

The Holy Quran

(Part Eleven)



Split Word Translation
(English)

Ya'tadhiruna

Eleventh Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

(pause here) ↓

Dhālikal-Kitābu lā raib,
fih hudal-lil-muttaqīn

يَعْتَذِرُونَ	إِلَيْكُمْ	إِذَا	رَجَعْتُمْ	إِلَيْهِمْ	قُلْ
they make excuses	to you	when	you returned	to them	say
يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ^ط قُلْ					
They will make excuses to you when you return to them. Say,					
لَا تَعْتَذِرُوا	لَنْ	نُؤْمِنَ	لَكُمْ	قَدْ	نَبَأَنَا
Make no excuses	never will	we believe	for you	surely	He informed us
Allah					
لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأَنَا اللَّهُ					
'Make no excuses; we will not believe you. Allah has already informed us					
مِنْ	أَخْبَارِكُمْ	وَ	سَيَرَى	اللَّهُ	عَمَلَكُمْ
from	your news	and	surely He sees	Allah	your deeds
رَسُولُهُ					
His Messenger					
مِنْ أَخْبَارِكُمْ ^ط وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ					
of the facts about you. And Allah will observe your conduct, and also His Messenger;					
ثُمَّ	تُرَدُّونَ	إِلَى	عَلِمَ	الْغَيْبِ	وَالشَّاهِدَةِ
then	you will be brought back	to	who knows	the unseen	and the seen
ثُمَّ تُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّاهِدَةِ					
then you will be brought back to Him Who knows the unseen and the seen,					
فَيَنْبِئُكُمْ	بِمَا	كُنْتُمْ	تَعْمَلُونَ	سَيَحْلِفُونَ	بِاللَّهِ
so He will tell you	with what	you were	you do	surely they swear	by Allah
لَكُمْ					
for you					
فَيَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ⁹⁴ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ					
and He will tell you all that you used to do.' They will swear to you by Allah,					
إِذَا	انْقَلَبْتُمْ	إِلَيْهِمْ	لِتَعْرِضُوا	عَنْهُمْ	
when	you returnd	to them	that you leave	from them	
إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتَعْرِضُوا عَنْهُمْ ^ط					
when you return to them, that you may leave them alone.					

فَاعْرِضُوا عَنْهُمْ	إِنَّهُمْ	رَجُسٌ	وَ	مَاوَاهُمْ	جَهَنَّمُ
so you leave	surely they	foul	and	their abode	Hell
فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجُسٌ وَمَاوَاهُمْ جَهَنَّمُ					
So leave them alone. Surely, they are foul, and their abode is Hell					
جَزَاءٌ	بِأَ	كَانُوا	يَكْسِبُونَ	يَحْلِفُونَ	لَكُمْ
recompense	that which	they were	they earn	they swear	for you
جَزَاءٌ بِأَ كَانَوَا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ					
a fit recompense for that which they used to earn. They will swear to you					
لِتَرْضَوْا عَنْهُمْ	فَإِنْ	تَرْضَوْا عَنْهُمْ	فَإِنَّ	اللَّهُ	
that you may be pleased	from them	so if	you please	from them	then surely Allah
لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ					
that you may be pleased with them. But even if you be pleased with them, Allah					
لَا	يَرْضَى	عَنِ	الْقَوْمِ	الْفَاسِقِينَ	
not	He pleases	from	the people	the rebellious	
لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾					
will not be pleased with the rebellious people.					
الْأَعْرَابُ	أَشَدُّ	كُفْرًا	وَ	نِفَاقًا	وَ
the Bedouin	worst	disbelief	and	hypocrisy	and more worthy
الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ					
The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt					
أَلَّا	يَعْلَمُوا	حُدُودَ	مَا	أَنْزَلَ	اللَّهُ عَلَى رَسُولِهِ
that not	they know	limits	which	He sent down	Allah on His Messenger
أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ					
not to know the ordinances of the Revelation which Allah has sent down to His Messenger.					

و	اللَّهُ	عَلِيمٌ	حَكِيمٌ	وَ	مِنْ	الْأَعْرَابِ	
and	Allah	All-Knowing	Wise	and	among	the Bedouin	
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنْ الْأَعْرَابِ							
And Allah is All-Knowing, Wise. And among the Bedouin there are							
مَنْ	يَتَّخِذُ	مَا	يُنْفِقُ	مَغْرَمًا	وَ	يَتَرَبَّصُّ بِكُمْ	
who	he consider	what	he spends	penalty	and	he waits with you	
مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ							
those who consider what they spend in the cause of Allah a penalty and wishfully await							
الدَّوَائِرَ	عَلَيْهِمْ	دَائِرَةُ	السَّوْءِ	وَ	اللَّهُ	سَمِيعٌ عَلِيمٌ	
the calamities	on them	befall	the evil	and	Allah	All-Hearing All-Knowing	
الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾							
calamities to befall you. Let evil befall them instead. And Allah is All-Hearing, All-Knowing.							
وَ	مِنْ	الْأَعْرَابِ	مَنْ	يُؤْمِنُ	بِاللَّهِ	وَ	الْيَوْمِ الْآخِرِ
and	among	the Bedouin	who	he believes	in Allah	and	the Last Day
وَمِنْ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ							
And among the Arabs of the desert are those who believe in Allah and the Last Day							
وَ	يَتَّخِذُ	مَا	يُنْفِقُ	قُرْبَةً	عِنْدَ	اللَّهِ	
and	he consider	what	he spends	means of drawing near	near	Allah	
وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَةً عِنْدَ اللَّهِ							
and regard that which they spend as means of drawing near to Allah							
وَ	صَلَوَاتِ	الرَّسُولِ	آلَا	إِنَّهَا	قُرْبَةٌ	لَّهُمْ	
and	blessings	the Messenger	beware	surely it is	a mean of drawing near	for them	
وَصَلَوَاتِ الرَّسُولِ آلَا إِنَّهَا قُرْبَةٌ لَهُمْ							
and of receiving the blessings of the Prophet. Aye! it is for them certainly a means of drawing near to God.							

