

سُورَةُ الْحَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ﴿١﴾ رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
 مُسْلِمِينَ ﴿٢﴾ ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ ﴿٣﴾ وَمَا
 أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا نَسْتَعْجِرُونَ
 ﴿٥﴾ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ
 كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

Sūrah Al-Hijr (The Rocky Tract) 15

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

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

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مُبِينٍ ﴿١﴾	وَقُرْآنٍ	الْكِتَابِ	آيَاتُ	تِلْكَ	الرَّ
plain	and a Quran	(of) the book	(are the) Verses	these	Alif-Lam-Ra
يَأْكُلُوا	ذَرَّهُمْ	لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾	الَّذِينَ كَفَرُوا	رَبِّمَا يَوَدُّ	
to eat	leave them	if they were Muslims	those who disbelieved	perhaps will wish	

وَيَتَمَتَّعُوا	وَيَلْهِيهِمْ	الْأَمَلُ	فَسَوْفَ يَعْلَمُونَ ﴿٢﴾
and enjoy	and let amuse them	the (false) hope	then soon they will come to know
وَمَا أَهْلَكْنَا	مِنْ قَرْيَةٍ إِلَّا	وَهَا	كِتَابٌ مَعْلُومٌ ﴿٤﴾
and We destroyed not	[form] a town but	(there was) for it	known a decree (book)
مَا تَسْبِقُ	مِنْ أُمَّةٍ	أَجَلَهَا	وَمَا يَسْتَعْجِرُونَ ﴿٥﴾
(can) not advance	any nation	its term	nor delay (it)
وَمَا يَأْتِيهَا	وَقَالُوا	لَمَجْنُونٌ ﴿٦﴾	أَلَّذِي نَزَّلَ
O (you)	and they say	(are) surely a mad (man)	truly you the Quran [unto him] (to) whom was sent down
لَوْ	مَا تَأْتِينَا	بِالْمَلَائِكَةِ	إِنْ كُنْتَ
why	you bring not to us	the angels	if you are of the truthful

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسُكُّهُمْ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

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

وَمَا كَانُوا	بِالْحَقِّ	إِلَّا	مَا نُنَزِّلُ الْمَلَائِكَةَ
and they would not be	with the truth	except	We send not the angels down
لَهُ	وَأِنَّا	نَزَّلْنَا الذِّكْرَ	إِنَّا مُنْظَرِينَ ﴿٨﴾
for it	and surely We	have sent down the Quran	[We] verily We given respite then

حَافِظُونَ ﴿٩﴾	وَلَقَدْ أَرْسَلْنَا	مِنْ قَبْلِكَ	فِي شِيَعٍ
(are) surely guardians	and indeed We sent	before you	amongst the communities (sects)
أَلَّوَلِينَ ﴿١٥﴾	وَمَا يَأْتِيهِمْ	مِّن رَّسُولٍ	إِلَّا كَانُوا
(of) old	and came to them not	any Messenger	but they did
كَذَلِكَ	نَسَلَّكُهُ	فِي قُلُوبِ	الْمُجْرِمِينَ ﴿١٢﴾
thus	(do) We let it enter	[into] (the) hearts	(of) the sinners
بِهِ	وَقَدْ خَلَّتْ	سَنَةٌ	أَلَّوَلِينَ ﴿١٣﴾
in it	and indeed has gone forth	(the) example	(of) the ancients
لَا يُؤْمِنُونَ ﴿١٦﴾	بِهِ يَسْتَهْزِءُونَ ﴿١١﴾		
they would not believe	mock at him		

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ ﴿١٨﴾

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

وَلَوْ	فَتَحْنَا عَلَيْهِمْ	بَابًا	مِّنَ السَّمَاءِ	فَظَلُّوا
and (even) if	We opened to them	a gate	from the heaven	and they were to continue
فِيهِ	يَعْرُجُونَ ﴿١٤﴾	لَقَالُوا	إِنَّمَا سُكِّرَتْ أَبْصَارُنَا	
therein	to ascend	they would surely say	only our eyes have been blocked (blurred)	
بَلْ نَحْنُ	قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾	وَلَقَدْ جَعَلْنَا	فِي السَّمَاءِ	
nay we	(are) a people	and indeed We have put	in the heaven	
بُرُوجًا	وَزَيَّنَّاهَا	لِلنَّاظِرِينَ ﴿١٦﴾	وَحَفِظْنَاهَا	
big stars	and We beautified it	for the beholders	and We have protected it	

الَسَّمَعُ	إِلَّا مَن أَسْتَرَقَ	رَجِيمٍ	شَيْطَانٍ	مِن كُلِّ
the hearing	except (him) who gains (steals)	outcast	devil	from every
	مُبِينٌ	شِهَابٌ	فَأَتْبَعَهُ	
	clear	a flaming fire	then he is pursued by	

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا وَمَنْ لَسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِالْقَدْرِ مَعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

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

وَالْأَرْضَ	مَدَدْنَاهَا	وَأَلْقَيْنَا	فِيهَا	رَوَاسِيَ	وَأَنْبَتْنَا
and the earth	We spread it	and placed	therein	firm mountains	and caused to grow
فِيهَا	مِن كُلِّ	شَيْءٍ	مَّوْزُونٍ	وَجَعَلْنَا	
therein	of each	thing	balanced (in due proportion)	and We have made	
لَكُمْ	فِيهَا	مَعِيشًا	وَمَنْ لَسْتُمْ	لَهُ	
for you	therein	means of living	and (for those) whom you are not	[for him]	
بِرِزْقِينَ	وَإِنْ	مِنْ شَيْءٍ	إِلَّا عِنْدَنَا	خَزَائِنُهُ	
providers	and (there is) not	a thing	but with Us	(are) the stores thereof	
وَمَا نُنزِلُ	إِلَّا	بِقَدْرِ	مَعْلُومٍ		
and We send it not down	except	in a measure	known		

مَاءً	مِنَ السَّمَاءِ	فَأَنْزَلْنَا	لَوْقِحَ	وَأَرْسَلْنَا الرِّيحَ
water	from the sky	then cause to descend	fertilizing	and We send the winds
بِخَزَائِنٍ	لَهُ	وَمَا أَنْتُمْ	فَأَسْقَيْنَاكُمْ	
able to store	for it	and you (are) not	and We gave it to you to drink	

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٣٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَعْرِبِينَ ﴿٣٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٣٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٦﴾

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

وَأِنَّا	لَنَحْنُ نُحْيِي	وَنُمِيتُ	وَنَحْنُ	الْوَارِثُونَ
and certainly We	[We] (it is Who) give life	and cause death	and We	(are) the Inheritor
وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ		مِنْكُمْ		
and indeed We know the first generations who have passed away		of you		
وَلَقَدْ عَلِمْنَا الْمُسْتَعْرِبِينَ				
and indeed We know the late generations who will come afterwards				
وَإِنَّ رَبَّكَ	هُوَ	يَحْشُرُهُمْ	إِنَّهُ حَكِيمٌ	
and verily your Lord	(is) He	(Who) will gather them	truly He (is) All-Wise	
عَلِيمٌ	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ	مِنْ صَلْصَلٍ	مِّنْ حَمَإٍ	مَّسْنُونٍ
All-Knowing	and indeed We created man	from clay	of mud	altered (into shape)

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٣٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٨﴾ فَإِذَا سَوَّيْتَهُ، وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٣٩﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢٨﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٢٩﴾

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

وَالْجَانَّ	خَلَقْنَاهُ	مِنْ قَبْلُ	مِنْ نَّارٍ	السَّمُومِ ﴿٢٧﴾
and the jinn	We created [it]	aforetime	from fire	(of) smokeless flame
وَإِذْ	قَالَ رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	خَلِقُ
and (remember) when	your Lord said	to the angels	verily I (am)	going to create
بَشَرًا	مِّنْ صَلْصَلٍ	مِّنْ حَمَلٍ	فَإِذَا	سَوَّيْتَهُ
a man	from clay	of mud	so when	I have fashioned him
وَنَفَخْتُ	فِيهِ	مِنْ رُّوحِي	فَقَعُوا	لَهُ
and breathed	into him	of My soul	then fall down	for him
فَسَجَدَ الْمَلَائِكَةُ	كُلُّهُمْ	أَجْمَعُونَ ﴿٢٨﴾	إِلَّا إِبْلِيسَ	
so the angels prostrated	all of them	together	except <i>Iblīs</i> (Satan)	
	أَبَى	أَنْ يَكُونَ مَعَ	السَّاجِدِينَ ﴿٢٩﴾	
	he refused	to be with	the prostrators	

قَالَ يَتَابِلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِّنْ حَمَلٍ مِّنْ مَّسْنُونٍ ﴿٣٣﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٣٦﴾

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

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

قَالَ	يَا بَلِيسُ	مَا	لَكَ	أَلَا تَكُونُ مَعَ	السَّاجِدِينَ ﴿٣٦﴾
He (Allah) said	O Iblis (Satan)	what	(is) for you	that you are not with	the prostrators
قَالَ	لَمْ أَكُنْ	لَأَسْجُدَ	لِبَشَرٍ	خَلَقْتَهُ	
he (Iblis) said	I am not	(one) to prostrate	to a man (human being)	You created	whom
مِنْ صَلْصَلٍ	مِنْ حَمَلٍ	مَسَّنُونٍ ﴿٣٧﴾	قَالَ	فَأَخْرَجَ	
from clay	of mud	altered (into shape)	He (Allah) said	then get out	
مِنْهَا	فَإِنَّكَ	رَجِيمٌ ﴿٣٨﴾	وَإِنَّ	عَلَيْكَ	الْلَعْنَةَ
from here	for truly you	(are) an outcast	and truly	(shall be) upon you	the curse
إِلَى يَوْمٍ	الدِّينِ ﴿٣٩﴾	قَالَ	رَبِّ	فَأَنْظِرْنِي	
till (the) Day	(of) Recompense	he (Iblis) said	O my Lord	give me then respite	

