

AlHajj الْحَجَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.	1. O men! Fear (the wrath of) your Lord! Indeed, the earthquake of the Hour (of Judgment) is an awesome thing.	1. O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible.	1. O mankind! Fear your Lord. Lo! The earthquake of the Hour (of Doom) is a tremendous thing.	يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ
2. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.	2. On the Day when you will witness it, the suckling woman shall utterly neglect the infant she suckles, and every pregnant woman shall cast her burden; and you will see people as though they are drunk, when they are not drunk; but dreadful shall be Allah's chastisement.	2. The Day you shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): you shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the wrath of Allah.	2. On the Day when you behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and you (Muhammad) will see mankind as drunken, yet they will not be drunken, but the doom of Allah will be strong (upon them).	يَوْمَ تَرَوْهُمَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ
3. And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.	3. Among men there are some who wrangle about Allah without knowledge and follow every rebellious devil.	3. And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion.	3. Among mankind is he who disputes concerning Allah without knowledge, and follows each froward devil.	وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ
4. It has been decreed for every devil that whoever turns to him – he will misguide him and will lead him to the punishment of the blaze.	4. Although it is decreed about him that he shall lead into error whosoever takes him for a friend, and will direct him to the torment of the Fire.	4. About the (evil one) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the penalty of the Fire.	4. For him it is decreed that whoso takes him for friend, he verily will mislead him and will guide him to the punishment of the Flame.	كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ
5. O People, if you should be in doubt about Resurrection,	5. O men! If you have any doubt concerning Resurrection, then	5. O mankind! if you have a doubt about the Resurrection,	5. O mankind! If you are in doubt concerning the	يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ

then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed – that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

know that it is surely We who created you from dust, then from a drop of sperm, then from a clot of blood, then from a little lump of flesh, some of its shapely and other shapelessly. That We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) that you may come of age. Among you is he who dies and he who is kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing. You see that the earth has become barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beautiful vegetation.

(consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as infants, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), you see the earth barren and lifeless, but when We pour down rain on it, it swells, and it puts forth every kind of beautiful growth (in pairs).

Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that you attain your full strength. And among you there is he who dies (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knows naught. And you (Muhammad) see the earth barren, but when We send down water thereon, it does thrill and swell and put forth every lovely kind (of growth).

مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ
وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ آجَلٍ
مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّنْ
يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ
عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ
هَامِدَةً فَاذًا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ
كُلِّ زَوْجٍ بَهِيجٍ ﴿٦﴾

6. That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent.

6. All this is so because Allah, He is the Truth, and because He resurrects the dead, and because He has power over everything.

6. This is so, because Allah is the Reality: it is He who gives life to the dead, and it is He who has power over all things.

6. That is because Allah, He is the Truth and because He quickens the dead, and because He is Able to do all things.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهُ
يُحْيِي الْمَوْتٰى وَاَنَّهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٦﴾

7. And [that they may know] that the Hour is coming – no doubt about it – and that Allah will resurrect those in the graves.

7. The Hour shall surely come to pass – of this there is no doubt – and Allah shall surely resurrect those that are in the graves.

7. And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

7. And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

وَاَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيْهَا
وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ﴿٧﴾

8. And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him].

8. And among men are those that wrangle about Allah without knowledge, without any true guidance, and without any scripture to enlighten them.

8. Yet there is among men such a one as disputes about Allah, without knowledge, without guidance, and without a book of enlightenment.

8. And among mankind is he who disputes concerning Allah without knowledge or guidance or a scripture giving light.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللّٰهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتٰبٍ
مُنِيْرٍ ﴿٨﴾

9. Twisting his neck [in arrogance] to mislead [people]

9. They wrangle arrogantly, intent on leading men astray

9. (Disdainfully) bending his side, in order to lead (men)

9. Turning away in pride to beguile (men) from the way

ثٰنِي عَطْفِهٖ لِيُضِلَّ عَن سَبِيْلِ

from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the burning fire.

from the way of Allah. Such shall suffer disgrace in the world and We shall cause them to taste the chastisement of burning fire.

astray from the path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the penalty of burning (fire).

of Allah. For him in this world is ignominy, and on the Day of Resurrection, We make him taste the doom of burning.