رَحِيمٌ	غَفُورٌ	اللَّهُ	إِنَّ	رَحْمَتَهُ	فِي	اللَّهُ	سَيَدْخُلُهُمْ
Merciful	Most Forgiving	Allah	surely	His mercy	in	Allah	He will soon admit them

سَيَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٩٩

Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Merciful.

وَالسَّابِقُونَ	الْأَوَّلُونَ	مِنْ	الْمُهَاجِرِينَ	وَالْأَنْصَارِ
the foremost	the first ones	from	the Emigrants	and the Helpers

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And as for the foremost among the believers, the first of the Emigrants and the Helpers,

وَالَّذِينَ	اتَّبَعُوهُمْ	بِإِحْسَانٍ	رَضِيَ	اللَّهُ	عَنْهُمْ
those who	they followed them	with kindness	He pleased	Allah	with them

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ

and those who followed them excellently, Allah is well pleased with them

وَالَّذِينَ	رَضُوا	عَنْهُ	وَالَّذِينَ	أَعَدَّ	لَهُمْ	جَنَّاتٍ
they pleased	with Him	and	He prepared	for them	Gardens	

وَالَّذِينَ رَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ

and they are well pleased with Him; and He has prepared for them Gardens

تَجْرِي	تَحْتَهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا	ذَلِكَ
it flows	beneath them	the rivers	those who abide long	in it	for ever	that is

تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ

beneath which flow rivers. They will abide therein for ever. That is

الْفَوْزُ	الْعَظِيمُ	وَمِنْ	حَوْلَكُمْ	مِنْ	الْأَعْرَابِ	مُنَافِقُونَ
the triumph	the supreme	and	around you	from who	the Bedouin	hypocrites

الْفَوْزُ الْعَظِيمُ ۚ وَمِنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ١٠٠

the supreme triumph. And of the desert Arabs around you some are hypocrites;

وَمِنَ	أَهْلِ	الْمَدِينَةِ	مَرَدُّوْا	عَلَى	النِّفَاقِ
and	people	the Medina	they persisted	upon	the hypocrisy
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُّوْا عَلَى النِّفَاقِ ^{٩٩}					
and of the people of Medina also. They persist in hypocrisy.					
لَا	تَعْلَمُهُمْ	نَحْنُ	نَعْلَمُهُمْ	سَنُعَذِّبُهُمْ	مَرَّتَيْنِ
not	you know them	We	We know them	surely We punish them	twice
لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ^{١٠٠}					
Thou knowest them not; We know them. We will punish them twice;					
ثُمَّ	يُرَدُّوْنَ	إِلَى	عَذَابٍ	عَظِيمٍ	آخَرُونَ
then	they are brought back	to	punishment	great	others
ثُمَّ يُرَدُّوْنَ إِلَى عَذَابٍ عَظِيمٍ ^(١٠١) وَآخَرُونَ					
then shall they be given over to a great punishment. And there are others					
اعْتَرَفُوا	بِذُنُوبِهِمْ	خَلَطُوا	عَمَلًا	صَالِحًا	وَآخَرَ سَيِّئًا
they acknowledged	with their faults	they mixed	work	good	and another evil
اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ^{١٠٢}					
who have acknowledged their faults. They mixed a good work with another that was evil.					
عَسَى	اللَّهُ	أَنْ يَّتُوبَ	عَلَيْهِمْ	إِنَّ	اللَّهُ
soon	Allah	that He will turn with compassion	upon them	surely	Allah
عَسَى اللَّهُ أَنْ يَّتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ					
It may be that Allah will turn to them with compassion. Surely, Allah is					
غَفُورٌ	رَّحِيمٌ	خُذْ	مِنْ	أَمْوَالِهِمْ	صَدَقَةً تُطَهِّرُهُمْ
Most Forgiving	Merciful	take	from	their wealth	you cleanse them
غَفُورٌ رَّحِيمٌ ^(١٠٢) خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ					
Most Forgiving, Merciful. Take alms out of their wealth, so that thou mayest cleanse them					