إِلَى يَوْمٍ يُبْعَثُونَ ﴿٣٦﴾
till (the) Day they (the dead) will be resurrected

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

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

أَبْوَابٍ	لِكُلِّ	بَابٍ	مِّنْهُمْ	جُزْءٍ	مَّقْسُومَةٍ	إِنَّ الْمُتَّقِينَ
gates	for each	door	of them	(is) a portion	assigned	truly the pious (people)
فِي جَنَّاتٍ	وَعَيْونٍ	أَدْخُلُوهَا	بِسَلَامٍ	ءَامِنِينَ		
(will be) amidst Gardens	and (water) springs	enter therein	in peace	(and) security		
وَنَزَعْنَا مَا	فِي صُدُورِهِمْ	مِّنْ غَلٍّ				
and We shall remove what	(is) in their breasts	any injury (hard feeling)				
إِخْوَانًا	عَلَى سُرُرٍ	مُّتَقَابِلِينَ	لَا يَمَسُّهُمْ	فِيهَا		
(so they will be) brothers	on thrones	facing each other	will not touch them	therein		
نَضَبٌ	وَمَا هُمْ	مِنْهَا	بِمُخْرَجِينَ	نَبِّئْ عِبَادِي		
fatigue	nor (shall) they	of it	(be) removed	inform (O Muhammad) My slaves (servants)		
أَنِّي	أَنَا	الْغَفُورُ	الرَّحِيمُ			
that I	[I] (am)	the Oft-Forgiving	the Most Merciful			

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا نَوْجَلُ إِنَّا نَبْشِرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشْرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبْشِرُونَ ﴿٥٤﴾

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

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

قَالَ إِنَّا	مِنْكُمْ	وَجِلُونَ ﴿٥٦﴾	قَالُوا	لَا تَوْجَلْ	إِنَّا
he said indeed we	of you	(are) afraid	they said	(do) not be afraid	truly we
نَبَشِّرُكَ	بِعُلْمِ	عَلِيمِ ﴿٥٧﴾	قَالَ	أَبَشَّرْتُمُونِي	عَلَى
give you glad tidings	of a son (boy)	knowledgeable	he (Abraham) said	(do) you give me glad tidings?	when
أَبَشَّرْتُمُونِي	عَلَى	أَنْ مَسَّنِي	[that] has overtaken me	فِيمَ تَبَشِّرُونَ ﴿٥٨﴾	الْكِبَرُ
(do) you give me glad tidings?	when	[that] has overtaken me	of what then you give glad tidings	old age	

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِيطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ ۖ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا أُمَّرَأَتَهُ ۚ قَدَرْنَا إِنَّا هَالِمِينَ الْغَابِرِينَ ﴿٦٠﴾

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

قَالُوا	بَشِّرْنَاكَ	بِالْحَقِّ	فَلَا تَكُنْ	مِنَ الْقَنِيطِينَ ﴿٥٥﴾
they said	we give you glad tidings	in truth	so be not	of the despairing
قَالَ	وَمَنْ يَقْنَطُ	مِنْ رَحْمَةِ رَبِّهِ ۖ	إِلَّا الضَّالُّونَ ﴿٥٦﴾	قَالَ
he (Abraham) said	and who despairs	of (the) Mercy	except those who are astray	he (Abraham) said
قَالَ	فَمَا	خَطْبُكُمْ	أَيُّهَا	الْمُرْسَلُونَ ﴿٥٧﴾
he (Abraham) said	then what	(is) your mission	O (you)	messengers (angels)
قَالُوا	إِنَّا	أُرْسِلْنَا	إِلَىٰ قَوْمٍ	مُّجْرِمِينَ ﴿٥٨﴾
they said	we have been sent	to a people	who are	criminals, disbelievers, polytheists, sinners

إِنَّا أَرْسَلْنَا	إِلَى قَوْمٍ	مُجْرِمِينَ	إِلَّا عَالَ
truly we have been sent	to a people	who are criminals (sinners)	except (the) family
لُوطٍ	إِنَّا	لَمَنْجُوهُمْ	إِلَّا أَمْرَاتَهُ.
(of) Lot	we truly	[surely] (shall) save them	except his wife
قَدَرْنَا	إِنَّهَا	لَمِنَ الْغَابِرِينَ	
We have decreed	that she	(is) surely of those who remain behind (to be destroyed)	

فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْبَسْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَانَ دَابِرَهُمْ وَأَنزَلْنَا إِلَيْهِ الْمَقْطُوعَ مُصْبِحِينَ ﴿٦٦﴾

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

فَلَمَّا جَاءَ	عَالَ	لُوطٍ	الْمُرْسَلُونَ	قَالَ إِنَّكُمْ
then when came to	(the) family	(of) Lot	the messengers (angels)	he said verily you
قَوْمٌ	مُّكَرُونَ	قَالُوا	بَلْ جِئْنَاكَ	بِمَا كَانُوا
(are) people	unknown (to me)	they said	nay we have come to you	with what they were
فِيهِ يَمْتَرُونَ	وَأَتَيْنَاكَ	بِالْحَقِّ	وَإِنَّا	
doubting in it	and we have brought you	[with] the truth	and we truly	
لَصَادِقُونَ	فَأَسْرِبْ	بِأَهْلِكَ	مِنَ اللَّيْلِ	
[surely] (are) truthful	then travel	with your family	of the night	

وَأَتَّبِعُوا	أَحَدٌ	مِنْكُمْ	وَلَا يَلْنَفِتْ	وَأَتَّبِعْ أَدْبَارَهُمْ
but go on	anyone	of you	and let not look back	and follow their backs
أَنَّ دَابِرَ	الْأَمْرِ	ذَلِكَ	إِلَيْهِ	وَقَضَيْنَا
that (the) root	decree	this	to him	and We made known
	مُصْبِحِينَ ﴿٦٦﴾	مَقْطُوعٌ	هَتُّوْلَاءِ	
	(in the) early morning	(was) to be cut off	(of) those (sinners)	

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَأَنْقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

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

وَجَاءَ أَهْلُ	الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾	قَالَ إِنَّ هَؤُلَاءِ
and came (the) inhabitants	(of) the city rejoicing	he (Lot) said verily these
ضَيْفِي	فَلَا تَفْضَحُونِ ﴿٦٨﴾	وَأَنْقُوا اللَّهَ
(are) my guests	so shame me not	and fear Allah
قَالُوا	أَوْلَمْ نَنْهَكَ	عَنِ الْعَالَمِينَ ﴿٧٠﴾
they said	[and] (did) we not forbid you?	from (entertaining) the people
قَالَ هَؤُلَاءِ	بَنَاتِي	إِنْ كُنْتُمْ
he said these	(are) my daughters	if you would be (must)
لَعَمْرُكَ	إِنَّهُمْ	لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾
by your life	truly they	were wandering blindly in their (wild) intoxication

مُشْرِقِينَ ﴿٧٢﴾	الصَّيْحَةُ	فَأَخَذَتْهُمُ
at (the time of) sunrise	an awful cry	so overtook them

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لِبَسْبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾ فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

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

فَجَعَلْنَا	عَلَيْهَا	سَافِلَهَا	وَأَمْطَرْنَا	عَلَيْهِمْ	حِجَارَةً	مِّن سِجِّيلٍ ﴿٧٤﴾
and We turned	its upside	down	and rained	unto them	stones	of baked clay
إِنَّ	فِي ذَلِكَ	لَآيَاتٍ	لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾	وَإِنَّهَا		
surely	in this	indeed (are) signs	for those who see	and verily they (the cities)		
لِّسَبِيلٍ	مُّقِيمٍ ﴿٧٦﴾	إِنَّ	فِي ذَلِكَ	لَآيَةً	لِّلْمُؤْمِنِينَ ﴿٧٧﴾	
(were) on a road	established	surely	in that	(is) indeed a sign	for the believers	
وَإِنْ كَانَ	أَصْحَابُ	الْأَيْكَةِ	لظَالِمِينَ ﴿٧٨﴾			
and surely were	(the) Dwellers	(of) the Wood	[surely] wrongdoers			
فَأَنْتَقَمْنَا	مِنْهُمْ	وَإِنَّهُمَا	لَبِإِمَامٍ			
so We took vengeance	on them	and indeed they (are) both	on a road (way)			
مُّبِينٍ ﴿٧٩﴾	وَلَقَدْ كَذَّبَ	أَصْحَابُ	الْحِجْرِ	الْمُرْسَلِينَ ﴿٨٠﴾		
clear	and verily denied (the) Dwellers	(of) the rocky tract	the Messengers			

وَأَيْنَهُمْ ءآيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَآخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأِنَّتِي ءَآخِذَةٌ فَاَصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

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

وَأَيْنَهُمْ	ءآيَاتِنَا	فَكَانُوا	عَنْهَا	مُعْرِضِينَ ﴿٨١﴾	وَكَانُوا
and We gave them	Our Signs	but they were	to them	averse	and they used to
يَنْحِتُونَ مِنَ الْجِبَالِ	بُيُوتًا	ءَامِنِينَ ﴿٨٢﴾	فَآخَذْتَهُمُ	الصَّيْحَةُ	مُصْبِحِينَ ﴿٨٣﴾
hew out from the mountains	homes (dwellings)	secure	but overtook them	an awful cry	(in the) early morning
يَكْسِبُونَ ﴿٨٤﴾	وَمَا خَلَقْنَا السَّمَوَاتِ	وَمَا	وَالْأَرْضَ	وَمَا بَيْنَهُمَا	إِلَّا بِالْحَقِّ
earn	and We created not the heavens	and (all) that	and the earth	(is) between them	with truth
فَاَصْفَحَ الصَّفْحَ الْجَمِيلَ	إِنَّ رَبَّكَ	هُوَ الْخَلَّاقُ	الْعَلِيمُ ﴿٨٦﴾	وَأَيْنَهُمَا	إِلَّا
so overlook (their faults with) forgiveness	verily your Lord	gracious	the All-Knowing	(is) indeed coming	except
هو الخالق	هو الخالق	هو الخالق	هو الخالق	هو الخالق	هو الخالق
[He] (is) the Creator	[He] (is) the Creator	[He] (is) the Creator	[He] (is) the Creator	[He] (is) the Creator	[He] (is) the Creator

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمَدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ
 أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ
 الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرِّبْكَ
 لِنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

