

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَّاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Sūrah Al-Anbiyā' (The Prophets) 21

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

1. Draws near for mankind their reckoning, while they turn away in heedlessness. 2. Comes not to them an admonition (a chapter of the Qur'ān) from their Lord as a recent Revelation but they listen to it while they play 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" 4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allāh		the Most Gracious		the Most Merciful	
أَقْرَبَ لِلنَّاسِ	حِسَابُهُمْ	وَهُمْ	فِي غَفْلَةٍ	مُّعْرِضُونَ ﴿١﴾	
draws near for mankind	their reckoning	while they	in heedlessness	turn away	
مَا يَأْتِيهِمْ	مِّنْ ذِكْرٍ	مِّن رَّبِّهِمْ	مُحَدَّثٍ		
comes not unto them	[of] an admonition	from their Lord	(as) a recent Revelation		
إِلَّا اسْتَمَعُوهُ	وَهُمْ يَلْعَبُونَ ﴿٢﴾	لَّاهِيَةً	قُلُوبُهُمْ		
but they listen to it	while they play	being occupied	their hearts		
وَأَسْرَأَ النَّجْوَى	الَّذِينَ ظَلَمُوا	هَلْ هَذَا			
and conceal the private counsels	those who do wrong	(is) this (Muhammad)?			

إِلَّا بَشَرٌ	مِثْلُكُمْ	أَفَتَأْتُونَ السَّحَرَ	وَأَنْتُمْ تُبْصِرُونَ ﴿٢١﴾
but a human being	like you	will you then go to magic?	while you see (it)
قَالَ رَبِّي	يَعْلَمُ الْقَوْلَ	فِي السَّمَاءِ	وَالْأَرْضِ
he said my Lord	knows the word	in the heavens	and the earth
وَهُوَ السَّمِيعُ		الْعَلِيمُ ﴿٢٢﴾	
and He (is) the All-Hearer		the All-Knower	

بَلْ قَالُوا أَضْغَتْ أَحْلَمٌ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٢١﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٢٢﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٢٤﴾

5. Nay, they say: "These (Revelations of the Qur'ān which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayāh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!" 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? 7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures – the Taurāt (Torah), the Injīl (Gospel)] if you do not know. 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

بَلْ قَالُوا	أَضْغَتْ	أَحْلَمٌ	بَلْ أَفْتَرَهُ	بَلْ هُوَ شَاعِرٌ
nay they say	(these are) mixed up false	dreams	nay he has invented it	nay he (is) a poet
فَلْيَأْتِنَا	بِآيَةٍ	كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٢١﴾	مَا آمَنَتْ قَبْلَهُمْ	مِنْ قَرْيَةٍ
so let him bring us	a sign	as the ancients were sent	believed not before them	any town
أَهْلَكْنَاهَا	أَفَهُمْ يُؤْمِنُونَ ﴿٢٢﴾	وَمَا أَرْسَلْنَا قَبْلَكَ	إِلَّا رِجَالًا	
which We have destroyed	(will) they then believe?	and We sent not before you	but men	
نُوحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾
We revealed to them	so ask	(the) people	(of) the Reminder	(do) not know if you

وَمَا جَعَلْنَاهُمْ	جَسَدًا	لَا يَأْكُلُونَ الطَّعَامَ	وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
and We made them not	bodies	(that) eat not the food	nor they were immortals

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allāh, in His Messengers, extravagants, transgressors of Allāh's limits by committing crimes, oppression, polytheism and sins). 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you, i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand? 11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people! 12. Then, when they perceived (saw) Our torment (coming), behold, they (tried to) flee from it. 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

ثُمَّ صَدَقْنَاهُمْ	الْوَعْدَ	فَأَنْجَيْنَاهُمْ	وَمَنْ نَشَاءُ
then We fulfilled to them	the promise	so We saved them	and (those) whom We willed
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾	لَقَدْ	أَنْزَلْنَا إِلَيْكُمْ	كِتَابًا
and We destroyed the extravagants	indeed	We have sent down to you	a Book
فِيهِ	ذِكْرُكُمْ	أَفَلَا تَعْقِلُونَ ﴿١٠﴾	وَكَمْ
in which	(is) your Reminder	(will) you not then understand?	and how many
قَصَمْنَا مِنْ قَرْيَةٍ	كَانَتْ ظَالِمَةً	وَأَنْشَأْنَا بَعْدَهَا	
We have destroyed of a town	that was doing wrong	and We raised up after them	
قَوْمًا	ءَاخَرِينَ ﴿١١﴾	فَلَمَّا	أَحَسُّوا بَأْسَنَا
people	another	then when	they perceived Our torment
		إِذَا	هُمْ
		behold	they

مِنْهَا يَرْكُضُونَ ﴿١٦﴾	لَا تَرْكُضُوا	وَارْجِعُوا	إِلَى مَا	أُتْرِفْتُمْ فِيهِ
were fleeing from it	flee not	but return	to what	you live a luxurious life in it
وَمَسْكِنِكُمْ	لَعَلَّكُمْ تَسْأَلُونَ ﴿١٧﴾			
and (to) your homes	(in order) that you may be questioned			

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٦﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٧﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينٍ ﴿١٨﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَا تَتَّخِذَنَّهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٩﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ ﴿٢٠﴾

14. They cried: "Woe to us! Certainly we have been *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh)." 15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead). 16. We created not the heavens and the earth and all that is between them for a (mere) play. 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that). 18. Nay, We fling (send down) the truth (this Qur'ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).

قَالُوا يَوَيْلَنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿١٦﴾	فَمَا زَالَتْ
they said [O] woe to us	surely we have been	wrongdoers	then ceased not
تِلْكَ	دَعْوَاهُمْ	حَتَّى جَعَلْنَاهُمْ	خَمِيدِينَ ﴿١٧﴾
that	cry of theirs	till We made them	(that is) reaped
وَمَا خَلَقْنَا السَّمَاءَ	وَالْأَرْضَ	وَمَا بَيْنَهُمَا	لَعِينٍ ﴿١٨﴾
and We created not the heaven	and the earth	and what	(as) players
لَوْ أَرَدْنَا	أَنْ نَتَّخِذَ لَهُمْ	لَا تَتَّخِذَنَّهُ	مِنْ لَدُنَّا
if We had intended	that We take a pastime	We could surely have taken it	from Us
إِنْ كُنَّا فَاعِلِينَ ﴿١٩﴾	بَلْ	نَقْذِفُ بِالْحَقِّ	عَلَى الْبَاطِلِ
if We were going to do	nay	We fling the truth	against the falsehood
فَيَدْمَغُهُ	so it destroys it		

فَإِذَا	هُوَ	زَاهِقٌ	وَلَكُمْ	الْوَيْلُ	مِمَّا نَصِفُونَ ﴿١٨﴾
then behold	it	(is) vanished	and to you	woe	for that which you ascribe

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَمَنْ
and to Him (belongs)	whosoever	(is) in the heavens	and the earth	and (those) who
عِنْدَهُ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِ	وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾	
(are) near Him	they are not proud	to worship Him	nor they are weary	
يُسَبِّحُونَ اللَّيْلَ	وَالنَّهَارَ	لَا يَفْترُونَ ﴿٢٠﴾		
(Him) the night	and the day	they slacken not		
أَمْ اتَّخَذُوا إِلَهًا	مِّنَ الْأَرْضِ	هُمْ يُنْشِرُونَ ﴿٢١﴾	لَوْ كَانَ	
or have they taken (for worship) gods	from the earth	they raise (the dead)	if (there) had been	
فِيهِمَا	إِلَّا اللَّهُ	لَفَسَدَتَا		
in both of them	besides Allah	surely both would have been ruined		
فَسُبْحَانَ اللَّهِ	رَبِّ الْعَرْشِ	عَمَّا يَصِفُونَ ﴿٢٢﴾		
so Glorified is Allah	(the) Lord (of) the Throne	(High) above what they attribute (to Him)		

لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِن دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا

ذِكْرٌ مِّن مَّعِيَ وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٥﴾

23. He cannot be questioned as to what He does, while they will be questioned.

24. Or have they taken for worship (other) *ālihah* (gods) besides Him? Say: "Bring your proof. This (the Qur'ān) is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilaha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."

26. And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Īsā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

لَا يُسْأَلُ	عَمَّا يَفْعَلُ	وَهُمْ يُسْأَلُونَ ﴿٢٣﴾	أَمْ
He can not be questioned	about what He does	while they will be questioned	or
أَتَّخِذُوا مِن دُونِهِ ۖ	ءَالِهَةً قُلْ	هَاتُوا بُرْهَانَكُمْ هَذَا	
have they taken (for worship) besides Him	gods say	bring your proof this	
ذِكْرٌ	مِّن	مَّعِيَ	وَذِكْرٌ
(is) a Reminder	(for those) who	(are) with me	and a Reminder
قَبْلِي	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ الْحَقَّ	فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾
(were) before me	but most of them	know not the truth	so they (are) averse
وَمَا أَرْسَلْنَا	مِن قَبْلِكَ	مِن رَّسُولٍ إِلَّا	نُوحِيَ إِلَيْهِ
and We sent not	before you	any Messenger	We revealed to him
أَنَّهُ	لَا إِلَهَ	إِلَّا أَنَا	فَاعْبُدُونِ ﴿٢٥﴾
that	(there is) no god	but I	so worship Me
أَتَّخَذَ الرَّحْمَنُ وَلَدًا	سُبْحَانَهُ	بَلْ عِبَادٌ	مُّكْرَمُونَ ﴿٢٥﴾
the Most Gracious has begotten a son	Glory to Him	nay (they are) slaves	honoured

لَا يَسْبِقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

27. They speak not until He has spoken, and they act on His Command. 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. 29. And if any of them should say: "Verily, I am an *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrongdoers). 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

لَا يَسْبِقُونَهُ،	بِالْقَوْلِ	وَهُمْ	بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾	يَعْلَمُ مَا
they can not precede Him	in word	and they	act on His Command	He knows what
بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	وَلَا يَشْفَعُونَ	إِلَّا
(is) before them	and what	(is) behind them	and they can not intercede	except
لِمَنِ ارْتَضَىٰ	وَهُمْ	مِنْ خَشْيَتِهِ	مُشْفِقُونَ ﴿٢٨﴾	
for (him with) whom He is pleased	and they	from fear of Him	stand in awe	
وَمَنْ يَقُلْ	مِنْهُمْ	إِنِّي	إِلَهٌ	مِّنْ دُونِهِ
and whosoever says	of them	verily I am	a god	besides Him
نَجْزِيهِ	جَهَنَّمَ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٢٩﴾	
We will recompense him	(with) Hell	thus	We recompense the wrongdoers	
أَوَلَمْ يَرِ	الَّذِينَ كَفَرُوا	أَنَّ السَّمَوَاتِ	وَالْأَرْضَ	
[and] have not seen?	those who disbelieved	that the heavens	and the earth	
كَانَا رَتْقًا	فَفَتَقْنَاهُمَا	وَجَعَلْنَا	مِنَ الْمَاءِ	
were joined together	then We parted them	and We have made	from the water	

كُلِّ شَيْءٍ حَيٍّ	أَفَلَا يَوْمِنُونَ ﴿٣١﴾
every thing living	(will) they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
 وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ
 وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِشَرٍّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنَّ
 مَتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. 32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds). 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. 34. And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?

