

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name  
In the Name of Allah, the Most Compassionate, the Most Merciful.

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝ مَا

not | turn away | heedlessness | in | while they | theirreckoning | for mankind | draws near

Closer and closer to mankind comes their Reckoning, yet they heedlessly turn away.(1)

يَأْتِيهِمْ مِّنْ ذِكْرِ رَبِّهِمْ مَّحْدِثٍ إِلَّا سَمِعُوهُ

they listen to it | but | as a recent revelation | their Lord | from | an admonition | (from) | comes unto them

No fresh warning comes to them from their Lord, but they listen to it: as in

وَهُمْ يَلْعَبُونَ ۝ لَاهِيَةً قُلُوبُهُمْ وَأَسْرُوا

they conceal or keep secret | and | their hearts | being in a light mood occupied | play | while they

jest,(2) With their hearts preoccupied (with evil things); those who do wrong, conceal

النَّجْوَىٰ ۝ الَّذِينَ ظَلَمُوا هَلْ هَدَىٰ إِلَّا بَشَرٌ مِّثْلُكُمْ

like you | a human being | but | this | what (is) | do wrong | those who | the private counsels

their private counsels (saying), (to each other): 'Is this one more than a man like yourselves? Do

أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ۝ قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي

in | the word | knows | my Lord | he said | see (it) | while you | (to) magic | will you go to

you go to witchcraft even while you see it?.' (3) Say: 'My Lord knows whatever is said in heaven

السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ بَلْ قَالُوا أَضْغَاثُ

mysterious false | they (said) say | nay | the All-Knower | (is) the All-Hearer | and He | and the earth | the heavens

and on earth. He hears all and knows all.' (4) Some say: 'It is but a medley of dreams.' (Others):

أَحْلَامٍ بَدِيعٍ قَاتِلِهِ بَلْ هُوَ شَاعِرٌ ۝ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ

were sent | as | a Sign | let him then bring us | (is) a poet | he | nay | he has invented it | nay | dreams

'He has invented it himself.' (And yet others): 'He is a poet: let him show us some sign, like the

الْأُولَوْنَ ۝ مَا آمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ

will they then | which We have destroyed | town | (one) of | before them | believed | not | the ancients

ones that were sent to (prophets) of old.' (5) Not a city which We destroyed before them believed.

يُؤْمِنُونَ ۝ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا

so you ask | to them | We revealed | men | but | before you | We sent | and not | believe

Will these then believe? (6) We never sent before you other than men whom We inspired. Ask the

أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۗ وَمَا جَعَلْنَاهُمْ جَسَدًا

bodies | we made them | and not | know | not | you (did) | if | (of) the Reminder | the people

People of the Reminder (the Book) if you do not know (this). (7) Nor did We give them (the

لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ۙ ثُمَّ صَدَقْنَاهُمْ

We fulfilled to them | then | immortals | they were | nor | the food | that eat | not

Messengers) bodies that ate no food, neither were they immortal. (8) Then We fulfilled to them Our

الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ۙ

the extravagants | and We destroyed | We willed | and those whom | so We saved them | the Promise

promise: We delivered them and those We willed, and destroyed the transgressors. (9)

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ۙ

you understand | will then not | your Reminder | in which (is) | a Book | to you | We have sent down | indeed

(And now) We have sent down to you a Book wherein is admonition for you. Will you not

وَكَمْ قَصَبْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا

after them | and raised up | doing wrong | that was | a town | (from) | We have destroyed | and how many

understand? (10) And how many a city that were doing wrong have We destroyed and raised up

قَوْمًا آخَرِينَ ۙ قَلْبًا أَحْسُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ۙ

flee | from it | they | behold | Our Torment | they perceived | then when | another | people

after them another people. (11) And when they felt Our punishment (coming), they (tried to) flee from (their

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتَيْتُمْ بِرِزْقِكُمْ فَإِلَيْهِ رُجُوعِكُمْ

in order that | and to your homes | in it | you live a luxurious life | what | to | but return | you flee | not

cities). (12) (It was said to them): 'Do not run away. Return to that wherein you lived a luxurious life and to

تَسْأَلُونَ ۙ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ۙ فَمَا زَالَتْ

ceased | then not | wrong-doers | have been | surely we | woe to us | they said | you may be questioned

your homes, so that you may be questioned! (13) They said: 'Woe to us, we were indeed wrong doers! (14)

تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ۙ وَمَا خَلَقْنَا

We created | and not | that is reaped | as a field | We made them | till | cry of theirs | that

And this cry they kept repeating until We made them as a field that is reaped (being silent and still). (15) Not for (idle

السَّمَاءِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِعَيْنِ ۙ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ

We take | that | we intended | had | as | players | as mere play | between them | and that | and the earth | the heavens

sport did We create the heavens and the earth and all that lies between them. (16) Had it been Our will to

لَهُوَ لَا تَخَذْنَهُ مِنْ لَدُنَّا ۖ إِنَّ كُنَّا فَعِلِينَ ﴿۱۷﴾ بَلْ

nay | going to do | We were | if | Us | from | surely We could have taken it | a pastime

find a pastime, We could have found one near at hand if We were to do it. (17) We hurl Truth (this

نَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

vanished | it | then (is) | so it destroys or brains it out | the false-hood | against | the truth | we hurl

Quran) against Falsehood (disbelief), until it does break its head and Falsehood is no more. Woe

وَلَكُمْ أُولِيٌّ مِمَّا تَصِفُونَ ﴿۱۸﴾ وَ لَهُ مَنْ فِي

(is) in | whosoever | and to Him (belongs) | you ascribe | for that which | woe | and to you

shall befall you, for all (the falsehoods) you have uttered. (18) His are whosoever is in the

السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ

(to refrain) from | they are proud | not | (are) near Him | and those who | and the earth | the heavens

heavens and the earth. Those who stand in His presence are not too proud to worship Him, nor

عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿۱۹﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿۲۰﴾

they slacken | never | and day | night | they glorify (Him) | they are weary | nor | worshipping Him

they grow weary (of His service). (19) They praise Him day and night, and never failing. (20)

أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿۲۱﴾ لَوْ

had | raise the dead | who | the earth | from | gods | they have taken (for worship) | or

Or have they chosen earthly deities? And (can) these deities restore the dead to life? (21) Had

كَانَ فِيهَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ فَسَبِّحْ اللَّهَ

Allah | then Glorified is | surely would both have been ruined | Allah | besides | gods | therein | there been

there been other gods in heaven or earth besides Allah, verily, both would have been ruined.

رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿۲۲﴾ لَا يُسْأَلُ عَمَّا

as to what | He can be questioned | not | they attribute (to Him) | (high above) what | (of) the Throne | Lord

Exalted be Allah, Lord of the Throne, above those (falsehoods) they ascribe to Him. (22) He

يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿۲۳﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا

gods | besides Him | they have taken (for worship) | or | shall be questioned | while they | He does

cannot be questioned as to what He does while they shall be questioned. (23) Have they taken

قَدْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ

and Reminder | (are) with me | (for) those who | Reminder | this (is) | your proof | bring (you) say

(for worship) other gods besides Him? Say: 'Show us your proof. Here is the Reminder (the

مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ وَهُمْ مُّعْرِضُونَ ﴿۲۴﴾

(are) aversed | so they | the truth | know | not | most of them | but | before me | (for) those  
Quran) for those with me and the Reminder for those before me.' But most of them do not know the truth,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنْ لَا

(there is) no | (saying) that | to him | we revealed | but | Messenger | (from) any | before you | we sent | and not  
and this is why they turn away.(24) We sent no apostle before you but We inspired him (saying) 'There is no

إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿۲۵﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

a son | the Most Gracious | has begotten | and they (said) say | so worship Me | I | but | god  
god but Me. Therefore, worship Me.' (Alone and none else).(25) They say: 'The Merciful has taken to Him

سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿۲۶﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ

in word | they precede Him | not | honoured | slaves | (they are) but | Glory to Him  
children.' Glory to Him! (those whom they call (sons) are honoured servants.(26) They do not speak till He

وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿۲۷﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

and what | (is) before them | what | He knows | act | (by) on His command | and they  
has spoken: they act by His command.(27) He knows what is before them and behind

خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنَ

from | and they | He is pleased with | for him whom | except | they intercede | not | and | (is) behind them  
them. They intercede for none except those whom He accepts, and tremble in awe

خَشْيَتِهِ مُشْفِقُونَ ﴿۲۸﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ

besides Him | (am) a god | verily | of them | says | and whosoever | stand in awe | fear of Him  
of Him.(28) if any of them should say: 'I am a god besides Him,' such a

فَذَلِكِ أَجْرُهُمْ فَجَزَاهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿۲۹﴾

the wrong-doers | We recompense | thus | (with) Hell | We will requite or recompense him | then such  
one We should reward with Hell-fire. Thus We reward the wrongdoers.(29)

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا

were | and the earth | the heavens | that | disbelieved | those who | (seen) known | have not  
Do not the disbelievers see that the heavens and the earth were one solid

رَبْقًا فَفَقَعْنَاهَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا

living | thing | every | water | from | and We have made | then We parted them | joined together  
mass which we tore asunder. And We have made from water every living thing.

أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ

lest firm mountains the earth (in) on and We have made or placed they believe will they not

Will they not then believe? (30) We set firm mountains upon the earth lest it should move away

تَمَيِّدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

be guided that they may highways broad therein and We placed with them it should shake

with them, and placed in it broad highways (for them) to pass through so that they might be

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا

its Signs from yet they safe and well-guarded a roof the heaven and We have made

rightly guided. (31) We have made the heaven a roof, safe and well-guarded, yet from its signs

مُصْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ

and the sun and the day the night has created who and He (it is) turn away

they turn away. (32) It was He who created the night and the day, and the sun and the moon; All

وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا

to any human being We granted and not floating an orbit in each and the moon

swim along, each in its rounded course. (33) No man before you have We made

مِّنْ قَبْلِكَ الْخَالِدُ أَقْبِنَ مَتَّ قَوْمُ الْخَالِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ

one (soul) every will live forever then they you die then if immortality before you

immortal. If you then die, will they live forever? (34) Every soul shall taste of death.

ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا

and to Us as a temptation and good with evil and We shall try you death is going to taste

We test you (all) with good and evil by way of trial and to Us you shall be

تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ لَا هُزُوءًا

for mockery except they take you not disbelieved those who see you and when you will be returned

returned. (35) When the unbelievers see you, they do not treat you except with mockery,

أَهْدَا الَّذِي يَذَّكُرُ إِلَهُكُمْ وَهُمْ يَذَّكُرُونَ الرَّحْمٰنِ

(of) the Most Gracious at the mention while they (about) your gods mentions/ talks one who is this

saying: 'Is this he who talks about your gods?' While they disbelieve at the mention

هُمْ كَفَرُونَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي

my Signs I will show you haste of man (is) created disbelieve they

of the Merciful. (36) Man is made of haste. I will show you My signs: So do not ask Me

فَلَا تَسْتَعْجِلُونَ ﴿۳۷﴾ وَ يَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ

you are | if | promise (will come to pass) | this | when | and they say | you ask me to hasten | so not  
to hasten (them). (37) They say: 'When will this promise come to pass, if what you say be

صَادِقِينَ ﴿۳۸﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ

from | they will ward off | not | the time when | disbelieved | those who | knew | if | truthful  
true?' (38) If only the unbelievers knew (the time), when they shall not be able to shield their

وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿۳۹﴾ بَلْ

nay | will be helped | they | and not | their backs | from | nor | the Fire | their faces  
faces and their backs from the fire of Hell; and they will not be helped. (39) It shall come upon

تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا

nor | avert it | they will be able to | so not | then will perplex them | all of a sudden | it will come upon them  
them suddenly and stupefy them. They shall not be able to ward it off, nor shall they be

هُمْ يُنظَرُونَ ﴿۴۰﴾ وَلَقَدْ اسْتَهْزِئُوا بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ

then surrounded | before you | Messengers | were mocked | and indeed | will get respite | they  
retrieved. (40) Messengers indeed were mocked at before you; but those who scoffed at them

بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿۴۱﴾ قَدْ مَنَّ

who | you say | to mock | at it | they used to | what | from them | mocked | those who  
were surrounded by the very thing they mocked. (41) Say: 'Who can keep you safe,

يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ

from | they | nay but | the Most Gracious | from | and the day | in the night | will protect you  
by night and by day, from the Lord of Mercy?' Yet they turn away from their

ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿۴۲﴾ أَمْ لَهُمْ آلِهَةٌ

gods | (for them) have they | or | turn away | (of) their Lord | the remembrance  
Lord's remembrance. (42) Or have they other gods who shall defend them

تَمْنَعُهُمْ مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا

nor | themselves | to help | they have power | no | from Us | who can guard them  
beside Us? They are not able to help themselves, nor shall they be protected

هُمْ مِّمَّا يُصِيبُونَ ﴿۴۳﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ

(to) these (people) | We gave luxuries | nay | can be protected or be kept company with | from Us | they  
from Us. (43) We gave good things (of this life) to these men and their fathers until

وَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ

they see | did then not | (the period) the life | upon them | grew long | until | and their fathers  
life became long for them. Can they not see how We come to the land (in

أَنَا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿۴۳﴾  
who will overcome | is it then they | its outlying borders | from | We reduce it | the land | come to | that We  
their control) and reduce its outlying parts? Is it they who will win?(44)

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا  
when | the call | the deaf | will hear | but not | by the revelation | I warn you | only | you say  
Say: 'I warn you only by revelation.' But the deaf hear not the call when they are

يُنذَرُونَ ﴿۴۴﴾ وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ  
(of) your Lord | Torment | of | a breath | touches them | and if | they are warned  
warned.(45) And if a breath of your Lord's punishment do touch them, they will

لَيَقُولُنَّ يَؤُونَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿۴۵﴾ وَنَضَعُ  
We shall set up | and | wrong-doers | have been | verily we | woe to us | surely they will (say) cry  
then say "Alas for us!" We were wrong-doers.(46) We shall set up scales of justice

الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
will be wronged/ will be dealt with unjustly | then not | (of) Resurrection | on the Day | (of) Justice | the balances  
on the Day of Resurrection, so that not a soul shall in the least be wronged. Even it be

نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا  
it | We will bring | mustard | of | (of) seed | weight | (there) be | and if | at all | any / soul  
the weight of one grain of mustard seed We will bring it (to be weighed out). And

وَكَفَىٰ بِنَا حُسْبِينَ ﴿۴۶﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ  
and Aaron | Moses | We granted/ gave | and indeed | Reckoners | We as | and suffices  
sufficient are We as reckoners.(47) We showed Moses and Aaron the criterion (to distinguish

الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ ﴿۴۷﴾ الَّذِينَ يَخْشَوْنَ  
fear | those who | for the pious persons | a Reminder | and | and a shining light | the criterion  
between right and wrong), and gave them a light and a message for the righteous:(48) Those

رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّامَةِ مُشْفِقُونَ ﴿۴۸﴾ وَهَذَا ذِكْرُ  
(is) a Reminder | and this | (are) afraid | the Hour | of | while they | and | with unseen | their Lord  
who fear their Lord without seeing Him while they are afraid of the Hour.(49) And this is (the

قُبْرِكُمْ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ۝۵۰ وَ لَقَدْ آتَيْنَا

We gave and indeed rejectors/deniers of it are you then which We have sent down blessed Quran) a blessed Message which We have revealed. Will you then reject it? (50) We bestowed on

إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَ كُنَّا بِهِ عَلِيمِينَ ۝۵۱ إِذْ

when Well-Acquainted with him and We were afore time his guidance Abraham

Abraham his (portion of) guidance before, for We knew him well.(51) He said to his

قَالَ لِأَبِيهِ وَ قَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا

to it you which images (are) these what his people and to his father he said

فَأَعْبُدُونَ ۝۵۲ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ۝۵۳ قَالَ لَقَدْ

indeed he said worshipping to them our fathers We found they said (are) devoted

devoted? (52) They replied: 'We found our fathers worshipping them.'(53) He said:

كُنْتُمْ أَنْتُمْ وَ آبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ۝۵۴ قَالُوا أَجِئْنَا

have you brought us they said manifest error in your father and you have been

'Then you and your fathers were in plain error.'(54) "What, have you come to us with

بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِينَ ۝۵۵ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ

(of) the heavens (is) Lord your Lord nay he said those who play (one) of you (are) or the truth

وَالْأَرْضِ الَّذِي فَطَرَهُنَّ ۖ وَ أَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ۝۵۶

the witnesses (from) among that to I (am) and created them who and the earth

heavens and the earth. (It was) He who made them: and I am one of those who bear witness as to that.(56)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا

you have gone away that after (against) your idols surely I shall plot a plan and by Allah