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

وَلَقَدْ آتَيْنَاكَ	سَبْعًا	مِّنَ الْمَثَانِي	وَالْقُرْآنَ
and indeed We have given you	seven	of the repeatedly recited Verses	and the Quran
الْعَظِيمِ ﴿٨٧﴾	لَا تَمَدَّنْ عَيْنَيْكَ	إِلَىٰ مَا مَتَّعْنَا	بِهِ ۚ
Grand	look not (with) your eyes	at what We have bestowed on	[with] it
أَزْوَاجًا	مِنْهُمْ وَلَا	تَحْزَنْ عَلَيْهِمْ	وَأَخْفِضْ جَنَاحَكَ
certain classes (couples)	nor of them	grieve over them	and lower your wing
لِلْمُؤْمِنِينَ ﴿٨٨﴾	وَقُلْ	إِنِّي	أَنَا
for the believers	and say	I am indeed	the warner [I]
كَمَا أَنْزَلْنَا	عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾	الَّذِينَ جَعَلُوا	الْقُرْآنَ
as We have sent down	on the dividers	those who have made	the Quran
عِضِينَ ﴿٩١﴾	فَوَرِّبْكَ	لِنَسْأَلَنَّهُمْ	أَجْمَعِينَ ﴿٩٢﴾
(into) parts	so by your Lord	We shall certainly ask them	all

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ
 الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٥﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٢١﴾ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٢٢﴾

Sūrah An-Nahl (The Bees) 16

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

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

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
سُبْحَانَهُ	فَلَا تَسْتَعْجِلُوهُ	آتَىٰ أَمْرَ اللَّهِ
Glorified is He	so seek not to hasten it	(the) Command (of) Allah came
يُنزِلُ الْمَلَائِكَةَ	عَمَّا يُشْرِكُونَ	وَتَعَالَىٰ
He sends down the angels	above (all) that they associate as partners (with Him)	and Exalted
أَنْ أَنْذِرُوا	مِنْ عِبَادِهِ	عَلَىٰ مِنْ يَشَاءُ
[that] warn	of His slaves	to whom He wills
وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	فَاتَّقُونِ
and the earth	He created the heavens	so fear Me
أَنَّهُ	إِلَّا أَنَا	لَا إِلَهَ
that	but I	(there is) no god
بِالْحَقِّ	تَعَالَىٰ	عَمَّا يُشْرِكُونَ
with truth	Exalted is He	above (all) that they associate as partners (with Him)
خَلَقَ الْإِنْسَانَ	مِنْ نُطْفَةٍ	فَإِذَا هُوَ
He created man	from semen/sperm	then behold
مُبِينٌ	خَصِيمٌ	هُوَ
open	(becomes) an opponent	he

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

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

وَالْأَنْعَمَ	خَلَقَهَا	لَكُمْ	فِيهَا	دِفْءٌ
and the cattle	He has created them	for you	in them	(is) warmth
وَمَنْفَعٌ	وَمِنْهَا تَأْكُلُونَ ﴿٥﴾	وَلَكُمْ	فِيهَا	جَمَالٌ
and benefits	and of them you eat	and for you	in them	(is) beauty
حِينَ تُرِيحُونَ			وَحِينَ تَسْرَحُونَ ﴿٦﴾	
when you bring (them) home in the evening			and as you lead (them) to pasture in the morning	
وَتَحْمِلُ أَثْقَالَكُمْ	إِلَىٰ بَلَدٍ	لَّمْ تَكُونُوا بَلِغِيهِ	إِلَّا	
and they carry your loads	to a land (town)	you could not reach it	except	
بِشِقِّ	الْأَنْفُسِ	إِنَّ رَبَّكُمْ	لَرءُوفٌ	
with great trouble	(to) yourselves	truly your Lord	(is) indeed Most Kind	
رَّحِيمٌ ﴿٧﴾	وَالْخَيْلَ	وَالْبِغَالَ	وَالْحَمِيرَ	
Most Merciful	and (He has created) horses	and mules	and donkeys	
لِتَرْكَبُوهَا	وَزِينَةً	وَيَخْلُقُ	مَا لَا تَعْلَمُونَ ﴿٨﴾	
so that you may ride them	and (as) an adornment	and He creates	what you know not	

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أَنْزَلَ
 مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِتُ لَكُمْ بِهِ
 الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً
 لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

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

وَمِنْهَا		السَّبِيلِ		وَعَلَى اللَّهِ قَصْدُ	
but (some) of them (ways)		(of) the (Straight) Path		and upon Allah (is the) direction	
أَجْمَعِينَ ﴿٩﴾		لَهَدَاكُمْ		وَلَوْ شَاءَ جَائِرٌ ﴿٩﴾	
all		surely He would have guided you		and if He had willed (are) crooked	
هُوَ	الَّذِي أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	لَكُمْ	مِنْهُ
He (it is)	Who sends down	from the sky	water (rain)	for you	from it
شَرَابٌ		وَمِنْهُ		فِيهِ	
(is) drink (that you have)		and from it (grows)		therein	
تُسِيمُونَ ﴿١٠﴾		يُنْبِتُ لَكُمْ		بِهِ الزَّرْعَ وَالزَّيْتُونَ	
you pasture (your cattle)		He causes to grow for you		and the olives the crops	
وَالنَّخِيلَ		وَمِنْ كُلِّ		الثَّمَرَاتِ إِنَّ	
and the date palms		and of every (kind)		(of) fruit	
فِي ذَلِكَ		لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾		لَآيَةً	
in that		for a people who reflect		(is)[indeed] a sign	

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مَسْخَرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنَهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

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

وَسَخَّرَ	لَكُمْ	الَّيْلَ	وَالنَّهَارَ	وَالشَّمْسَ	وَالْقَمَرَ
and He has subjected	to you	the night	and the day	and the sun	and the moon
وَالنُّجُومَ	مَسْخَرَاتٍ	بِأَمْرِهِ	إِنَّ فِي ذَلِكَ	لَآيَاتٍ	
and the stars	(are) subjected	by His Command	surely in that	[indeed] (are) signs	
لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾	وَمَا	ذَرَأَ لَكُمْ	فِي الْأَرْضِ	مُخْتَلِفًا	
for a people who understand	and what	He created for you	on the earth	(of) varying	
أَلْوَنَهُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾		
its colours	in this	[indeed] (is) a sign	for a people who remember		
وَهُوَ	الَّذِي سَخَّرَ	الْبَحْرَ لِتَأْكُلُوا	مِنْهُ لَحْمًا	طَرِيًّا	
and He (it is)	Who has subjected	the sea that you eat	thereof meat	fresh (tender)	
وَتَسْتَخْرِجُوا	مِنْهُ حِلْيَةً	تَلْبَسُونَهَا	وَتَرَى الْفُلْكَ		
and (that) you bring forth	of it	ornaments	and you see the ships		
			to wear [them]		

مَوَآخِرَ فِيهِ	وَلْتَبْتَغُوا	مِن فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾
ploughing	and that you may seek	of His bounty	and that you may give thanks

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
 وَعَلَّمَتِ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
 وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ
 وَمَا تُعْلِنُونَ ﴿١٩﴾

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

وَأَلْقَى	فِي الْأَرْضِ	رَوَاسِيَ	أَن تَمِيدَ	بِكُمْ
and He has affixed	into the earth	firm mountains	lest it should shake	with you
وَأَنْهَارًا	وَسُبُلًا	لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾	وَعَلَّمَتِ	وَالنَّجْمِ
and rivers	and roads	so that you may be guided	and land marks	and by the star
هُمْ يَهْتَدُونَ ﴿١٦﴾	أَفَمَن يَخْلُقُ	كَمَن	لَّا يَخْلُقُ	
they guide themselves	(is) then (He) Who creates?	as (one) who	creates not	
أَفَلَا تَذَكَّرُونَ ﴿١٧﴾	وَإِن تَعُدُّوا	نِعْمَةَ اللَّهِ		
(will) you not then remember?	and if you count	(the) Grace (of) Allah		
لَا تُحْصُوهَا	إِنَّ اللَّهَ	لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾	وَاللَّهُ يَعْلَمُ	
you can not count it	truly Allah	(is) Oft-Forgiving Most Merciful	and Allah knows	
مَا تُسْرُونَ	وَمَا تُعْلِنُونَ ﴿١٩﴾			
what you conceal	and what you reveal			

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرِ أَحْيَاءٍ وَمَا

يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ
وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾ لَأَجْرَمَ أَبَ اللَّهُ يَعْلَمُ مَا يُسْرُونَ وَمَا يَعْلِنُونَ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ ﴿٢٣﴾

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

لَا يَخْلُقُونَ شَيْئًا		مِنْ دُونِ اللَّهِ		وَالَّذِينَ يَدْعُونَ	
they have not created anything		other than Allah		and those who invoke	
وَمَا يَشْعُرُونَ		غَيْرِ أَحْيَاءٍ	أَمْوَاتٍ	وَهُمْ يَخْلُقُونَ ﴿٢١﴾	
and they know not		lifeless	(they are) dead	but they (themselves) are created	
فَالَّذِينَ		وَاحِدٌ	إِلَهُ	إِلَهُكُمْ	أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾
but (for) those who		One	(is) God	your God	when they will be resurrected
مُسْتَكْبِرُونَ ﴿٢٣﴾	وَهُمْ	مُنْكَرَةٌ	قُلُوبُهُمْ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
(are) proud	and they	deny	their hearts	in the Hereafter	believe not
وَمَا يَعْلِنُونَ		مَا يُسْرُونَ		أَبَ اللَّهُ يَعْلَمُ	لَأَجْرَمَ
and what they reveal		what they conceal		that Allah knows	no doubt
لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾					إِنَّهُ
likes not the proud (arrogant)					truly He

وَإِذَا قِيلَ لَهُمْ مَّاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً
يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدْ
مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُيُوتَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ
مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

