

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَبِ وَقَرْءَانِ مُّبِينٍ ۝ رَبِّمَا يَوْدُ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ دَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمْلَ فَسَوْفَ يَعْلَمُونَ ۝ وَمَا أَهْلَكَنَا مِنْ قَرِيَةٍ إِلَّا وَهَا كِتَابٌ مَعْلُومٌ ۝ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَخْرُونَ ۝ وَقَالُوا يَا إِيَّاهَا الَّذِي نَزَّلَ عَلَيْهِ الْذِكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتَيْنَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

Sūrah Al-Hijr (The Rocky Tract) 15

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book and a plain Qur'ān.
2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allāh's Will in Islam, i.e. Islamic Monotheism – this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise).
3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
4. And never did We destroy a township but there was a known decree for it.
5. No nation can advance its term, nor delay it.
6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ān) has been sent down! Verily, you are a madman!"
7. "Why do you not bring angels to us if you are of the truthful?"

الْحِجْرِ		الْحِجْرِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مُّبِينٍ	وَقَرْءَانِ	الْكِتَبِ	آيَاتُ	تِلْكَ	الْرَّ
plain	and a Quran	(of) the book	(are the) Verses	these	Alif-Lam-Ra
يَأْكُلُوا	دَرَهُمْ	لَوْ كَانُوا مُسْلِمِينَ ۝	الَّذِينَ كَفَرُوا	رَبِّمَا يَوْدُ	
to eat	leave them	if they were Muslims	those who disbelieved	perhaps will wish	

فَسَوْفَ يَعْلَمُونَ	الْأَمَلُ	وَيُلَهِّهُمْ	وَيَتَمَتَّعُوا
then soon they will come to know	the (false) hope	and let amuse them	and enjoy
مَعْلُومٌ	وَهَا	مِنْ قَرَيْةٍ	وَمَا أَهْلَكَنَا
known	a decree (book)	(there was) for it	but [form] a town and We destroyed not
يَأْتِيهَا	وَقَالُوا	وَمَا يَسْتَخْرُونَ	مَا تَسْبِقُ
O (you)	and they say	nor delay (it)	its term
لَمَجْنُونٌ	إِنَّكَ	أَجَلَهَا	أَلَّذِي نُزِّلَ
(are) surely a mad (man)	truly you	the Quran	[unto him] (to) whom was sent down
مِنَ الصَّادِقِينَ	إِنْ كُنْتَ	بِالْمَلَكِكَةِ	مَا قَاتَنَا
of the truthful	if you are	the angels	لَوْ
			يُوْ

مَا نَزَّلَ الْمَلَكِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿١﴾ إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحْفَظُونَ ﴿٢﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيعَ الْأَوَّلِينَ ﴿٣﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِزُونَ ﴿٤﴾ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٥﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سَنَةُ الْأَوَّلِينَ ﴿٦﴾

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the *Qur'an*) and surely We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimūn* [criminals, polytheists, pagans, (because of their mocking at the Messengers)]. 13. They would not believe in it (the *Qur'an*); and already the example of (Allah's punishment of) the ancients (who disbelieved) has gone forth.

وَمَا كَانُوا	بِالْحَقِّ	إِلَّا	مَا نَزَّلَ الْمَلَكِكَةَ
and they would not be	with the truth	except	We send not the angels down
لَهُ	وَإِنَّا	نَزَّلْنَا الْذِكْرَ	إِذَا مُنْظَرِينَ
for it	and surely We	have sent down the Quran	[We] verily We given respite then

فِي شِيَعَ	مِنْ قَبْلِكَ	وَلَقَدْ أَرْسَلْنَا	حَفَظُونَ
amongst the communities (sects)	before you	and indeed We sent	(are) surely guardians
بِهِ يَسْهِرُونَ	إِلَّا كَانُوا	مِنْ رَسُولٍ	وَمَا يَأْتِيهِمْ
mock at him	but they did	any Messenger	and came to them not
لَا يُؤْمِنُونَ	الْمُجْرِمِينَ	فِي قُلُوبِ	كَذَلِكَ
they would not believe	(of) the sinners	[into] (the) hearts	We let it enter thus
الْأَوَّلِينَ	سُنَّةٌ	وَقَدْ خَلَتْ	بِهِ
(of) the ancients	(the) example	and indeed has gone forth	in it

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلَّوْفِيهِ يَعْرُجُونَ ١٤ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَرُنَا
بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ١٥ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَيَّسْنَاهَا لِلنَّاظِرِينَ
وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَنٍ رَجِيمٍ ١٦ إِلَّا مِنْ أَسْتَرَقَ السَّمْعَ فَأَتَبْعَهُ شَهَابٌ مُّبِينٌ ١٧

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long). 15. They would surely say (in the evening): ``Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.'' 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitān* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

فَظَلَّوْ	مِنَ السَّمَاءِ	بَابًا	فَتَحْنَا عَلَيْهِمْ	وَلَوْ
and they were to continue	from the heaven	a gate	We opened to them	and (even) if
إِنَّمَا سُكِّرَتْ أَبْصَرُنَا	لَقَالُوا	يَعْرُجُونَ	فِيهِ	
only our eyes have been blocked (blurred)	they would surely say	to ascend		therein
فِي السَّمَاءِ	وَلَقَدْ جَعَلْنَا	مَسْحُورُونَ	قَوْمٌ	بَلْ نَحْنُ
in the heaven	and indeed We have put	bewitched	(are) a people	nay we
وَحَفَظْنَاهَا	لِلنَّاظِرِينَ	وَرَيَّسْنَاهَا	بُرُوجًا	
and We have protected it	for the beholders	and We beautified it		big stars

السماع	إِلَّا مَنِ اسْتَرْقَ	رَّجِيمٌ	شَيْطَانٌ	مِنْ كُلِّ
the hearing	except (him) who gains (steals)	outcast	devil	from every
مُبِينٌ	شَهَابٌ	فَاتَّبَعَهُ		
clear	a flaming fire	then he is pursued by		

وَالْأَرْضَ مَدَدَنَاهَا وَالْقِيَّنَا فِيهَا رَوَسِيٌّ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٌ ١٦ وَجَعَلْنَا الْكُمْرَ فِيهَا مَعِيشٌ وَمَنْ لَسْتُمْ لَهُ بِرْزِقِنَ ١٧ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نَنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ١٨ وَأَرْسَلْنَا الْرِّيحَ لَوْقَحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاهُ كُمْرُهُ وَمَا أَنْزَلْنَا لَهُ بِخَزَائِنِنَ ١٩

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]. 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

وَأَنْبَتَنَا	رَوَسِيٌّ	فِيهَا	وَالْقِيَّنَا	مَدَدَنَاهَا	وَالْأَرْضَ
and caused to grow	firm mountains	therein	and placed	We spread it	and the earth
وَجَعَلْنَا	مَوْزُونٌ		شَيْءٌ	مِنْ كُلِّ	فِيهَا
and We have made	balanced (in due proportion)		thing	of each	therein
لَهُ	وَمَنْ لَسْتُمْ		مَعِيشٌ	فِيهَا	لَكُمْ
[for him]	and (for those) whom you are not		means of living	therein	for you
خَزَائِنُهُ	إِلَّا عِنْدَنَا		وَإِنْ		بِرْزِقِنَ
(are) the stores thereof	but with Us		مِنْ شَيْءٍ		
مَعْلُومٌ	يَقْدَرٌ		إِلَّا		
known	in a measure		except		وَمَا نَنْزِلُهُ

مَاءٌ	مِنَ السَّمَاءِ	فَأَنْزَلَنَا	لَوْقَحَ	وَأَرْسَلَنَا الْرِّيحَ
water	from the sky	then cause to descend	fertilizing	and We send the winds
بِخَزِينَنَ	لَهُ	وَمَا أَنْتُمْ	فَأَسْقَيْنَ كُوْهُ	
able to store	for it	and you (are) not	and We gave it to you to drink	

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمْيِتُ وَنَحْنُ الْوَرِثُونَ ١٧ وَلَقَدْ عِلْمَنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عِلْمَنَا الْمُسْتَقْدِمِينَ ١٨ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ١٩ وَلَقَدْ خَلَقْنَا الْإِنْسَنَ مِنْ صَلْصَلٍ مِّنْ حَمَّا مَسْنُونٍ ٢٠

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor. 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

الْوَرِثُونَ	وَنَحْنُ	وَنُمْيِتُ	لَنَحْنُ نُحْيِي	وَإِنَّا
(are) the Inheritor	and We	and cause death	[We] (it is Who) give life	and certainly We
مِنْكُمْ			وَلَقَدْ عِلْمَنَا الْمُسْتَقْدِمِينَ	
of you			وَلَقَدْ عِلْمَنَا الْمُسْتَقْدِمِينَ	
إِنَّهُ حَكِيمٌ	يَحْشُرُهُمْ			
truly He (is) All-Wise	(Who) will gather them		هُوَ	وَإِنَّ رَبَّكَ
مَسْنُونٍ	مِّنْ حَمَّا			عَلِيمٌ
altered (into shape)	of mud	from clay	وَلَقَدْ خَلَقْنَا الْإِنْسَنَ	

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلٍ مِّنْ نَارِ السَّمُومِ ٢١ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَّا مَسْنُونٍ ٢٢ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعَوْلَهُ سَجِدِينَ

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝ إِلَّا إِبْلِيسَ أَبْيَ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ۝

27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: ``I am going to create a man (Adam) from dried (sounding) clay of altered mud. 29. ``So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him.'' 30. So the angels prostrated themselves, all of them together. 31. Except *Iblīs* (Satan) – he refused to be among the prostrators.

السَّمُومُ	مِنْ نَارٍ	مِنْ قَبْلٍ	خَلَقْنَا	وَالْجَانَّ
(of) smokeless flame	from fire	aforetime	We created [it]	and the jinn
خَلِقُونَ	إِنِّي	لِلْمَلَائِكَةِ	قَالَ رَبِّكَ	وَلَدْ
going to create	verily I (am)	to the angels	your Lord said	and (remember) when
سَوَّيْتُهُ	فَإِذَا	مَسْتُوْنِ	مِنْ حَمَاءٍ	بَشَرًا
I have fashioned him	so when	altered (into shape)	of mud	from clay
سَاجِدِينَ	لَهُ	فَقَعُوا	مِنْ رُوحِي	وَنَفَخْتُ
prostrating	for him	then fall down	of My soul	into him
إِلَّا إِبْلِيسَ	أَجْمَعُونَ	كُلُّهُمْ	فَسَجَدَ الْمَلَائِكَةُ	فَسَجَدَ الْمَلَائِكَةُ
except <i>Iblīs</i> (Satan)	together	all of them	so the angels prostrated	
السَّاجِدِينَ	أَنْ يَكُونَ مَعَ	أَبْيَ		
the prostrators	to be with	he refused		

قَالَ يَتَابُلِيسُ مَا لَكَ أَلَا تَكُونَ مَعَ السَّاجِدِينَ ۝ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ، مِنْ صَلْصَلٍ مِنْ حَمَاءٍ مَسْتُوْنِ ۝ قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۝ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الْدِينِ ۝ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبَعَثُونَ ۝

32. (Allāh) said: ``O *Iblīs* (Satan)! What is your reason for not being among the prostrators?'' 33. [*Iblīs* (Satan)] said: ``I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.'' 34. (Allāh) said: ``Then, get out from here, for verily, you are *Rajīm* (an

outcast or a cursed one)." 35. ``And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." 36. [*Iblīs* (Satan)] said: ``O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

السَّاجِدِينَ	أَلَا تَكُونَ مَعَ	لَكَ	مَا	يَكْبِلِيْشُ	قَالَ
the prostrators	that you are not with	(is) for you	what	0 Iblis (Satan)	He (Allah) said
خَلَقْتَهُ	لِبْشَرٍ	لَا سَجَدَ	لَمْ أَكُنْ	قَالَ	
whom You created	to a man (human being)	(one) to prostrate	I am not	he (Iblis)	said
فَأَخْرَجَ	قَالَ	مَسْنُونٌ	مِنْ حَمَلٍ	مِنْ صَلْصَلٍ	
then get out	He (Allah) said	altered (into shape)	of mud	from clay	
اللَّعْنَةَ	عَلَيْكَ	وَإِنَّ	رَجِيمٌ	فَإِنَّكَ	مِنْهَا
the curse	(shall be) upon you	and truly	(are) an outcast	for truly you	from here
فَأَنْظُرْنِي	رَبِّ	قَالَ	الَّذِينَ	إِلَى يَوْمٍ	
give me then respite	O my Lord	he (Iblis) said	(of) Recompense	till (the) Day	
إِلَى يَوْمٍ يُبَعَّثُونَ					
till (the) Day they (the dead) will be resurrected					

قَالَ فَإِنَّكَ مِنَ الْمُنَظَّرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ [١٧] قَالَ رَبِّيْمَا أَغْوَيْتَنِي لِأَزِينَنَّ لَهُمْ
فِي الْأَرْضِ وَلَا عَوَّيْنَهُمْ أَجْمَعِينَ [١٨] إِلَّا عَبَادَكَ مِنْهُمُ الْمُخَلَّصِينَ [١٩] قَالَ هَذَا صَرَاطُ
عَلَىٰ مُسْتَقِيمٍ [٢٠] إِنَّ عَبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

37. Allāh said: ``Then verily, you are of those reprieved, 38. ``Till the Day of the time appointed." 39. [*Iblīs* (Satan)] said: ``O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. 40. ``Except Your chosen (guided) slaves among them." 41. (Allāh) said: ``This is a way which will lead straight to Me." 42. ``Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghāwūn* (*Mushrikūn* and those who go astray, criminals, polytheists, and evildoers).

