



Study the  
**Noble Qur'ân**  
**Word-for-Word**

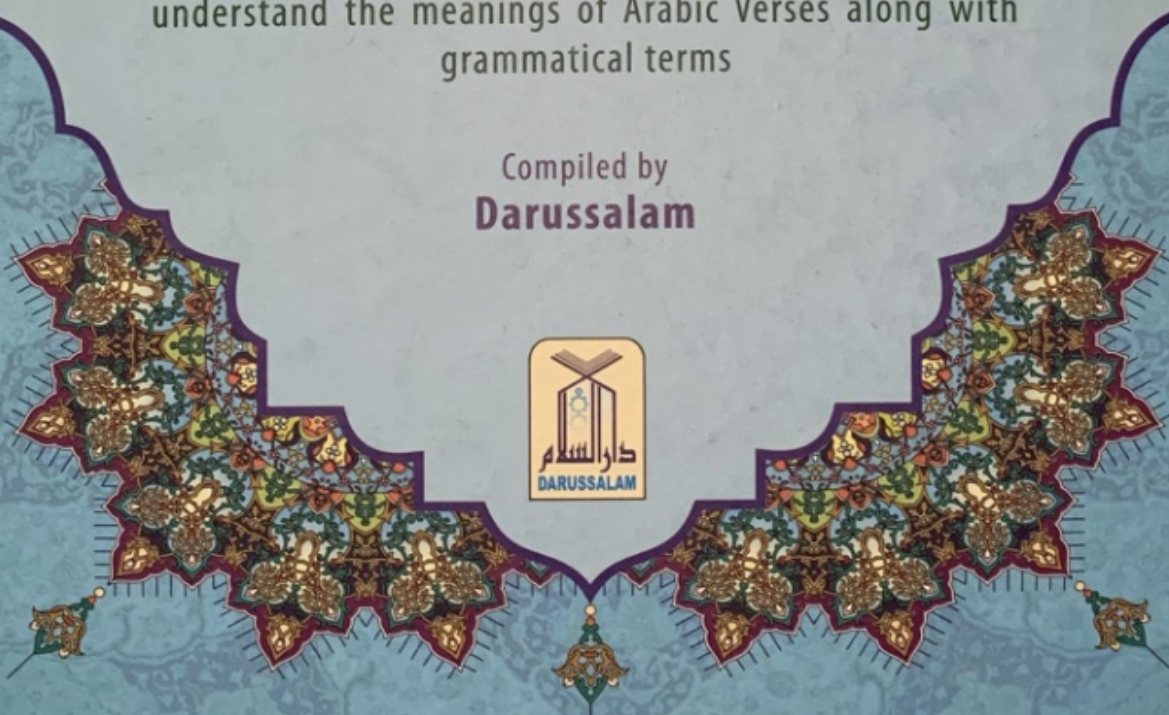
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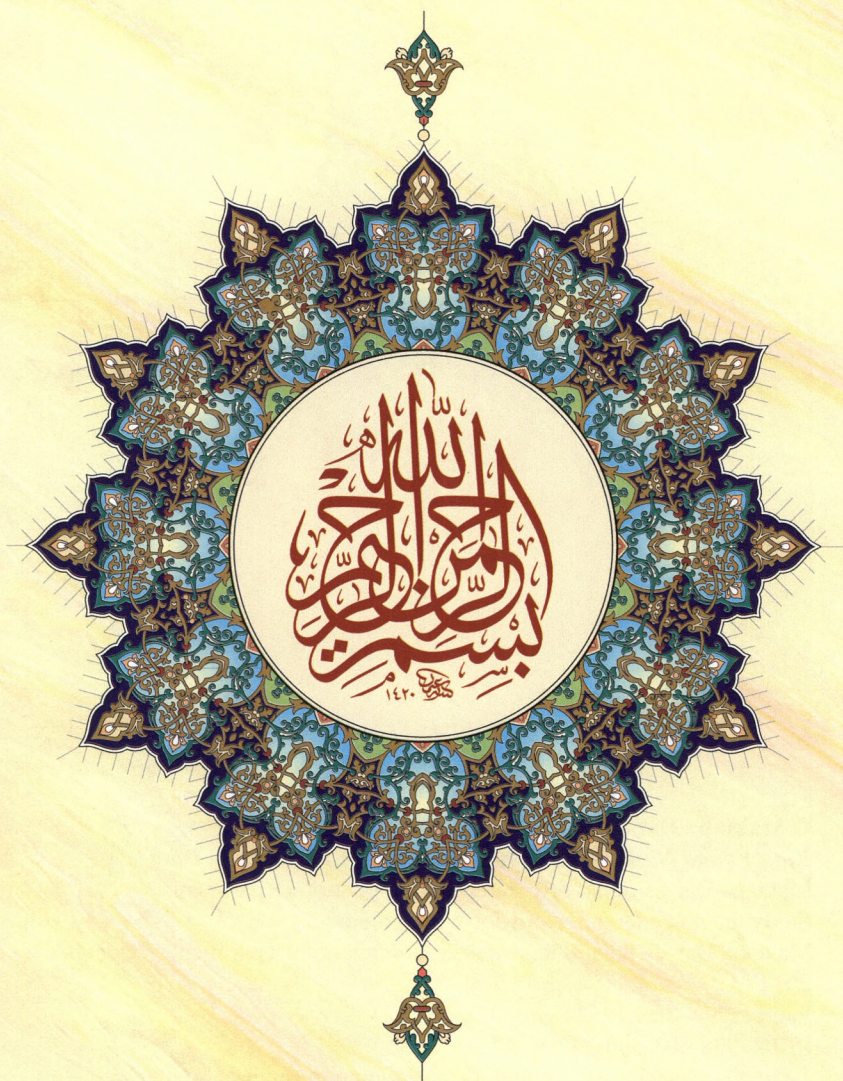
(Part 11-20)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by  
**Darussalam**







In the Name of Allah, the Most Gracious, the Most Merciful



## سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

### Sūrah Al-Anbiyā' (The Prophets) 21

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

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

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



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

بَلْ قَالُوا أَضْغَثُ أَحْلَمٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾