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

وَإِذَا قِيلَ	هُم	مَاذَا	أَنْزَلَ رَبُّكُمْ	قَالُوا	أَسَاطِيرُ
and when it is said	to them	what (is it that)	your Lord sent down	they say	(the) tales
الْأَوَّلِينَ ﴿٢٤﴾	لِيَحْمِلُوا أَوْزَارَهُمْ			كَامِلَةً	يَوْمَ
(of) the men of old	that they may bear their own burdens			(in) full	(on the) Day
الْقِيَمَةِ	وَمِنْ أَوْزَارِ	الَّذِينَ	يُضِلُّونَهُمْ	بِغَيْرِ	
(of) Resurrection	and of (the) burdens	(of) those whom	they misled [them]	without	
عِلْمٍ	أَلَسَاءَ	مَا يَزُرُونَ ﴿٢٥﴾	قَدْ مَكَرَ الَّذِينَ		
knowledge	evil indeed is	that they shall bear	indeed plotted those who		
مِنْ قَبْلِهِمْ	فَآتَى اللَّهُ بُيُوتَهُمْ	مِنَ الْقَوَاعِدِ	فَخَرَّ		
(were) before them	but Allah struck their buildings	from the foundations	and fell		
عَلَيْهِمْ	السَّقْفِ	مِنْ فَوْقِهِمْ	وَأَتَتْهُمْ	الْعَذَابِ	
upon them	the roof	from above them	and came to them	the torment	
	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٢٦﴾			
	from where	they (did) not perceive			

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِ كُنتُمْ تَشْقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَنَفَّسْتُمْ الْمَلَائِكَةُ ظِلْمِ أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

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

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

ثُمَّ	يَوْمَ	الْقِيَمَةِ	يُخْزِيهِمْ	وَيَقُولُ	أَيْنَ
then	(on the) Day	(of) Resurrection	He will disgrace them	and say	where
شُرَكَاءِي	الَّذِينَ كُنْتُمْ	تُشَاقِقُونَ فِيهِمْ	قَالَ الَّذِينَ		
(are) My partners	whom you used to	dispute about them	will say those who		
أُوتُوا الْعِلْمَ	إِنَّ الْخِزْيَ	الْيَوْمَ	وَالسُّوءَ		
have been given the knowledge	verily disgrace	today (this Day)	and misery		
عَلَى الْكَافِرِينَ ﴿٢٧﴾	الَّذِينَ	تَوَفَّوهُمْ	الْمَلَائِكَةُ		
(are) upon the disbelievers	those whom	cause to die [them]	the angels		
ظَالِمِي	أَنْفُسِهِمْ	فَالْقَوَا السَّامَةَ	مَا كُنَّا		
(while) they wrong	themselves	then they will make (false) submission	We used not to		
نَعْمَلُ مِنْ سُوءٍ بَلَىٰ ﴿٢٨﴾	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٢٨﴾	
do any evil	truly Allah	(is) All-Knower	of what you used to	do	

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فليئسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

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

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

الَّذِينَ	نُوفِلْتُمْ	الْمَلَائِكَةَ	طَيِّبِينَ	يَقُولُونَ سَلَامًا
those whom	cause to die [them]	the angels	(while they are) good	saying peace
عَلَيْكُمْ	ادْخُلُوا الْجَنَّةَ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٣﴾	do
(be) on you	enter you Paradise	of what you used to	(because)	
هَلْ يَنْظُرُونَ	إِلَّا	أَنْ تَأْتِيَهُمْ	الْمَلَائِكَةَ	the angels
(do) they await?	but	that should come to them		
أَوْ يَأْتِي أَمْرٌ	رَبِّكَ	كَذَلِكَ	فَعَلَ الَّذِينَ	did those who
or should come (the) command	(of) your Lord	thus		
مِنْ قَبْلِهِمْ	وَمَا ظَلَمَهُمُ اللَّهُ	وَلَكِنْ كَانُوا		[and] but they used to
(were) before them	and Allah wronged them not			
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٤﴾	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا عَمِلُوا	(of) what they did
wrong themselves	then overtook them	(the) evil (results)		
وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾	mock at [it]
and surrounded	them	what they used to		

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فسيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾

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

لَوْ شَاءَ اللَّهُ		الَّذِينَ أَشْرَكُوا			وَقَالَ
if Allah had willed		those who joined others in worship (with Allah)			and said
وَلَا آبَاءَنَا	نَحْنُ	مِنْ شَيْءٍ	مِنْ دُونِهِ	مَا عَبَدْنَا	
nor our fathers	we	anything	other than Him	neither we would have worshipped	
فَعَلَّ الَّذِينَ	كَذَلِكَ	مِنْ شَيْءٍ	مِنْ دُونِهِ	وَلَا حَرَمْنَا	
did those who	thus	anything	without Him	nor we have forbidden	
إِلَّا الْبَلَّغُ		عَلَى الرُّسُلِ	فَهَلْ	مِنْ قَبْلِهِمْ	
but to convey (the Message)		on the Messengers	then (what is)?	(were) before them	
رَسُولًا	أُمَّةٍ	فِي كُلِّ	وَلَقَدْ بَعَثْنَا	الْمُبِينِ	
a Messenger	nation	in every	and verily We have sent	clearly	
فَمِنْهُمْ	وَأَجْتَنِبُوا الطَّاغُوتَ		أَنْ أَعْبُدُوا اللَّهَ		
then of them	and avoid false deities		(saying) that worship Allah		
حَقَّتْ عَلَيْهِ	مَنْ	وَمِنْهُمْ	مَنْ هَدَى اللَّهُ		
upon whom was justified	(were) some	and of them	(were some) whom Allah guided		
فَانظُرُوا كَيْفَ	فِي الْأَرْضِ		فَسِيرُوا	الضَّلَالَةَ	
and see how	through the land		so travel	the straying	
الْمُكَذِّبِينَ			كَانَ عَاقِبَةُ		
(of) those who denied			was (the) end		

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
 أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

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

إِنْ تَحْرِصْ	عَلَى هُدَاهُمْ	فَإِنَّ اللَّهَ	لَا يَهْدِي	مَنْ يُضِلُّ	وَمَا لَهُمْ	مِنْ نَاصِرِينَ	وَأَقْسَمُوا	بِاللَّهِ	جَهْدَ	أَيْمَانِهِمْ	لَا يَبْعَثُ اللَّهُ	مَنْ يَمُوتُ	بَلَى	وَعَدًّا	عَلَيْهِ	حَقًّا	وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ	لِيُبَيِّنَ	الَّذِينَ كَفَرُوا	وَلِيَعْلَمَ	فِيهِ	الَّذِي يُخْتَلَفُونَ	لَهُمْ	كَانُوا كَذِبِينَ	أَنَّهُمْ
if you covet	for their guidance	then verily Allah	will not guide	whom He lets go astray	and not	any helpers (supporters)	and they swear	by Allah	strongest	(of) their oaths	(that) Allah will not raise up	(him) who dies	yes	a promise	upon Him	(in) truth	[and] but most	(of) mankind	know not	that He may make manifest	those who disbelieved	and that may know	wherein	that they differ	for them	were liars	that they

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ
 مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جُرْأَلَاءَ فِي الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ

صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا
 أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْمُونَ ﴿٤٣﴾

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

إِنَّمَا قَوْلُنَا	لِشَيْءٍ	إِذَا	أَرَدْنَاهُ	أَنْ نَقُولَ	لَهُ
only Our Word	unto a thing	when	We intend it	(is) that We say	unto it
كُنْ	فَيَكُونُ ﴿٤٤﴾	وَالَّذِينَ هَاجَرُوا	فِي اللَّهِ	مِنْ بَعْدِ مَا	
be	and it is	and (as for) those who emigrated	for (the Cause of) Allah	after	
ظَلَمُوا	لَنَبُوْنَهُمْ	فِي الدُّنْيَا	حَسَنَةً		
they were wronged	We will certainly give them residence	in this world	good		
وَلَا جُرْ	الْآخِرَةِ	أَكْبَرُ	لَوْ كَانُوا	يَعْلَمُونَ ﴿٤١﴾	
and indeed (the) reward	(of) the Hereafter	(will be) greater	if they	(but) know	
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٤﴾	وَمَا أَرْسَلْنَا			
those who remained patient	and put their trust in their Lord	and We sent not			
مِن قَبْلِكَ	إِلَّا رِجَالًا	نُّوحِي إِلَيْهِمْ	فَسْأَلُوا	أَهْلَ	
before you	but men	to whom We sent Revelation	so ask	(the) people	
الذِّكْرِ	إِنْ كُنْتُمْ	لَا تَعْمُونَ ﴿٤٣﴾			
(of) the Scripture	if you were	not knowing			

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكِرُونَ

﴿٤٤﴾ أَفَأَمِّنَ الَّذِينَ مَكْرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

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

بِالْبَيِّنَاتِ	وَالزُّبُرِ	وَأَنْزَلْنَا	إِلَيْكَ	الذِّكْرَ
with clear signs	and the Books	and We have sent down	unto you	the reminder (Quran)
لِتُبَيِّنَ	لِلنَّاسِ	مَا نَزَّلَ	إِلَيْهِمْ	
that you may explain	to mankind (people)	what is sent down	to them	
وَلَعَلَّهُمْ يَنْفَكِرُونَ ﴿٤٤﴾	أَفَأَمِّنَ	الَّذِينَ	مَكْرُوا السَّيِّئَاتِ	
and that they may give thought	(do) then feel secure?	those who	devise evil plots	
أَنْ يَخْسِفَ اللَّهُ	بِهِمْ	الْأَرْضَ	أَوْ يَأْتِيَهُمْ	
that Allah will sink	[with] them	(into) the earth	or will come to them	
الْعَذَابُ	مِنْ حَيْثُ	لَا يَشْعُرُونَ ﴿٤٥﴾	أَوْ يَأْخُذَهُمْ	
the torment	from where (direction)	they perceive not	or (that) He may seize them	
فِي تَقْلِبِهِمْ	فَمَا هُمْ	بِمُعْجِزِينَ ﴿٤٦﴾		
in their going to and fro	they so not	(will be) able to escape (from Allah's punishment)		

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾ أَوْ لَمَّ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفِيوْا ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