الْوَقْتِ	إِلَى يَوْمِ	مِنَ الْمُنْظَرِينَ	قَالَ فَإِنَّكَ
(of) the time	till (the) Day	(are) of those reprimanded	He (Allah) said then truly you
أَغْوَيْتَنِي	بِمَا	قَالَ رَبِّ	الْمَعْلُومِ
You misled me	(because) of what	he (Iblis) said O my Lord	known
أَجْمَعِينَ	وَلَا أَغْوِيَنَّهُمْ	فِي الْأَرْضِ	لَأَزِينَنَّ لَهُمْ
all	and I shall mislead them	on the earth	I shall indeed adorn for them
صَرَاطٍ	قَالَ هَذَا	الْمُخْلَصِينَ	إِلَّا عِبَادَكَ
(is the) way	He (Allah) said this	the chosen (sincere)	among them
سُلْطَانٍ	عَلَيْهِمْ	إِنَّ عِبَادِي لَيْسَ	مُسْتَقِيمٌ
any authority	over them	you have	straight to Me
مِنَ الْغَاوِينَ	أَتَبَعَكَ	إِلَّا مَنِ	عَلَيَّ
of the ones who go astray	followed you	except (those) who	

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجَمِيعِينَ هَذَا سَبَعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ
إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَعَيْنٍ أَدْخُلُوهَا بِسْلَامٍ أَمِينَ وَنَزَّعْنَا مَا فِي صُدُورِهِمْ
مِنْ غِلٍ إِحْوَانًا عَلَى سُرُرٍ مُتَقَبِّلَانَ لَا يَمْسِهِمْ فِيهَا نَصْبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجٍ
نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

43. ``And surely, Hell is the promised place for them all. 44. ``It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. ``Truly, the *Muttaqūn* (the pious.) will be amidst Gardens and water springs (Paradise). 46. ``(It will be said to them): `Enter therein (Paradise), in peace and security.' 47. ``And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. 48. ``No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." 49. Declare (O Muhammad ﷺ) to My slaves that truly I am the Oft-Forgiving, the Most Merciful.

سَبَعَةٌ	هَذَا	أَجَمِيعِينَ	لَمَوْعِدُهُمْ	وَإِنَّ جَهَنَّمَ
seven	it (Hell) has	all	(is) [surely] the promised place (for) them	and surely Hell

إِنَّ الْمُنَّقِّيْنَ	مَقْسُومٌ	جُزْءٌ	مِنْهُمْ	بَابٌ	لِكُلِّ	أَبْوَابٌ
truly the pious (people)	assigned	(is) a portion	of them	door	for each	gates
ءَمِينٍ	سَلَامٌ	أَدْخُلُوهَا	وَعُيُونٌ	فِي جَنَّاتٍ		
(and) security	in peace	enter therein	and (water) springs	(will be) amidst	Gardens	
مِنْ غَلَّ		فِي صُدُورِهِمْ		وَنَرَعَنَا مَا		
any injury (hard feeling)		(is) in their breasts		and We shall remove what		
فِيهَا	لَا يَمْسِهِمْ	مُنَقَّبِلِينَ	عَلَى سُرُرٍ	إِخْوَانًا		
therein	will not touch them	facing each other	on thrones	(so they will be) brothers		
نَحْنُ عِبَادُكَ		فِيهَا بِمُحَرَّجِينَ		وَمَا هُمْ	نَصَبُ	
inform (O Muhammad)	My slaves (servants)	(be) removed	of it	nor (shall) they	fatigue	
الرَّحِيمُ	الْغَفُورُ		أَنَا		أَنِّي	
the Most Merciful	the Oft-Forgiving		[I] (am)	that I		

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ وَنَتَّهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ إِذَا دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ قَالُوا لَا تَوْجَلْ إِنَّا بَشِّرُوكَ بِعَلَمٍ عَلَيْهِ قَالَ أَبْشِرْتُمُونِي عَلَى أَنْ مَسَّنِي الْكِبْرُ فِيمَ تَبَشِّرُونَ

50. And that My torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrāhīm (Abraham). 52. When they entered to him, and said: " Salāman (peace)!" [Ibrāhīm (Abraham)] said: "Indeed! We are afraid of you." 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrāhīm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings?"

وَنَتَّهُمْ	الْأَلِيمُ	الْعَذَابُ	هُوَ	وَأَنَّ عَذَابِي
and tell them	most painful	(is) the torment	[it]	and that My torment
فَقَالُوا سَلَامًا	عَلَيْهِ	إِذَا دَخَلُوا	إِبْرَاهِيمَ	عَنْ ضَيْفِ
and said peace	upon him	when they entered	(of) Abraham	about (the) guests (angels)

إِنَّا	لَا تَوْجَلْ	قَالُوا	وَجِلُونَ	مِنْكُمْ	قَالَ إِنَّا
truly we	(do) not be afraid	they said	(are) afraid	of you	he said indeed we
قالَ	عَلِيمٌ	يَعْلَمُ	بِنِسْرَةِ		
he (Abraham) said	knowledgeable	of a son (boy)	give you	glad tidings	
أَنَّ مَسَّنِي	عَلَىٰ		أَبْشِرْتُ مُونِي		
[that] has overtaken me	when	(do) you give me	glad tidings?		
	فِيمَ تَبَشِّرُونَ		الْكِبَرُ		
	of what then you give glad tidings		old age		

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِطِينِ ٥٥ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ٥٦ قَالَ فَمَا خَطُبُكُمْ أَيُّهَا الْمُرْسَلُونَ ٥٧ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ٥٨ إِلَّا أَهْلَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ٥٩ إِلَّا أُمْرَاتُهُ فَدَرَنَا إِنَّهَا الْمِنَ الْغَيْرِينَ ٦٠

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing." 56. [Ibrāhīm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" 57. [Ibrāhīm (Abraham) again] said: "What then is the business on which you have come, O messengers?" 58. They (the angels) said: "We have been sent to a people who are *Mujrimūn* (criminals, disbelievers, polytheists, sinners). 59. "(All) except the family of Lüt (Lot). Them all we are surely, going to save (from destruction). 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

مِنَ الْقَنِطِينِ	فَلَا تَكُنْ	بِالْحَقِّ	بَشَّرْنَاكَ	قَالُوا
of the despairing	so be not	in truth	we give you glad tidings	they said
إِلَّا الضَّالُّونَ	رَبِّهِ	مِنْ رَحْمَةِ	وَمَنْ يَقْنَطُ	قَالَ
except those who are astray	(of) his Lord	of (the) Mercy	and who despairs	he (Abraham) said
قَالُوا	الْمُرْسَلُونَ	أَيُّهَا	خَطُبُكُمْ	فَمَا
they said	messengers (angels)	O (you)	(is) your mission	then what

إِلَّا أَهَلَّ	شُجَرٌ مِّنْ	إِلَى قَوْمٍ	إِنَّا أَرْسَلْنَا
except (the) family	who are criminals (sinners)	to a people	truly we have been sent
إِلَّا اُمَّرَأَتُهُ	أَجْمَعِينَ	أَعْنَجُوهُمْ	إِنَّا لُوطٌ
except his wife	all	[surely] (shall) save them	we truly (of) Lot
لِمَنْ أَغْيَبْنَا		إِنَّهَا	قَدَرْنَا
(is) surely of those who remain behind (to be destroyed)		that she	We have decreed

فَلَمَّا جَاءَ إِلَّا لُوطٌ الْمُرْسَلُونَ ٦١ قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ٦٢ قَالُوا بَلْ ٰجَنَّنَكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ٦٣ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَدِّقُونَ ٦٤ فَأَسْرِي بِأَهْلِكَ بِقِطْعٍ مِّنَ الْأَيْلَلِ وَاتَّبِعْ أَدْبَرَهُمْ وَلَا يَنْفِتْ مِنْكُمْ أَحَدٌ وَأَمْضُوا حَيَّثُ تُؤْمِنُونَ ٦٥ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَأَتَ دَابِرَهُؤُلَاءِ مَقْطُوعٌ مُّصَبِّحِينَ ٦٦

61. Then when the messengers (the angels) came to the family of Lüt (Lot). 62. He said: "Verily, you are people unknown to me." 63. They said: "Nay, we have come to you with that (torment) which they have been doubting. 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly we tell the truth. 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered." 66. And We made known this decree to him that the root of those (sinners) was to be cut off in the early morning.

قَالَ إِنَّكُمْ	الْمُرْسَلُونَ	لُوطٌ	إِلَّا	فَلَمَّا جَاءَ
he said verily you	the messengers (angels)	(of) Lot	(the) family	then when came to
بِمَا كَانُوا	بِلْ جَنَّنَكَ	قَالُوا	مُّنْكَرُونَ	قَوْمٌ
with what they were	nay we have come to you	they said	unknown (to me)	(are) people
وَإِنَّا	بِالْحَقِّ	وَأَتَيْنَاكَ	فِيهِ يَمْتَرُونَ	
and we truly	[with] the truth	and we have brought you		doubting in it
مِنَ الْأَيْلَلِ	بِقِطْعٍ	بِأَهْلِكَ	فَأَسْرِي	لَصَدِّقُونَ
of the night	in a part	with your family	then travel	[surely] (are) truthful

وَأَمْضُوا	أَحَدٌ	مِنْكُمْ	وَلَا يَلْتَفِتْ	وَأَتَّبِعْ أَدْبَرَهُمْ
but go on	anyone	of you	and let not look back	and follow their backs
أَنَّ دَاءِرَ	أَنَّ الْأَمْرَ	ذَلِكَ	إِلَيْهِ	وَقَضَيْنَا
that (the) root	decree	this	to him	and We made known
مُصْبِحِينَ	مَقْطُوْعٌ	هَوْلَاءَ		
(in the) early morning	(was) to be cut off	(of) those (sinners)		

وَجَاءَ أَهْلُ الْمَدِينَةَ يَسْتَبِشُونَ ٦٧ قَالَ إِنَّ هَوْلَاءَ ضَيْفِي فَلَا نَفْضَحُونَ ٦٨ وَأَنْقُوا أَلَّهَ
وَلَا تُخْرِزُونَ ٦٩ قَالُوا أَوْلَمْ تَهَكُّ عَنِ الْعَالَمِينَ ٧٠ قَالَ هَوْلَاءَ بَنَاتِي إِنْ كُنْتُمْ فَعِيلِينَ
لَعْمَرُكُ إِنَّهُمْ لِفِي سَكَرٍ يَمْبَهُونَ ٧١ فَأَخْذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lüt (Lot)] said: ``Verily, these are my guests, so shame me not. 69. ``And fear Allāh and disgrace me not." 70. They (people of the city) said: ``Did we not forbid you from entertaining (or protecting) any of the 'Alāmīn (people, foreigners and strangers from us)?" 71. [Lüt (Lot)] said: ``These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So As-Saihah (torment—awful cry) overtook them at the time of sunrise.

قَالَ إِنَّ هَوْلَاءَ	الْمَدِينَةَ يَسْتَبِشُونَ	وَجَاءَ أَهْلُ
he (Lot) said verily these	(of) the city rejoicing	and came (the) inhabitants
وَلَا تُخْرِزُونَ	وَأَنْقُوا أَلَّهَ	ضَيْفِي
and disgrace me not	and fear Allah	so shame me not
عَنِ الْعَالَمِينَ	أَوْلَمْ تَهَكُّ	قَالُوا
from (entertaining) the people	[and] (did) we not forbid you?	they said
فَعِيلِينَ	إِنْ كُنْتُمْ	بَنَاتِي
doers	if you would be (must)	(are) my daughters
لَفِي سَكَرٍ يَمْبَهُونَ	إِنْ	قَالَ هَوْلَاءَ
were wandering blindly in their (wild) intoxication	إِنْ	لَعْمَرُكُ
	أَبْعُدُ	بِأَبْعُد

مُشْرِقِينَ <small>٧٤</small>	الصَّيْحَةُ	فَأَخْذَهُمْ
at (the time of) sunrise	an awful cry	so overtook them

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ٧٥ إِنَّ فِي ذَلِكَ لَذِيْنَ لِلْمُتَوَسِّمِينَ وَإِنَّهَا لِبِسَيْلٍ مُقِيمٍ ٧٦ إِنَّ فِي ذَلِكَ لَذِيْةً لِلْمُؤْمِنِينَ ٧٧ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَلَمِيْنَ ٧٨ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ بِالْإِمَامَ مُمْيِّنَ ٧٩ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ٨٠

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see (or understand or learn the lessons from the Signs of Allāh). 76. And verily, they (the cities) were right on the highroad (from Makkah to Syria, i.e. the place where the Dead Sea is now). 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (ٰ) was sent by Allāh], were also Zālimūn (polytheists and wrongdoers). 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of Al-Hijr (the rocky tract) denied the Messengers.

مِنْ سِجِّيلٍ <small>٧٤</small>	حِجَارَةً <small>٧٥</small>	عَلَيْهِمْ <small>٧٥</small>	وَأَمْطَرْنَا <small>٧٥</small>	سَافِلَهَا <small>٧٥</small>	عَلَيْهَا <small>٧٥</small>	فَجَعَلْنَا <small>٧٥</small>
of baked clay	stones	unto them	and rained	down	its upside	and We turned
وَإِنَّهَا <small>٧٦</small>	لِلْمُتَوَسِّمِينَ <small>٧٧</small>	لَذِيْنَ <small>٧٧</small>	لَذِيْكَ <small>٧٨</small>	فِي ذَلِكَ <small>٧٨</small>	إِنَّ <small>٧٨</small>	
and verily they (the cities)	for those who see		indeed (are) signs		in this	surely
لِلْمُؤْمِنِينَ <small>٧٧</small>	لَذِيْةً <small>٧٧</small>	فِي ذَلِكَ <small>٧٧</small>	إِنَّ <small>٧٨</small>	مُقِيمٍ <small>٧٨</small>	لِبِسَيْلٍ <small>٧٨</small>	
for the believers	(is) indeed a sign	in that	surely	established	(were) on a road	
لَظَالِمِيْنَ <small>٧٨</small>	الْأَيْكَةَ <small>٧٨</small>					
[surely] wrongdoers	(of) the Wood					
لِيَامَامَ <small>٧٩</small>	أَصْحَابُ <small>٧٩</small>					
لِيَامَامَ <small>٧٩</small>	وَإِنَّهُمَا <small>٧٩</small>					
on a road (way)	and indeed they (are) both					
مِنْهُمْ <small>٧٩</small>						
فَانْتَقَمْنَا <small>٧٩</small>						
وَإِنَّ كَانَ <small>٧٩</small>						
وَلَقَدْ كَذَّبَ أَصْحَابُ <small>٨٠</small>						
الْمُرْسَلِينَ <small>٨٠</small>	الْحِجْرِ <small>٨٠</small>					
the Messengers	(of) the rocky tract					
						مُمْيِّنَ <small>٨٠</small>
						clear

وَإِنَّهُمْ لَا يَرَوْنَهُمْ فَكَانُوا عَنْهَا مُعْرِضِينَ [٨١] وَكَانُوا يَنْتَهُونَ مِنَ الْجِبَالِ بُيُوتًا مَأْمَنِينَ
فَأَخْذُوهُمُ الصَّيْحَةَ مُصْبِحِينَ [٨٢] فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ [٨٣] وَمَا خَلَقْنَا السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيهِ فَاصْفَحْ الصَّفَحَ الْجَمِيلَ [٨٤] إِنَّ
رَبَّكَ هُوَ الْخَلَقُ الْعَلِيمُ [٨٥]

81. And We gave them Our Signs, but they were averse to them. 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure. 83. But *As-Saihah* (torment – awful cry) overtook them in the early morning (of the fourth day of their promised punishment days). 84. And all that they used to earn availed them not. 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* – holy fighting in Allāh's Cause.] 86. Verily, your Lord is the All-Knowing Creator.