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

بَلْ قَالُوا	أَضْغَثُ	أَحْلَمٍ	بَلِ افْتَرَاهُ	بَلْ هُوَ	شَاعِرٌ
nay they say	(these are) mixed up false	dreams	nay he has invented it	nay he	(is) a poet
فَلْيَأْتِنَا	بِآيَةٍ	كَمَا أُرْسِلَ الْأُولُونَ ﴿٥﴾	مَا آمَنَتْ قَبْلَهُمْ	مِنْ قَرْيَةٍ	
so let him bring us	a sign	as the ancients were sent	believed not before them	any town	
أَهْلَكْنَاهَا	أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾	وَمَا أَرْسَلْنَا قَبْلَكَ	إِلَّا رِجَالًا		
which We have destroyed	(will) they then believe?	and We sent not before you	but men		
نُوْحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ كُنْتُمْ	لَا تَعْلَمُونَ ﴿٧﴾
We revealed to them	so ask	(the) people	(of) the Reminder	if you	(do) not know



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

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

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

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



أَتْرَفْتُمْ فِيهِ	إِلَى مَا	وَارْجِعُوا	لَا تَرْكُضُوا	مِنْهَا يَرْكُضُونَ ﴿١٢﴾
you live a luxurious life in it	to what	but return	flee not	were fleeing from it
لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾			وَمَسْكِنِكُمْ	
(in order) that you may be questioned			and (to) your homes	

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَهُمْ لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ، فإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ ﴿١٨﴾

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'an) 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	ظَالِمِينَ ﴿١٤﴾	إِنَّا كُنَّا	قَالُوا يَوَيْلَنَا	
then ceased not	wrongdoers	surely we have been	they said [O] woe to us	
خَمِيدِينَ ﴿١٥﴾	حَصِيدًا	حَتَّى جَعَلْنَاهُمْ	دَعْوَتُهُمْ	تِلْكَ
(that is) reaped	(as) a field	till We made them	cry of theirs	that
لَعِبِينَ ﴿١٦﴾	بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	وَمَا خَلَقْنَا السَّمَاءَ
(as) players	(is) between them	and what	and the earth	and We created not the heaven
مِنْ لَدُنَّا	لَاتَّخِذْنَاهُ	أَنْ نَتَّخِذَ لَهُمْ	لَوْ أَرَدْنَا	
from Us	We could surely have taken it	that We take a pastime	if We had intended	
فَيَدْمَغُهُ،	عَلَى الْبَاطِلِ	نَقْذِفُ بِالْحَقِّ	بَلْ ﴿١٧﴾	إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾
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 ﴿١٩﴾
then behold	it	(is) vanished	and to you	woe	for that which you ascribe

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

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

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

لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِن دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا

ذَكَرَ مِنْ مَعِيَ وَذَكَرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٣﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٤﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٥﴾

23. He cannot be questioned as to what He does, while they will be questioned.  
 24. Or have they taken for worship (other) *alihah* (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 يُسْأَلُونَ ﴿٢٣﴾	عَمَّا يَفْعَلُ	لَا يُسْأَلُ
or	while they will be questioned	about what He does	He can not be questioned
هَذَا	هَاتُوا بُرْهٰنَكُمْ ۗ هٰذَا	قُلْ	أَتَّخَذُوا مِنْ دُونِهِ ۗ
this	bring your proof	say	have they taken (for worship) besides Him
مَنْ	وَذَكَرٌ	مَعِيَ	مَنْ
(for those) who	and a Reminder	(are) with me	(for those) who
قَبْلِي	فَهُمْ	لَا يَعْلَمُونَ الْحَقَّ	بَلْ أَكْثَرُهُمْ
(were) before me	so they	know not the truth	but most of them
وَمَا أَرْسَلْنَا	نُوحِيَ إِلَيْهِ	مِنْ رَسُولٍ	إِلَّا
and We sent not	We revealed to him	any Messenger	but
أَنَّهُ	فَاعْبُدُونِ ﴿٢٤﴾	إِلَّا أَنَا	لَا إِلَهَ
that	so worship Me	but I	(there is) no god
أَتَّخَذَ الرَّحْمَنُ وَلَدًا	بَلْ عِبَادٌ	سُبْحٰنَهُ ۗ	مُكْرَمُونَ ﴿٢٥﴾
the Most Gracious has begotten a son	nay (they are) slaves	Glory to Him	honoured



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

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

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

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

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

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

وَجَعَلْنَا	فِي الْأَرْضِ	رَوَاسِيَ	أَنْ تَمِيدَ	بِهِمْ
and We have made (placed)	in the earth	firm mountains	lest it should shake	with them
وَجَعَلْنَا	فِيهَا	فِجَاجًا	سُبُلًا	لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
and We placed	therein	broad passes	(as) ways	so that they may be guided
وَجَعَلْنَا السَّمَاءَ	سَقْفًا	مَحْفُوظًا	وَهُمْ	
and We have made the heaven	a roof	(safe) well-guarded	yet they	
عَنْ آيَاتِهَا	مُعْرِضُونَ ﴿٣٢﴾	وَهُوَ	الَّذِي خَلَقَ	الَّيْلَ وَالنَّهَارَ
from its signs	turn away	and He (it is)	Who has created	the night and the day
وَالشَّمْسَ	وَالْقَمَرَ	كُلِّ	فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾	وَمَا جَعَلْنَا
and the sun	and the moon	each	in an orbit floating	and We granted not
لِبَشَرٍ	مِنْ قَبْلِكَ	الْخُلْدَ	أَفَإِنْ مِتَّ	فَهُمْ
to any human being	before you	immortality	so if you die?	then they
				الْخَالِدُونَ ﴿٣٤﴾
				(will) live forever

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذْ أَرَأَيْتَ إِذْ



الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا هَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ  
بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا  
تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

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

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

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا  
هُمْ يُنصرون ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ  
يُنظرون ﴿٤٠﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ

## يَسْتَهْزِءُونَ ﴿٤١﴾

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

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

قُلْ مَنْ يَكْفُرُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾  
 أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا  
 يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَنَعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ  
 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

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



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

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

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

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

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

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

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾ ﴿٥٠﴾ وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

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?"