اللَّهُ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ
يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ



10. "That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

10. That is the outcome of what your own hands have wrought, for Allah never wrongs His creatures.

10. (It will be said): "This is because of the deeds which your hands sent forth, for verily Allah is not unjust to His servants.

10. (And unto him it will be said): This is for that which your two hands have sent before, and because Allah is no oppressor of His slaves.

ذَلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ
اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

11. And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

11. And among men is he who worships Allah, while remaining on the borderline; if any good befalls him, he is satisfied; but if a trial afflicts him, he utterly turns away. He will incur loss both of this world and the Hereafter. That indeed is a clear loss.

11. There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see.

11. And among mankind is he who worships Allah upon a narrow verge so that if good befalls him, he is content therewith, but if a trial befalls him, he falls away utterly. He loses both the world and the Hereafter. That is the sheer loss.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى
حَرْفٍ فَإِنْ أَصَابَهُ
خَيْرٌ أَطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ
خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ
هُوَ الْخُسْرَانُ الْمُبِينُ

12. He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.

12. He invokes, beside Allah, those who can neither harm nor benefit him. That indeed is straying far away.

12. They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the way).

12. He calls, beside Allah, unto that which hurts him not, nor benefits him. That is the far error.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا
يُضُرُّهُ وَمَا لَا يُنْفَعُهُ ذَلِكَ هُوَ
الضَّلَالُ الْبَعِيدُ

13. He invokes one whose harm is closer than his benefit – how wretched the protector and how wretched the associate.

13. He invokes those that are more likely to cause him harm than benefit. Such is surely an evil patron and an evil associate.

13. (Perhaps) they call on one whose hurt is nearer than his profit: evil indeed, is the patron, and evil the companion (or help).

13. He calls unto him whose harm is nearer than his benefit; verily an evil patron, and verily an evil friend.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ
نَفْعِهِ لِبُئْسَ الْمَوْلَىٰ وَلِبُئْسَ
الْعَشِيرُ

14. Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.

14. Indeed, Allah will assuredly cause those who believe and act righteously to enter gardens beneath which rivers flow. For, most certainly, Allah does whatever He pleases.

14. Verily Allah will admit those who believe and work righteous deeds, to gardens, beneath which rivers flow: for Allah carries out all that He plans.

14. Lo! Allah causes those who believe and do good works to enter gardens underneath which rivers flow. Lo! Allah does what He intends.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ

15. Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter – let him extend a rope to the

15. Whosoever fancies that Allah will not help him in this world and in the Hereafter, let him reach out to heaven through a rope, and

15. If any think that Allah will not help him (His Apostle) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut

15. Whoso is wont to think that Allah will not give him (Muhammad) victory in the world and the Hereafter, let him stretch a rope up to

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ
بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ

ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him].

then make a hole in the sky and see whether his device can avert that which enrages him.

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

the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispels that whereat he rages.

فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ

16. And thus have We sent the Quran down as verses of clear evidence and because Allah guides whom He intends.

16. Even so We have revealed the Qur'an with clear signs. Verily Allah guides whomsoever He wills.

16. Thus have We sent down clear signs; and verily Allah does guide whom He will.

16. Thus We reveal it as plain revelations, and verily Allah guides whom He will.

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ

17. Indeed, those who have believed and those who were Jews and the Sabaeans and the Christians and the Magians and those who associated with Allah – Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, witness.

17. On the Day of Resurrection Allah will most certainly judge between those who believe, and those who became Jews, and the Sabaeans, and Christians, and Magians, and those who associate other with Allah in His divinity. Surely Allah watches over everything.

17. Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists, Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

17. Lo! Those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is witness over all things.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

18. Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates – for him there is no bestower of honor. Indeed, Allah does what He wills. *AsSajda*

18. Have you not seen that all those who are in the heavens and all those who are in the earth prostrate themselves before Allah; and so do the sun and the moon, and the stars and the mountains, and the trees, and the beasts, and even many of those who are condemned to chastisement. And he, whom Allah humiliates, none can give him honor. Allah does whatever He wills. *AsSajda*

18. See you not that to Allah bow down in worship all things that are in the heavens and on earth, the sun, the moon, the stars; the hills, the trees, the animals, and a great number among mankind? But a great number are (also) such as are fit for punishment: and such as Allah shall disgrace, None can raise to honor: for Allah carries out all that He wills. *AsSajda*

18. Have you not seen that unto Allah pays adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honor. Lo! Allah does what He will. *AsSajda*

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

19. These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water.

19. These two groups, the believers and the unbelievers, are in dispute about their Lord. As for those that disbelieve, garments of fire have been cut out for them; boiling water shall be poured down over their heads.

