

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ
مُحَدَّثٌ إِلَّا سَمِعُوهُ وَهُمْ يَعْبُدُونَ ﴿٢﴾ لَا هِيَةَ قُلُوبُهُمْ وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا هُنَّ
هُنَّا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبَصِّرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ
الْقَوْلَ فِي السَّمَااءِ 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."

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
﴿١﴾ مُعْرِضُونَ	فِي غَفْلَةٍ	وَهُمْ
turn away	in heedlessness	حِسَابُهُمْ
مُحَدَّثٌ	مِنْ ذِكْرٍ	أَقْرَبَ لِلنَّاسِ
(as) a recent Revelation	from their Lord	مَا يَأْتِيهِمْ
قُلُوبُهُمْ	لَا هِيَةَ	وَهُمْ يَلْعَبُونَ
their hearts	being occupied	إِلَّا سَمِعُوهُ
هَذَا	الَّذِينَ ظَلَمُوا	وَأَسْرَوْا النَّجْوَى
(is) this (Muhammad)?	those who do wrong	وَأَسْرَوْا النَّجْوَى

وَأَنْتُمْ تَبْصِرُونَ	أَفَتَأْتُوكُمْ السِّحْرَ	مِثْكُمْ	إِلَّا بَشَرٌ
while you see (it)	will you then go to magic?	like you	but a human being
وَالْأَرْضَ	فِي السَّمَاءِ	يَعْلَمُ الْقَوْلَ	قَالَ رَبِّي
and the earth	in the heavens	knows the word	he said my Lord
الْعَلِيمُ		وَهُوَ السَّمِيعُ	
the All-Knower		and He (is) the All-Hearer	

بَلْ قَالُوا أَضَغَتْ أَحَدَمْ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلَيَأْتِنَا بِيَاءَةٍ كَمَا أُرْسِلَ
 الْأَوْلَوْنَ ۝ مَا أَمْنَتْ قَبْلَهُمْ مِنْ قَرِيَةٍ أَهْلَكْنَاهَا فَهُمْ يُؤْمِنُونَ ۝ وَمَا أُرْسَلَنَا قَبْلَكَ
 إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝ وَمَا جَعَلْنَاهُمْ
 جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَلِدِينَ ۝

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 Injil (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 هُوَ شَاعِرٌ	بَلْ أَفْتَرَهُ	أَحَدَمْ	أَضَغَتْ	بَلْ قَالُوا
(is) a poet	nay he	nay he has invented it	dreams	(these are) mixed up false
مِنْ قَرِيَةٍ	مَا أَمْنَتْ قَبْلَهُمْ	كَمَا أُرْسَلَ الْأَوْلَوْنَ ۝	يَاءَةٍ	فَلَيَأْتِنَا
any town	believed not before them	as the ancients were sent	a sign	so let him bring us
إِلَّا رِجَالًا	وَمَا أُرْسَلَنَا قَبْلَكَ	أَفْهُمْ يُؤْمِنُونَ ۝	أَهْلَكْنَاهَا	
but men	and We sent not before you	(will) they then believe?	which We have destroyed	
نُوحِي إِلَيْهِمْ	فَسَأَلُوا			
(do) not know	if you	(of) the Reminder	(the) people	We revealed to them

وَمَا كَانُوا خَلِدِينَ	لَا يَأْكُلُونَ الْطَّعَامَ	جَسَداً	وَمَا جَعَلْنَاهُمْ
nor they were immortals	(that) eat not the food	bodies	and We made them not

شَمْ صَدَقْتُهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكَنَا الْمُسْرِفِينَ ١١ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَاباً فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ١٢ وَكُمْ قَصَمْنَا مِنْ قَرِيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا أَخْرَيْنَ ١٣ فَلَمَّا أَحَسُوا بِأَسْنَانِهَا يُرْكُضُونَ لَا تَرْكُضُوا وَأَرْجِعُوكُمْ إِلَى مَا أَتَرْفَقْتُمْ فِيهِ وَمَسَكِنَكُمْ لَعَلَّكُمْ تَشَكَّلُونَ ١٤

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.

وَمَنْ نَشَاءُ	فَأَنْجَيْنَاهُمْ	الْوَعْدَ	شَمْ صَدَقْتُهُمْ
and (those) whom We willed	so We saved them	the promise	then We fulfilled to them
كِتَاباً	أَنْزَلْنَا إِلَيْكُمْ	لَقَدْ	وَأَهْلَكَنَا الْمُسْرِفِينَ ١١
a Book	We have sent down to you	indeed	and We destroyed the extravagants
وَكُمْ	أَفَلَا تَعْقِلُونَ ١٢	ذِكْرُكُمْ	فِيهِ
and how many	(will) you not then understand?	(is) your Reminder	in which
وَأَنْشَأْنَا بَعْدَهَا	كَانَتْ ظَالِمَةً	قَصَمْنَا مِنْ قَرِيَةٍ	
and We raised up after them	that was doing wrong	We have destroyed of a town	
هُمْ	إِذَا	فَلَمَّا	قَوْمًا
they	behold	they perceived Our torment	أَخْرَيْنَ

أَتْرِفْتُمْ فِيهِ	إِلَى مَا	وَأَرْجُوْا	لَا تَرْكَضُوا	مِنْهَا يَرْكَضُونَ
you live a luxurious life in it	to what	but return	flee not	were fleeing from it
لَعَلَّكُمْ سُتَّلُونَ			وَمَسِكِنَكُمْ	
(in order) that you may be questioned			and (to) your homes	

قَالُوا يَوْمَنَا إِنَّا كُنَّا نَظَلِمِينَ ١١ فَمَا زَالَتْ تِلْكَ دَعْوَتِهِمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا حَمِيدِينَ ١٢ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينَ ١٣ لَوْ أَرَدْنَا أَنْ تَشَدَّدُهُمْ لَا تَخْذِنَهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ١٤ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَطْلِ فِي دَمَغِهِ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ ١٥ مَمَّا نَصَفُونَ

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).

فَمَا زَالَتْ	ظَلَّمِينَ	إِنَّا كُنَّا	قَالُوا يَوْمَنَا
then ceased not	wrongdoers	surely we have been	they said [O] woe to us
حَمِيدِينَ	حَصِيدًا	حَتَّى جَعَلْنَاهُمْ	لَا تَخْذِنَهُمْ
(that is) reaped	(as) a field	till We made them	cry of theirs
لَعِينَ	بَيْنَهُمَا	وَمَا	لَوْ أَرَدْنَا
(as) players	(is) between them	وَالْأَرْضَ	مِنْ لَدُنَّا
مِنْ لَدُنَّا	لَا تَخْذِنَهُ	أَنْ تَشَدَّدُهُمْ	لَعِينَ
from Us	We could surely have taken it	that We take a pastime	if We had intended
فِي دَمَغِهِ	عَلَى الْبَطْلِ	نَقْذِفُ بِالْحَقِّ	إِنْ كُنَّا فَاعِلِينَ
so it destroys it	against the falsehood	We fling the truth	nay if We were going to do

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

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنِ عِبَادَتِهِ وَلَا يَسْتَحِسِرُونَ
 يُسِّحُّونَ الَّيْلَ وَالنَّهَارَ لَا يَفْتَرُونَ أَمْ أَتَخَذُوا إِلَهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ
 كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَ تَفْسِيْبُهُنَّ اللَّهُ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ

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!

وَمَنْ	وَالْأَرْضِ	فِي السَّمَاوَاتِ	مَنْ	وَلَهُ
and (those) who	and the earth	(is) in the heavens	whosoever	and to Him (belongs)
وَلَا يَسْتَحِسِرُونَ	عَنِ عِبَادَتِهِ	لَا يَسْتَكْبِرُونَ	عِنْدَهُ	
nor they are weary	to worship Him	they are not proud	(are) near Him	
لَا يَفْتَرُونَ	وَالنَّهَارَ	يُسِّحُّونَ الَّيْلَ		
they slacken not	and the day	they glorify (Him) the night		
لَوْ كَانَ	هُمْ يُنْشِرُونَ	مِنَ الْأَرْضِ	أَمْ أَتَخَذُوا إِلَهَةً	
if (there) had been	they raise (the dead)	or have they taken (for worship)	gods	
لَفْسَدَتَا				
surely both would have been ruined				
عَمَّا يَصِفُونَ				
(High) above what they attribute (to Him)				

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ أَمْ أَتَخَذُوا مِنْ دُونِهِ إِلَهَةً قُلْ هَاتُوا بِرَبِّهِنَّكُمْ هَذَا

ذِكْرُ مَنْ مَعَى وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثُرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِنَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ وَقَالُوا أَتَخَذُ الْرَّحْمَنَ وَلَدَّا أَسْبَحْنَاهُ بَلْ عِبَادٌ مُّكَرَّمُونَ

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, 'Isā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

أَمْرٌ	وَهُمْ يَسْأَلُونَ	عَمَّا يَفْعَلُ	لَا يُسْأَلُ
or	while they will be questioned	about what He does	He can not be questioned
هَذَا	هَاتُوا بِرُهْنَدَكُمْ	قُلْ	إِلَهَةٌ
this	bring your proof	say	gods
مَنْ	وَذِكْرٌ	مَعَى	ذِكْرٌ
(for those) who	and a Reminder	(are) with me	(for those) who
مُعْرِضُونَ	فَهُمْ	لَا يَعْلَمُونَ الْحَقَّ	بَلْ أَكْثُرُهُمْ
(are) averse	so they	know not the truth	but most of them
قَبْلِي			بَقْلِي
نُوحِنَ إِلَيْهِ	إِلَّا	مِنْ رَسُولٍ	مِنْ قَبْلِكَ
We revealed to him	but	any Messenger	before you
وَقَالُوا	فَاعْبُدُونِ	إِلَّا أَنَا	لَا إِلَهَ
and they say	so worship Me	but I	(there is) no god
مُكَرَّمُونَ	بَلْ عِبَادٌ	سُبْحَانَهُ	أَنَّهُ
honoured	nay (they are) slaves	Glory to Him	the Most Gracious has begotten a son

لَا يَسْتِقْوْنَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ
وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرْتَضَى وَهُمْ مِنْ خَشِيَّتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلُّ مِنْهُمْ إِنْفَ
إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيَهُ جَهَنَّمَ كَذَلِكَ نَجْزِيَ الظَّالِمِينَ ﴿٢٩﴾ أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا
أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتَقًا فَفَتَّقْنَاهُمَا 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 يَسْتِقْوْنَهُ	بِالْقَوْلِ	وَهُمْ	يَعْلَمُ مَا	يَعْلَمُ مَا	بِأَمْرِهِ يَعْمَلُونَ
they can not precede Him	in word	and they	act on His Command	He knows what	they can not intercede
بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفُهُمْ	إِلَّا	وَلَا يَشْفَعُونَ	إِلَّا مَنْ أَرْتَضَى
(is) before them	(is) behind them	and what	except	and they can not intercede	then that
لِمَنْ أَرْتَضَى	وَهُمْ	مِنْ خَشِيَّتِهِ	مُشْفِقُونَ	مِنْ دُونِهِ	فَذَلِكَ
He is pleased	and they	from fear of Him	stand in awe	a god	besides Him
وَمَنْ يَقُلُّ	مِنْهُمْ	إِنْفَ	إِلَهٌ	مِنْ دُونِهِ	أَنْ دُونِهِ
and whosoever says	of them	(with) Hell	thus	verily I am	then that
نَجْزِيَ الظَّالِمِينَ	كَذَلِكَ	جَهَنَّمَ	كَذَلِكَ	مِنْهُمْ	فَذَلِكَ
We will recompense him	(with) Hell	thus	thus	those who disbelieved	those who disbelieved
أَوْلَمْ يَرَ	أَلَّذِينَ كَفَرُوا	أَلَّذِينَ كَفَرُوا	أَلَّذِينَ كَفَرُوا	وَالْأَرْضَ	وَالْأَرْضَ
[and] have not seen?	those who disbelieved	(with) Hell	those who disbelieved	that the heavens	and the earth
كَانَ رَتَقًا	فَفَتَّقْنَاهُمَا	وَجَعَلْنَا	فَفَتَّقْنَاهُمَا	مِنَ الْمَاءِ	مِنَ الْمَاءِ
were joined together	then We parted them	and We have made	then We parted them	and We have made	from the water

أَفَلَا يُؤْمِنُونَ	حَيٌّ	شَيْءٌ	كُلُّ
(will) they not then believe?	living	thing	every

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَّاً أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِرَاجًا سُبْلًا لِعَكَلَّهُمْ يَهْتَدُونَ ﴿٢١﴾
وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ إِيمَانِهَا مُعْرِضُونَ ﴿٢٢﴾ وَهُوَ الَّذِي خَلَقَ الْيَلَّا
وَالنَّهَارَ وَالشَّمْسَ وَالقَمَرَ كُلُّ فِي فَلَكٍ يَسْبِحُونَ ﴿٢٣﴾ وَمَا جَعَلْنَا لِلنَّاسِ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنْ
مِتَّ فَهُمُ الْخَالِدُونَ ﴿٢٤﴾

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?