و	تُزَكِّيهِمْ	بِهَا	وَ	صَلِّ	عَلَيْهِمْ	إِنَّ	صَلَوَاتِكَ
and	you purify them	with it	and	you pray	upon them	surely	your prayer
وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوَاتَكَ							
and purify them thereby. And pray for them; thy prayer is indeed							
سَكَنٌ	لَّهُمْ	وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	أَلَمْ يَعْلَمُوا	
tranquillity	for them	and	Allah	All-Hearing	All-Knowing	did they not know	
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣ أَلَمْ يَعْلَمُوا							
a source of tranquillity for them. And Allah is All-Hearing, All-Knowing. Know they not							
أَنَّ	اللَّهُ	هُوَ يَقْبَلُ	التَّوْبَةَ	عَنْ عِبَادِهِ	وَ	يَأْخُذُ	الصَّدَقَاتِ
that	Allah	He accepts	the repentance	from His servants	and	He takes	the alms
أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ							
that Allah is He Who accepts repentance from His servants and acknowledges alms,							
وَ	أَنَّ	اللَّهُ	هُوَ	التَّوَّابُ	الرَّحِيمُ		
and	surely	Allah	He Who	the Oft-Returning	the Merciful		
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ١٠٤							
and that Allah is He Who is Oft-Returning with compassion, and is Merciful?							
وَ	قُلْ	اعْمَلُوا	فَسِيرَى	اللَّهُ	عَمَلَكُمْ	وَ	رَسُولُهُ
and	you say	you do	He will surely see	Allah	your act	and	His Messenger
وَقُلْ اْعْمَلُوا فَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ							
And say, 'Do what you may, surely, Allah will watch your acts, so also will His Messenger							
وَ	الْمُؤْمِنُونَ	وَ	سَتُرَدُّونَ	إِلَى	عَلِيمٍ	الْغَيْبِ	وَالشَّاهِدَةِ
and	the believers	and	you will be returned	to	Knower	the unseen	the seen
وَالْمُؤْمِنُونَ سَتُرَدُّونَ إِلَى عَلِيمِ الْغَيْبِ وَالشَّاهِدَةِ							
and the believers. And you shall be made to return to the Knower of the unseen and the seen;							

فَيُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	تَعْمَلُونَ	وَ	آخَرُونَ
then He will tell you	with what	you were	you do	and	others
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ⁽¹⁰⁵⁾ وَآخَرُونَ					
then He will tell you what you used to do.' And there are others					
مُرْجُونَ	لِأَمْرِ	اللَّهِ	إِمَّا	يُعَذِّبُهُمْ	وَ إِمَّا
they were postponed	for decree	Allah	even if	He punishes them	and even if
مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا					
who are kept awaiting the decree of Allah. He may decide to punish them or He may					
يَتُوبُ	عَلَيْهِمْ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ
He turns in compassion	upon them	and	Allah	All-Knowing	Wise
يَتُوبُ عَلَيْهِمْ ^ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ⁽¹⁰⁶⁾					
turn to them with compassion. And Allah is All-Knowing, Wise.					
وَالَّذِينَ	اتَّخَذُوا	مَسْجِدًا	ضَرَارًا	وَ	كُفْرًا
those who	they built	mosque	in order to injure	and	in order to disbelief
وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا					
And among the hypocrites are those who have built a mosque in order to injure Islam and help disbelief					
وَتَفْرِيقًا	بَيْنَ	الْمُؤْمِنِينَ	وَ	إِرْصَادًا	لِّبَنٍ
division	amongst	the believers	and	a place of hiding	for those
وَاللَّهُ	حَارَبَ	لِّبَنٍ	إِرْصَادًا	وَالْمُؤْمِنِينَ	وَتَفْرِيقًا
Allah	he warred	for those	a place of hiding	and the believers	amongst
وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّبَنٍ حَارَبَ اللَّهُ					
and cause division among the believers, and to provide a place of hiding for those who have already waged war					
وَرَسُولَهُ	مِنْ قَبْلُ	وَ	لِيَخْلِفَنَّ	إِنْ أَرَدْنَا	وَرَسُولَهُ
His Messenger	before	and	they will surely swear	We meant nothing	and
وَرَسُولَهُ مِنْ قَبْلُ ^ط وَلِيَخْلِفَنَّ إِنْ أَرَدْنَا					
against Allah and His Messenger. And they will surely swear: 'We meant nothing					