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

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

فَإِنَّ رَبَّكُمْ	عَلَى تَخَوُّفٍ	أَوْ يَأْخُذَهُمْ		
but truly your Lord	with a gradual wasting	or (that) He may seize them		
أَوَلَمْ يَرَوْا	رَّحِيمٌ	لَرَّءُوفٌ		
or (have) they not seen (observed)?	Most Merciful	(is) indeed Most Kind		
وَالشَّمَايِلِ	عَنِ الْيَمِينِ	يَنْفِيوُا ظِلَّهُ،	مِنْ شَيْءٍ	إِلَى مَا خَلَقَ اللَّهُ
and (to) the left	to the right	their shadows incline	[from] a thing	[to] what Allah created
مَا	وَلِلَّهِ يَسْجُدُ	دَاخِرُونَ	وَهُمْ	سُجَّدًا لِلَّهِ
(all) that	and to Allah prostrate	(are) lowly	and they	making prostration unto Allah
مِنْ دَابَّةٍ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	
of moving (living) creatures	(is) in the earth	and (all) that	(is) in the heavens	
لَا يَسْتَكْبِرُونَ	وَهُمْ	وَالْمَلَائِكَةُ		
are not proud	and they	and the angels		

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ﴿٥١﴾ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِتَّبِعُونِي فَارْهَبُونِ ﴿٥٢﴾ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٣﴾ وَمَا يَكُفُّ عَنْكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٤﴾

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

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

مَا يُؤْمَرُونَ ﴿٥٠﴾		وَيَفْعَلُونَ		مِّنْ فَوْقِهِمْ		يَخَافُونَ رَبَّهُمْ	
what they are commanded		and they do		above them		they fear their Lord	
إِلَهُهُ	إِنَّمَا هُوَ	اٰثِنِيْنَ	لَا نَتَّخِذُ الْاِلٰهِيْنَ		وَقَالَ اللهُ		
(is) God	verily He	[two]	take not two gods		and Allah said		
مَا	وَلَهُ	فَارْهَبُوْنَ ﴿٥١﴾		فَاِيْتِيْ	وَوٰحِدٌ		
(all) that	and to Him (belongs)	you should fear [Me]		then Me (Alone)	One		
وَاصِبًا	الِدِيْنَ	وَلَهُ	وَالْاَرْضِ	فِي السَّمٰوٰتِ			
perpetual	(is) the religion	and for Him	and the earth	(is) in the heavens			
مِّنْ نِّعْمَةٍ	بِكُمْ	وَمَا	اَفَغَيْرَ اللهِ نَنْقُوتُ ﴿٥٢﴾				
of blessing	you have	and whatever	(will) you then fear any other than Allah?				
فَاِلَيْهِ يَجْتَرُونَ ﴿٥٣﴾		الضَّرُّ	مَسَّكُمْ	ثُمَّ اِذَا	فَمِنَ اللهِ ﴿٥٤﴾		
then unto Him you cry (aloud) for help		harm	touches you	then when	(is) form Allah		

ثُمَّ اِذَا كَشَفَ الضَّرَّ عَنْكُمْ اِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٤﴾ لِيَكْفُرُوْا بِمَا ءٰتَيْنَاهُمْ فَتَمَتَّعُوْا فَسَوْفَ تَعْلَمُوْنَ ﴿٥٥﴾ وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنَاهُمْ تَاللهِ لَشٰٓئِنَ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿٥٦﴾ وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهُ. وَلَهُمْ مَا يَشْتَهُوْنَ ﴿٥٧﴾

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

ثُمَّ إِذَا كَشَفَ	الضَّرَّ	عَنْكُمْ	إِذَا	فَرِيقٌ	مِنْكُمْ
then when He has removed	the harm	from you	behold	a party	of you
بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٦﴾		لِيَكْفُرُوا	بِمَا		
associate others (in worship) with their Lord		so as they deny	that which		
ءَايُنُّهُمْ	فَتَمَتَّعُوا	فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾			
We have bestowed on them	then enjoy yourselves	but soon you will come to know			
وَيَجْعَلُونَ	لِمَا	لَا يَعْلَمُونَ	نَصِيبًا	مِمَّا	رَزَقْنَاهُمْ
and they assign	unto what	they know not	a portion	from what	We provided them
تَاللَّهِ لَتَسْأَلَنَّ	عَمَّا كُنْتُمْ	تَفْتَرُونَ ﴿٥٦﴾	وَيَجْعَلُونَ		
by Allah you shall certainly be asked	about what you used to	fabricate	and they assign		
لِللَّهِ الْبَنَاتِ	سُبْحَانَهُ،	وَلَهُمْ	مَا يَشْتَهُونَ ﴿٥٧﴾		
daughters unto Allah	Glorified is He	and for them	(is) what they desire		

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

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

وَإِذَا بُشِّرَ	أَحَدُهُمْ	بِالْأُنثَىٰ	ظَلَّ وَجْهَهُ،
and when the news is brought	(to) any of them	of a female	his face becomes
مُسْوَدًّا	وَهُوَ	كَظِيمٌ ﴿٥٨﴾	يَتَوَرَّى مِنَ الْقَوْمِ
dark	and he	(is) filled with inward grief	he hides himself from the people

أَيُّسِكُهُ يَمْسِكُهُ	بِهِ بِهِ	مَا بَشَّرَ	مِنْ سُوءٍ
(shall) he keep it (her)?	whereof	(of) what he has been informed	(because) of (the) evil
مَا يَحْكُمُونَ ﴿٥٩﴾	أَلَا سَاءَ	فِي التُّرَابِ	أَمْ يَدُسُّهُ عَلَى هُونٍ
what they decide	certainly evil is	in the earth	or bury it (her) with dishonour
السُّوءِ	مَثَلٌ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
evil	(is) a description	in the Hereafter	believe not
الْحَكِيمُ ﴿٦٠﴾	وَهُوَ الْعَزِيزُ	الْأَعْلَى	وَلِلَّهِ الْمَثَلُ
the All-Wise	and He (is) the All-Mighty	highest	and for Allah (is) the description

وَلَوْ يُوَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْزِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنْ لَهُمُ الْحُسْنَىٰ ۗ لَآ جُرْمَ أَنْ لَّهُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

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

عَلَيْهَا	مَا تَرَكَ	بِظُلْمِهِمْ	وَلَوْ يُوَاخِذُ اللَّهُ النَّاسَ
on it	He would not leave	for their wrongdoing	and if Allah were to seize mankind
مُسَمًّىٰ	إِلَىٰ أَجَلٍ	وَلَكِنْ يُؤَخِّرُهُمْ	مِنْ دَابَّةٍ
appointed	for a term	[and] but He postpones them	[of] a single moving (living) creature
﴿٦١﴾	وَلَا يَسْتَقْدِمُونَ	لَا يَسْتَحْزِرُونَ سَاعَةً	جَاءَ أَجْلُهُمْ
nor they can advance (it)	neither they can delay (it)	an hour	their term comes
وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ	مَا يَكْرَهُونَ	لِلَّهِ	وَيَجْعَلُونَ
and their tongues describe (assert)	what they dislike	to Allah	and they assign

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

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

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

فَزَيَّنَ	مِّن قَبْلِكَ	إِلَىٰ أُمَمٍ	لَقَدْ أَرْسَلْنَا	تَاللَّهِ
then made fair-seeming	before you	to the nations	indeed We have sent	by Allah
وَلَهُمْ	أَلِيمٌ	وَلِيُّهُمْ	فَهُوَ	أَعْمَالَهُمْ
and for them	today	(is) their helper	so he	their deeds
عَذَابٌ	أَلِيمٌ	وَمَا أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ
(will be) a torment	painful	and We have not sent down	unto you	the Book
إِلَّا	لِتُبَيِّنَ	لَهُمْ	الَّذِي	أَخْتَلَفُوا فِيهِ
except	that you may explain	to them	that which	they differ in [it]
وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ	وَاللَّهُ أَنْزَلَ	مِنَ السَّمَاءِ	مَاءً
and a mercy	for a folk who believe	and Allah sends down	from the sky	water (rain)

فَاحْيَا	بِهِ	الْأَرْضَ	بَعْدَ	مَوْتِهَا	إِنَّ	فِي ذَلِكَ
then gives life	by it	the earth	after	its death	verily	in this
لَايَةً			لِقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾			
(is) surely a sign			for a people who listen			

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ ۚ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

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

وَأَنَّ	لَكُمْ	فِي الْأَنْعَامِ	لَعِبْرَةً	نُّسْقِيكُم	مِمَّا
and verily	for you	in the cattle	(is) a lesson	We give you to drink	of that which
فِي بُطُونِهِ ۚ	مِنْ بَيْنِ	فَرْثٍ	وَدَمٍ	لَبَنًا	خَالِصًا
(is) in their bellies	from between	excretions	and blood	milk	pure
سَائِغًا	وَالْأَعْنَابِ	النَّخِيلِ	وَمِنْ ثَمَرَاتِ	وَرِزْقًا	حَسَنًا
palatable	and the grapes	(of) the date palms	and from (the) fruits	and a provision	good
لِلشَّارِبِينَ ﴿٦٦﴾	نَتَّخِذُونَ مِنْهُ	سَكَرًا	وَرِزْقًا	حَسَنًا	إِنَّ
to the drinkers	you derive (make) of it	strong drink	and a provision	good	verily
لَايَةً	لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾	وَأَوْحَى رَبُّكَ	إِلَى النَّحْلِ	أَنْ	تَتَّخِذِي
(is) indeed a sign	for a people who think	and your Lord inspired	[to] the bee	(saying) [that]	take in the mountains
فِي ذَلِكَ	إِلَى النَّحْلِ	أَنْ	تَتَّخِذِي	مِنَ الْجِبَالِ	بُيُوتًا
in that	[to] the bee	(saying) [that]	take in the mountains	take in the mountains	take in the mountains

وَمِمَّا يَعْرِشُونَ ﴿١٨﴾	وَمِنَ الشَّجَرِ
and in what they erect	and in the trees

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يُوَفِّقُكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