وَجَعَلْنَا	فِي الْأَرْضِ	رَوَاسِيَ	أَنْ تَمِيدَ	بِهِمْ
and We have made (placed)	in the earth	firm mountains	lest it should shake	with them
وَجَعَلْنَا	فِيهَا	فِجَاجًا	سُبُلًا	لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
and We placed	therein	broad passes	(as) ways	so that they may be guided
وَجَعَلْنَا السَّمَاءَ	سَقْفًا	مَحْفُوظًا	وَهُمْ	
and We have made the heaven	a roof	(safe) well-guarded	yet they	
عَنْ آيَاتِهَا	مُعْرِضُونَ ﴿٣٢﴾	وَهُوَ	الَّذِي خَلَقَ	الَّيْلَ وَالنَّهَارَ
from its signs	turn away	and He (it is)	Who has created	the night and the day
وَالشَّمْسَ	وَالْقَمَرَ	كُلٌّ	فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾	وَمَا جَعَلْنَا
and the sun	and the moon	each	in an orbit floating	and We granted not
لِشَرٍّ	مِنْ قَبْلِكَ	الْخُلْدَ	أَفَإِنَّ مَتَّ	فَهُمْ
to any human being	before you	immortality	so if you die?	then they
				(will) live forever

كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذْ أَرَأَاكَ

الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ
بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٥﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ ءَايَاتِي فَلَا
تَسْتَعْجِلُونِ ﴿٣٦﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. 36. And when those who disbelieved (in the Oneness of Allāh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). 37. Man is created of haste. I will show you My *Ayāt* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them). 38. And they say: "When will this promise (come to pass), if you are truthful."

كُلُّ	نَفْسٍ	ذَائِقَةً	الْمَوْتِ	وَنَبْلُوكُمْ	بِالشَّرِّ	وَالْخَيْرِ
every	(one) soul	(is) going to taste	death	and We shall test you	with evil	and good
فِتْنَةً	وَالْيَنَّا تُرْجَعُونَ ﴿٣٥﴾	وَإِذَا	رَأَاكَ	الَّذِينَ كَفَرُوا		
(as) a temptation	and to Us you will be returned	and when	see you	those who disbelieved		
إِنْ يَتَّخِذُونَكَ	إِلَّا هُزُوًا	أَهَذَا	الَّذِي	يَذْكُرُ آلِهَتَكُمْ		
they take you not	except (for) mockery	(is) this?	the one who	talks about your gods		
وَهُمْ	بِذِكْرِ الرَّحْمَنِ	هُمْ	كَافِرُونَ ﴿٣٦﴾			
while they	at (the) mention (of) the Most Gracious	[they]	(are) disbelievers			
خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ	سَأُورِيكُمْ	ءَايَاتِي	فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾			
man is created	I will show you	My Signs	so you ask Me not to hasten			
وَيَقُولُونَ مَتَى هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾				
and they say when	this	promise (will come to pass)	if you are truthful			

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُوتُ عَنْ وُجُوهِهِمُ النَّارُ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُنْصَرُونَ ﴿٣٨﴾ بَلْ تَأْتِيهِمْ بَغْةٌ فَتَبْتَهُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنْظَرُونَ ﴿٣٩﴾ وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٤١﴾

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. 40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite. 41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

لَوْ يَعْلَمُ	الَّذِينَ كَفَرُوا	حِينَ	لَا يَكْفُرُونَ	عَنْ وُجُوهِهِمْ
if knew	those who disbelieved	(the) time	they will not ward off	from their faces
النَّارَ	وَلَا عَنْ ظُهُورِهِمْ	وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾	بَلْ تَأْتِيهِمْ	
the Fire	nor from their backs	and they will not be helped	nay it will come upon them	
بَغْتَةً	فَتَبْهَتُهُمْ	فَلَا يَسْتَطِيعُونَ رَدَّهَا		
all of a sudden	then will perplex them	so they will not be able (to) avert it		
وَلَا هُمْ يُنْظَرُونَ ﴿٤١﴾	وَلَقَدْ اسْتَهْزِئَ	بِرُسُلٍ	مِّن قَبْلِكَ	
nor they will get respite	and indeed were mocked	Messengers	before you	
فَحَاقَ	بِالَّذِينَ سَخِرُوا مِنْهُمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٤٢﴾	
then surrounded	those who mocked	from them	what they used to mock at it	

قُلْ مَنْ يَكْلَأُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٣﴾
 أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا
 يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *ālihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our torment). 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not

that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ مَنْ	يَكْلُوكُمْ	بِالَّيْلِ	وَالنَّهَارِ	مِنَ الرَّحْمَنِ
say who	will protect you	in the night	and the day	from the Most Gracious
بَلْ هُمْ	عَنْ ذِكْرِ	رَبِّهِمْ	مُعْرِضُونَ ﴿٤٤﴾	أَمْ هُمْ
nay they	from (the) remembrance	(of) their Lord	turn away	or have they
ءَالِهَةٌ	تَمْنَعُهُمْ	مِن دُونِنَا	لَا يَسْتَطِيعُونَ	نَصْرَ
gods	who can guard them	except Us	they are not able (to) help	themselves
وَلَا هُمْ	مِنَّا يَصْحَبُونَ ﴿٤٥﴾	بَلْ مَتَّعْنَا هَؤُلَاءِ		
nor they	can be protected from Us	nay We gave luxuries to these (people)		
وَعِبَاءَهُمْ	حَتَّى طَالَ	عَلَيْهِمْ	الْعُمُرُ	أَفَلَا يَرَوْنَ
and their fathers	until grew long	upon them	the life (the period)	then (do) not they see?
أَنَّا	نَأْتِي الْأَرْضَ	نَنْقُصُهَا	مِنْ أَطْرَافِهَا	
that We	come to the land	We reduce it	from its (outlying) borders	
أَفَهُمْ		الْغَالِبُونَ ﴿٤٦﴾		
(is it) then they?		(who) will overcome		

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation (from Allāh and not by the opinion of the religious scholars and others)." But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ān and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the Companions of the Prophet ﷺ did)]. 46. And if a breath

(minor calamity) of the torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zālimūn* (polytheists and wrongdoers)." 47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

قُلْ	إِنَّمَا أَنذَرُكُمْ	بِالْوَحْيِ	وَلَا يَسْمَعُ الصُّمُّ	الدُّعَاءَ
say	only I warn you	by the Revelation	but the deaf will not hear	the call
إِذَا مَا يَنْذُرُونَ ﴿٤٧﴾	وَلَيْنَ مَسَّتْهُمْ	نَفْحَةٌ	مِّنْ عَذَابِ	رَّبِّكَ
when they are warned	and if touches them	a breath	of (the) torment	(of) your Lord
لَيَقُولَنَّ	يَوَيْلَنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿٤٨﴾	
they will surely say (cry) O woe to us		verily we have been	wrongdoers	
وَنَضَعُ الْمَوَازِينَ	الْقِسْطَ	لِيَوْمِ	الْقِيَمَةِ	
and We shall set up the balances	(of) justice	on (the) Day	(of) Resurrection	
فَلَا نُظْلَمُ نَفْسٌ	شَيْئًا	وَإِنْ كَانَ	مِثْقَالَ	
then no soul will be dealt with unjustly	at all	and if (there) be	weight	
حَبَّةٍ	مِّنْ خَرْدَلٍ	أَنِينَابِهَا	وَكَفَى	بِنَا حَسِيبِينَ ﴿٤٩﴾
(of) a seed	of mustard	We will bring [with] it	and Sufficient are	We (as) Reckoners

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٥٠﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥١﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥٣﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٤﴾

48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for *Al-Muttaqūn* (the pious). 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection—*Yaumul-Qiyāmah*). 50. And this is a blessed Reminder (the Qur'ān) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime

on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh). 52. When he said to his father and his people: "What are these images to which you are devoted?"

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	وَهَارُونَ	الْفُرْقَانَ	وَضِيَاءَ
and indeed We gave Moses	and Aaron	the criterion	and a (shining) light
وَذِكْرًا	لِّلْمُنْقِبِينَ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
and a Reminder	for the pious (persons)	those who fear	their Lord
وَهُمْ	مِّنَ السَّاعَةِ	مُشْفِقُونَ	وَهَذَا
while they	of the Hour	(are) afraid	and this
أَنزَلْنَاهُ	أَفَأَنْتُمْ	لَهُ	مُنْكِرُونَ
which We have sent down	(are) you then?	of it	deniers
وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ	رُشْدَهُ	مِّن قَبْلُ	وَكُنَّا
and indeed We gave Abraham	his guidance	aforetime	and We were
عَلِيمِينَ	إِذْ قَالَ	لِأَبِيهِ	وَقَوْمِهِ
All-Knower	when he said	to his father	and his people
الْتَّمَائِيلُ	الَّتِي	أَنْتُمْ	لَهَا
images	which	you	to it
عَكَفُونَ			
(are) devoted			

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَتَمَّوْا أَبَاؤَكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

53. They said: "We found our fathers worshipping them." 54. He said: "Indeed you and your fathers have been in manifest error." 55. They said: "Have you brought us the Truth, or are you one of those who play about?" 56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses. 57. "And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

قَالُوا	وَجَدْنَا آبَاءَنَا	هَٰذَا	عَبِدِينَ	قَالَ	لَقَدْ كُنْتُمْ
they said	we found our fathers	to them	worshipping	he said	indeed you have been
أَنْتُمْ	وَأَبَاؤُكُمْ	فِي ضَلَالٍ	مُّبِينٍ	قَالُوا	أَحْبَبْنَا
[you]	and your fathers	in error	manifest	they said	(have) you brought us?
بِالْحَقِّ	أَمْ أَنْتَ	مِنَ اللَّاعِينَ		قَالَ بَلْ رَبُّكُمْ	
the truth	or you	(are one) of those who play		he said nay your Lord	
رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	الَّذِي	فَطَرَهُمْ	وَأَنَا	عَلَىٰ ذَلِكُمْ
(is the) Lord (of) the heavens	and the earth	Who	created them	and I am	to that
مِّنَ الشَّاهِدِينَ	وَتَاللَّهِ	لَأَكِيدَنَّ أَصْنَامَكُمْ			
of the witnesses	and by Allah	surely I shall plot a plan against your idols			
بَعْدَ	أَنْ	تَوَلَّوْا مُدْبِرِينَ			
after	[that]	you have gone away (and) turned (your) backs			

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلَٰهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَٰذَا بِإِلَٰهِنَا يَا بَرْهِيمُ ﴿٦٢﴾

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it. 59. They said: "Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimūn* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called Ibrāhīm (Abraham)." 61. They said: "Then bring him before the eyes of the people, that they may testify." 62. They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?"