إِلَّا	الْحُسْنَى	وَ	اللَّهُ	يَشْهَدُ	إِنَّهُمْ	لَكَذِبُونَ
except	the good	and	Allah	He bear witness	surely they	certain liars
إِلَّا الْحُسْنَى ط وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَذِبُونَ ⁽¹⁰⁷⁾						
but good;'but Allah bears witness that they are certainly liars.						
لَا تَقُمْ	فِيهِ	أَبَدًا	لِمَسْجِدٍ	أُسِّسَ	عَلَى	التَّقْوَى
do not stand	in it	ever	surely the mosque	founded	on	the piety
لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى						
Never stand to pray therein. A mosque which was founded upon piety						
مِنْ	أَوَّلِ	يَوْمٍ	أَحَقُّ	أَنْ تَقُومَ	فِيهِ	رِجَالٌ
from	first	day	more worthy	that you stand	in it	men
مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ط فِيهِ رِجَالٌ						
from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men						
يُحِبُّونَ	أَنْ يَتَطَهَّرُوا	وَ	اللَّهُ	يُحِبُّ	الْمُطَهَّرِينَ	
they love	that they become purified	and	Allah	He loves	who purify themselves	
يُحِبُّونَ أَنْ يَتَطَهَّرُوا ط وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ⁽¹⁰⁸⁾						
who love to become purified, and Allah loves those who purify themselves.						
أَفَنَنْ	أَسَّسَ	بُنْيَانَهُ	عَلَى	تَقْوَى	مِنْ	اللَّهِ
then who is	who founded	his building	on	fear	from	Allah
أَفَنَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنْ اللَّهِ						
Is he, then, who laid his foundation on fear of Allah						
وَ	رِضْوَانٍ	خَيْرٌ	أَمْ	مَنْ	أَسَّسَ	بُنْيَانَهُ
and	pleasure	better	or	he who	he founded	his building
وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ						
and His pleasure better or he who laid his foundation						

عَلَى	شَفَا	جُرْفٍ	هَارٍ	فَانْهَارَ	بِهِ	فِي	نَارٍ	جَهَنَّمَ
on	edge	pit	falling	so it tumbled	with him	in	fire	Hell
عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ط								
on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell?								
وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ			
and	Allah	not	He guides	the people	the transgressor			
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٠٩								
And Allah does not guide a people who transgress.								
لَا يَزَالُ	بُنْيَانُهُمْ	الَّذِي	بَنَوْا	رِيبَةً	فِي	قُلُوبِهِمْ		
will ever continue to be	their building	that who	they raised	disquiet	in	their hearts		
لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ								
This building of theirs, they have raised, will ever be a source of disquiet and uncertainty in their hearts,								
إِلَّا	أَنْ تَقْطَعَ	قُلُوبُهُمْ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ		
except	that it torn in pieces	their hearts	and	Allah	All-Knowing	Wise		
إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ١١٠								
until their hearts split and are torn into pieces. And Allah is All-Knowing, Wise.								
إِنَّ	اللَّهُ	اشْتَرَى	مِنْ	الْمُؤْمِنِينَ	أَنْفُسَهُمْ	وَ	أَمْوَالَهُمْ	
surely	Allah	He purchased	from	the believers	their persons	and	their properties	
إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ								
Surely, Allah has purchased of the believers their persons and their property								
بِأَنَّ	لَهُمْ	الْجَنَّةَ	يُقَاتِلُونَ	فِي	سَبِيلِ اللَّهِ	فَيَقْتُلُونَ		
with that	for them	the Paradise	they fight	in	cause of Allah	so they slay		
بِأَنَّ لَهُمُ الْجَنَّةَ ط يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ								
in return for the Paradise they shall have; they fight in the cause of Allah, and they slay								

وَيُقْتَلُونَ	وَعْدًا	عَلَيْهِ	حَقًّا	فِي التَّوْرَةِ	وَ	الْإِنْجِيلِ
they are slain	promise	for them	true	in the Torah	and	the Gospel
وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ						
and are slain a promise that He has made incumbent on Himself in the Torah, and the Gospel,						
وَ	الْقُرْآنِ	وَ	مَنْ أَوْفَى	بِعَهْدِهِ	مِنْ اللَّهِ	فَاسْتَبْشِرُوا
and	the Quran	and	who fulfilled	his promise	from Allah	then you rejoice
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنْ اللَّهِ فَاسْتَبْشِرُوا						
and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then,						
بِبَيْعِكُمْ	الَّذِي	بَايَعْتُمْ	بِهِ	وَذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ
with your bargain	which	you bargained	with Him	and that it is	the triumph	the supreme
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⁽¹¹¹⁾						
in your bargain which you have made with Him and that it is which is the supreme triumph.						
التَّائِبُونَ	الْعِبَادُونَ	الْحَمْدُونَ	السَّائِحُونَ	الرَّاكِعُونَ		
those who repent	those who worship	those who praise	those who go about in land	those who bow down		
التَّائِبُونَ الْعِبَادُونَ الْحَمْدُونَ السَّائِحُونَ الرَّاكِعُونَ						
They are the ones who turn to God in repentance, who worship Him, who praise Him, who go about						
السَّجِدُونَ	الْأَمْرُونَ	بِالْمَعْرُوفِ	وَ	النَّاهُونَ	عَنِ	الْمُنْكَرِ
those who prostrate	those who enjoin	with good	and	those who forbid	from	the evil
السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ						
in the land serving Him, who bow down to God, who prostrate themselves in prayer, who enjoin good						
وَ	الْحَفِظُونَ	لِحُدُودِ	اللَّهِ	وَ	بَشِّرِ	الْمُؤْمِنِينَ
and	those who watch	for the limits	Allah	and	you give glad tidings	the believers
وَالْحَفِظُونَ لِحُدُودِ اللَّهِ ۖ وَبَشِّرِ الْمُؤْمِنِينَ ⁽¹¹²⁾						
and forbid evil, and who watch the limits set by Allah. And give glad tidings to those who believe.						

