He who sent His Messenger with <i>guidance</i> and the religion of truth to show that it is above all [other] religions, even though the</p>	<p>هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (الصف 9/61)</p>

idolaters may be averse.	make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed SAW) hate (it).	idolaters hate it.	
Lo! Ours it is (<i>to give</i>) <i>the guidance</i>	Truly! Ours it is (<i>to give</i>) <i>guidance</i>	Our part is to <i>provide guidance</i>	إِنَّ عَلَيْنَا لَلْهُدَى (الليل 12/92)
And if We had so willed, We could have given every soul its <i>guidance</i> , but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.	And if We had willed, surely! We would have given every person his <i>guidance</i> , but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together.	'If it had been Our will, We could certainly have given every soul its <i>true guidance</i> , but My words have come true. "I shall be sure to fill Hell with jinn and men together."	وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (السجدة 13/32)
We said: Go down, all of you, from hence; but verily there cometh unto you from Me a <i>guidance</i> ; and whoso followeth My <i>guidance</i> , there shall no fear come upon them neither shall they grieve.	We said: "Get down all of you from this place (the Paradise), then whenever there comes to you <i>Guidance</i> from Me, and whoever follows My <i>Guidance</i> , there shall be no fear on them, nor shall they grieve.	We said, 'Get out, all of you! But when <i>guidance</i> comes from Me, as it certainly will, there will be no fear for those who follow My <i>guidance</i> nor will they grieve	فَلَمَّا اهْبَطُوا مِنْهَا جَمِيعًا قَامَا بِآيَاتِنَا مِنِّي هُدَىٰ فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة 38/2)
He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a <i>guidance</i> , then whoso followeth My <i>guidance</i> , he will not go astray nor come to grief.	(Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you <i>guidance</i> from Me, then whoever follows My <i>Guidance</i> shall neither go astray, nor fall into distress and misery.	God said, 'Get out of the garden as each other's enemy.' Whoever follows My <i>guidance</i> , when it comes to you [people], will not go astray nor fall into misery	قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ قَامَا بِآيَاتِنَا مِنِّي هُدَىٰ فَمَن اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ (طه 123/20)
The <i>guiding</i> of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves,	Not upon you (Muhammad SAW) is their <i>guidance</i> , but Allah guides whom He wills. And whatever you spend in good, it is for yourselves,	It is not for you [Prophet] to <i>guide</i> them; it is God who guides whoever He will. Whatever charity you give benefits your	لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأُنْفِقُنَّكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ

when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.	when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.	own soul, provided you do it for the sake of God: whatever you give will be repaid to you in full, and you will not be wronged.	إِنِّيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (البقرة) (272/2)
Even if thou (O Muhammad) desirest their <i>right guidance</i> , still Allah assuredly will not guide him who misleadeth. Such have no helpers.	If you (O Muhammad SAW) covet for their <i>guidance</i> then verily Allah guides not those whom He makes to go astray (or none can guide him whom Allah sends astray). And they will have no helpers.	Though you [Prophet] may be eager to <i>guide</i> them, God does not guide those who misguide [others], nor will they have anyone to help them.	إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَّاصِرِينَ (النحل 37/16)
Those are they whom Allah guideth, so follow their <i>guidance</i> . Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.	They are those whom Allah had guided. So follow their <i>guidance</i> . Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and jinns)."	Those were the people God guided, '[Prophet], follow <i>the guidance they received</i> .' Say, 'I ask no reward for it from you: it is a lesson for all people.'	أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (الأنعام) (90/6)
This is the Scripture whereof there is no doubt, <i>a guidance</i> unto those who ward off (evil).	This is the Book (the Qur'an), whereof there is no doubt, <i>a guidance</i> to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].	This is the Scripture in which there is no doubt, containing <i>guidance</i> for those who are mindful of God	ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة 2/2)
These depend on <i>guidance</i> from their Lord. These are the successful.	They are on (<i>true</i>) <i>guidance</i> from their Lord, and they are the successful.	Such people are <i>following</i> their Lord's <i>guidance</i> and it is they who will prosper.	أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (البقرة 5/2)
We said: Go down, all of you, from hence; but verily there cometh unto you from Me <i>a guidance</i> ; and whoso	We said: "Get down all of you from this place (the Paradise), then whenever there comes to you	We said, 'Get out, all of you! But when <i>guidance</i> comes from Me, as it certainly will, there	فَلَمَّا اهْبَطُوا مِنْهَا جَمِيعًا قَامَا يَاأَيُّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

<p>followeth My guidance, there shall no fear come upon them neither shall they grieve.</p>	<p><i>Guidance</i> from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.</p>	<p>will be no fear for those who follow My guidance nor will they grieve—</p>	<p>(البقرة 38/2)</p>
<p>The month of Ramadan in which was revealed the Qur'an, <i>a guidance</i> for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.</p>	<p>The month of Ramadan in which was revealed the Qur'an, <i>a guidance</i> for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.</p>	<p>It was in the month of Ramadan that the Qur'an was revealed as <i>guidance</i> for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful.</p>	<p>شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ 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 هَدَاكُم وَلِعَلَّكُمْ تَشْكُرُونَ (البقرة 185/2)</p>
<p>Aforetime, for <i>a guidance</i> to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations</p>	<p>Aforetime, as <i>a guidance</i> to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'an)].</p>	<p>earlier as <i>a guide</i> for people and He has sent down the distinction [between right and wrong]. Those who deny God's revelations will</p>	<p>مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّا الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (آل عمران 4/3)</p>

<p>of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).</p>	<p>Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.</p>	<p>suffer severe torment: God is almighty and capable of retribution.</p>	
<p>Lo! We did reveal the Torah, wherein is <i>guidance</i> and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.</p>	<p>Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was <i>guidance</i> and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).</p>	<p>We revealed the Torah with <i>guidance</i> and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God's Scripture which they were entrusted to preserve, and to which they were witnesses. So [rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God's teachings].</p>	<p>إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخَشَوْا وَلَا تَسْتَرْوُا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (المائدة 44/5)</p>
<p>And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is <i>guidance</i> and a light, confirming that which was (revealed) before it in the Torah - a guidance and an</p>	<p>And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary) confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was <i>guidance</i> and light and confirmation of the Taurat (Torah) that had come</p>	<p>We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with <i>guidance</i>, light, and confirmation of the Torah already revealed— a guide and lesson for those who</p>	<p>وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (المائدة 46/5)</p>

admonition unto those who ward off (evil).	before it, a guidance and an admonition for Al-Muttaqun (the pious - see V.2:2).	take heed of God.	
Verily We have brought them a Scripture which We expounded with knowledge, <i>a guidance</i> and a mercy for a people who believe.	Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, - <i>a guidance</i> and a mercy to a people who believe.	We have brought people a Scripture– We have explained it on the basis of true knowledge– as <i>guidance</i> and mercy for those who believe.	وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (الأعراف 52/7)
Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was <i>guidance</i> and mercy for all those who fear their Lord.	And when the anger of Musa (Moses) was appeased, he took up the Tablets, and in their inscription was <i>guidance</i> and mercy for those who fear their Lord.	When Moses' anger abated, he picked up the Tablets, on which were inscribed <i>guidance</i> and mercy for those who stood in awe of their Lord.	وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةً لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَدُّونَ (الأعراف 154/5)
We gave unto Moses the Scripture, and We appointed it <i>a guidance</i> for the children of Israel, saying: Choose no guardian beside Me.	And We gave Musa (Moses) the Scripture and made it <i>a guidance</i> for the Children of Israel (saying): "Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc).	We also gave Moses the Scripture, and made it <i>a guide</i> for the Children of Israel. 'Entrust yourselves to no one but Me	وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا (الإسراء 2/17)
We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in <i>guidance</i> .	We narrate unto you (O Muhammad SAW) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in <i>guidance</i> .	[Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more and more <i>guidance</i> .	نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى (الكهف 13/18)
Allah increaseth in right guidance those who <i>walk aright</i> , and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.	And Allah increases in guidance those who <i>walk aright</i> [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has	But God gives more <i>guidance</i> to those who are guided, and good deeds of lasting merit are best and most rewarding in your Lord's sight.	وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ تَوَابًا وَخَيْرٌ مَّرَدًّا (مریم 76/19)

	ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.		
When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find <i>guidance</i> at the fire.	When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find <i>some guidance</i> at the fire."	He saw a fire and said to his people, 'Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find <i>some guidance</i> there.'	إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَىٰ النَّارِ هُدًىٰ (طه) (10/20)
He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me <i>a guidance</i> , then whoso followeth My guidance, he will not go astray nor come to grief.	(Allah) said:"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you <i>guidance</i> from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.	God said, 'Get out of the garden as each other's enemy.' Whoever follows My <i>guidance</i> , when it comes to you [people], will not go astray nor fall into misery	قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًىٰ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ (طه 123/20)
And among mankind is he who disputeth concerning Allah without knowledge or <i>guidance</i> or a scripture giving light,	And among men is he who disputes about Allah, without knowledge or <i>guidance</i> , or a Book giving light (from Allah),	yet still there are some who, with no knowledge or <i>guidance</i> or any book of enlightenment, argue about God	وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًىٰ وَلَا كِتَابٍ مُّبِينٍ (الحج 8/22)
Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right <i>guidance</i> .	For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allah kills by its natural death), but invite them to your	We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord—you are on the right <i>path</i>	لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُبَازِعُوكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًىٰ مُسْتَقِيمٍ (الحج 67/22)

	Lord. Verily! You (O Muhammad SAW) indeed are on the (<i>true</i>) straight <i>guidance</i> . (i.e. the true religion of Islamic Monotheism).		
<i>a guidance</i> and good tidings for believers	<i>a guide (to the Right Path)</i> ; and glad tidings for the believers [who believe in the Oneness of Allah (i.e. Islamic Monotheism)].	<i>a guide</i> and joyful news for them believers	هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ (النمل) (2/27)
And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without <i>guidance</i> from Allah. Lo! Allah guideth not wrongdoing folk.	But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without <i>guidance</i> from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists).	If they do not respond to you, you will know that they follow only their own desires. Who is further astray than the one who follows his own desires with no <i>guidance</i> from God? Truly God does not guide those who do wrong.	فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعْدَ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (القصاص 50/28)
<i>A guidance</i> and a mercy for the good,	<i>A guide</i> and a mercy for the Muhsinun (gooddoers)	[<i>with</i>] <i>guidance</i> and mercy for those who do good	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (لقمان) (3/31)
Such have <i>guidance</i> from their Lord. Such are the successful.	Such are on <i>guidance</i> from their Lord, and such are the successful.	these are <i>rightly guided</i> by their Lord, and it is they who will prosper.	أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (لقمان 5/31)
See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or <i>guidance</i> or a scripture giving light.	See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden	[People], do you not see how God has made what is in the heavens and on the earth useful to you, and has lavished His blessings on you both outwardly and inwardly? Yet some people argue about God, without knowledge or <i>guidance</i> or an illuminating scripture.	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً وَمَنْ النَّاسُ مَنِ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ (لقمان 20/31)