بِهِمْ	أَنْ تَمِيدَ	رَوَاسِيَّ	فِي الْأَرْضِ	وَجَعَلْنَا
with them	lest it should shake	firm mountains	in the earth	and We have made (placed)
لَعَكَلَّهُمْ يَهْتَدُونَ ﴿٢١﴾	سُبْلًا	فِرَاجًا	فِيهَا	وَجَعَلْنَا
so that they may be guided	(as) ways	broad passes	therein	and We placed
وَهُمْ	مَحْفُوظًا	سَقْفًا	وَجَعَلْنَا السَّمَاءَ	
yet they	(safe) well-guarded	a roof	and We have made	the heaven
وَالنَّهَارَ	الْيَلَّا	الَّذِي خَلَقَ	وَهُوَ	مُعْرِضُونَ ﴿٢٢﴾
and the day	the night	Who has created	and He (it is)	عَنْ إِيمَانِهَا
وَمَا جَعَلْنَا	فِي فَلَكٍ يَسْبِحُونَ ﴿٢٣﴾	كُلُّ	وَالْقَمَرُ	وَالشَّمْسَ
and We granted not	in an orbit floating	each	and the moon	and the sun
الْخَالِدُونَ ﴿٢٤﴾	فَهُمْ	أَفَإِنْ مِتَّ	الْخَلْدَ	لِبَشَرٍ
(will) live forever	then they	so if you die?	before you	to any human being

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُو كُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٢٥﴾ وَإِذَارَةً الْ

الَّذِينَ كَفَرُوا إِنَّ يَتَّخِذُونَكَ إِلَّا هُزُوا أَهَذَا الَّذِي يَذْكُرُهُ الْهَتَّكُمْ وَهُمْ
يُذْكُرُ الرَّحْمَنُ هُمْ كَافِرُونَ ٢٦ خُلُقُ الْإِنْسَنِ مِنْ عَجَلٍ سَأُورِيْكُمْ إِيَّتِيْ فَلَا
تَسْتَعِجِلُوْنَ ٢٧ وَيَقُولُوْنَ مَتَّى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَدِقِيْنَ ٢٨

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!"

وَالْخَيْرِ	بِالشَّرِّ	وَبِكُمْ	الْمَوْتِ	ذَلِيقَةٌ	نَفْسٌ	كُلُّ
and good	with evil	and We shall test you	death	(is) going to taste	(one) soul	every
those who disbelieved	see you	and when	and to Us you will be returned	٢٥ وَإِلَيْنَا تُرْجَعُونَ	٢٦ فِتْنَةٌ	
talks about your gods	the one who	(is) this?	except (for) mockery	إِلَّا هُزُوا	إِنْ يَتَّخِذُونَكَ	
٢٧ كَافِرُونَ	هُمْ		يُذْكُرُ الرَّحْمَنُ			وَهُمْ
(are) disbelievers	[they]	at (the) mention (of) the Most Gracious				while they
فَلَا تَسْتَعِجِلُوْنَ	إِيَّتِيْ	سَأُورِيْكُمْ	مِنْ عَجَلٍ	خُلُقُ الْإِنْسَنِ	مِنْ عَجَلٍ	
so you ask Me not to hasten	My Signs	I will show you	of haste	man is created		
إِنْ كُنْتُمْ صَدِقِيْنَ		الْوَعْدُ		هَذَا	مَتَّى	وَيَقُولُوْنَ
if you are truthful	promise (will come to pass)			this	and they say when	

لَوْيَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّوْنَ عَنْ وُجُوهِهِمُ الْنَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
هُمْ يُنْصَرُوْنَ ٢٩ بَلْ تَأْتِيْهِمْ بَغْتَةً فَتَبَهُّهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَلَا هُمْ
يُنْظَرُوْنَ ٣٠ وَلَقَدِ أَسْتَهِيْزَيَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ

 يَسْهِرُونَ

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.

عَنْ وُجُوهِهِمْ	لَا يَكْفُرُونَ	حِينَ	أَلَّذِينَ كَفَرُوا	لَوْيَعْلَمُ
from their faces	(when) they will not ward off	(the) time	those who disbelieved	if knew
بَلْ تَأْتِيهِمْ	وَلَا هُمْ يُنْصَرُونَ	وَلَا عَنْ ظُهُورِهِمْ	وَلَا النَّارَ	وَلَا النَّارَ
nay it will come upon them	and they will not be helped	from their backs	nor	the Fire
فَلَا يَسْتَطِيُونَ رَدَّهَا	فَتَبَهَّمُ	بَغْتَةً		
so they will not be able (to) avert it	then will perplex them			all of a sudden
مِنْ قَبْلِكُمْ	بِرُسُلٍ	وَلَقَدْ أُسْتَهِزَ	وَلَا هُمْ يُنَظَّرُونَ	
before you	Messengers	and indeed were mocked	nor they will get respite	
يَسْهِرُونَ	مَا كَانُوا	مِنْهُمْ	بِالَّذِينَ سَخِرُوا	فَحَاقَ
mock at it	what they used to	from them	those who mocked	then surrounded

قُلْ مَنْ يَكْلُمُكُمْ بِاللَّيْلِ وَأَنْهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ٤٣
أَمْ هُمْ بِالْهَمَةِ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيُونَ نَصْرًا أَنْفُسِهِمْ وَلَا هُمْ مِنَّا
يُصْحِبُونَ ٤٤ بَلْ مَنْعَنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَّا نَأْنَقُ الْأَرْضَ نَقْصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَلَبُونَ

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?

مِنْ أَرْحَمِنَ	وَالنَّهَارُ	بِاللَّيْلِ	يَكُوْنُ كُمْ	مِنْ	قُلْ
from the Most Gracious	and the day	in the night	will protect you	who	say
لَهُمْ	أَمْ	رَبِّهِمْ مُعْرِضُونَ	عَنْ ذِكْرِ	بَلْ هُمْ	
have they	or	turn away	(of) their Lord	from (the) remembrance	nay they
أَنفُسِهِمْ	لَا يَسْتَطِعُونَ نَصْرًا	مِنْ دُونِنَا	تَمَنَّعُهُمْ	إِلَهَهُ	
themselves	they are not able (to) help	except Us	who can guard them	gods	
بَلْ مَنْعَنَا هَوَلَاءَ		مَنَّا يَصْحَبُونَ		وَلَا هُمْ	
nay We gave luxuries to these (people)		can be protected from Us		nor they	
أَفَلَا يَرَوْنَ	الْعَمَرُ	عَلَيْهِمْ	حَتَّىٰ طَالَ	وَأَبَاءَهُمْ	
then (do) not they see? the life (the period)	upon them	until grew long	and their fathers		
مِنْ أَطْرَافِهَا	نَقْصُهَا	نَأْقِ الْأَرْضَ		أَنَا	
from its (outlying) borders	We reduce it	come to the land		that We	
	الْغَلِيلُونَ	أَفَهُمْ			
	(who) will overcome	(is it) then they?			

قُلْ إِنَّمَا أَنذِرْكُمْ بِالْوَحْيٍ وَلَا يَسْمَعُ الصُّمُ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ٤٥ وَلَيْنَ مَسْتَهْمِنْ فَحَةٌ مِنْ عَذَابِ رَبِّكَ لِيَقُولُنَّ يَوْمَنَا إِنَّا كُنَّا نَظَلَمِينَ ٤٦ وَنَضَعُ الْمَوْزِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا نُظْلِمُ نَفْسَ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرَدٍ أَيْتَنَا بِهَا وَكَفَى بِنَا حَسِيبَنَ

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.

الدُّعَاءَ	وَلَا يَسْمَعُ الصُّمُّ	بِالْوَحْيِ	إِنَّمَا أَنذِرْ كُمْ	قُلْ
the call	but the deaf will not hear	by the Revelation	only I warn you	say
رَبَّكَ	مِنْ عَذَابٍ	نَفْحَةٌ	وَلَئِنْ مَسَّتْهُمْ	إِذَا مَا يُنذَرُونَ
(of) your Lord	of (the) torment	a breath	and if touches them	when they are warned
ظَلَّمِينَ	إِنَّا كُنَّا		لَيَقُولُنَّ يَوْمَنَا	
wrongdoers	verily we have been		they will surely say (cry) O woe to us	
الْقِيَمَةُ	لِيَوْمٍ	الْقُسْطَ	وَنَضْعُ الْمَوْزِنَ	
(of) Resurrection	on (the) Day	(of) justice	and We shall set up the balances	
مِثْقَالَ	وَإِنْ كَانَ	شَيْئًا	فَلَا نُظْلِمُ نَفْسًُ	
weight	and if (there) be	at all	then no soul will be dealt with unjustly	
حَسِيبِينَ	بِنَا	وَكُفَّى	أَئِنَّا بِهَا	حَكَمَةٌ
(as) Reckoners	We	and Sufficient are	We will bring [with] it	مِنْ خَرَدِلٍ
				(of) a seed

وَلَقَدْءَاءِتَنَا مُوسَى وَهَرُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرَ الْمُنْتَقَيْنَ الَّذِينَ يَخْشُونَ رَبَّهُمْ
بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ وَهَذَا ذِكْرٌ مَبَارِكٌ أَنْزَلْنَاهُ إِلَيْكُمْ لَهُ مُنْكِرُونَ
وَلَقَدْءَاءِتَنَا إِبْرَاهِيمَ رَسْدًا وَمِنْ قَبْلِ وَكَانَ يَهُ عَلِمِينَ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
الْتَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَدِيكُونَ وَلَقَدْءَاءِتَنَا إِبْرَاهِيمَ رَسْدًا وَمِنْ قَبْلِ وَكَانَ يَهُ عَلِمِينَ

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?"

وَضِيَاءً	الْفُرْقَانَ	وَهَرُونَ	وَلَقَدْ أَتَيْنَا مُوسَى
and a (shining) light	the criterion	and Aaron	and indeed We gave Moses
بِالْغَيْبِ	رَبَّهُمْ	الَّذِينَ يَخْشَوْنَ	لِلْمُنْتَقِيْنَ
with unseen	their Lord	those who fear	for the pious (persons)
مُبَارَكٌ	ذِكْرٌ	وَهَذَا	وَذِكْرًا
blessed	(is) a Reminder	and this	of the Hour
مُنْكَرُونَ	لَهُ	أَفَأَنْتُمْ	وَهُمْ
deniers	of it	(are) you then?	which We have sent down
بِدِيْهِ	وَكُنَّا	مِنْ قَبْلٍ	وَلَقَدْ أَتَيْنَا إِبْرَاهِيمَ
of him	and We were	aforetime	and indeed We gave Abraham
هَذِهِ	مَا	وَقَوْمَهُ	عَلِمِينَ
(are) these	what	and his people	لِأَبِيهِ
		to his father	إِذْ قَالَ
عَنْكِفُونَ	هَا	أَنْتَ	الْتَّمَاثِيلُ
(are) devoted	to it	which	images

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا أَعْبَدِينَ ٥٣ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ
 قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ الْلَّاعِنِينَ ٥٤ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُ
 وَإِنَّا عَلَى ذَلِكُم مِّنَ الشَّهِدِينَ ٥٥ وَقَالَ اللَّهُ لَأَكِيدَنَّ أَصْنَمْكُمْ بَعْدَ أَنْ تُولُوا مُدِيرِينَ

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."