مَا	كَانَ	لِلنَّبِيِّ	وَ	الَّذِينَ	آمَنُوا	أَنْ يَسْتَغْفِرُوا
not	was	for the Prophet	and	those who	they believed	that they ask forgiveness
مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا						
It is not for the Prophet and those who believe that they should ask of God forgiveness						
لِلْمُشْرِكِينَ	وَلَوْ	كَانُوا	أُولَىٰ قُرْبَىٰ	مِنْ بَعْدِ	مَا تَبَيَّنَ	لَهُمْ
for idolaters	and even if	they were	kinsmen	after	that become plain	to them
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ						
for the idolaters, even though they may be kinsmen, after it has become plain to them						
أَنَّهُمْ	أَصْحَابُ	الْجَحِيمِ	وَ	مَا كَانَ	اسْتِغْفَارُ	إِبْرَاهِيمَ
that they	people	the Hell	and	it was not	asking forgiveness	Abraham
أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۖ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ						
that they are the people of Hell. And Abraham's asking forgiveness for his father was only						
إِلَّا	عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ	فَلَمَّا	تَبَيَّنَ	لَهُ
except	of a promise	he promised	to him	so when	it became clear	to him
إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ						
because of a promise he had made to him, but when it became clear to him						
أَنَّهُ	عَدُوٌّ	لِلَّهِ	تَبَرَّأَ	مِنْهُ	إِنَّ	إِبْرَاهِيمَ
that he	enemy	for Allah	he disassociated	from him	surely	Abraham
أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۖ إِنَّ إِبْرَاهِيمَ						
that he was an enemy to Allah, he dissociated himself from him. Surely, Abraham was						
لَاوَاهُ	حَلِيمٌ	وَ	مَا كَانَ	اللَّهُ	لِيُضِلَّ	قَوْمًا
most tender-hearted	forbearing	and	it was not	Allah	that He let go astray	people
لَاوَاهُ حَلِيمٌ ۖ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا						
most tender-hearted, forbearing. And it is not for Allah to cause a people to go astray						

بَعْدَ	إِذْ	هَدَاهُمْ	حَتَّىٰ	يُبَيِّنَ	لَهُمْ	مَا يَتَّقُونَ
after	when	He guided them	until	it becomes clear	for them	what they guard
بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ^ط						
after He has guided them until He makes clear to them that which they ought to guard against.						
إِنَّ	اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ	إِنَّ	اللَّهَ
surely	Allah	all	things	knows well	surely	Allah
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⁽¹¹⁵⁾ إِنَّ اللَّهَ						
Surely, Allah knows all things full well. Surely, it is Allah						
لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يُحْيِي	وَيُمِيتُ	لَهُ
for Him	Kingdom	the heavens	and	He gives life	and	He causes death
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ^ط يُحْيِي وَيُمِيتُ ^ط						
to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death.						
وَمَالِكُمْ	مِّنْ دُونِ	اللَّهِ	مِنْ وَلِيٍّ	وَلَا	نَصِيرٍ	وَمَالِكُمْ
and	besides	Allah	any friend	and	no	helper
وَمَالِكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ⁽¹¹⁶⁾						
And you have no friend nor helper beside Allah.						
لَقَدْ	تَابَ	اللَّهُ	عَلَىٰ	النَّبِيِّ	وَالْمُهَاجِرِينَ	لَقَدْ
surely	He turned with mercy	Allah	on	the Prophet	and	the Emigrants
لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ						
Allah has certainly turned with mercy to the Prophet and to the Emigrants						
وَالْأَنْصَارِ	الَّذِينَ	اتَّبَعُوهُ	فِي	سَاعَةِ	الْعُسْرَةِ	وَالْأَنْصَارِ
the Helpers	those who	they followed him	in	hour	the distress	and
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ						
and the Helpers who followed him in the hour of distress						