By the Lord, I will certainly plot against your idols as soon as you have turned your backs and

مُذَبِّرِينَ ۝۵۷ فَجَعَلَهُمْ جُذًا إِلَّا كَبِيرًا لَهُمْ لَعَنَهُمُ

that they might of them the biggest except fragments/ pieces so he made them and turned your backs

gone.'(57) He broke them (all) in pieces, except the biggest of them, so that they might return to

إِلَيْهِ يَرْجِعُونَ ۝۵۸ قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ

(is) among surely he to our gods this has done who they said return to it

it.(58) 'Who has done this to our gods?' asked some. 'He must surely be some



الظالمين ﴿٥٩﴾ قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ

(to him) | is called | talking against them | a young man | We heard | they said | the wrong-doers  
evil-doer.' (59) Others replied: 'We have heard a youth called Abraham speak of

إِبْرَاهِيمَ ﴿٦٠﴾ قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

testify / bear-witness | that they may | (of) the people | eyes | (on) before | bring him | they said | Abraham  
them.' (60) They said: 'Then bring him before the eyes of the people, that they may bear witness.' (61)

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا يَا إِبْرَاهِيمَ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ

did it | nay | he said | O Abraham | to our gods | this | done | have you | they said  
'Abraham,' they said, 'was it you who did this to our gods?' (62) He said, 'But this was done by

كَبِيرِهِمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾ فَرَجَعُوا

so they turned | speak | they can | if | so you ask them | this | the biggest of them  
this, the biggest one. Ask them, if they can speak.' (63) Thereupon they turned to themselves and

إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾ ثُمَّ نَكَسُوا

they turned | then | the wrong-doers | you (are) | verily you | then they said | themselves | to  
said (to each other): 'Surely you are the ones in the wrong.' (64) But then they were confounded

عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾ قَالَ

he said | speak | these (idols) | not | you know | indeed | themselves (their heads) | (on) to  
(and said to Abraham): 'You know they cannot speak.' (65) He said: 'Would you

أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا

nor | at all | can profit you | neither | that which | Allah | besides | you do then worship  
then worship that, instead of Allah, which profits you nothing nor harm

يَضُرُّكُمْ ﴿٦٦﴾ أَمْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

Allah | besides | you worship | and for that which | (for) upon you | fie | harm you  
you?' (66) Shame on you and on that you worship instead of Allah! Have you no

أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ

you will be | if | your gods | and help | burn him | they said | you think | do not  
sense?' (67) They said: 'Burn him and protect your gods, if you are going to do

فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾

Abraham | (on) for | and safety | coldness | be you | O fire | We said | doing  
anything!' (68) 'Fire,' We said, 'be coolness and safety for Abraham.' (69)

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿۷۰﴾ وَنَجَّيْنَاهُ

and We rescued him | the worst losers | but We made them | harm/ (plot) | with him | and they wanted  
They sought to make a plan against him, but we made them the ones that lost most. (70) We

وَلَوْطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿۷۱﴾ وَوَهَبْنَا

and We bestowed | for the worlds | (in it) | We have blessed | which | the land | to | and Lot  
delivered him and Lot, (and brought them) to the land which We had blessed for all mankind. (71)

لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿۷۲﴾

righteous | We made | and each one | as an extra | and Jacob | Isaaq | upon him  
We gave him Isaac, and then Jacob (for a grandson) (72)

وَجَعَلْنَاهُمْ أَيْمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ

doing | to them | and We revealed | by Our Command | guiding | leaders | and We made them  
and We made each a righteous man. We made them leaders guiding (men) by Our Command and

الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا

to Us | they were | and | Zakat | and giving | (of) Prayer | and performing | (of) good deeds  
We revealed to them the doing of good deeds and to establish prayer and to pay the Alms. They

عِبَادِينَ ﴿۷۳﴾ وَلَوْطًا أَتَيْنَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ

from | and We saved him | and knowledge | judgement | We gave him | and Lot | the worshippers  
served (none but) Ourselves. (73) To Lot, We gave judgement and knowledge and saved

الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ

a people | were | verily they | wicked and filthy deeds | working | had been | which | the town  
him from the town which practised abomination; for truly they were people of iniquity

سَوْءٍ فَسِيقِينَ ﴿۷۴﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿۷۵﴾

the righteous | (was) of | verily he | Our Mercy | (in) to | and We admitted him | wicked rebellious | evil  
and evil. (74) We admitted him to Our mercy: verily, he was of the righteous. (75)

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ

then We saved him | to him | so We answered | afore time | he cried | when | and (remember) Noah  
And (remember Noah). When he called (to us) before, We answered him and saved him

وَ أَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿۷۶﴾ وَكُنَّا مِنَ الْقَوْمِ

the people | against | and We helped him | great | the distress | from | his family | and  
and his family from the great distress. (76) and helped him against the people who

الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ

so We drowned them | evil | a people | were | verily they | Our Signs | denied/ belied | who  
had denied Our revelations. Verily, they were a people given to evil. So We drowned

أَجْمَعِينَ ﴿٧٧﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَخْلِفْنَ فِي

in (the case) | they gave judgement | when | and Solomon | and (remember) David | all  
them all.(77) And (remember) David and Solomon: when they gave judgement regarding

الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ

to their Judgement | and We were | (of) people | sheep | in which | had pastured | when | (of) field/ tillage  
the field in which the sheep of certain people had strayed by night. We did witness their

شُهَدَاءٍ ﴿٧٨﴾ فَفَقَّهْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا

We gave | and each of them | Solomon | so We made to understand it | witness  
judgement.(78) We made Solomon to understand it (the case) and to each of them We gave

حُكْمًا وَعِلْمًا وَاسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحُنَّ

to glorify Our Praises | the mountains | David | with | and We Subjected | and Knowledge | Judgement  
judgement and knowledge. We caused the mountains and birds to join with David in Our praise.

وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَكُمْ

for you | coats of mail | making | and We taught him | doers | and We were | and the birds  
All this We have done.(79) We taught him the craft of making coats of mail, so that you might

لِتُحِثُّكُمْ مِنْ بَيْنِ أَيْدِيكُمْ وَأَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَانَ

and to Solomon | grateful | you | are then | your fighting | (from) in | to protect you  
have protection from each other's violence. Are you then thankful? (80) To Solomon (We

الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا

We had blessed | which | the land | towards | by his command | running | strongly raging | the wind  
subdued) the wind, strongly blowing: it sped at his bidding to the land which We had blessed.

فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيْطَانِ مَنْ

(were) some work | devils | of | and | Knowers | thing | of every | and We are | therein  
We have knowledge of all things. (81) And of the devils (from the jinns) there were those who

يَغْوُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ

for them | and We were | that | besides | (other) work | and worked | for him | dived  
dived (into the sea) for him and did other work besides that. And We kept a watchful

حَفِظِينَ ﴿٨٢﴾ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ

has touched me | verily (I) (to) his Lord | he cried | when | and (remember) Job | guards (one who kept watchful over them) | eye over them. (82) And (remember) Job: when he called on his Lord. (saying: 'Verily, distress has

الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا

so we answered | (of) those who show mercy | (are) Most Merciful | and you | the distress/ affliction | seized me, and you are the Most Merciful of all those who show mercy.' (83) We heard

لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ

and We restored to him | distress | from | (was) with him or on him | that what | then We removed | (to) him | his prayer and removed the distress that was on him. We restored to him his family

أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى

and a Reminder | Ourselves | from | as a mercy | with them | and the like thereof | his family | and as many more with them: a blessing from Ourselves and a reminder to

لِلْعَبِيدِ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكُفْلِ كُلِّ

all | and Dhul-Kifl (Isaiah) | and Idris | and (remember) Ishmael | for those who worship | worshippers. (84) And (remember) Ishmael, Idris, and Dhul kifl, who all were

مِّنَ الصَّابِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ

verily they | Our Mercy | (in) to | and We admitted them | the patient ones | (were) from among | patient. (85) We admitted them into Our mercy, they were of the

مِّنَ الصَّالِحِينَ ﴿٨٦﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

in anger | he went away | when | and (remember) Dhun-Nun | the righteous | (were) of | righteous. (86) And (remember) Dhul-Nun : how he went away in anger,

فَقَنَّ أَنْ لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ

the darkness | (in) through | then he cried | over him | We have power | never | that | and imagined | thinking We had no power over him. Then he called out in the darkness:

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

the wrong-doers | (from) of | have been | truly I | Glorified are you | you | but | god | (there is) no | that | 'There is no god but You. Glory be to You! I was indeed wrong.' (87)

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُجِّي

We deliver | and thus | the distress | from | and We delivered him | (to) him | so We answered | We answered him and delivered him out of grief. Thus We save

الْمُؤْمِنِينَ ۘ وَ زَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا

not O My Lord his Lord he cried to when (remember) Zakariyya and the believers

believers.(88) And (remember) Zachariah, when he called unto his Lord, saying: 'Lord, let me not

تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۗ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا

and We bestowed him so We answered (of the inheritors (are) Best and you single leave me

(remain) childless, (though) of all heirs You are the best.'(89) We heard his prayer

لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا

used to (were) verily they his wife for him and we cured, made sound Yahya (John) on him

and gave him John, and We set his wife right for him (to bear a child). They vied with

يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهْبًا وَكَانُوا

and they were and fear with hope and they used to call on Us good deeds (in) hasten to do

each other in good works and called on Us with hope and, fear, and were

لَنَا خُشِعِينَ ۙ وَالَّتِي أَحْصَتْ فَرْجَهَا فَنفَخْنَا

then We breathed her chastity guarded and she who humble, meek (for) before Us

humble to Us.(90) And (remember) her who kept her chastity. We breathed into her of

فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَإِبْنَهَا آيَةً لِلْعَالَمِينَ ۙ إِنَّ

truly for the worlds a sign and her son and We made her Our Spirit (Gabriel) through into her

Our spirit, and made her and her son a sign to all peoples.(91) Verily, this religion (Islamic

هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۙ

so worship Me (am) your Lord and I one nation your (nation) religion this (is)

Monotheism) of yours is one religion, and I am Your only Lord. Therefore, worship Me (alone). (92)

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رُجْعُونَ ۙ

they shall return to Us all among them their affair (religion) but they have broken up

But (later generations) cut off their affair (of unity) among them, To Us they shall all return.(93)

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ

will be rejected then not (is) a believer and he righteous deeds from does so whoever

He that does good works and is a believer, his efforts will not be rejected:

لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ۙ وَحَرَّمَ عَلَيَّ قَرْيَةٍ

town on and a ban (is laid) (are) recorders, writers for him and verily We his efforts

We record (it) for him.(94) There is a ban on any town which We have destroyed that

أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ

Gog | are let loose | when | until | shall return | not | that they | which We have destroyed  
they shall not return.(95) Until when Gog and Magog are let loose and rush

وَمَا جُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾ وَاقْتَرَبَ الْوَعْدُ

the promise | and shall draw near | swoop down | mound | every | from | and they | and Magog  
(headlong) down every hill;(96) when the true promise nears (its fulfillment); the

الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَوْبِنَا كَدُ

indeed | woe tious | disbelieved | (of) those who | gazes | is fixed | (it) | then when | (of) true  
eyes of the unbelievers will fixedly stare (and they will say): 'Woe to us! Of this

كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَدَلْنَا ظَلِيمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا

and that which | certainly you | wrong-doers | we were | but | this | from | heedlessness | in | we were  
we have been heedless. Nay but we were wrongdoers.(97) Verily, you (unbelievers) and to all

تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

will enter | it | you | Hell | (are) fuel (for) | Allah | besides | you worship  
those (false gods) that you worship besides God, shall be the fuel of Hell; there you shall all go

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا

therein | and all of them | they would have entered it | not | gods | these (idols) | were | if  
down to it.(98) Were they (true) gods, they would not go there (Hell): but yet every one of them

خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ

and they | (will be) breathing out deep sighs and roaring | therein | for them | will abide  
shall therein abide for ever.(99) They shall groan (with pain) and therein they shall

فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ

the good | from Us | for whom | has preceded | those | verily | will hear | not | therein  
hear not.(100) But those for whom the Good from Us has gone before, they shall be

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَةً وَهُمْ فِي

in | and they | slightest sound of it | they shall hear | not | will be removed far | from it | they  
kept far from it.(101) They shall not hear the least sound of it, but shall dwell for ever in what

مَا أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ

terror | will grieve them | not | abide | their own selves | desire | that which  
their souls desire.(102) The Great Terror shall not grieve them, and the angels will

الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ ﴿۱۰۳﴾

promised | you were | which | (is) your Day | this | the angels | and will meet them | the greatest  
receive them (saying): 'This is your Day (the day) that you were promised.'(103)

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا

We began | as | for books | scroll | like a rolled up | the heavens | We shall roll up | (remember) the Day  
On that Day, We shall roll up the heaven like a scroll rolled up for books (completed). As We began the first

أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَعَلِينَ ﴿۱۰۴﴾ وَلَقَدْ

and indeed | doers | We are | truly | upon Us | (it is) a promise | We shall repeat it | creation | the first  
creation, so We shall bring it back again. This is a promise binding on Us. We shall assuredly do it.(104)

كُتِبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ

the land | that | the Book (the saved) Tablet | after | the Psalms | in | we have written  
We wrote in the Scripture after the Message (had been given to Moses). 'The righteous among

يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿۱۰۵﴾ إِنَّ فِي هَذَا لَبَلَاغًا

indeed (is) a preaching Message | this | in | verily | righteous | My slaves | shall inherit it  
My servants shall inherit the earth.'(105) Verily in this, is a message to those who

لِقَوْمٍ عَابِدِينَ ﴿۱۰۶﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿۱۰۷﴾

for the worlds | as a mercy | but | We have sent you | and not | who worship (Allah) | for a people  
worship (Us). (106) We have not sent you forth but as a mercy to all beings.(107)

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ

you | will them | One | (is) God | your god | that | to me | it is revealed | only | say  
Say: 'It is revealed to me that your God is one God. Will you then submit

مُسْلِمُونَ ﴿۱۰۸﴾ فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ

and not | all alike | I give you a notice | then say | they turn away | but if | submit (to His will)  
(to Him)?'(108) If they turn back, say: 'I have warned you all alike, though I know

أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴿۱۰۹﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ

the loud | knows | verily He | you are promised | what | far off | or | whether is near | I do know  
not whether what you are promised is near or far off.(109) Allah knows your spoken

مِنَ الْقَوْلِ وَ يَعْلَمُ مَا تَكْتُمُونَ ﴿۱۱۰﴾ وَإِنْ أَدْرِي لَعَلَّه

perhaps it may be | I know | and not | you conceal | that which | He knows | and | spoken word | from  
words and what you hide.(110) And I know not if this may be a trial for you and an

فِتْنَةً لَّكُمْ وَمَتَاءً إِلَىٰ حِينٍ ﴿١١١﴾ قُلْ رَبِّ احْكُم بِالْحَقِّ

in truth | Judge you | My Lord | he said | a while | for | and an enjoyment | for you | a trial  
enjoyment for a time.'(111) Say: My Lord, you judge in truth. Our Lord is the

وَرَبِّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

you attribute | that which | against | whose help is sought | (is) the Most Gracious | and Our Lord  
Merciful, Whose help We seek against that which you describe.'(112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

terrible | (is) a thing | (of) the hour | the earth-quake | verily | your Lord | fear | mankind | O

Men, have fear of your Lord. The quake of the Hour of Doom shall be a thing, terrible indeed.(1)

يَوْمَ تَرَوْنَهَا تَذْهَبُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ

and will drop | she nursed | whoever | nursing (mother) | every | will forget | you shall see it | the Day

When that day comes, every suckling mother shall forget that which she has suckled, every

كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ

they | yet not | as in drunken state | mankind | and you shall see | her load | Pregnant women | every

pregnant one shall drop her burden, and you shall see mankind (reeling) like drunkards although

سُكَرَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن

(is he) who | mankind | and among | (will be) severe | (of) Allah | the Torment | but | (will be) drunken

not drunk: but dreadful will be Allah's chastisement.(2) Yet there are (some) of

يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ

devil | every | and (he) follows | knowledge | without | Allah | in (concerning) | disputes

mankind who dispute about Allah without knowledge and follow every rebel

مَرِيدٍ ﴿٣﴾ كَتَبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَآلَهُ يُضِلُّهُ

will mislead him | verily he | follows him | whosoever | that | for him | it is decreed (written) | rebellious

devil.(3) Against whom it is written down that whosoever takes him for a friend, he verily will

وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ

doubt | in | you are | if | mankind | O | (of) the Fire | the torment | to | will guide him | and

mislead him and will guide him to the punishment of the Flame.(4) O mankind!, if you are in



مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ

from then dust from We have created you then verily Resurrection about  
doubt about the Resurrection, (remember that) We created you from dust, then from

تُطْفَةِ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ

from then a clot from then mixed drops (of male and female sexual discharge)  
a sperm - drop, then from a clot, and then from a lump of flesh, (partly)

مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنَّبِئِينَ لَّكُمْ

to you that We may make (it) clear and unformed formed a little lump of human flesh  
formed and partly unformed, so that We may make clear to you (Our power).

وَنُقَرِّئُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ مُّسَدَّدٍ ثُمَّ

then an appointed term for We will whom the wombs in and We cause to remain (it)  
We cause to remain in the wombs whatever We please for an appointed term, and then

نُخْرِجُكُمْ أَطْفَالًا ثُمَّ لِّتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ

and among you your age of full strength you may reach then as infants We bring you out  
We bring you forth as infants, that you may reach your age of full strength. Some of

مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ

the miserable to is brought back (there is he) who and among you dies (there is he) who  
you die (young), and some are kept back unto miserable old age that after knowing

الْعُجْرِ لَكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ

the earth and you see anything having known after he knows so that not age  
somewhat they shall know no more. And you see the earth dry and barren: (but no

هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ

it swells and it is stirred water on it We send down but when barren  
sooner do) We send down rain upon it than it is stirred (to life), it swells and puts

وَ أَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهَيْبَةٍ ۚ ذٰلِكَ بِأَنَّ اللَّهَ هُوَ

is (He) Allah because that (is) lovely kind every (from) puts forth and  
forth every lovely kind (of growth). (5) That is because Allah - He is

الْحَقُّ وَ أَنَّهُ يُحْيِي الْمَوْتَىٰ وَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ

things all (on) it is He who is and to the dead who gives life it is He and the Truth  
the Truth: He gives life to the dead and has power over all

قَدِيرٌ ۖ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ

and that | about it | doubt | (there is) no | is coming | the Hour | and surely | Able to do things.(6) And the Hour of Doom is sure to come in this, there is no doubt. And

اللَّهِ يَبْعَثُ مَنْ فِي الْقُبُورِ ۗ وَمَنْ النَّاسِ مَنْ

(is he) who | mankind | and from | the graves | (are) in | those who | will resurrect | Allah Allah will raise up those in the graves.(7) And of mankind is he who

يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ

a Book | nor | guidance | nor | knowledge | without | Allah | about | disputes disputes about Allah without knowledge or guidance or an illuminating

مُنِيرٍ ۗ ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ

for him (there is) | (of) Allah | the Path | from | to mislead (others) | his side (neck) | bending | giving light Book.(8) Bending his neck (in pride) to lead others astray from Allah's path, for

فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ

(of) Resurrection | on the Day | and We shall make him taste | a disgrace | the world | in him is disgrace in this life and shall taste the torment of Hell on the Day of

عَذَابِ الْحَرِيقِ ۗ ذَٰلِكَ بِمَا قَدَّمْت يَدَكَ وَأَنَّ

and verily | your hands | have sent forth | because of what | that (is) | (of) burning (Fire) | the torment Resurrection.(9) 'This,' We shall say, 'is because of that which your hands have sent

اللَّهُ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ ۗ وَمِنَ النَّاسِ مَنْ يَعْبُدُ

worships | (is he) who | mankind | and among | to His slaves | unjust | is not | Allah forth. Allah is not unjust to His servants.' (10) There are some who Worship Allah and (yet stand) on

اللَّهُ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ

and if | with it | he is content | good | befalls him | if | the very edge | upon | Allah the very edge (of the true faith). When blessed with good fortune they are content,

أَصَابَتْهُ فِتْنَةٌ ائْتَلَبَ عَلَىٰ وَجْهِهِ ۗ خَسِرَ الدُّنْيَا وَالْآخِرَةَ

and the Hereafter | this world | he loses | his face | on | he turns back | a trial | befalls him but when an ordeal befalls them, they turn around. They lose both this life and

ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۗ يَدْعُوا مِن دُونِ اللَّهِ مَا

unto that which | Allah | besides | he calls | evident | the loss | it is | that the Hereafter. That is the sheer loss.(11) He calls on, besides Allah that which can neither harm

لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۗ ذَٰلِكَ هُوَ الصَّلَاةُ الْبَعِيدُ ۗ (١٢)

far away | a straying | (it) is | that | profits him | nor | and that | hurts him | not

him nor profit him. That is straying far away indeed (from the way).(12)

يَدْعُوا لِمَنْ ضَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ لَبِئْسَ الْمَوْلَىٰ

Patron | certainly an evil | his profit | than | (is) nearer | his harm | unto him | he calls

He calls on that whose harm is nearer than his benefit; certainly, an evil protector

وَلَبِئْسَ الْعَشِيرُ ۗ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا

believe | those who | will admit | Allah | truly | friend | and certainly an evil

indeed and an evil friend!(13) Allah shall surely admit those who believe and

وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ

verily | rivers | beneath them | flowing | (to) Gardens | righteous deeds | and do

do good works, to gardens under which rivers flow. Allah indeed carries out what

اللَّهُ يَفْعَلُ مَا يُرِيدُ ۗ (١٤) مَنْ كَانَ يُظُنُّ أَنْ لَنْ

not | that | thinks | (was) | whoever | He wills | what | does | Allah

He intends.(14) If any one thinks that Allah will not give victory (to His Apostle) in this

يَصُرُهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ

the ceiling (sky) | to | a rope | let him stretch out | and the Hereafter | this world | in | Allah | help him

world and in the world to come, let him tie a rope to the ceiling of his house and cut

ثُمَّ لِيَقْطَعُ فَلْيُنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ ۗ (١٥)

he rages | what | his plan | will remove | whether | then let him see | let him strangle himself | then

(himself) off. Then let him see whether his plan will remove that which enrages him.(15)

وَكَذَٰلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ ۗ وَأَنَّ اللَّهَ يَهْدِيَ مَنْ

whom | guides | Allah | and that | Clear | as Signs | We sent it down | and thus

We have sent it down as clear signs. Surely, Allah gives guidance to whom

يُرِيدُ ۗ (١٦) إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ

and the Sabians | who are Jews | and those | believe | those who | verily | He wills

He wills.(16) Those who believe, those of the Jewry, the Sabaeans,

وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا ۗ إِنَّ اللَّهَ

Allah | truly | worship others besides Allah | and those who | and the Magians | and the Christians

the Christians, the Magians, and the polytheists, Allah will decide

يَقْضَىٰ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ

every over Allah verily (of) Resurrection on the Day between them will judge  
between them on the Day of Resurrection. Allah bears witness to

شَيْءٍ شَهِيدٌ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

(is) in whoever to Him prostrates Allah that you see do not (is) a witness thing  
all things.(17) Do you not see that to Allah bow all things in the

السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ

and the moon and the sun the earth (is) on and whoever the heavens  
heavens and on earth: the sun and the moon and the stars,

وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ

of and many and the animals and the trees and the mountains and the stars  
the mountains and the trees, the animals and many of mankind?

النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ

and whomsoever the punishment on whom is justified and (there are) many mankind  
Yet many have deserved His punishment. He who is humbled

يُهِنُ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ

does Allah verily to honour any (for) him then (there is) not Allah disgraces  
by Allah has none to honour him. Verily, Allah does what

مَا يَشَاءُ ۝ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

their Lord about dispute (with each other) opponents these two He wills whatever  
He wills.(18) Here are two opponents (the believers and the disbelievers) who contend about

قَالِدِينَ كَفَرُوا فَطَعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ

will be poured down fire of garments for them will be cut out disbelieved then those who  
their Lord. As for those who disbelieve, garments of fire will be cut out for them. Boiling water

مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ

their bellies (is) in what with it will melt boiling water their heads over  
shall be poured upon their heads,(19) melting that which is in their bellies

وَالْجُلُودُ ۝ وَلَهُمْ مَقَامٌ مِّنْ حَدِيدٍ ۝ كُلَّمَا أَرَادُوا

they seek whenever iron of (are) hooked rods and for them and skins  
as well as their skins.(20) For them are rods of iron. (to punish them).(21) Whenever

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا

therein they will be driven back anguish from/ due to therefrom get away to  
they try to get out of it, (escaping) from anguish, they are driven back therein. (It will

وَذُوقُوا عَذَابَ الْحَرِيقِ ۚ إِنَّ اللَّهَ يُدْخِلُ

will admit Allah truly (of) burning (Fire) the torment and (it will be said to them taste)  
be said): 'Taste the torment of burning.'(22) Allah will admit those who

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

beneath them flowing (to) Gardens righteous deeds and do believe those who  
believe and do good works to gardens under which rivers flow. They

الْأَنْهَارِ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا

and Pearls gold of bracelets with in them they will be adorned rivers  
shall be decked therein with pearls and bracelets of gold, and their garments

وَلِبَاسَهُمْ فِيهَا حَرِيرٌ ۚ وَهُدًى إِلَى الطَّيِّبِ مِنَ

(of) goodness unto and they are guided (will be) of silk therein and their garments  
will be of silk.(23) For they have been shown the noblest of words

الْقَوْلِ ۚ وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ ۚ إِنَّ

verily of Him who is Worthy of Praise the Path to and they are guided speech  
and guided to the right path of Allah.(24) Those who disbelieve and keep back

الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ

Sacred and the Mosque (of) Allah the Path from and hinder (men) disbelieve those who  
(men) from the way of Allah and from the Sacred Mosque which We have made

الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ

in it the dweller (are) equal to (all) mankind We have made (open) which  
(open) to all men, the dweller in it and the visitor from the country are alike there,

وَالْبَادِي وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ

We will cause him to taste or to do wrong to evil actions therein inclines and whoever and the visitor  
and those who seek therein to do wrong unjustly, we shall make him taste of painful

مِنْ عَذَابِ الْيَوْمِ ۚ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ

the site Abraham We showed and (remember) when painful a torment from  
penalty.(25) When We showed Abraham the site of the Sacred Mosque,

الْبَيْتِ أَنْ لَا تُشْرِكُ بِي شَيْئًا وَطَهِّرْ بَيْتِي

My House | and cleanse | anything | with Me | associate not (in worship) | that | (of) the (Sacred) House  
(We said) 'Associate not any thing (in worship) with Me. Keep My House clean for

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ

and those who bow down | and those who stand up for prayer | for those who circumambulate (it)  
those who make the round (thereof) and those who stand up or bow and prostrate

السُّجُودِ ① وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

on foot | they will come to you | the Pilgrimage | mankind | in | and proclaim | and make prostration  
themselves.'(26) Proclaim the pilgrimage to mankind. They will come to you on foot and on the

وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ②

deep (and distant) | mountain highway | every | from | they will come | lean (camel) | every | and on  
backs of every kind of camels lean (on account of journey), they shall come through deep (and

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي

on | (of) Allah | the Name | and mention | to them | things that are of benefit | that they may witness  
distant) mountain high ways. (27) (They will come) to witness things that are of benefits to them

أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنَ الْبِهِيمَةِ الْأَنْعَامِ

(of) cattle | the beast | from | He has proved them | whatever | over | appointed | days  
and to pronounce on the appointed days the name of Allah over the cattle which He has given

فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ③ ثُمَّ لِيَقْضُوا

let them complete | then | the poor | one who has a very hard time | feed | and | there of | then eat  
them. Eat of their flesh yourselves, and feed the poor who have a very hard time. (28) Then let the

تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَيَطُوفُوا بِالْبَيْتِ

the House | and circumambulate | their vows | and perform | their prescribed duties  
pilgrims complete their acts of cleansing, perform their vows, and go round the Ancient House.

الْعَمِيقِ ④ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ

then that | (of) Allah | the sacred thing | honours | and whoever | that is | Ancient  
Such (is Allah's commandment).(29) He that honours the sacred rites of Allah, that is better

خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْبِهِيمَةُ إِلَّا مَا

what | except | the cattle | to you | and are made lawful | his Lord | (with) to | for him | (is) better  
for him in the sight of his Lord. The cattle is lawful to you (for food in pilgrimage) except that

يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

idols of (worshipping) the abomination so shun to you will be mentioned

which you are told (to avoid). So avoid the filth of (worshipping) idols and avoid the

وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ حَقَّاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ

unto Him associating partners not to Allah being upright lying speech and shun

word of falsehood.(30) (Be) true (in faith) to Allah, associating none with Him. He who

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ

the sky from he had fallen (it is) as if to Allah assigns partners and whoever

associates others with Allah is like him who has fallen from heaven and have been snatched

فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ

a place to the wind him blown (overcome) or the birds and had snatched him

away by the birds or carried by the wind to some far-off place. Such (is his

سَحِيقٍ ۚ ذَٰلِكَ وَمَنْ يُعَظِّمِ شَعَائِرَ اللَّهِ فَإِنَّهَا

then it is truly (of) Allah the Symbols honours and whosoever that far off

state).(31) He that Honors Allah's rites, then surely it is from the piety of

مِنْ تَقْوَىٰ الْقُلُوبِ ۚ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى

an appointed term for benefits in them you have (of) the hearts the piety from

the heart.(32) In them, (cattle offered for sacrifice) you have benefits until an appointed time.

ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ۗ وَلِكُلِّ

and for every the Ancient House unto they are brought for sacrifice then (afterwards)

Then their place of sacrifice is at the Ancient House.(33) For every nation We

أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ

over (of) Allah the Name that they may mention religious ceremonies We have appointed nation

have ordained a ritual, that they may pronounce the name of Allah over the

مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ وَاللَّهُ وَاحِدٌ

One (Is) God and your God (of) cattle beast of We have given them that (what)

animals which He has given them (for food). Your God is one God; to Him surrender yourselves.

فَلَهُ اسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ۗ الَّذِينَ

those who to those who obey Allah with humility and give glad tidings submit to Him

Give good news to the humble, whose hearts are filled with awe at the mention of their Lord:(34)

إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا

whatever | (on) | and those patient | their hearts | are filled with fear | Allah | is mentioned | when  
who | patiently | endure | whatever | visits | them, | attend | to | their

أَصَابَهُمْ وَالْمَقِيصِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ

We have provided them | and out of what | prayer | and who perform | may befall them  
prayers, | and | spend | (in | charity) | of | that | which | We | have | given

يُتَفَقُونَ ﴿٣٥﴾ وَالْبُدَانَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ

the symbols | (as) among | for you | We have made them | and, | oxen or camels | they spend  
them. (35) And the sacrificed camels We have made (a part) of Allah's rites. Therein is

اللَّهُ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا

over them | (of) Allah | the Name | so mention | much good | in them | you have | (of) Allah  
good for you. Pronounce the name of Allah over them as they line up (for sacrifice);

صَوَافٍ فَإِذَا وَجِبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا

thereof | on their sides | on their sides | they are down | then when | (they are) drawn up in lines (for sacrifice)  
and when they have fallen down on their sides, eat of their flesh and feed with it the

وَاطْعُوا الْقَائِمَ وَالْمُعْتَرِّ كَذَلِكَ

thus | and the beggar who asks (men) | the poor man (who does not ask) men | feed | and  
contented (such as beg not but live in contentment) and the beggar. Thus We have subjected

سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا

nor | their meat | Allah | reaches | never | grateful | you may be | to you | We have made them subject  
them to you, so that you may give thanks. (36) Their flesh does not reach Allah nor

دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ

to you | He made them subject | thus | from you | the piety | reaches him | but | their blood  
their blood but it is your piety that reaches Him. Thus He has subjected them to you,

لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

to doers of good | and give glad tidings | He guided you | what | for | Allah | that you may (glorify)  
so that you may glorify Him for guiding you. And give good news to the righteous. (37)

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ

treacherous | every | likes | not | Allah | verily | believe | those who | defends | Allah | truly  
Allah will defend the true believers (against evil). Verily God does not love the



كُفُورًا ۝۳۸ اُذِنَ لِلَّذِينَ يُقَاتُونَ بِأَنَّهُمْ ظَلِمُوا ۝

they have been wronged | because they | who are fought against | to those | permission is given | ingrate  
treacherous and the thankless. (38) Permission (to take up arms) is hereby given to those who

وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝۳۹ الَّذِينَ أُخْرِجُوا مِنْ

from | have been expelled | those who | (is) Able | give them victory | to | Allah | and surely  
are fought against, because they have been oppressed. (39) Verily, Allah is most

دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۝ وَلَوْلَا

and had it not been that | (is) Allah | our Lord | they said | that | only/but | just cause | without | their homes  
powerful for their aid: those who have been unjustly driven from their homes, only

دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهِيَ امْتَصَامَةٌ صَوَامِعُ

monasteries | would have been pulled down | by another | one set | (of) people | Allah | checks  
because they said: 'Our Lord is Allah.' Had Allah not driven back some men by means

وَبِيَعٍ وَصَلَوَاتٍ وَمَسْجِدٍ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۝

much | (of) Allah | the Name | wherein | is mentioned | and mosques | and synagogues | and churches  
of others, the monasteries and churches, the synagogues and mosques in which

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝۴۰

All-Mighty | (is) All-Strong | Allah | truly | help Him (His Cause) | those who | Allah | verily, will help  
Allah's name is mentioned much, would have been destroyed. (40)

الَّذِينَ إِنْ مَكَانَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا

and pay | Prayer | they establish | the land | in | We give them power | if | those who  
Surely Allah shall help him who helps His (cause). Surely Allah is truly Powerful and Mighty: (He

الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ

evil | and they forbid | good | and they command | Zakat (charity alms)  
will assuredly help) those who, if We establish them in the earth, will attend to their prayers and pay

وَاللَّهُ عَاقِبَةُ الْأُمُورِ ۝۴۱ وَإِنْ يَكْفُرْ بِكَ فَكُفْرُكَ كَذِبَتْ

denied | verily | they deny you | and if | (of all) matters | the end | and with Allah rests  
the alms-tax, enjoin what is right and forbid what is evil. With Allah rests the end (and decision) of (all) affairs. (41)

قَبْلَهُمْ قَوْمَ نُوحٍ وَعَادَ وَثَمُودَ ۝۴۲ وَقَوْمَ إِبْرَاهِيمَ

(of) Abraham | and the people | and Thamud | and Ad | (of) Noah | the people | before them  
If they deny you, (remember that) before them the peoples of Noah, (42) Abraham and Lot, the

وَقَوْمَ لُوطٍ ۖ وَاصْحَابَ مَدْيَنَ وَكَذَّبَ مُوسَى

Moses | and was denied | (of) Madyan (Midian) | and the dwellers | (of) Lot | and the people  
tribes of Thamoud and Aad,(43) and the dwellers of Madyan had denied (their apostles). Moses was (also)

فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ۖ

My Punishment | was | and how (terrible) | I seized them | then | to the disbelievers | but I granted respite  
rejected. I bore long with the unbelievers for a while then I took hold of them. So how has been My wrath!(44)

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ

lies | so that it | (was) wrong-doers | while it | We have destroyed | township | (from) a | and many  
How many a town have We destroyed while it was sinful, and now it is fallen down on their

عَلَىٰ عُرُوشِهَا وَيَبُنُّ مَعْظَلَةٌ وَقَصْرٌ مَشِيدٌ ۖ أَقَلَّمْ يَسِيرُوا

they travelled | have not | lofty | castle | (many) a deserted | and well | its roofs | in  
roofs, and how many a deserted well and lofty palace!(have we destroyed)(45) Have they never

فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ

ears | or | with them | to understand | hearts | and have they | the land | through  
travelled through the land so that they may have hearts (and minds) to

يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ

the hearts | grow blind | but | eyes | grow blind | not | verily | with them | to hear  
understand with, or ears to hear with? It is not the eyes, but the hearts in the

الَّتِي فِي الصُّدُورِ ۖ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخَفَّفَ

fails | and never | on the torment | and they ask you to hasten | the breasts | (are) in | which  
breasts, that are blind.(46) They ask you hasten on the punishment. Allah will

اللَّهُ وَعَدَاةٌ وَإِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا

of what | years | (is) as a thousand | your Lord | with | a day | and verily | His Promise | Allah  
not fail His promise. Surely, a day with your Lord is like a thousand years of your

تَعُدُّونَ ۖ وَكَأَيِّنْ مِنْ قَرْيَةٍ آتَيْنَاهَا وَهِيَ ظَالِمَةٌ

was given to wrong-doing | while it | to it | I gave respite | a township | of | and many | you count (reckon)  
counting.(47) And how many a town did We give respite in its evildoing!

ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ۖ قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا

I (am) | verily | mankind | O | Say | (is) the final return | and to Me | I seized it | then (in the end)  
Then I seized it. Unto Me is the return.(48) Say: 'O men, I am only for you a plain

لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ قَالَتِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

righteous deeds and do who believe so those plain a Warner to you  
warner.(49) Those who believe and do good works - theirs shall be

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا

Our Signs against strive and those who generous and provision (is) forgiveness for them  
forgiveness and generous provision;(50) but those who seek to confute Our

مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ

before you We sent and not (of) the Hell-Fire the dwellers those are to frustrate (them)  
revelations, they shall be the people of the Hell.' (51) Never have We sent a single prophet or

مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ

Satan threw he did recite the revelation when but Prophet nor Messenger any  
apostle before you, but when he desired (recited), Satan tampered with his desire (recitation).

فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ

Allah establishes then Satan throws in what Allah but abolishes his recitation in  
But Allah will cancel any thing (vain) that Satan throws in and Allah will confirm His own

آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي

throws what that He (Allah) may make All-Wise (is) All-Knower and Allah His Revelations  
revelations. Surely, Allah is Wise, All-knowing.(52) (This He permits) so that He may make the

الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

their hearts and the hardened (is) a disease whose hearts in for those a trial Satan  
suggestions thrown in by Satan a trial for those in whose hearts is a disease and are hardened

وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ الَّذِينَ

those who and that know far-off an opposition (are) in the wrong-doers and certainly  
of heart. Certainly, the wrongdoers are in wide schism;(53) and that those to whom knowledge

أُوتُوا الْعِلْمَ أَنَّ الْحَقَّ مِنْ رَبِّكَ فَيُؤْمِنُوا

so that they may believe your Lord from (is) the truth that it (this Quran) knowledge have been given  
has been given may realize that this (Quran) is the truth from your Lord and thus

بِهِ فَتُخَبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا

believe (of) those who (is) the Guide Allah and verily their hearts to it and may submit in it  
believe in it and that their hearts may be open to it. Verily Allah will surely guide

إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ

doubt | (to be) in | disbelieved | those who | and will not cease | Straight | the Path | to  
those who believe to a straight path.(54) The unbelievers will never cease to doubt

مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّمَاءُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ

the torment | there comes to them | or | suddenly | the Hour | comes to them | until | about it (Quran)  
it until the Hour (of Doom) comes suddenly upon them or the scourge of the

يَوْمٍ عَقِيمٍ ﴿٥٥﴾ الْمَلِكُ يَوْمَئِذٍ لِلَّهِ

(will be) for Allah | on that Day | the sovereignty | futile (after which there will be no night) | (of) a Day  
Woeful Day descends upon them.(55) On that Day Allah will reign supreme. He will

يَحْكُمُ بَيْنَهُمْ فَاَلَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

righteous good deeds | did | and | believed | so those who | between them | He will judge  
judge them all. Those that have embraced the true faith and done good works shall

فِي جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

Our Verses | and denied | disbelieved | and those who | (of) delight | Gardens | (will be) in  
enter the Gardens of Delight,(56) and those who disbelieved and denied Our signs,

قَالُوا لَكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ

the Cause | in | emigrated | and those who | humiliating | a torment | for them (will be) | (those)  
for them awaits a shameful punishment.(57) As for those that have emigrated (from

اللَّهِ ثُمَّ قَاتَلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا

provision | Allah | surely will provide for them | died | or | they were killed | then (after that) | (of) Allah  
their home) for the cause of Allah and afterwards were killed, or died, Allah will

حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾

of those who provides sustenance | (is) Best | it is He who indeed | Allah | and verily | good  
provide for them a good provision and surely, Allah is the best of providers.(58)

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ

Allah | and verily | with which they shall be well-pleased | an entrance | truly He will make them enter  
He will make them enter an entrance wherewith they will be well-pleased. Verily, Allah indeed is

لَعَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ

with the like | has retaliated | and whoever | that is so | Most Forbearing | (is) indeed All-Knowing  
All-knowing Most Forbearing.(59) Thus (shall it be). He that has retaliated the like of that whereby

مَا عُوِّبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لِيَنْصُرَهُ

will surely help him | (against him) | he has again been wronged | then | (with it) | he was made to suffer  
he was injured and then is wronged again, surely Allah will help him.

اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ۝۶۰ ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي

into | the night | merges | Allah | because | that (is) | Oft-Forgiving | (is) Oft-Pardoning | Allah | verily | Allah  
Allah is Pardoning, Forgiving.(60) That is because Allah makes the night to pass into the day,

النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝۶۱ ذَلِكَ

(that (is) | All-Seer | (is) All-Hearer | Allah | and verily | the night | into | the day | and merges | the day  
and the day into the night. He it is Who hears all and observes all.(61) That is because

بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

falsehood | it is | Him | besides | they invoke | what | and that (is) the Truth | He | Allah | because  
Allah! He is the Truth, and because that which they call upon beside Him - it is

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۝۶۲ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ

sends down | Allah | that | you see | do not | and Most Great | (is) the Most High | He | Allah | and that  
the false. He is the Most High, the Most Great. (62) Do you not see that Allah sends down water

مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ

Allah | verily | green | the earth | and becomes | water (rain) | the sky | from  
from the sky and then the earth becomes green? Verily, Allah is Most kind,

لَطِيفٌ خَبِيرٌ ۝۶۳ لَهُ مَا فِي السَّمَوَاتِ وَمَا

and what | the heavens. | (is) in | what | to Him (belongs) | (and) Well-Acquainted | (is) Most Kind  
well acquainted with all things.(63) His is all that is in the heavens

فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْعَنِيُّ الْحَمِيدُ ۝۶۴

Worthy of all Praise | (is) Rich (free of all wants) | He | Allah | and verily | the earth | (is) in  
and on the earth. He is the Self-sufficient, the Glorious One.(64)

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي

that sail | and the ships | the earth | (is) on | what | to you | has subjected | Allah | that | you see | do not  
Do you not see that He has subjected to you all that is on the earth? And the ships that run upon

فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ

the earth | on | it fall | lest | the heaven | and He withholds | by His Command | the sea | through  
the sea by His command. He holds the sky from falling down on the earth (This it shall not do)

أَلَا يَأْتِيهِ إِنْ أَلَّ اللَّهُ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ ۝٦٥ وَهُوَ

and (it is) He | Most Merciful | (is) full of kindness | for mankind | Allah | verily | by His Leave | except  
except by His Leave. Compassionate is Allah, and Merciful to mankind. (65) It is He who has

الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ

man | verily | He will cause you to live | then | He will cause you to die | then | gave you life | who  
given you life, and He who will cause you to die and make you live again. Surely, man is

لَكْفُورٌ ۝٦٦ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا

so not | follow it | that they | religious ceremonies | We have ordained | nation | for every | (is) an ingrate  
ungrateful. (66) For every nation We have ordained a ritual which they must follow. Let them not

يُنَازِعُوكَ فِي الْأَمْرِ وَادِّعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ

(are) indeed in | verily you | your Lord | to | and invite (them) | the matter | in | let them dispute with you  
dispute with you concerning this. Call them to the path of your Lord: surely you

هُدًى مُّسْتَقِيمٌ ۝٦٧ وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا

of what | knows best | Allah | then say | they argue with you | and if | straight | guidance  
are rightly guided. (67) If they argue with you, say: 'Allah knows best all that

تَعْمَلُونَ ۝٦٨ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ

you used | about what | (of) Resurrection | (on) the Day | between you | will judge | Allah | you do  
you do. (68) Allah will judge between you on the Day of Resurrection, respecting that

فِيهِ تَخْتَلِفُونَ ۝٦٩ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ

the heaven | (is) in | what | knows | Allah | that | know you | do not | to differ | in it  
in which you differ. (69) Are you not aware that Allah has knowledge of all that is in

وَالْأَرْضِ إِنْ أَلَّ اللَّهُ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٧٠ وَ

and | easy | Allah | for | that (is) | verily | a Book | in | that (is) | verily | and the earth  
heaven and on earth? Verily, it is recorded in the Book. That is easy for Allah. (70)

يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ

not | and what | an authority | for it | He has sent | not | what | Allah | besides | they worship  
Yet they worship besides Allah that for which no sanction is revealed and of which

لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ۝٧١ وَإِذَا

and when | helper | any | for the wrong-doers | and (there is) not | knowledge | about it | they have  
they know nothing. Truly, the wrongdoers shall have none to help them. (71)

تُتلى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا

disbelieve | (of) those who | the faces | on | you will know | Clear | Our Verses | to them | are recited

When Our clear revelations are recited to them, you will notice denial on the faces

الْمُنْكَرِ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا

Our Verses | to them | recite | those who | to attack with violence | they are nearly ready | denial

of the unbelievers. They nearly attack those who recite Our revelations to them. Say:

قُلْ أَفَأَبْتَلُكُمْ بِشَيْءٍ مِّنْ ذِكْرِ الْقَائِرَةِ وَعَدَاهَا اللَّهُ

Allah | has promised | the Fire | that | than | (of something) worse | shall I tell you | Say

'Shall I tell you what is worse than that? The Fire - which Allah has promised

الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ يَا أَيُّهَا النَّاسُ ضُرِبَ

has been coined | mankind | O | that destination | and worst indeed is | disbelieved | (to those) who

to those who disbelieve and indeed evil is that destination. '(72) O men, Here is a parable

مَثَلٌ قَاسِمِعْوَالُهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ

can never | Allah | besides | you call on | those whom | verily | to it | so listen | a similitude

set forth. Listen to it. Those whom you call upon besides Allah could never create

يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ

snatched away from them | and if | for it | they combine together | even though | a fly | create

a single fly, though they (are) combined to do this. And if a fly carried away anything from

الذُّبَابِ شَيْئًا لَّا يَسْتَفِدُّوهُ مِنْهُ ضَعْفَ الطَّالِبِ

the seeker | so weak are | from it (the fly) | they would have power to release it | not | a thing | the fly

them, they could never recover it from him. So weak are (both) the seeker and the

وَالْمَطْلُوبِ ۗ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ

(is) All-Strong | Allah | verily | His Estimate | rightfully | Allah | they have estimated | not | and the Sought

sought. (73) They do not have a right estimate of Allah. For Allah is Powerful and

عَزِيزٌ ۗ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ

Allah | verily | men | and from | messengers | angels | from | chooses | Allah | All-Mighty

Mighty. (74) Allah chooses messengers from the angels and from men. He hears all

سَمِيعٌ ۗ بَصِيرٌ ۗ مَا بَيْنَ أَيْدِيهِمْ وَمَا

and what | (is) before them | what | He knows | All-Seer | (is) All-Hearer

and observes all. (75) He knows what is before them and behind them. To Allah go back

خَلْفَهُمْ<sup>٧٦</sup> وَإِلَى اللَّهِ تَرْجِعُ الْأُمُورَ<sup>٧٦</sup> أَيُّهَا

O you | all matters | return | Allah | and to | (is) behind them  
all affairs (for decision).(76) O you who believe! bow down

الَّذِينَ آمَنُوا ارْغَبُوا<sup>٧٧</sup> وَاسْجُدُوا<sup>٧٧</sup> وَاعْبُدُوا رَبَّكُمْ

your Lord | and worship | and prostrate yourselves | bowdown | believe | who  
and prostrate yourselves. Worship your Lord and do good,

وَأَعْمَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ<sup>٧٧</sup> وَجَاهِدُوا فِي اللَّهِ

Allah's Cause | in | and strive hard | may be successful | that you | good | and do  
so that you may be successful.(77) Fight for the cause of Allah

حَقَّ جِهَادُهُ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي

in | upon you | laid | and has not | has chosen you | He | striving | truthful  
as you ought to strive (with sincerity and with all your efforts)

الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

Abraham | (of) your father | (it is the) religion | hardship | any | religion  
He has chosen you and has not laid upon you in religion any hardship,

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي

and in | before | Muslims | named you | (it is) He (Allah) who has  
it is the religion of your father Abraham. He has given you the name

هَذَا لِيَكُونَ الرَّسُولُ عَلَيْكُمْ

over you | a witness | the Messenger | that may be | this  
of Muslims before and in this (Quran), so that the Apostle may be a

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِمُْوا

so perform | mankind | over | witnesses | and you be  
witness for you, and that you yourselves may be witnesses for mankind.

الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ

He is | to Allah | and hold fast | Zakat | and give | Prayer  
Therefore, attend to your prayers and pay the alms-tax and hold fast to Allah.

مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ<sup>٧٨</sup>

Helper | and what an Excellent | Lord (Patron) | what an Excellent | your Lord  
He is your Protector - an Excellent Protector, an Excellent Helper!(78)

عبد الشافعي  
السجدة

١٢