فَجَعَلَهُمْ	جُذَاذًا	إِلَّا كَبِيرًا	هُمْ	لَعَلَّهُمْ
so he made them	(to) pieces	except (the) biggest	of them	so that they might
إِلَيْهِ يَرْجِعُونَ	قَالُوا	مَنْ فَعَلَ	هَٰذَا	بِإِلَٰهِتِنَا
return to it	they said	who has done	this	to our gods
				سُورَةُ الْأَنْبِيَاءِ - 21

لِمَنِ الظَّالِمِينَ ﴿٦٣﴾	قَالُوا	سَمِعْنَا فَتًى	يَذْكُرُهُمْ
(is) among the wrongdoers	they said	we heard a young man	talking against them
يُقَالُ لَهُ ۖ	إِبْرَاهِيمُ ﴿٦٤﴾	قَالُوا	فَاتُوا بِهِ
(who) is called [to him]	Abraham	they said	then bring him
النَّاسِ	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٥﴾	قَالُوا	ءَأَنْتَ فَعَلْتَ
(of) the people	so that they may testify	they said	(have) you done?
هَذَا	بِأَهْلَتِنَا	يَا إِبْرَاهِيمُ ﴿٦٦﴾	
this	to our gods	O Abraham	

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

63. [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the Zālimūn (polytheists and wrongdoers)." 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!" 66. [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you? 67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

قَالَ	بَلْ فَعَلَهُ	كَبِيرُهُمْ	هَذَا	فَسْأَلُوهُمْ	إِنْ كَانُوا
he said	nay did it	(the) biggest of them	this	so ask them	if they can
يَنْطِقُونَ ﴿٦٣﴾	فَرَجَعُوا	إِلَى أَنْفُسِهِمْ	فَقَالُوا	إِنَّكُمْ	أَنْتُمْ
speak	so they turned	to themselves	and said	verily you	[you]
الظَّالِمُونَ ﴿٦٤﴾	ثُمَّ نَكَسُوا	عَلَى رُءُوسِهِمْ			
(are) the wrongdoers	then they were turned	to themselves (their heads)			

لَقَدْ عَلِمْتَ	مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾	قَالَ	أَفَتَعْبُدُونَ
indeed you know	these (idols) speak not	he said	(do) you then worship?
مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكُمْ	شَيْئًا
besides Allah	that which	neither can profit you	at all
لَكُمْ	وَلِمَا تَعْبُدُونَ	مِنْ دُونِ اللَّهِ	أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
upon you	and upon that which you worship	besides Allah	(do) you not then think?

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ
 إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ
 الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا
 صَالِحِينَ ﴿٧٢﴾

68. They said: "Burn him and help your *ālihah* (gods), if you will be doing." 69. We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lūt (Lot) to the land which We have blessed for the 'Ālamīn (mankind and jinn). 72. And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

قَالُوا	حَرِّقُوهُ	وَانصُرُوا آلِهَتَكُمْ	إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾	قُلْنَا
they said	burn him	and help your gods	if you are doing	We said
يَنَارُ	كُونِي بَرْدًا	وَسَلَامًا	عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾	وَأَرَادُوا
O fire	be coolness	and safety	for Abraham	and they wanted
كَيْدًا	فَجَعَلْنَاهُمْ	الْأَخْسَرِينَ ﴿٧٠﴾	وَنَجَّيْنَاهُ	وَلُوطًا
harm	but We made them	the worst losers	and We rescued him	and Lot
إِلَى الْأَرْضِ	الَّتِي	بَارَكْنَا فِيهَا	لِلْعَالَمِينَ ﴿٧١﴾	وَوَهَبْنَا
to the land	which	We have blessed [in it]	for the world	and We bestowed
لَهُ	إِسْحَاقَ	وَيَعْقُوبَ	نَافِلَةً	وَكُلًّا
upon him	Isaac	and Jacob	(as) an extra	and each one
				Jَعَلْنَا صَالِحِينَ ﴿٧٢﴾
				We made righteous

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ ﴿٧٣﴾ وَلُوطًا إِذْنَهُ حُكْمًا وَعَلَّمَا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing As-Salāt (the prayers - Iqāmat-as-Salāt), and the giving of Zakāt (obligatory charity), and of Us (Alone) they were worshippers. 74. And (remember) Lūt (Lot), We gave him Hukm (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khabā'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fāsiqūn (rebellious, disobedient to Allāh). 75. And We admitted him to Our Mercy; truly, he was of the righteous. 76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَجَعَلْنَاهُمْ	أَيْمَةً	يَهْدُونَ بِأَمْرِنَا	وَأَوْحَيْنَا	إِلَيْهِمْ	
and We made them	leaders	guiding by Our Command	and We revealed	to them	
فِعْلَ	الْخَيْرَاتِ	وَإِقَامَ	الصَّلَاةِ	وَإِيتَاءَ	الزَّكَاةِ
(the) doing	(of) good deeds	and performing	(of) prayer	and (the) giving	(of) Zakat
وَكَانُوا	لَنَا	عَبِيدِينَ ﴿٧٣﴾	وَلُوطًا	ءَاثِنَهُ	حُكْمًا
and they were	of Us	(the) worshippers	and Lot	We gave him	judgement
وَعَلَّمَا	وَنَجَّيْنَاهُ	مِنَ الْقَرْيَةِ	الَّتِي كَانَتْ	تَعْمَلُ الْخَبِيثَاتِ	
and knowledge	and We saved him	from the town	which had been	working wicked deeds	
إِنَّهُمْ كَانُوا	قَوْمَ	سَوْءٍ	فَاسِقِينَ ﴿٧٤﴾	وَأَدْخَلْنَاهُ	فِي رَحْمَتِنَا
verily they were	a people	evil	rebellious	and We admitted him	to Our Mercy
إِنَّهُ،	مِنَ الصَّالِحِينَ ﴿٧٥﴾	وَنُوحًا	إِذْ نَادَى	مِنْ قَبْلُ	
verily he	(was) of the righteous	and (remember) Noah	when he cried	aforetime	

فَاسْتَجَبْنَا لَهُ،	فَنَجَّيْنَاهُ	وَأَهْلَهُ،	مِنَ الْكَرْبِ الْعَظِيمِ	٧٦
so We answered to him	and We saved him	and his family	from the distress	great

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بَيِّنَاتٍ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ٧٧
 وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
 شَاهِدِينَ ٧٨ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ
 الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ٧٩

77. We helped him against the people who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement. 79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).

وَنَصَرْنَاهُ	مِنَ الْقَوْمِ	الَّذِينَ كَذَبُوا	بَيِّنَاتٍ	
and We helped him	against the people	those who denied	Our Signs	
إِنَّهُمْ كَانُوا	قَوْمَ سَوْءٍ	فَأَغْرَقْنَاهُمْ	أَجْمَعِينَ	٧٧
verily they were	a people	evil	so We drowned them	all
وَسُلَيْمَانَ	إِذْ يَحْكُمَانِ	فِي الْحَرْثِ		
and Solomon	when they gave judgement	in (the case of) the field		
إِذْ نَفَشَتْ	فِيهِ	غَنَمُ	الْقَوْمِ	وَكُنَّا
when had pastured	in which	(the) sheep	(of) people	and We were
شَاهِدِينَ	فَفَهَّمْنَاهَا	سُلَيْمَانَ	وَكُلًّا	
witness	so We made to understand it	Solomon	and each of them	
ءَاتَيْنَا حُكْمًا	وَعِلْمًا	وَسَخَّرْنَا	مَعَ	دَاوُدَ
We gave judgement	and knowledge	and We subjected	with	David
الْجِبَالَ				
the mountains				

وَكُنَّا فَاعِلِينَ ﴿٧٨﴾	وَالطَّيْرِ	يُسَبِّحُنَ
and We were doers	and the birds	to glorify (Our Praises)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٧٩﴾
 وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ
 عَلِيمِينَ ﴿٨٠﴾ وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا
 لَهُمْ حَافِظِينَ ﴿٨١﴾ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ ﴿٨٢﴾

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful? 81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower. 82. And of the *Shayātīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them. 83. And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

وَعَلَّمْنَاهُ	صَنْعَةَ	لَبُوسٍ	لَّكُمْ	لِنُحْصِنَكُمْ
and We taught him	(the) making	(of) coats of mail	for you	to protect you
مِّنْ بَأْسِكُمْ	فَهَلْ أَنْتُمْ	شَاكِرُونَ ﴿٧٩﴾	وَلِسُلَيْمَانَ	الرِّيحَ
in your fighting	(are) you then?	grateful	and to Solomon	the wind
عَاصِفَةً	تَجْرِي بِأَمْرِهِ	إِلَى الْأَرْضِ	الَّتِي بَارَكْنَا	
strongly raging	running by his command	towards the land	which We had blessed	
فِيهَا	وَكُنَّا	يَكُلُّ شَيْءٍ	عَلِيمِينَ ﴿٨٠﴾	وَمِنَ الشَّيَاطِينِ
[therein]	and We are	of every	thing	and of the devils
مَن يَغُوصُونَ	لَهُ	وَيَعْمَلُونَ	عَمَلًا	دُونَ ذَلِكَ
(were some) who dived	for him	and did (other) work	besides	that
وَكُنَّا	لَهُمْ	حَافِظِينَ ﴿٨١﴾	وَأَيُّوبَ	إِذْ
and We were	for them	guarding	and (remember) Job	when

وَأَنْتَ	الضُّرُّ	مَسَّنِيَ	أَنِّي	نَادَى رَبَّهُ
and You	the distress	has seized me	verily [I]	he cried to his Lord
		الرَّحِيمِ	أَرْحَمُ	
		(of) those who show mercy	(are the) Most Merciful	

فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma'il (Ishmael), Idrīs and Dhul-Kifl (Isaiah): all were from among As-Sābirūn (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "Lā ilāha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

فَاسْتَجَبْنَا لَهُ	فَكَشَفْنَا	مَا	بِهِ	مِنْ ضُرٍّ
so We answered	then We removed	that what	(was) on him	from distress
وَأَتَيْنَاهُ	أَهْلَهُ	وَمِثْلَهُمْ	مَعَهُمْ	رَحْمَةً
and We restored to him	his family	and (the) like thereof	with them	(as) a mercy
مِنْ عِنْدِنَا	وَذِكْرَى	لِلْعَابِدِينَ	وَإِسْمَاعِيلَ	
from Ourselves	and a Reminder	for those who worship	and (remember) Ishmael	
وَإِدْرِيسَ	وَذَا الْكِفْلِ	كُلُّ	مِنَ الصَّابِرِينَ	وَأَدْخَلْنَاهُمْ
and Idris	and Dhul-Kifl (Isaiah)	all	(were) of the patient ones	and We admitted them

وَذَا النُّونِ	مِّنَ الصَّالِحِينَ ﴿٨٦﴾	إِنَّهُمْ	فِ رَحْمَتِنَا
and (remember) Dhun-Nun (Jonah)	(were) of the righteous	verily they	to Our Mercy
لَّن نَّقْدِرَ	أَنْ	فُظِنَ	مُغْضِبًا
We will never punish	[that]	and imagined	(in) anger
عَلَيْهِ	فَكَادَى	فِي الظُّلُمَاتِ	أَنْ
him	then he cried	through the darkness	that
إِلَّا أَنْتَ	سُبْحَانَكَ	إِنِّي كُنْتُ	مِنَ الظَّالِمِينَ ﴿٨٧﴾
but You	Glorified are You	truly I have been	of the wrongdoers

فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُخَيِّجُ الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَى وَأَصْلَحْنَا لَهُ، زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

88. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness). 89. And (remember) Zakariyyā (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." 90. So, We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