وَصِيَاءَ		الْفُرْقَانَ		وَهَارُونَ		وَلَقَدْ آتَيْنَا مُوسَىٰ	
and a (shining) light		the criterion		and Aaron		and indeed We gave Moses	
بِالْغَيْبِ		رَبِّهِمْ		الَّذِينَ يَخْشَوْنَ		لِلْمُنِيقِينَ	
with unseen		their Lord		those who fear		for the pious (persons)	
وَهُمْ		مِنْ السَّاعَةِ		مُشْفِقُونَ		وَهَذَا	
while they		of the Hour		(are) afraid		and this	
مَنْكُرُونَ		لَهُ		أَفَأَنْتُمْ		أَنْزَلْنَاهُ	
deniers		of it		(are) you then?		which We have sent down	
بِهِ		وَكُنَّا		مِنْ قَبْلُ		رُشْدَهُ	
of him		and We were		aforetime		his guidance	
هَذِهِ		مَا		وَقَوْمِهِ		لِأَبِيهِ	
(are) these		what		and his people		to his father	
		عَلَيْهِمْ		الَّتِي		الْتِمَاطِيلِ	
		(are) devoted		to it		you	
						which	
						images	

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٢﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٣﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٤﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٥﴾ وَقَالَ لِلَّهِ لَا كُفْيُكُمْ بَعْدَ أَنْ تُولَّوْا مُدْبِرِينَ ﴿٥٦﴾

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

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

فَجَعَلَهُمْ جُذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾ قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَنْتَ فَعَلْتَ هَٰذَا بِإِلهِنَا يَا بُرْهِيمُ ﴿٦٢﴾

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

فَجَعَلَهُمْ	جُذًا	إِلَّا كَبِيرًا	لَهُمْ	لَعَلَّهُمْ
so he made them	(to) pieces	except (the) biggest	of them	so that they might
إِلَيْهِ يَرْجِعُونَ	قَالُوا	مَنْ فَعَلَ	هَٰذَا	بِإِلهِنَا
return to it	they said	who has done	this	to our gods
إِنَّهُ				سُورَةُ الْأَنْبِيَاءِ - 21
surely he				Part - 17



يَذْكُرُهُمْ	سَمِعْنَا فَتَى	قَالُوا	لِمِنَ الظَّالِمِينَ ﴿٥٩﴾		
talking against them	we heard a young man	they said	(is) among the wrongdoers		
عَلَىٰ أَعْيُنِ	بِهِ	فَأْتُوا	قَالُوا	إِبْرَاهِيمَ ﴿٦٠﴾	يُقَالُ لَهُ
before (the) eyes	him	then bring	they said	Abraham	(who) is called [to him]
ءَأَنْتَ فَعَلْتَ	قَالُوا	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾	النَّاسِ		
(have) you done?	they said	so that they may testify	(of) the people		
	يَتَّبِعُهُمُ ﴿٦٢﴾	بِأِهْتِنَا	هَذَا		
	O Abraham	to our gods	this		

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

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

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

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

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ  
 إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ  
 الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ﴿٧٢﴾ وَكُلًّا جَعَلْنَا  
 صَالِحِينَ ﴿٧٣﴾

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

قَالُوا	حَرِّقُوهُ	وَانصُرُوا	آلِهَتَكُمْ	إِنْ كُنْتُمْ	فَاعِلِينَ ﴿٦٨﴾	قُلْنَا
they said	burn him	and help	your gods	if you are	doing	We said
يَنَارُ	كُونِي	بَرْدًا	وَسَلَامًا	عَلَيَّ	إِبْرَاهِيمَ ﴿٦٩﴾	وَأَرَادُوا
O fire	be coolness	and safety	and safety	for Abraham	for Abraham	and they wanted
كَيْدًا	فَجَعَلْنَاهُمْ	الْأَخْسَرِينَ ﴿٧٠﴾	وَنَجَّيْنَاهُ	وَلُوطًا	إِلَى الْأَرْضِ	الَّتِي
harm	but We made them	the worst losers	and We rescued him	and Lot	to the land	which
بَارَكْنَا	فِيهَا	لِلْعَالَمِينَ ﴿٧١﴾	وَوَهَبْنَا	لَهُ	إِسْحَاقَ	وَيَعْقُوبَ
We have blessed [in it]	We have blessed [in it]	for the world	and We bestowed	upon him	Isaac	and Jacob
وَكُلًّا	جَعَلْنَا	صَالِحِينَ ﴿٧٣﴾	وَكُلًّا	جَعَلْنَا	صَالِحِينَ ﴿٧٣﴾	وَكُلًّا
(as) an extra	and Jacob	Isaac	and Jacob	Isaac	upon him	and each one



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

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

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

فَأَسْتَجِبْنَا لَهُ،	فَنَجَّيْنَاهُ،	وَأَهْلَهُ،	مِنَ الْكُرْبِ الْعَظِيمِ ﴿٧٦﴾
so We answered to him	and We saved him	and his family	from the distress great

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

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

وَنَصَرْنَاهُ	مِنَ الْقَوْمِ	الَّذِينَ كَذَّبُوا	بِآيَاتِنَا
and We helped him	against the people	those who denied	Our Signs
إِنَّهُمْ كَانُوا	قَوْمَ سَوْءٍ	فَأَغْرَقْنَاهُمْ	أَجْمَعِينَ ﴿٧٧﴾
verily they were	a people evil	so We drowned them	all
وَسُلَيْمَانَ	إِذْ يَحْكُمَانِ	فِي الْحَرْثِ	وَدَاوُدَ
and Solomon	when they gave judgement	in (the case of) the field	and (remember) David
إِذْ نَفَسَتْ	فِيهِ	غَنَمُ الْقَوْمِ	وَكُنَّا
when had pastured	in which	(the) sheep (of) people	and We were
شَاهِدِينَ ﴿٧٨﴾	فَفَهَّمْنَاهَا	سُلَيْمَانَ	وَكُلًّا
witness	so We made to understand it	Solomon	and each of them
ءَاتَيْنَا حُكْمًا	وَعِلْمًا	وَسَخَّرْنَا	مَعَ دَاوُدَ
We gave judgement	and knowledge	and We subjected	with David
الْجِبَالَ	وَالطَّيْرَ	وَكُنَّا فَاعِلِينَ ﴿٧٩﴾	
the mountains	and the birds	and it was We Who were the doer	



وَكَنَّا فَاعِلِينَ ﴿٧٦﴾	وَالطَّيْرِ	يُسَبِّحُنَ
and We were doers	and the birds	to glorify (Our Praises)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾  
 وَلَسَلِيمَنَّ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكَنَّا بِكُلِّ شَيْءٍ  
 عَالِمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَن يَغْوُصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكَنَّا  
 لَهُمْ حَافِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ  
 الرَّاحِمِينَ ﴿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."