19. These two antagonists dispute with each other about their Lord: But those who deny (their Lord), for them will be cut out a garment of fire: over their heads will be poured out boiling water.

19. These twain, the believers and the disbelievers, are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured on their heads.

هَذَانِ خَصْمَيْنِ اِخْتَصِمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

20. By which is melted that within

20. Causing (not only) their skins but

20. With it will be scalded what is

20. Whereby that which is in their

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ

their bellies and [their] skins.

all that is in their bellies as well to melt away.

within their bodies, as well as (their) skins.

bellies, and their skins too, will be melted.

وَالْجُلُودُ^ط

21. And for [striking] them are maces of iron.

21. There shall be maces of iron to lash them.

21. In addition there will be maces of iron (to punish) them.

21. And for them are hooked rods of iron.

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ^ن

22. Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the burning fire!"

22. Whenever they try, in their anguish, to escape from Hell, they will be driven back into it, [and shall be told]: 'Do now taste the torment of burning fire.'

22. Every time they wish to get away there from, from anguish, they will be forced back therein, and (it will be said), "Taste you the penalty of burning!"

22. Whenever, in their anguish, they would go forth from thence, they are driven back therein and (it is said unto them): Taste the doom of burning.

كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ^ن

23. Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

23. Indeed, Allah will cause those who believed and acted righteously to enter the gardens beneath which rivers flow. They shall be decked in them with bracelets of gold and pearls and their raiment shall be of silk.

23. Allah will admit those who believe and work righteous deeds, to gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

23. Lo! Allah will cause those who believe and do good works to enter gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ^ن

24. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

24. They were guided (to accept) the pure word; they were guided to the way of the Praiseworthy (Lord).

24. For they have been guided (in this life) to the purest of speeches; they have been guided to the path of Him who is worthy of (all) Praise.

24. They are guided unto gentle speech; they are guided unto the path of the Glorious One.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ^ط وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ^ن

25. Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people – equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing – We will make him taste of a painful punishment.

25. Indeed those who disbelieve and who (now) hinder people from the way of Allah and from the Holy Mosque which We have set up for all people, equally for those who dwell therein and for those who come from outside. Whoever deviates therein from the right way and acts with iniquity, We shall cause him to taste a painful chastisement.

25. As to those who have rejected (Allah), and would keep back (men) from the way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men -- equal is the dweller there and the visitor from the country and any whose purpose therein is profanity or wrong doing them will We cause to taste of a most grievous penalty.

25. Lo! Those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of worship, which We have appointed for mankind together, the dweller therein and the nomad: whoever seeks wrongful partiality therein, him We shall cause to taste a painful doom.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابِ الْعِيمِ^ن

26. And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My

26. Call to mind when We assigned to Abraham the site of House (Ka'bah), directing him: 'Do not associate aught with me' and 'keep My House pure for

26. Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those

26. And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe you no thing as partner unto Me, and purify My House

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ

House for those who perform tawaf and those who stand [in prayer] and those who bow and prostrate.

those who walk around it, and for those who stand and those who bow down and prostrate themselves (in worship).

who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).

for those who make the round (thereof) and those who stand and those who bow and make prostration.

وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ



27. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.

27. And publicly proclaim pilgrimage for all mankind so that they come to you on foot and come mounted on lean camels from every distant point.

27. And proclaim the pilgrimage among men: they will come to you on foot and (mounted) on every kind of lean camel, through distant mountain highways.

27. And proclaim unto mankind the pilgrimage. They will come unto you on foot and on every lean camel; they will come from every deep ravine.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ



28. That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.

28. To witness the benefits in store for them, and pronounce the name of Allah during the appointed days over the cattle that He has provided them. So eat of it and feed the distressed and the needy.

28. That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the days appointed, over the cattle which He has provided for them. Then eat thereof and feed the distressed ones in want.

28. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ



29. Then let them end their untidiness and fulfill their vows and perform tawaf around the ancient House."

29. Thereafter, let them tidy themselves up and fulfill their vows and circumambulate the ancient House.

29. "Then let them complete the rites prescribed for them, perform their vows, and circumambulate the ancient House."

