

## Surah 10 . Yunus (Jonah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

(١)

1 . *Alif Laam Ra.* These are the verses of the wise Book.

(٢)

2 . What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their '*Rabb*'. The unbelievers say: "This is most surely a manifest enchanter.

(٣)

3 . Surely your '*Rabb*' is **Allah**, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is **Allah**, your '*Rabb*', therefore serve Him; will you not then mind?

(٤)

4 . To Him is your return, of all; the promise of **Allah** in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

(٥)

5 . He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. **Allah** did not create that but with truth; He makes the signs manifest for a people who know

(٦)

6 . Most surely in the variation of the night and the day, and what **Allah** has created in the heavens and the earth, there are signs for a people who guard.

(٧)

7 . Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

(٨)

8 . Those, their abode is the fire because of what they earned.

(٩)

9 . Surely those who believe and do good, their '*Rabb*' will guide them by their faith; there shall flow from beneath them rivers in *Jannat* (garden) of bliss.

(١٠)

10 . Their cry in it shall be: Glory to Only You, *Allah-Humma!* and their greeting in it shall be: *Salaamun* (Peace); and the last of their cry shall be: Praise be to *Allah*, the '*Rabb*' of the worlds.

(١١)

11 . And if *Allah* should haveen the evil to men as they desire the haveening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their wickedness, they wander blindly in confusion.

(١٢)

12 . And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus which they do is made fair-seeming to the extravagant.

(١٣)

13 . And certainly We did destroy generations before you when they were unjust, and their *Rasools* (apostles) had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

(١٤)

14 . Then We made you successors in the land after them so that We may see how you act.

(١٥)

15 . And when Our clear communications are recited to them, those who hope not for Our meeting say: "Bring a *Quran* other than this or change it. Say: "It does not beseem me that I should change it of myself; I follow nothing but what is revealed to me; surely I fear, if I disobey my '*Rabb*', the punishment of a mighty day.

(١٦)

16 . Say: "If **Allah** had desired I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

(١٧)

17 . Who is then more unjust than who forges a lie against **Allah** or gives the lie to His communications? Surely the guilty shall not be successful.

(١٨)

18 . And they serve beside **Allah** what can neither harm them nor profit them, and they say: "These are our intercessors with **Allah**. Say: "Do you inform **Allah** of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up.

(١٩)

19 . And people are nothing but a single nation, so they disagree; and had not a word already gone forth from your '*Rabb*', the matter would have certainly been decided between them in respect of that concerning which they disagree.

(٢٠)

20 . And they say: "Why is not a sign sent to him from his '*Rabb*'? Say: "The unseen is only for **Allah**; therefore wait, surely I too, with you am of those who wait.

(۲۱)

21 . And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: "Allah is quicker to plan; surely Our *Rasools* (apostles) write down what you plan.

(۲۲)

22 . He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If You do deliver us from this, we will most certainly be of the grateful ones.

(۲۳)

23 . But when He delivers them, lo! they are unjustly rebellious in the earth. *Ya Ayohan-Naso* (O men)! your rebellion is against your own souls; provision of this world's life; then to Us shall be your return, so We will inform you of what you did.

(۲۴)

24 . The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

(۲۵)

25 . And Allah invites to the abode of peace and guides whom He pleases into the right path.

(۲۶)

26 . For those who do good is good and more; and blackness or ignominy shall not cover their faces; these are the dwellers of *Jannat* (garden); in it they shall abide.

(۲۷)

27 . And those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them; they shall have none to protect them from **Allah**; as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

(۲۸)

28 . And on the day when We will gather them all together, then We will say to those who associated others: Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: "It was not us that you served:

(۲۹)

29 . Therefore **Allah** is sufficient as a witness between us and you that we were quite unaware of your serving.

(۳۰)

30 . There shall every soul become acquainted with what it sent before, and they shall be brought back to **Allah**, their true Patron, and what they devised shall escape from them.

(۳۱)

31 . Say: "Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: "**Allah**. Say then: Will you not then guard (against evil)?"

(۳۲)

32 . This then is **Allah**, your true '*Rabb*'; and what is there after the truth but error; how are you then turned back?

(۳۳)

33 . Thus does the word of your '*Rabb*' prove true against those who transgress that they do not believe.

(٣٤)

34 . Say: "Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: "Allah brings the creation into existence, then He reproduces it; how are you then turned away?"

(٣٥)

35 . Say: "Is there any of your associates who guides to the truth? Say: "Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?"