وَعَلَّمْنَاهُ	صَنْعَةَ	لَبُوسٍ	لَّكُمْ	لِنُحْصِنَكُمْ
and We taught him	(the) making	(of) coats of mail	for you	to protect you
مِّنْ بَأْسِكُمْ	فَهَلْ أَنْتُمْ	شَاكِرُونَ ﴿٨٠﴾	وَلَسَلِيمَنَّ	الرِّيحَ
in your fighting	(are) you then?	grateful	and to Solomon	the wind
عَاصِفَةً	تَجْرِي بِأَمْرِهِ	إِلَى الْأَرْضِ	الَّتِي بَارَكْنَا	
strongly raging	running by his command	towards the land	which We had blessed	
فِيهَا	وَكَنَّا	بِكُلِّ شَيْءٍ	عَالِمِينَ ﴿٨١﴾	وَمِنَ الشَّيَاطِينِ
[therein]	and We are	of every	All-Knower	and of the devils
مَنْ يَغْوُصُونَ	لَهُ،	وَيَعْمَلُونَ	عَمَلًا	دُونَ
(were some) who dived	for him	and did (other) work		besides
وَكَنَّا	لَهُمْ	حَافِظِينَ ﴿٨٢﴾	وَأَيُّوبَ	إِذْ
and We were	for them	guarding	and (remember) Job	when

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

فَأَسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ، وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٦﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us. 85. And (remember) Isma' il (Ishmael), 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."

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



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

فَأَسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَأَسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَا لَهُ، زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهْبًا، وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

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

فَأَسْتَجَبْنَا	لَهُ،	وَنَجَّيْنَاهُ	مِنَ الْغَمِّ	وَكَذَلِكَ
so We answered	[to] him	and We delivered him	from the distress	and thus
نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾	وَزَكَرِيَّا	إِذْ	نَادَى رَبَّهُ،	رَبِّ
We deliver the believers	and (remember) Zechariah	when	he cried to his Lord	O my Lord
لَا تَذَرْنِي	فَرْدًا	وَأَنْتَ	خَيْرُ	الْوَارِثِينَ ﴿٨٩﴾
leave me not	single	and You	(are the) Best	(of) the inheritors
فَأَسْتَجَبْنَا	سُبْحَانَكَ	إِنِّي كُنْتُ	مِنَ الظَّالِمِينَ ﴿٨٧﴾	إِلَّا أَنْتَ
so We answered	Glorified are You	truly I have been	of the wrongdoers	but You

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

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

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrāil (Gabriel)], and We made her and her son [‘*Isā* (Jesus)] a sign for *Al-‘Ālamīn* (mankind and jinn). 92. Truly, this, your *Ummah* [*Shari’ah* or religion (Islāmīc 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 – Islāmīc 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	فَرْجَهَا	وَالَّتِي أَحْصَنَتْ
into her	then We breathed	her chastity	and she who guarded
لِلْعَالَمِينَ	آيَةً	وَأَبْنَاهَا	مِنْ رُوحِنَا
for the worlds	a sign	and her son	through Our Spirit (Gabriel)
وَإِنَّا	وَاحِدَةً	أُمَّةً	أُمَّتُكُمْ
and I am	one	(is) religion (nation)	your religion (nation)
			تُرَىٰ هَذِهِ
			truly this



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

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾ وَأَقْرَبَ  
 الْوَعْدِ الْحَقِّ فَإِذَا هِيَ شِخْصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُؤْيَلْنَا قَدْ كُنَّا فِي غَفْلَةٍ  
 مِّنْ هَذَا بَلَّ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ  
 جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولَاءَ ءَالِهَتَهُ مَاوردوها وَكُلُّ  
 فِيهَا خَالِدُونَ ﴿٩٩﴾

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

حَدَبٍ	مِّن كُلِّ	وَهُمْ	وَمَا جُوجُ	يَأْجُوجُ	حَتَّىٰ إِذَا فُتِحَتْ
mound	from every	and they	and Magog	Gog	until when are let loose

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

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٩٩﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٠﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠١﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٢﴾

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. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)]. 102. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

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



فِيهَا	لَا يَسْمَعُونَ ﴿١١٤﴾	إِنَّ الَّذِينَ سَبَقَتْ	لَهُمْ	مِنَّا
therein	will hear not	verily those has preceded	for whom	from Us
الْحَسَنَىٰ أَوْ لَيْتِكَ عَنْهَا	مُبَعَّدُونَ ﴿١١٥﴾	لَا يَسْمَعُونَ حَسِيصَهَا		
the good	(will be) removed far from it	they shall not hear slightest sound of it		
وَهُمْ	فِي مَا	أَشْتَهَتْ أَنفُسُهُمْ	خَالِدُونَ ﴿١١٦﴾	لَا يَحْزَنُهُمْ
and they	in that which	their ownelves desire	abide	will not grieve them
الْفَزَعُ الْأَكْبَرُ	وَنُلَقِّدُهُمْ	الْمَلَائِكَةُ	هَذَا	يَوْمَكُمْ
the terror	and will meet them	the angels	this	(is) your Day
	الَّذِي كُنْتُمْ	تُوعَدُونَ ﴿١١٧﴾		
	which you were	promised		

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١١٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرَاتِ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١١٥﴾ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١١٦﴾

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

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

عَلَيْنَا	إِنَّا كُنَّا	فَاعْلَمِينَ ﴿١٠٧﴾	وَلَقَدْ كَتَبْنَا	فِي الزَّبُورِ	مِنْ بَعْدِ
upon Us	truly We are	doers	and indeed We have written	in the Psalms	after
الذِّكْرِ	أَبِ الْأَرْضِ	يَرِثُهَا	عِبَادِي	الصَّالِحُونَ ﴿١٠٨﴾	
the Book (the Saved Tablet)	that the land	shall inherit it	My slaves	righteous	
إِنَّ فِي هَذَا	لَبَلَاغًا	لِقَوْمٍ	عَبِيدِينَ ﴿١٠٩﴾		
in this	indeed (is) a (preaching) Message	for a people	who worship (Allah)		