29. Then let them make an end of their unkemptness and pay their vows and go around the ancient House.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُتَوَفُّوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ



30. That [has been commanded], and whoever honors the sacred ordinances of Allah – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

30. Such (is the pilgrimage to Kabah). Whosoever, then, venerates the sanctities of Allah, will find it to be good for him in the sight of his Lord. Cattle have been made lawful for you except those mentioned to you. So shun the abomination of idols and shun all words of falsehood.

30. Such (is the pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the sight of his Lord. Lawful to you (for food in pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false.

30. That (is the command). And whoso magnifies the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which has been told you. So shun the filth of idols, and shun lying speech.

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ



31. Inclining [only] to Allah, not associating with Him. And he who associates with Allah – it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

31. Becoming exclusively devoted to Allah, ascribing divinity to none other than Him. Whoso ascribes divinity to aught beside Allah, it is as though he fell down from the sky where after the birds will snatch him away, or the wind sweeps him to a distant place.

31. Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped and thrown him into a far-distant place.

31. Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribes partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

خَفَاءَ لِلَّهِ غَيْرٍ مُّشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ هَوِيَ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ



32. That [is so]. And whoever honors the symbols of Allah – indeed, it is from the piety of hearts.

32. Such it is. And whoso venerates the sanctity of what is ordained as symbols of Allah, surely it is of the true piety of the hearts.

32. Such (is his state): and whoever holds in honor the symbols of Allah, such (honor) should come truly from piety of heart.

32. That (is the command). And whoso magnifies the offerings consecrated to Allah, it surely is from devotion of the hearts.

ذَلِكَ وَمَنْ يُعِظْمُ شَعَائِرَ اللَّهِ
فَأَتْهَمَ مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

33. For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House.

33. You may derive benefit (from sacrificial animals) until an appointed time. Thereafter their place (of sacrifice) is at the ancient House.

33. In them you have benefits for a term appointed: in the end their place of sacrifice is near the ancient House.

33. Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ أَجَلٍ
مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ
الْعَتِيقِ ﴿٣٣﴾

34. And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your God is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [to Lord].

34. For every people We have laid down a ritual of sacrifice that they pronounce the name of Allah over the cattle He has provided them. Your Lord is One God; so submit yourselves to Him alone. And give (O Prophet!) glad tidings to those that humble themselves (before Allah).

34. To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your Allah is One Allah: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves.

34. And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He has given them for food; and your God is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا
لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا
رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَالَهُكُمْ إِلَهُ وَاحِدٌ فَلَا
أَسْلَمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

35. Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.

35. These whose hearts shiver when Allah is mentioned, who patiently bear whatever affliction comes to them, who establish prayer, and spend (for good purpose) out of what We have provided them.

35. To those whose hearts when Allah is mentioned, are filled with fear, who show perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

35. Whose hearts fear when Allah is mentioned, and are patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا
أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

36. And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.

36. We have appointed camels among the symbols of Allah. There is much good in them for you. So make them stand (at the time of sacrifice) and pronounce the name of Allah over them, and when they fall down on their sides, eat of them and also feed of them those that are content and those that mention their needs. Thus, have We subjected these animals that you may give thanks.

36. The sacrificial camels we have made for you as among the symbols from Allah. In them is good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides, eat thereof, and feed such as live in contentment, and such as beg with due humility: thus have We made animals subject to you, that you may be grateful.

36. And the camels! We have appointed them among the ceremonies of Allah. Therein you have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply you may give thanks.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ
شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ
فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا
صَوَّاتٍ فَإِذَا وَجَبَتْ جُنُوبُهَا
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ
وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

37. Their meat will not reach Allah, nor will their blood, but

37. Neither their flesh reaches Allah nor their blood; it is your

37. It is not their meat nor their blood, that reaches Allah: it

37. Their flesh and their blood reach not Allah, but the

لَنْ يَتَنَا اللَّهَ لِحُومِهَا وَلَا

what reaches Him is piety from you. Thus has He subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

piety that reaches Him. He has subjected these that you may magnify Allah for the guidance He has bestowed upon you. Give glad tidings (O Prophet) to those who do good.

is your piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His guidance to you and proclaim the good news to all who do right.

devotion from you reaches Him. Thus have We made them subject unto you that you may magnify Allah that He has guided you. And give good tidings (O Muhammad) to the good.