مِنْهُمْ	فَرِيقٍ	قُلُوبُ	يَزِيغُ	كَادَ	مَا	مِنْ بَعْدِ
from them	a party	hearts	swerves	it well-nigh	what	after
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ						
after the hearts of a party of them had well-nigh swerved.						
رَّحِيمٌ	رَّعُوفٌ	بِهِمْ	إِنَّهُ	عَلَيْهِمْ	تَابَ	ثُمَّ
Merciful	Compassionate	with him	surely He	on them	he turned with mercy	again
ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَعُوفٌ رَّحِيمٌ ^{١١٧}						
He again turned to them with mercy. Surely, He is to them Compassionate, Merciful.						
إِذَا	حَتَّىٰ	خَلَفُوا	الَّذِينَ	الثَّلَاثَةُ	عَلَىٰ	وَ
when	until	they left behind	those who	the three	upon	and
وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا						
And the three who remained behind, until						
ضَاقَتْ	وَ	رَحِبَتْ	بِهَا	الْأَرْضُ	عَلَيْهِمْ	ضَاقَتْ
it became too strait	and	it was vast	despite	the earth	on them	it became too straitened
ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِهَا رَحِبَتْ وَضَاقَتْ						
the earth seemed too narrow for them despite all its vastness,						
مَلْجَأَ	لَا	أَنْ	ظَنُّوا	وَ	أَنْفُسَهُمْ	عَلَيْهِمْ
refuge	no	that	they convinced	and	their souls	upon them
عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ						
and their souls were also straitened for them, and they became convinced that there was no refuge						
لِيَتُوبُوا	عَلَيْهِمْ	تَابَ	ثُمَّ	إِلَيْهِ	إِلَّا	مِنْ
so they may return	on them	he turned in mercy	then	to Him	except	from
مِنْ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ^ط						
from Allah save unto Himself. Then He turned to them with mercy that they might turn to Him.						

الَّذِينَ	يَايُهَا	الرَّحِيمُ	التَّوَابُ	هُوَ	اللَّهُ	إِنَّ
those who	O ye	the Merciful	the Oft-Returning	He	Allah	surely
إِنَّ اللَّهَ هُوَ التَّوَابُ الرَّحِيمُ ⁽¹¹⁸⁾ يَايُهَا الَّذِينَ						
Surely, it is Allah Who is Oft-Returning with compassion and is Merciful. O ye who						
الصَّادِقِينَ	مَعَ	كُونُوا	وَ	اللَّهُ	اتَّقُوا	أَمَنُوا
the truthful	with	you be	and	Allah	they feared	they believed
أَمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ⁽¹¹⁹⁾						
believe! fear Allah and be with the truthful.						
الْأَعْرَابِ	مِّنْ	حَوْلَهُمْ	مَنْ	وَ	الْمَدِينَةِ	لِأَهْلِ
the Arabs of desert	from	around them	who	and	the Medina	for people
مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ						
It was not proper for the people of Medina and those around them from among the Arabs of the desert						
يَرْغَبُوا	لَا	وَ	اللَّهُ	رَسُولُ	عَنْ	أَنْ يَتَخَلَّفُوا
they prefer	not	and	Allah	Messenger	from	that they remain behind
أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا						
that they should have remained behind the Messenger of Allah or that they should have preferred						
ظَمًا	يُصِيبُهُمْ	لَا	بِأَنَّهُمْ	ذَلِكَ	عَنْ نَفْسِهِ	بِأَنفُسِهِمْ
thirst	reaches them	not	because they	that	from his lives	with their lives
بِأَنفُسِهِمْ عَنْ نَفْسِهِ ^ط ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمًا						
their own lives to his. That is because there distresses them neither thirst						
اللَّهُ	فِي سَبِيلِ	مَخْصَئَةٍ	لَا	وَ	نَصَبٍ	لَا
Allah	in way of	hunger	nor	and	fatigue	nor
وَلَا نَصَبٌ وَلَا مَخْصَئَةٌ فِي سَبِيلِ اللَّهِ						
nor fatigue nor hunger in the way of Allah,						

وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ	وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ
nor do they tread a track which enrages the disbelievers, nor do they gain	nor do they tread a track which enrages the disbelievers, nor do they gain
مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ	مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ
an advantage over the enemy, but there is written down for them a good work on account of it.	an advantage over the enemy, but there is written down for them a good work on account of it.
إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ	إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ
Surely, Allah suffers not the reward of those who do good to be lost.	Surely, Allah suffers not the reward of those who do good to be lost.
وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً	وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
And they spend not any sum, small or great,	And they spend not any sum, small or great,
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ	وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
nor do they traverse a valley, but it is written down for them,	nor do they traverse a valley, but it is written down for them,
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ	لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ
that Allah may give them the best reward for what they did.	that Allah may give them the best reward for what they did.

و	مَا كَانَ	الْمُؤْمِنُونَ	لِيَنْفِرُوا	كَافَّةً	فَلَوْلَا	نَفَرٌ
and	it was not	the believers	so they go forth	all together	then why not	he went forth
وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ٥ فَلَوْلَا نَفَرٌ						
It is not possible for the believers to go forth all together. Why, then, does not						
مِنْ كُلِّ	فِرْقَةٍ	مِّنْهُمْ	طَائِفَةٌ	لِّيَتَفَقَّهُوا	فِي الدِّينِ	
from all	section	from them	a party	so they understand	in the religion	
مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ						
a party from every section of them go forth that they may gain better understanding of religion,						
و	لِيُنْذِرُوا	قَوْمَهُمْ	إِذَا	رَجَعُوا	إِلَيْهِمْ	لَعَلَّهُمْ
and	so they warn	their people	when	they returned	to them	so that they
وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ٦						
and that they may warn their people when they return to them, so that they may guard against evil?						
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	قَاتِلُوا	الَّذِينَ	يَلُونَكُمْ	مِّنَ الْكُفَّارِ
O ye	those who	they believed	you fight	those who	they come near to you	of the disbelievers
يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ						
O ye who believe! fight such of the disbelievers as are near to you						
وَلْيَجِدُوا	فِيكُمْ	غِلْظَةً	و	اعْلَمُوا	أَنَّ	اللَّهَ
and let them find	in you	firmness	and	know	that	Allah
وَلْيَجِدُوا فِيكُمْ غِلْظَةً ٧ وَاعْلَمُوا أَنَّ اللَّهَ						
and let them find uncompromising firmness in you; and know that Allah is						
مَعَ	الْمُتَّقِينَ	و	إِذَا مَا	أُنْزِلَتْ	سُورَةٌ	فَبَيْنَهُمْ
with	the righteous	and	whenever	it was sent down	Surah	so among them
مَعَ الْمُتَّقِينَ ٨ وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَبَيْنَهُمْ مَّن يَقُولُ						
with the righteous. And whenever a Surah is sent down, there are some of them who say:						