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنِ أَدْرِي لَعَلَّهُ فِتْنَةٌ لِّكُمْ وَمَنْعٌ إِلَيَّ حِينَ ﴿١١١﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

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

وَمَا أَرْسَلْنَاكَ	إِلَّا رَحْمَةً	لِّلْعَالَمِينَ ﴿١٠٧﴾	قُلْ إِنَّمَا	يُوحَىٰ إِلَيَّ	
and We have sent you not	but (as) a mercy	for the worlds	say only	it is revealed to me	



مُسْلِمُونَ ﴿٢١٨﴾	فَهَلْ أَنْتُمْ	وَحِدٌ	إِلَهُهُ	أَتَمَّا إِلَهُكُمْ
submit (to His will)	(will) you then?	One	(is) God	that your God
وَأِنْ أَدْرِي	عَلَى سَوَاءٍ	أَعَذَنْكُمْ	فَقُلْ	فَإِنْ تَوَلَّوْا
and I know not	all alike	I give you a notice	then say	but if they turn away
الْجَهْرُ	إِنَّهُ يَعْلَمُ	مَا تُوعَدُونَ ﴿٢١٩﴾	أَمْ بَعِيدٌ	أَقْرَبُ
the loud	verily He knows	what you are promised	or far	(whether is) near?
وَأِنْ أَدْرِي	مَا تَكْتُمُونَ ﴿٢٢٠﴾	وَيَعْلَمُ	مِنَ الْقَوْلِ	
and I know not	that which you conceal	and He knows	from spoken word	
إِلَى حِينٍ ﴿٢٢١﴾	وَمَنْعٌ	لَكُمْ	فِتْنَةٌ	لَعَلَّ
for a while	and an enjoyment	for you	a trial	perhaps it may (be)
الرَّحْمَنُ	وَرَبِّنَا	أَحْكُمُ بِالْحَقِّ	قَالَ رَبِّ	
(is) the Most Gracious	and our Lord	judge in truth	he said my Lord	
	عَلَى مَا تَصِفُونَ ﴿٢٢٢﴾	الْمُسْتَعَانَ		
	against that which you attribute	Whose Help is (to be) sought		

## سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا  
تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكْرَىٰ وَمَاهُمْ بِسُكْرَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَنْ  
يَجْدِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مِنْ تَوَلَّاهُ فَاتَّهَمُ  
يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

## Sūrah Al-Hajj (The Pilgrimage) 22

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

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

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



يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبُعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنكُم مَّن يُنَوِّفُ وَمِنكُم مَّن يُرْدُ إِلَىٰ أَذَلِّ الْأَعْمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

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

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

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

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّارْتِبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾ ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

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

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



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

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

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

ذَلِكَ	بِمَا	قَدَّمْتَ يَدَاكَ	وَأَنَّ اللَّهَ	لَيْسَ بِظَلَمٍ	
that (is)	(because) of what	your hands <b>have sent forth</b>	<b>and verily Allah</b>	<b>is not unjust</b>	
لِلْعَبِيدِ ﴿١٠﴾	وَمِنَ النَّاسِ	مَنْ يَعْبُدُ اللَّهَ	عَلَى حَرْفٍ		
<b>to</b> (His) slaves	<b>and among mankind</b>	(is he) who <b>worships Allah</b>	<b>upon</b> (the) very edge		
فَإِنْ أَصَابَهُ خَيْرٌ	اطْمَأَنَّ بِهِ	وَإِنْ أَصَابَتْهُ فِتْنَةٌ	انْقَلَبَ عَلَى وَجْهِهِ	خَسِرَ الدُّنْيَا	وَالْآخِرَةَ
<b>and if befalls him</b>	<b>good</b>	<b>he is content with it</b>	<b>he turns back on his face</b>	<b>he loses this world</b>	<b>and the Hereafter</b>
ذَلِكَ هُوَ	الضَّلَالُ الْبَعِيدُ				
[it] that					

أَخْسَرَانَ	الْمُبِينُ	يَدْعُوا مِنْ دُونِ اللَّهِ	مَا	لَا يَضُرُّهُ
(is) the loss	evident	he calls besides Allah	(unto) that which	harms him not
وَمَا	لَا يَنْفَعُهُ	ذَلِكَ	هُوَ	الضَّلَالُ
and that which	profits him not	that	[it]	(is) a straying
				الْبَعِيدُ
				far away

يَدْعُوا مَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ﴿١٣﴾ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾  
مَنْ كَانَتْ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ  
فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيطُ ﴿١٥﴾

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 gages!

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



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

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

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

وَكَذَلِكَ	أَنْزَلْنَاهُ	آيَاتٍ	بَيِّنَاتٍ	وَأَنَّ اللَّهَ يَهْدِي	مَنْ يُرِيدُ ﴿١٦﴾
and thus	We sent it down	(as) signs	clear	and that Allah guides	whom He wills
إِنَّ الَّذِينَ ءَامَنُوا	وَالَّذِينَ هَادُوا	وَالصَّابِئِينَ	وَالنَّصْرِيَّةَ	إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ	وَالْمَجُوسَ
verily those who believe	and those who are Jews	and the Sabians	and the Christians	truly Allah will judge between them	and the Magians
يَوْمَ الْقِيَامَةِ	إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾	أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ	مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ	وَالشَّمْسُ وَالْقَمَرُ	وَالنُّجُومُ وَالْجِبَالُ
(of) Resurrection	verily Allah	thing	over every	(is) a Witness	the Day

وَمَنْ	مَنْ	فِي السَّمَوَاتِ	يَسْجُدُ لَهُ	أَنَّ اللَّهَ	أَلَمْ تَرَ
and whoever	(is) in the heavens	whoever	prostrates to Him	that Allah	(do) you not see?
وَالْجِبَالِ	وَالنُّجُومِ	وَالْقَمَرِ	وَالشَّمْسِ	فِي الْأَرْضِ	
and the mountains	and the stars	and the moon	and the sun	(is) on the earth	
وَكثِيرٍ	مِنَ النَّاسِ	وَكثِيرٍ	وَالدَّوَابِّ	وَالشَّجَرِ	
and (there are) many	of mankind	and many	and the animals	and the trees	
فَمَا	وَمَنْ يُرِيهِنَّ اللَّهُ	الْعَذَابِ	حَقَّ عَلَيْهِ		
then (there is) not	and whomsoever Allah disgraces	the punishment	on whom is justified		
مَا يَشَاءُ	إِنَّ اللَّهَ يَفْعَلُ	مِنْ مُكْرِمٍ	لَهُ		
whatever He wills	verily Allah does	any bestower of honour	for him		