	[i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.]? Yet of mankind is he who disputes about Allah without knowledge or <i>guidance</i> or a Book giving light!		
We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a <i>guidance</i> for the Children of Israel.	And indeed We gave Musa (Moses) the Scripture [the Taurat (Torah)]. So be not you in doubt of meeting him [i.e.when you met Musa (Moses) during the night of Al-Isra' and Al-Mi'raj over the heavens]. And We made it [the Taurat (Torah)] a <i>guide</i> to the Children of Israel.	We gave Moses the Scripture– so [Muhammad] do not doubt that you are receiving it– and We made it a <i>guide</i> for the Children of Israel.	وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ (السجدة 23/32)
Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are <i>rightly guided</i> or in error manifest.	Say (O Muhammad SAW to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allah, And verily, (either) we or you are <i>rightly guided</i> or in a plain error."	Say [Prophet], 'Who gives you sustenance from the heavens and earth?' Say, 'God does,' and '[One party of us] must be <i>rightly guided</i> and the other clearly astray.'	قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ (سبأ 24/34)
And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a <i>guidance</i> and a healing; and as	And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a <i>guide</i> and	If We had made it a foreign Qur'an, they would have said, 'If only its verses were clear! What? Foreign speech to an Arab?' Say, 'It is <i>guidance</i> and healing for those who have faith, but the ears of the disbelievers are heavy, they are blind to it, it is as if they are	وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ (فصلت 44/41)

for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.	a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).	being called from a distant place.'	
This is <i>guidance</i> . And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.	This (Qur'an) is <i>a guidance</i> . And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).	This is <i>true guidance</i> ; those who reject their Lord's revelations will have a woeful torment.	هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ (الجاثية 11/45)
While as for those who walk aright, He addeth to their <i>guidance</i> , and giveth them their protection (against evil).	While as for those who accept guidance, He increases their <i>guidance</i> , and bestows on them their piety.	God has increased <i>the guidance</i> of those who follow the right path, and given them their awareness [of Him].	وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (محمد 17/47)
Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and <i>a guidance</i> and glad tidings to believers;	Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and <i>guidance</i> and glad tidings for the believers.	Say [Prophet], 'If anyone is an enemy of Gabriel— who by God's leave brought down the Qur'an to your heart confirming previous scriptures as <i>a guide</i> and good news for the faithful	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيْلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ (البقرة 97/2)
Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, <i>a guidance</i> to the peoples;	Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and <i>a guidance</i> for Al-'Alamin (the mankind and jinns).	96The first House [of worship] to be established for people was the one at Mecca. It is a blessed place; a <i>source of guidance</i> for all people	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (آل عمران 96/3)

<p>This is a declaration for mankind, <i>a guidance</i> and an admonition unto those who ward off (evil)</p>	<p>This (the Qur'an) is a plain statement for mankind, <i>a guidance</i> and instruction to those who are Al-Muttaqun (the pious - see V.2:2).</p>	<p>This is a clear lesson to people, and <i>guidance</i> and teaching for those who are mindful of God.</p>	<p>هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ (عمران 138/3)</p>
<p>And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - <i>a guidance</i> and an admonition unto those who ward off (evil).</p>	<p>And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary) confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, <i>a guidance</i> and an admonition for Al-Muttaqun (the pious - see V.2:2).</p>	<p>We sent Jesus, son of Mary, in their footsteps, to confirm the Torah that had been sent before him: We gave him the Gospel with guidance, light, and confirmation of the Torah already revealed— <i>a guide</i> and lesson for those who take heed of God.</p>	<p>وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ (المائدة 46/5)</p>
<p>And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and <i>guidance</i> for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.</p>	<p>They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Musa (Moses) brought, a light and <i>a guidance</i> to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allah and His Messenger Muhammad SAW), were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allah (sent it</p>	<p>They have no grasp of God's true measure when they say, 'God has sent nothing down to a mere mortal.' Say, 'Who was it who sent down the Scripture, which Moses brought as a light and <i>a guide</i> to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.' Say, 'God [sent it down],' then leave them engrossed in their vain talk.</p>	<p>وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (الأنعام 91/6)</p>

	down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubi, Vol.7, Page 37).		
Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, <i>a guidance</i> and a mercy, that they might believe in the meeting with their Lord.	Then, We gave Musa (Moses) the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and <i>a guidance</i> and a mercy that they might believe in the meeting with their Lord.	Once again, We gave Moses the Scripture, perfecting [Our favour] for those who do good, explaining everything clearly, as <i>guidance</i> and mercy, so that they might believe in the meeting with their Lord.	ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ (الأنعام 154/6)
Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, <i>a guidance</i> and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.	Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'an) from your Lord, and <i>a guidance</i> and a mercy. Who then does more wrong than one who rejects the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and turns away therefrom? We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away (from them). [Tafsir At-Tabari, Vol. 8, Page 95]	or 'If only the Scripture had been sent down to us, we would have been better guided than them.' Now clear evidence, <i>guidance</i> , and mercy have come to you from your Lord. Who could be more wrong than someone who rejects God's revelations and turns away from them? We shall repay those who turn away with a painful punishment.	أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ آيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ (الأنعام 157/6)
And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and <i>a guidance</i> and a	And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This	When you do not bring them a fresh revelation, they say, 'But can you not just ask for one?' Say, 'I merely repeat what is revealed to me from my Lord: this revelation brings you insights	وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْنَاهَا فَلَوْلَا آتَيْنَاهُ مَا يُوحَىٰ إِلَيْنَا مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ (الأعراف 203/7)

<p>mercy for a people that believe.</p>	<p>(the Qur'an) is nothing but evidences from your Lord, and <i>a guidance</i> and a mercy for a people who believe."</p>	<p>from your Lord, and <i>guidance</i> and mercy for those who believe</p>	
<p>O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, <i>a guidance</i> and a mercy for believers.</p>	<p>O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - <i>a guidance</i> and a mercy (explaining lawful and unlawful things, etc.) for the believers.</p>	<p>People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and <i>guidance</i> and mercy for the believers.</p>	<p>يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَنِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (يونس) (57/10)</p>
<p>In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and <i>a guidance</i> and a mercy for folk who believe.</p>	<p>Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and <i>a guide</i> and a Mercy for the people who believe.</p>	<p>There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything; <i>a guide</i> and a blessing for those who believe.</p>	<p>لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (يوسف) (111/12)</p>
<p>And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) <i>a guidance</i> and a mercy for a people who believe.</p>	<p>And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) <i>a guidance</i> and a mercy for a folk who believe.</p>	<p>We have sent down the Scripture to you only to make clear to them what they differ about, and as <i>guidance</i> and mercy to those who believe.</p>	<p>وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِيُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (النحل) (64/16)</p>
<p>And (bethink you of) the day when We raise in every nation a witness</p>	<p>And (remember) the Day when We shall raise up from every nation a</p>	<p>The day will come when We raise up in each community a witness</p>	<p>وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا</p>

<p>against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and <i>a guidance</i> and a mercy and good tidings for those who have surrendered (to Allah).</p>	<p>witness against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, <i>a guidance</i>, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).</p>	<p>against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as <i>guidance</i> and mercy and good news to those who devote themselves to God.</p>	<p>عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ نَبِيًّا لِكُلِّ شَيْءٍ وَهَدَى وَرَحْمَةً وَبَشْرَى لِّلْمُسْلِمِينَ (النحل 89/16)</p>
<p>Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as <i>guidance</i> and good tidings for those who have surrendered (to Allah).</p>	<p>Say (O Muhammad SAW) Ruh-ul-Qudus [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as <i>a guidance</i> and glad tidings to those who have submitted (to Allah as Muslims).</p>	<p>Say that the Holy Spirit has brought the Revelation with the Truth step by step from your Lord, to strengthen the believers and as <i>guidance</i> and good news to the devout.</p>	<p>قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهَدَى وَبَشْرَى لِّلْمُسْلِمِينَ (النحل 102/16)</p>
<p>And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and <i>a guidance</i> and a mercy, that haply they might reflect.</p>	<p>And indeed We gave Musa (Moses), after We had destroyed the generations of old, the Scripture [the Taurat (Torah)] as an enlightenment for mankind, and <i>a guidance</i> and a mercy, that they might remember (or receive admonition).</p>	<p>After We had destroyed the earlier generations, We gave Moses the Scripture to provide insight, <i>guidance</i>, and mercy for people, so that they might take heed.</p>	<p>وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ (القصص 43/28)</p>
<p><i>A guide</i> and a reminder for men of understanding.</p>	<p><i>A guide</i> and a reminder for men of understanding.</p>	<p>As <i>a guide</i> and a reminder to people of understanding.</p>	<p>هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ (غافر 54/40)</p>
<p>This is clear indication for mankind, and <i>a guidance</i> and a mercy for a folk whose faith is sure.</p>	<p>This (Qur'an) is a clear insight and evidence for mankind, and <i>a guidance</i> and a mercy for people who have Faith with certainty .</p>	<p>This [revelation] is a means of insight for people, a source of <i>guidance</i> and mercy for those of sure faith.</p>	<p>هَذَا بَصَائِرُ لِلنَّاسِ وَهَدَى وَرَحْمَةً لِقَوْمٍ يُوقِنُونَ (الجاثية 20/45)</p>

<p>And lo! it is <i>a guidance</i> and a mercy for believers.</p>	<p>And truly, it (this Qur'an) is <i>a guide</i> and a mercy to the believers.</p>	<p>and it is <i>guidance</i> and grace for those who believe.</p>	<p>وَأِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ (النمل 77/27)</p>
<p>هُدَىٰ Hadin</p>			
<p>Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk <i>a guide</i>.</p>	<p>And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is <i>a guide</i>.</p>	<p>The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' But you are only there to give warning: [earlier] communities each had their <i>guide</i>.</p>	<p>وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (الرعد 7/13)</p>
<p>Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no <i>guide</i>.</p>	<p>Is then He (Allah) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fairseeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no <i>guide</i>.</p>	<p>Is He who stands over every soul marking its action [in need of any partner]? Yet they ascribe partners to God. Say, 'Name them,' or, 'Can you tell Him about something on the earth He does not know to exist, or is this just a display of words?' But the things they devise are made alluring to the disbelievers and they are barred from the [right] path: no one can <i>guide</i> those God leaves to stray.</p>	<p>أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَيَّاهِرُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِّلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الرعد 33/13)</p>
<p>Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's</p>	<p>Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the</p>	<p>God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God's</p>	<p>اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر 23/39)</p>

<p>guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no <i>guide</i>.</p>	<p>remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no <i>guide</i>.</p>	<p>guidance. He guides with it whoever He will; no one can <i>guide</i> those God leaves to stray.</p>	
<p>Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no <i>guide</i>.</p>	<p>Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no <i>guide</i>.</p>	<p>Is God not enough for His servant? Yet they threaten you [Prophet] with those they worship other than Him. If God allows someone to stray he has no one to <i>guide</i> him</p>	<p>أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر 36/39)</p>
<p>A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no <i>guide</i>.</p>	<p>A Day when you will turn your backs and flee having no protector from Allah, And whomsoever Allah sends astray, for him there is no <i>guide</i>.</p>	<p>the Day you will turn tail and flee with no one to defend you from God! Whoever God leaves to stray will have no one to <i>guide</i> him.</p>	<p>يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (غافر 33/40)</p>
<p>Nor canst thou <i>guide</i> the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).</p>	<p>And you (O Muhammad SAW) cannot <i>guide</i> the blind from their straying; you can make to hear only those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allah in Islam (as Muslims).</p>	<p>you cannot <i>lead</i> the blind out of their error: the only ones you can make hear you are those who believe in Our revelations and devote themselves [to Us].</p>	<p>وَمَا أَنْتَ بِهَادٍ الْعُمِّيِّ عَنِ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (الروم 53/30)</p>
<p>Nor canst thou <i>lead</i> the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.</p>	<p>Nor can you <i>lead</i> the blind out of their error, you can only make to hear those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allah in Islam as Muslims).</p>	<p>you cannot <i>guide</i> the blind out of their error: you cannot make anyone hear you except those who believe in Our signs and submit [to Us].</p>	<p>وَمَا أَنْتَ بِهَادِي الْعُمِّيِّ عَنِ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (النمل 81/27)</p>
<p>And that those who have been given knowledge may know that it is the</p>	<p>And that those who have been given knowledge may know that it</p>	<p>and He causes those given knowledge to realize that this</p>	<p>وَلْيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُحْبِطَ لَهُ</p>