لَقَدْ كُنْتُمْ	قَالَ	عَنِيدِينَ	هَا	وَجَدَنَا إِبَاءَنَا	قَالُوا
indeed you have been	he said	worshipping	to them	we found our fathers	they said
أَحْجَنَنَا	قَالُوا	مُبِينٌ	فِي ضَلَالٍ	وَإِبَاؤُكُمْ	أَنْتُمْ
(have) you brought us?	they said	manifest	in error	and your fathers	[you]
قَالَ بَلْ رَبُّكُمْ	مِنَ الْلَّاعِينَ	أَمْ أَنْتَ	بِالْحَقِّ	هُوَ	بِالْحَقِّ
he said nay your Lord	(are one) of those who play	or you	the truth		
عَلَى ذَلِكُمْ	وَأَنَا	فَطَرَهُ	وَالْأَرْضِ	رَبُّ السَّمَاوَاتِ	
to that	and I am	created them	Who	and the earth	(is the) Lord (of) the heavens
لَأَكِيدَنَّ أَصْنَمُكُمْ	وَقَاتَلَهُ	مِنَ الشَّهِيدِينَ			
surely I shall plot a plan against your idols	and by Allah	of the witnesses			
تَوْلُوا مُدَرِّينَ			أَنْ	بَعْدَ	
you have gone away (and) turned (your) backs			[that]	after	

فَجَعَلَهُمْ جُذَّا إِلَّا كَبِيرًا لَّهُمْ إِلَيْهِ يَرْجِعُونَ قَالُوا مَنْ فَعَلَ هَذَا إِلَّا هُنَّا
إِنَّهُ لِمَنِ الظَّالِمِينَ قَالُوا سَمِعْنَا فَتَيْدُكُرْهُمْ يُقَالُ لَهُ إِبْرَاهِيمَ قَالُوا فَاتَّوَاهُ إِلَى
أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشَهِّدُونَ قَالُوا إِنَّكَ فَعَلْتَ هَذَا إِلَّا هُنَّا يَأْتِي إِبْرَاهِيمَ

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)?"

لَعَلَّهُمْ	هُمْ	إِلَّا كَبِيرًا	جُذَّا	فَجَعَلَهُمْ
so that they might	of them	except (the) biggest	(to) pieces	so he made them
إِنَّهُ	إِلَيْهِنَا	هَذَا	مَنْ فَعَلَ	إِلَيْهِ يَرْجِعُونَ
surely he	to our gods	this	who has done	they said

يَذْكُرُهُمْ	سَمِعْنَا فَتَّ	قَالُوا	لَمِنَ الظَّالِمِينَ
talking against them	we heard a young man	they said	(is) among the wrongdoers
عَلَىٰ أَعْيُنِ	فَأَتُوا	قَالُوا	يُقَالُ لَهُ
before (the) eyes	him	then bring	(who) is called [to him]
أَنْتَ فَعَلْتَ	قَالُوا	لَعَلَّهُمْ يَشَهَدُونَ	النَّاسِ
(have) you done?	they said	so that they may testify	(of) the people
يَا إِبْرَاهِيمَ	إِلَاهُنَا	هَذَا	
0 Abraham	to our gods	this	

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ٦٣ فَرَجَعُوا إِلَيْهِمْ أَنفُسُهُمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ٦٤ ثُمَّ نُكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عِلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ٦٥ قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئاً ٦٦ وَلَا يَضُرُّكُمْ ٦٧ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ٦٨

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?"

إِنْ كَانُوا	فَسَأَلُوهُمْ	هَذَا	كَبِيرُهُمْ	بَلْ فَعَلَهُ	قَالَ
if they can	so ask them	this	(the) biggest of them	nay did it	he said
أَنْتُمْ	إِنَّكُمْ	فَقَالُوا	إِلَيْهِمْ	فَرَجَعُوا	يَنْطِقُونَ
[you]	verily you	and said	to themselves	so they turned	speak
عَلَىٰ رُءُوسِهِمْ			ثُمَّ نُكَسُوا		الظَّالِمُونَ
to themselves (their heads)			then they were turned		(are) the wrongdoers

أَفَتَعْبُدُونَ	قَالَ	مَا هَؤُلَاءِ يَنْطَقُونَ	لَقَدْ عِلِّمْتَ
(do) you then worship?	he said	these (idols) speak not	indeed you know
أَفِي	لَا يَضُرُّكُمْ	شَيْئًا	مَا مِنْ دُونِ اللَّهِ
fie	nor harm you	at all	that which besides Allah
أَفَلَا تَعْقِلُونَ	مِنْ دُونِ اللَّهِ	وَلَمَا تَعْبُدُونَ	لَكُمْ
(do) you not then think?	besides Allah	and upon that which you worship	upon you

قَالُوا حِرْقُوهُ وَانْصُرُوا إِلَيْهِمْ كُنُّنُمْ فَعَلَيْنَ ٦٨ قُلْنَا يَنَارٌ كُوْفَى بَرَدًا وَسَلَّمًا عَلَى إِبْرَاهِيمَ ٦٩ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ٧٠ وَنَجَّيْنَاهُ وَلَوْطًا إِلَى الْأَرْضِ الَّتِي بَرَكَنَا فِيهَا لِلْعَالَمِينَ ٧١ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ٧٢ وَكَلَّا جَعَلْنَا

صَلَّيْحِينَ

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.

قُلْنَا	إِنْ كُنُّنُمْ فَعَلَيْنَ	وَانْصُرُوا إِلَيْهِمْ	حِرْقُوهُ	قَالُوا
We said	if you are doing	and help your gods	burn him	they said
بِدِيْهِ	وَأَرَادُوا	عَلَى إِبْرَاهِيمَ	كُوْفَى بَرَدًا	يَنَارٌ
with him	and they wanted	for Abraham	وَسَلَّمًا	أَرْضًا
وَلَوْطًا	وَنَجَّيْنَاهُ	الْأَخْسَرِينَ	فَجَعَلْنَاهُمْ	كَيْدًا
and Lot	and We rescued him	the worst losers	بَرَكَنَا فِيهَا	إِلَى الْأَرْضِ
وَوَهَبْنَا	لِلْعَالَمِينَ	بَرَكَنَا فِيهَا	الَّتِي	إِلَى الْأَرْضِ
and We bestowed	for the world	We have blessed [in it]	نَافِلَةً	إِلَى الْأَرْضِ
جَعَلْنَا صَلَّيْحِينَ	وَكَلَّا	وَيَعْقُوبَ	إِسْحَاقَ	لَهُ
We made righteous	and each one	(as) an extra	إِسْحَاقَ	upon him

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الْصَّلَاةِ وَإِيتَاءَ الزَّكَوْةِ وَكَانُوا لَنَا عَبْدِينَ ٧٣١ وَلُوطَاءَ أَئِنَّهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرِيْبَةِ الَّتِي كَانَتْ تَعْمَلُ الْمُخْبِثَ إِنَّهُمْ كَانُوا قَوْمًا سُوْءِ فَسِقِينَ ٧٣٢ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ٧٣٣ وَنُوحًا إِذْ نَادَى مِنْ قَبْلٍ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

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.

إِلَيْهِمْ	وَأَوْحَيْنَا	يَهْدُونَ بِأَمْرِنَا	أَئِمَّةٌ	وَجَعَلْنَاهُمْ
to them	and We revealed	guiding by Our Command	leaders	and We made them
الرَّكْوَةُ	وَإِيتَاءُ	الصَّلَاةُ	وَإِقَامَ	الْخَيْرَاتِ
(of) Zakat	and (the) giving	(of) prayer	and performing	(of) good deeds
حُكْمًا	ءَائِنَّهُ	لُوطًا	عَبْدِينَ ٧٣١	لَنَا وَكَانُوا
judgement	We gave him	and Lot	(the) worshippers	of Us and they were
تَعْمَلُ الْمُخْبِثَ	كَانَتْ	الْقَرِيْبَةِ الَّتِي	مِنَ وَنَجَّيْنَاهُ	وَعِلْمًا
working wicked deeds	which had been	from the town	and We saved him	and knowledge
فِي رَحْمَتِنَا	وَأَدْخَلْنَاهُ	فَسِقِينَ ٧٣٢	قَوْمًا كَانُوا إِنَّهُمْ	
to Our Mercy	and We admitted him	rebellious	evil	a people verily they were
مِنْ قَبْلٍ	إِذْ نَادَى	وَنُوحًا	فَسِقِينَ ٧٣٣	إِنَّهُ مِنَ الصَّالِحِينَ
aforetime	when he cried	and (remember) Noah	(was) of the righteous	verily he

٦٧	الْعَظِيمُ	الْكَرَبُ	مِنْ	وَاهْلَهُ	فَجَيَّنَاهُ	لَهُ	فَاسْتَجَبْنَا
great	from the distress	and his family	and We saved him	to him	so We answered		

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا إِنَّهُمْ كَانُوا قَوْمٌ سُوءٌ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ٧٧
وَدَأْوَدْ وَسَلِيمَانَ إِذْ يَحْكُمُانَ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَهِيدِينَ ٧٨ فَفَهَمْنَاهَا سُلَيْمَانَ وَكُلَّا إِنَّا حُكَّمَاءٌ وَعِلْمَاءٌ وَسَخَرْنَا مَعَ دَأْوَدَ
الْجِبَالَ يُسَيِّحُنَّ وَالْطَّيْرَ 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).

بِإِيَّاَنَا	الَّذِينَ كَذَبُوا	مِنَ الْقَوْمِ	وَنَصَرْنَاهُ
Our Signs	those who denied	against the people	and We helped him
وَدَأْوَدْ	أَجْمَعِينَ ٧٧	فَأَغْرَقْنَاهُمْ	إِنَّهُمْ كَانُوا
and (remember) David	all	so We drowned them	evil a people verily they were
فِي الْحَرْثِ	إِذْ يَحْكُمَانِ	وَسَلِيمَانَ	
in (the case of) the field	when they gave judgement	and Solomon	
حُكْمِهِمْ	وَكُنَّا	الْقَوْمُ	إِذْ نَفَشَتْ
to their judgement	and We were	(of) people	غَنَمُ فِيهِ
وَكُلَّا	سُلَيْمَانَ	(the) sheep in which	شَهِيدِينَ
and each of them	Solomon	when had pastured	when
الْجِبَالَ	دَأْوَدْ	مَعَ	فَهَمْنَاهَا
the mountains	David	and We subjected	so We made to understand it
			witness
			أَيْتَنَا حُكَّمَاءً
			وَعِلْمَاءً
			وَسَخَرْنَا
			فَعَلَّمْنَا
			وَأَنْتَنَا حُكَّمَاءً

وَكُنَّا فَعَلِينَ	وَالْطَّيْرَ	يُسَبِّحُونَ
and We were doers	and the birds	to glorify (Our Praises)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوْسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾
وَلِسُلَيْمَانَ الْرِّيحَ عَاصِفَةَ تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوْصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفَظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي الْضُّرُّ وَأَنْتَ أَرْحَمُ الْرَّحْمَينَ ﴿٨٣﴾

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."

لِتُحْصِنَكُمْ	لَكُمْ	لَبُوْسٍ	صَنْعَةٌ	وَعَلَّمْنَاهُ
to protect you	for you	(of) coats of mail	(the) making	and We taught him
الْرِّيحُ	وَلِسُلَيْمَانَ	شَاكِرُونَ ﴿٨٠﴾	فَهَلْ أَنْتُمْ	مِنْ بَأْسِكُمْ
the wind	and to Solomon	grateful	(are) you then?	in your fighting
الَّتِي بَرَكَنَا	إِلَى الْأَرْضِ	تَجْرِي بِأَمْرِهِ	عَاصِفَةٌ	
which We had blessed	towards the land	running by his command	strongly raging	
وَمِنَ الشَّيَاطِينِ	عَلِمِينَ ﴿٨١﴾	شَيْءٌ	بِكُلِّ	وَكُنَّا فِيهَا
and of the devils	All-Knower	thing	of every	and We are [therein]
ذَلِكَ	دُونَ	وَيَعْمَلُونَ عَمَلًا	لَهُ	مَنْ يَغُوْصُونَ
that	besides	and did (other) work	for him	(were some) who dived
إِذْ	وَأَيُّوبَ	حَفَظِينَ ﴿٨٢﴾	لَهُمْ	وَكُنَّا
when	and (remember) Job	guarding	for them	and We were

وَأَنْتَ	الْضُّرُّ	مَسَنِيَ	أَنِّي	نَادَى رَبَّهُ
and You	the distress	has seized me	verily [I]	he cried to his Lord
الرَّحِيمُونَ			أَرَحَمُ	
(of) those who show mercy			(are the) Most Merciful	

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةٌ مِنْ عِنْدِنَا وَذِكْرَى لِلْعَيْدِينَ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكَفْلَ كُلُّ مِنَ الصَّابِرِينَ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّابِرِينَ وَذَا الْنُونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنَّ لَنْ نَقْدِرُ عَلَيْهِ فَنَادَى فِي الظُّلْمَاتِ أَنَّ لَا إِلَهَ إِلَّا أَنَّ سُبْحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

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), Idris 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."