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۖ وَلَهُمْ مَقْلَعٌ مِنْ حَدِيدٍ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۗ

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

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



وَالْجُلُودِ ﴿٢٢﴾	وَلَهُمْ	مَّقَمِعٌ	مِنْ حَدِيدٍ ﴿٢٣﴾	كُلَّمَا أَرَادُوا
and skins	and for them	(are) hooked rods	of iron	whenever they seek
أَنْ يَخْرُجُوا	مِنْهَا	مِنْ غَمٍّ	أَعِيدُوا	فِيهَا
to get away	therefrom	from anguish	they will be driven back	therein
وَذُوقُوا عَذَابَ		الْحَرِيقِ ﴿٢٤﴾		
and (it will be said to them) taste (the) torment		(of) burning (Fire)		

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهَدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُوا إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحُكْمِ يُظَلَمِ نُذُوقُهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾

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

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

وَهُدُوا	حَرِيرٌ ﴿٢٢﴾	فِيهَا	وَلِبَاسُهُمْ	وَلَوْثًا	مِنْ ذَهَبٍ
and they are guided	(will be of) silk	therein	and their garments	and pearls	of gold
إِلَى الطَّيِّبِ	إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾	وَهُدُوا	مِنَ الْقَوْلِ	إِلَى الطَّيِّبِ	
to (the) path (of) the PraiseWorthy	and they are guided	[of] speech	unto goodness		
عَنْ سَبِيلِ اللَّهِ	وَيَصُدُّونَ	وَيَصُدُّونَ	إِنَّ الَّذِينَ كَفَرُوا		
from (the) path (of) Allah	and hinder (men)	and hinder (men)	verily those who disbelieve		
سَوَاءٌ	لِلنَّاسِ	جَعَلْنَاهُ	الْحَرَامِ الَّذِي	وَالْمَسْجِدِ	
equal	to (all) mankind	We have made [it] (open)	which	Sacred	and the Mosque
بِالْحَادِ	فِيهِ	وَمَنْ يُرِدْ	وَالْبَادِ	فِيهِ	الْعَاكِفُ
to evil actions	therein	and whoever inclines	and the visitor	in it	(are) the dweller
أَلِيمٌ ﴿٢٥﴾	مِنْ عَذَابٍ	نُذِقَهُ	بِظُلْمٍ		
painful	from a torment	We will cause him to taste	(or) to do wrong		

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

26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Islāmīc 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*).

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



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

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ، عِنْدَ رَبِّهِ، وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ ﴿٣٠﴾ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

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

وَيَذْكُرُوا اسْمَ اللَّهِ		لَهُمْ	لِيَشْهَدُوا مَنَافِعَ		
and mention (the) Name (of) Allah		to them	that they may witness (things that are of) benefits		
مِنْ بَهِيمَةٍ	رَزَقَهُمْ	عَلَى مَا	مَعْلُومَتٍ	فِي أَيَّامٍ	
from (the) beast	He has provided them	over whatever	appointed	on days	
ثُمَّ	الْفَقِيرَ	وَأَطْعَمُوا الْبَائِسَ	مِنْهَا	فَكَلُوا	الْأَنْعَامَ
then	the poor	and feed the miserable	thereof	then eat	(of) cattle
وَلِيَطُوفُوا		وَلِيُوفُوا نُدُورَهُمْ	لِيَقْضُوا تَفَثَهُمْ		
and circumambulate		and fulfil their vows	let them complete their prescribed duties		
حُرْمَتِ اللَّهِ		وَمَنْ يُعْظِمَ	ذَلِكَ	الْعَتِيقَ	بِالْبَيْتِ
(the) sacred rites (of) Allah		and whoever honours	that (is)	Ancient	the House
وَأُحِلَّتْ	رَبِّهِ	عِنْدَ	لَهُ	خَيْرٌ	فَهُوَ
and are made lawful	his Lord	with	for him	(is) better	then that
عَلَيْكُمْ	إِلَّا مَا يَتْلَى		الْأَنْعَامَ		لَكُمْ
to you	except what will be recited (mentioned)		the cattle		to you
الزُّورِ	وَأَجْتَنِبُوا	مِنَ الْأَوْثَانِ	فَاجْتَنِبُوا الرِّجْسَ		
lying	speech	and shun	of idols	so shun the abomination (worshipping)	

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

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



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

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

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِلَهُكُمْ إِلَهُ وَحْدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

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

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

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

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ  
فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ النُّقُوى مِنْكُمْ كَذَلِكَ  
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

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

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



جُنُوبَهَا	فَإِذَا وَجَبَتْ	صَوَافٍ			
(on) their sides	then when they are down	(when they are) drawn up in lines (for sacrifice)			
وَأَطْعَمُوا الْقَانِعَ		مِنْهَا	فَكَلُوا		
and feed the poor (man) who does not ask (men)		thereof	then eat		
لَكُمْ	سَخَّرْنَاهَا	كَذَلِكَ	وَالْمُعْتَرِّ		
to you	We have made them subject	thus	and the beggar who asks (men)		
وَلَا دِمَائُهَا	لَنْ يَنَالَ اللَّهُ لُحُومَهَا	لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾			
nor their blood	their meat never reaches Allah	so that you may be grateful			
لَكُمْ	سَخَّرَهَا	كَذَلِكَ	مِنْكُمْ	الَّتَقْوَى	وَلَكِنْ يَنَالُهُ
to you	He made them subject	thus	from you	the piety	[and] but reaches him
﴿٦٧﴾	وَبَشِّرِ الْمُحْسِنِينَ	هَدَيْتُمْ	عَلَى مَا	لِتُكَبِّرُوا اللَّهَ	
and give glad tidings to good-doers	He guided you	for what	so that you may magnify Allah		