رِمَاؤُهَا وَلَكِنْ يَتَالَهُ التَّقْوَى
مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ
وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

38. Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.

38. Surely Allah defends those who believe. Certainly Allah has no love for the perfidious, the thankless.

38. Verily Allah will defend (from ill) those who believe: verily, Allah loves not any that is a traitor to faith, or show ingratitude.

38. Lo! Allah defends those who are true. Lo! Allah loves not each treacherous ingrate.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ
كَفُورٍ ﴿٣٨﴾

39. Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.

39. Permission (to fight) has been granted to those who are being fought against for they have been wronged. Verily, Allah has the power to help them.

39. To those against whom war is made, permission is given (to fight), because they are wronged. And verily, Allah is most powerful for their aid.

39. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ
ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ﴿٣٩﴾

40. [They are] those who have been evicted from their homes without right – only because they say, “Our Lord is Allah.” And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

40. Those who were unjustly expelled from their homes for no other reason than their saying: 'Allah is Our Lord.' If Allah were not to repel some men through others, monasteries and churches and synagogues and mosques, wherein the name of Allah is much mentioned, would certainly have been pulled down. Allah will most certainly help those who will help Him. Verily Allah is Immensely Strong, Overwhelmingly Mighty.

40. Those who have been expelled from their homes in defiance of right, -- except that they say, "our Lord is Allah." Had not Allah checked some people by means of others, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); for verily Allah is full of Strength, Exalted in Might.

40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah – For, had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helps one who helps Him. Lo! Allah is Strong, Almighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ هَلَّا مِتَّ صَوَامِعُ وَبِيَعٌ
وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

41. [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

41. (Allah will certainly help) those who, were We to bestow authority on them in the land, will establish prayer, render zakah, enjoin good, and forbid evil. The end of all matters rests with Allah.

41. (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, and enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

41. Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

42. And if they deny you, [O Muhammad] – so, before them, did the people of Noah, Noah and Aad and Thamud deny [their prophets].

42. (O Prophet!) If they give the lie to you, then before them the people of Noah, 'Aad and Thamud, also gave the lie (to Prophets).

42. If they treat your (mission) as false, so did the peoples before them (with their prophets), the People of Noah, and 'Aad and Thamud.

42. If they deny you (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before you, denied (Our messengers).

وَأَنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ

٤٢

43. And the people of Abraham and the people of Lot.

43. And the people of Abraham and the people of Lot.

43. Those of Abraham and Lot.

43. And the folk of Abraham and the folk of Lot.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ

44. And the inhabitants of Midian. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

44. And so did the dwellers of Midian; and Moses too was branded a liar. Initially I granted respite to the unbelievers for a while and then seized them. How dreadful was My punishment.

44. And the companions of Midian, and Moses was rejected. But I granted respite to the unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them).

44. And the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence.

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ
مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ
أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

٤٤

45. And how many a city did We destroy while it was committing wrong – so it is [now] fallen into ruin – and [how many] an abandoned well and [how many] a lofty palace.

45. How many towns have We destroyed for their people were steeped in iniquity: so they lie fallen down upon their turrets! How many wells lie deserted and how many towering palaces lie in ruins.

45. How many populations have We destroyed, which were given to wrongdoing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built.

45. How many a township have We destroyed while it was sinful, so that it lies (to this day) in ruins, and (how many) a deserted well and lofty tower.

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَبُئْرِ مُعَطَّلَةٍ وَقَصْرٍ
مَشِيدٍ

٤٥

46. So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

46. Have they not journeyed in the land that their hearts might understand and their ears might listen? For indeed it is not the eyes that are blinded; it is rather the hearts in the breasts that are blinded.

46. Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.

46. Have they not traveled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ
بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا
لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى
الْقُلُوبَ الَّتِي فِي الصُّدُورِ

٤٦

47. And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

47. They ask you to hasten the punishment. Allah shall most certainly not fail His promise; but a Day with your Lord is as a thousand years of your reckoning.

47. Yet they ask you to hasten on the punishment! But Allah will not fail in His promise. Verily a Day in the sight of your Lord is like a thousand years of your reckoning.

47. And they will bid you hasten on the doom, and Allah fails not His promise, but lo! A day with Allah is as a thousand years of what you reckon.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ
يُجْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ
رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

٤٧

48. And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.

48. How many towns did I respite at first though they were steeped in iniquity, and then I seized them? To Me are all destined to return.