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

وَذَا الْنُّونَ	مِنْ الصَّالِحِينَ	إِنَّهُمْ	فِي رَحْمَتِنَا	
and (remember) Dhun-Nun (Jonah)	(were) of the righteous	verily they	to Our Mercy	
لَنْ نَقْدِرَ	أَنْ	فَظَنَّ	مُغَاضِبًا	إِذْ ذَهَبَ
We will never punish	[that]	and imagined	(in) anger	when he went off
لَا إِلَهَ	أَنْ	فِي الظُّلْمَاتِ	فَكَادَ	عَلَيْهِ
(there is) no god	that	through the darkness	then he cried	him
مِنَ الظَّالِمِينَ	إِنِّي كُنْتُ	سُبْحَانَكَ	إِلَّا أَنْتَ	
of the wrongdoers	truly I have been	Glorified are You	but You	

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُثْجِي الْمُؤْمِنِينَ ﴿٢١﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرِّنِي فَرَدَأَ وَأَنَّتَ خَيْرُ الْوَرَثَاتِ ﴿٢٢﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغْبًا وَرَهْبًا وَكَانُوا نَاخِشِينَ ﴿٢٣﴾

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.

وَكَذَلِكَ	مِنَ الْغَمِّ	وَنَجَّيْنَاهُ	لَهُ	فَاسْتَجَبْنَا
and thus	from the distress	and We delivered him	[to] him	so We answered
رَبِّ	نَادَى رَبَّهُ	إِذْ	وَزَكَرِيَّا	نُثْجِي الْمُؤْمِنِينَ ﴿٢١﴾
0 my Lord	he cried to his Lord	when	and (remember) Zechariah	We deliver the believers
فَاسْتَجَبْنَا	الْوَرَثَاتِ	خَيْرٌ	وَأَنْتَ	لَا تَذَرِّنِي
so We answered	(of) the inheritors	(are the) Best	and You	single leave me not

لَهُ	وَأَصْلَحْنَا	يَحْيَى	لَهُ	وَهَبَنَا	لَهُ
for him	and We cured	Yahya (John)	on him	and We bestowed	[to] him
وَيَدْعُونَا	يُسْرِعُونَ فِي الْخَيْرَاتِ	كَانُوا	إِنَّهُمْ	زَوْجَهُ	
and they used to call on us	hasten on (to do) good deeds	verily they used to	his wife		
خَشِيعِينَ	لَنَا	وَكَانُوا	وَرَهَبَّا	رَغَبَا	
humble	before Us	and they were	and fear	(with) hope	

وَالَّتِي أَحْسَنَتْ فَرَجَهَا فَنَفَخْنَا فِيهَا مِنْ رُّوحِنَا وَجَعَلْنَاهَا أَبْنَاهَا إِيَّاهَا
 لِلْعَالَمِينَ ٩١ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَحْدَةٌ وَإِنَّا رَبُّكُمْ فَاعْبُدُونِ
 وَتَقْطَعُو أَمْرُهُمْ بِلِنْهُمْ كُلُّ إِلَيْنَا رَجُعُونَ ٩٢ فَمَنْ يَعْمَلْ مِنْ الصَّالِحَاتِ
 وَهُوَ مُؤْمِنٌ فَلَا كُفُرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَافِرُونَ ٩٣ وَحَرَمْ عَلَى قَرِيَةٍ
 أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ٩٤

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* [*Shari'ah* or religion (Islamic 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 – Islamic 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).

فِيهَا	فَنَفَخْنَا	فَرَجَهَا	وَالَّتِي أَحْسَنَتْ
into her	then We breathed	her chastity	and she who guarded
وَأَبْنَاهَا إِيَّاهَا لِلْعَالَمِينَ	وَجَعَلْنَاهَا	مِنْ رُّوحِنَا	
for the worlds	a sign	and her son	through Our Spirit (Gabriel)
وَإِنَّا	وَحْدَةٌ	أُمَّةٌ	إِنَّ هَذِهِ
and I am	one	(is) religion (nation)	truly this

وَتَقْطَعُوا أَمْرَهُمْ		فَاعْبُدُونِ		رَبُّكُمْ
but they have broken up their affair (religion)		so worship Me		your Lord
فَمَنْ يَعْمَلْ	رَجِعُونَ	إِلَيْنَا	كُلُّ	بَيْنَهُمْ
so whoever does	(shall) return	to Us	all	among themselves
فَلَا كُفَّرَانَ	مُؤْمِنٌ	وَهُوَ	مِنْ أَصْلِحَاتِ	
then (there will be) no rejection	(is) a believer	and he	[from] righteous deeds	
وَحَرَامٌ	كَتَبُونَ	لَهُ	فَإِنَّا	لِسَعْيِهِ
and a ban (is laid)	(are) recorders	for him	and verily We	for his efforts
لَا يَرْجِعُونَ	أَنَّهُمْ	أَهْلَكَهَا	عَلَى قَرِيَّةٍ	
shall not return	that they	which We have destroyed	on (every) town	

حَقٌّ إِذَا فُتِحَتْ يَأْجُوجُ وَمَاجُوجٌ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ١٦ وَاقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هُنَّ شَخْصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنَوِّلُنَا أَقْدَمْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ١٧ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُورِنَ اللَّهُ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُورَنَ ١٨ لَوْكَاتْ هَتَوْلَاءَ إِلَهَةَ مَأْوَرَدُوهَا وَكُلُّ فِيهَا خَلِيلُونَ ١٩

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.

حَدَبٌ	كُلٌّ	مِنْ	وَهُمْ	وَمَاجُوجٌ	يَأْجُوجٌ	حَقٌّ إِذَا فُتِحَتْ
mound	from every	and they	and Magog	Gog	until when are let loose	

يَسِّلُونَ	وَاقْرَبَ الْوَعْدُ	الْحَقُّ	فَإِذَا	هُوَ	شَخْصَةٌ
(are) fixed	[it]	then when	true	and shall draw near	the promise swoop down
فِي غَفَلَةٍ	فَكُنَّا	قَدْ كُنَّا	يَوْمَنَا	الَّذِينَ كَفَرُوا	أَبْصَرُ
in heedlessness	indeed we were	O woe to us	(of) those who disbelieved	(the) eyes	
وَمَا تَعْبُدُونَ	إِنَّكُمْ	بَلْ كُنَّا	ظَلَمِيْمٰ	مِنْ هَذَا	
and that which you worship	certainly you	nay we were	wrongdoers	from this	
وَرَدُونَ	لَهَا	أَنْتُمْ	جَهَنَّمَ	حَصَبٌ	مِنْ دُونِ اللَّهِ
(will) enter	it	you	(for) Hell	(are) fuel	besides Allah
وَكُلُّ	مَا وَرَدُوهَا		عَالِهَةٌ	لَوْكَاتٌ هَوْلَاءٌ	
and all (of them)	they would not have entered it		gods	if these (idols) were	
	خَلِدُونَ		فِيهَا		
	(will) abide		therein		

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ١٩١ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحُسْنَى
أُولَئِكَ عَنْهَا مُبَعِّدُونَ ١٩٢ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أَشْتَهَتْ أَنفُسُهُمْ
خَلِدُونَ ١٩٣ لَا يَخْزُنُهُمْ الْفَزَعُ الْأَكْبَرُ وَنَلَقُهُمُ الْمَلَئِكَةُ هَذَا يَوْمَ مُكْمَلٌ
الَّذِي كُنْتُمْ تُوعَدُونَ ١٩٤

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 own selves 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."

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

مِنَّا	لَهُمْ	إِنَّ الَّذِينَ سَبَقُتْ	لَا يَسْمَعُونَ	فِيهَا
from Us	for whom	verily those has preceded	will hear not	therein
لَا يَسْمَعُونَ حَسِيسَهَا	مُبَعَّدُونَ	الْحُسْنَى أُولَئِكَ عَنْهَا		
they shall not hear slightest sound of it	(will be) removed far	from it	they	the good
لَا يَخْزُنُهُمْ	خَلِدُونَ	أَشْتَهِتُ أَنفُسَهُمْ	فِي مَا وَهُمْ	
will not grieve them	abide	their own selves desire	in that which	and they
يَوْمَكُمْ	هَذَا	الْمَلَائِكَةُ	وَنَلَقُهُمْ	الْفَزَعُ
(is) your Day	this	the angels	and will meet them	greatest
				the terror
		تُوعَدُونَ	الَّذِي كُنْتُمْ	
		promised	which you were	

يَوْمَ نَطْوِي الْسَّمَاءَ كَطَّى السِّجْلِ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيَّدُهُ وَعَدَّا
عَلَيْنَا إِنَّا كُفَّافٌ عَلَيْنَا ١٤٣ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الْذِكْرِ أَنَّ الْأَرْضَ يَرْثَا
عِبَادَى الْأَصْنَلِحُونَ ١٤٤ إِنَّ فِي هَذَا الْبَلَاغَ لِقَوْمٍ عَنِيدِينَ ١٤٥

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).

السِّجْلِ	كَطَّى	نَطْوِي السَّمَاءَ	يَوْمٌ
scroll	like a rolled up	We shall roll up the heaven	(remember the) Day
وَعَدَّا	نُعِيَّدُ	خَلْقٍ	أَوَّلَ
(it is) a promise	we shall repeat it	creation	(the) first
			كَمَا بَدَأْنَا
			لِلْكُتُبِ

فِي الْزَّيْرَةِ مِنْ بَعْدِ	وَلَقَدْ كَتَبْنَا	فَعَلِيهِنَّ	إِنَّا كَانَ	عَلَيْنَا
after	in the Psalms	and indeed We have written	doers	truly We are upon Us
الصَّالِحُونَ	عِبَادِيَ	يَرِثُهَا	أَنَّ الْأَرْضَ	الذِّكْرُ
righteous	My slaves	shall inherit it	that the land	the Book (the Saved Tablet)
عَبَدِيْنَ	لِقَوْمٍ	بَلَاغًا	فِي هَذَا	إِنَّ
who worship (Allah)	for a people	indeed (is) a (preaching) Message	in this	verily

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٧١ قُلْ إِنَّمَا يُوحَى إِلَيْكَ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَحْدَهُ فَهَلْ أَنْتُمْ مُسْلِمُونَ ١٧٢ فَإِنْ تَوْلُوا فَقُلْ إِذَا نَشَّكُمْ عَلَى سَوَاءٍ وَإِنْ أَدْرِيَ أَقْرِبُ أَمْ بَعِيدٌ مَا تُوَعَّدُونَ ١٧٣ إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكُثُّمُ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةً لَكُمْ وَمَنْعَ إِلَى حِينٍ ١٧٤ قُلْ رَبِّ أَحْكُمُ بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ ١٧٥

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)!"