وَكَانُوا	مُعْرِضِينَ	عَنْهَا	فَكَانُوا	ءَيْنَتَا	وَإِيْنَهُمْ
and they used to	averse	to them	but they were	Our Signs	and We gave them
فَأَخْذَهُمْ	ءَامِنِينَ	بِيُوتًا	يَنْحِقُونَ مِنَ الْجَبَالِ		
but overtook them	secure	homes (dwellings)	hew out from	the mountains	
مَا كَانُوا	عَنْهُمْ	فَمَا أَغْنَى	مُصْبِحِينَ	الصَّيْحَةُ	
what they used to	them	and availed not	(in the) early morning	an awful cry	
وَمَا	وَالْأَرْضَ	وَمَا خَلَقْنَا السَّمَوَاتِ		يَكْسِبُونَ	
and (all) that	and the earth	and We created not the heavens		earn	
لَأَنَّهُمْ	وَإِنَّ السَّاعَةَ	بِالْحَقِّ	إِلَّا	بَيْنَهُمَا	
(is) [indeed] coming	and surely the Hour	with truth	except	(is) between them	
إِنَّ رَبَّكَ	الْجَمِيلَ	فَاصْفَحْ الصَّفَحَ			
verily your Lord	gracious	so overlook (their faults with)	forgiveness		
	الْعَلِيمُ	هُوَ الْخَلَقُ			
	the All-Knowing	[He] (is) the Creator			

وَلَقَدْ أَتَيْنَاكَ سَبْعًا مِنَ الْمَثَافِ وَالْقُرْءَاتِ الْعَظِيمَ ﴿٨٧﴾ لَا تَمْدَنَ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنَّمَا أَنَا النَّذِيرُ
الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِصِّيًّا فَوْرَ يَدِكَ
لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩١﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sūrat Al-Fātihah*) and the Grand Qur'ān. 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). 89. And say (O Muhammad ﷺ): ``I am indeed a plain warner.'' 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ān into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

وَالْقُرْءَاتِ	مِنَ الْمَثَافِ	سَبْعًا	وَلَقَدْ أَتَيْنَاكَ
and the Quran	of the repeatedly recited Verses	seven	and indeed We have given you
بِهِ	إِلَى مَا مَتَّعْنَا	لَا تَمْدَنَ عَيْنَيْكَ	الْعَظِيمَ ﴿٨٧﴾
[with] it	at what We have bestowed on	look not (with) your eyes	Grand
وَأَخْفِضْ جَنَاحَكَ	تَحْزَنْ عَلَيْهِمْ	وَلَا	أَزْوَاجًا
and lower your wing	grieve over them	of them	certain classes (couples)
الْمُبِينُ ﴿٨٩﴾	الْنَّذِيرُ	إِنَّمَا	لِلْمُؤْمِنِينَ ﴿٩٠﴾
plain	the warner	I am indeed	and say for the believers
الْقُرْءَانَ	الَّذِينَ جَعَلُوا	عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾	كَمَا أَنْزَلْنَا
the Quran	those who have made	on the dividers	as We have sent down
أَجْمَعِينَ ﴿٩١﴾	لَنَسْأَلَنَّهُمْ	فَوْرَ يَدِكَ	عِصِّيًّا
all	We shall certainly ask them	so by your Lord	(into) parts

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٢﴾ فَاصْدِعْ بِمَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٣﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ
الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا أَخْرَى فَسُوفَ يَعْلَمُونَ ﴿٩٤﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَصِيقُ صَدْرُكَ

بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

93. For all that they used to do. 94. Therefore proclaim openly (Allāh's Message—Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers.). 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allāh another *ilāh* (god); but they will come to know. 97. Indeed, We know that your breast is straitened at what they say. 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). 99. And worship your Lord until there comes to you the certainty (i.e. Death).

بِمَا تُؤْمِنُ	فَاصْدَعْ	يَعْمَلُونَ	عَمَّا كَانُوا
[of] that which you are commanded	so proclaim	do	about what they used to
الْمُسْتَهْزِئِينَ	كَفَيْنَاكَ	إِنَّا	عَنِ الْمُشْرِكِينَ
(against) the scoffers	will suffice you	truly We	from the polytheists
فَسُوفَ يَعْلَمُونَ	إِلَهًاٰ مُخْرَجًا	مَعَ اللَّهِ	وَأَعْرِضْ
but soon they will come to know	another god	(along) with Allah	those who set up
بِمَا يَقُولُونَ	يَضِيقُ صَدْرُكَ	أَذْكَرْ	وَلَقَدْ نَعْلَمْ
at what they say	your breast is straitened	that [you]	and indeed We know
مِنَ السَّاجِدِينَ	وَكُنْ	رَبِّكَ	فَسَبِّحْ
of those who prostrate	and be	(of) your Lord	بِحَمْدِ
الْيَقِينُ	حَتَّىٰ يَأْتِيَكَ		وَاعْبُدْ رَبَّكَ
the certainty (Death)	until comes unto you		and worship your Lord

سُورَةُ النَّحْلِ

سُبْحَانَ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأَ اللَّهُ فَلَا تَسْتَعْجِلُهُ سُبْحَانَهُ، وَتَعْلَمَ عَمَّا يُشْرِكُونَ ۝ يُنَزِّلُ الْمَلِئَكَةَ بِالرُّوحِ مِنْ أَمْرِهِ، عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُهُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونَ ۝ خَلَقَ السَّمَوَاتِ

وَالْأَرْضَ بِالْحَقِّ تَعْلَمُ عَمَّا يُشْرِكُونَ ۝ خَلَقَ الْإِنْسَنَ مِنْ نُطْفَةٍ فَإِذَا هُوَ

خَصِيمٌ مِّينُ

Sūrah An-Nahl (The Bees) 16

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him. 2. He sends down the angels with the *Rūh* (Revelation) of His Command to whom of His slaves He wills (saying): ``Warn mankind that *Lā Ilāha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds). 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him. 4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
سُبْحَانَهُ	فَلَا تَسْتَعْجِلُهُ	أَنَّ أَمْرَ اللَّهِ
Glorified is He	so seek not to hasten it	(the) Command (of) Allah came
يَنْزِلُ الْمَلَائِكَةَ	عَمَّا يُشْرِكُونَ ۝	وَتَعْلَمَ
He sends down the angels	above (all) that they associate as partners (with Him)	and Exalted
أَنْ أَنْذِرُوا	عَلَىٰ مَنْ يَشَاءُ	بِالرُّوحِ
[that] warn	مِنْ عِبَادِهِ	مِنْ أَمْرِهِ
of His slaves	فَاتَّقُونَ ۝	بِالرُّوحِ
to whom He wills	إِلَّا آنَا	بِالرُّوحِ
of His Command	لَا إِلَهَ	لَا إِلَهَ
with the Revelation	إِلَّا أَنَا	إِلَّا أَنَا
وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	لَا إِلَهَ
and the earth	عَمَّا يُشْرِكُونَ ۝	لَا إِلَهَ
He created the heavens	فَاتَّقُونَ ۝	لَا إِلَهَ
so fear Me	إِلَّا آنَا	لَا إِلَهَ
but I	لَا إِلَهَ	لَا إِلَهَ
	(there is) no god	لَا إِلَهَ
	that	لَا إِلَهَ
عَمَّا يُشْرِكُونَ ۝	تَعْلَمَ	بِالْحَقِّ
above (all) that they associate as partners (with Him)	Exalted is He	with truth
مِينُ	فَإِذَا	مِنْ نُطْفَةٍ
مِينُ	هُوَ	خَلَقَ الْإِنْسَنَ
open	(becomes) an opponent	خَصِيمٌ
	he	وَخَصِيمٌ
	then behold	وَخَصِيمٌ
	from semen/sperm	وَخَصِيمٌ
	He created man	وَخَصِيمٌ

وَالْأَنْعَمُ خَلْقَهَا كُمْ فِيهَا دَفٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ٦ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْبَحُونَ وَحِينَ سَرَحُونَ ٧ وَتَحْمِلُ أثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِلَيْغِيَهُ إِلَّا يُشِيقُ الْأَنْفُسُ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ٨ وَالْخَيْلَ وَالْإِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةٌ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ٩

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat. 6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. 8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

Part - 14

دَفٌ	فِيهَا	كُمْ	خَلْقَهَا	وَالْأَنْعَمُ
(is) warmth	in them	for you	He has created them	and the cattle
جَمَالٌ	فِيهَا	وَلَكُمْ	وَمِنْهَا تَأْكُلُونَ ٦	وَمَنْفَعٌ
(is) beauty	in them	and for you	and of them you eat	
وَحِينَ سَرَحُونَ ٧		حِينَ تُرْبَحُونَ		
and as you lead (them) to pasture in the morning				when you bring (them) home in the evening
إِلَّا	لَمْ تَكُونُوا بِلَيْغِيَهُ	إِلَى بَلَدٍ	وَتَحْمِلُ أثْقَالَكُمْ	
except	you could not reach it	to a land (town)	and they carry your loads	
لَرَءُوفٌ	إِنَّ رَبَّكُمْ	الْأَنْفُسُ	يُشِيقُ	
(is) indeed Most Kind	truly your Lord	(to) yourselves	with great trouble	
وَالْحَمِيرَ	وَالْإِغَالَ	وَالْخَيْلَ	رَّحِيمٌ ٨	
and donkeys	and mules	and (He has created) horses	Most Merciful	
مَا لَا تَعْلَمُونَ ٩	وَيَخْلُقُ	وَزِينَةٌ	لِتَرْكَبُوهَا	
what you know not	and He creates	and (as) an adornment	so that you may ride them	

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَاهِرٌ وَلَوْشَاءٌ هَذَا كُمْ أَجْمَعِينَ ١٦١ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسْبِمُونَ ١٦٢ يُنْبِتُ لَكُمْ بِهِ الْزَرْعَ وَالْزَيْتُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الْثَمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً ١٦٣ لِقَوْمٍ يَنْفَكِّرُونَ

9. And upon Allāh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism, Christianity). And had He willed, He would have guided you all (mankind). 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. 11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

وَمِنْهَا	السَّبِيلِ	وَعَلَى اللَّهِ قَصْدُ
but (some) of them (ways)	(of) the (Straight) Path	and upon Allah (is the) direction
أَجْمَعِينَ ١٦١	هَذَا كُمْ	جَاهِرٌ ١٦١
all	surely He would have guided you	and if He had willed (are) crooked
مِنْهُ	لَكُمْ	هُوَ
from it	for you	water (rain)
فِيهِ	شَجَرٌ	شَرَابٌ
therein	vegetation (trees)	and from it (grows)
وَالْزَيْتُونَ	الْزَرْعَ	وَمِنْهُ
and the olives	the crops	يُنْبِتُ لَكُمْ
إِنَّ	بِهِ	تُسْبِمُونَ ١٦٢
verily	(of) fruit	He causes to grow for you
وَالنَّخِيلَ	وَمِنْ كُلِّ	you pasture (your cattle)
وَالْأَعْنَبَ	وَمِنْ	وَالْأَعْنَبَ
وَالثَّمَرَاتِ	كُلِّ	وَالنَّخِيلَ
لِقَوْمٍ يَنْفَكِّرُونَ ١٦٣		وَالثَّمَرَاتِ
for a people who reflect		لَآيَةً
		فِي ذَلِكَ
		(is)[indeed] a sign
		in that

وَسَخَّرَ لَكُمْ أَيَّلَ وَالنَّهَارَ وَالشَّمْسَ وَالقَمَرَ وَالنُّجُومُ مَسْخَرَاتٍ بِأَمْرِهِ إِنَّكَ فِي ذَلِكَ لَآيَتٍ لِّقَوْمٍ يَعْقِلُونَ ١٦ وَمَا ذَرَ لَكُمْ فِي الْأَرْضِ مُخْلِفًا لِّوْنَهُ إِنَّكَ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ١٧ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوهُ مَنْ هُوَ لَهُ طَرِيًّا وَتَسْتَخِرُوهُ مِنْهُ حِلْيَةً تَلْبِسُونَهَا وَتَرَى الْفَلَكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand. 13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember. 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His bounty (by transporting the goods from place to place) and that you may be grateful.

وَالقَمَرُ	وَالشَّمْسَ	وَالنَّهَارَ	أَيَّلَ	كُمْ	وَسَخَّرَ
and the moon	and the sun	and the day	the night	to you	and He has subjected
لَآيَتٍ	فِي ذَلِكَ	إِنَّكَ	بِأَمْرِهِ	مَسْخَرَاتٍ	وَالنُّجُومُ
[indeed] (are) signs	in that	surely	by His Command	(are) subjected	and the stars
مُخْلِفًا	فِي الْأَرْضِ	ذَرَ لَكُمْ	وَمَا	لِقَوْمٍ يَعْقِلُونَ ١٦	
(of) varying	on the earth	He created for you	and what	for a people who understand	
لَقَوْمٍ يَذَّكَّرُونَ ١٧	لَآيَةً	فِي ذَلِكَ	إِنَّكَ	لِّوْنَهُ	
for a people who remember	[indeed] (is) a sign	in this	verily	its colours	
طَرِيًّا	لَحْمًا	مِنْهُ	الْبَحْرَ لِتَأْكُلُوا	الَّذِي سَخَّرَ	وَهُوَ
fresh (tender)	meat	thereof	the sea that you eat	Who has subjected	and He (it is)
وَتَرَى الْفَلَكَ	تَلْبِسُونَهَا	حِلْيَةً	مِنْهُ	وَتَسْتَخِرُوهُ	
and you see the ships	to wear [them]	ornaments	of it	and (that) you bring forth	

وَالَّقَنِ	كُمْ شَكَرُوكَ	وَلَعَلَّ كُمْ	مِنْ فَضْلِهِ	وَلِتَبْتَغُوا	فِيهِ	مَوَاحِدَ
and that	you may give thanks	of His bounty	and that you may seek	through it	ploughing	

وَالَّقَنِ فِي الْأَرْضِ رَوَسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَرَأَ وَسُبُلًا لَعَلَّكُمْ تَهَدُونَ
 وَعَلَمَتِي وَبِالنَّجْمِ هُمْ يَهَدُونَ^{١٦} أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ
 وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ لَا تُخْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ^{١٧} وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ
 وَمَا تُعْلِنُونَ^{١٨}

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. 16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves. 17. Is then He, Who creates as one who creates not? Will you not then remember? 18. And if you would count the Favours of Allāh, never could you be able to count them. Truly, Allāh is Oft-Forgiving, Most Merciful. 19. And Allāh knows what you conceal and what you reveal.