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

ثُمَّ كُلِي	مِنْ كُلِّ	الثَّمَرَاتِ	فَاسْلُكِي سُبُلَ	رَبِّكِ	ذُلَالًا
then eat	of all	fruits	and follow (the) ways	(of) your Lord	made easy
يَخْرُجُ مِنْ بَطُونِهَا	شَرَابٌ	مُخْتَلِفٌ	أَلْوَانُهُ	فِيهِ	شِفَاءٌ
comes forth from their bellies	a drink	varying	its colours	wherein	(is) healing
لِلنَّاسِ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾	
for people	verily	in this	(is) indeed a sign	for a people who think	
وَاللَّهُ خَلَقَكُمْ	ثُمَّ يُوَفِّقُكُمْ	وَمِنْكُمْ			
and Allah has created you	then He will cause you to die	and of you			
مَنْ يَرُدُّ	إِلَى أَرْذَلِ	الْعُمُرِ	لِكَيْ		
(there are some) who are sent back	to (the) worst	(of) age (senility)	so that		
لَا يَعْلَمُ	بَعْدَ	عِلْمِهِ	شَيْئًا	إِنَّ اللَّهَ	قَدِيرٌ ﴿٧٠﴾
he knows not	after	(having) known	anything	truly Allah	(is) All-Knowing All-Powerful

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٦﴾

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

وَاللَّهُ فَضَّلَ بَعْضَكُمْ		عَلَى بَعْضٍ		فِي الرِّزْقِ	
and Allah has preferred some of you		above others		in provision (wealth)	
فَمَا	الَّذِينَ فَضَّلُوا	بِرَادِي	رِزْقِهِمْ		
then not	those who are preferred	(will) hand over	their wealth		
عَلَى مَا	مَلَكَتْ أَيْمَانُهُمْ	فَهُمْ	فِيهِ		
to (those) whom	their right hands possess	so (that) they (are)	thereof		
سَوَاءٌ	أَفِينِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧٦﴾	وَاللَّهُ جَعَلَ	لَكُمْ		
equal	(do) they then deny (the) Favour (of) Allah?	and Allah has made	for you		
مِّنْ أَنْفُسِكُمْ	أَزْوَاجًا	وَجَعَلَ	لَكُمْ	مِّنْ أَزْوَاجِكُمْ	
of yourselves (own kind)	wives	and has made	for you	from your wives	
بَنِينَ	وَحَفَدَةً	وَرَزَقَكُمْ	مِّنَ الطَّيِّبَاتِ		
sons	and grandsons	and has provided you	of good things		
أَفَبِالْبَاطِلِ يُؤْمِنُونَ	وَبِنِعْمَةِ اللَّهِ	هُمْ يَكْفُرُونَ ﴿٧٦﴾			
(do) they then believe in false (deities)?	and (the) Favour (of) Allah	they deny			

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَيْمَالُكَ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ
﴿٧٧﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٨﴾ ﴿٧٦﴾ ضَرْبَ اللَّهِ مَثَلًا عَبْدًا

مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ آرْزَاقٍ حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

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

لَهُمْ	مَا لَا يَمْلِكُ	مِنْ دُونِ اللَّهِ	وَيَعْبُدُونَ			
for them	which (do) not own	besides Allah	and they worship (others)			
وَلَا يَسْتَطِيعُونَ ﴿٧٤﴾	شَيْئًا	وَالْأَرْضِ	مِنَ السَّمَوَاتِ	رِزْقًا		
nor they are able	anything	and the earth	from the heavens	any provision		
لَا تَعْلَمُونَ ﴿٧٥﴾	وَأَنْتُمْ	إِنَّ اللَّهَ يَعْلَمُ	لِلَّهِ الْأَمْثَالُ	فَلَا تَضْرِبُوا		
know not	and you	truly Allah knows	similitudes for Allah	so put not forward		
مَمْلُوكًا		عَبْدًا	ضَرَبَ اللَّهُ مَثَلًا			
under the possession (of another)		(of) a slave	Allah puts forward (the) example			
مِنَّا	رَزَقْنَاهُ	وَمَنْ	عَلَى شَيْءٍ	لَا يَقْدِرُ		
from Us	We provided [him]	and (a man) whom	over anything	he has no power		
هَلْ يَسْتَوُونَ	وَجَهْرًا	سِرًّا	مِنْهُ	فَهُوَ يُنْفِقُ	حَسَنًا	رِزْقًا
(can) they be equal?	and openly	secretly	thereof	and he spends	good	a provision
لَا يَعْلَمُونَ ﴿٧٥﴾	بَلْ أَكْثَرُهُمْ	الْحَمْدُ لِلَّهِ				
know not	nay most of them	all praise (is due) to Allah				

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى
مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَأَيَّاتِ بَخِيلٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى

صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

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

أَبْكُم	أَحَدُهُمَا	رَجُلَيْنِ	وَضَرَبَ اللَّهُ مَثَلًا		
(is) dumb	one of them	(of) two men	and Allah puts forward an example		
عَلَىٰ مَوْلَاهُ	كُلُّ	وَهُوَ	عَلَىٰ شَيْءٍ	لَا يَقْدِرُ	
on his master	(is) a burden	and he	over anything	he has no power	
هَلْ يَسْتَوِي هُوَ	بِخَيْرٍ	لَا يَأْتِ	يُوجِّهُهُ	أَيُّنَمَا	
is he equal?	good	he brings not	he directs him	whichever (way)	
مُسْتَقِيمٍ ﴿٧٦﴾	عَلَىٰ صِرَاطٍ	وَهُوَ	يَأْمُرُ بِالْعَدْلِ	وَمَنْ	
Straight	(is) on a Path	and he	commands [of] justice	and (the one) who	
وَالْأَرْضِ	السَّمَوَاتِ		وَلِلَّهِ غَيْبُ		
and the earth	(of) the heavens		and to Allah (belongs the) Unseen		
الْبَصَرِ	كَلَمْحِ	إِلَّا	السَّاعَةِ	وَمَا أَمْرُ	
(of) the eye	as a twinkling	but	(of) the Hour	and (is) not (the) matter	
قَدِيرٌ ﴿٧٧﴾	شَيْءٍ	عَلَىٰ كُلِّ	إِنَّ اللَّهَ	أَقْرَبُ	أَوْ هُوَ
(is) All-Powerful	thing	over every	truly Allah	(is) nearer	or it

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ
مَا يَمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ

سَكْنَا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَعًا إِلَىٰ حِينٍ ﴿٨٠﴾

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

أُمَّهَاتِكُمْ		مِنْ بُطُونٍ		وَاللَّهُ أَخْرَجَكُمْ		
(of) your mothers		of (the) wombs (bellies)		and Allah brought you out		
وَالْأَفْئِدَةَ	وَالْأَبْصَرَ	السَّمْعَ	لَكُمْ	وَجَعَلَ	لَا تَعْلَمُونَ شَيْئًا	
and hearts	and sight	hearing	to you	and He gave	you know not anything	
مُسْحَرَاتٍ	إِلَى الطَّيْرِ	الْمَيْرَؤُا	لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾			
held (employed)	[to] the birds	(do) they not see?	so that you might give thanks			
لَايَاتٍ	فِي ذَلِكَ	إِنَّ	إِلَّا اللَّهُ	مَا يُمْسِكُهُنَّ	السَّمَاءِ	فِي جَوْ
(are) signs	in this	verily	but Allah	none holds them	(of) the sky	in (the) midst
سَكْنَا	مِنْ بُيُوتِكُمْ	لَكُمْ	وَاللَّهُ جَعَلَ	لِقَوْمٍ يُؤْمِنُونَ ﴿٧٨﴾		
an abode	of your homes	for you	and Allah has made	for a people who believe		
تَسْتَخِفُّونَهَا	بُيُوتًا	الْأَنْعَامِ	مِنْ جُلُودٍ	لَكُمْ	وَجَعَلَ	
which you find (so) light	tents (homes)	(of) the cattle	of (the) hides	for you	and made	
وَمِنْ أَصْوَابِهَا	إِقَامَتِكُمْ	وَيَوْمَ	ظَعْنِكُمْ	يَوْمَ		
and of their wools	(of) your stay	and (on the) day	(of) your travel	(on the) day		
إِلَى حِينٍ ﴿٨٠﴾	وَمَتَعًا	أَثْنَا	وَأَشْعَارِهَا	وَأَوْبَارِهَا		
for a while	and comfort	furnishings	and hair	and fur		

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ مِنَ الْحَرِّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

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

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

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

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

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

وَأَكْثَرُهُمْ		ثُمَّ يُنْكِرُونَهَا	يَعْرِفُونَ نِعْمَتَ اللَّهِ
and most of them		then they deny it	they recognise (the) Grace (of) Allah
أُمَّةٍ	مِنْ كُلِّ	وَيَوْمَ نَبْعَثُ	الْكَافِرُونَ ﴿٨٤﴾
nation	from each	and (remember the) Day (when) We shall raise up	(are) disbelievers
لِلَّذِينَ كَفَرُوا		لَا يُؤْذَنُ	ثُمَّ شَهِيدًا
[to] those who have disbelieved		will not be permitted	then a witness (their Messenger)
الَّذِينَ ظَلَمُوا	وَأِذَا رَأَوْا	وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾	
those who did wrong	and when will see	nor they will be allowed to repent	
وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾	عَنْهُمْ	فَلَا يُخَفَّفُ	الْعَذَابِ
nor they will be given respite	unto them	then it will not be lightened	the torment

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَالْقَوْلَ إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

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

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

وَإِذَا رَأَوْا	الَّذِينَ أَشْرَكُوا	شُرَكَاءَهُمْ		
and when see	those who associated partners (with Allah)	their partners		
قَالُوا رَبَّنَا	هَؤُلَاءِ	شُرَكَاءُونَا	الَّذِينَ كُنَّا	نَدْعُوا مِنْ دُونِكَ
they will say our Lord	these	(are) our partners	whom we used to	invoke besides You
فَأَلْقَوْا	إِلَيْهِمْ	الْقَوْلَ	إِنَّكُمْ	لَكَاذِبُونَ
but they will throw back	at them	(their) word	surely you	(are) indeed liars
وَالْقَوْلَ	إِلَى اللَّهِ يَوْمَئِذٍ	السَّلَامَ	وَضَلَّ	عَنْهُمْ
and they will offer	to Allah (on) that Day	the submission	and will vanish	from them
مَا كَانُوا	يَفْتَرُونَ	الَّذِينَ كَفَرُوا	وَصَدُّوا	
what they used to	invent (false deities)	those who disbelieved	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	زِدْنَهُمْ	عَذَابًا	فَوْقَ	الْعَذَابِ
from (the) path (of) Allah	We will add for them	torment	over	the torment
	بِمَا كَانُوا	يُفْسِدُونَ		
	because they used to	spread corruption		