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

مُسْلِمُونَ	فَهَلْ أَنْتُمْ	وَحْدَهُ	إِلَهٌ	أَنَّمَا إِلَهُكُمْ
submit (to His will)	(will) you then?	One	(is) God	that your God
وَلَمْ أَدْرِي	عَلَى سَوَاءٍ	إِذْنُكُمْ	فَقُلْ	فَإِنْ تَوَلُّا
and I know not	all alike	I give you a notice	then say	but if they turn away
الْجَهَرَ	إِنَّهُ يَعْلَمُ	مَا تُوعَدُونَ	أَمْ بَعِيدٌ	أَقْرِبٌ
the loud	verily He knows	what you are promised	or far	(whether is) near?
وَلَمْ أَدْرِي	مَا تَكْتُمُونَ	وَيَعْلَمُ	مِنَ الْقَوْلِ	
and I know not	that which you conceal	and He knows	from spoken word	
إِلَى حَيْنٍ	وَمَنْعَ	لَكُمْ	فِتْنَةٌ	لَعَلَّهُ
for a while	and an enjoyment	for you	a trial	perhaps it may (be)
الرَّحْمَنُ	وَرَبُّنَا	حُكْمُ بِالْحَقِّ	قَلَ رَبُّ	
(is) the Most Gracious	and our Lord	judge in truth	he said my Lord	
عَلَى مَا تَصِفُونَ		الْمُسْتَعَانُ		
against that which you attribute		Whose Help is (to be) sought		

سُورَةُ الْحَجَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِذْ زَلَّةُ السَّاعَةِ شَفَعٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا
تَذَهَّلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرَضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمَلَهَا وَتَرَى
النَّاسَ سُكَّرَى وَمَا هُمْ بِسُكَّرٍ وَلَا كُنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝ وَمَنْ النَّاسُ مَنْ
يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَبَعُ كُلَّ شَيْطَنٍ مَرِيدٍ ۝ كُثُبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّهُ فَأَنَّهُ
يُضْلَلُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

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 nursing, 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.

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
السَّاعَةُ (of) the Hour	إِنَّ زَلْزَلَةً مُّرْضِعَةً nursing mother	أَتَقُوا رَبَّكُمْ تَذَهَّلُ كُلُّ will forget every
السَّاعَةُ (of) the Hour	إِنَّ زَلْزَلَةً مُّرْضِعَةً nursing mother	أَتَقُوا رَبَّكُمْ تَذَهَّلُ كُلُّ will forget every
يَوْمٌ عَظِيمٌ (the) Day	شَيْءٌ عَظِيمٌ terrible	يَوْمٌ عَظِيمٌ (the) Day
النَّاسُ mankind	يَأْيُهَا أَنْتُمْ عَمَّا أَرْضَعْتُ	يَأْيُهَا أَنْتُمْ عَمَّا أَرْضَعْتُ
يَأْيُهَا أَنْتُمْ عَمَّا أَرْضَعْتُ	وَتَضَعُ كُلُّ وَتَضَعُ كُلُّ that which she was nursing	وَتَرَى النَّاسَ
وَمَا هُمْ (will be) drunken	سُكَّرَى (will be) severe	وَلَنْكَنَ عَذَابُ اللَّهِ and you shall see mankind
وَمِنَ النَّاسِ and among mankind	شَدِيدٌ (will be) severe	وَلَنْكَنَ عَذَابُ اللَّهِ and you shall see mankind
وَيَتَّبِعُ كُلَّ and follows every	عِلْمٌ knowledge	فِي اللَّهِ concerning Allah
وَيَتَّبِعُ كُلَّ and follows every	يَغْرِي without	مَنْ يُجَنِّدُ (is he) who disputes
تَوَلَّهُ follows him	كُتُبَ عَلَيْهِ it is decreed (written) for him	شَيْطَانٌ مَّرِيدٌ rebellious devil
مَنْ whosoever	وَيَهْدِيهِ and will guide him	فَإِنَّهُ then verily he
أَنَّهُ that [he]	يُضْلِلُهُ will mislead him	
إِلَى عَذَابٍ to (the) torment		
السَّعِيرٌ (of) the blazing Fire		

يَتَأْيَهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِّنْ مُضْغَةٍ مُّخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقْرِرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُّسَمٍّ ثُمَّ نُخْرِجُكُمْ طِفَالًا ثُمَّ لِتَبْلُغُوا أَشْدَّكُمْ وَمِنْكُمْ مَّنْ يُؤْمِنُ وَمِنْكُمْ مَّنْ يُرِدُ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْتَزَّ وَرَبَّتْ وَأَنْبَتَ مِنْ كُلِّ زَوْجٍ بِهِيج

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).

فَإِنَّا	مِنَ الْبَعْثِ	فِي رَيْبٍ	إِنْ كُنْتُمْ	النَّاسُ	يَتَأْيَهَا
then verily We	about the Resurrection	in doubt	if you are	mankind	0
مِنْ عَلَقَةٍ	ثُمَّ	مِنْ نُطْفَةٍ	ثُمَّ	مِنْ تُرَابٍ	ثُمَّ
from a clinging substance	then	from a semen-drop	then	from dust	have created you
لَكُمْ	لِنُبَيِّنَ	مُخْلَقَةٍ	وَغَيْرِ مُخْلَقَةٍ	مِنْ مُضْغَةٍ	ثُمَّ
to you	that We may make (it) clear	and unformed	formed	from an embryonic lump	then
مَسْمَى	إِلَى أَجَلٍ	مَا نَشَاءُ	فِي الْأَرْحَامِ	وَنُقْرِرُ	ثُمَّ
appointed	for a term	whom We will	in the wombs	and We cause to remain	
لِتَبْلُغُوا أَشْدَّكُمْ	ثُمَّ	طِفَالًا	مِنْ نُخْرِجُكُمْ		
that you may reach	your age of full strength	then	(as) infants	then We bring you out	

مَنْ يُرْدَ	وَمِنْكُمْ	مَنْ يُتَوَفَّ	وَمِنْكُمْ
(there is he) who is brought back and among you (there is he) who dies and among you			
شَيْئًا	عِلْمٍ	مِنْ بَعْدِ	لِكَيْلًا يَعْلَمْ
anything	having known	after	so that he knows not
أَهْتَرَتْ	الْمَاءَ	عَلَيْهَا	هَامِدَةً
it is stirred	water	on it	but when We send down barren
بَهِيجٌ	رَوْجٌ	مِنْ كُلِّ	وَأَنْبَتَ
lovely	kind (of growth)	[from] every	and puts forth and it swells

ذَلِكَ بِإِنَّ اللَّهَ هُوَ الْحَقُّ وَإِنَّهُ يَحْيِي الْمَوْتَىٰ وَإِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١ وَإِنَّ السَّاعَةَ إِلَيْهَا لَارِيبٌ فِيهَا وَأَنَّ اللَّهَ يَعْثُثُ مَنْ فِي الْقُبُوْرِ ٧ وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٌ مُّنِيرٌ ٨ ثَانِي عِطْفَتِهِ لِيُضْلَلَ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا حِزْنٌ وَنُذِيقَهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ

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).

وَإِنَّهُ	الْمَوْتَىٰ	وَإِنَّهُ يَحْيِي	الْحَقُّ	هُوَ	ذَلِكَ بِإِنَّ اللَّهَ
and that He	(to) the dead	and that He gives life	(is) the Truth	He	that (is) because Allah
لَا رَبَّ	إِاتِيَّةٌ	وَإِنَّ السَّاعَةَ	قَدِيرٌ	عَلَىٰ كُلِّ شَيْءٍ	
(there is) no doubt	(is) coming	and surely the Hour	(is) Able to do	things	[on] all
وَمِنَ النَّاسِ	فِي الْقُبُوْرِ	مَنْ	وَأَنَّ اللَّهَ يَعْثُثُ		فِيهَا
and from mankind	(are) in the graves	(those) who	and that Allah will resurrect		about it

وَلَا كِتَبٌ	وَلَا هُدًى	عِلْمٌ	بِغَيْرِ	فِي اللَّهِ	مَنْ يَجْدِلُ
nor a Book	nor guidance	knowledge	without	about Allah	(is he) who disputes
عَنْ سَبِيلِ اللَّهِ	لِيُضِلَّ	عَطْفَهُ	ثَافِ	مُنِيرٌ	مُنِيرٌ
from (the) path (of) Allah	to mislead (others)	his side	bending	giving light	
وَنَذِيقَهُ	خَرَى	فِي الدُّنْيَا	لَهُ		
and We shall make him taste	(there is) a disgrace	in the world	for him		
الْحَرِيق	عَذَابٌ	الْقِيَمَةُ	يَوْمٌ		
(of) burning (Fire)	(the) torment	(of) Resurrection	(on the) Day		

ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَيْدِ وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ أَطْمَانَ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أَنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخَسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الْضَّالُلُ الْبَعِيدُ

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.

لَيْسَ بِظَلَمٍ	وَأَنَّ اللَّهَ	قَدَّمَتْ يَدَكَ	بِمَا	ذَلِكَ
is not unjust	and verily Allah	your hands have sent forth	(because) of what	that (is)
عَلَى حَرْفٍ	مَنْ يَعْبُدُ اللَّهَ	وَمِنَ النَّاسِ	لِلْعَيْدِ	
upon (the) very edge	(is he) who worships Allah	and among mankind	to (His) slaves	
فِتْنَةٍ	وَإِنْ أَصَابَهُ	أَطْمَانَ بِهِ	خَيْرٌ	فَإِنْ أَصَابَهُ
a trial	and if befalls him	he is content with it	good	and if befalls him
هُوَ ذَلِكَ	وَالْآخِرَةُ	خَسِرَ الدُّنْيَا	أَنْقَلَبَ عَلَى وَجْهِهِ	
[it]	that	and the Hereafter	he loses this world	he turns back on his face

لَا يَضْرُهُ	مَا	يَدْعُوا مِنْ دُوَبِ اللَّهِ	الْمُؤْمِنُ	الْخَسَرَانُ
harms him not	(unto) that which	he calls besides Allah	evident	(is) the loss
فِي الْبَعْدِ	الْبَعِيدُ	هُوَ	ذَلِكَ	لَا يَنْفَعُهُ

far away (is) a straying [it] that profits him not and that which

يَدْعُو الْمَنْ ضَرَّهُ أَقْرَبُ مِنْ تَفْعِيلِهِ لِيَئِسَ الْمَوْلَى وَلَبِئِسَ الْعَشِيرُ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْنِهَا الْأَنْهَرُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ مَنْ كَانَ يَظْنُنَ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلَيَمْدُدْ دِسَبَّ إِلَى السَّمَاءِ ثُمَّ يَقْطَعْ فَلَيَنْظُرْ هَلْ يُدْهِبَ كَيْدُهُ مَا يَعْنِيْظُ

13. He calls to him whose harm is nearer than his profit; certainly an evil *Maulā* (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!

لِيَئِسَ الْمَوْلَى	مِنْ تَفْعِيلِهِ	أَقْرَبُ	ضَرُّهُ	لَمَنْ	يَدْعُوا
certainly an evil patron	than his profit	(is) nearer	whose harm	unto him	he calls
الَّذِينَ أَمْنَوْا	إِنَّ اللَّهَ يُدْخِلُ			وَلَبِئِسَ الْعَشِيرُ	
those who believe	truly Allah will admit			and certainly an evil friend	
إِنَّ اللَّهَ يَفْعَلُ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْنِهَا	جَنَّاتٍ	وَعَمِلُوا الصَّالِحَاتِ	
verily Allah does	the rivers	flowing beneath them	(to) Gardens	and do righteous deeds	
فِي الدُّنْيَا	لَنْ يَنْصُرَهُ اللَّهُ	أَنَّ	كَانَ	مَا يُرِيدُ	
in this world	Allah will never help him	that	thinks [was]	whoever	what He wills
ثُمَّ	إِلَى السَّمَاءِ	دِسَبَّ	فَلَيَمْدُدْ	وَالْآخِرَةِ	
then	to the sky (ceiling)	a rope	then let him stretch out	and the Hereafter	

مَا يَغِيْظُ	هَلْ يُذْهِبَ كَيْدَهُ	فَلَيَنْظُرْ	لِيُقْطَعَ
what he rages	(whether) will remove his plan?	then let him see	let him strangle himself

وَكَذَلِكَ أَنْزَلْنَاهُ إِيَّا إِنْتِ بَيْنَتِ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ١٦ إِنَّ الَّذِينَ أَمْنَوْا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ١٧ الْمُرْتَأَتُ اللَّهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنَّ اللَّهُ فِمَا لَهُ مِنْ مُكْرِرٍ إِنَّ اللَّهَ يَفْعُلُ 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-Dawāb* [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.