بِكُمْ	أَنْ تَمِيدَ	رَوَسِيَ	فِي الْأَرْضِ	وَالَّقَنِ
with you	lest it should shake	firm mountains	into the earth	and He has affixed
وَبِالنَّجْمِ	وَعَلَمَتِي	لَعَلَّ كُمْ تَهَدُونَ ^{١٦}	وَسُبُلًا	وَأَنْهَرَأَ
and by the star	and land marks	so that you may be guided	and roads	and rivers
لَا يَخْلُقُ	كَمَنْ	أَفَمَنْ يَخْلُقُ	هُمْ يَهَدُونَ ^{١٧}	
creates not	as (one) who	(is) then (He) Who creates?	they guide themselves	
نِعْمَةَ اللَّهِ	وَإِنْ تَعْدُوا	أَفَلَا تَذَكَّرُونَ ^{١٨}		
(the) Grace (of) Allah	and if you count	(will) you not then remember?		
وَاللَّهُ يَعْلَمُ	رَّحِيمٌ	لَغَفُورٌ	إِنَّ اللَّهَ	لَا تُخْصُوهَا
and Allah knows	Most Merciful	(is) Oft-Forgiving	truly Allah	you can not count it
وَمَا تُعْلِنُونَ ^{١٩}		مَا سِرُونَ		
and what you reveal		what you conceal		

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يَخْلُقُونَ^{٢٠} أَمْوَاتٌ غَيْرَ أَحْيَاءٍ وَمَا

يَشْعُرُونَ أَيَّانَ يَبْعَثُونَ ٢١ إِنَّهُمْ كُلُّهُمْ إِلَهٌ وَحْدَهُ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُّنْكَرَةٌ
وَهُمْ مُسْتَكِبُرُونَ ٢٢ لَأَجَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرِرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكِبِرِينَ ٢٣

20. Those whom they (Al-Mushrikūn) invoke besides Allāh have not created anything, but are themselves created. 21. (They are) dead, not alive; and they know not when they will be raised up. 22. Your *Ilāh* (God) is One *Ilāh* (God—Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud. 23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا يَخْلُقُونَ شَيْئًا	مِنْ دُونِ اللَّهِ	وَالَّذِينَ يَدْعُونَ
they have not created anything	other than Allah	and those who invoke
وَمَا يَشْعُرُونَ	عَيْنَ أَحْيَاءٍ	وَهُمْ يَخْلُقُونَ
and they know not	lifeless	(they are) dead
فَالَّذِينَ	وَحْدَهُ	إِنَّهُمْ كُلُّهُمْ إِلَهٌ
but (for) those who	One	(is) God
مُسْتَكِبُرُونَ	وَهُمْ	يَعْلَمُ
(are) proud	and they	أَنَّ اللَّهَ يَعْلَمُ
وَمَا يُعْلِنُونَ	مَا يُسْرِرُونَ	لَأَجَرَمَ
and what they reveal	what they conceal	أَنَّ اللَّهَ يَعْلَمُ
لَا يُحِبُّ الْمُسْتَكِبِرِينَ		إِنَّهُ
likes not the proud (arrogant)		truly He

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسْطِيرُ الْأَوَّلِينَ ٢٤ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً
يَوْمَ الْقِيَمَةِ وَمَنْ أَوْزَارِ الَّذِينَ يُضْلُلُونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَرِزُقُونَ ٢٥ قَدْ
مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَقَى اللَّهُ بُنْيَنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ
مِنْ فَوْقِهِمْ وَأَتَنَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٦

24. And when it is said to them: "What is it that your Lord has sent down (to Muhammad ﷺ)?" They say: "Tales of the men of old!" 25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! 26. Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

أَسْطَيْرُ	قَالُوا	أَنْزَلَ رَبُّكُمْ	مَّا ذَآ	هُمْ	وَإِذَا قِيلَ
(the) tales	they say	your Lord sent down	what (is it that)	to them	and when it is said
يَوْمَ	كَامِلَةً	لِيَحْمِلُوا أَوْزَارَهُمْ	الْأَوَّلِينَ		
(on the) Day	(in) full	that they may bear their own burdens	(of) the men of old		
بِغَيْرِ	يُضْلُّونَهُمْ	الَّذِينَ	وَمِنْ أَوْزَارِ	الْقِيَمَةُ	
without	they misled [them]	(of) those whom	and of (the) burdens	(of) Resurrection	
قَدْ مَكَرَ الَّذِينَ	مَا يَرَوْنَ	الْأَسَاءَ	عَلَمَ		
indeed plotted those who	that they shall bear	evil indeed is	knowledge		
فَخَرَ	مِنْ الْقَوَاعِدِ	فَأَقَ	مِنْ قَبْلِهِمْ		
and fell	from the foundations	اللَّهُو بَيْتَنَهُمْ	(were) before them		
الْعَذَابُ	وَأَتَهُمْ	مِنْ فَوْقِهِمْ	السَّقْفُ	عَلَيْهِمْ	
the torment	and came to them	from above them	the roof	upon them	
	لَا يَشْعُرُونَ	مِنْ حَيْثُ			
	they (did) not perceive	from where			

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْرِيْهُمْ وَيَقُولُ أَيْنَ شَرَكَاهُ إِنَّ الَّذِينَ كُنْتُمْ تَشَقُّوْنَ فِيهِمْ قَالَ الَّذِينَ أَوْتُوا الْعِلْمَ إِنَّ الْخَرْزَى الْيَوْمَ وَالسُّوَءَ عَلَى الْكَافِرِينَ ١٧ الَّذِينَ تَوْفَّهُمُ الْمَلِئَكَةُ ظَالِمِي أَنْفُسِهِمْ فَالْقَوْمُ أَسَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ١٨

27. Then, on the Day of Resurrection, He will disgrace them and will say:

“Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?” Those who have been given the knowledge (about the torment of Allāh for the disbelievers) will say: “Verily, disgrace and misery this Day are upon the disbelievers. 28. “Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds).” Then they will make (false) submission (saying): “We used not to do any evil.” (The angels will reply): “Yes! Truly, Allāh is All-Knower of what you used to do.

أَيْنَ	وَيَقُولُ	يُخْزِيهِمْ	الْقِيَمَةُ	يَوْمٌ	ثُمَّ
where	and say	He will disgrace them	(of) Resurrection	(on the) Day	then
قالَ الَّذِينَ	تَشَقَّقُونَ فِيهِمْ	الَّذِينَ كُنْتُمْ	شَرَكَاءِ		
will say those who	dispute about them	whom you used to	(are) My partners		
وَالشَّوْءَةُ	الْيَوْمُ	إِنَّ الْخِرْزَىٰ	أُوتُوا الْعِلْمَ		
and misery	today (this Day)	verily disgrace	have been given	the knowledge	
الْمَلَكُ	تُوفِّهُمْ	الَّذِينَ	عَلَى الْكَفَرِينَ		
the angels	cause to die [them]	those whom	(are) upon	the disbelievers	
مَا كُنَّا	فَالْقُوَّا السَّلَامُ	أَنفُسِهِمْ	ظَالِمِي		
We used not to	then they will make (false) submission	themselves	(while) they wrong		
تَعْمَلُونَ	بِمَا كُنْتُمْ	عَلِيهِمْ	إِنَّ اللَّهَ	بَلَى	نَعَمْ مِنْ سَوْعَ
do	of what you used to	(is) All-Knower	truly Allah	yes	do any evil

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا فَلِئِسْ مَثْوَى الْمُتَكَبِّرِينَ ٢٩ وَقِيلَ لِلَّذِينَ أَتَقْوَى مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنَعَمْ دَارُ الْمُتَقِّينَ ٣٠ جَنَّتْ عَدَنِ يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَقِّينَ

29. “So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.” 30. And (when) it is said to those who are the

Muttaqūn (the pious) ``What is it that your Lord has sent down?'' They say: ``That which is good.'' For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqūn* (the pious). 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious).

فَلِئِسْ مَثْوَى	فِيهَا	جَهَنَّمَ خَلِيلِكَ	أَبْوَابَ	فَادْخُلُوا
and indeed what an evil abode is	therein	(to) abide	(of) Hell	(the) gates so enter
مَاذَا	لِلَّذِينَ أَتَقَوْا	وَقِيلَ	الْمُتَكَبِّرُونَ	
what (is it that)	to those who are pious	and (when) it is said		(for) the arrogant
فِي هَذِهِ	لِلَّذِينَ أَحْسَنُوا	قَالُوا خَيْرًا	أَنْزَلَ رَبُّكُمْ	
in this	for those who do good	they say good	your Lord has sent down	
خَيْرٌ	الْآخِرَةُ	وَلَدَارُ	حَسَنَةٌ	الْدُّنْيَا
(will be) better	(of) the Hereafter	and (the) home	(there is) good	world
عَدْنٌ	جَنَّتُ	الْمُتَقِّيَنَ	وَلِنَعْمَ دَارُ	
(of) Eden (Eternity)	Gardens	(of) the pious	and excellent indeed will be (the) home	
هُمْ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْتَهَا	يَدْخُلُونَهَا	
they (will) have	the rivers	flowing beneath them	which they will enter	
يَجْزِي اللَّهُ الْمُتَقِّيَنَ	كَذَلِكَ	مَا شَاءُوْرُ	فِيهَا	
Allah rewards the pious	thus	(all) that they wish	therein	

الَّذِينَ ثَوَّفُوهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَمٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ٣١ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمَلَائِكَةُ أُوْيَاتٍ أَمْرِ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمُهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٣٢ فَأَصَابَهُمْ سَيِّئَاتٌ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ ٣٣

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them):

"*Salāmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)." 33. Do they (the disbelievers and polytheists) await that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves. 34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

يَقُولُونَ سَلَامٌ	طَيِّبِينَ	الْمَلَائِكَةُ	تُوفِّهُمْ	الَّذِينَ
saying peace	(while they are) good	the angels	cause to die [them]	those whom
تَعْمَلُونَ	بِمَا كُنْتُمْ	أَدْخُلُوا الْجَنَّةَ	عَلَيْكُمْ	
do	(because) of what you used to	enter you Paradise		(be) on you
الْمَلَائِكَةُ	أَنْ تَأْتِيَهُمْ	إِلَّا	هَلْ يَنْظُرُونَ	
the angels	that should come to them	but		(do) they await?
فَعَلَ الَّذِينَ	كَذَّلَكَ	رَبِّكَ	أَوْ يَأْتِيَ أَمْرٌ	
did those who	thus	(of) your Lord	or should come (the) command	
وَلَكِنْ كَانُواْ	وَمَا ظَلَمَهُمْ اللَّهُ		مِنْ قَبْلِهِمْ	
[and] but they used to	and Allah wronged them not			(were) before them
مَا عَمِلُواْ	سَيِّئَاتُ	فَأَصَابَهُمْ	أَنْفَسُهُمْ يَظْلِمُونَ	
(of) what they did	(the) evil (results)	then overtook them		wrong themselves
يَسْتَهِزُونَ	مَا كَانُواْ	بِهِمْ	وَحَاقَ	
mock at [it]	what they used to	them		and surrounded

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْشَاءَ اللَّهِ مَا عَبَدُنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا إِبَّا فُنَا وَلَا حَرَّمَنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَ الرَّسُولِ إِلَّا أَلْبَاعُ
الْمُؤْمِنِينَ ٣٥ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الْطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الْأَضْلَالُ فَسَيِّرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَيْنَةُ الْمُكَذِّبِينَ

35. And those who joined others in worship with Allāh said: ``If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him.'' So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): ``Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, i.e. do not worship anything besides Allāh).'' Then of them were some whom Allāh guided 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).

لَوْ شَاءَ اللَّهُ	أَلَّذِينَ أَشْرَكُوا			وَقَالَ
if Allah had willed	those who joined others in worship (with Allah)			and said
وَلَا إِلَهَ إِلَّا وَنَا	نَحْنُ	مِنْ شَيْءٍ	مِنْ دُونِهِ	مَا عَبَدْنَا
nor our fathers	we	anything	other than Him	neither we would have worshipped
فَعَلَ الظَّالِمُونَ	كَذَّلِكَ	مِنْ شَيْءٍ	مِنْ دُونِهِ	وَلَا حَرَّمَنَا
did those who	thus	anything	without Him	nor we have forbidden
إِلَّا أَبْلَغْنَا	عَلَى الرَّسُولِ	فَهَلْ	مِنْ قَبْلِهِمْ	
but to convey (the Message)	on the Messengers	then (what is)?	(were) before them	
رَسُولًا	أُمَّةً	فِي كُلِّ	وَلَقَدْ بَعَثْنَا	الْمُّبِينُ
a Messenger	nation	in every	and verily We have sent	clearly
فِمِنْهُمْ	وَاجْتَنَبُوا الظَّاغُوتَ		أَنْ أَعْبُدُوا اللَّهَ	
then of them	and avoid false deities		(saying) that worship Allah	
حَقَّتْ عَلَيْهِ	مَنْ	وَمِنْهُمْ	مَنْ هَدَى اللَّهُ	
upon whom was justified	(were) some	and of them	(were some) whom Allah guided	
فَانظُرُوا كَيْفَ	فِي الْأَرْضِ	فَسِيرُوا	الضَّلَالَةُ	
and see how	through the land	so travel	the straying	
الْمُكَذِّبُونَ	كَانَ عَيْقَةً			
(of) those who denied		was (the) end		

إِن تَحْرِصُ عَلَى هُدَيْهِمْ فَإِنَّ اللَّهَ لَا يَهِدِي مَن يُضْلِلُ وَمَا لَهُم مِّنْ نَّاصِرٍ^{٣٧}
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمْوَتْ بَلَى وَعْدَ اللَّهِ حَقًّا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ^{٣٨} لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
أَنَّهُمْ كَانُوا كَذِيْنَ^{٣٩}

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers. 38. And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. 39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allāh) may know that they were liars.