<p>truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is <i>guiding</i> those who believe unto a right path.</p>	<p>(this Qur'an) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is <i>the Guide</i> of those who believe, to the Straight Path.</p>	<p>Revelation is your Lord's Truth, so that they may believe in it and humble their hearts to Him: God <i>guides</i> the faithful to the straight path.</p>	<p>قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (الحج) (54/22)</p>
<p>Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a <i>Guide</i> and Helper.</p>	<p>Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a <i>Guide</i> and Helper.</p>	<p>but We have always appointed adversaries from the wicked, for every prophet: Your Lord is sufficient <i>guide</i> and helper.</p>	<p>وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا (الفرقان 31/25)</p>
<p>Those whom Allah sendeth astray, there is no <i>guide</i> for them. He leaveth them to wander blindly on in their contumacy.</p>	<p>Whomsoever Allah sends astray, none can <i>guide</i> him; and He lets them wander blindly in their transgressions.</p>	<p>No one can <i>guide</i> those God allows to stray: He leaves them blundering about in their insolence.</p>	<p>مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (الأعراف 186/7)</p>
<p>Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are <i>Jews</i>, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.</p>	<p>Verily! Those who believe and those who are <i>Jews</i> and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.</p>	<p>The [Muslim] believers, <i>the Jews</i>, the Christians, and the Sabians— all those who believe in God and the Last Day and do good— will have their rewards with their Lord. No fear for them, nor will they grieve.</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة 62/2)</p>
<p>Some of those who are <i>Jews</i> change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for</p>	<p>Among those who are <i>Jews</i>, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Ra'ina with a twist of their tongues and as a mockery of</p>	<p>Some <i>Jews</i> distort the meaning of [revealed] words: they say, 'We hear and disobey,' and 'Listen,' [adding the insult] 'May you not hear,' and 'Ra'ina [Look at us],' twisting it abusively with their tongues so as to disparage religion. If they had said, 'We</p>	<p>مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَاَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (النساء 46/4)</p>

<p>them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.</p>	<p>the religion (Islam). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few.</p>	<p>hear and obey,' 'Listen,' and 'Unzurna [Look at us],' that would have been better and more proper for them. But God has spurned them for their defiance; they believe very little.</p>	
<p>Because of the wrongdoing of <i>the Jews</i> We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,</p>	<p>For the wrongdoing of <i>the Jews</i>, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allah's Way;</p>	<p>For the wrongdoings done by <i>the Jews</i>, We forbade them certain good things that had been permitted to them before: for having frequently debarred others from God's path</p>	<p>فَبَطَّلْنَا مِنَ الَّذِينَ هَادُوا حَرَّمَنا عَلَيْهِمْ طَيِّبَاتٍ اُحْلَلَتْ لَهُمْ وَبَصَّاهُمْ عَنْ سَبِيلِ اللّٰهِ كَثِيْرًا (النساء) (160/4)</p>
<p>O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of <i>the Jews</i>: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;</p>	<p>O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of <i>the Jews</i> are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and</p>	<p>Messenger, do not be grieved by those who race to surpass one another in disbelief— those who say with their mouths, 'We believe,' but have no faith in their hearts, and <i>the Jews</i> who listen eagerly to lies and to those who have not even met you, who distort the meanings of [revealed] words and say [to each other], 'If you are given this ruling, accept it, but if you are not, then beware!'^b —if God intends some people to be so misguided, you will be powerless against God on their behalf. These are the ones whose hearts God does not intend to cleanse— a disgrace for them in this world, and then a heavy punishment in the Hereafter—</p>	<p>يَا أَيُّهَا الرِّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخَدُّوه وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللّٰهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللّٰهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللّٰهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا حِزْبٌ يُطَهَّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا حِزْبٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (المائدة 41/5)</p>

<p>Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged <i>the Jews</i>, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.</p>	<p>in the Hereafter a great torment. Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged <i>the Jews</i>. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).</p>	<p>We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for <i>the Jews</i>. So did the rabbis and the scholars in accordance with that part of God's Scripture which they were entrusted to preserve, and to which they were witnesses. So [rabbis and scholars] do not fear people, fear Me; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God's teachings].</p>	<p>إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَسْتَنَبِطُوا بِآيَاتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (المائدة 44/5)</p>
<p>Lo! those who believe, and those who are <i>Jews</i>, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.</p>	<p>Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad SAW and all that was revealed to him from Allah), those who are <i>the Jews</i> and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.</p>	<p>For the [Muslim] believers, <i>the Jews</i>, the Sabians, and the Christians— those who believe in God and the Last Day and do good deeds— there is no fear: they will not grieve.</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (المائدة 69/5)</p>
<p>Unto those who are <i>Jews</i> We forbade every animal with claws. And of the oxen and the sheep forbade We unto</p>	<p>And unto those who are <i>Jews</i>, We forbade every (animal) with undivided hoof, and We forbade</p>	<p>We forbade for <i>the Jews</i> every animal with claws, and the fat of cattle and sheep, except what is on</p>	<p>وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ</p>

<p>them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.</p>	<p>them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.</p>	<p>their backs and in their intestines, or that which sticks to their bones. This is how We penalized them for their disobedience: We are true to Our word.</p>	<p>ظُهُورُهُمْ أَوْ الْحَوَائِبَ أَوْ مَا اخْتَلَطَ بِعَظْمِ ذَلِكَ جَزَيْنَاهُمْ بِبِعْثِهِمْ وَإِنَّا لَصَادِقُونَ (الأنعام 146/6)</p>
<p>And unto those who are <i>Jews</i> We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.</p>	<p>And unto those who are <i>Jews</i>, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Surat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.</p>	<p>[Prophet], We forbade <i>the Jews</i> what We told you about. We did not wrong them; they wronged themselves.</p>	<p>وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ (النحل 118/16)</p>
<p>Lo! those who believe (this revelation), and those who are <i>Jews</i>, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.</p>	<p>Verily, those who believe (in Allah and in His Messenger Muhammad SAW), and those who are <i>Jews</i>, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is Witness over all things.</p>	<p>As for the believers, those who <i>follow the Jewish faith</i>, the Sabians, the Christians, the Magians, and the idolaters, God will judge between them on the Day of Resurrection; God witnesses all things.</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (الحج 17/22)</p>
<p>Say (O Muhammad): O ye who are <i>Jews</i>! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.</p>	<p>Say (O Muhammad SAW): "O you <i>Jews</i>! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful."</p>	<p>Say [Prophet], 'You who <i>follow the Jewish faith</i>, if you truly claim that out of all people you alone are friends of God, then you should be hoping for death.'</p>	<p>قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ (الجمعة 6/62)</p>
<p>بِهَدْيَةٍ Hadiah</p>			

But lo! I am going to send <i>a present</i> unto them, and to see with what (answer) the messengers return.	"But verily! I am going to send him <i>a present</i> , and see with what (answer) the messengers return."	but I am going to send them <i>a gift</i> , then see what answer my envoys bring back.'	وَأَلِي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (النمل) (35/27)
So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your <i>gift</i> .	So when (the messengers with the present) came to Sulaiman (Solomon), he said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your <i>gift</i> !"	When her envoy came to Solomon, Solomon said, 'What! Are you offering me wealth? What God has given me is better than what He has given you, though you rejoice in this <i>gift</i> of yours.	فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ (النمل) (36/27)
هُدَى Hudiya			
How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is <i>guided</i> unto a right path.	And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's Religion, and obeys all that Allah has ordered, practically), then he is indeed <i>guided</i> to a Right Path.	How can you disbelieve when God's revelations are being recited to you and His Messenger is living among you? Whoever holds fast to God will be <i>guided</i> to the straight path.	وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنذَرُونَ آيَاتِ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ (آل عمران 101/3)
They are <i>guided</i> unto gentle speech; they are <i>guided</i> unto the path of the Glorious One.	And they are <i>guided</i> (in this world) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are <i>guided</i> to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises.	They were <i>guided</i> to good speech and to the path of the One Worthy of all Praise.	وَهَدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُوا إِلَى صِرَاطِ الْحَمِيدِ (الحج) (24/22)
يَهْدِي Yahiddi			
Say: Is there of your partners (whom ye ascribe unto Allah) one that	Say: "Is there of your (Allah's so-called) partners one that guides to	Say, 'Can any of your partner-gods show the way to the Truth?'	قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَقْمَنَ

<p>leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who <i>findeth</i> not <i>the way</i> unless he (himself) be guided. What aileth you? How judge ye?</p>	<p>the truth?" Say: "It is Allah Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who <i>finds</i> not <i>guidance</i> (himself) unless he is guided? Then, what is the matter with you? How judge you?"</p>	<p>Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot <i>find the way</i> unless he himself is shown? What is the matter with you? How do you judge?'</p>	<p>يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (يونس 35/10)</p>
<p>هَدَىٰ Hadā</p>			
<p>Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah <i>guided</i>. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.</p>	<p>Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah <i>guided</i>. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.</p>	<p>We have made you [believers] into a just community,^b so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow the Messenger from those who turn on their heels: that test was hard, except for those God has <i>guided</i>. God would never let your faith go to waste [believers],^c for God is most compassionate and most merciful towards people.</p>	<p>وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ (البقرة 143/2)</p>