فَاسْتَجَبْنَا لَهُ،	وَنَجَّيْنَاهُ	مِّنَ الْغَمِّ	وَكَذَلِكَ
[to] him	and We delivered him	from the distress	and thus
نُخَيِّجُ الْمُؤْمِنِينَ ﴿٨٨﴾	وَزَكَرِيَّا	إِذْ	نَادَى رَبَّهُ،
We deliver the believers	and (remember) Zechariah	when	O my Lord
لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾	فَاسْتَجَبْنَا	لَهُ،	وَنَجَّيْنَاهُ
single	and You	(are the) Best	(of) the inheritors
leave me not	so We answered		

لَهُ،	وَوَهَبْنَا	لَهُ،	يَحْيَى	وَأَصْلَحْنَا	لَهُ،
[to] him	and We bestowed	on him	Yahya (John)	and We cured	for him
زَوْجَهُۥٓ	إِنَّهُمْ كَانُوا يُسْرِعُونَ	فِي الْخَيْرَاتِ	وَيَدْعُونَكَ		
his wife	verily they used to	hasten on (to do) good deeds	and they used to call on us		
رَغْبًا	وَرَهْبًا	وَكَانُوا	لَنَا	خَشِيعِينَ	
(with) hope	and fear	and they were	before Us	humble	

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
 لِلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
 وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا يَجْعُوبُ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
 وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدٍ وَإِنَّا لَهُ كَنُوبُونَ ﴿٩٤﴾ وَحَرَامٌ عَلَى قَرْيَةٍ
 أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrā'il (Gabriel)], and We made her and her son ['Īsā (Jesus)] a sign for *Al- 'Ālamīn* (mankind and jinn). 92. Truly, this, your *Ummah* [*Sharī'ah* or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us. 94. So, whoever does righteous good deeds while he is a believer (in the Oneness of Allāh—Islāmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

وَالَّتِي أَحْصَنَتْ	فَرْجَهَا	فَنَفَخْنَا	فِيهَا		
and she who guarded	her chastity	then We breathed	into her		
مِنْ رُوحِنَا	وَجَعَلْنَاهَا	وَابْنَهَا	آيَةً لِلْعَالَمِينَ		
through Our Spirit (Gabriel)	and We made her	and her son	a sign	for the worlds	
إِنَّ هَذِهِ	أُمَّتُكُمْ	أُمَّةً	وَاحِدَةً	وَأَنَا	
truly this	your religion (nation)	(is) religion (nation)	one	and I am	

وَتَقَطَّعُوا أَمْرَهُمْ		فَاعْبُدُونِ ﴿٩٦﴾		رَبُّكُمْ
but they have broken up their affair (religion)		so worship Me		your Lord
فَمَنْ يَعْمَلْ	رَجِعُونَ ﴿٩٧﴾	إِلَيْنَا	كُلُّ	بَيْنَهُمْ
so whoever does	(shall) return	to Us	all	among themselves
فَلَا كُفْرَانَ		مُؤْمِنٌ	وَهُوَ	مِنَ الصَّالِحِينَ
then (there will be) no rejection		(is) a believer	and he	[from] righteous deeds
وَحَرَامٌ	كَتُوبٌ ﴿٩٨﴾	لَهُ	وَإِنَّا	لِسَعِيهِ
and a ban (is laid)	(are) recorders	for him	and verily We	for his efforts
لَا يَرْجِعُونَ ﴿٩٩﴾	أَنَّهُمْ	أَهْلَكْنَاهَا		عَلَى قَرْيَةٍ
shall not return	that they	which We have destroyed		on (every) town

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾ وَأَقْتَرَبَ
الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنَادُونَ كُنَّا فِي غَفْلَةٍ
مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ
جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾ لَوْ كَانَهُمْ أُولَاءِ إِلَهَ مَا وَرَدُوها وَكُلُّ
فِيهَا خَالِدُونَ ﴿٩٩﴾

96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound. 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from the graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this—nay, but we were Zālimūn (polytheists and wrongdoers)." 98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been ālihah (gods), they would not have entered there (Hell), and all of them will abide therein forever.

حَتَّىٰ إِذَا فُتِحَتْ	يَأْجُوجُ	وَمَاْجُوجُ	وَهُمْ	مِّنْ كُلِّ	حَدَبٍ
until when are let loose	Gog	and Magog	and they	from every	mound

يَنْسِلُونَ ﴿٩٦﴾	وَأَقْتَرَبَ الْوَعْدُ	الْحَقُّ	فَإِذَا	هِيَ	شَخِصَةً
swoop down	and shall draw near the promise	true	then when	[it]	(are) fixed
أَبْصَرُ	الَّذِينَ كَفَرُوا	يَوِيلَنَا	قَدْ كُنَّا	فِي	غَفْلَةٍ
(the) eyes	(of) those who disbelieved	O woe to us	indeed we were	in heedlessness	
مِنْ هَذَا	بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾	إِنَّكُمْ	وَمَا تَعْبُدُونَ		
from this	nay we were wrongdoers	certainly you	and that which you worship		
مِنْ دُونِ اللَّهِ	حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَهَا	وَرِدُونَ ﴿٩٨﴾
besides Allah	(are) fuel	(for) Hell	you	it	(will) enter
لَوْ كَانَتْ هَتُولَاءِ	ءَالِهَةً	مَا وَرَدُوهَا	وَكُلُّ		
if these (idols) were	gods	they would not have entered it	and all (of them)		
	فِيهَا	خَالِدُونَ ﴿٩٩﴾			
	therein	(will) abide			

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Isā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)]. 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

لَهُمْ	فِيهَا	زَفِيرٌ	وَهُمْ
for them	therein	(will be) breathing out with deep sighs and roaring	and they

فِيهَا	لَا يَسْمَعُونَ ﴿١٠٠﴾	إِنَّ الَّذِينَ سَبَقَتْ	لَهُمْ	مِّنَّا
therein	will hear not	verily those has preceded	for whom	from Us
الْحُسْنَىٰ	أُولَٰئِكَ عَنْهَا	مُبْعَدُونَ ﴿١٠١﴾	لَا يَسْمَعُونَ حِسِيهَا	
the good	they	(will be) removed far	they shall not hear slightest sound of it	
وَهُمْ	فِي مَا	أَشْتَهَتْ أَنْفُسُهُمْ	خَالِدُونَ ﴿١٠٢﴾	لَا يَحْزَنُهُمْ
and they	in that which	their own selves desire	abide	will not grieve them
الْفَزَعِ	الْأَكْبَرِ	وَنَلْقَاهُمْ	الْمَلَائِكَةُ	هَذَا
the terror	greatest	and will meet them	the angels	this
		الَّذِي كُنْتُمْ	تُوعَدُونَ ﴿١٠٣﴾	
		which you were	promised	

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا
 عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
 عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَاكِدِينَ ﴿١٠٦﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. 105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books the Taurāt (Torah), the Injil (Gospel), the Psalms, the Qur'ān] after (We have already written in) Adh-Dhikr [Al-Lauh Al-Mahfūz (the Book that is in the heaven with Allāh)] that My righteous slaves shall inherit the land (i.e. the land of Paradise). 106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the Sunnah – legal ways of the Prophet ﷺ).

يَوْمَ	نَطْوِي السَّمَاءَ	كَطَيِّ	السِّجِلِّ	
(remember the) Day	We shall roll up the heaven	like a rolled up	scroll	
لِلْكُتُبِ	كَمَا بَدَأْنَا	أَوَّلَ	خَلْقِ	نُعِيدُهُ
for books	as We began	(the) first	creation	we shall repeat it
			وَعَدًا	
			(it is) a promise	

عَلَيْنَا	إِنَّا كُنَّا	فَاعْلَيْنَ	وَلَقَدْ كَتَبْنَا	فِي الزَّبُورِ	مِنْ بَعْدِ
upon Us	truly We are	doers	and indeed We have written	in the Psalms	after
الذِّكْرِ	أَبِ الْأَرْضِ	يَرِثَهَا	عِبَادِي	الصَّالِحِينَ	
the Book (the Saved Tablet)	that the land	shall inherit it	My slaves	righteous	
إِنَّ فِي هَذَا	لَبَلَاغًا	لِقَوْمٍ	عَبِيدٍ		
in this	indeed (is) a (preaching) Message	for a people	who worship (Allah)		

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِي أَقْرَبُ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists). 108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilāh* (God) is only one *Ilāh* (God – Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?" 109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic Monotheism) say (to them O Muhammad ﷺ): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far." 110. (Say O Muhammad ﷺ:) "Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal. 111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while." 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muhammad ﷺ that he is a sorcerer, and to the Qur'ān that it is poetry)!"

وَمَا أَرْسَلْنَاكَ	إِلَّا رَحْمَةً	لِّلْعَالَمِينَ	قُلْ إِنَّمَا	يُوحَىٰ إِلَيَّ	
and We have sent you not	but (as) a mercy	for the worlds	say only	it is revealed to me	

أَنَّمَا إِلَهُكُمُ	إِلَهُهُ	وَحِيدٌ	فَهَلْ أَنتُم	مُسْلِمُونَ ﴿١٨﴾
that your God	(is) God	One	(will) you then?	submit (to His will)
فَإِنْ تَوَلَّوْا	فَقُلْ	ءَاذَنُكُمْ	عَلَى سَوَاءٍ	وَإِنْ أَدْرَى
but if they turn away	then say	I give you a notice	all alike	and I know not
أَقْرَبُ	أَمْ بَعِيدٌ	مَا تُوْعَدُونَ ﴿١٩﴾	إِنَّهُ يَعْلَمُ	الْجَهَرَ
(whether is) near?	or far	what you are promised	verily He knows	the loud
مِنَ الْقَوْلِ	وَيَعْلَمُ	مَا تَكْتُمُونَ ﴿٢٠﴾	وَإِنْ أَدْرَى	
from spoken word	and He knows	that which you conceal	and I know not	
لَعَلَّهُ	فِتْنَةٌ	لَكُمْ	وَمَنْعٌ	إِلَى حِينٍ ﴿٢١﴾
perhaps it may (be)	a trial	for you	and an enjoyment	for a while
قَالَ رَبِّ	أَحْكَمْ بِالْحَقِّ	وَرَبَّنَا	الرَّحْمَنُ	
he said my Lord	judge in truth	and our Lord	(is) the Most Gracious	
الْمُسْتَعَانُ	عَلَى مَا نَصِفُونَ ﴿٢٢﴾			
Whose Help is (to be) sought	against that which you attribute			

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأَيَّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَى وَمَاهُمْ بِسُكَرَى وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَنْ
يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ﴿٤﴾