﴿٦٦﴾ إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٦٧﴾ أذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٦٨﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ لَئِنْ لَمْ يَنْصُرَهُ اللَّهُ لَيَكُونُنَّ أَهْلَ عَذَابٍ أَلِيمٍ ﴿٦٩﴾

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 ءَامَنُوا <sup>ف</sup>	إِنَّ اللَّهَ يَدْفَعُ
every	likes not	verily Allah	those who believe	truly Allah defends
لِلَّذِينَ يُقَاتَلُونَ		أُذِنَ	كُفُورٍ	خَوَانَ
to those who are fought against		permission is given	ingrateful	treacherous
لَقَدِيرٌ	عَلَىٰ نَصْرِهِمْ	وَإِنَّ اللَّهَ	بِأَنَّهُمْ ظَلَمُوا <sup>ع</sup>	
(is) indeed Able	to give them victory	and surely Allah	because they have been wronged	
إِلَّا	حَقِّ	بِغَيْرِ	مِنْ دِيَارِهِمْ	الَّذِينَ أُخْرِجُوا
only	just cause	without	from their homes	those who have been expelled
وَلَوْلَا دَفَعُ اللَّهُ		مُسَدِّدٌ	رَبَّنَا	أَنْ يَقُولُوا
and for had (it) not been (that) Allah checks		(is) Allah	our Lord	because they said
هَلُمَّتْ صَوَامِعُ		بِبَعْضِ	بَعْضِهِمْ	النَّاسِ
surely would have been demolished monasteries		by others	some of them	people
فِيهَا	يُذَكَّرُ	وَمَسَاجِدُ	وَصَلَوَاتٌ	وَبِيَعٌ
wherein	is mentioned	and mosques	and synagogues	and churches
مَنْ	وَلَيَنْصُرَنَّ اللَّهُ	كَثِيرًا	أَسْمُ اللَّهِ	
(those) who	and verily Allah will help	much	(the) Name (of) Allah	
عَزِيزٌ	لَقَوِيٌّ	إِنَّ اللَّهَ	يَنْصُرُهُ <sup>ف</sup>	
All-Mighty	(is) surely All-Strong	truly Allah	help Him (His cause)	

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

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



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

أَقَامُوا الصَّلَاةَ		فِي الْأَرْضِ		إِنْ مَكَّنَّاهُمْ		الَّذِينَ	
they establish prayer		in the land		if We give them power		those who	
عَنِ الْمُنْكَرِ	وَنَهَوْا	بِالْمَعْرُوفِ	وَأَمَرُوا	وَأَتَوْا الزَّكَاةَ			
evil	and they forbid	good	and they enjoin	and pay Zakat (charity alms)			
وَإِنْ يَكْذِبُواكَ		الْأُمُورِ	عَاقِبَةُ	وَاللَّهِ			
and if they deny you		(of all) matters	(the) end	and with Allah (rests)			
وَتَمُودُ	وَعَادُ	نُوحٍ	قَوْمٍ	فَقَدْ كَذَّبَتْ قَبْلَهُمْ			
and Thamud	and Ad	(of) Noah	(the) people	so verily denied before them			
وَأَصْحَابُ	لُوطٍ	وَقَوْمٍ	إِبْرَاهِيمَ	وَقَوْمٍ			
and (the) dwellers	(of) Lot	and (the) people	(of) Abraham	and (the) people			
لِلْكَافِرِينَ	فَأَمَلَيْتُ	وَكُذِّبَ مُوسَى	مَدْيَنَ				
to the disbelievers	but I granted respite	and denied was Moses	(of) Midian				
نَكِيرٍ	فَكَيْفَ كَانَ	ثُمَّ أَخَذْتَهُمْ					
My punishment	and how (terrible) was	then I seized them					

فَكَأَيُّ مِّنْ قَرِيْبَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ  
مُعَطَّلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٤﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ  
أَذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٥﴾

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

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. 47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

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

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



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

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe (in the Oneness of Allāh—Islamic 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.

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

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

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

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

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

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

54. And that those who have been given knowledge may know that it (this Qur'an) 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'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).



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

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

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

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

فَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فِي جَنَّاتٍ	التَّعِيمِ ﴿٥٦﴾
so those who believed	and did righteous (good) deeds	(will be) in Gardens	(of) delight
وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	فَأُولَٰئِكَ لَهُمْ
and those who disbelieved	and denied	Our Verses	for them then those
عَذَابٌ	مُّهِينٌ ﴿٥٧﴾	وَالَّذِينَ هَاجَرُوا	فِي سَبِيلِ اللَّهِ
(will be) a torment	humiliating	and those who emigrated	in (the) Way (of) Allah
ثُمَّ قَتِلُوا	أَوْ مَاتُوا	لَيَرْزُقَنَّهُمُ اللَّهُ	رِزْقًا
then (after that) they were killed	or died	surely Allah will provide for them	a provision
حَسَنًا	وَإِنَّ اللَّهَ	لَهُوَ	الرَّزِيقِ ﴿٥٨﴾
good	and verily Allah	(it is) He (Who) indeed	(of) those who provide sustenance (is the) Best

لَيَدْخُلَنَّهُمْ مَدْخَلًا يَرْضَوْنَهُ، وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقَبَ بِهِ، ثُمَّ بَغَىٰ عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ، إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ ذَلِكَ يَأْتِ اللَّهُ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ، وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

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

لَيَدْخُلَنَّهُمْ	مَدْخَلًا	يَرْضَوْنَهُ	
truly He will make them enter	an entrance	(with) which they shall be well-pleased	
وَإِنَّ اللَّهَ	لَعَلِيمٌ	حَلِيمٌ ﴿٥٩﴾	ذَلِكَ
and verily Allah	(is) indeed All-Knowing	Most Forbearing	that (is so)
وَمَنْ عَاقَبَ	بِمِثْلِ	مَا عُوِقَبَ	بِهِ
and whoever has retaliated	with (the) like	(of) that which he was made to suffer	[with it]



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

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَى مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَبَى اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٣﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّا لِلَّهِ لَهَوَالْغَنِيِّ الْحَمِيدُ ﴿٦٥﴾