مَن يُضْلِلُ	لَا يَهِدِي	فَإِنَّ اللَّهَ	عَلَى هُدَيْهِمْ	إِن تَحْرِصُ
whom He lets go astray	will not guide	then verily Allah	for their guidance	if you covet
جَهْدَهُ	بِاللَّهِ	وَأَقْسَمُوا	مِنْ نَّاصِرٍ ^{٣٧}	لَهُمْ
strongest	by Allah	and they swear	any helpers (supporters)	and not
عَلَيْهِ	وَعْدًا	بَلَى	مَن يَمْوَتْ	لَا يَبْعَثُ اللَّهُ
upon Him	a promise	yes	(him) who dies	(that) Allah will not raise up
لِيُبَيِّنَ	لَا يَعْلَمُونَ ^{٣٨}	النَّاسِ	وَلَكِنَّ أَكْثَرَ	أَيْمَنَهُمْ
that He may make manifest	know not	(of) mankind	[and] but most	(in) truth
الَّذِينَ كَفَرُوا	وَلِيَعْلَمَ	فِيهِ	الَّذِي يَخْتَلِفُونَ	لَهُمْ
those who disbelieved	and that may know	wherein	that they differ	for them
كَانُوا كَذِيْنَ ^{٣٩}		أَنَّهُمْ		
were liars		that they		

إِنَّمَا قَوْلُنَا لِشَفَعٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ^{٤٠} وَالَّذِينَ هَاجَرُوا فِي أَنَّهُمْ مِّنْ بَعْدِ
مَا ظَلَمُوا لِنَبْوَثَنَّهُمْ فِي الدُّنْيَا حَسَنَةٌ وَلَا جُرْأَةٌ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ^{٤١} الَّذِينَ

صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسَأَلُوا
أَهْلَ الْذِكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٢﴾

40. Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: "Be!" – and it is. 41. And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! 42. (They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injil (Gospel)], if you know not.

لَهُ	أَنْ نَقُولَ	أَرَدْنَاهُ	إِذَا	لِشَيْءٍ	إِنَّمَا قَوْلَنَا
unto it	(is) that We say	We intend it	when	unto a thing	only Our Word
مِنْ بَعْدِ مَا	فِي اللهِ	وَالَّذِينَ هَاجَرُوا	كُنْ	فَيَكُونُونُ	
after	for (the Cause of) Allah	and (as for) those who emigrated	and it is		be
حَسَنَةٌ	فِي الدُّنْيَا	لَنْبُوَّثُهُمْ	ظَلَمُوا		
good	in this world	We will certainly give them residence	they were wronged		
يَعْلَمُونَ ﴿٣١﴾	لَوْ كَانُوا	أَكْبَرُ	الْآخِرَةُ	وَلَاَجْرُ	
(but) know	if they	(will be) greater	(of) the Hereafter	and indeed (the) reward	
وَمَا أَرْسَلَنَا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٢﴾			الَّذِينَ صَبَرُوا	
and We sent not		and put their trust in their Lord		those who remained patient	
أَهْلَ	فَسَأَلُوا	نُّوحِي إِلَيْهِمْ	إِلَّا رِجَالًا	مِنْ قَبْلِكَ	
(the) people	so ask	to whom We sent Revelation	but men	before you	
لَا تَعْلَمُونَ ﴿٣٣﴾	إِنْ كُنْتُمْ	الَّذِي كُرِّرَ			
not knowing	if you were			(of) the Scripture	

بِالْبَيِّنَاتِ وَالرُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الْذِكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكِرُونَ

أَفَمِنَ الَّذِينَ مَكَرُوا السِّيَّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ١٤ أَوْ يَأْخُذُهُمْ فِي تَقْلِيْهِمْ فَمَا هُمْ بِمُعْجِزِينَ

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's punishment)?

الذِّكْر	إِلَيْكَ	وَأَنْزَلْنَا	وَالرُّبُر	بِالْبَيِّنَاتِ
the reminder (Quran)	unto you	and We have sent down	and the Books	with clear signs
إِلَيْهِمْ	مَا نَزَّلْ	لِلنَّاسِ	لِتُبَيِّنَ	
to them	what is sent down	to mankind (people)	that you may explain	
مَكَرُوا السِّيَّئَاتِ	الَّذِينَ	أَفَمِنَ	وَلَعَلَّهُمْ يَنْفَكِرُونَ	
devise evil plots	those who	(do) then feel secure?	and that they may give thought	
أَوْ يَأْتِيَهُمْ	الْأَرْضَ	بِهِمْ	أَنْ يَخْسِفَ اللَّهُ	
or will come to them	(into) the earth	[with] them	that Allah will sink	
أَوْ يَأْخُذُهُمْ	لَا يَشْعُرُونَ	مِنْ حَيْثُ	الْعَذَابُ	
or (that) He may seize them	they perceive not	from where (direction)	the torment	
بِمُعْجِزِينَ	هُمْ	فَمَا	فِي تَقْلِيْهِمْ	
(will be) able to escape (from Allah's punishment)	they	so not	in their going to and fro	

أَوْ يَأْخُذُهُمْ عَلَى تَخْوِفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ١٥ أَوْ لَمْ يَرُو إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفِيُوا
ظَلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَخْرُونَ ١٦ وَلَلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكِرُونَ

47. Or that He may catch them with gradual wasting (of their wealth and

health)? Truly, Your Lord is indeed full of kindness, Most Merciful. **48**. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly? **49**. And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].

فَإِنَّ رَبَّكُمْ	عَلَىٰ تَحْوِفٍ	أَوْ يَأْخُذُهُمْ
but truly your Lord	with a gradual wasting	or (that) He may seize them
أَوْلَمْ يَرَوْا	رَّحِيمٌ	لَّرَءُوفُ
or (have) they not seen (observed)?	Most Merciful	(is) indeed Most Kind
وَالشَّمَاءِيلِ	عَنِ الْيَمِينِ	إِلَىٰ مَا خَلَقَ اللَّهُ
and (to) the left	يَنْتَفِعُوا ظِلَّهُ	مِنْ شَرِّهِ
to the right	الشَّadows incline	[from] a thing
and (to) the left	their shadows incline	[to] what Allah created
مَا	وَلِلَّهِ يَسْجُدُ	سُجَّدًا لِّلَّهِ
(all) that	and to Allah prostrate	(are) lowly
		and they
		making prostration unto Allah
مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَمَا
of moving (living) creatures	(is) in the earth	فِي السَّمَاوَاتِ
لَا يَسْتَكِبُونَ	وَهُمْ	وَالْمَلَائِكَةُ
are not proud	and they	and the angels

يَحْفَوْنَ رَبِّهِم مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمِنُونَ ﴿١٠﴾ وَقَالَ اللَّهُ لَا تَنْخُذُوا إِلَهَيْنِ أَشَيْنِ إِنَّمَا هُوَ إِلَهٌ وَحْدَهُ فَإِنَّمَا يَفْعَلُونَ ﴿١١﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الْمُلْكُ وَأَنَا بِهِ أَفْعَلُ اللَّهُ نَنْقُونَ وَمَا يِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ تُنْعَمُ إِذَا مَسَكْمُ الظُّرُفِ إِلَيْهِ يَتَحَرَّونَ ﴿١٢﴾

50. They fear their Lord above them, and they do what they are commanded.
51. And Allāh said (O mankind!): ``Take not *Ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh* (God). Then, fear Me (Allāh) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh].
52. To Him belongs all that is in the heavens and (all that is in) the earth and

Ad-Dīn Wāsiba is His [(i.e. perpetual sincere obedience to Allāh is obligatory). None has the right to be worshipped but Allāh]. Will you then fear any other than Allāh? 53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help.

مَا يُؤْمِنُونَ	وَيَقْعُلُونَ	مِنْ فَوْقِهِمْ	يَخَافُونَ رَبَّهُمْ
what they are commanded	and they do	above them	they fear their Lord
إِلَهٌ	إِنَّمَا هُوَ	أَثْنَيْنِ	لَا تَنْخُذُوا إِلَهَيْنِ
(is) God	verily He	[two]	take not two gods
مَا	وَلَهُ	فَارْهَبُونَ	فَإِنَّمَا
(all) that	and to Him (belongs)	you should fear [Me]	وَحْدَهُ
وَاصِبًا	الَّذِينَ	وَلَهُ	فِي السَّمَاوَاتِ
perpetual	(is) the religion	and for Him	وَالْأَرْضِ
مِنْ نِعَمَةٍ	بِكُمْ	وَمَا	(is) in the heavens
of blessing	you have	and whatever	أَفَغَيْرُ اللَّهِ يَنْهَى
فَإِلَيْهِ تَجْهَرُونَ	الضَّرُّ	مَسْكُونُ	فَمِنَ اللَّهِ
then unto Him you cry (aloud) for help	harm	touches you	ثُمَّ إِذَا
			فَمِنَ اللَّهِ

ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فِي قُوْمٍ مِنْكُمْ بِرٌّهُمْ يُشَرِّكُونَ لِيَكْفُرُوا بِمَا أَنْذَنَنَّهُمْ فَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ تَصِيبَانِ مَمَارِزَ قَنَّهُمْ تَالَّهِ لَتَسْأَلَنَّ عَمَّا كُشِّطَتْ تَقْرُونَ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). 55. So (as a result of that) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets). 56. And they assign a portion of that which We have provided them with to what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters to Allāh! Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

مِنْكُمْ	فَرِيقٌ	إِذَا	عَنْكُمْ	الْأَضْرَرَ	ثُمَّ إِذَا كَشَفَ
of you	a party	behold	from you	the harm	then when He has removed
بِمَا	لِيَكْفُرُوا			بِرَبِّهِمْ يُشْرِكُونَ	
that which	so as they deny		associate others (in worship)	with their Lord	
فَسَوْفَ تَعْلَمُونَ		فَتَمْتَعُوا		إِلَيْنَاهُمْ	
but soon you will come to know		then enjoy yourselves		We have bestowed on them	
رَزَقْنَاهُمْ	مِمَّا	نَصِيبًا	لَا يَعْلَمُونَ	لَمَا	وَيَجْعَلُونَ
We provided them	from what	a portion	they know not	unto what	and they assign
وَيَجْعَلُونَ	تَقْرُونَ	عَمَّا كُنْتُمْ		تَأْلَهُ لَتُسْأَلُنَّ	
and they assign	fabricate	about what you used to	by Allah	you shall certainly be asked	
مَا يَشْهُدُونَ	وَلَهُمْ		سُبْحَانَهُ		لِلَّهِ الْبَنَاتُ
(is) what they desire	and for them	Glorified is He			daughters unto Allah

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسُودًا وَهُوَ كَظِيمٌ يَنْوَرِي مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيْمَسِكُهُ عَلَى هُونٍ أَمْ يَدْسُهُ فِي الْأَرْضِ أَلَا سَاءَ مَا يَحْكُمُونَ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ السَّوْءِ وَلِلَّهِ الْمُثْلُ أَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! 59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.

ظَلَّ وَجْهُهُ	بِالْأُنْثَى	أَحَدُهُمْ	وَإِذَا بُشِّرَ
his face becomes	of a female	(to) any of them	and when the news is brought
يَنْوَرِي مِنَ الْقَوْمِ		كَظِيمٌ	وَهُوَ مُسُودًا
he hides himself from the people		(is) filled with inward grief	and he dark

أَيْمِسِكُهُ	بِهِ	مَا بُشِّرَ	مِنْ سُوءٍ	
(shall) he keep it (her)?	whereof	(of) what he has been informed	(because) of (the) evil	
مَا يَحْكُمُونَ	أَلَا سَاءَ	فِي الْتَّرَابِ	أَمْ يَدْسُهُونَ	عَلَى هُونٍ
what they decide	certainly evil is	in the earth	or bury it (her)	with dishonour
السُّوءُ	مَثْلُ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ	لِلَّذِينَ
evil	(is) a description	in the Hereafter	believe not	for those who
الْحَكِيمُ	وَهُوَ الْعَزِيزُ	الْأَعْلَى	وَلِلَّهِ الْمَثَلُ	
the All-Wise	and He (is) the All-Mighty	highest	and for Allah (is) the description	

وَلَوْ يُوَاحِدُ اللَّهُ أَنَّاسٌ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَآبَةٍ وَلَكِنْ يُؤْخِرُهُمْ إِلَى أَجَلٍ مُّسَمٍّ فَإِذَا جَاءَهُمْ لَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ٢١ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرُهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَبْ لَهُمُ الْحُسْنَى لَأَجْرَمَ أَنَّهُمْ أَنَّارُوا وَأَنَّهُمْ مُفْرَطُونَ ٢٢

61. And if Allāh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). 62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

عَلَيْهَا	مَا تَرَكَ	بِظُلْمِهِمْ	وَلَوْ يُوَاحِدُ اللَّهُ أَنَّاسٌ
on it	He would not leave	for their wrongdoing	and if Allah were to seize mankind
appointed	for a term	[and] but He postpones them	[of] a single moving (living) creature
وَلَا يَسْتَقْدِمُونَ	لَا يَسْتَخِرُونَ سَاعَةً	جَاءَ أَجْلُهُمْ	فَإِذَا
nor they can advance (it)	neither they can delay (it) an hour	their term comes	and when
وَتَصِفُ أَلْسِنَتُهُمْ	مَا يَكْرُهُونَ	لِلَّهِ	وَيَجْعَلُونَ
and their tongues describe (assert)	what they dislike	to Allah	and they assign

لَا جَرَمَ	الْحَسْنَى	لَهُمْ	أَنْ	الْكَذِبَ
no doubt	the better things	(will be) for them	that	the lie (falsehood)
مُفْرَطُونَ	وَأَنَّهُمْ	النَّارَ	هُمْ	أَنَّ
(will be) left neglected	and that they	(is) the Fire	for them	that

تَالَّهُ لَقَدْ أَرْسَلْنَا إِلَيْنَاهُمْ مِّنْ قَبْلِكَ فَرَبِّنَاهُمْ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ٦٣ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي أَخْلَفُوا فِيهِ وَهُدَى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ٦٤ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا إِنَّ فِي ذَلِكَ لِيَّةً لِّقَوْمٍ يُسَمِّعُونَ ٦٥

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but Shaitān (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment. 64. And We have not sent down the Book (the Qur'ān) to you (O Muhammad ﷺ), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allāh).