الَّذِينَ	فَأَمَّا	إِيَّانَا	هَذِهِ	زَادَتْهُ	أَيُّكُمْ
those who	so as for	faith	this	He increased him	which of you
أَيُّكُمْ زَادَتْهُ هَذِهِ إِيَّانَا فَأَمَّا الَّذِينَ					
'Which of you has this Surah increased in faith?' But, as to those who					
يَسْتَبْشِرُونَ	هُمْ	وَ	إِيَّانَا	فَزَادَتْهُمْ	أَمَنُوا
they rejoice	they	and	faith	so it increased them	they believed
أَمَنُوا فَزَادَتْهُمْ إِيَّانَا وَهُمْ يَسْتَبْشِرُونَ ⁽¹²⁴⁾					
believe, it increases their faith and they rejoice.					
فَزَادَتْهُمْ	مَرَضٌ	قُلُوبِهِمْ	فِي	الَّذِينَ	أَمَّا وَ
so it increased them	disease	their hearts	in	those who	as for and
وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ					
But as for those in whose hearts is a disease, it adds further					
كُفْرًا	هُمْ	وَ	مَاتُوا	وَ	إِلَى رَجْسِهِمْ
disbelievers	they	and	they died	and	to their filth
رَجْسًا إِلَى رَجْسِهِمْ وَمَاتُوا وَهُمْ كُفْرًا ⁽¹²⁵⁾					
filth to their present filth, and they die while they are disbelievers.					
مَرَّةً	عَامٍ	فِي كُلِّ	يُفْتَنُونَ	أَنَّهُمْ	يَرَوْنَ
once	year	every	they put to trial	that they	they see
أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً					
Do they not see that they are put to trial every year once					
يَذَكَّرُونَ	هُمْ	لَا	وَلَا	يَتُوبُونَ	لَا ثُمَّ
they are admonished	they	not	and	they repent	not then
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ⁽¹²⁶⁾					
or twice Yet they do not repent, nor would they be admonished.					

و	إِذَا مَا	أُنْزِلَتْ	سُورَةٌ	نَظَرَ	بَعْضُهُمْ	إِلَى	بَعْضٍ
and	whenever	it was sent down	Surah	he looked	some of them	to	another
وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ ط							
And whenever a Surah is sent down, they look at one another, saying,							
هَلْ يَرَاكُمْ	مِّنْ أَحَدٍ	ثُمَّ	انْصَرَفُوا	صَرَفَ	اللَّهُ	قُلُوبَهُمْ	
does he see you	any one	then	they turned away	He turned away	Allah	their hearts	
هَلْ يَرَاكُمْ مِّنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ							
Does any one see you?' Then they turn away. Allah has turned away their hearts							
بِأَنَّهُمْ	قَوْمٌ	لَّا	يَفْقَهُونَ	لَقَدْ	جَاءَكُمْ	رَسُولٌ	
because they	people	not	they understand	surely	came to you	Messenger	
بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾ لَقَدْ جَاءَكُمْ رَسُولٌ							
because they are a people who would not understand. Surely, a Messenger has come unto you from among							
مِّنْ أَنْفُسِكُمْ	عَزِيزٌ عَلَيْهِ	مَا عَنِتُّمْ	حَرِيصٌ	عَلَيْكُمْ			
from yourselves	grievous to him	that you fell in trouble	ardently desirous	on you			
مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ							
yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare;							
بِالْمُؤْمِنِينَ	رَعُوفٌ	رَّحِيمٌ	فَإِنْ	تَوَلَّوْا	فَقُلْ	حَسْبِيَ	اللَّهُ
to the believers	compassionate	merciful	so if	they turned away	then say	sufficient for me	Allah
بِالْمُؤْمِنِينَ رَعُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ﷻ							
and to the believers he is compassionate, merciful. But if they turn away, say, 'Allah is sufficient for me.							
لَا إِلَهَ	إِلَّا هُوَ	عَلَيْهِ	تَوَكَّلْتُ	وَ	هُوَ	رَبُّ	الْعَرْشِ الْعَظِيمِ
no God	but He	on Him	I put trust	and	He	the Lord	the Throne
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾							
There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.							