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

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

خَيْرٌ ﴿٦٥﴾	لَطِيفٌ	إِنَّ اللَّهَ	مُخَضَّرَةٌ	فَتَصْبِحُ الْأَرْضُ
Well-Acquainted	(is) Most Kind	verily Allah	green	and the earth becomes
فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	مَا	لَهُ
(is) in the earth	and (all) that	(is) in the heavens	(all) that	to Him (belongs)
الْحَمِيدُ ﴿٦٦﴾	الْغَنِيُّ	لَهُوَ	وَإِنَّ اللَّهَ	
the PraiseWorthy	(is) All Rich (Free of all wants)	surely He	and verily Allah	

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

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

وَالْفُلْكَ	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 تَقَعَ	وَيُمْسِكُ السَّمَاءَ	بِأَمْرِهِ	فِي الْبَحْرِ	تَجْرِي	
lest it falls	and He withholds the heaven	by His Command	through the sea	that sail	
لَرءُوفٌ	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	وَهُوَ	رَحِيمٌ ﴿٦٥﴾	
then He will cause you to die	gave you life	Who	and (it is) He	Most Merciful	
لَكَفُورٌ ﴿٦٦﴾	إِنَّ الْإِنْسَانَ	ثُمَّ يُحْيِيكُمْ			
(is) indeed an ingrate	verily man	then He will (again) give you life			



لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَأَدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

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

لِكُلِّ	أُمَّةٍ	جَعَلْنَا مَنْسَكًا	هُمْ	نَاسِكُوهُ
for every	nation	We have ordained rites	(that) they	follow it
فَلَا يُنْزِعُكَ	فِي الْأَمْرِ	وَادْعُ	إِلَىٰ رَبِّكَ	إِنَّكَ
so let them not dispute with you	in the matter	and invite (them)	to your Lord	verily you
لَعَلَىٰ هُدًى	مُسْتَقِيمٍ ﴿٦٧﴾	وَإِنْ جَادَلُوكَ	فَقُلِ اللَّهُ أَعْلَمُ	
(are) indeed on guidance	straight	and if they argue with you	then say Allah knows best	
بِمَا تَعْمَلُونَ ﴿٦٨﴾	اللَّهُ يَحْكُمُ بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ	
of what you do	Allah will judge between you	(on the) Day	(of) Resurrection	
فِيمَا كُنْتُمْ	فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ يَعْلَمُ	
about what you used to	differ in it	(do) you not know?	that Allah knows	
مَا	فِي السَّمَاءِ	وَالْأَرْضِ	إِنَّ ذَلِكَ	فِي كِتَابٍ
(all) that	(is) in the heaven	and the earth	verily that	(is) in a Book

عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾	إِنَّ ذَلِكَ
(is) easy for Allah	verily that

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنَ تَصِيرٍ ﴿٧١﴾ وَإِذَا تَلَى عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ بِشِرِّ مِّنْ ذَٰلِكُمُ النَّارِ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ ﴿٧٢﴾

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!"

وَيَعْبُدُونَ	مِن دُونِ اللَّهِ	مَا لَمْ يَنْزِلْ	بِهِ	سُلْطَانًا
and they worship	besides Allah	what He has not sent down	for it	an authority
وَمَا	لَيْسَ لَهُمْ	عِلْمٌ	بِهِ	وَمَا لِلظَّالِمِينَ
and what	they have not	knowledge	about it	for the wrongdoers
مِن تَصِيرٍ ﴿٧١﴾	وَإِذَا تَلَى	عَلَيْهِمْ	آيَاتِنَا	بَيَّنَّتْ
any helper	and when are recited	to them	Our Verses	Clear
تَعْرِفُ فِي وُجُوهِ	الَّذِينَ كَفَرُوا	الْمُنْكَرَ	يَكَادُونَ	
you will know on (the) faces	(of) those who disbelieve	a denial	they are nearly ready	
يَسْطُونَ بِالَّذِينَ	يَتْلُونَ عَلَيْهِمْ	آيَاتِنَا	قُلْ	
to attack (with violence) those who	recite to them	Our Verses	say	
أَفَأَنْتُمْ كُمْ	بِشِرِّ	مِن ذَٰلِكُمُ النَّارِ	وَعَدَّهَا اللَّهُ	
then (shall) I tell you?	of (something) worse	than that	Allah has promised it	



وَيْسَ الْمَصِيرُ ﴿٧٣﴾	الَّذِينَ كَفَرُوا
and worst (indeed) is that destination	(to) those who disbelieved

يَأْتِيهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ، وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٤﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٥﴾ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾

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

يَأْتِيهَا	النَّاسُ	ضَرْبٌ مَثَلٌ	فَاسْتَمِعُوا لَهُ
0	mankind	a similitude has been coined	to it so listen
إِنَّ الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	لَنْ يَخْلُقُوا ذُبَابًا	
verily those whom you call on	besides Allah	can never create a fly	
وَلَوْ اجْتَمَعُوا لَهُ	وَإِنْ يَسْلُبْهُمُ الذُّبَابُ		
even though they combine together	and if snatches away from them		
لَا يَسْتَنْقِذُوهُ	شَيْئًا	ضَعْفَ الطَّالِبِ	مِنْهُ
they would have no power to release it	a thing	so weak are the seeker	from it (the fly)
وَالْمَطْلُوبِ ﴿٧٤﴾	مَا قَدَرُوا اللَّهَ	حَقَّ	قَدْرِهِ ﴿٧٥﴾
and the sought	they have not estimated Allah	Rightful	His Estimate
عَزِيزٌ ﴿٧٥﴾	اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا		
All-Mighty	Allah chooses from angels		
لَقَوِيٌّ ﴿٧٦﴾			
(is) All-Strong			

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

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

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision). 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. 78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islām 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) (Islāmīc 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!

يَعْلَمُ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ
He Knows	what	(is) before them	and what	(is) behind them
وَأَسْجُدُوا	وَاعْبُدُوا رَبَّكُمْ	وَأَفْعَلُوا الْخَيْرَ	الَّذِينَ ءَامَنُوا	أَرْكَعُوا
and prostrate (yourselves)	and worship your Lord	and do good	who believe	bow down
وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا	وَالَّذِينَ ءَامَنُوا
and to Allah return all matters	and to Allah return all matters	and to Allah return all matters	and to Allah return all matters	and to Allah return all matters