فَرَبِّنَاهُمْ	مِنْ قَبْلِكَ	إِلَيْنَاهُمْ	لَقَدْ أَرْسَلْنَا	تَالَّهُ
then made fair-seeming	before you	to the nations	indeed We have sent	by Allah
وَلَهُمْ	الْيَوْمَ	وَلِيُّهُمْ	فَهُوَ	أَعْمَلَهُمْ
and for them	today	(is) their helper	so he	their deeds
الْكِتَبَ	عَلَيْكَ	وَمَا أَنْزَلْنَا	أَلِيمٌ ٦٣	عَذَابٌ
the Book	unto you	and We have not sent down	painful	(will be) a torment
وَهُدَى	أَخْلَفُوا فِيهِ	الَّذِي	لِتُبَيِّنَ	إِلَّا
and (as) a guidance	they differ in [it]	that which	to them	that you may explain
مَاءً	مِنَ السَّمَاءِ	وَاللَّهُ أَنْزَلَ	لِقَوْمٍ يُؤْمِنُونَ ٦٤	وَرَحْمَةً
water (rain)	from the sky	and Allah sends down	for a folk who believe	and a mercy

فِي ذَلِكَ	إِنَّ	مَوْتَهَا	بَعْدَ	الْأَرْضَ	بِهِ	فَأَحْيَا
in this	verily	its death	after	the earth	by it	then gives life
لِقَوْمٍ يَسْمَعُونَ					لَآيَةٌ	
for a people who listen					(is) surely a sign	

وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لِعِبْرَةٍ سُقِيْكُمْ مَمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرَثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِعًا لِلشَّرِّيْنَ
 ٦٦ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَبِ تَشَخَّذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ
 ٦٧ وَأَوْحَى رَبُّكَ إِلَيْكُمْ أَنْ تَتَحَذَّى مِنَ الْجَبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. 67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom. 68. And your Lord inspired the bee, saying: ``Take you habitations in the mountains and in the trees and in what they erect.

مَمَّا	سُقِيْكُمْ	لِعِبْرَةٍ	فِي الْأَنْعَمِ	لَكُمْ	وَإِنَّ
of that which	We give you to drink	(is) a lesson	in the cattle	for you	and verily
palatable	pure	milk	and blood	excretions	from between
and the grapes	(of) the date palms	and from (the) fruits	to the drinkers		لِلشَّرِّيْنَ
إِنَّ	حَسَنًا	وَرِزْقًا	سَكَرًا	تَشَخَّذُونَ مِنْهُ	
verily	good	and a provision	strong drink	you derive (make) of it	
وَأَوْحَى رَبُّكَ	لِقَوْمٍ يَعْقِلُونَ	لَآيَةٌ	فِي ذَلِكَ		
and your Lord inspired	for a people who think	(is) indeed a sign	in that		
بُيُوتًا	أَنْتَخَذِي مِنَ الْجَبَالِ	أَنْ	إِلَى الْنَّحْلِ		
habitations	take in the mountains	(saying) [that]	[to] the bee		

وَمِمَّا يَعْرِشُونَ	وَمِنَ الشَّجَرِ
and in what they erect	and in the trees

ثُمَّ كُلِّي مِنْ كُلِّ الشَّمَرَاتِ فَأَسْلُكِي سُبْلَ رَبِّكِ ذَلِلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ الْوَانُهُ^{١٦١}
فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَنْفَكِرُونَ^{١٦٢} وَاللَّهُ خَلَقَكُمْ ثُمَّ يُنَوِّفُكُمْ وَمِنْكُمْ مَنْ
يُرْدَ إِلَى أَرْذِلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ^{١٦٣}

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think. 70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

ذَلِلًا	رَبِّكِ	فَأَسْلُكِي سُبْلَ	الشَّمَرَاتِ	ثُمَّ كُلِّي	مِنْ كُلِّ
made easy	(of) your Lord	and follow (the) ways	fruits	of all	then eat
شِفَاءٌ	فِيهِ	الْوَانُهُ	شَرَابٌ مُّخْتَلِفٌ	يَخْرُجُ مِنْ بُطُونِهَا	
(is) healing	wherein	its colours	varying	a drink	comes forth from their bellies
لِقَوْمٍ يَنْفَكِرُونَ	لَآيَةً	فِي ذَلِكَ	إِنَّ	لِلنَّاسِ	
for a people who think	(is) indeed a sign	in this	verily	for people	
وَمِنْكُمْ	ثُمَّ يُنَوِّفُكُمْ	وَاللَّهُ خَلَقَكُمْ			
and of you	then He will cause you to die	and Allah has created you			
لِكَيْ	أَعْمَرِ	إِلَى أَرْذَلِ	مِنْ يُرْدِ		
so that	(of) age (senility)	to (the) worst	(there are some) who are sent back		
قَدِيرٌ	عَلِيمٌ	إِنَّ اللَّهَ	شَيْئًا	بَعْدَ عِلْمٍ	لَا يَعْلَمُ
All-Powerful	(is) All-Knowing	truly Allah	anything	(having) known	after he knows not

وَاللَّهُ فَضَلَّ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِلُوا بِرَأْدِي رِزْقِهِمْ عَلَى مَا مَلَكُوكُتْ
أَيْمَنَهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَيْنِعَمَةُ اللَّهِ يَبْحَدُونَ^{١٦٤} وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا

وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الْطَّيْبَاتِ أَفِي الْبَطْلِ يُؤْمِنُونَ
وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

71. And Allāh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allāh? 72. And Allāh has made for you *Azwāj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).

فِي الرِّزْقِ	عَلَى بَعْضِ	وَاللَّهُ فَضَّلَ بَعْضَكُمْ
in provision (wealth)	above others	and Allah has preferred some of you
رِزْقُهُمْ	بِرَادِي	الَّذِينَ فُضِّلُوا
their wealth	(will) hand over	those who are preferred
فِيهِ	فَهُمْ	مَلَكَتْ أَيْمَنُهُمْ
thereof	so (that) they (are)	عَلَى مَا
لَكُمْ	وَاللَّهُ جَعَلَ	أَفِي نِعْمَةِ اللَّهِ يَجْحَدُونَ
for you	and Allah has made	(do) they then deny (the) Favour (of) Allah?
مِنْ أَزْوَاجِكُمْ	لَكُمْ	أَفِي قُسْكُمْ
from your wives	for you	وَجَعَلَ
مِنَ الْطَّيْبَاتِ		أَزْوَاجًا
of good things	and has provided you	وَحَفَدَةً
هُمْ يَكْفُرُونَ	وَبِنِعْمَتِ اللَّهِ	بَنِينَ
they deny	and (the) Favour (of) Allah	أَفِي الْبَطْلِ يُؤْمِنُونَ
		(do) they then believe in false (deities)?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ
فَلَا تَضْرِبِ بِوَالِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَارِزًا فَهُوَ يُنْفِقُ مِنْهُ سِرًا وَجَهْرًا
هَلْ يَسْتَوْنَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

73. And they worship others besides Allāh such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor does He resemble anything). Truly, Allāh knows and you know not. 75. Allāh puts forward the example of (two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and thanks are Allāh's. Nay! (But) most of them know not.

لَهُمْ	مَا لَا يَمْلِكُ	مِنْ دُونِ اللَّهِ	وَيَعْبُدُونَ
for them	which (do) not own	besides Allah	and they worship (others)
وَلَا يَسْتَطِيْعُونَ	شَيْئًا	وَالْأَرْضِ	رِزْقًا
nor they are able	anything	and the earth	from the heavens
لَا تَعْلَمُونَ	وَأَنْتُمْ	إِنَّ اللَّهَ يَعْلَمُ	فَلَا تَضَرُّوْا
know not	and you	truly Allah knows	similitudes for Allah
مَمْلُوكًا	عَبْدًا	ضَرَبَ اللَّهُ مَثَلًا	
under the possession (of another)	(of) a slave	Allah puts forward	(the) example
مِنَّا	رَزَقْنَاهُ	وَمَنْ	عَلَى شَيْءٍ
from Us	We provided [him]	and (a man) whom	over anything
هَلْ يَسْتَوْنَ	وَجَهْرًا	فَهُوَ يُنْفِقُ	لَا يَقْدِرُ
(can) they be equal?	and openly	secretly	good
لَا يَعْلَمُونَ	بَلْ أَكْثَرُهُمْ	الْحَمْدُ لِلَّهِ	
know not	nay most of them	all praise (is due) to Allah	

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمْ لَا يَقْدِرُ عَلَى شَوْفٍ وَهُوَ كَلِّ عَلَى مَوْلَاهُ أَيْنَمَا يُوْجِهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى

صِرَاطٌ مُّسْتَقِيمٌ ﴿١﴾ وَلِلَّهِ عِنْدُ الْسَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلْمَحُ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِلَّا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

76. And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in Islāmic Monotheism) who commands justice, and is himself on a Straight Path? 77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.

أَبْكَمْ	أَحَدُهُمَا	رَجُلَيْنِ	وَضَرَبَ اللَّهُ مَثَلًا	
(is) dumb	one of them	(of) two men	and Allah puts forward	an example
عَلَىٰ مَوْلَنَهُ	كُلُّ	وَهُوَ	عَلَىٰ شَيْءٍ	لَا يَقْدِرُ
on his master	(is) a burden	and he	over anything	he has no power
هَلْ يَسْتَوِي هُوَ	بِخَيْرٍ	لَا يَأْتِ	يَوْجَهُهُ	أَيْنَمَا
is he equal?	good	he brings not	he directs him	whichever (way)
مُسْتَقِيمٌ ﴿١﴾	عَلَىٰ صِرَاطٍ	وَهُوَ	يَأْمُرُ بِالْعَدْلِ	وَمَنْ
Straight	(is) on a Path	and he	commands [of] justice	and (the one) who
وَالْأَرْضِ	السَّمَوَاتِ			
and the earth	(of) the heavens		وَلِلَّهِ عِنْدُ	
أَبْصَرِ	كَلْمَحٍ	إِلَّا	السَّاعَةِ	وَمَا أَمْرُ
(of) the eye	as a twinkling	but	(of) the Hour	and (is) not (the) matter
قَدِيرٌ ﴿٢﴾	شَيْءٍ	عَلَىٰ كُلِّ	إِنَّ اللَّهَ	أَقْرَبُ
(is) All-Powerful	thing	over every	truly Allah	(is) nearer
				أَوْ هُوَ
				أَوْ هُوَ

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئَدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢﴾ الْمَرِيرُوا إِلَى الْطَّيْرِ مُسَخَّرَاتٍ فِي جَوَّ السَّمَاءِ
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ أَعْلَمُ فِي ذَلِكَ لَأَيَّدَتِ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ

سَكَّا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَمِ بُوْتَاتَ سَتَّ خُفُونَهَا يَوْمَ ظَعْنَكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمَنْ أَصْوَافُهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَّعًا إِلَى حِينِ ﴿٨٦﴾

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear Ayāt (proofs and signs) for a people who believe (in the Oneness of Allāh). 80. And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

أَمَهَتِكُمْ	مِنْ بُطُونِ	وَاللَّهُ أَخْرَجَكُمْ
(of) your mothers	of (the) wombs (bellies)	and Allah brought you out
وَالْأَفْعَدَةُ وَالْأَبْصَرُ	السَّمْعُ لَكُمْ وَجَعَلَ	لَا تَعْلَمُونَ شَيْئًا
and hearts and sight	hearing to you and He gave	you know not anything
مُسَخَّرَتٍ إِلَى الطَّيْرِ أَعْرِفُوا	إِلَّا اللَّهُ مَا يَمْسِكُهُنَّ	لَعَلَّكُمْ شَكُورُونَ
held (employed) [to] the birds (do) they not see?	so that you might give thanks	فِي جَوَّ السَّمَاءِ
لَائِتَتِي فِي ذَلِكَ إِنَّ إِلَّا اللَّهُ مَا يَمْسِكُهُنَّ	مَا يَمْسِكُهُنَّ	لَعَلَّكُمْ شَكُورُونَ
(are) signs in this verily but Allah none holds them	(of) the sky in (the) midst	لِقَوْمٍ يُؤْمِنُونَ
سَكَّا مِنْ بُيُوتِكُمْ لَكُمْ وَاللَّهُ جَعَلَ	لَكُمْ مِنْ جُلُودِ الْأَنْعَمِ	لِقَوْمٍ يُؤْمِنُونَ
an abode of your homes for you and Allah has made	وَيَوْمَ	وَجَعَلَ
تَسْتَخْفُونَهَا بُوْتَاتٌ آلَانْعَمِ	وَيَوْمَ لَكُمْ	وَجَعَلَ
which you find (so) light tents (homes) (of) the cattle of (the) hides for you and made	وَيَوْمَ لَكُمْ	وَجَعَلَ
وَمِنْ أَصْوَافِهَا إِقَامَتِكُمْ	وَيَوْمَ	وَيَوْمَ
and of their wools (of) your stay and (on the) day (of) your travel (on the) day	وَيَوْمَ	وَيَوْمَ
إِلَى حِينِ وَمَتَّعًا أَثْنَا وَأَشْعَارِهَا وَأَوْبَارِهَا	أَثْنَا	أَثْنَا وَأَشْعَارِهَا وَأَوْبَارِهَا
for a while and comfort furnishings and hair and fur	وَمَتَّعًا	وَمَتَّعًا

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَّاً وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَبِيلَ تَقِيمَكُمُ الْحَرَّ وَسَرَبِيلَ تَقِيمَكُمْ كَذَلِكَ يُتَمِّمُ نِعْمَتَهُ عَلَيْكُم لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلُّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

81. And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islām). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

وَجَعَلَ	ظِلَّاً	مِمَّا خَلَقَ	لَكُم	وَاللَّهُ جَعَلَ
and has made	shades	out of that which He has created	for you	and Allah has made
سَرَبِيلَ	لَكُمْ	وَجَعَلَ	أَكْنَانًا	مِنَ الْجِبَالِ
garments	for you	and has made	places of refuge	of the mountains
تَقِيمَكُمْ		وَسَرَبِيلَ	الْحَرَّ	تَقِيمَكُمْ
to protect you		and garments (coats of armor)	(from) the heat	to protect you
عَلَيْكُمْ		يُتَمِّمُ نِعْمَتَهُ	كَذَلِكَ	بِأَسْكُنْمُ
unto you		He perfects His Grace	thus	(from) your (mutual) violence
عَلَيْكَ	فَإِنَّمَا	فَإِنْ تَوَلُّوْا	لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾	
on you	then only	then if they turn away	so that you may submit	
	الْمُبِينُ ﴿٨٢﴾		الْبَلَاغُ	
	(in a) clear (way)		(is) to convey (the Message)	

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يَنْكِرُونَهَا وَأَكْثَرُهُمُ الْكُفَّارُ وَرَبِّهِمْ وَرَبِّ الْكَفَّارِ وَيَوْمَ نُبَعْثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْنَبُونَ وَإِذَا رَأَءَ الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخْفَفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ

83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of

Muhammad ﷺ). 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness (of their sins).