(٣٦)

36 . And most of them do not follow but conjecture; surely conjecture will not avail anything against the truth; surely Allah is Aleem (The Knower) of what they do.

(٣٧)

37 . And this *Quran* is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of The Book, there is no doubt in this, from the 'Rabb' of the worlds.

(٣٨)

38 . Or do they say: "He has forged it? Say: "Then bring a chapter like this and invite whom you can besides Allah, if you are truthful."

(٣٩)

39 . No, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject; see then what was the end of the unjust.

(٤٠)

40 . And of them is he who believes in it, and of them is he who does not believe in it, and your 'Rabb' best knows the mischief-makers.

(٤١)

41. And if they call you a liar, say: "My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

(٤٢)

42. And there are those of them who hear you, but can you make the deaf to hear though they will not understand?

(٤٣)

43. And there are those of them who look at you, but can you show the way to the blind though they will not see?

(٤٤)

44. Surely **Allah** does not do any injustice to men, but men are unjust to themselves.

(٤٥)

45. And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with **Allah** to be a lie, and they are not followers of the right direction.

(٤٦)

46. And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and **Allah** is the bearer of witness to what they do.

(٤٧)

47. And every nation had a *Rasool* (an apostle); so when their *Rasool* (apostle) came, the matter was decided between them with justice and they shall not be dealt with unjustly.

(٤٨)

48. And they say: "When will this threat come about, if you are truthful?"

(٤٩)

49. Say: "I do not control for myself any harm, or any benefit except what **Allah** pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).

(٥٠)

50. Say: "Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would have on?"

(٥١)

51 . And when it comes to pass, will you believe in it? What! now, and already you wished to have it have on.

(٥٢)

52 . Then it shall be said to those who were unjust: Taste abiding punishment; you are not requited except for what you earned.

(٥٣)

53 . And they ask you: "Is that true?" Say: "Yes! by my *'Rabb'*! it is most surely the truth, and you will not escape".

(٥٤)

54 . And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the punishment and the matter shall be decided between them with justice and they shall not be dealt with unjustly.

(٥٥)

55 . Now surely *Allah's* is what is in the heavens and the earth; now surely *Allah's* promise is true, but most of them do not know.

(٥٦)

56 . He gives life and causes death, and to Him you shall be brought back.

(٥٧)

57 . *Ya Ayohan-Naso* (O men)! there has come to you indeed an admonition from your *'Rabb'* and a healing for what is in the breasts and a guidance and a mercy for the believers.

(٥٨)

58 . Say: "In the grace of *Allah* and in His mercy; in that they should rejoice; it is better than that which they gather.

(٥٩)

59 . Say: “Tell me what **Allah** has sent down for you of sustenance, then you make of it unlawful and lawful. Say: “Has **Allah** commanded you, or do you forge a lie against **Allah**?”

(٦٠)

60 . And what will be the thought of those who forge lies against **Allah** on *Qiyamat* (the day of resurrection)? Most surely **Allah** is full of grace towards men, but most of them do not give thanks.

(٦١)

61 . And you are not in any affair, nor do you recite concerning it any portion of the *Quran*, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your '*Rabb*' the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.

(٦٢)

62 . Now surely the friends of **Allah**, they shall have no fear nor shall they grieve.

(٦٣)

63 . Those who believe and guarded (against evil):

(٦٤)

64 . They shall have good news in this world's life and in the hereafter; there is no changing the words of **Allah**; that is the mighty achievement.

(٦٥)

65 . And let not their speech grieve you; surely might is wholly **Allah**'s; He is *Samee-ul Aleem* (The Hearer, The Knower)

(٦٦)

66 . Now, surely, whatever is in the heavens and whatever is in the earth is **Allah**'s; and they do not follow any associates, who call on others besides **Allah**; they do not follow but conjectures, and they only lie.

(٦٧)

67 . He it is Who made for you the night that you might rest in it, and the day giving light; most surely that are signs in it for a people who would hear.

(٦٨)

68 . They say: "Allah has taken a son! Glory be to Him: He is *Ghane* (The Self Sufficient): His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

(٦٩)

69 . Say: "Those who forge a lie against Allah shall not be successful.

(٧٠)

70 . A provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.

(٧١)

71 . And recite to them the story of *Nuh* (Noah) when he said to his people: *Ya Qaome* (O my people)! if my stay and my reminding by the communications of Allah is hard on you; yet on Allah do I rely; then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

(٧٢)

72 . But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

(٧٣)

73 . But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the warned.