48. And to how many populations did I give respite which were given to wrongdoing? In the end I punished them. To me is the destination (of all).

48. And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا
وَهِى ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى
الْمَصِيرِ

٤٨

49. Say, "O people, I am only to you a clear warner."

49. Say (O Muhammad!): 'O people! I have been sent to you only as a plain warner.

49. Say: "O men! I am (sent) to you only to give a clear warning.

49. Say: O mankind! I am only a plain warner unto you.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا كَا
نذِيرٌ مُّبِينٌ ﴿٤٩﴾

50. And those who have believed and done righteous deeds – for them is forgiveness and noble provision.

50. So those who believe and act righteously shall be granted forgiveness and an honorable sustenance.

50. "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

50. Those who believe and do good works, for them is pardon and a rich provision.

فَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
كَرِيمٌ ﴿٥٠﴾

51. But the ones who strove against Our verses, [seeking] to cause failure – those are the companions of Hellfire.

51. Whereas those who strive against Our signs, (seeking to profane them), they are the friends of the Fire!

51. "But those who strive against Our signs to frustrate them, they will be companions of the Fire."

51. While those who strive to thwart Our revelations, such are rightful owners of the Fire.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا
مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٥١﴾

52. And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

52. Never did We send a messenger of a prophet before you, (O Muhammad!): but that whenever he had a desire, Satan interfered with that desire. Allah eradicates the interference of Satan and strengthens His signs. Allah is All Knowing, Wise.

52. Never did We send an apostle or a prophet before you, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His signs: for Allah is full of Knowledge and Wisdom.

52. Never sent We a messenger or a prophet before you but when He recited (the message), Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolishes that which Satan proposes. Then Allah establishes His revelations. Allah is Knower, Wise.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى
الشَّيْطَانُ فِي أُمْنِيهِ فَيَنْسَخُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. [That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

53. (He does this) in order that He may make the evil caused by Satan a trial for those in whose hearts there is a sickness, whose hearts are hard. Surely these wrongdoers are too far in their dissension.

53. That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far (from the truth).

53. That He may make that which the devil proposes a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! The evil-doers are in open schism.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً
لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ
الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.

54. In order that those endowed with knowledge may know that it is the truth from your Lord and that they may have faith in it and their hearts may humble themselves before Him. Verily, Allah always directs those that believe to the right-way.

54. And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the truth from your Lord, and that they may believe therein, and their hearts may be made humble to it: for verily Allah is the Guide of those who believe, to the straight way.

54. And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ
أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَسَخَبَتْ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ
لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٤﴾

55. But those who disbelieve will not cease to be in doubt

55. The unbelievers will not cease to be in doubt about it until

55. Those who reject faith will not cease to be in doubt concerning

55. And those who disbelieve will not cease to be in doubt

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي

of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

the Hour suddenly comes upon them, or the chastisement of an ominous day overtakes them.

(revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the penalty of a day of disaster.

thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.

مَرِيَّةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ
السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمُ
عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. [All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

56. On that Day all sovereignty shall be Allah's and He will judge between them. Then those who believed and acted righteously shall be in Gardens of Bliss.

56. On that Day the Dominion will be that of Allah. He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.

56. The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight.

أَمَلِكُ يَوْمَئِذٍ لِّلَّهِ يَجْزِيكُمْ بَيْنَهُمْ
فَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

57. And they who disbelieved and denied Our signs – for those there will be a humiliating punishment.

57. A humiliating chastisement awaits those who disbelieved and denied Our signs.

57. And for those who reject faith and deny our signs, there will be a humiliating punishment.

57. While those who disbelieved and denied Our revelations, for them will be a shameful doom.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾

58. And those who emigrated for the cause of Allah and then were killed or died. Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.

58. As for those who migrated in the way of Allah, where after they were slain, or died, Allah will certainly grant them a goodly provision. Indeed, Allah is the Best of all those who provide.

58. Those who leave their homes in the cause of Allah, and are then slain or die, On them will Allah bestow verily a goodly provision: Truly Allah is He who bestows the best provision.

58. Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is best of all who make provision.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ
ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ
اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ
خَبِيرُ الرَّزَاقِينَ ﴿٥٨﴾

59. He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.

59. He will surely admit them to a resort which will please them. Most certainly Allah is All-Knowing, Most Forbearing.

59. Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.

59. Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.

لَيَدْخُلَنَّهُمْ مِّنْ خَلَاةٍ يُرْضَوْنَ
وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

60. That indeed is so. As for him who retaliates in proportion to the excess committed against him, and is thereafter subjected to transgression, Allah will surely aid him. Verily, Allah is All-Pardoning, All-Forgiving.

60. That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).

60. That (is so). And whoso has retaliated with the like of that which he was made to suffer and then has (again) been wronged, Allah will succor him. Lo! Allah verily is Pardoning, Forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا
عُوِّبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ
لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُورٌ
عَفُورٌ ﴿٦٠﴾

61. That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.

61. So shall it be because it is Allah who causes the night to emerge out of the day and causes the day to emerge out of the night and Allah is All Hearing, Seeing.

61. That is because Allah merges night into day, and He merges day into night, and verily it is Allah who hears and sees (all things).

61. That is because Allah makes the night to pass into the day and makes the day to pass into the night, and because Allah is Hearer, Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ يُوجِلُّ اللَّيْلَ فِي
النَّهَارِ وَيُوجِلُّ النَّهَارَ فِي اللَّيْلِ
وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is because Allah is the truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

62. So shall it be because Allah, He is the truth, and all whom they invoke instead of Him are false. Allah is Most High, Great.

62. That is because Allah, He is the reality; and those besides Him whom they invoke, are but vain falsehood: verily Allah is He, Most High, Most Great.

62. That is because Allah, He is the true, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢﴾

63. Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

63. Do you not see that Allah sends down water from the sky, whereby the earth turns green? Verily Allah is Subtle, All Aware.

63. See you not that Allah sends down rain from the sky, and forthwith the earth becomes green? For Allah is He Who understands the finest mysteries, and is well-acquainted.

63. See you not how Allah sends down water from the sky and then the earth becomes green upon the morrow? Lo! Allah is Subtle, Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٢٣﴾

64. To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

64. All that is in the heavens and all that is in the earth is His, surely, Allah, He alone is self-Sufficient, Praiseworthy.

64. To Him belongs all that is in the heavens and on earth: for verily Allah, -- He is free of all wants, worthy of all Praise.

64. Unto Him belongs all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَمِيدُ ﴿٢٤﴾

65. Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

65. Have you not seen how Allah has subjected to you all that is in the earth, and the vessels that sail in the sea by His command, and it is He who holds back the heaven that it may not fall on the earth except by His leave? Surely Allah is Most Gently, Ever Compassionate to men.

65. See you not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.

65. Have you not seen how Allah has made all that is in the earth subservient unto you? And the ship runs upon the sea by His command, and He holds back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٢٥﴾

66. And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

66. And it is He who has endowed you with life and it is He who causes you to die, and it is He who will then resurrect you. Man is indeed ungrateful.

66. It is He who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature.

66. And He it is who gave you life, then He will cause you to die, and then will give you life (again). Lo! Man is verily an ingrate.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٢٦﴾

67. For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

67. For every people We have prescribed a way of worship which they follow. So (O Muhammad!), let them not dispute with you concerning this, and call them to your Lord. You are certainly on the straight way.

67. To every people have We appointed rites and ceremonies which they must follow: let them not then dispute with you on the matter, but do invite (them) to your Lord: for you are assuredly on the right way.

67. Unto each nation have We given sacred rites which they are to perform; so let them not dispute with you of the matter, but summon unto your Lord. Lo! You indeed follows right guidance.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿٢٧﴾

68. And if they dispute with you,

68. And if they dispute with you, say:

68. If they do wrangle with you,

68. And if they wrangle with you,

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ

then say, "Allah is most knowing of what you do.

'Allah knows well what you do.

say, "(Allah) knows best what it is you are doing."

say: Allah is best aware of what you do.

بِمَا تَعْمَلُونَ ﴿٦٨﴾

69. Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

69. Allah will judge between you on the Day of Resurrection concerning matters about which you disagreed.'

69. "(Allah) will judge between you on the Day of Judgment concerning the matters in which you differ."

69. Allah will judge between you on the Day of Resurrection concerning that wherein you used to differ.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

70. Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.

70. Are you not aware that Allah knows all that is in the heaven and the earth? Surely it is all preserved in a Book. Indeed that is easy with Allah.