<p>Those are they whom Allah <i>guideth</i>, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.</p>	<p>They are those whom Allah had <i>guided</i>. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and jinns)."</p>	<p>Those were the people God <i>guided</i>, '[Prophet], follow the guidance they received.' Say, 'I ask no reward for it from you: it is a lesson for all people.'</p>	<p>أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهِمْ فَلَا أَسْأَلُكُمْ عَلَيْهِمْ أَجْرًا إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (الأنعام 90/6)</p>
<p>A party hath He <i>led aright</i>, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.</p>	<p>A group He has <i>guided</i>, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Auliya' (protectors and helpers) instead of Allah, and consider that they are guided.</p>	<p>Some He has <i>guided</i> and some are doomed to stray: they have taken evil ones rather than God as their masters, thinking that they are rightly guided.</p>	<p>فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّ هُمْ مُهْتَدُونَ (الأعراف 30/7)</p>
<p>And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah <i>guided</i>, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!</p>	<p>And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah <i>guided</i> and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).</p>	<p>We sent a messenger to every community, saying, 'Worship God and shun false gods.' Among them were some God <i>guided</i>; misguidance took hold of others. So travel through the earth and see what was the fate of those who denied the truth.</p>	<p>وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَىٰ اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (النحل 36/16)</p>
<p>He said: Our Lord is He Who gave unto everything its nature, then <i>guided</i> it <i>aright</i>.</p>	<p>[Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then <i>guided</i> it <i>aright</i>."</p>	<p>Moses said, 'Our Lord is He who gave everything its form, then <i>gave</i> it <i>guidance</i>.'</p>	<p>قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ (طه 50/20)</p>
<p>And Pharaoh led his folk astray, he did not <i>guide</i> them.</p>	<p>And Fir'aun (Pharaoh) led his people astray, and he did not <i>guide</i> them.</p>	<p>Pharaoh truly led his people astray; he did not <i>guide</i> them.</p>	<p>وَأَضَلَّ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَىٰ (طه 79/20)</p>
<p>Then his Lord chose him, and</p>	<p>Then his Lord chose him, and</p>	<p>later his Lord brought him close,</p>	<p>ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ</p>

relented toward him, and <i>guided</i> him.	turned to him with forgiveness, and <i>gave him guidance</i> .	accepted his repentance, and <i>guided</i> him	(طه 122/20)
Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will <i>guided</i> those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.	Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave <i>guided</i> those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.	Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. It was only those to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. So by His leave God <i>guided</i> the believers to the truth they had differed about: God guides whoever He will to a straight path.	كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَعْدًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (البقرة 213/2)
Who measureth, then <i>guideth</i>	And Who has measured (preordainments for each and everything even to be blessed or wretched); then <i>guided</i> (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture)	who determined their destinies and <i>guided</i> them	وَالَّذِي قَدَّرَ فَهَدَى (الأعلى 3/87)
Did He not find thee wandering and <i>direct</i> (thee)?	And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and <i>guided</i> you?	Did He not find you lost and <i>guide</i> you?	وَوَجَدَكَ ضَالًّا فَهَدَى (الضحى 7/93)
And as for Thamud, We <i>gave</i> them <i>guidance</i> , but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to	And as for Thamud, We <i>showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success),</i>	As for Thamud, We <i>gave</i> them <i>guidance</i> but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds.	وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَاَهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ (فصلت 17/41)

<p>earn.</p>	<p>but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.</p>		
<p>Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have <i>guided</i> all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.</p>	<p>And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that had Allah willed, He could have <i>guided</i> all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allah comes to pass. Certainly, Allah does not fail in His Promise.</p>	<p>If there were ever to be a Qur'an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one],^a but everything is truly in God's hands. Do the believers not realize that if God had so willed, He could have <i>guided</i> all mankind? As for the disbelievers, because of their misdeeds, disaster will not cease to afflict them or fall close to their homes until God's promise is fulfilled: God never fails to keep His promise.</p>	<p>وَلَوْ أَنَّ فُرَاتَنَا سِيرَتْ بِهٖ الْجِبَالُ أَوْ فَطَعَتْ بِهٖ الْأَرْضُ أَوْ كَلَّمَ بِهٖ الْمَوْتَى بَلْ لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَيْئَسِ الْكٰفِرُونَ أَن لَّوْ يَشَاءَ اللّٰهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِيْنَ كَفَرُوْا يُصِيبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ أَوْ تَحُلُّ قُرَيْبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعَدَ اللّٰهِ إِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيعَادَ (الرعد 31/13)</p>
<p>Say - For Allah's is the final argument - Had He willed He could indeed have <i>guided</i> all of you.</p>	<p>Say: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have <i>guided</i> you all."</p>	<p>Say, 'The conclusive argument belongs to God alone. Had He so willed He would have <i>guided</i> you all.'</p>	<p>فُلْ قَلِيْلُهٗ الْحِجَّةُ الْبٰلِغَةُ فَلَوْ شَاءَ لَهَدٰكُمْ اٰجْمَعِيْنَ (الأنعام 149/6)</p>
<p>And Allah's is the direction of the way, and some (roads) go not</p>	<p>And upon Allah is the responsibility to explain the</p>	<p>God points out the right path, for some paths lead the wrong way: if</p>	<p>وَعَلَى اللّٰهِ فَصْدُ السَّبِيْلِ وَمِنْهَا جٰئِزٌ وَلَوْ شَاءَ لَهَدٰكُمْ اٰجْمَعِيْنَ</p>

<p>straight. And had He willed He would have <i>led</i> you all aright.</p>	<p>Straight Path (i.e. Islamic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have <i>guided</i> you all (mankind).</p>	<p>He wished, He could <i>guide</i> you all.</p>	<p>(النحل 9/16)</p>
<p>They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have <i>guided</i> you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.</p>	<p>And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah guided us, we would have <i>guided</i> you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."</p>	<p>When they all appear before Him, the weak will say to the powerseekers, 'We were your followers. Can you protect us from any of God's punishment?' They will reply, 'If God had guided us, we would have <i>guided</i> you. It makes no difference now whether we rage or endure with patience: there is no escape.'</p>	<p>وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا قَهْلَ أَنْتُمْ مَعْتُونَ عَلَيْنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سِوَاءَ عَلَيْنَا أَجْرٌ عَلْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ (إبراهيم 21/14)</p>
<p>The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth</p>	<p>The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum</p>	<p>It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the</p>	<p>شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى 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 عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (البقرة 185/2)</p>

<p>for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having <i>guided</i> you, and that peradventure ye may be thankful.</p>	<p>(fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having <i>guided</i> you so that you may be grateful to Him.</p>	<p>lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having <i>guided</i> you, so that you may be thankful.</p>	
<p>It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath <i>guided</i> you, although before ye were of those astray.</p>	<p>There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram. And remember Him (by invoking Allah for all good, etc.) as He has <i>guided</i> you, and verily, you were, before, of those who were astray.</p>	<p>198but it is no offence to seek some bounty from your Lord.^f When you surge down from Arafat remember God at the sacred place.^g Remember Him: He has <i>guided</i> you. Before that you were astray.</p>	<p>لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (البقرة 198/2)</p>
<p>Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath <i>guided</i> you. And give good tidings (O Muhammad) to the good.</p>	<p>It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allah for His <i>Guidance</i> to you. And give glad tidings (O Muhammad SAW)</p>	<p>It is neither their meat nor their blood that reaches God but your piety. He has subjected them to you in this way so that you may glorify God for having <i>guided</i> you. Give good news to those who do good</p>	<p>لَنْ يَبَالَ اللَّهُ لَحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَبَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (الحج 37/22)</p>

	to the Muhsininun (doers of good).		
They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath <i>led</i> you to the Faith, if ye are earnest.	They regard as favour upon you (O Muhammad SAW) that they have embraced Islam. Say: "Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has <i>guided</i> you to the Faith, if you indeed are true.	They think they have done you [Prophet] a favour by submitting. Say, 'Do not consider your submission a favour to me; it is God who has done you a favour, by <i>guiding</i> you to faith, if you are truly sincere.'	يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ (الحجرات 17/49)
Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath <i>guided</i> us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,	Say (O Muhammad SAW): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has <i>guided</i> us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);	Say, 'Instead of God, are we to call on what neither profits nor harms us? [Are we to] turn on our heels after God has <i>guided</i> us, like someone bewildered, having been tempted by devils into a desert ravine, though his companions call him to guidance [saying], "Come to us"?' Say, 'God's guidance is the true guidance. We are commanded to devote ourselves to the Lord of the Worlds	قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتَبِهْنَا قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرُنَا لِيُسَلِّمَ لِرَبِّ الْعَالَمِينَ (الأنعام 71/6)
And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath <i>guided</i> us to this. We could not truly have been led aright if Allah had not <i>guided</i> us. Verily the messengers of our Lord	And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has <i>guided</i> us to this,	We shall have removed all ill feeling from their hearts; streams will flow at their feet. They will say, 'Praise be to God, who <i>guided</i> us to this: had God not <i>guided</i> us, We would never have found the way. The messengers of	وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلَكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (الأعراف 43/7)

<p>did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.</p>	<p>never could we have found guidance, were it not that Allah had <i>guided</i> us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."</p>	<p>our Lord brought the Truth.' A voice will call out to them, 'This is the Garden you have been given as your own on account of your deeds.'</p>	
<p>How should we not put our trust in Allah when He hath <i>shown</i> us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.</p>	<p>"And why should we not put our trust in Allah while He indeed has <i>guided</i> us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust."</p>	<p>why should we not put our trust in God when it is He who has <i>guided</i> us to this way we follow? We shall certainly bear steadfastly whatever harm you do to us. Let anyone who trusts, trust in God.'</p>	<p>وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (إبراهيم 12/14)</p>
<p>They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah <i>guided</i> us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.</p>	<p>And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah <i>guided</i> us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."</p>	<p>When they all appear before Him, the weak will say to the power seekers, 'We were your followers. Can you protect us from any of God's punishment?' They will reply, 'If God had <i>guided</i> us, we would have guided you. It makes no difference now whether we rage or endure with patience: there is no escape.'</p>	<p>وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا كُنَّا بِمُعْتَدٍ لَكُمْ مِن شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرٌ عَلْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ (إبراهيم 21/14)</p>
<p>His people argued with him. He said: Dispute ye with me concerning Allah when He hath <i>guided</i> me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His</p>	<p>His people disputed with him. He said: "Do you dispute with me concerning Allah while He has <i>guided</i> me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to</p>	<p>His people argued with him, and he said, 'How can you argue with me about God when He has <i>guided</i> me? I do not fear anything you associate with Him: unless my Lord wills [nothing can</p>	<p>وَحَاجَّةَ قَوْمِهِ قَالَ أَنُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ (الأنعام 80/6)</p>

<p>knowledge. Will ye not then remember?</p>	<p>me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?</p>	<p>happen]. My Lord encompasses everything in His knowledge. How can you not take heed?</p>	
<p>Say: Lo! As for me, my Lord hath <i>guided</i> me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.</p>	<p>Say (O Muhammad SAW): "Truly, my Lord has <i>guided</i> me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikun."</p>	<p>Say, 'My Lord has <i>guided</i> me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.'</p>	<p>قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ آبَائِهِمْ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (الأنعام 161/6)</p>
<p>Or should say: If Allah had but <i>guided</i> me I should have been among the dutiful!</p>	<p>Or (lest) he should say: "If only Allah had <i>guided</i> me, I should indeed have been among the Muttaqun (pious and righteous persons - see V.2:2)."</p>	<p>Or it says, "If God had <i>guided</i> me, I would have joined the righteous!"</p>	<p>أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (الزمر 57/39)</p>
<p>It was never Allah's (part) that He should send a folk astray after He had <i>guided</i> them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.</p>	<p>And Allah will never lead a people astray after He has <i>guided</i> them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything.</p>	<p>God would not condemn for going astray those He has already <i>guided</i> [to the faith] before making entirely clear to them what they should avoid. God has knowledge of everything</p>	<p>وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (التوبة 115/9)</p>
<p>Who hear advice and follow the best thereof. Such are those whom Allah <i>guideth</i>, and such are men of understanding.</p>	<p>Those who listen to the Word [good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taghut, etc.) those are (the ones) whom Allah has</p>	<p>Who listen to what is said and follow what is best. These are the ones God has <i>guided</i>; these are the people of understanding.</p>	<p>الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (الزمر 18/39)</p>