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾
﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

90. Verily, Allāh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allāh

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

شَهِيدًا	أُمَّةٍ	فِي كُلِّ	وَيَوْمَ نَبْعَثُ		
a witness	nation	in every	and (remember the) Day (when) We shall raise up		
شَهِيدًا	بِكِ	وَجِئْنَا	مِّنْ أَنْفُسِهِمْ	عَلَيْهِمْ	
(as) a witness	you	and We shall bring	from (amongst) themselves	against them	
تَبَيَّنَا	الْكِتَابِ	عَلَيْكَ	وَنَزَّلْنَا	عَلَى هَؤُلَاءِ	
(as) an explanation	the Book (Quran)	to you	and We have sent down	against these	
لِلْمُسْلِمِينَ	وَبُشْرَى	وَرَحْمَةً	وَهْدَى	شَيْءٍ	لِّكُلِّ
for the Muslims	and glad tiding(s)	and a mercy	and a guidance	thing	of every
ذِي الْقُرْبَىٰ	وَإِيتَايَ	وَالْإِحْسَانِ	بِالْعَدْلِ	إِنَّ اللَّهَ يَأْمُرُ	
(to) the kith and kin	and giving (help)	and (doing) good	justice	verily Allah enjoins	
وَالْبَغْيِ	وَالْمُنْكَرِ	عَنِ الْفَحْشَاءِ	وَيَنْهَى		
and oppression	and evil (deeds)	from lewdness/obscenity	and forbids		
	لَعَلَّكُمْ تَذَكَّرُونَ		يَعِظُكُمْ		
	so that you may take heed		He admonishes you		

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ
 اللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١١﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ
 غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ

أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿٩٢﴾

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

وَآَوْفُوا		بِعَهْدِ اللَّهِ		إِذَا عَاهَدْتُمْ	
and fulfil		(the) Covenant (of) Allah		when you have taken a covenant	
وَلَا تَنْقُضُوا الْأَيْمَانَ		بَعْدَ		تَوَكِيدِهَا	
and break not (your) oaths		after		their confirmation	
وَقَدْ جَعَلْتُمُ اللَّهَ		عَلَيْكُمْ		كَفِيلًا	
and indeed you have appointed Allah		over you		a surety	
مَا تَفْعَلُونَ ﴿٩١﴾		وَلَا تَكُونُوا		كَالَّتِي نَقَضَتْ	
what you do		and be not		like (her) who undoes	
قُوَّةً		أَنْكَثًا		نَتَّخِذُونَ أَيْمَانَكُمْ	
strength (it has become strong)		(into) untwisted strands		you take your oaths	
دَخَلًا		بَيْنَكُمْ		أَنْ تَكُونَ أُمَّةٌ	
(as) a (means of) deception		among yourselves		lest a nation (should) be	
أَرْبَىٰ		مِنْ أُمَّةٍ		إِنَّمَا يَبْلُوكُمُ اللَّهُ	
more numerous		than (another) nation		Allah only tests you	
وَلِيُبَيِّنَ		لَكُمْ		يَوْمَ	
and He will certainly make clear		to you		(on the) Day	
				مَا كُنتُمْ	
				الْقِيَامَةِ	
				تَخْلِفُونَ	
				بِهِ	
				بِأَيْمَانِكُمْ	
				إِذَا عَاهَدْتُمْ	

تَخْلِفُونَ ﴿٩٣﴾	فِيهِ
differ	wherein

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَلَسْتَئَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا تَنْخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

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

وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ	أُمَّةً	وَاحِدَةً
and if Allah had willed	surely He (could) have made you (all)	nation	one
وَلَكِنْ يُضِلُّ	مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ
[and] but He sends astray	whom He wills	and guides	whom He wills
وَلَسْتَئَنَّ	عَمَّا كُنْتُمْ	تَعْمَلُونَ ﴿٩٣﴾	
and certainly you shall be questioned	for what you used to	do	
وَلَا تَنْخِذُوا أَيْمَانَكُمْ	دَخَلًا	بَيْنَكُمْ	فَتَزِلَّ قَدَمٌ
and take not your oaths	a (means of) deception	among yourselves	lest a foot should slip
بَعْدَ	ثُبُوتِهَا	وَتَذُوقُوا	السُّوءَ
after	being firmly planted	and you may have to taste	the evil (punishment)
بِمَا	صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ	وَلَكُمْ	عَذَابٌ عَظِيمٌ ﴿٩٤﴾
for what	you hindered (men) from (the) path (of) Allah	and for you	great
		(will be) a torment	

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

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

وَلَا تَشْتَرُوا		بِعَهْدِ اللَّهِ			ثَمَنًا	قَلِيلًا	إِنَّمَا
and purchase not		at the cost of Covenant (of) Allah			a gain	small	verily what
عِنْدَ اللَّهِ	هُوَ	خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ	مَا	
(is) with Allah	[it]	(is) better	for you	if you did	(but) know	whatever	
عِنْدَكُمْ	يَنْفَدُ	وَمَا	عِنْدَ اللَّهِ	بَاقٍ			
(is) with you	will be exhausted	and whatever	(is) with Allah	(will) remain			
وَلَنَجْزِيَنَ		الَّذِينَ صَبَرُوا		أَجْرَهُمْ	بِأَحْسَنِ		
and We will certainly pay		those who are patient		their reward	in (proportion to) the best		
مَا كَانُوا	يَعْمَلُونَ	مَنْ عَمِلَ	صَالِحًا	مِّنْ ذَكَرٍ			
of what they used to	do	whoever does	a righteous deed	whether male			
أَوْ أُنْثَىٰ	وَهُوَ	مُؤْمِنٌ	فَلَنُحْيِيَنَّهٗ	حَيٰوةً			
or female	while he (or she)	(is) a believer	then surely We will give him life	a life			
طَيِّبَةً	وَلَنَجْزِيَنَّهُمْ	أَجْرَهُمْ	بِأَحْسَنِ	مَا كَانُوا	يَعْمَلُونَ		
good	and We shall pay them	their reward	to the best	of what they used to	do		

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ

ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا نُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

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

فَإِذَا	قَرَأْتَ الْقُرْآنَ	فَاسْتَعِذْ	بِاللَّهِ	مِنَ الشَّيْطَانِ
so when	you recite the Quran	seek refuge	with Allah	from Satan
الرَّجِيمِ ﴿٩٨﴾	إِنَّهُ	لَيْسَ لَهُ	سُلْطَانٌ	عَلَى الَّذِينَ ءَامَنُوا
the outcast	verily he	[he] has no	power	over those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾		إِنَّمَا سُلْطَانُهُ		عَلَى الَّذِينَ
and they put their trust in their Lord		only he has power		over those who
يَتَوَلَّوْنَهُ	وَالَّذِينَ	هُمْ	بِهِ	مُشْرِكُونَ ﴿١٠٠﴾
follow him	and those who	[they]	with Him	join partners
ءَايَةً مَّكَانَ	ءَايَةٍ	وَاللَّهُ أَعْلَمُ		بِمَا نُنزِّلُ
a Verse	(in) place	and Allah knows best		of what He sends down
قَالُوا	إِنَّمَا أَنْتَ	مُفْتَرٍ	بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ ﴿١٠١﴾
they say	only you (are)	a forger, liar	but most of them	know not

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ

لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٢﴾

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

قُلْ	نَزَّلَهُ	رُوحُ الْقُدُسِ	مِنْ رَبِّكَ	بِالْحَقِّ
say	has brought it down	the Holy Spirit (Gabriel)	from your Lord	with truth
لِيُثَبِّتَ	الَّذِينَ ءَامَنُوا	وَهْدَى	وَبَشِّرِ	
to strengthen	those who believe	and (as) a guidance	and glad tiding(s)	
لِلْمُسْلِمِينَ ﴿١٠٣﴾	وَلَقَدْ نَعْلَمُ	أَنَّهُمْ يَقُولُونَ	إِنَّمَا	يَعْلَمُهُ
to the Muslims	and indeed We know	that they say	(it is) only	(who) teaches him
بَشَرًا	لِسَانٌ	الَّذِي	يُلْحِدُونَ إِلَيْهِ	أَعْجَمِيٌّ
a human being	(the) tongue	(of) he whom	they refer to [him]	(is) foreign
وَهَذَا	لِسَانٌ	عَرَبِيٌّ مُبِينٌ ﴿١٠٤﴾	إِنَّ الَّذِينَ	
while this (Qur'an)	(is) a tongue (language)	Arabic	verily those who	
لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ	لَا يَهْدِيهِمُ اللَّهُ	وَلَهُمْ	
believe not	in (the) Signs (of) Allah	Allah will not guide them	and for them	
	عَذَابٌ	أَلِيمٌ ﴿١٠٥﴾		
	(will be) a torment	painful		

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾
 مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
 وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿١٠٧﴾

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

إِنَّمَا	يَفْتَرِي الْكُذِبَ	الَّذِينَ لَا يُؤْمِنُونَ	بِآيَاتِ اللَّهِ
only	fabricate falsehood	those who believe not	in (the) Signs (of) Allah
وَأُولَٰئِكَ هُمُ	الْكَاذِبُونَ ﴿١٠٥﴾	مَنْ كَفَرَ بِاللَّهِ	مِنْ بَعْدِ
and those [they]	(are) liars	whoever disbelieved in Allah	after
إِيمَانِهِ	إِلَّا مَنْ أُكْرِهَ	وَقَلْبُهُ	مُطْمَئِنٌّ
his belief	except (him) who is forced	and whose heart	(is) at rest
وَلَكِنْ مِّنْ شَرَحٍ	بِالْكَفْرِ	صَدْرًا	فَعَلَيْهِمْ
[and] but (those) who open	to disbelief	(their) breasts	then on them
غَضَبٍ مِّنْ اللَّهِ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١٠٦﴾
(is) wrath from Allah	and for them	(will be) a torment	great
بِأَنَّهُمْ	اسْتَحَبُّوا الْحَيَاةَ	الدُّنْيَا	عَلَى الْآخِرَةِ
because they	loved and preferred the life	(of) this world	over (that of) the Hereafter
وَأَنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	الْكَافِرِينَ ﴿١٠٧﴾	
and that Allah	guides not the people	who disbelieve	