70. Know you not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.

70. Have you not known that Allah knows all that is in the heaven and the earth? Lo! It is in a Record. Lo! That is easy for Allah.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ ﴿٧٠﴾

71. And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

71. Instead of Allah they worship those concerning whom he has revealed no sanction, and concerning whom they have no true knowledge. None shall be able to help such evil doers.

71. Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.

71. And they worship instead of Allah that for which He has sent down no warrant and that whereof they have no knowledge. For evil doers there is no helper.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ
يُنزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ
بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ
تَصْوِيرٍ ﴿٧١﴾

72. And when Our verses are recited to them as clear signs, you recognize in the faces of those who disbelieve denial. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of worse than that? [It is] the Fire which Allah has promised those who disbelieve, and wretched is the destination."

72. When our signs are plainly recited to them, you will perceive utter repugnance on their faces and it all but seems as if they will soon pounce upon those who recite Our signs to them. Say: 'Shall I tell you what is worse than that? The Fire with which Allah has threatened those who disbelieve. That is truly an evil end.'

72. When Our clear signs are rehearsed to them, you will notice a denial on the faces of the unbelievers! They nearly attack with violence those who rehearse Our signs to them. Say, "Shall I tell you of something (far) worse than that? It is the Fire (of Hell)! Allah has promised it to the unbelievers! And evil is that destination!"

72. And when Our revelations are recited unto them, you notice the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah has promised it for those who disbelieve. A hapless journey's end.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنْكَرَ يَكَادُونَ يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا
قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مِ
النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا
وَبئْسَ الْمَصِيرُ ﴿٧٢﴾

73. O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the

73. O people, a parable is set forth; pay heed to it. Those whom you call upon other than Allah shall never be able to create even a fly, even if all of them were to come together to do that. And if the fly were to snatch away anything from them, they shall not be able to recover that from it. Powerless is the

73. O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, you call, cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and

73. O mankind! A similitude is coined, so pay you heed to it: Lo! Those on whom you call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought.

يَأْتِيهَا النَّاسُ ضَرْبٍ مَثَلٌ
فَأَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ
يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَّا
يَسْتَنْقِذُوهُ مِنْهُ ضَعُفٌ

pursuer and pursued.

supplicant; and powerless is he whom he supplicates.

those whom they petition.

الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾

74. They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

74. They have not formed a true estimate of Allah. Indeed, Allah is All-Powerful, Mighty.

74. No just estimate have they made of Allah: for Allah is He who is strong and able to carry out His will.

74. They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.

75. Allah chooses messengers from among angels and from among men. Allah is All-Hearing, All-Seeing.

75. Allah chooses messengers from angels and from men for Allah is He who hears and sees (all things).

75. Allah chooses from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters.

76. He knows all that is before them and that which is hidden from them. It is to Allah that all affairs are returned.

76. He knows what is before them and what is behind them: and to Allah go back all questions (for decision).

76. He knows all that is before them and all that is behind them, and unto Allah all things are returned.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

77. O you who have believed, bow down and prostrate and worship your Lord and do good – that you may succeed.

AsSajda

77. Believers! Bow down and prostrate yourselves and serve your Lord and do good that you may prosper.

AsSajda

77. O you who believe! Bow down, prostrate yourselves, and adore your Lord; and do good, that you may prosper.

AsSajda

77. O you who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply you may prosper.

AsSajda

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

78. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and an excellent helper.

78. Strive in the cause of Allah in a manner worthy of that striving. He has chosen you (for His task), and He has not laid upon you any hardship in religion. Keep to the faith of your father Abraham. Allah named you Muslims earlier and even in this (Book), that the messenger may be a witness against you, and that you may be witnesses against all mankind. So establish prayer, and pay zakah, and hold fast to Allah. He is your protector! What an excellent protector! What an excellent helper.

78. And strive in His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the religion of your father Abraham. It is He who has named you Muslims, both before and in this (revelation); that the apostle may be a witness for you, and you be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allah. He is your protector the best to protect and the best to help.

78. And strive for Allah with the endeavor which is His right. He has chosen you and has not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He has named you Muslims of old time and in this (scripture) that the messenger may be a witness against you, and that you may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your protecting friend. A blessed patron and a blessed helper.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَ مَا آتَىٰكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