مَنْ يُرِيدُ	وَأَنَّ اللَّهَ يَهْدِي	بَيْنَتِ	إِيَّتِي	أَنْزَلْنَاهُ	وَكَذَلِكَ
whom He wills	and that Allah guides	clear	(as) signs	We sent it down	and thus
وَالنَّصْرَى	وَالصَّابِرِينَ	وَالَّذِينَ هَادُوا	وَالَّذِينَ أَمْنَوْا	إِنَّ الَّذِينَ أَمْنَوْا	
and the Christians	and the Sabians	and those who are Jews	verily those who believe		
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ		وَالَّذِينَ أَشْرَكُوا	وَالْمَجُوسَ		
truly Allah will judge between them		and those who are polytheists	and the Magians		
شَهِيدٌ	شَيْءٌ	عَلَى كُلِّ	إِنَّ اللَّهَ	الْقِيَمَةِ	يَوْمَ
(is) a Witness	thing	over every	verily Allah	(of) Resurrection	(on the) Day

وَمَنْ	فِي السَّمَاوَاتِ	مَنْ	يَسْجُدُ لَهُ	أَنَّ اللَّهَ	الْمُرَّ
and whoever	(is) in the heavens	whoever	prostrates to Him	that Allah	(do) you not see?
وَالْجَبَالُ	وَالنُّجُومُ	وَالقَمَرُ	وَالشَّمْسُ	فِي الْأَرْضِ	
and the mountains	and the stars	and the moon	and the sun	(is) on the earth	
وَكَثِيرٌ	مِنَ النَّاسِ	وَكَثِيرٌ	وَالدَّوَابُ	وَالشَّجَرُ	
and (there are) many	of mankind	and many	and the animals	and the trees	
فَمَا	وَمَنْ يُهِنَ اللَّهُ		الْعَذَابُ	حَقٌّ عَلَيْهِ	
then (there is) not	and whomsoever Allah disgraces		the punishment	on whom is justified	
مَا يَشَاءُ	إِنَّ اللَّهَ يَفْعُلُ		مِنْ مُكْرِمٍ		لَهُ
whatever He wills	verily Allah does		any bestower of honour		for him

هَذَا نَحْنُ خَصَمَانِ أَخْتَصَمُوْا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ شِيَابٌ مِّنْ نَارٍ يُصَبَّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ١٩ يَصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجَلُودُ ٢٠ وَلَهُمْ مَقَمْعٌ مِّنْ حَدِيدٍ ٢١ كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍ 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!"

فَالَّذِينَ كَفَرُوا	أَخْتَصَمُوْا فِي رَبِّهِمْ	خَصَمَانِ	هَذَا نَحْنُ
then those who disbelieved	dispute with each other about their Lord	opponents	these two
مِنْ فَوْقِ	يُصَبَّ	شِيَابٌ	لَهُمْ قُطِعَتْ
over	will be poured down	of fire	for them will be cut out
فِي بُطُونِهِمْ	مَا	يَصْهَرُ بِهِ	الْحَمِيمُ
(is) in their bellies	what	with it will melt	boiling water
			رُءُوسِهِمْ
			وَهُمُ الْمُرْتَأَتُ
			أَنَّ اللَّهَ
			وَالْمُرَّ

كُلَّمَا أَرَادُوا	مِنْ حَدِيدٍ	مَقْتَمِعٌ	وَهُمْ	وَالْجَلُودُ
whenever they seek	of iron	(are) hooked rods	and for them	and skins
فِيهَا	أُعْيَدُوا	مِنْ غَمِّ	مِنْهَا	أَنْ يَخْرُجُوا
therein	they will be driven back	from anguish	therefrom	to get away
الْحَرِيق		وَذُوقُوا عَذَابًا		
(of) burning (Fire)		and (it will be said to them) taste (the) torment		

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يُحَكَّلُونَ فِيهَا مِنْ أَسْكَانٍ وَرِزْقٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ وَهُدُوْا
إِلَى الْطَّيِّبِ مِنْ الْقَوْلِ وَهُدُوْا إِلَى صِرَاطِ الْحَمِيدِ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءَ الْعَكْفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ
فِيهِ بِالْحَادِرِ يُظْلَمُ نُذْقَهُ مِنْ عَذَابِ أَلِيمٍ

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.

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

وَهُدُوا	حَرِيرٌ	فِيهَا	وَلِبَاسُهُمْ	وَلَوْلَوْا	مِنْ ذَهَبٍ
and they are guided	(will be of) silk	therein	and their garments	and pearls	of gold
إِلَى صِرَاطِ الْمَحْمِيدِ	وَهُدُوا	مِنْ أَقْوَلِ	إِلَى الْطَّيِّبِ	إِلَى الْطَّيِّبِ	إِلَى الْطَّيِّبِ
to (the) path (of) the PraiseWorthy	and they are guided	[of] speech	unto goodness		
عَنْ سَكِيلِ اللَّهِ	وَيَصْدُونَ	كَفَرُوا	إِنَّ الَّذِينَ		
from (the) path (of) Allah	and hinder (men)	verily those who disbelieve			
وَالْمَسْجِدُ	الْحَرَامُ	الْحَرَامُ	وَالْمَسْجِدُ	وَالْمَسْجِدُ	وَالْمَسْجِدُ
سَوَاءٌ	جَعَلْنَاهُ	الَّذِي	الَّذِي	الَّذِي	الَّذِي
equal to (all) mankind	We have made [it] (open)	which	Sacred	and the Mosque	
بِالْحَرَامِ	وَمَنْ يُرِدُ	وَالْبَادِ	فِيهِ	الْعَكْفُ	
to evil actions	therein	and whoever inclines	and the visitor	in it	(are) the dweller
أَلَيْمٌ	مِنْ عَذَابٍ	تَذَقَّهُ		بِظُلْمٍ	
painful	from a torment	We will cause him to taste		(or) to do wrong	

وَإِذْ بَوَأْنَا إِلَيْهِمْ مَكَانَ الْبَيْتِ أَنَّ لَا تُشْرِكُ فِي شَيْءًا وَطَهْرِيَّتِي لِلظَّالِمِينَ
وَالْقَائِمِينَ وَالرُّكْعَ أَسْجُودُ وَأَذْنَ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُ رِجَالًا وَعَلَى
كُلِّ ضَامِرٍ يَأْتِيْنَ مِنْ كُلِّ فَجَّ عَمِيقٍ

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) Islamic 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*).

الْبَيْتُ	مَكَانٌ	لِإِبْرَاهِيمَ	وَإِذْ بَوَأْنَا
(of) the (Sacred) House	(the) site	[to] Abraham	and (remember) when We showed

وَطَهَرَ بَيْتِيَ	شَيْئًا	بِ	لَا تُشْرِكُ	أَنَّ
and cleanse My House	anything	with Me	associate not (in worship)	that
وَالْقَائِمِينَ			لِلظَّاهِفِينَ	
and those who stand up (for prayer)			for those who circumambulate (it)	
فِي النَّاسِ	وَأَذْنَنَ	السُّجُودُ	وَالرُّكُوعُ	
to mankind	and proclaim	(and) those who prostrate	and those who bow down	
ضَامِيرٌ	وَعَلَى كُلِّ	رِجَالًا	يَأْتُوكُمْ	بِالْحَجَّ
lean (camel)	and on every	on foot	they will come to you	[of] the pilgrimage
عَمِيقٌ	فَجَّ		يَأْتِيْكُمْ	مِّن كُلِّ
deep (and distant)	mountain highway		they will come from every	

لِيَشْهُدُوا مَنْفَعَ لَهُمْ وَيَذْكُرُوا أَسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَارَزَقَهُمْ مِنْ
بِهِمَةِ الْأَنْعَمِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٣١﴾ ثُمَّ لِيَقْصُو أَفْتَهُمْ
وَلَيُؤْفُوا نَذْرَهُمْ وَلَيَطْوَفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٢﴾ ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَتَ
اللَّهُ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحِلَّتْ لَكُمُ الْأَنْعَمُ إِلَّا مَا يَتَلَّ عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَكَ الْزُورِ ﴿٣٣﴾

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, Allāhummā 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)

وَيَذْكُرُوا أَسْمَ اللَّهِ	لَهُمْ	لِيَشْهُدُوا مَنْفَعَ
and mention (the) Name (of) Allah to them that they may witness (things that are of) benefits		
مِنْ بَهِيمَةٍ	رَزْقَهُمْ	عَلَى مَا مَعْلُومَتِ
from (the) beast	He has provided them	over whatever appointed
ثُمَّ	الْفَقِيرَ	مِنْهَا فَكُلُوا مَلَاقِمَ
then	the poor	and feed the miserable thereof then eat (of) cattle
وَلَيَطَوَّفُوا	وَلَيُوفُوا نُذُورَهُمْ	لِيَقْضُوا قَسْطَهُمْ
and circumambulate	and fulfil their vows	let them complete their prescribed duties
حُرُمَتِ اللَّهُ	وَمَنْ يُعَظِّمْ	بِالْبَيْتِ الْعَتِيقِ
(the) sacred rites (of) Allah	and whoever honours	that (is) Ancient the House
وَأَحَلَّتْ	رَبِّهِ	عِنْدَ لَهُ خَيْرٌ فَهُوَ
and are made lawful	his Lord	with for him (is) better then that
عَلَيْكُمْ	إِلَّا مَا يُتَلَى	الْأَنْعَمُ لَكُمْ
to you	except what will be recited (mentioned)	the cattle to you
الْزُورَ	وَاجْتَنِبُوا قَوْلَكَ	فَاجْتَنِبُوا الرِّجْسَ
lying	speech and shun	of idols so shun the abomination (worshipping)

حُنَفَاءُ لِلَّهِ غَيْرُ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكُ بِاللَّهِ فَكَانَمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفُهُ الظَّيرُ أَوْ تَهُوِي بِهِ الْرِّيحُ فِي مَكَانٍ سَحِيقٍ ٣١ ذَلِكَ وَمَنْ يُعَظِّمْ شَعَبَرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ لَكُمْ فِيهَا مَنْفَعٌ إِلَى أَجْلٍ مُسَمٍّ ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ٣٢

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).

وَمَن يُشْرِكُ	بِهِ	مُشْرِكِينَ	غَيْرَ	حُنَفَاءَ لِلَّهِ
and whoever assigns partners	unto Him	associating partners	not	being upright to Allah
الْطَّيْرُ	فَتَخْطَفُهُ	مِنِ السَّمَاءِ	فَكَانَمَا خَرَّ	بِاللَّهِ
the birds	and had snatched	him	from the sky	then (it is) as if he had fallen to Allah
وَمَن يَعْظِمُ	ذَلِكَ	فِي مَكَانٍ سَحِيقٍ	بِهِ الْرِّيحُ	أَوْ تَهُوِي
and whosoever honours	that	far off	to a place	the wind him or had blown (overcome)
لَكُمْ	الْقُلُوبُ	مِنْ تَقْوَىٰ	فَإِنَّهَا	شَعَّرَ اللَّهُ
for you	(of) the hearts	from (the) piety	then it (is) truly	(the) Symbols (of) Allah
ثُمَّ مَحْلُهَا	مُسَمَّىٰ	إِلَى أَجَلٍ	مَنَفِعٌ	فِيهَا
then (afterwards) their place of sacrifice	appointed	for a term	(are) benefits	in them

الْعَتِيقِ	إِلَى الْبَيْتِ
Ancient	(is) at the House

وَلَكُلُّ أُمَّةٍ جَعَلْنَا مِنْكُمْ لِيَذْكُرُوا أَسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةِ الْأَنْعَمِ
فَإِلَهُكُمْ إِلَهُ وَحْدَهُ أَسْلِمُوا وَبَشِّرُ الْمُخْبِتِينَ الَّذِينَ إِذَا ذِكْرُ اللَّهِ وَجَلَّ قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابُوهُمْ وَالْمُقْيَسِ الْصَّلَاةَ وَمَا 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 *Mukhibitūn* [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 أَسْمَ اللَّهِ	جَعَلْنَا مِنْكُمْ	أُمَّةٌ	وَلَكُلُّ
that they may mention (the) Name (of) Allah	We have appointed rites	nation	and for every

فِإِنَّهُمْ	الْأَنْعَمُ	مِنْ بَهِيمَةِ	رَزَقْتُمْ	عَلَىٰ مَا
and your God	(of) cattle	of (the) beast	He has given them	over that which
الَّذِينَ	وَبَشَّرَ الْمُحْسِنِينَ		فَلَهُ أَسْلِمُوا	إِلَهٌ وَحْدَهُ
those	and give glad tidings to humble ones		so submit to Him	One (is) God
وَالصَّابِرِينَ		وَجَلَّتْ قُلُوبُهُمْ		إِذَا ذُكِرَ اللَّهُ
and those who are patient		their hearts are filled with fear		when Allah is mentioned
وَعَمَّا	الصَّلَاةُ	وَالْمُقِيمِي	أَصَابَهُمْ	عَلَىٰ مَا
and out of what	prayer	and those who perform	may befall them	on whatever
	يُنْفِقُونَ		رَزَقْنَاهُمْ	
	they spend		We have provided them	

وَالْبَدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَّرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوَافٌ
 فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُّوا مِنْهَا وَأَطْعُمُوا الْقَانِعَ وَالْمُعَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ
 تَشْكُرُونَ ٣٧ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَا يَنَالُهُ الْقَوْيَ مِنْكُمْ كَذَلِكَ
 سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا أَسْمَ اللَّهِ عَلَىٰ مَا هَدَنَاكُمْ وَبَشَّرَ الْمُحْسِنِينَ

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).