وَأَكْثَرُهُمْ	ثُمَّ يُنِكِرُونَهَا	يَعْرِفُونَ نِعْمَةَ اللَّهِ
and most of them	then they deny it	they recognise (the) Grace (of) Allah
أُمَّةٌ مِّنْ كُلِّ	وَيَوْمَ نَبْعَثُ	الْكَفِرُونَ
nation from each	and (remember the) Day (when) We shall raise up	(are) disbelievers
لِلَّذِينَ كَفَرُوا	لَا يُؤْذَنُ	شَهِيدًا
[to] those who have disbelieved	will not be permitted	then a witness (their Messenger)
الَّذِينَ ظَلَمُوا	وَإِذَا رَأَهُ	وَلَا هُمْ يُسْتَعْنَبُونَ
those who did wrong	and when will see	nor they will be allowed to repent
وَلَا هُمْ يُنَظَّرُونَ	عَنْهُمْ	الْعَذَابَ
nor they will be given respite	unto them	then it will not be lightened

وَإِذَا رَأَهُ الَّذِينَ أَشْرَكُوا شَرَكَاءَ هُمْ قَالُوا رَبُّنَا هَذُولَاءِ شَرَكَاءَ كَآفِنَا الَّذِينَ كُنَّا
نَدْعُو مِنْ دُونِكَ فَالْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَذِبُونَ وَالْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ
السَّلَامُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite. 86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: ``Our Lord! These are our partners whom we used to invoke besides you.'' But they will throw back their word at them (and say): ``Surely, you indeed are liars!'' 87. And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibrāīl (Gabriel), Messengers] will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the

torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].

شَرَكَاءِ هُمْ	الَّذِينَ أَشْرَكُوا	وَإِذَا رَأَوْا
their partners	those who associated partners (with Allah)	and when see
نَدْعُوا مِنْ دُونِكَ	الَّذِينَ كُنَّا	هَتُولَاءَ شَرَكَاءِنَا
invoke besides You	whom we used to	(are) our partners these
لَكَذِبُونَ	إِنَّكُمْ	قَالُوا رَبَّنَا
(are) indeed liars	surely you	الْقَوْلَ إِلَيْهِمْ فَأَلْقَوْا
عَنْهُمْ	وَضَلَّ	إِلَى اللَّهِ يَوْمَئِذٍ وَالْقَوْا
from them	and will vanish	السَّلْمَ إِلَى اللَّهِ يَوْمَئِذٍ and they will offer
وَصَدُّوْا	الَّذِينَ كَفَرُوا	يَفْتَرُونَ مَا كَانُوا
and hinder (men)	those who disbelieved	invent (false deities) what they used to
الْعَذَابِ	فَوْقَ عَذَابًا	زِدْتُهُمْ عَنْ سَبِيلِ اللَّهِ
the torment	over torment	We will add for them from (the) path (of) Allah
يُفْسِدُونَ	بِمَا كَانُوا	
spread corruption	because they used to	

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِنْ أَنفُسِهِمْ وَجِئْنَاكُمْ شَهِيدًا عَلَى هَتُولَاءِ
وَنَزَّلْنَا عَلَيْكُمُ الْكِتَابَ تَبَيَّنَ فِيهِ كُلُّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَاتِ وَيَنْهَا عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).
 90. Verily, Allāh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allāh

Alone—Islamic Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshā'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

شَهِيدًا	أُمَّةٍ	فِي كُلِّ	وَيَوْمَ نَبْعَثُ	
a witness	nation	in every	and (remember the) Day (when) We shall raise up	
شَهِيدًا	بِكُمْ	وَجَئْنَا	مِنْ أَنفُسِهِمْ	عَلَيْهِمْ
(as) a witness	you	and We shall bring	from (amongst) themselves	against them
تَبَيَّنَنَا	الْكِتَابَ	عَلَيْكَ	وَنَزَّلْنَا	عَلَىٰ هَؤُلَاءِ
(as) an explanation	the Book (Quran)	to you	and We have sent down	against these
لِلْمُسْلِمِينَ	وَبُشْرَىٰ	وَرَحْمَةً	وَهُدًىٰ	لِكُلِّ شَيْءٍ
for the Muslims	and glad tiding(s)	and a mercy	and a guidance	thing of every
ذِي الْقُرْبَىٰ	وَإِيتَاءِ	وَالْإِحْسَنِ	بِالْعَدْلِ	إِنَّ اللَّهَ يَأْمُرُ
(to) the kith and kin	and giving (help)	and (doing) good	justice	verily Allah enjoins
وَالْبَغْيَ	وَالْمُنْكَرِ	عَنِ الْفَحْشَاءِ		وَيَنْهَا
and oppression	and evil (deeds)	from lewdness/obscenity		and forbids
لَعَلَّكُمْ تَذَكَّرُونَ		يَعْظُمُكُمْ		
so that you may take heed		He admonishes you		

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا نَقْضُوا الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمْ
اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ٦٦ وَلَا تَكُونُوا كَالَّتِي نَقْضَتْ
غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْ كَثَرَتْ تَخْذُولُكُمْ أَيْمَنُكُمْ دَخْلًا يَنْكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ

أَرَبَّ مِنْ أُمَّةٍ إِنَّمَا يَبْلُو كُمُّ اللَّهِ بِهِ وَلَيَبْيَنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِقُونَ ﴿٩٦﴾

91. And fulfil the Covenant of Allāh (Bai'ah: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them—and indeed you have appointed Allāh your surety. Verily, Allāh knows what you do. 92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world).

إِذَا عَاهَدْتُمْ		بِعَهْدِ اللَّهِ		وَأَوْفُوا
when you have taken a covenant		(the) Covenant (of) Allah		and fulfil
تَوْكِيدُهَا	بَعْدَ		وَلَا تَنْقُضُوا الْأَيْمَنَ	
their confirmation	after		and break not (your) oaths	
إِنَّ اللَّهَ يَعْلَمُ	كَفِيلًا	عَلَيْكُمْ	وَقَدْ جَعَلْتُمُ اللَّهَ	
verily Allah knows	a surety	over you	and indeed you have appointed Allah	
مِنْ بَعْدِ	غَزَّلَهَا	كَالَّتِي نَقَضَتْ	وَلَا تَكُونُوا	مَا تَفْعَلُونَ ﴿٩٦﴾
after	her spun thread	like (her) who undoes	and be not	what you do
تَتَخِذُونَ	أَيْمَانَكُمْ	أَنْكَثَتْ	قُوَّةً	
you take your oaths	(into) untwisted strands		strength (it has become strong)	
هِيَ	أَنْ تَكُونَ أُمَّةٌ	بَيْنَكُمْ	دَخْلًا	
[it]	lest a nation (should) be	among yourselves	(as) a (means of) deception	
إِنَّمَا يَبْلُو كُمُّ اللَّهِ		مِنْ أُمَّةٍ		أَرَبَّ
by this	Allah only tests you	than (another) nation		more numerous
مَا كُنْتُمْ	الْقِيَمَة	يَوْمَ	لَكُمْ	وَلَيَبْيَنَ
what you used to	(of) Resurrection	(on the) Day	to you	and He will certainly make clear

تَخْتَلِفُونَ	فِيهِ
differ	wherein

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ٩٣ وَلَا تَنْتَهِي دُخُلَابَيْنَ كُمْ فَنَزَلَ قَدْمَ بَعْدِ ثُبُوتِهَا
وَتَذَوَّقُوا الْسُّوءَ بِمَا صَدَّدُتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do. 94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَاحِدَةٌ	أُمَّةٌ	لَجَعَلَكُمْ	وَلَوْ شَاءَ اللَّهُ
one	nation	surely He (could) have made you (all)	and if Allah had willed
من يشاء	ويهدي	من يشاء	ولكِنْ يُضِلُّ
whom He wills	and guides	whom He wills	[and] but He sends astray
تَعْمَلُونَ	عَمَّا كُنْتُمْ		وَلَتُسْأَلُنَّ
do	for what you used to	and certainly you shall be questioned	
فَنَزَلَ قَدْمٌ	بَيْنَكُمْ	دَخَلَأً	وَلَا تَنْتَهِي دُخُلَابَيْنَ كُمْ
lest a foot should slip	among yourselves	a (means of) deception	and take not your oaths
بِمَا	الْسُّوءَ	وَتَذَوَّقُوا	ثُبُوتِهَا
for what	the evil (punishment)	and you may have to taste	being firmly planted
عَظِيمٌ	عَذَابٌ	وَلَكُمْ	صَدَّدُتُمْ عَنْ سَبِيلِ اللَّهِ
great	(will be) a torment	and for you	you hindered (men) from (the) path (of) Allah

وَلَا شَرَوْا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرُكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنْجَزِينَ الَّذِينَ صَبَرُوا أَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ١١٧ مَنْ عَمِلَ صَلِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنْجِيْنَهُ وَحِيَّةً طَيْبَةً وَلَنْجَزِينَهُمْ أَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. 97. Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

إِنَّمَا	فَلِيَّاً	ثَمَّنًا	بِعَهْدِ اللَّهِ	وَلَا شَرَوْا
verily what	small	a gain	at the cost of Covenant (of) Allah	and purchase not
مَا	١١٧ تَعْلَمُونَ	إِنْ كُنْتُمْ	لَكُمْ	عِنْدَ اللَّهِ هُوَ
whatever	(but) know	if you did	for you	[it] (is) with Allah
بَاقٍ	عِنْدَ اللَّهِ	وَمَا	يَنْفَدُ	عِنْدَكُمْ
(will) remain	(is) with Allah	and whatever	will be exhausted	(is) with you
بِأَحْسَنِ	أَجْرَهُمْ	الَّذِينَ صَبَرُوا	وَلَنْجَزِينَ	
in (proportion to) the best	their reward	those who are patient	and We will certainly pay	
مِنْ ذَكَرٍ	صَلِحًا	مَنْ عَمِلَ	يَعْمَلُونَ ١١٨	مَا كَانُوا
whether male	a righteous deed	whoever does	do	of what they used to
حَيَاةً	فَلَنْجِيْنَهُ	مُؤْمِنٌ	وَهُوَ	أَوْ أُنْثَى
a life	then surely We will give him life	(is) a believer	while he (or she)	or female
١١٨ يَعْمَلُونَ	مَا كَانُوا	بِأَحْسَنِ	وَلَنْجَزِينَهُمْ	طَيْبَةً
do	of what they used to	to the best	their reward	and We shall pay them good

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ١١٩ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ

أَمْنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ۝ إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَُّونَهُ وَالَّذِينَ
هُمْ بِهِ مُشَرِّكُونَ ۝ وَإِذَا بَدَلْنَا آيَةً مَكَانَ آيَةً وَاللَّهُ أَعْلَمُ بِمَا يَنْزِلُ
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ بِلَّا يَعْلَمُونَ ۝

98. So when you recite the Qur'ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh, i.e. those who are *Mushrikūn*, i.e., polytheists.). 101. And when We change a Verse (of the Qur'ān) in place of another – and Allāh knows best what He sends down – they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari!* (forger, liar)." Nay, but most of them know not.

مِنَ الشَّيْطَانِ	بِاللَّهِ	فَاسْتَعِذْ	قَرَأْتَ الْقُرْءَانَ	فَإِذَا
from Satan	with Allah	seek refuge	you recite the Quran	so when
عَلَى الَّذِينَ أَمَنُوا	سُلْطَنٌ	لَيْسَ لَهُ	إِنَّهُ	الْرَّجِيمُ
over those who believe	power	[he] has no	verily he	the outcast
عَلَى الَّذِينَ	إِنَّمَا سُلْطَنُهُ	وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ	and they put their trust in their Lord	وَسَوْلُونَهُ
over those who	only he has power			
وَإِذَا بَدَلْنَا	مُشْرِكُوْتَ	بِهِ	هُمْ	وَالَّذِينَ
and when We change	join partners	with Him	[they]	and those who
بِمَا يَنْزِلُ	وَاللَّهُ أَعْلَمُ	إِيَّاهُ	مَكَانٌ	إِيَّاهُ مَكَانٌ
of what He sends down	and Allah knows best	(of another) Verse	(in) place	a Verse
لَا يَعْلَمُونَ	بِلَّا أَكْثُرُهُمْ	مُفْتَرٌ	إِنَّمَا أَنْتَ	قَالُوا
know not	but most of them	a forger, liar	only you (are)	they say

قُلْ نَزَّلَهُ رُوحُ الْقَدْسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ أَمْنَوْا وَهُدَى
وَبَشَّرَى لِلْمُسْلِمِينَ ﴿١٦﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَّرَ لِسَاتُ
الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمَىٰ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٧﴾ إِنَّ الَّذِينَ

لَا يُؤْمِنُونَ كَبِيَّا يَتَتِ اللَّهُ لَا يَهِدِهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

102. Say (O Muhammad ﷺ) Ruh-ul-Qudus [Jibraīl (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: ``It is only a human being who teaches him (Muhammad ﷺ).'' The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. 104. Verily, those who believe not in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.

بِالْحَقِّ	مِنْ رَبِّكَ	رُوحُ الْقُدُّسِ	نَزَّلَهُ	قُلْ
with truth	from your Lord	the Holy Spirit (Gabriel)	has brought it down	say
وَبُشْرَىٰ	وَهُدًىٰ	الَّذِينَ ءَامَنُوا	لِيُثْبِتَ	
and glad tiding(s)	and (as) a guidance	those who believe	to strengthen	
يُعِلِّمُهُ	إِنَّمَا	أَنَّهُمْ يَقُولُونَ	وَلَقَدْ نَعْلَمْ	لِلْمُسْلِمِينَ
(who) teaches him	(it is) only	that they say	and indeed We know	to the Muslims
أَعْجَمِيٌّ	يُلْحِدُونَ إِلَيْهِ	الَّذِي	لِسَانٌ	بَشَرٌ
(is) foreign	they refer to [him]	(of) he whom	(the) tongue	a human being
إِنَّ الَّذِينَ	عَرَفُتُ مُّبِينٌ	لِسَانٌ		وَهَذَا
verily those who	clear	Arabic	(is) a tongue (language)	while this (Qur'an)
وَلَهُمْ	لَا يَهِدِهِمُ اللَّهُ		بِيَاتِ اللَّهِ	لَا يُؤْمِنُونَ
and for them	Allah will not guide them		in (the) Signs (of) Allah	believe not
		أَلِيمٌ	عَذَابٌ	
		painful	(will be) a torment	

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ كَبِيَّا يَتَتَ اللَّهُ وَأَوْلَئِكَ هُمُ الْكَذِبُونَ
 ١٥٠ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْثَرَهُ وَقْلَبَهُ مُطْمَئِنٌ بِالْإِيمَانِ
 وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدَرَ أَفْعَلَهُمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

ذَلِكَ بِأَنَّهُمْ أَسْتَحْبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْكَافِرِينَ ١٧

105. It is only those who believe not in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment. 107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.