	<i>guided</i> and those are men of understanding (like Zaid bin 'Amr bin Nufail Salman Al-Farisi and Abu Dhar Al-Ghifari). [Tafsir Al-Qurtubi, Vol. 12, P. 244]		
Our Lord! Cause not our hearts to stray after Thou hast <i>guided</i> us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.	(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have <i>guided</i> us, and grant us mercy from You. Truly, You are the Bestower."	'Our Lord, do not let our hearts deviate after You have <i>guided</i> us. Grant us Your mercy: You are the Ever Giving.	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (آل عمران 8/3)
And We bestowed upon him Isaac and Jacob; each of them We <i>guided</i> ; and Noah did We <i>guide</i> aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.	And We bestowed upon him Ishaque (Isaac) and Ya'qub (Jacob), each of them We <i>guided</i> , and before him, We <i>guided</i> Nuh (Noah), and among his progeny Dawud (David), Sulaiman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron). Thus do We reward the gooddoers.	We gave him Isaac and Jacob, each of whom We <i>guided</i> , as We had <i>guided</i> Noah before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron— in this way We reward those who do good	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (الأنعام 84/6)
These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We <i>guided</i> and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.	Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We <i>guided</i> and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.	These were the prophets God blessed— from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham and Israel— and those We <i>guided</i> and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept	أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا (مريم 58/19)
Lo! We have <i>shown</i> him the way,	Verily, We <i>showed</i> him the way,	We <i>guided</i> him to the right path,	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا

whether he be grateful or disbelieving.	whether he be grateful or ungrateful.	whether he was grateful or not.	كُفُورًا (الإنسان 3/76)
And <i>guide</i> him to the parting of the mountain ways?	And <i>shown</i> him the two ways (good and evil)?	and <i>point out</i> to him the two clear ways [of good and evil]?	وَهَدَيْنَاهُ النَّجْدَيْنِ (البلد 10/90)
With some of their forefathers and their offspring and their brethren; and We chose them and <i>guided</i> them unto a straight path.	And also some of their fathers and their progeny and their brethren, We chose them, and We <i>guided</i> them to a Straight Path.	and also some of their forefathers, their offspring, and their brothers: We chose them and <i>guided</i> them on a straight path.	وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (الأنعام 87/6)
And <i>showed</i> them the right path.	And <i>guided</i> them to the Right Path;	We <i>guided</i> them to the right path	وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ (الصفافات 118/37)
And should <i>guide</i> them unto a straight path.	And indeed We should have <i>guided</i> them to a Straight Way.	and <i>guided</i> them to a straight path.	وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا (النساء 68/4)
Thankful for His bounties; He chose him and He <i>guided</i> him unto a straight path.	(He was) thankful for His (Allah's) Graces. He (Allah) chose him (as an intimate friend) and <i>guided</i> him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity).	he was thankful for the blessings of God who chose him and <i>guided</i> him to a straight path.	شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (النحل 121/16)
And of them is he who looketh toward thee. But canst thou <i>guide</i> the blind even though they see not?	And among them are some who look at you, but can you <i>guide</i> the blind, even though they see not?	Some of them look at you: but can you <i>guide</i> the blind if they will not see?	وَمِنْهُمْ مَن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ (يونس 43/10)
Lo! thou (O Muhammad) <i>guidest</i> not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.	Verily! You (O Muhammad SAW) <i>guide</i> not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.	You [Prophet] cannot <i>guide</i> everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance.	إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (القصص 56/28)
Canst thou (Muhammad) make the deaf to hear, or canst thou <i>guide</i> the blind or him who is in error manifest?	Can you (O Muhammad SAW) make the deaf to hear, or can you <i>guide</i> the blind or him who is in manifest error?	Can you [Prophet] make the deaf hear? Or <i>guide</i> either the blind or those who are in gross error?	أَفَأَنْتَ تُسْمِعُ الصَّمَّمَ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ (الزخرف 40/43)
And thus have We inspired in thee (Muhammad) a Spirit of Our	And thus We have sent to you (O Muhammad SAW) Ruhan (an	So We have revealed a spirit to you [Prophet] by Our command:	وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ

<p>command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost <i>guide</i> unto a right path</p>	<p>Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are <i>indeed guiding</i> (<i>mankind</i>) to the Straight Path (i.e. Allah's religion of Islamic Monotheism).</p>	<p>you knew neither the Scripture nor the faith, but We made it a light, guiding with it whoever We will of Our servants. You <i>give guidance</i> to the straight path</p>	<p>وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (الشورى 52/42)</p>
<p>And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and <i>guidest</i> whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.</p>	<p>And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and <i>keep guided</i> whom You will. You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.</p>	<p>Moses chose from his people seventy men for Our appointment, and when they were seized by trembling, he prayed, 'My Lord, if You had chosen to do so, You could have destroyed them long before this, and me too, so will You now destroy us for what the foolish among us have done? This is only a trial from You— through it, You cause whoever You will to stray and <i>guide</i> whoever You will— and You are our Protector, so forgive us and have mercy on us. You are the best of those who forgive.</p>	<p>وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ (الأعراف 155/7)</p>
<p>And they say: Be Jews or Christians, then ye will be <i>rightly guided</i>. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.</p>	<p>And they say, "Be Jews or Christians, then you will be <i>guided</i>." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa</p>	<p>They say, 'Become Jews or Christians, and you will be <i>rightly guided</i>.' Say [Prophet], 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides God.'</p>	<p>وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (البقرة 135/2)</p>

	[Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah - see V.2:105)."		
Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will <i>go aright</i> . But the messenger hath no other charge than to convey (the message) plainly.	Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on <i>the right guidance</i> . The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."	Say, 'Obey God; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be <i>rightly guided</i> , but the Messenger's duty is only to deliver the message clearly.'	قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (النور 54/24)
And He it is Who hath set for you the stars that ye may <i>guide</i> your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.	It is He Who has set the stars for you, so that you may <i>guide</i> your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.	It is He who made the stars, so that they can <i>guide</i> you when land and sea are dark: We have made the signs clear for those who have knowledge.	وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (الأنعام 97/6)
And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be <i>led aright</i> .	And (remember) when We gave Musa (Moses) the Scripture [the Taurat (Torah)] and the criterion (of right and wrong) so that you may be <i>guided aright</i> .	Remember when We gave Moses the Scripture, and the means to distinguish [right and wrong], so that you might be <i>guided</i> .	وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (البقرة 53/2)
Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your	And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and	wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ

<p>faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be <i>guided</i></p>	<p>wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be <i>guided</i></p>	<p>faces towards it, so that people may have no argument against youc – except for the wrongdoers among them: do not fear them; fear Me– and so that I may perfect My favour on you and you may be <i>guided</i></p>	<p>ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاحْسَبُوا عَلَيَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ (البقرة 150/2)</p>
<p>And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be <i>guided</i></p>	<p>And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc..) clear to you, that you may be <i>guided</i>.</p>	<p>Hold fast to God's rope all together; do not split into factions. Remember God's favour to you: you were enemies and then He brought your hearts together and you became brothers by His grace; you were about to fall into a pit of Fire and He saved you from it– in this way God makes His revelations clear to you so that you may be <i>rightly guided</i>.</p>	<p>وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (آل عمران 103/3)</p>
<p>Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth</p>	<p>Say (O Muhammad SAW): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad SAW), the Prophet</p>	<p>Say [Muhammad], 'People, I am the Messenger of God to you all, from Him who has control over the heavens and the earth. There is no God but Him; He gives life and death, so believe in God and His Messenger, the unlettered prophet who believes in God and His words, and follow him so that you may <i>find guidance</i>.'</p>	<p>قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا أُولَٰئِكَ الَّذِينَ كَفَرُوا بِاللَّهِ وَرَسُولِهِ الَّذِي الْأُمِّيُّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (الأعراف 158/7)</p>

<p>in Allah and in His Words, and follow him that haply ye may be <i>led aright</i>.</p>	<p>who can neither read nor write (i.e. Muhammad SAW) who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" - and he was, i.e. 'Tesa (Jesus) son of Maryam (Mary), C], and follow him so that you may be <i>guided</i>."</p>		
<p>And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may <i>find a way</i>.</p>	<p>And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may <i>guide yourselves</i>.</p>	<p>He has made mountains stand firm on the earth, to prevent it shaking under you, and rivers and paths so that you may <i>find your way</i></p>	<p>وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (النحل 15/16)</p>
<p>Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may <i>find your way</i></p>	<p>Who has made for you the earth like a bed, and has made for you roads therein, in order that you may <i>find your way</i>,</p>	<p>It is He who smoothed out the earth for you and traced out routes on it for you to <i>find your way</i></p>	<p>الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (الزخرف 10/43)</p>
<p>What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to <i>guide</i> him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.</p>	<p>Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to <i>guide</i> him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).</p>	<p>[Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done? Do you want to <i>guide</i> those God has left to stray? If God leaves anyone to stray, you [Prophet] will never find the way for him.</p>	<p>فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنِينَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلْ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (النساء 88/4)</p>
<p>Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving</p>	<p>Say: "Is there of your (Allah's so-called) partners one that guides to the truth?" Say: "It is Allah Who guides to the truth. Is then He, Who gives guidance to the truth, more</p>	<p>Say, 'Can any of your partner-gods show the way to the Truth?' Say, 'God shows the way to the Truth. Is someone who shows the way to the Truth more worthy to</p>	<p>قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (يونس 35/10)</p>

<p>that He should be followed, or he who findeth not the way unless he (himself) be <i>guided</i>. What aileth you? How judge ye?</p>	<p>worthy to be followed, or he who finds not guidance (himself) unless he is <i>guided</i>? Then, what is the matter with you? How judge you?"</p>	<p>be followed, or someone who cannot find the way unless he himself is <i>shown</i>? What is the matter with you? How do you judge?'</p>	
<p>The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He <i>guideth</i> whom He will unto a straight path.</p>	<p>The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allah belong both, east and the west. He <i>guides</i> whom He wills to a Straight Way."</p>	<p>The foolish people will say, 'What has turned them away from the prayer direction they used to face?' Say, 'East and West belong to God. He <i>guides</i> whoever He will to the right way.'</p>	<p>سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَا هُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (البقرة 142/2)</p>
<p>Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will <i>guided</i> those who believe unto the truth of that concerning which they differed. Allah <i>guideth</i> whom He will unto a straight path.</p>	<p>Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave <i>guided</i> those who believed to the truth of that wherein they differed. And Allah <i>guides</i> whom He wills to a Straight Path.</p>	<p>Mankind was a single community, then God sent prophets to bring good news and warning, and with them He sent the Scripture with the Truth, to judge between people in their disagreements. It was only those to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. So by His leave God <i>guided</i> the believers to the truth they had differed about: God <i>guides</i> whoever He will to a straight path.</p>	<p>كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اختلفوا فيه وَمَا اختلف فيه إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا فيه مِنْ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (البقرة 213/2)</p>
<p>Bethink thee of him who had an argument with Abraham about his</p>	<p>Have you not looked at him who disputed with Ibrahim (Abraham)</p>	<p>[Prophet], have you not thought about the man who disputed with</p>	<p>أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ</p>