Sūrah Al-Hajj (The Pilgrimage) 22

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

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allāh. 3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) *Shaitān* (devil) (devoid of every kind of good). 4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
السَّاعَةِ	إِن زَلَزَلَتْ	اتَّقُوا رَبَّكُمْ	النَّاسُ	يَأْتِيهَا	0
(of) the Hour	verily (the) earthquake	fear your Lord	mankind		
مُرْضِعَةٍ	تَذْهَلُ كُلُّ	تَرَوْنَهَا	يَوْمَ	شَيْءٌ عَظِيمٌ	(is) a thing
nursing mother	will forget every	you shall see it	(the) Day	terrible	
حَمَلَهَا	ذَاتِ حَمْلٍ	وَتَضَعُ كُلُّ	عَمَّا أَرْضَعَتْ		
her load	pregnant one	and will drop every	that which she was nursing		
يُسْكِرُونَ	وَمَا هُمْ	سُكْرَى	وَتَرَى النَّاسَ		
(will be) drunken	yet they not	(as in) a drunken state	and you shall see mankind		
وَمِنَ النَّاسِ		شَدِيدٌ	وَلَكِنَّ عَذَابَ اللَّهِ		
and among mankind		(will be) severe	[and] but (the) torment (of) Allah		
وَيَتَّبِعُ كُلُّ	عِلْمٍ	بِغَيْرِ	فِي اللَّهِ	مَنْ يُجَادِلُ	
and follows every	knowledge	without	concerning Allah	(is he) who disputes	
تَوَلَّاهُ	مَنْ	أَنَّهُ	كُتِبَ عَلَيْهِ	شَيْطَانٍ مَّرِيدٍ	devil
follows him	whosoever	that [he]	it is decreed (written) for him	rebellious	
السَّعِيرِ	إِلَى عَذَابٍ	وَيَهْدِيهِ	يُضِلُّهُ	فَإِنَّهُ	
(of) the blazing Fire	to (the) torment	and will guide him	will mislead him	then verily he	

يَتَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلَّغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge, i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

يَتَأَيُّهَا النَّاسُ	إِن كُنْتُمْ	فِي رَيْبٍ	مِّنَ الْبَعْثِ	فَإِنَّا
0	mankind	if you are	in doubt	about the Resurrection
then verily We				
خَلَقْنَاكُمْ	مِّن تُّرَابٍ	ثُمَّ	مِّن نُّطْفَةٍ	ثُمَّ
have created you	from dust	then	from a semen-drop	then
from a clinging substance				
ثُمَّ	مِّن مُّضْغَةٍ	مُخَلَّقَةٍ	وَعَيْرِ مُخَلَّقَةٍ	لِّنُبَيِّنَ
then	from an embryonic lump	formed	and unformed	that We may make (it) clear
to you				
لَكُمْ	وَنُقَرُّ	فِي الْأَرْحَامِ	مَا نَشَاءُ	إِلَىٰ أَجَلٍ مُّسَمًّى
	and We cause to remain	in the wombs	whom We will	for a term
appointed				
ثُمَّ نُخْرِجُكُمْ	طِفْلًا	ثُمَّ	لَتَبَلَّغُوا أَشَدَّكُمْ	
then We bring you out	(as) infants	then	that you may reach your age of full strength	

وَمِنْكُمْ	مَنْ يُؤْفَى	وَمِنْكُمْ	مَنْ يُرَدُّ
and among you	(there is he) who dies	and among you	(there is he) who is brought back
إِلَىٰ أَرْدَلٍ	الْعُمُرِ	لِكَيْلَا يَعْلَمَ	مِنْ بَعْدٍ
to (the) miserable	age	so that he knows not	after
وَتَرَى الْأَرْضَ	هَامِدَةً	فَإِذَا أَنْزَلْنَا	عَلَيْهَا الْمَاءَ
and you see the earth	barren	but when We send down	water
وَرَبَّتْ	وَأَنْبَتَتْ	مِنْ كُلِّ	زَوْجٍ
and it swells	and puts forth	[from] every	kind (of growth)
			بِهَيْجٍ ٦
			lovely

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٦ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ٧ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ٨ ثَانِيَ عِطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ٩

6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves. 8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh), 9. Bending his neck in pride (far astray from the path of Allāh), and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَٰلِكَ بِأَنَّ اللَّهَ	هُوَ	الْحَقُّ	وَأَنَّهُ يُحْيِي	الْمَوْتَىٰ	وَأَنَّهُ
that (is) because Allah	He	(is) the Truth	and that He gives life	(to) the dead	and that He
عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ٦	وَأَنَّ السَّاعَةَ	آتِيَةٌ	لَا رَيْبَ
[on] all	things	(is) Able to do	and surely the Hour	(is) coming	(there is) no doubt
فِيهَا	وَأَنَّ اللَّهَ يَبْعَثُ	مَنْ	فِي الْقُبُورِ ٧	وَمِنَ النَّاسِ	
about it	and that Allah will resurrect	(those) who	(are) in the graves	and from mankind	

مَنْ يُجَادِلُ	فِي اللَّهِ	بِغَيْرِ	عِلْمٍ	وَلَا هُدًى	وَلَا كِتَابٍ
(is he) who disputes	about Allah	without	knowledge	nor guidance	nor a Book
مُنِيرٌ ﴿٨﴾	ثَانِي	عِطْفِهِ	لِيُضِلَّ	عَنْ سَبِيلِ اللَّهِ	
giving light	bending	his side	to mislead (others)	from (the) path (of) Allah	
لَهُ	فِي الدُّنْيَا	خِزْيٌ	وَنَذِيقُهُ		
for him	in the world	(there is) a disgrace	and We shall make him taste		
يَوْمَ	الْقِيَمَةِ	عَذَابَ	الْحَرِيقِ ﴿٩﴾		
(on the) Day	(of) Resurrection	(the) torment	(of) burning (Fire)		

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to (His) slaves. 11. And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss. 12. He calls besides Allāh to that which can neither harm him nor profit him. That is a straying far away.

ذَٰلِكَ	بِمَا	قَدَّمْتَ يَدَاكَ	وَأَنَّ اللَّهَ	لَيْسَ بِظَلَّامٍ	
that (is)	(because) of what	your hands have sent forth	and verily Allah	is not unjust	
لِّلْعَبِيدِ ﴿١٠﴾	وَمِنَ النَّاسِ	مَن يَعْبُدُ اللَّهَ	عَلَىٰ حَرْفٍ		
to (His) slaves	and among mankind	(is he) who worships Allah	upon (the) very edge		
فَإِنْ أَصَابَهُ خَيْرٌ	اطْمَأَنَّ بِهِ	وَإِنْ أَصَابَتْهُ فِتْنَةٌ			
and if befalls him	he is content with it	a trial	and if befalls him		
انْقَلَبَ عَلَىٰ وَجْهِهِ	خَسِرَ الدُّنْيَا	وَالْآخِرَةَ	ذَٰلِكَ هُوَ		
he turns back on his face	he loses this world	and the Hereafter	that	[it]	

الْخُسْرَانِ	الْمُيِّنِ ﴿١١﴾	يَدْعُوا مِنْ دُونِ اللَّهِ	مَا	لَا يَضُرُّهُ
(is) the loss	evident	he calls besides Allah	(unto) that which	harms him not
وَمَا	لَا يَنْفَعُهُ	ذَلِكَ هُوَ	الضَّالُّ	الْبَعِيدُ ﴿١٢﴾
and that which	profits him not	that [it]	(is) a straying	far away

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ اللَّهَ يَنْصُرُهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾

13. He calls to him whose harm is nearer than his profit; certainly an evil *Mawlā* (patron) and certainly an evil friend! 14. Truly, Allāh will admit those who believe (in Islāmic Monotheism) and do righteous good deeds (according to the Qur'ān and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allāh does what He wills. 15. Whoever thinks that Allāh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

يَدْعُوا	لَمَنْ	ضَرُّهُ	أَقْرَبُ	مِنْ نَفْعِهِ	لَيْسَ الْمَوْلَى
he calls	unto him	whose harm	(is) nearer	than his profit	certainly an evil patron
وَلَيْسَ الْعَشِيرُ ﴿١٣﴾	إِنَّ اللَّهَ يَدْخُلُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ
and certainly an evil friend	truly Allah will admit	those who believe	and do righteous deeds	(to) Gardens	verily Allah does
مَا يُرِيدُ ﴿١٤﴾	مَنْ	كَانَ يَظُنُّ أَنَّ	لَنْ يَنْصُرَهُ اللَّهُ	فِي الدُّنْيَا	ثُمَّ
what He wills	whoever	thinks [was]	Allah will never help him	in this world	then
وَالْآخِرَةِ	فَلْيَمْدُدْ	بِسَبَبٍ	إِلَى السَّمَاءِ	ثُمَّ	
and the Hereafter	then let him stretch out	a rope	to the sky (ceiling)		

لَيَقْطَعَنَّ	فَلْيَنْظُرْ	هَلْ يَذْهَبَنَّ كَيْدُهُ،	مَا يَغِيظُ ﴿١٥﴾
let him strangle himself	then let him see	(whether) will remove his plan?	what he rages

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

16. Thus have We sent it (this Qur'ān) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allāh guides whom He wills. 17. Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness. 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawābb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honour him. Verily, Allāh does what He wills.

وَكَذَلِكَ	أَنْزَلْنَاهُ	آيَاتٍ بَيِّنَاتٍ	وَأَنَّ اللَّهَ يَهْدِي	مَنْ يُرِيدُ ﴿١٦﴾
and thus	We sent it down	(as) signs clear	and that Allah guides	whom He wills
إِنَّ الَّذِينَ ءَامَنُوا	وَالَّذِينَ هَادُوا	وَالصَّابِئِينَ	وَالنَّصَارَى	
verily those who believe	and those who are Jews	and the Sabians	and the Christians	
وَالْمَجُوسَ	وَالَّذِينَ أَشْرَكُوا	إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ		
and the Magians	and those who are polytheists	truly Allah will judge between them		
يَوْمَ	الْقِيَمَةِ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ	شَهِيدٌ ﴿١٧﴾
(on the) Day	(of) Resurrection	verily Allah	over every thing	(is) a Witness

أَلَمْ تَرَ	أَنَّ اللَّهَ	يَسْجُدُ لَهُ	مَنْ	فِي السَّمَوَاتِ	وَمَنْ
and who	that Allah	prostrates to Him	whoever	(is) in the heavens	and whoever
فِي الْأَرْضِ	وَالشَّمْسُ	وَالْقَمَرُ	وَالنُّجُومُ	وَالْجِبَالُ	
(is) on the earth	and the sun	and the moon	and the stars	and the mountains	
وَالشَّجَرُ	وَالدَّوَابُّ	وَكَثِيرٌ	مِّنَ النَّاسِ	وَكَثِيرٌ	
and the trees	and the animals	and many	of mankind	and (there are) many	
حَقٌّ عَلَيْهِ	الْعَذَابُ	وَمَنْ يُهِنِ اللَّهُ	فَمَا		
on whom is justified	the punishment	and whomsoever Allah disgraces	then (there is) not		
لَهُ	مِنْ مُّكْرِمٍ	إِنَّ اللَّهَ يَفْعَلُ	مَا يَشَاءُ		
for him	any bestower of honour	verily Allah does	whatever He wills		

﴿١٨﴾ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ مَقَمِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

19. These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads. 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. 21. And for them are hooked rods of iron (to punish them). 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

هَذَانِ	خَصْمَانِ	اَخْتَصَمُوا فِي رَبِّهِمْ	فَالَّذِينَ كَفَرُوا		
these two	opponents	dispute with each other about their Lord	then those who disbelieved		
قُطِعَتْ	لَهُمْ	ثِيَابٌ	مِّنْ نَّارٍ	يُصَبُّ	مِنْ فَوْقِ
will be cut out	for them	garments	of fire	will be poured down	over
رُءُوسِهِمْ	الْحَمِيمُ	يُصْهَرُ بِهِ	مَا	فِي بُطُونِهِمْ	
their heads	boiling water	with it will melt	what	(is) in their bellies	

وَالْجُلُودُ ﴿٢٦﴾	وَلَهُمْ	مَّقَمِعٌ	مِّنْ حَدِيدٍ ﴿٢٧﴾	كُلَّمَا أَرَادُواْ
and skins	and for them	(are) hooked rods	of iron	whenever they seek
أَنْ يَخْرُجُواْ	مِنْهَا	مِّنْ غَمٍّ	أُعِيدُواْ	فِيهَا
to get away	therefrom	from anguish	they will be driven back	therein
وَذُوقُواْ عَذَابَ		الْحَرِيقِ ﴿٢٨﴾		
and (it will be said to them) taste (the) torment		(of) burning (Fire)		

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُكَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُمْ دُونَ إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُمْ دُونَ إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَادِ يُظْلَمِ نُذِقُهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

23. Truly, Allāh will admit those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. 24. And they are guided (in this world) to goodly speech (i.e. *Lā ilāha illallāh, Al-hamdu lillāh*, recitation of the Qur'ān) and they are guided to the path of Him (i.e. Allāh's religion of Islāmic Monotheism), Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from *Al-Masjid Al-Harām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)] – and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment.