بِعَيْنِتِ اللَّهِ	الَّذِينَ لَا يُؤْمِنُونَ	يَفْتَرِي الْكَذِبَ	إِنَّمَا
in (the) Signs (of) Allah	those who believe not	fabricate falsehood	only
مِنْ بَعْدِ	مَنْ كَفَرَ بِاللَّهِ	الْكَذَّابُونَ ١٧	هُمْ وَأُولَئِكَ
after	whoever disbelieved in Allah	(are) liars	[they] and those
بِالْإِيمَنِ	مُطْمَئِنٌ	وَقُلْبُهُ	إِلَّا مَنْ أُكَحِّرَ
with Faith	(is) at rest	and whose heart	إِيمَانِهِ except (him) who is forced
فَعَلَيْهِمْ	صَدَرًا	بِالْكُفْرِ	وَلَكِنْ مَنْ شَرَحَ
then on them	(their) breasts	to disbelief	[and] but (those) who open
ذَلِكَ	عَظِيمٌ ١٨	عَذَابٌ	غَضَبٌ مِّنْ اللَّهِ
that (is)	great	(will be) a torment	وَلَهُمْ (is) wrath from Allah
عَلَى الْآخِرَةِ	الْدُّنْيَا	أَسْتَحْبُوا الْحَيَاةَ	بِأَنَّهُمْ
over (that of) the Hereafter	(of) this world	loved and preferred the life	because they
الْكَافِرِينَ ١٧	الْقَوْمَ	لَا يَهْدِي اللَّهَ	وَأَنَّ اللَّهَ
who disbelieve	guides not the people	and that Allah	

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَرُهُمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ١٨ لَا جُرْمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ١٩ شَرِيكَ رَبِّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فِتَنُوا ثُمَّ جَهَدُوا وَصَبَرُوا إِنَّ

رَبَّكَ مِنْ بَعْدِهَا الْغَفُورُ رَّحِيمٌ

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! 109. No doubt, in the Hereafter, they will be the losers. 110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily your Lord, afterward, is Oft-Forgiving, Most Merciful.

وَسَمِعُهُمْ	طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ	الَّذِينَ	أُولَئِكَ
and (upon) their hearing	Allah has set a seal upon their hearts	(are) those who	they
لَا جَرَمَ	الْغَافِلُونَ	هُمْ	وَأُولَئِكَ
no doubt	who are heedless	(are) they	and those
فِي الْآخِرَةِ	وَأَبْصَرُهُمْ	هُمْ	أَنَّهُمْ
verily your Lord	then	(will be) the losers	in the Hereafter
ثُمَّ	الْخَسِرُونَ	[they]	that they
ثُمَّ جَاهَدُوا	فَتَسْأَلُوا	مِنْ بَعْدِ مَا	لِلَّذِينَ هَاجَرُوا
then strove hard	they had been put to trials	after	for those who emigrated
رَّحِيمٌ	لَغَفُورٌ	إِنَّ رَبَّكَ	وَصَابِرُوا
Most Merciful	surely (is) Oft-Forgiving	مِنْ بَعْدِهَا	verily your Lord
			and were patient

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِحِجْدٍ عَنْ نَفْسِهَا وَتَوْفَى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ وَضَرَبَ اللَّهُ مَثَلًا قَرِيَّةً كَانَتْ إِمَانَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغْدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذْقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. 112. And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil,

i.e. denying Prophet Muhammad ﷺ which they (its people) used to do.

بُجَدِلُ عَنْ نَفْسِهَا	نَفْسٍ	كُلُّ	يَوْمَ تَأْتِي	
pleading for itself	soul	every	(remember the) Day (when) will come up	
وَهُمْ	مَا عَمِلْتَ	نَفْسٍ	كُلُّ	وَتُوفَّى
and they	(for) what it did	soul	every	and will be paid in full
قَرِيَّةٌ	وَضَرَبَ اللَّهُ مَثَلًا		لَا يُظْلَمُونَ	
(of) a town	and Allah puts forward (the) example		will not be dealt with unjustly	
مِنْ كُلِّ	رَغْدًا	رِزْقُهَا	يَأْتِيهَا	كَانَتْ إِيمَنَةً مُطْمَئِنَةً
from every	(in) abundance	its provision	coming to it	(and) content that was secure
لِبَاسٍ	فَأَذْقَهَا اللَّهُ	يَأْنَعُمُ اللَّهُ	فَكَفَرَتْ	مَكَانٍ
(the) grab	so Allah made it taste	(the) Favours (of) Allah	then it denied	place
يَصْنَعُونَ	بِمَا كَانُوا		وَالْخَوْفُ	الْجُوعُ
do	(because) of that which they used to		and fear	(of) hunger

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخْذَهُمُ الْعَذَابُ وَهُمْ ظَلِمُونَ فَلَمَّا كُلُّوا
 مِمَّا رَزَقَنَّا لَهُمُ اللَّهُ حَلَالًا لَّا طَيْبًا وَأَشَكَرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ
 إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ
 أَضْطَرَّ عَيْرَبَاغَ وَلَا عَكَادَ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

113. And verily, there had come to them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrongdoers). 114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

فَكَذَّبُوهُ	مِنْهُمْ	رَسُولٌ	وَلَقَدْ جَاءَهُمْ
but they denied him	from (among) themselves	a Messenger	and verily had come to them
مِمَّا فَكَلُوا	ظَالِمُونَ	وَهُمْ	الْعَذَابُ
of what so eat	(were) wrongdoers	while they	the torment
وَأَشْكُرُوا نِعَمَتَ اللَّهِ	طَيِّبًا	حَلَالًا	رَزْقَكُمُ اللَّهُ
and be thankful (for the) Grace (of) Allah	(and) good	lawful	Allah has provided you (with)
الْمَيْتَةَ	حَرَمٌ عَلَيْكُمْ	إِنَّمَا	إِيَّاهُ تَعْبُدُونَ
the dead animal	He has forbidden unto you	only	worship Him (Alone)
وَمَا أَهْلَ	الْخِنْزِيرِ	وَلَحْمَ	وَالدَّمَ
and (any animal) which is slaughtered as a sacrifice	(of) swine	and (the) flesh	and the blood
فَمَنِ اضْطُرَّ	بِهِ	لِغَيْرِ اللَّهِ	
but (if) one is forced (by dire necessity)	[with it]	for other than Allah	
فَإِنَّ اللَّهَ	وَلَا عَادٍ	بَاعَ	غَيْرَ
then verily Allah	and not transgressing	(wilful) disobedience	without
	رَحِيمٌ	غَفُورٌ	
	Most Merciful	(is) Oft-Forgiving	

وَلَا تَقُولُوا لِمَا تَصِفُ الْسِنَّتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْرُوْا عَلَى اللَّهِ
 الْكَذِبَ إِنَّ الَّذِينَ يَفْرُوْنَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ مَتَّعْ قَلِيلٌ وَهُمْ عَذَابُ أَلِيمٌ
 وَعَلَى الَّذِينَ هَادُوا حَرَمَنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلٍ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنفُسُهُمْ
 يَظْلِمُونَ

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh, will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

هَذَا	الْكَذِبَ	تَصِفُّ أَلْسِنَتُكُمْ	لِمَا	وَلَا تَقُولُوا
this	falsely	your tongues put forth (describe)	to that which	and say not
عَلَى اللَّهِ الْكَذِبُ	لِنَفْرَوْا	حَرَامٌ	وَهَذَا	حَلَلٌ
lies against Allah	so as to invent	(is) unlawful (forbidden)	and this	(is) lawful
مَتْعٌ	لَا يُقْلِحُونَ	عَلَى اللَّهِ الْكَذِبَ	إِنَّ الَّذِينَ يَفْتَرُونَ	
an enjoyment	will not prosper (be successful)	lies against Allah	verily those who invent	
وَعَلَى الَّذِينَ هَادُوا	أَلَيْمٌ	عَذَابٌ	وَلَهُمْ	قَلِيلٌ
and unto those who are Jews	painful	(will be) a torment	and for them	brief
مِنْ قَبْلٍ	عَلَيْكَ	مَا فَصَصْنَا	حَرَمَنَا	
before	to you	that which We have mentioned	We have forbidden	
أَنفُسْهُمْ يَظْلِمُونَ	وَلَنَكِنْ كَانُوا		وَمَا ظَلَمْنَاهُمْ	
wrong themselves	[and] but they used to		and We wronged them not	

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِحَمْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا الْغَفُورُ الرَّحِيمُ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتَ اللَّهَ حِينَفَاوَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ شَاكِرًا لِأَنْعَمِهِ أَجْتَبَنَاهُ وَهَدَنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لِمَنِ الْصَّالِحَينَ

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). 121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism – neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ تَابُوا	بِجَهَلَةٍ	عَمِلُوا أَلْسُوَءَ	لِلَّذِينَ	إِنَّ رَبَّكَ	ثُمَّ
then they repent	in ignorance	do evil	for those who	verily your Lord	then
مِنْ بَعْدِهَا	إِنَّ رَبَّكَ	وَأَصْلَحُوا	ذَلِكَ	مِنْ بَعْدِ	
thereafter	verily your Lord	and do righteous deeds	that	after	
كَانَ أُمَّةً	إِنَّ إِبْرَاهِيمَ	رَحِيمٌ		لَغُورٌ	
was a nation	verily Abraham	Most Merciful		(is) surely Oft-Forgiving	
مِنَ الْمُشْرِكِينَ	وَلَمْ يَكُنْ	حَنِيفًا		قَانِتَالَهُ	
of the polytheists	and he was not	straight/upright		obedient to Allah	
إِلَى صَرَاطٍ	وَهَدَهُ	أَجْتَبَهُ	لِأَنْعَمِهِ	شَاكِرًا	
to (the) Path	and guided him	He chose him	for His Graces	(he was) thankful	
وَإِنَّهُ	حَسَنَةٌ	فِي الدُّنْيَا	وَءَاتَيْنَاهُ	مُسْتَقِيمٌ	
and verily he	good	in this world	and We gave him	Straight	
لِمَنِ الْصَّالِحِينَ		فِي الْآخِرَةِ			
surely of (those who are) righteous		(is) in the Hereafter			

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٧١ إِنَّمَا جَعَلَ السَّبَّتُ عَلَى الَّذِينَ أَخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لِيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١٧٢ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوَعَظَةِ الْحَسَنَةِ وَجَنِدْ لَهُمْ بِالْأَقْرَبِ هِيَ أَحْسَنٌ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ ١٧٣

123. Then, We have sent the Revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrāhīm (Abraham) Hanīf (Islamic Monotheism – to worship none but Allāh) and he was not of the *Mushrikūn* (polytheists, idolaters, disbelievers). 124. The Sabbath was only prescribed for those who differed concerning it (i.e. Friday), and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) 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 Knower of those who are guided.

إِبْرَاهِيمَ	أَنِ اتَّبِعْ مِلَّةَ	إِلَيْكَ	ثُمَّ أُوحِيَنَا
(of) Abraham	[that] follow (the) religion	to you	then We have sent the Revelation
مِنَ الْمُشْرِكِينَ	وَمَا كَانَ	حَنِيفًا	
of (those who are) the polytheists	and he was not		straight (Monotheism)
وَإِنَّ رَبَّكَ	أَخْتَلَفُوا فِيهِ	عَلَى الَّذِينَ	إِنَّمَا جَعَلَ السَّبَّاتُ
and verily your Lord	differed in it	for those who	the Sabbath was only prescribed
فِيمَا كَانُوا	الْقِيَمَةَ	يَوْمَ	لِيَحْكُمَ بَيْنَهُمْ
about that they used to	(of) Resurrection	(on the) Day	will surely judge between them
بِالْحِكْمَةَ	رَبِّكَ	أَدْعُ إِلَى سَبِيلِ	فِيهِ يَخْتَلِفُونَ
with wisdom	(of) your Lord	invite to (the) path	differ
أَحْسَنَ	هِيَ	وَجَدِيلُهُمْ	وَالْمَوْعِظَةُ
(is) better	[it]	بِالْتِي	الْحَسَنَةُ
	in (a way) that	and argue with them	وَالْمُوَعِظَةُ
		fair (kind)	and preaching
ضَلَّ عَنْ سَبِيلِهِ	بِمَنْ	أَعْلَمُ	إِنَّ رَبَّكَ
has gone astray from His path	[of] who	knows best	هُوَ
			وَهُوَ
بِالْمُهَدِّدِينَ	أَعْلَمُ		
of (those who are) guided	(is) Best knower	and He	

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
وَأَصْبِرْ وَمَا صَبَرْكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ
إِنَّ اللَّهَ مَعَ الَّذِينَ أَتَّقَوْا وَالَّذِينَ هُمْ شَّهِيدُونَ

126. And if you punish (your enemy), O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sābirūn (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed

because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty to Him), and those who are *Muhsinūn* (good-doers).

مَا عُوْقَبْتُمْ	بِمِثْلِ	فَعَاقِبُوا	وَإِنْ عَاقَبْتُمْ
(of) that which you were punished	with the like	then punish	and if you punish
لِلصَّابِرِينَ	خَيْرٌ	لَهُوَ	وَلَئِنْ صَابَرْتُمْ
for the patient	(is) better	verily it	but if you endure patiently
وَلَا تَحْزَنْ	بِاللَّهِ	إِلَّا	وَاصْبِرْ
and grieve not	from Allah	but	and your patience (is) not
إِنَّ اللَّهَ مَعَ	كُوْرُونَ	وَمَا صَبَرْتُكُوْرُونَ	وَلَا تَكُوْرُونَ
verily Allah (is) with	(because) of what they plot	in distress	and be not
عَلَيْهِمْ			over them
مُحْسِنُونَ	هُمْ	وَالَّذِينَ	الَّذِينَ أَتَقَوْا
(are) good-doers	[they]	and those who	those who fear (Him)