<p>Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah <i>guideth</i> not wrongdoing folk.</p>	<p>about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah <i>guides</i> not the people, who are Zalimun (wrong-doers, etc.).</p>	<p>Abraham about his Lord, because God had given him power to rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' So Abraham said, 'God brings the sun from the east; so bring it from the west.' The disbeliever was dumbfounded: God does not <i>guide</i> those who do evil.</p>	<p>إِبْرَاهِيمَ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (البقرة 258/2)</p>
<p>O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah <i>guideth</i> not the disbelieving folk.</p>	<p>O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not <i>guide</i> the disbelieving people.</p>	<p>You who believe, do not cancel out your charitable deeds with reminders and hurtful words, like someone who spends his wealth only to be seen by people, not believing in God and the Last Day. Such a person is like a rock with earth on it: heavy rain falls and leaves it completely bare. Such people get no rewards for their works: God does not <i>guide</i> the disbelievers.</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (البقرة 264/2)</p>
<p>The <i>guiding</i> of them is not thy duty (O Muhammad), but Allah <i>guideth</i> whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid</p>	<p>Not upon you (Muhammad SAW) is their <i>guidance</i>, but Allah <i>guides</i> whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid</p>	<p>It is not for you [Prophet] to <i>guide</i> them; it is God who <i>guides</i> whoever He will. Whatever charity you give benefits your own soul, provided you do it for the sake of God: whatever you give will be repaid to you in full,</p>	<p>لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ (البقرة 272/2)</p>

<p>to you in full, and ye will not be wronged.</p>	<p>to you in full, and you shall not be wronged.</p>	<p>and you will not be wronged.</p>	
<p>How shall Allah <i>guide</i> a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah <i>guideth</i> not wrongdoing folk.</p>	<p>How shall Allah <i>guide</i> a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allah <i>guides</i> not the people who are Zalimun (polytheists and wrong-doers).</p>	<p>Why would God <i>guide</i> people who deny the truth, after they have believed and acknowledged that the Messenger is true, and after they have been shown clear proof? God does not <i>guide</i> evildoers</p>	<p>كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (آل عمران (86/3)</p>
<p>Whereby Allah <i>guideth</i> him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.</p>	<p>Wherewith Allah <i>guides</i> all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism).</p>	<p>with which God <i>guides</i> to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path.</p>	<p>يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (المائدة (16/5)</p>
<p>O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah <i>guideth</i> not wrongdoing folk.</p>	<p>O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah <i>guides</i> not those people who are the Zalimun (polytheists and wrongdoers and unjust).</p>	<p>You who believe, do not take the Jews and Christians as allies: they are allies only to each other. Anyone who takes them as an ally becomes one of them— God does not <i>guide</i> such wrongdoers</p>	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (المائدة 51/5)</p>
<p>O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah <i>guideth</i> not the disbelieving folk.</p>	<p>O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah <i>guides</i> not</p>	<p>Messenger, proclaim everything that has been sent down to you from your Lord— if you do not, then you will not have communicated His message— and God will protect you from people. God does not <i>guide</i> those who</p>	<p>يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (المائدة 67/5)</p>

	the people who disbelieve.	defy Him.	
Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah <i>guideth</i> not the froward folk.	That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah <i>guides</i> not the people who are Al-Fasiqun (the rebellious and disobedient).	that will make it more likely they will give true and proper testimony, or fear that their oaths might be refuted by others afterwards. Be mindful of God and listen; God does not <i>guide</i> those who break His laws.	ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْههَا أَوْ يَحَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (المائدة 108/5)
Such is <i>the</i> guidance of Allah wherewith He <i>guideth</i> whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.	This is <i>the</i> Guidance of Allah with which He <i>guides</i> whomsoever He will of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.	Such is God's guidance, with which He <i>guides</i> whichever of His servants He will. If they had associated other gods with Him, all their deeds would have come to nothing.	ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ (الأنعام 88/6)
And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah <i>guideth</i> not wrongdoing folk.	And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah <i>guides</i> not the people who are Zalimun (polytheists and wrongdoers, etc.)."	And a pair of camels and a pair of cattle— ask them [Prophet], 'Has He forbidden the two males, the two females, or the young in the wombs of the two females? Were you present when God gave you these commands?' So who is more wicked than he who fabricates lies against God with no basis in knowledge in order to lead people astray? God does not <i>guide</i> the evildoers.	وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ أَسْتَمَلْتُمْ عَلَيْهِ أَرْحَامُ الْإُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ يَغْيُرُ عِلْمَ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (الأنعام 144/6)
Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable	Do you consider the providing of drinking water to the pilgrims and	Do you consider giving water to pilgrims and tending the Sacred	أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ

<p>Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah <i>guideth</i> not wrong doing folk.</p>	<p>the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah <i>guides</i> not those people who are the Zalimun (polytheists and wrong-doers).</p>	<p>Mosque to be equal to the deeds of those who believe in God and the Last Day and who strive in God's path? They are not equal in God's eyes. God does not <i>guide</i> such benighted people.</p>	<p>وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (التوبة 19/9)</p>
<p>Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah <i>guideth</i> not wrongdoing folk.</p>	<p>Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause then wait until Allah brings about His Decision (torment). And Allah <i>guides</i> not the people who are Al-Fasiqun (the rebellious, disobedient to Allah).</p>	<p>Say [Prophet], 'If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the trade which you fear will decline, and the dwellings you love are dearer to you than God and His Messenger and the struggle in His cause, then wait until God brings about His punishment.' God does not <i>guide</i> those who break away.</p>	<p>قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (التوبة 24/9)</p>
<p>Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah <i>guideth</i> not the disbelieving folk.</p>	<p>The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allah <i>guides</i> not the people, who</p>	<p>Postponing sacred months is another act of disobedience by which those who disregard [God] are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their evil deeds are made alluring to them: God does not <i>guide</i> those</p>	<p>إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِقُونَ عَامًا وَيُحَرِّمُونَ عَامًا لِيُطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحْلُوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (التوبة 37/9)</p>

	disbelieve.	who disregard [Him].	
Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah <i>guideth</i> not wrongdoing folk.	Whether you (O Muhammad SAW) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad SAW). And Allah <i>guides</i> not those people who are Fasiqun (rebellious, disobedient to Allah).	It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times, because they reject God and His Messenger. God does not <i>guide</i> those who rebel against Him.	اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (التوبة 80/9)
Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah <i>guideth</i> not wrongdoing folk.	Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah <i>guides</i> not the people who are the Zalimun (cruel, violent, proud, polytheist and wrong-doer).	Which is better, the person who founds his building on consciousness of God and desire for His good pleasure, or the person who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it? God does not <i>guide</i> the evildoers	أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شِقَاٍ جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (التوبة 109/9)
Say: Is there of your partners (whom ye ascribe unto Allah) one that <i>leadeth</i> to the Truth? Say: Allah <i>leadeth</i> to the Truth. Is He Who <i>leadeth</i> to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth	Say: "Is there of your (Allah's so-called) partners one that <i>guides</i> to the truth?" Say: "It is Allah Who <i>guides</i> to the truth. Is then He, Who gives <i>guidance</i> to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the	Say, 'Can any of your partner-gods <i>show the way</i> to the Truth?' Say, 'God <i>shows the way</i> to the Truth. Is someone who <i>shows the way</i> to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the	قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (يونس 35/10)

you? How judge ye?	matter with you? How judge you?"	matter with you? How do you judge?"	
(Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah <i>guideth</i> not the snare of the betrayers.	[Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in secret. And, verily! Allah <i>guides</i> not the plot of the betrayers.	[Joseph said, 'This was] for my master to know that I did not betray him behind his back: God does not <i>guide</i> the mischief of the treacherous.	ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ (يوسف) (52/12)
Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not <i>guide</i> him who misleadeth. Such have no helpers.	If you (O Muhammad SAW) covet for their guidance then verily Allah <i>guides</i> not those whom He makes to go astray (or none can guide him whom Allah sends astray). And they will have no helpers.	Though you [Prophet] may be eager to guide them, God does not <i>guide</i> those who misguide [others], nor will they have anyone to help them.	إِنْ تَحْرَصْ عَلَىٰ هَذَا هُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ (النحل) (37/16)
That is because they have chosen the life of the world rather than the Hereafter, and because Allah <i>guideth</i> not the disbelieving folk.	That is because they loved and preferred the life of this world over that of the Hereafter. And Allah <i>guides</i> not the people who disbelieve.	This is because they love the life of this world more than the one to come, and God does not <i>guide</i> those who reject Him.	ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَىٰ الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (النحل) (107/16)
Lo! this Qur'an <i>guideth</i> unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.	Verily, this Qur'an <i>guides</i> to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad SAW, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise).	This Qur'an does indeed <i>show</i> the straightest way. It gives the faithful who do right the good news that they will have a great reward	إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (الإسراء) (9/17)
Thus We reveal it as plain revelations, and verily Allah <i>guideth</i> whom He will.	Thus have We sent it (this Qur'an) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allah <i>guides</i> whom He wills.	In this way, We send the Qur'an down as clear messages, and God <i>guides</i> whoever He will.	وكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ (الحج) (16/22)
Allah is the Light of the heavens and	Allah is the Light of the heavens	God is the Light of the heavens	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ

<p>the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah <i>guideth</i> unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.</p>	<p>and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah <i>guides</i> to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.</p>	<p>and earth. His Light is like this: there is a niche, and in it a lamp, the lamp inside a glass, a glass like a glittering star, fuelled from a blessed olive tree from neither east nor west, whose oil almost gives light even when no fire touches it– light upon light– God <i>guides</i> whoever He will to his Light; God draws such comparisons for people; God has full knowledge of everything–</p>	<p>نُورِهِ كَمِثْقَاةِ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا عَرَبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِلنَّاسِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (النور 35/24)</p>
<p>Verily We have sent down revelations and explained them. Allah <i>guideth</i> whom He will unto a straight path.</p>	<p>We have indeed sent down (in this Qur'an) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islamic religion, etc. that make things clear showing the Right Path of Allah). And Allah <i>guides</i> whom He wills to a Straight Path (i.e. to Allah's religion of Islamic Monotheism).</p>	<p>We have sent verses that clarify the right path: God <i>guides</i> whoever He will to a straight path.</p>	<p>لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (النور 46/24)</p>
<p>And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo!</p>	<p>But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is</p>	<p>If they do not respond to you, you will know that they follow only their own desires. Who is further astray than the one who follows his own desires with no guidance</p>	<p>فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ يَبْغِي هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (القصص 50/28)</p>

<p>Allah <i>guideth</i> not wrongdoing folk.</p>	<p>more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah <i>guides</i> not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists).</p>	<p>from God? Truly God does not <i>guide</i> those who do wrong.</p>	
<p>Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah <i>guideth</i> whom He will. And He is Best Aware of those who walk aright.</p>	<p>Verily! You (O Muhammad SAW) guide not whom you like, but Allah <i>guides</i> whom He wills. And He knows best those who are the guided.</p>	<p>You [Prophet] cannot guide everyone you love to the truth; it is God who <i>guides</i> whoever He will: He knows best those who will follow guidance.</p>	<p>إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (القصص 56/28)</p>
<p>Nay, but those who do wrong follow their own lusts without knowledge. Who is able to <i>guide</i> him whom Allah hath sent astray? For such there are no helpers.</p>	<p>Nay, but those who do wrong follow their own lusts without knowledge, Then who will <i>guide</i> him whom Allah has sent astray? And for such there will be no helpers.</p>	<p>And still the idolaters follow their own desires without any knowledge. Who can <i>guide</i> those God leaves to stray, who have no one to help them?</p>	<p>بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ (الروم 29/30)</p>
<p>Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He <i>showeth</i> the way.</p>	<p>Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He <i>guides</i> to the (Right) Way.</p>	<p>God does not put two hearts within a man's breast. He does not turn the wives you reject and liken to your mothers' backs into your real mothers; nor does He make your adopted sons into real sons. These are only words from your mouths, while God speaks the truth and <i>guides</i> people to the right path.</p>	<p>مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (الأحزاب 4/33)</p>
<p>Surely pure religion is for Allah only. And those who choose</p>	<p>Surely, the religion (i.e. the worship and the obedience) is for Allah</p>	<p>true devotion is due to God alone. [As for] those who choose other</p>	<p>أَلِ لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ</p>