إِنَّ اللَّهَ يُدْخِلُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	جَنَّاتٍ
truly Allah will admit	those who believe	and do righteous deeds	(to) Gardens
تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ	يُكَلَّوْنَ فِيهَا	مِنْ أَسَاوِرَ
flowing beneath them	the rivers	they will be adorned in them	with bracelets

وَهَدُّوا	حَرِيرٌ ﴿٢٣﴾	فِيهَا	وَلِبَاسُهُمْ	وَلَوْلُؤًا	مِنْ ذَهَبٍ
and they are guided	(will be of) silk	therein	and their garments	and pearls	of gold
إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾	وَهَدُّوا	مِنَ الْقَوْلِ	إِلَى الطَّيِّبِ		
to (the) path (of) the PraiseWorthy	and they are guided	[of] speech	unto goodness		
عَنْ سَبِيلِ اللَّهِ	وَيَصُدُّونَ	إِنَّ الَّذِينَ كَفَرُوا			
from (the) path (of) Allah	and hinder (men)	verily those who disbelieve			
سَوَاءٌ	لِلنَّاسِ	جَعَلْنَاهُ	الْحَرَامِ الَّذِي	وَالْمَسْجِدِ	
equal	to (all) mankind	We have made [it] (open)	which	Sacred	and the Mosque
بِالْحَادِ	فِيهِ	وَمَنْ يُرِدْ	وَالْبَادِ	فِيهِ	الْعَاكِفُ
to evil actions	therein	and whoever inclines	and the visitor	in it	(are) the dweller
أَلِيمٌ ﴿٢٥﴾	مِنْ عَذَابٍ	نُذِقَهُ	بُظْلُمٍ		
painful	from a torment	We will cause him to taste	(or) to do wrong		

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [Lā ilāha illallāh (none has the right to be worshipped but Allāh) Islāmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer);" 27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).

الْبَيْتِ	مَكَاتِ	لِإِبْرَاهِيمَ	وَإِذْ بَوَّأْنَا
(of) the (Sacred) House	(the) site	[to] Abraham	and (remember) when We showed

أَنْ	لَا تُشْرِكْ	بِي	شَيْئًا	وَطَهِّرْ بَيْتِي
that	associate not (in worship)	with Me	anything	and cleanse My House
لِلطَّائِفِينَ		وَالْقَائِمِينَ		
for those who circumambulate (it)		and those who stand up (for prayer)		
وَالرُّكَّعِ	السُّجُودِ	وَأَذِّنْ	فِي النَّاسِ	
and those who bow down	(and) those who prostrate	and proclaim	to mankind	
بِالْحَجِّ	يَأْتُونَكَ	رِجَالًا	وَعَلَى كُلِّ	ضَامِرٍ
[of] the pilgrimage	they will come to you	on foot	and on every	lean (camel)
يَأْتِينَكَ مِنْ كُلِّ	فَيْحٍ	عَمِيقٍ		
they will come from every	mountain highway	deep (and distant)		

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَارَزَقِهِمْ مِّنْ
 بِهِمَةِ الْأَنْعَمِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ
 وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ
 اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ
 فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillāh, Wallahu-Akbar, Allāhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manāsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). 30. That (*Manāsik* – prescribed duties of *Hajj* is the obligation that mankind owes to Allāh) and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)

لِيَشْهَدُوا مَنَفِعَ		لَهُمْ	وَيَذْكُرُوا اسْمَ اللَّهِ
that they may witness (things that are of) benefits		to them	and mention (the) Name (of) Allah
فِي أَيَّامٍ مَّعْلُومَاتٍ	عَلَى مَا	رَزَقَهُمْ	مِّنْ بِهِيمَةٍ
on days	over whatever	He has provided them	from (the) beast
الْأَنْعَامِ	فَكُلُوا	مِنْهَا	وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ
(of) cattle	then eat	thereof	and feed the miserable the poor
لِيَقْضُوا تَفَثَهُمْ		وَلِيُوفُوا نُدُورَهُمْ	وَلِيَطُوفُوا
let them complete their prescribed duties		and fulfil their vows	and circumambulate
بِالْبَيْتِ الْعَتِيقِ	ذَلِكَ	وَمَنْ يُعْظِمِ	حُرْمَتِ اللَّهِ
Ancient	that (is)	and whoever honours	(the) sacred rites (of) Allah
فَهُوَ	خَيْرٌ	عِنْدَ رَبِّهِ	وَأُحِلَّتْ
then that	(is) better	for him	and are made lawful
لَكُمْ	الْأَنْعَامِ	إِلَّا مَا يَتْلَى	عَلَيْكُمْ
to you	the cattle	except what will be recited (mentioned)	to you
فَاجْتَنِبُوا الرِّجْسَ		مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ	
so shun the abomination (worshipping)		and shun of idols	lying speech

خُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعِيرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَفَعٌ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مُحَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

31. *Hunafā' Lillāh* (i.e. worshipping none but Allāh), not associating partners (in worship) to Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allāh] and whosoever honours the Symbols of Allāh, then it is truly from the piety of the hearts. 33. In them (cattle offered for sacrifice) are benefits for you for an

appointed term, and afterwards they are brought for sacrifice to the ancient House (the *Haram* – sacred territory of Makkah).

وَمَنْ يُشْرِكْ	بِهِ	مُشْرِكِينَ	غَيْرَ	حُفَاءَ لِلَّهِ
and whoever assigns partners	unto Him	associating partners	not	being upright to Allah
الطَّيْرِ	فَتَخَطَفَهُ	مِنَ السَّمَاءِ	فَكَأَنَّمَا خَرَّ	بِاللَّهِ
the birds	and had snatched him	from the sky	then (it is) as if he had fallen	to Allah
وَمَنْ يُعَظِّمْ	ذَلِكَ	فِي مَكَانٍ سَجِيقٍ	بِهِ	أَوْ تَهْوِي
and whosoever honours	that	far off to a place	the wind	him or had blown (overcome)
لَكُمْ	الْقُلُوبِ	مِن تَقْوَى	فَإِنَّهَا	شَعَائِرَ اللَّهِ
for you	(of) the hearts	from (the) piety	then it (is) truly	(the) Symbols (of) Allah
ثُمَّ مَحَلُّهَا	مُسَمًّى	إِلَى أَجَلٍ	مَنْفَعٍ	فِيهَا
then (afterwards) their place of sacrifice	appointed	for a term	(are) benefits	in them
	الْعَتِيقِ	إِلَى الْبَيْتِ		
	Ancient	(is) at the House		

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ كُفِرُوا بِهِ ۚ وَإِنَّ إِلَهَهُمْ وَحْدٌ فَلَهُ اسْلِمُوا ۚ وَبَشِّرِ الْمُخْبِتِينَ ۚ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ۚ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God-Allāh), so you must submit to Him Alone (in Islam). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitūn* [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism], 35. Whose hearts are filled with fear when Allāh is mentioned and *As-Sābirūn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salāt* (the prayers), and who spend (in Allāh's Cause) out of what We have provided for them.

لِيَذْكُرُوا اسْمَ اللَّهِ	جَعَلْنَا مَنْسَكًا	أُمَّةٍ	وَلِكُلِّ
that they may mention (the) Name (of) Allah	We have appointed rites	nation	and for every

عَلَى مَا	رَزَقَهُمْ	مِّنْ بِهِيمَةٍ	الْأَنْعَامِ	فَاللَّهُكُمْ
over that which	He has given them	of (the) beast	(of) cattle	and your God
إِلَهُ وَاحِدٌ	فَلَهُ أَسْلِمُوا	وَبَشِّرِ الْمُخْبِتِينَ	الَّذِينَ	
One (is) God	so submit to Him	and give glad tidings to humble ones	those	
إِذَا ذُكِرَ اللَّهُ	وَجِلَتْ قُلُوبُهُمْ	وَالصَّابِرِينَ		
when Allah is mentioned	their hearts are filled with fear	and those who are patient		
عَلَى مَا	أَصَابَهُمْ	وَالْمُقِيمِي	الصَّلَاةِ	وَمِمَّا
on whatever	may befall them	and those who perform	prayer	and out of what
	رَزَقْنَاهُمْ	يُنْفِقُونَ		
	We have provided them	they spend		

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وُجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَّن يَنَالِ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنَّ يَنَالُهُ النُّقُوعُ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَكْبِرُوا عَلَى اللَّهِ عَلَى مَا هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful. 37. It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinūn* (doers of good).