مِنْ شَعَّرِ اللَّهِ	لَكُمْ	جَعَلْنَاهَا	وَالْبَدْنَ
(as) among (the) Symbols (of) Allah	for you	We have made them	and the camels and cattle
عَلَيْهَا	فَادْكُرُوا أَسْمَ اللَّهِ	خَيْرٌ	فِيهَا
over them	so mention (the) Name (of) Allah	(much) good	in them

جُنُوبَهَا	فَإِذَا وَجَّهُتْ	صَوَافِّ
(on) their sides	then when they are down	(when they are) drawn up in lines (for sacrifice)
	وَأَطْعِمُوا الْقَانِعَ	مِنْهَا فَكُلُوا
	and feed the poor (man) who does not ask (men)	thereof then eat
لَكُمْ	سَخْرَنَهَا	كَذَّالِكَ وَالْمُعْتَرَّ
to you	We have made them subject	thus and the beggar who asks (men)
وَلَا دِمَاؤُهَا	لَن يَنَالَ اللَّهُ لَحْوُهَا	لَعَلَّكُمْ تَشَكُّرُونَ
nor their blood	their meat never reaches Allah	so that you may be grateful
لَكُمْ	سَخْرَهَا	كَذَّالِكَ مِنْكُمْ الْثَّقَوَى وَلَنِكِنْ يَنَالُهُ
to you	He made them subject	thus from you the piety [and] but reaches him
وَبِشْرُ الْمُحْسِنِينَ	هَدَكُمْ عَلَى مَا	لِتَكْبِرُوا اللَّهُ
and give glad tidings to good-doers	He guided you for what	so that you may magnify Allah

إِنَّ اللَّهَ يَدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَانِ كُفُورٍ أَذْنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أَخْرَجُوا مِنْ دِيَرِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعَ اللَّهِ النَّاسَ بَعْضُهُمْ يَعْصِي لَهُدْمَتْ صَوَامِعَ وَبَيْعَ وَصَلَوَاتٍ وَمَسَاجِدٍ يُذْكَرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَ اللَّهُ مَنْ يَنْصُرْهُ إِنَّ اللَّهَ لَقَوِيٌ عَزِيزٌ

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.

كُلَّ	لَا يُحِبُّ	إِنَّ اللَّهَ	عَنِ الَّذِينَ أَمْنَوْا	إِنَّ اللَّهَ يُدْفِعُ
every	likes not	verily Allah	those who believe	truly Allah defends
لِلَّذِينَ يَقْتَلُونَ		أُذْنَ		كُفُورٌ
to those who are fought against		permission is given		خَوَانٌ
لَقَدِيرٌ	عَلَى نَصْرِهِمْ	وَإِنَّ اللَّهَ	بِأَنَّهُمْ ظَلَمُوا	
(is) indeed Able	to give them victory	and surely Allah	because they have been wronged	
إِلَّا	حَقٌّ	يُغَيِّرُ	مِن دِيْرِهِمْ	الَّذِينَ أُخْرِجُوا
only	just cause	without	from their homes	those who have been expelled
وَلَوْلَا دَفَعَ اللَّهُ		اللَّهُ		أَن يَقُولُوا
and for had (it) not been (that) Allah checks		(is) Allah		because they said
هَدِّيَتْ صَوَامِعُ		بَعْضٍ بَعْضُهُمْ		النَّاسَ
surely would have been demolished monasteries		by others		some of them people
فِيهَا	يُذَكَّرُ	وَمَسَاجِدُ	وَصَلَوَاتُ	وَبَيْعٌ
wherein	is mentioned	and mosques	and synagogues	and churches
مَن	وَلَيَنْصُرَ اللَّهُ	كَثِيرًا	أَسْمُ اللَّهِ	
(those) who	and verily Allah will help	much	(the) Name (of) Allah	
عَزِيزٌ	لَقَوِيٌّ	إِنَّ اللَّهَ	يَنْصُرُهُ	
All-Mighty	(is) surely All-Strong	truly Allah	help Him (His cause)	

الَّذِينَ إِنْ مَكَنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكَوْةَ وَأَمْرَوْا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِهِ عِزْبَةُ الْأُمُورِ ٢١ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَبَتْ قَبْلَهُمْ قَوْمٌ نُوحٌ وَعَادٌ وَثَمُودٌ ٢٢ وَقَوْمٌ إِبْرَاهِيمَ وَقَوْمٌ لُوطٌ ٢٣ وَاصْحَابُ مَدِينَ وَكَذِبَ مُوسَى فَامْلَيْتُ لِلْكَفَرِينَ ثُمَّ أَخْذَتْهُمْ فَكَيْفَ كَانَ نَكِيرٌ

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)!

أَقَامُوا الصَّلَاةَ		فِي الْأَرْضِ	إِنْ مَكَنَّاهُمْ		الَّذِينَ
they establish prayer		in the land	if We give them power		those who
عَنِ الْمُنْكَرِ	وَنَهَا	بِالْمَعْرُوفِ	وَأَمْرُوا	وَعَاتُوا الْزَكَوَةَ	
evil	and they forbid	good	and they enjoin	and pay Zakat (charity alms)	
وَإِنْ يُكَذِّبُوكَ		الْأَمْرُ	عِقْبَةُ	وَلِلَّهِ	
and if they deny you		(of all) matters	(the) end	and with Allah (rests)	
وَثَمُودٌ	وَعَادٌ	نُوحٌ	قَوْمٌ	فَقَدْ كَذَبَتْ قَبْلَهُمْ	
and Thamud	and Ad	(of) Noah	(the) people	so verily denied before them	
وَأَصْحَابُ	لُوطٌ	وَقَوْمٌ	إِبْرَاهِيمَ	وَقَوْمٌ	
and (the) dwellers	(of) Lot	and (the) people	(of) Abraham	and (the) people	
لِلْكَفَرِينَ	فَآلَمَيْتُ	وَكَذَبَ مُوسَىٰ	مَدِينَ		
to the disbelievers	but I granted respite	and denied was Moses	(of) Midian		
نَّكِيرٌ	فَكَيْفَ كَانَ		ثُمَّ أَخْذَتْهُمْ		
My punishment	and how (terrible) was		then I seized them		

فَكَانُوا مِنْ قَرِيَّةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا وَبَرِّ
مُعْطَلَةٍ وَقَصْرٍ مَشِيدٍ [أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ](#)
[إِذَا نُسِمُّعُونَ بِهَا فَإِنَّهَا لَا تَعْمَلُ الْأَبْصَرُ وَلَكِنْ تَعْمَلُ الْقُلُوبُ الَّتِي فِي الْصُّدُورِ](#)

وَيَسْتَعِجْلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَالْفِ سَنَةٌ مِّمَّا تَعْدُونَ

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.

ظَالِمَةٌ	وَهِيَ	أَهْلَكَهَا	مِنْ قَرِيَةٍ	فَكَانَ
(was) doing wrong	while it	We have destroyed	[from] a township	and how many
وَقَصْرٌ	مُعَطَّلَةٌ	وَبَرٌّ	عَلَى عُرُوشِهَا	خَاوِيَةٌ فَهِيَ
and castle	deserted	and (many) a well	on its roofs	lie so (that) it
فَتَكُونُ	فِي الْأَرْضِ	أَفَلَمْ يَسِيرُوا		مَشِيدٌ
and are (there)	through the land	(have) they not travelled?		lofty
يَسْمَعُونَ بِهَا	أَوْ أَذْانَ	يَعْقِلُونَ بِهَا	قُلُوبٌ لَّهُمْ	
to hear with them	or ears	to understand with them	hearts	for them
وَلِكِنْ تَعْمَى الْقُلُوبُ		لَا تَعْمَى الْأَبْصَرُ		فَإِنَّهَا
[and] but the hearts grow blind		the eyes grow not blind		for verily [it]
بِالْعَذَابِ	وَيَسْتَعِجْلُونَكَ	فِي الصُّدُورِ		الَّتِي
on the torment	and they ask you to hasten	(are) in the breasts		which
رَبِّكَ	عَنْدَ	وَإِنَّ يَوْمًا	وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ.	
your Lord	with	and verily a day	and Allah never fails His Promise	
مِمَّا تَعْدُونَ		سَنَةٌ	كَالْفِ	
of what you count (reckon)		years		(is) as a thousand

وَكَانَ مِنْ قَرِيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخْذَتُهَا وَإِلَى الْمَصِيرِ قُلْ يَتَأَيَّهَا

النَّاسُ إِنَّمَا أَنَّا لَكُمْ نَذِيرٌ مِّنْنَا فَالَّذِينَ كَانُوا مُؤْمِنِينَ عَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ وَالَّذِينَ سَعَوْا فِي هَذِهِ أَيَّتِنَا مَعْجِزَتِنَا أُولَئِكَ أَصْحَابُ الْجَنَّاتِ

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 Karīm* (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.

ظَالِمَةٌ	وَهِيَ	أَمْلَأْتُ هَذَا	مِنْ قَرِيَّةٍ	وَكَانَ
(was) doing wrong	while it	I gave respite to it	[of] a township	and how many
النَّاسُ يَأْتِيَهَا	قُلْ	الْمَحْسِيرُ	وَإِلَيَّ	ثُمَّ أَخْذَتْهَا
mankind 0	say	(is) the final return	and to Me	then (in the end) I seized it
وَعَمِلُوا الصَّالِحَاتِ	فَالَّذِينَ أَمْنَوْا	مِنْ	نَذِيرٌ	لَكُمْ إِنَّمَا أَنَا
and do righteous deeds	so those who believe	plain	a warner	to you verily I am
وَالَّذِينَ سَعَوا	كَرِيمٌ	وَرِزْقٌ	مَغْفِرَةٌ	لَهُمْ
and those who strive	generous	and provision	(is) forgiveness	for them
الْجَنَّاتِ	أَصْحَابُ	أُولَئِكَ	مَعْجِزَتِنَا	فِي هَذِهِ أَيَّتِنَا
(of) the Hell-fire	(are the) dwellers	those	(to) frustrate (them)	against Our Signs

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى الْقَوْمُ الشَّيْطَانُ فِي أَمْبَيَتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحِكِّمُ اللَّهُ أَيْتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْقَاسِيَةُ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

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).

وَلَا نَبِيٌّ	مِنْ رَسُولٍ	مِنْ قَبْلِكَ	وَمَا أَرْسَلْنَا
nor Prophet	any Messenger	before you	and We sent not
فَيَنْسَخُ اللَّهُ ^{عَزَّوَجَلَّ}	فِي أُمَّيَّتِهِ	أَلْقَى الشَّيْطَنُ	إِلَّا إِذَا تَمَّنَّ
but Allah abolishes	in his recitation	Satan threw	but when he did recite (the Revelation)
وَاللَّهُ	ثُمَّ يُحَكِّمُ اللَّهُ عَزَّوَجَلَّ	يُلْقِي الشَّيْطَنُ	مَا
and Allah	then Allah establishes His Revelations (Verses)	Satan throws in	what
يُلْقِي الشَّيْطَنُ فِتْنَةً	لِيَجْعَلَ مَا	حَكِيمٌ	عَلَيْهِ
a trial	throws in Satan	that He (Allah) may make what	All-Wise (is) All-Knower
قُلُوبُهُمْ	وَالْقَاسِيَةُ	مَرْضٌ	فِي قُلُوبِهِمْ
their hearts	and those (are) hardened	(is) a disease	لِلَّذِينَ
بَعِيدٌ	لِفِي شِقَاقٍ	وَإِنَّ الظَّالِمِينَ	for those
far-off	(are) surely in an opposition	and certainly the wrongdoers	

وَلِيَعْلَمَ الَّذِينَ أَتَوْا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَا دِلْلَاتٌ أَمْنَوْا إِلَى صَرَاطٍ مُسْتَقِيمٍ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بُغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٌ عَقِيمٌ

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).