<p>protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah <i>guideth</i> not him who is a liar, an ingrate.</p>	<p>only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah <i>guides</i> not him who is a liar, and a disbeliever.</p>	<p>protectors beside Him, saying, 'We only worship them because they bring us nearer to God,' God Himself will judge between them regarding their differences. God does not <i>guide</i> any ungrateful liar.</p>	<p>إِلَّا لِيُقَرَّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (الزمر 3/39)</p>
<p>Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He <i>guideth</i> whom He will. And him whom Allah sendeth astray, for him there is no guide.</p>	<p>Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He <i>Guides</i> therewith whom He pleases and whomever Allah sends astray, for him there is no guide.</p>	<p>God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God's guidance. He <i>guides</i> with it whoever He will; no one can guide those God leaves to stray.</p>	<p>اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر 23/39)</p>
<p>And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah <i>guideth</i> not one who is a prodigal, a liar.</p>	<p>And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah <i>guides</i></p>	<p>A secret believer from Pharaoh's family said, 'How can you kill a man just for saying, "My Lord is God"? He has brought you clear signs from your Lord— if he is a liar, on his own head be it— and if he is truthful, then at least some of what he has threatened will happen to you. God does not <i>guide</i> any rebellious, outrageous liar.</p>	<p>وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدْكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ (غافر 28/40)</p>

	not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!		
Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah <i>guideth</i> not wrong-doing folk.	Say: "Tell me! If this (Qur'an) is from Allah, and you deny it, and a witness from among the Children of Israel ('Abdullah bin Salam NOi) testifies that this Qur'an is from Allah [like the Taurat (Torah)], so he believed (embraced Islam) while you are too proud (to believe)." Verily! Allah <i>guides</i> not the people who are Zalimun (polytheists, disbelievers and wrong-doing).	Say, 'Have you thought: what if this Qur'an really is from God and you reject it? What if one of the Children of Israel testifies to its similarity [to earlier scripture] and believes in it, and yet you are too proud to [do the same]? God certainly does not <i>guide</i> evildoers.'	قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (الأحقاف 10/46)
They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, <i>guiding</i> unto the truth and a right road.	They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Musa (Moses), confirming what came before it, it <i>guides</i> to the truth and to a Straight Path (i.e. Islam).	They said, 'Our people, we have been listening to a Scripture that came after Moses, confirming previous scriptures, giving <i>guidance</i> to the truth and the straight path.	قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ (الأحقاف 30/46)
And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah <i>guideth</i> not the evil-living folk.	And (remember) when Musa (Moses) said to his people: "O my people! Why do you hurt me while you know certainly that I am the Messenger of Allah to you? So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah <i>guides</i> not the people who are Fasiqun (rebellious, disobedient to Allah).	Moses said to his people, 'My people, why do you hurt me when you know that I am sent to you by God?' When they went astray, God left their hearts to stray: God does not <i>guide</i> rebellious people.	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ (الصف 5/61)

<p>And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah <i>guideth</i> not wrongdoing folk.</p>	<p>And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah <i>guides</i> not the people who are Zalimun (polytheists, wrong-doers and disbelievers) folk.</p>	<p>Who could be more wrong than someone who invents lies against God when called to submit to Him? God does not <i>guide</i> the wrongdoers</p>	<p>وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (الصف 7/61)</p>
<p>The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah <i>guideth</i> not wrongdoing folk.</p>	<p>The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah <i>guides</i> not the people who are Zalimun (polytheists, wrong-doers, disbelievers, etc.).</p>	<p>Those who have been charged to obey the Torah, but do not do so, are like asses carrying books: how base such people are who disobey God's revelations! God does not <i>guide</i> people who do wrong.</p>	<p>مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَا يُحْمِلُوهَا كَمَا حُمِّلَ الْحِمَارُ يَكْفُرُوا بِالآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (الجمعة 5/62)</p>
<p>Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah <i>guideth</i> not the evil-living folk.</p>	<p>It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allah <i>guides</i> not the people who are the Fasiqin (rebellious, disobedient to Allah) .</p>	<p>It makes no difference whether you ask forgiveness for them or not, God will not forgive them: God does not <i>guide</i> such treacherous people.</p>	<p>سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ (المنافقون 6/63)</p>
<p>Which <i>guideth</i> unto righteousness, so we believe in it and we ascribe no partner unto our Lord.</p>	<p>'It <i>guides</i> to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).</p>	<p>that gives <i>guidance</i> to the right path, and we have come to believe it—We shall never set up partners with our Lord—</p>	<p>يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا (الجن 2/72)</p>
<p>Lo! Allah disdaineth not to coin the</p>	<p>Verily, Allah is not ashamed to set</p>	<p>God does not shy from drawing</p>	<p>إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ</p>

<p>similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He <i>guideth</i> many thereby; and He misleadeth thereby only miscreants;</p>	<p>forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He <i>guides</i> thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).</p>	<p>comparisons even with something as small as a gnat, or larger: the believers know it is the truth from their Lord, but the disbelievers say, 'What does God mean by such a comparison?' Through it He makes many go astray and <i>leads many to the right path</i>. But it is only the rebels He makes go astray</p>	<p>مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (البقرة 26/2)</p>
<p>And Allah summoneth to the abode of peace, and <i>leadeth</i> whom He will to a straight path.</p>	<p>Allah calls to the home of peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and <i>guides</i> whom He wills to a Straight Path.</p>	<p>But God invites [everyone] to the Home of Peace, and <i>guides</i> whoever He will to a straight path.</p>	<p>وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (يونس 25/10)</p>
<p>Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and <i>guideth</i> unto Himself all who turn (unto Him),</p>	<p>And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allah sends astray whom He wills and <i>guides</i> unto Himself those who turn to Him in repentance."</p>	<p>The disbelievers say, 'Why has no miracle been sent down to him from his Lord?' [Prophet], say, 'God leaves whoever He will to stray, and <i>guides</i> to Himself those who turn towards Him</p>	<p>وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ (الرعد 27/13)</p>
<p>And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and <i>guideth</i> whom He will. He is the Mighty, the Wise.</p>	<p>And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and <i>guides</i> whom He wills. And He is</p>	<p>We have never sent a messenger who did not use his own people's language to make things clear for them. But still God leaves whoever He will to stray, and <i>guides</i> whoever He</p>	<p>وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ (إبراهيم 4/14)</p>

	the All-Mighty, the All-Wise.	will: He is the Almighty, the All Wise.	
Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and <i>guideth</i> whom He will, and ye will indeed be asked of what ye used to do.	And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and <i>guides</i> whom He wills. But you shall certainly be called to account for what you used to do.	If God so willed, He would have made you all one people, but He leaves to stray whoever He will and <i>guides</i> whoever He will. You will be questioned about your deeds.	وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ (النحل 93/16)
Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and <i>leadeth</i> unto the path of the Mighty, the Owner of Praise.	And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and <i>guides</i> to the Path of the Exalted in Might, Owner of all praise.	[Prophet], those who have been given knowledge can see that what has been sent to you from your Lord is the truth, and that it <i>leads</i> to the path of the Almighty, worthy of all praise.	وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (سبأ 6/34)
Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and <i>guideth</i> whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!	Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and <i>guides</i> whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allah is the All-Knower of what they do!	What about those whose evil deeds are made alluring to them so that they think they are good? God leaves whoever He will to stray and <i>guides</i> whoever He will. [Prophet], do not waste your soul away with regret for them: God knows exactly what they do.	أَفَمَنْ رُئِيَ لَهُ سُوءٌ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (فاطر 8/35)
He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them.	He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained for Ibrahim (Abraham), Musa (Mosesy) and 'Iesa (Jesus) saying you should establish religion (i.e. to do what it	In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it' – what you [Prophet] call upon	شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشورى 13/42)

<p>Allah chooseth for Himself whom He will, and <i>guideth</i> unto Himself him who turneth (toward Him).</p>	<p>orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun , is that to which you (O Muhammad SAW) call them. Allah chooses for Himself whom He wills, and <i>guides</i> unto Himself who turns to Him in repentance and in obedience.</p>	<p>the idolaters to do is hard for them; God chooses whoever He pleases for Himself and <i>guides</i> towards Himself those who turn to Him.</p>	
<p>We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He <i>guideth</i>. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.</p>	<p>And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books i.e. their number (19) is written in the Taurat (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'an is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example ?" Thus Allah leads astray whom He wills and <i>guides</i> whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning)</p>	<p>none other than angels appointed by Us to guard Hellfire– and We have made their number a test for the disbelievers. So those who have been given the Scripture will be certain and those who believe will have their faith increased: neither those who have been given the Scripture nor the believers will have any doubts, but the sick at heart and the disbelievers will say, ‘What could God mean by this description?’ God leaves whoever He will to stray and <i>guides</i> whoever He will– no one knows your Lord’s forces except Him– this [description] is a warning to mortals.</p>	<p>وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ (المدثر 31/74)</p>

	reminder to mankind.		
That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may <i>guide</i> thee on a right path,	That Allah may forgive you your sins of the past and the future and complete His Favour on you, and <i>guide</i> you on the Straight Path;	so that God may forgive you your past and future sins, complete His grace upon you, <i>guide</i> you to a straight path	لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا (الفتح 2/48)
And of Moses' folk there is a community who <i>lead</i> with truth and establish justice therewith.	And of the people of Musa (Moses) there is a community who <i>lead</i> (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).	There is a group among the people of Moses who <i>guide</i> with truth, and who act justly according to it.	وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (الأعراف 159/7)
And of those whom We created there is a nation who <i>guide</i> with the Truth and establish justice therewith.	And of those whom We have created, there is a community who <i>guides</i> (others) with the truth, and establishes justice therewith.	Among those We created are a group of people who <i>guide</i> with truth and act justly according to it.	وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (الأعراف 181/7)
And We made them chiefs who <i>guide</i> by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).	And We made them leaders, <i>guiding</i> (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salat (Iqamat-as-Salat), and the giving of Zakat and of Us (Alone) they were worshippers.	We made all of them leaders, <i>guiding</i> others by Our command, and We inspired them to do good works, to keep up the prayer, and to give alms: they were Our true worshippers.	وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ (الأنبياء 73/21)
And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who <i>guided</i> by Our command.	And We made from among them (Children of Israel), leaders, giving <i>guidance</i> under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).	When they became steadfast and believed firmly in Our messages, We raised leaders among them, <i>guiding</i> them according to Our command.	وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (السجدة 24/32)
That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall	That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men <i>guide</i> us?" So they	That is because their messengers came to them with clear signs, yet they said, 'Should we take <i>guidance</i> from mere mortals?',	ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ عَنِّي حَمِيدٌ (التغابن 6/64)