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٠٨﴾ لَا جُرْمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنِّي
رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فِتْنَاوَا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ

رَبِّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

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

وَسَمِعِهِمْ	طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ			الَّذِينَ	أُولَئِكَ
and (upon) their hearing	Allah has set a seal upon their hearts			(are) those who	they
لَا جَرَمَ	الْغَافِلُونَ ﴿١٠٨﴾	هُمْ	وَأُولَئِكَ	وَأَبْصَرِهِمْ	
no doubt	who are heedless	(are) they	and those	and (upon) their eyes (sight)	
إِنَّ رَبَّكَ	ثُمَّ	الْخَاسِرُونَ ﴿١٠٩﴾	هُمْ	فِي الْآخِرَةِ	أَنَّهَمْ
verily your Lord	then	(will be) the losers	[they]	in the Hereafter	that they
ثُمَّ جَاهَدُوا	فِتْنُوا		مِنْ بَعْدِ مَا	لِلَّذِينَ هَاجَرُوا	
then strove hard	they had been put to trials		after	for those who emigrated	
رَحِيمٌ ﴿١١٠﴾	لَغَفُورٌ	مِنْ بَعْدِهَا	إِنَّ رَبَّكَ	وَصَبَرُوا	
Most Merciful	surely (is) Oft-Forgiving	afterward	verily your Lord	and were patient	

﴿١١١﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَدِلٍ عَنِ نَفْسِهَا وَتُوفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهَمْ لَا يُظْلَمُونَ ﴿١١٢﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

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

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

يَوْمَ تَأْتِي	كُلُّ	نَفْسٍ	تُجَدِّدُ عَنْ نَفْسِهَا
(remember the) Day (when) will come up	every	soul	pleading for itself
وَتُؤْتَى	كُلُّ	نَفْسٍ	مَا عَمِلَتْ
and will be paid in full	every	soul	(for) what it did
لَا يُظْلَمُونَ	وَضَرَبَ اللَّهُ مَثَلًا		قَرِيَّةً
will not be dealt with unjustly	and Allah puts forward (the) example		(of) a town
كَانَتْ ءَامِنَةً	يَأْتِيهَا	رِزْقُهَا	رَغَدًا
that was secure	coming to it	its provision	(in) abundance
مِنْ كُلِّ	مَكَانٍ	فَكَفَرَتْ	لِبَاسٍ
from every	place	then it denied	(the) grab
فَكَفَرَتْ	بِأَنْعَمِ اللَّهِ	فَأَذَقَهَا اللَّهُ	لِبَاسٍ
then it denied	(the) Favours (of) Allah	so Allah made it taste	(the) grab
أَلْجُوعٍ	وَالْخَوْفِ	بِمَا كَانُوا	يَصْنَعُونَ
(of) hunger	and fear	(because) of that which they used to	do

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا
 مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
 ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ
 اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

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

فَكَذَّبُوهُ	مِنْهُمْ	رَسُولٌ	وَلَقَدْ جَاءَهُمْ		
but they denied him	from (among) themselves	a Messenger	and verily had come to them		
مِمَّا	فَكُلُوا	ظَالِمُونَ ﴿١١٦﴾	وَهُمْ	الْعَذَابُ	فَأَخَذَهُمْ
of what	so eat	(were) wrongdoers	while they	the torment	so overtook them
وَأَشْكُرُوا نِعْمَتَ اللَّهِ	حَلَالًا	طَيِّبًا	رَزَقَكُمْ اللَّهُ		
and be thankful (for the) Grace (of) Allah	(and) good	lawful	Allah has provided you (with)		
الْمَيْتَةَ	حَرَّمَ عَلَيْكُمْ	إِنَّمَا	إِيَّاهُ تَعْبُدُونَ ﴿١١٧﴾	إِنْ كُنْتُمْ	
the dead animal	He has forbidden unto you	only	worship Him (Alone)	if you	
وَمَا أَهْلَ	الْخَنِزِيرِ	وَلَحْمَ	وَالدَّمِ		
and (any animal) which is slaughtered as a sacrifice	(of) swine	and (the) flesh	and the blood		
فَمَنْ اضْطُرَّ	بِهِ	لِغَيْرِ اللَّهِ			
but (if) one is forced (by dire necessity)	[with it]	for other than Allah			
فَإِنَّ اللَّهَ	وَلَا عَادٍ	بِأَعْيُنِنَا	غَيْرَ		
then verily Allah	and not transgressing	(wilful) disobedience	without		
	رَحِيمٌ ﴿١١٨﴾	عَفُورٌ			
	Most Merciful	(is) Oft-Forgiving			

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

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

هَذَا	الْكَذِبَ	تَصِفُ أَلْسِنَتِكُمْ	لِمَا	وَلَا تَقُولُوا
this	falsely	your tongues put forth (describe)	to that which	and say not
عَلَى اللَّهِ الْكَذِبَ	لِنَفْتَرُوا	حَرَامٌ	وَهَذَا	حَلَلٌ
lies against Allah	so as to invent	(is) unlawful (forbidden)	and this	(is) lawful
مَتَعٌ	لَا يَفْلِحُونَ	عَلَى اللَّهِ الْكَذِبَ	إِنَّ الَّذِينَ يَفْتَرُونَ	
an enjoyment	will not prosper (be successful)	lies against Allah	verily those who invent	
وَعَلَى الَّذِينَ هَادُوا	أَلِيمٌ	عَذَابٌ	وَهُمْ	قَلِيلٌ
and unto those who are Jews	painful	(will be) a torment	and for them	brief
مِنْ قَبْلُ	عَلَيْكَ	مَا قَصَصْنَا	حَرَمْنَا	
before	to you	that which We have mentioned	We have forbidden	
أَنْفُسَهُمْ يَظْلِمُونَ	وَلَكِنْ كَانُوا	وَمَا ظَلَمْنَاهُمْ		
wrong themselves	[and] but they used to	and We wronged them not		

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّعُوبَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِأَنْعَمِهِ آجِبْتَهُ وَهَدَيْتُهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). 121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism – neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ تَابُوا	بِجَهْلَةٍ	عَمِلُوا السُّوءَ	لِلَّذِينَ	إِنَّ رَبَّكَ	ثُمَّ
then they repent	in ignorance	do evil	for those who	verily your Lord	then
مِنْ بَعْدِهَا	إِنَّ رَبَّكَ	وَأَصْلِحُوا	ذَلِكَ	مِنْ بَعْدِ	
thereafter	verily your Lord	and do righteous deeds	that	after	
كَانَ أُمَّةً	إِنَّ إِبْرَاهِيمَ	رَحِيمٌ	لَغَفُورٌ		
was a nation	verily Abraham	Most Merciful	(is) surely Oft-Forgiving		
مِنَ الْمُشْرِكِينَ	وَلَمْ يَكُ	حَنِيفًا	قَانِتًا لِلَّهِ		
of the polytheists	and he was not	straight/upright	obedient to Allah		
إِلَى صِرَاطٍ	وَهَدَنَاهُ	أَجْتَبَاهُ	لِأَنْعَمِهِ	شَاكِرًا	
to (the) Path	and guided him	He chose him	for His Graces	(he was) thankful	
وَإِنَّهُ	حَسَنَةٌ	فِي الدُّنْيَا	وَأَتَيْنَاهُ	مُسْتَقِيمٌ	
and verily he	good	in this world	and We gave him	Straight	
	لِمَنِ الصَّالِحِينَ	فِي الآخِرَةِ			
	surely of (those who are) righteous	(is) in the Hereafter			

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ بَالْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

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

has gone astray from His path, and He is the Best Knower of those who are guided.

ثُمَّ أَوْحَيْنَا	إِلَيْكَ	أَنْ اتَّبَعَ مِلَّةَ	إِبْرَاهِيمَ
then We have sent the Revelation	to you	[that] follow (the) religion	(of) Abraham
حَنِيفًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	
straight (Monotheism)	and he was not	of (those who are) the polytheists	
إِنَّمَا جُعِلَ السَّبْتُ	عَلَى الَّذِينَ	اختلفوا فيه	وَإِنَّ رَبَّكَ
the Sabbath was only prescribed	for those who	differed in it	and verily your Lord
لِيَحْكُمَ بَيْنَهُمْ	يَوْمَ	الْقِيَامَةِ	فِيمَا كَانُوا
will surely judge between them	(on the) Day	(of) Resurrection	about that they used to
فِيهِ	يَخْتَلِفُونَ	أَدْعُ إِلَى سَبِيلِ	رَبِّكَ
wherein	differ	invite to (the) path	(of) your Lord
وَالْمَوْعِظَةِ	الْحَسَنَةِ	وَجَدِلْهُمْ	بِالْحِكْمَةِ
and preaching	fair (kind)	and argue with them	with wisdom
وَإِنَّ رَبَّكَ	هُوَ	أَعْلَمُ	بِمَنْ
verily your Lord	[He]	knows best	[of] who
وَهُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ	
and He	(is) Best knower	of (those who are) guided	

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾
 وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾
 إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

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

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

مَا عُوِقِبْتُمْ		بِمِثْلِ		فَعَاقِبُوا		وَإِنْ عَاقَبْتُمْ	
(of) that which you were punished		with the like		then punish		and if you punish	
لِلصَّابِرِينَ	خَيْرٌ	لَهُوَ	وَلَيْنِ صَبْرَتُمْ		بِهِ		
for the patient	(is) better	verily it	but if you endure patiently		with [it]		
وَلَا تَحْزَنُوا	بِاللَّهِ	إِلَّا	وَمَا صَبْرُكَ		وَأَصْبِرْ		
and grieve not	from Allah	but	and your patience (is) not		and endure patiently		
إِنَّ اللَّهَ مَعَ	مِمَّا يَمْكُرُونَ	فِي ضَيْقٍ	وَلَا تَكُ	عَلَيْهِمْ			
verily Allah (is) with	(because) of what they plot	in distress	and be not	over them			
مُحْسِنُونَ	هُمْ	وَالَّذِينَ	الَّذِينَ اتَّقَوْا				
(are) good-doers	[they]	and those who	those who fear (Him)				