(٧٤)

74 . Then did We raise up after him *Rasools* (apostles) to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

(٧٥)

75 . Then did We send up after them *Musa* (Moses) and *Haroun* (Aaron) to *Firon* (Pharaoh) and his chiefs with Our signs, but they showed pride and they were a guilty people.

(٧٦)

76 . So when the truth came to them from Us they said: "This is most surely clear enchantment!

(٧٧)

77 . *Musa* (Moses) said: "Do you say of the truth when it has come to you? Is it magic? And the magicians are not successful.

(٧٨)

78 . They said: "Have you come to us to turn us away from what we found our fathers upon, and greatness in the land should be for you two? And we are not going to believe in you.

(٧٩)

79 . And *Firon* (Pharaoh) said: "Bring to me every skillful magician.

(٨٠)

80 . And when the magicians came, *Musa* (Moses) said to them: Cast down what you have to cast.

(٨١)

81 . So when they cast down, *Musa* (Moses) said to them: What you have brought is deception; surely **Allah** will make it nothing; surely **Allah** does not make the work of mischief-makers to thrive.

(٨٢)

82 . And **Allah** will show the truth to be the truth by His words, though the guilty may be averse.

(٨٣)

83 . But none believed in *Musa* (Moses) except the offspring of his people, on account of the fear of *Firon* (Pharaoh) and their chiefs, in case he should persecute them; and most surely *Firon* (Pharaoh) was lofty in the land; and most surely he was of the extravagant.

(٨٤)

84 . And *Musa* (Moses) said: "Ya *Qaome* (O my people)! if you believe in *Allah*, then rely on Him if you submit.

(٨٥)

85 . So they said: "On *Allah* we rely: Our '*Rabb*'! make us not subject to the persecution of the unjust people:

(٨٦)

86 . And do You deliver us by Your mercy from the unbelieving people.

(٨٧)

87 . And We revealed to *Musa* (Moses) and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

(٨٨)

88. And *Musa* (Moses) said: "Our '*Rabb*'! surely You have given to *Firon* (Pharaoh) and his chiefs finery and riches in this world's life, to this end, our '*Rabb*', that they lead astray from Your way: Our '*Rabb*'! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

(٨٩)

89 . He said: "The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

(٩٠)

90 . And We made the children of Israel to pass through the sea, then *Firon* (Pharaoh) and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: "I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

(٩١)

91 . What! now! and indeed you disobeyed before and you were of the mischief-makers.

(٩٢)

92 . But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.

(٩٣)

93 . And certainly We lodged the children of Israel in a goodly abode and We bestowed them with good things; but they did not disagree until the knowledge had come to them; surely your '*Rabb*' will judge between them on *Qiyammat* (the day of resurrection) concerning that in which they disagreed.

(٩٤)

94 . But if you are in doubt as to what We have revealed to you, ask those who read The Book before you; certainly the truth has come to you from your '*Rabb*', therefore you should not be of the disputers.

(٩٥)

95 . And you should not be of those who reject the communications of *Allah*, then you should be one of the losers.

(٩٦)

96. Surely those against whom the word of your '*Rabb*' has proved true will not believe.

(٩٧)

97. Though every sign should come to them, until they witness the painful punishment.

(٩٨)

98. And wherefore was there not a town which should believe so that their belief should have profited them but the people of *Yunus* (Jonah)? When they believed, We removed from them the punishment of disgrace in this world's life and We gave them provision till a time.

(٩٩)

99. And if your '*Rabb*' had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

(١٠٠)

100. And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

(١٠١)

101. Say: "Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.

(١٠٢)

102. What do they wait for then but the like of the days of those who passed away before them? Say: "Wait then; surely I too am with you of those who wait.

(١٠٣)

103. Then We deliver Our *Rasools* (apostles) and those who believe; even so, it is binding on Us (that) We deliver the believers.

(١٠٤)

104. Say: "Ya *Ayohan-Naso* (O men)! if you are in doubt as to my religion, then I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

(١٠٥)

105. And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.

(١٠٦)

106. And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

(١٠٧)

107. And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(١٠٨)

108. Say: “*Ya Ayohan-Naso* (O men)! indeed there has come to you the truth from your ‘*Rabb*’, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

(١٠٩)

109. And follow what is revealed to you and be patient till **Allah** should give judgment, and He is the best of the judges.