وَالْبُدْنَ	جَعَلْنَاهَا	لَكُمْ	مِّنْ شَعَائِرِ اللَّهِ	
and the camels and cattle	We have made them	for you	(as) among (the) Symbols (of) Allah	
لَكُمْ	فِيهَا	خَيْرٌ	فَاذْكُرُوا اسْمَ اللَّهِ	عَلَيْهَا
you have	in them	(much) good	so mention (the) Name (of) Allah	over them

صَوَّافٌ	فَإِذَا وَجَبَتْ	جُنُوبَهَا
(when they are) drawn up in lines (for sacrifice)	then when they are down	(on) their sides
فَكُلُوا	وَأَطْعِمُوا الْقَانِعَ	مِنْهَا
then eat	and feed the poor (man) who does not ask (men)	thereof
وَالْمُعْتَزِّ	كَذَلِكَ	سَخَّرْنَاهَا
and the beggar who asks (men)	thus	We have made them subject
لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٨﴾	لَنْ يَنَالَ اللَّهُ لُحُومُهَا	وَلَا دِمَآؤُهَا
so that you may be grateful	their meat never reaches Allah	nor their blood
وَلَكِنْ يَنَالُهُ	الْثَّقَوَى	مِنْكُمْ
[and] but reaches him	the piety	from you
لِتَكْبِرُوا اللَّهَ	عَلَى مَا	هَدَيْنَكُمْ
so that you may magnify Allah	for what	He guided you
	وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٩﴾	and give glad tidings to good-doers

﴿٣٨﴾ إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُوذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الصَّوْمِعُ وَيَبْعُ وَصَلَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaitān* (Satan)].
39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory – 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

إِنَّ اللَّهَ يُدْفِعُ	عَنِ الَّذِينَ ءَامَنُوا	إِنَّ اللَّهَ	لَا يُحِبُّ	كُلَّ
truly Allah defends	those who believe	verily Allah	likes not	every
خَوَّانٍ	كَفُورٍ	أُذِنَ	لِلَّذِينَ يُقَاتِلُونَ	
treacherous	ingrateful	permission is given	to those who are fought against	
بِأَنَّهُمْ ظَلَمُوا	وَإِنَّ اللَّهَ	عَلَىٰ نَصْرِهِمْ	لَقَدِيرٌ	
because they have been wronged	and surely Allah	to give them victory	(is) indeed Able	
الَّذِينَ أُخْرِجُوا	مِنْ دِيَارِهِمْ	بِغَيْرِ	حَقٍّ	إِلَّا
those who have been expelled	from their homes	without	just cause	only
أَن يَقُولُوا	رَبَّنَا	اللَّهُ	وَلَوْلَا دَفْعُ اللَّهِ	
because they said	our Lord	(is) Allah	and for had (it) not been (that) Allah checks	
النَّاسِ	بَعْضُهُمْ	بِبَعْضٍ	هَٰذِهِمَتْ صَوَامِعُ	
people	some of them	by others	surely would have been demolished monasteries	
وَبِيعٍ	وَصَلَوَاتٍ	وَمَسَاجِدُ	يُذَكَّرُ	فِيهَا
and churches	and synagogues	and mosques	is mentioned	wherein
أَسْمُ اللَّهِ	كَثِيرًا	وَلَيَنْصُرَنَّ اللَّهُ	مَنْ	
(the) Name (of) Allah	much	and verily Allah will help	(those) who	
يَنْصُرُهُ	إِنَّ اللَّهَ	لَقَوِيٌّ	عَزِيزٌ	
help Him (His cause)	truly Allah	(is) surely All-Strong	All-Mighty	

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqāmat-as-Salāt* [i.e. to perform the five compulsory congregational *Salāt* (prayers) (the males in mosques)], pay the *Zakāt* (obligatory charity) and they

enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures). 42. And if they deny you (O Muhammad ﷺ), so did deny before them the people of Nūh (Noah), 'Ād and Thamūd (their Prophets). 43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot), 44. And the dwellers of Madyan (Midian); and denied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrongdoing)!

الَّذِينَ	إِنْ مَكَّنَّاهُمْ	فِي الْأَرْضِ	أَقَامُوا الصَّلَاةَ
those who	if We give them power	in the land	they establish prayer
وَأَتَوْا الزَّكَاةَ	وَأَمَرُوا	بِالْمَعْرُوفِ	وَنَهَوْا
and pay Zakat (charity alms)	and they enjoin	good	and they forbid
وَاللَّهُ	عَقِبَةُ	الْأُمُورِ	وَإِنْ يَكْذِبُوا
and with Allah (rests)	(the) end	(of all) matters	and if they deny you
فَقَدْ كَذَبَتْ قَبْلَهُمْ	قَوْمُ	نُوحٍ	وَعَادُ
so verily denied before them	(the) people	(of) Noah	and Ad
وَقَوْمُ	إِبْرَاهِيمَ	وَقَوْمُ	لُوطٍ
and (the) people	(of) Abraham	and (the) people	(of) Lot
مَدْيَنَ	وَكَذَبَ مُوسَى	فَأَمَلَيْتُ	لِلْكَافِرِينَ
(of) Midian	and denied was Moses	but I granted respite	to the disbelievers
ثُمَّ أَخَذْتُهُمْ	فَكَيْفَ كَانَ	نَكِيرٍ	
then I seized them	and how (terrible) was	My punishment	

فَكَأَيُّ مَن قَرِيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ
مُعْطَلَةٌ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ
ءَاذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ. وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!
46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

فَكَأَيِّنْ	مِّنْ قَرْيَةٍ	أَهْلَكْنَاهَا	وَهِيَ	ظَالِمَةٌ
and how many	[from] a township	We have destroyed	while it	(was) doing wrong
فَهِىَ	خَاوِيَةٌ	عَلَىٰ عُرُوشِهَا	وَبِئْرٍ	مُعْطَلَةٌ
so (that) it	lie	on its roofs	and (many) a well	deserted
مَّشِيدٍ ﴿٤٥﴾	أَفَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَتَكُونُ	
lofty	(have) they not travelled?	through the land	and are (there)	
لَهُمْ	قُلُوبٌ	يَعْقِلُونَ بِهَا	أَوْ أَذَانٌ	يَسْمَعُونَ بِهَا
for them	hearts	to understand with them	or ears	to hear with them
فَإِنَّهَا	لَا تَعْمَىٰ	الْأَبْصَارُ	وَلَكِن تَعْمَىٰ	الْقُلُوبُ
for verily [it]	the eyes grow not blind	[and] but the hearts grow blind		
الَّتِي	فِي الصُّدُورِ ﴿٤٦﴾	وَيَسْتَعْجِلُونَكَ	بِالْعَذَابِ	
which	(are) in the breasts	and they ask you to hasten	on the torment	
وَلَنْ يُخْلِفَ	اللَّهُ وَعْدَهُ.	وَإِنَّ يَوْمًا	عِنْدَ	رَبِّكَ
and Allah never fails	His Promise	and verily a day	with	your Lord
كَأَلْفِ	سَنَةٍ	مِّمَّا تَعُدُّونَ ﴿٤٧﴾		
(is) as a thousand	years	of what you count (reckon)		

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾ قُلْ يَتَائِبُهَا

النَّاسِ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karim* (generous provision, i.e. Paradise). 51. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

وَكَأَيِّنْ	مِّنْ قَرْيَةٍ	أَمَلَيْتُ لَهَا	وَهِيَ	ظَالِمَةٌ
and how many	[of] a township	I gave respite to it	while it	(was) doing wrong
ثُمَّ أَخَذْتُهَا	وَإِلَىَّ	الْمَصِيرُ ﴿٤٩﴾	قُلْ	يَا أَيُّهَا النَّاسُ
then (in the end) I seized it	and to Me	(is) the final return	say	0 mankind
إِنَّمَا أَنَا لَكُمْ	نَذِيرٌ مُّبِينٌ ﴿٥٠﴾	فَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	
to you verily I am	a plain warner	so those who believe	and do righteous deeds	
لَهُمْ	مَغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ﴿٥١﴾	وَالَّذِينَ سَعَوْا
for them	(is) forgiveness	and provision	generous	and those who strive
فِي ءَايَاتِنَا	مُعْجِزِينَ	أُولَٰئِكَ	أَصْحَابُ	الْجَحِيمِ ﴿٥١﴾
against Our Signs	(to) frustrate (them)	those	(are the) dwellers	(of) the Hell-fire

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitān* (Satan) threw (some falsehood) in it. But Allāh abolishes that which *Shaitān* (Satan) throws in. Then

Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise: 53. That He (Allāh) may make what is thrown in by *Shaitān* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zālimūn* (polytheists and wrongdoers) are in an opposition far-off (from the truth against Allāh's Messenger and the believers).

وَمَا أَرْسَلْنَا	مِنْ قَبْلِكَ	مِنْ رَّسُولٍ	وَلَا نَبِيٍّ
and We sent not	before you	any Messenger	nor Prophet
إِلَّا إِذَا تَمَنَّى	أَلْقَى الشَّيْطَانُ	فِي أَمْنِيَّتِهِ	فَيَنْسَخُ اللَّهُ
but when he did recite (the Revelation)	Satan threw	in his recitation	but Allah abolishes
مَا	يُلْقِي الشَّيْطَانُ	ثُمَّ يُحْكِمُ اللَّهُ	ءَايَاتِهِ
what	Satan throws in	then Allah establishes His Revelations (Verses)	and Allah
عَلِيمٌ	حَكِيمٌ	لِيَجْعَلَ مَا	يُلْقِي الشَّيْطَانُ
(is) All-Knower	All-Wise	that He (Allah) may make what	throws in Satan
لِلَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	وَالْقَاسِيَةِ
for those	in whose hearts	(is) a disease	and those (are) hardened
وَأَيُّ الظَّالِمِينَ	لَفِي شِقَاقٍ	بَعِيدٍ	
and certainly the wrongdoers	(are) surely in an opposition	far-off	

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ۝

54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to a Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ān) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

وَلْيَعْلَمَ الَّذِينَ	أُوتُوا الْعِلْمَ	أَنَّهُ	الْحَقُّ
and that may know those who	have been given knowledge	that it (this Quran)	(is) the truth
مِنْ رَبِّكَ	فَيُؤْمِنُوا	بِهِ	فَتُخْبِتَ لَهُ قُلُوبُهُمْ
from your Lord	so (that) they may believe	in it	and may humbly submit to it
وَإِنَّ اللَّهَ	لَهَادٍ	الَّذِينَ ءَامَنُوا	إِلَى صِرَاطٍ مُسْتَقِيمٍ
and verily Allah	(is) surely (the) Guide	(of) those who believe	Straight to (the) Path
وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	فِي مِرْيَةٍ	مِّنْهُ
and will not cease	those who disbelieved	(to be) in doubt	about it (Quran)
حَتَّى تَأْتِيَهُمُ	السَّاعَةُ	بَغْتَةً	أَوْ يَأْتِيَهُمْ
until (there) comes to them	the Hour	suddenly	or (there) comes to them
عَذَابٍ	يَوْمٍ	عَقِيمٍ	
(the) torment	(of) a Day	futile (after which there will be no night)	

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

56. The sovereignty on that Day will be that of Allāh (the One Who has no partners). He will judge between them. So, those who believed (in the Oneness of Allāh—Islāmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and denied Our Verses (of this Qur'ān), for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.

الْمَلِكُ	يَوْمَئِذٍ	لِلَّهِ	يَحْكُمُ بَيْنَهُمْ
the sovereignty	(on) that Day	(will be) for Allah	He will judge between them

فَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فِي جَنَّاتٍ	النَّعِيمِ
so those who believed	and did righteous (good) deeds	(will be) in Gardens	(of) delight
وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	فَأُولَٰئِكَ لَهُمْ
and those who disbelieved	and denied	Our Verses	then those
عَذَابٌ	مُّهِينٌ	وَالَّذِينَ هَاجَرُوا	فِي سَبِيلِ اللَّهِ
(will be) a torment	humiliating	and those who emigrated	in (the) Way (of) Allah
ثُمَّ قُتِلُوا	أَوْ مَاتُوا	لَيَرْزُقَنَّهُمُ اللَّهُ	رِزْقًا
then (after that) they were killed	or died	surely Allah will provide for them	a provision
حَسَنًا وَإِنَّ اللَّهَ	لَهُوَ	خَيْرٌ	الرَّازِقِينَ
and verily Allah	(it is) He (Who) indeed	(is the) Best	(of) those who provide sustenance
good			

لَيَدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ، ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَنَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾ ذَلِكَ يَأْتِ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing. 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.