<p>mere mortals <i>guide</i> us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.</p>	<p>disbelieved and turned away (from the truth), and Allah was not in need (of them). And Allah is Rich (Free of all wants), Worthy of all praise.</p>	<p>rejected the message, and turned away. But God had no need for them: He is all sufficient, worthy of all praise.</p>	
<p>Is it not <i>an indication</i> to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?</p>	<p>Is it not <i>clear</i> to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?</p>	<p>Is it not <i>clear</i> to those who inherit the land from former generations that We can punish them too for their sins if We will? And seal up their hearts so that they cannot hear?</p>	<p>أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَأْنَاهُمْ بِدُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ (الأعراف 100/7)</p>
<p>He whom Allah <i>leadeth</i>, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.</p>	<p>Whomsoever Allah <i>guides</i>, he is the guided one, and whomsoever He sends astray, those! They are the losers.</p>	<p>whoever God <i>guides</i> is truly guided, and whoever God allows to stray is a loser.</p>	<p>مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (الأعراف 178/7)</p>
<p>And he whom Allah <i>guideth</i>, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.</p>	<p>And he whom Allah <i>guides</i>, he is led aright; but he whom He sends astray for such you will find no Auliya' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.</p>	<p>[Prophet], anyone God <i>guides</i> is truly guided, and you will find no protector other than Him for anyone He leaves astray. On the Day of Resurrection We shall gather them, lying on their faces, blind, dumb, and deaf. Hell will be their Home. Whenever the Fire goes down, We shall make it blaze more fiercely for them.</p>	<p>وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا (الإسراء 97/17)</p>
<p>And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah <i>guideth</i>, he indeed is led</p>	<p>And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayat (proofs, evidences, signs) of Allah.</p>	<p>You could have seen the [light of the] sun as it rose, moving away to the right of their cave, and when it set, moving away to the left of them, while they lay in the wide space inside the cave. (This is one of God's signs: those</p>	<p>وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَرَاوِرُّ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْسِدًا (الكهف 17/18)</p>

aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.	He whom Allah <i>guides</i> , is rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).	people God <i>guides</i> are rightly guided, but you will find no protector to lead to the right path those He leaves to stray.)	
Is it not <i>a guidance</i> for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.	Is it not <i>a guidance</i> for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.	Do they not <i>draw a lesson</i> from the many generations We destroyed before them, through whose dwelling places they now walk? There truly are signs in this for anyone with understanding!	أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْفُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ (طه) (128/20)
Is it not <i>a guidance</i> for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?	Is it not <i>a guidance</i> for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?	Is it not <i>a lesson</i> for them [to see] how many generations We destroyed before them, in whose homes they now walk? There truly are signs in this— do they not hear?	أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْفُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ (السجدة 26/32)
And he whom Allah <i>guideth</i> , for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?	And whomsoever Allah <i>guides</i> , for him there will be no misleader. Is not Allah All-Mighty, Possessor of Retribution?	if God <i>guides</i> someone no one can lead him astray. Is God not mighty and capable of retribution?	وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ (الزمر) (37/39)
No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He <i>guideth</i> his heart. And Allah is Knower of all things.	No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He <i>guides</i> his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything.	Misfortunes can only happen with God's permission —He will <i>guide</i> the heart of anyone who believes in Him: God knows all things	مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (التغابن 11/64)
And when he saw the moon uprising,	When he saw the moon rising up,	And when he saw the moon rising	فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا

he exclaimed: This is my Lord. But when it set, he said: Unless my Lord <i>guide</i> me, I surely shall become one of the folk who are astray.	he said: "This is my lord." But when it set, he said: "Unless my Lord <i>guides</i> me, I shall surely be among the erring people."	he said, 'This is my Lord,' but when it too set, he said, 'If my Lord does not <i>guide</i> me, I shall be one of those who go astray.'	رَبِّي فَلَمَّا أَفَلَ قَالَ لَأِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (الأنعام 77/6)
Is not He (best) Who <i>guideth</i> you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any God beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!	Is not He (better than your gods) Who <i>guides</i> you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!	Who is it that <i>guides</i> you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy? Is it another god beside God? God is far above the partners they put beside him!	أَمْ نَهْدِيكُمْ فِي ظُلُمَاتٍ لَّيْلٍ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ إِنْ أَلِهَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (النمل 63/27)
Allah would explain to you and <i>guide</i> you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.	Allah wishes to make clear (what is lawful and what is unlawful) to you, and to <i>show</i> you the ways of those before you, and accept your repentance, and Allah is AllKnower, AllWise.	He wishes to make His laws clear to you and <i>guide</i> you to the righteous ways of those who went before you. He wishes to turn towards you in mercy— He is all knowing, all wise—	يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (النساء 26/4)
Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may <i>guide</i> you on a right path.	Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may <i>guide</i> you to a Straight Path.	He has promised you [people] many future gains: He has hastened this gain for you. He has held back the hands of hostile people from you as a sign for the faithful and He will <i>guide</i> you to a straight path.	وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا (الفتح 20/48)
Who created me, and He doth <i>guide</i> me	"Who has created me, and it is He Who <i>guides</i> me	who created me. It is He who <i>guides</i> me	الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (الشعراء 78/26)
He said: Nay, verily! for lo! my Lord is with me. He will <i>guide</i> me.	[Musa (Moses)] said: "Nay, verily! With me is my Lord, He will <i>guide</i> me."	Moses said, 'No, my Lord is with me: He will <i>guide</i> me	قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (الشعراء 62/26)
And he said: Lo! I am going unto my Lord Who will <i>guide</i> me.	And he said (after his rescue from the fire): "Verily, I am going to my	He said, 'I will go to my Lord: He is sure to <i>guide</i> me.	وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ (الصافات 99/37)

	Lord. He will <i>guide</i> me!"		
Save Him Who did create me, for He will <i>surely guide</i> me.	"Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will <i>guide</i> me."	I worship only Him who created me, and it is He who will <i>guide</i> me	إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (الزخرف 27/43)
And whomsoever it is Allah's will to <i>guide</i> , He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.	And whomsoever Allah wills to <i>guide</i> , He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.	When God wishes to <i>guide</i> someone, He opens their breast to <i>Islam</i> ; when He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them.	فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (الأنعام 125/6)
Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will <i>lead</i> him after Allah (hath condemned him)? Will ye not then heed?	Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will <i>guide</i> him after Allah? Will you not then remember?	[Prophet], consider the one who has taken his own desire as a god, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes— who can <i>guide</i> such a person after God [has done this]? Will you [people] not take heed?	أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ (الجاثية 23/45)
For him it is decreed that whoso taketh him for friend, he verily will mislead him and will <i>guide</i> him to the punishment of the Flame.	For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will <i>drive</i> him to the torment of the Fire. [Tafsir At-Tabari]	Fated to lead astray those who take his side, and <i>guide</i> them to the suffering of the blazing flame.	كُنِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّه يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ (الحج 4/22)
And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor <i>guided</i> them to	And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor	In his absence, Moses' people took to worshipping a mere shape that made sounds like a cow— a calf made from their jewellery. Could they not see that it did not speak to them or <i>guide</i> them in	وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلْمُ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ (الأعراف 148/7)

anyway? They chose it, and became wrong-doers.	<i>guide</i> them to the way? They took it for worship and they were Zalimun (wrong-doers).	any way? Yet they took it for worship: they were evildoers.	
Lo! those who believe and do good works, their Lord <i>guideth</i> them by their faith. Rivers will flow beneath them in the Gardens of Delight,	Verily, those who believe [in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism], and do deeds of righteousness, their Lord will <i>guide</i> them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).	But as for those who believe and do good deeds, their Lord will <i>guide</i> them because of their faith. Streams will flow at their feet in the Gardens of Bliss.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (يونس 9/10)
Lo! those who disbelieve the revelations of Allah, Allah <i>guideth</i> them not and theirs will be a painful doom.	Verily! Those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, Allah will not <i>guide</i> them and theirs will be a painful torment.	If people do not believe in God's revelation, God does not <i>guide</i> them, and a painful punishment awaits them.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ (النحل 104/16)
As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will <i>guide</i> them unto Him by a straight road.	So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and <i>guide</i> them to Himself by a Straight Path.	God will admit those who believe in Him and hold fast to Him into His mercy and favour; He will <i>guide</i> them towards Him on a straight path.	فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَقَضَىٰ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا (النساء 175/4)
Whereby Allah <i>guideth</i> him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and <i>guideth</i> them unto a straight path.	Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and <i>guides</i> them to a Straight Way (Islamic Monotheism).	with which God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and <i>guiding</i> them to a straight path.	يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (المائدة 16/5)
He will <i>guide</i> them and improve their state	He will <i>guide</i> them and set right their state.	He will <i>guide</i> them and put them into a good state	سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ (محمد 5/47)

<p>Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He <i>guide</i> them unto a way.</p>	<p>Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor <i>guide</i> them on the (Right) Way.</p>	<p>As for those who believe, then reject the faith, then believe again, then reject the faith again and become increasingly defiant, God will not forgive them, nor will He <i>guide</i> them on any path.</p>	<p>إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا (النساء 137/4)</p>
<p>Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He <i>guide</i> them unto a road,</p>	<p>Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)], Allah will not forgive them, nor will He <i>guide</i> them to anyway, - (Tafsir Al-Qurtubi).</p>	<p>God will not forgive those who have disbelieved and do evil, nor will He <i>guide</i> them to any path</p>	<p>إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا (النساء 168/4)</p>
<p>Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord <i>guideth</i> me unto a nearer way of truth than this.</p>	<p>Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord <i>guides</i> me unto a nearer way of truth than this."</p>	<p>without adding, 'God willing,' and, whenever you forget, remember your Lord and say, 'May my Lord <i>guide</i> me closer to what is right.'</p>	<p>إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا (الكهف 24/18)</p>
<p>And when he turned his face toward Midian, he said: Peradventure my Lord will <i>guide</i> me in the right road.</p>	<p>And when he went towards (the land of) Madyan (Midian) he said: "It may be that my Lord <i>guides</i> me to the Right Way."</p>	<p>As he made his way towards Midian, he was saying, 'May my Lord <i>guide</i> me to the right way.'</p>	<p>وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِّي سِوَاءَ السَّبِيلِ (القصص 22/28)</p>
<p><i>Show us</i> the straight path</p>	<p><i>Guide us</i> to the Straight Way</p>	<p><i>Guide us</i> to the straight path</p>	<p>اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (الفاتحة 6/1)</p>
<p>How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and <i>show</i> us the fair way.</p>	<p>When they entered in upon Dawud (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and <i>guide</i> us to the Right</p>	<p>When they reached David, he took fright, but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly— do not be unjust— and <i>guide</i> us to the right path.</p>	<p>إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُنْطِطْ وَاهْدِنَا إِلَى سِوَاءِ الصِّرَاطِ (ص 22/38)</p>

<p>And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We <i>guide</i> whom We will of Our bondmen. And lo! thou verily dost guide unto a right path</p>	<p>Way. And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We <i>guide</i> whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism).</p>	<p>So We have revealed a spirit to you [Prophet] by Our command: you knew neither the Scripture nor the faith, but We made it a light, <i>guiding</i> with it whoever We will of Our servants. You give guidance to the straight path</p>	<p>وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (الشورى 52/42)</p>
<p>As for those who strive in Us, We surely <i>guide</i> them to Our paths, and lo! Allah is with the good.</p>	<p>As for those who strive hard in Us (Our Cause), We will surely <i>guide</i> them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."</p>	<p>But We shall be sure to <i>guide</i> to Our ways those who strive hard for Our cause: God is with those who do good.</p>	<p>وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت 69/29)</p>

VITA

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