الْحَقُّ	أَنَّهُ	أُوتُوا الْعِلْمَ	وَلِيَعْلَمَ الَّذِينَ
(is) the truth	that it (this Quran)	have been given knowledge	and that may know those who
فُلُوْبُهُمْ	لَهُ	فَتُخِبِّتَ	فَيُؤْمِنُوا
their hearts	to it	and may humbly submit	in it so (that) they may believe
مُسْتَقِيمٌ	إِلَى صِرَاطٍ	الَّذِينَ ءَامَنُوا	لَهَادٍ
Straight	to (the) Path	(of) those who believe	(is) surely (the) Guide
مِنْهُ	فِي مِرْيَةٍ	الَّذِينَ كَفَرُوا	وَلَا يَرَأُ
about it (Quran)	(to be) in doubt	those who disbelieved	and will not cease
أُوْيَانِهِمْ	بَغْتَةً	السَّاعَةُ	حَتَّىٰ قَاتِلَهُمْ
or (there) comes to them	suddenly	the Hour	until (there) comes to them
عَقِيمٌ		يَوْمٌ	عَذَابٌ
futile (after which there will be no night)		(of) a Day	(the) torment

الْمُلْكُ يَوْمَيْنِ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّتِ التَّعِيمِ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتْلُوا أَوْ مَاتُوا لَيَرْزُقُنَّهُمُ اللَّهُ رِزْقًا حَسَنَاتُ أَرْبَعَةٍ لَهُوَ خَيْرُ الرَّازِقِينَ

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.

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

الْتَّعِيمِ	فِي جَنَّتِ	وَعَمِلُوا الصَّالِحَاتِ	فَالَّذِينَ أَمَنُوا
(of) delight	(will be) in Gardens	and did righteous (good) deeds	so those who believed
لَهُمْ	فَأُولَئِكَ	بِسَائِتِنَا	وَكَذَبُوا
for them	then those	Our Verses	and denied
فِي سَبِيلِ اللَّهِ	وَالَّذِينَ هَاجَرُوا	مُهَمِّهِنُ	عَذَابٌ
in (the) Way (of) Allah	and those who emigrated	humiliating	(will be) a torment
رِزْقًا	لَيَرْزُقَهُمْ اللَّهُ	أَوْ مَاتُوا	ثُمَّ قُتِلُوا
a provision	surely Allah will provide for them	or died	then (after that) they were killed
الرَّزِيقَاتِ	خَيْرٌ	لَهُوَ	حَسَنًا وَإِنَّ اللَّهَ
(of) those who provide sustenance	(is the) Best	(it is) He (Who) indeed	and verily Allah
			good

لَيُدْخِلَنَّهُم مَدْخَلًا يَرْضُونَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ٦١ ذَلِكَ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عَوَقَ بِهِ ثُمَّ بَغَى عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ ٦٢
ذَلِكَ يَأْكُلُ اللَّهُ يُوْلِجُ الْيَوْمَ لِفِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الْيَوْمِ وَإِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ٦٣

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.

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

إِنَّ اللَّهَ	لَيَنْصُرَنَّهُ اللَّهُ	عَلَيْهِ	شُمَّ بُغَى
verily Allah	Allah will surely help him	[against him]	then he has (again) been wronged
اللَّهُ يُولِجُ الْيَلَّ	ذَلِكَ بِأَنَّ	غَفُورٌ	لَعَفُوٌ
Allah merges the night	that (is) because	Oft-Forgiving	(is) surely Oft-Pardoning
وَإِنَّ اللَّهَ	فِي الْيَلَّ	وَيُولِجُ النَّهَارَ	فِي النَّهَارِ
and verily Allah	into the night	and merges the day	into the day
بَصِيرٌ		سَمِيعٌ	
All-Seeing		(is) All-Hearer	

ذَلِكَ 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 مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ ﴿٦٤﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

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.

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

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

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمَا فِي الْأَرْضِ وَالْفُلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنَّهَا تَقْعُدُ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَّحِيمٌ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحِيِّكُمْ إِنَّ الْإِنْسَنَ لَكَفُورٌ

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.

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

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكَاهُمْ نَاسِكُوهُ فَلَا يَنْزَعُنَّكَ فِي الْأَمْرِ وَأَدْعُ إِلَيْ رَبِّكَ إِنَّكَ
لَعَلَّ هُدَى مُسْتَقِيمٍ ١٧ وَإِنْ جَدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ١٨ اللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ١٩ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَاوَاتِ 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 Mīnā (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 مَنْسَكَ	هُمْ	نَاسِكُوهُ
for every	nation	We have ordained rites	(that) they	follow it
لَعَلَّ هُدَى	فِي الْأَمْرِ	وَأَدْعُ	إِلَى رَبِّكَ	إِنَّكَ
indeed on guidance	so let them not dispute with you	in the matter	and invite (them)	verily you to your Lord
مُسْتَقِيمٍ ١٨	فَقُلِ اللَّهُ أَعْلَمُ	وَإِنْ جَدَلُوكَ	إِلَيْ رَبِّكَ	فِي كِتَابٍ
(are) indeed on guidance	straight	then say Allah knows best	and if they argue with you	of Resurrection
بِمَا تَعْمَلُونَ ١٩	اللَّهُ يَحْكُمُ بَيْنَكُمْ	وَإِنْ جَدَلُوكَ	وَأَدْعُ	الْقِيَمَةِ
of what you do	Allah will judge between you	فِي كِتَابٍ	فِي الْأَمْرِ	(of) Resurrection
فِيمَا كُنْتُمْ	فِي الْأَمْرِ تَعْلَمَ	فِي كِتَابٍ تَخْتَلِفُونَ	وَإِنْ جَدَلُوكَ	أَنَّ اللَّهَ يَعْلَمُ
about what you used to	differ in it	فِي كِتَابٍ تَخْتَلِفُونَ	فِي الْأَمْرِ	that Allah knows
ما	وَالْأَرْضُ	فِي كِتَابٍ	إِنَّ ذَلِكَ	(is) in a Book
(all) that	in the heaven	verily that	verily that	verily that

عَلَى اللَّهِ يَسِيرٌ	إِنَّ ذَلِكَ
(is) easy for Allah	verily that

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَنًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ وَإِذَا نَتَّلَى عَلَيْهِمْ أَيْتَنَا بِنَتِ تَعْرِفُ فِي وُجُوهِ الظَّالِمِينَ كَفَرُوا الْمُنْكَرُ يَكَادُونَ يَسْطُونَ بِالظَّالِمِينَ يَتَلَوَّنَ عَلَيْهِمْ أَيْتَنَا قُلْ أَفَانِئُكُمْ يُشَرِّ مِنْ ذَلِكُمُ الْنَّارُ وَعَدَهَا اللَّهُ الظَّالِمِينَ كَفَرُوا وَأَوْسَأَ الْمَصِيرُ

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

وَيُسَّرَّ الْمَصِيرُ <small>(٧٣)</small>	الَّذِينَ كَفَرُوا
and worst (indeed) is that destination	(to) those who disbelieved

يَأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ أَجْتَمَعُوا لَهُ وَإِنْ يَسْلِبُوهُ الْذُبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعْفُ الْطَّالِبِ وَالْمَطْلُوبُ
(٧٤) مَا كَدَرُوا اللَّهُ حَقٌّ قَدْرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ
(٧٥) اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

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.

لَهُ	فَاسْتَمِعُوا	ضُرِبَ مَثَلٌ	النَّاسُ	يَأَيُّهَا
to it	so listen	a similitude has been coined	mankind	0
لَنْ يَخْلُقُوا ذُبَابًا	مِنْ دُونِ اللَّهِ	إِنَّ الَّذِينَ تَدْعُونَ		
can never create a fly	besides Allah	verily those whom you call on		
الْذُبَابُ	وَإِنْ يَسْلِبُوهُ	وَلَوْ أَجْتَمَعُوا		
the fly	and if snatches away from them	for it	even though they combine together	
ضَعْفُ الْطَّالِبِ	مِنْهُ	لَا يَسْتَنْقِذُوهُ	شَيْئًا	
so weak are the seeker	from it (the fly)	they would have no power to release it	a thing	
إِنَّ اللَّهَ	قَدْرُهُ	مَا كَدَرُوا اللَّهُ	وَالْمَطْلُوبُ <small>(٧٣)</small>	
verily Allah	His Estimate	Rightful	they have not estimated Allah	and the sought
رُسُلًا	الَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ	عَزِيزٌ	لَقَوِيٌّ	
Messengers	Allah chooses from angels	All-Mighty	(is) All-Strong	

بَصِيرٌ All-See	سَمِيعٌ (is) All-Hearer	إِنَّ اللَّهَ verily Allah	وَمِنْ النَّاسِ and from men
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يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ٧٦ يَأَيُّهَا الَّذِينَ ءَامَنُواْ
أَرْكَعُواْ سُجْدًا وَأَعْبُدُواْ رَبَّكُمْ وَافْعُلُواْ الْخَيْرَ لِعَلَّكُمْ تُفْلِحُونَ
وَجَاهُمْ وَأَفْلَحُواْ فِي اللَّهِ حَقَّ حِكْمَاتِهِ هُوَ أَجْبَرَنَّكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مُّلَةً
أَيْكُمْ إِبْرَاهِيمَ هُوَ سَمِّنَكُمُ الْمُسْلِمِينَ مِنْ قَبْلٍ وَفِي هَذَا يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُونَ شَهِدَاءَ عَلَى النَّاسِ فَأَقِيمُواْ الصَّلَاةَ وَءَاتُواْ الرِّزْكَوْنَ وَاعْتَصِمُواْ بِاللَّهِ هُوَ مُوْلَانَكُمْ
فَنَعِمُ الْمَوْلَى وَنَعِمُ النَّصِيرُ ٧٧

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 (is) behind them	وَمَا and what	بَيْنَ أَيْدِيهِمْ (is) before them	مَا what	يَعْلَمُ He Knows
أَرْكَعُواْ bow down	الَّذِينَ ءَامَنُواْ who believe	يَأَيُّهَا O (you)	وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ and to Allah return all matters	
وَافْعُلُواْ الْخَيْرَ and do good	وَاعْبُدُواْ رَبَّكُمْ and worship your Lord		وَاسْجُدُواْ and prostrate (yourselves)	

لَعَلَّكُمْ تُفْلِحُونَ	وَجَاهِدُوا	فِي أَلَّهِ	حَقَّ جِهَادِهِ	هُوَ
so that you may be successful	and strive hard	in Allah('s Cause)	true	He
أَجْبَدَكُمْ	وَمَا جَعَلَ	عَلَيْكُمْ	مِنْ حَرَجٍ	مِلَّةٌ
has chosen you	and has not laid	upon you	in religion	(it is the) religion
إِبْرَاهِيمَ	هُوَ	سَمَّنَكُمْ	مُؤْمِنِينَ مِنْ قَبْلٍ	الْمُسْلِمِينَ
(of) your father	(it is) He (Allah)	(Who) has named you	before	Muslims
وَفِي هَذَا	لِيَكُونَ الْرَسُولُ	شَهِيدًا	عَلَيْكُمْ	وَتَكُونُوا شُهَدَاءَ
and in this	that the Messenger may be	a witness	over you	and you be witnesses
عَلَى النَّاسِ	فَاقِمُوا الصَّلَاةَ	وَعَاهِدُوا الرَّكْوَةَ	وَاعْتَصِمُوا	بِاللَّهِ
over mankind	so perform prayer	and give Zakat	and hold fast	to Allah
هُوَ	مَوْلَانِكُمْ	فِتْحُ الْمَوْلَى	وَنَعْمَ الْتَّصِيرُ	وَنَعْمَ الْتَّصِيرُ
He	(is) your Lord (Patron)	(what) an Excellent Lord	and (what) an Excellent Helper	and (what) an Excellent Helper