لَيَدْخِلَنَّهُمْ	مُدْخَلًا	يَرْضَوْنَهُ	
truly He will make them enter	an entrance	(with) which they shall be well-pleased	
وَإِنَّ اللَّهَ	لَعَلِيمٌ	حَلِيمٌ	ذَلِكَ
and verily Allah	(is) indeed All-Knowing	Most Forbearing	that (is so)
وَمَنْ عَاقَبَ	بِمِثْلِ	مَا عُوقِبَ	بِهِ
and whoever has retaliated	with (the) like	(of) that which he was made to suffer	[with it]

ثُمَّ بَغَىٰ	عَلَيْهِ	لَيَنْصُرَنَّهُ اللَّهُ	إِنَّا اللَّهُ
then he has (again) been wronged	[against him]	Allah will surely help him	verily Allah
لَعَفُوًّا	غَفُورٌ	ذَٰلِكَ بِأَنَّ	اللَّهُ يُوَلِّجُ اللَّيْلَ
(is) surely Oft-Pardoning	Oft-Forgiving	that (is) because	Allah merges the night
فِي النَّهَارِ	وَيُوَلِّجُ النَّهَارَ	فِي اللَّيْلِ	وَأَنَّ اللَّهَ
into the day	and merges the day	into the night	and verily Allah
سَمِيعٌ		بَصِيرٌ	
(is) All-Hearer		All-Seer	

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٣﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفِيُّ الْحَكِيمُ ﴿٦٥﴾

62. That is because Allāh – He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood). And verily, Allāh He is the Most High, the Most Great. 63. See you not that Allāh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things. 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh He is Rich (Free of all needs), Worthy of all praise.

ذَٰلِكَ بِأَنَّ اللَّهَ	هُوَ الْحَقُّ	وَأَنَّ مَا يَدْعُونَ	مِنْ دُونِهِ
that (is) because Allah	He (is) the Truth	and that what they invoke	besides Him
هُوَ	وَأَنَّ اللَّهَ	هُوَ	الْكَبِيرُ
it	and that Allah	[He]	the Most Great
الْبَاطِلُ	الْعَلِيُّ	مِنَ السَّمَاءِ	مَاءً
(is) falsehood	(is) the Most High	from the sky	water (rain)
أَلَمْ تَرَ	أَنَّ اللَّهَ أَنْزَلَ		
(do) you not see?	that Allah sends down		

فَتَصْبِحُ الْأَرْضُ	مُخْضِرَةً	إِنَّ اللَّهَ	لَطِيفٌ	خَيْرٌ ﴿٦٦﴾
and the earth becomes	green	verily Allah	(is) Most Kind	Well-Acquainted
لَهُ	مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ
to Him (belongs)	(all) that	(is) in the heavens	and (all) that	(is) in the earth
وَإِنَّ اللَّهَ	لَهُوَ	الْغَنِيُّ	الْحَمِيدُ ﴿٦٧﴾	
and verily Allah	surely He	(is) All Rich (Free of all wants)	the PraiseWorthy	

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

65. See you not that Allāh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allāh is, for mankind, full of kindness, Most Merciful. 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

أَلَمْ تَرَ	أَنَّ اللَّهَ سَخَّرَ	لَكُمْ	مَا	فِي الْأَرْضِ	وَالْفُلْكَ
(do) you not see?	that Allah has subjected	to you	what	(is) on the earth	and the ships
تَجْرِي	فِي الْبَحْرِ	بِأَمْرِهِ	وَيُمْسِكُ السَّمَاءَ	أَنْ تَقَعَ	
that sail	through the sea	by His Command	and He withholds the heaven	lest it falls	
عَلَى الْأَرْضِ	إِلَّا	بِإِذْنِهِ	إِنَّ اللَّهَ	بِالنَّاسِ	لَرءُوفٌ
on the earth	except	by His Leave	verily Allah	for mankind	(is) full of kindness
رَحِيمٌ ﴿٦٥﴾	وَهُوَ	الَّذِي	أَحْيَاكُمْ	ثُمَّ يُمِيتُكُمْ	
Most Merciful	and (it is) He	Who	gave you life	then He will cause you to die	
ثُمَّ يُحْيِيكُمْ	إِنَّ الْإِنْسَانَ	لَكَفُورٌ ﴿٦٦﴾			
then He will (again) give you life	verily man	(is) indeed an ingrate			

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿١٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mīna (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allāh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance (i.e. the true religion of Islāmic Monotheism). 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allāh knows best of what you do. 69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfūz). Verily, that is easy for Allāh.

لِكُلِّ	أُمَّةٍ	جَعَلْنَا مَنْسَكًا	هُمْ	نَاسِكُوهُ
for every	nation	We have ordained rites	(that) they	follow it
فَلَا يُنْزِعُ عَنْكَ	فِي الْأَمْرِ	وَادْعُ	إِلَىٰ رَبِّكَ	إِنَّكَ
so let them not dispute with you	in the matter	and invite (them)	to your Lord	verily you
لَعَلَىٰ هُدًى	مُسْتَقِيمٍ ﴿١٧﴾	وَإِنْ جَادَلُوكَ	فَقُلِ اللَّهُ أَعْلَمُ	
(are) indeed on guidance	straight	and if they argue with you	then say Allah knows best	
بِمَا تَعْمَلُونَ ﴿١٨﴾	اللَّهُ يَحْكُمُ بَيْنَكُمْ	يَوْمَ	الْقِيَمَةِ	
of what you do	Allah will judge between you	(on the) Day	(of) Resurrection	
فِيمَا كُنْتُمْ	فِيهِ تَخْتَلِفُونَ ﴿١٩﴾	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ يَعْلَمُ	
about what you used to	differ in it	(do) you not know?	that Allah knows	
مَا	فِي السَّمَاءِ	وَالْأَرْضِ	إِنَّ ذَلِكَ	فِي كِتَابٍ
(all) that	(is) in the heaven	and the earth	verily that	(is) in a Book

<p>عَلَى اللَّهِ يَسِيرٌ</p> <p>(is) easy for Allah</p>	<p>إِنَّ ذَلِكَ</p> <p>verily that</p>
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وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧٦﴾ وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَاتِنَا قُلْ أَفَأَنْتُمْ بَشَرٌ مِمَّنْ ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ مِثْلُ الْمَصِيرِ ﴿٧٧﴾

71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) there is no helper. 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!"

سُلْطَنًا	بِهِ	مَا لَمْ يُنَزِّلْ	مِن دُونِ اللَّهِ	وَيَعْبُدُونَ
an authority	for it	what He has not sent down	besides Allah	and they worship
لِلظَّالِمِينَ	وَمَا	عِلْمٌ	بِهِ	لَيْسَ لَهُمْ
for the wrongdoers	and (there is) not	knowledge	about it	they have not and what
بَيَّنَّتْ	ءَايَاتُنَا	عَلَيْهِمْ	وَإِذَا تُتْلَىٰ	مِنْ نَصِيرٍ
Clear	Our Verses	to them	and when are recited	any helper
يَكَادُونَ	الْمُنْكَرُ	الَّذِينَ كَفَرُوا	تَعْرِفُ فِي وُجُوهِ	
they are nearly ready	a denial	(of) those who disbelieve	you will know on (the) faces	
قُلْ	ءَايَاتُنَا	يَتْلُونَ عَلَيْهِمْ	يَسْطُونَ بِالَّذِينَ	
say	Our Verses	recite to them	to attack (with violence) those who	
وَعَدَهَا اللَّهُ	النَّارُ	مِنْ ذَلِكُمْ	إِشْرَ	أَفَأَنْبِئُكُمْ
Allah has promised it	the Fire	than that	of (something) worse	then (shall) I tell you?

وَبِئْسَ الْمَصِيرُ ﴿٧٦﴾	الَّذِينَ كَفَرُوا
and worst (indeed) is that destination	(to) those who disbelieved

يَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ. وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٧﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٨﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٩﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. 74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty. 75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

يَأْتِيهَا	النَّاسُ	ضُرِبَ مَثَلٌ	فَاسْتَمِعُوا لَهُ
0	mankind	a similitude has been coined	to it so listen
إِنَّ الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	لَنْ يَخْلُقُوا ذُبَابًا	
verily those whom you call on	besides Allah	can never create a fly	
وَلَوْ اجْتَمَعُوا لَهُ	وَإِنْ يَسْلُبْهُمُ الذُّبَابُ		
even though they combine together	and if snatches away from them	for it	the fly
لَا يَسْتَنْقِذُوهُ	شَيْئًا	مِنْهُ	ضَعُفَ الطَّالِبُ
they would have no power to release it	a thing	from it (the fly)	so weak are the seeker
مَا قَدَرُوا اللَّهَ	حَقَّ	قَدْرِهِ	إِنَّ اللَّهَ
they have not estimated Allah	Rightful	His Estimate	verily Allah
وَالْمَطْلُوبُ ﴿٧٧﴾	عَزِيزٌ ﴿٧٨﴾	اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا	لَقَوِيٌّ ﴿٧٩﴾
and the sought	All-Mighty	Allah chooses from angels	(is) All-Strong
		Messengers	

بَصِيرٌ ﴿٧٥﴾	سَمِيعٌ	إِنَّ اللَّهَ	وَمِنَ النَّاسِ
All-Seer	(is) All-Hearer	verily Allah	and from men

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So, perform *As-Salāt* (the prayers), give *Zakāt* (obligatory charity) and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs]. He is your *Maulā* (Patron, Lord), what an Excellent *Maulā* (Patron, Lord) and what an Excellent Helper!

خَلْفَهُمْ	وَمَا	بَيْنَ أَيْدِيهِمْ	مَا	يَعْلَمُ
(is) behind them	and what	(is) before them	what	He Knows
ارْكَعُوا	الَّذِينَ ءَامَنُوا	يَتَأَيَّهَا	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾	
bow down	who believe	O (you)	and to Allah return all matters	
وَافْعَلُوا الْخَيْرَ	وَاعْبُدُوا رَبَّكُمْ	وَأَسْجُدُوا		
and do good	and worship your Lord	and prostrate (yourselves)		

لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٧﴾	وَجَاهِدُوا	فِي اللَّهِ	حَقَّ جِهَادِهِ ۚ هُوَ
so that you may be successful	and strive hard	in Allah('s Cause)	He striving true
أَجَبْتَكُمْ	وَمَا جَعَلَ	عَلَيْكُمْ	فِي الدِّينِ مِنْ حَرَجٍ
has chosen you	and has not laid	upon you	any hardship in religion
أَيُّكُمْ	إِبْرَاهِيمَ ۚ	هُوَ	سَمَّكُمْ
(of) your father	Abraham	(it is) He (Allah)	(Who) has named you
وَفِي هَذَا	لِيَكُونَ الرَّسُولُ	شَهِيدًا	عَلَيْكُمْ
and in this	that the Messenger may be	a witness	over you
وَتَكُونُوا شُهَدَاءَ	وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	وَأَعْتَصِمُوا
and you be witnesses	so perform prayer	and give Zakat	and hold fast
بِاللَّهِ	مَوْلَانَكُمْ	فَنِعَمَ الْمَوْلَى	وَنِعَمَ النَّصِيرِ ﴿٧٨﴾
to Allah	(is) your Lord (Patron)	(what) an Excellent Lord	and (what) an Excellent Helper