سُورَةُ يُنُسٍ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَعَشْرُ آيَاتٍ وَاحِدَ عَشَرَ رُكُوعًا

Al-Yunus is a Makki Sura and it has 110 verses and 11 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the Merciful	the Gracious	Allah	in the name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

الرَّ	تِلْكَ	آيَاتُ	الْكِتَابِ	الْحَكِيمِ
I am Allah, who is All-Seeing	these	verses	the Book	the full of wisdom

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ②

Alif Lam Ra. I am Allah Who is All-Seeing. These are the verses of the Book that is full of wisdom.

أَكَانَ	لِلنَّاسِ	عَجَبًا	أَنْ أَوْحَيْنَا	إِلَى	رَجُلٍ	مِنْهُمْ
was it	for people	wonder	that We revealed	to	a man	among them

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ

Is it a matter of wonder for people that We have inspired a man from among them, saying,

أَنْ	أَنْذِرِ	النَّاسَ	وَ	بَشِّرِ	الَّذِينَ	أَمَنُوا
that	you warn	the people	and	give glad tidings	those who	they believed

أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا

'Warn mankind and give glad tidings to those who believe

أَنَّ	لَهُمْ	قَدَمَ	صَدَقِ	عِنْدَ	رَبِّهِمْ
that	for them	station	truth	with	their Lord

أَنَّ لَهُمْ قَدَمَ صَدَقِ عِنْدَ رَبِّهِمْ ٢

that for them there is a station of truth with their Lord?'

قَالَ	الْكَافِرُونَ	إِنَّ	هَذَا	لَسِحْرٌ	مُبِينٌ	
he said	the disbelievers	surely	this is	surely an enchanter	manifest	
قَالَ الْكَافِرُونَ إِنَّ هَذَا السِّحْرُ مُبِينٌ ③						
The disbelievers say, 'Surely, this is a manifest enchanter.'						
إِنَّ	رَبَّكُمْ	اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَالْأَرْضَ
surely	your Lord	Allah	that Who	He created	the heavens	and the earth
إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ						
Verily, your Lord is Allah Who created the heavens and the earth						
فِي	سِتَّةِ	أَيَّامٍ	ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ
in	six	periods	then	He settled	upon	the Throne
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ						
in six periods, then He settled Himself on the Throne;						
يُدَبِّرُ	الْأَمْرَ	مَا	مِنْ شَفِيعٍ	إِلَّا	مِنْ بَعْدِ	إِذْنِهِ
He regulates	the affairs	no	any intercessor	except	after	His permission
يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ٥						
He regulates everything. There is no intercessor with Him save after His permission.						
ذَلِكُمْ	اللَّهُ	رَبُّكُمْ	فَاعْبُدُوهُ	أَفَلَا	تَذَكَّرُونَ	
that is your	Allah	your Lord	so worship Him	will then not	you get admonished	
ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ④						
That is Allah, your Lord, so worship Him. Will you not, then, be admonished?						
إِلَيْهِ	مَرْجِعُكُمْ	جَمِيعًا	وَعْدَ	اللَّهُ	حَقًّا	
to Him	your return	all	promise	Allah	true	
إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ٦						
To Him shall you all return. The promise of Allah is true.						

الَّذِينَ	لِيَجْزِيَ	يُعِيدُهُ	ثُمَّ	الْخَلْقِ	يَبْدُؤُا	إِنَّهُ
those who	so that He rewards	He reproduces it	then	the creation	He originates	surely He
إِنَّهُ يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ						
Surely, He originates the creation; then He reproduces it, that He may reward those						
كَفَرُوا	الَّذِينَ	وَ	بِالْقِسْطِ	الصَّالِحَاتِ	عَمِلُوا	وَأَمَّنُوا
they disbelieved	those who	and	with equity	the good	they worked	and they believed
أَمَّنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا						
who believe and do good works, with equity; and as for those who disbelieve,						
لَهُمْ	شَرَابٌ	مِّنْ	حَمِيمٍ	وَأَعَذَابٌ	أَلِيمٌ	
for them	drink	from	boiling water	and	punishment	painful
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ						
they shall have a drink of boiling water, and a painful punishment,						
بِمَا	كَانُوا	يَكْفُرُونَ	هُوَ الَّذِي	جَعَلَ	الشَّمْسُ	ضِيَاءً
because	they were	they disbelieve	He it is Who	He made	the sun	radiant
بِمَا كَانُوا يَكْفُرُونَ ٥ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً						
because they disbelieved. He it is Who made the sun radiant						
وَالْقَمَرَ	نُورًا	وَقَدَّرَهُ	مَنَازِلَ	لِتَعْلَمُوا	عَدَدَ	السِّنِينَ
and the moon	lambent	He ordained it	stages	so that you know	number	the years
وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ						
and the moon lambent, and ordained for it stages, that you might know the number of years						
وَالْحِسَابَ	مَا خَلَقَ	اللَّهُ	ذَلِكَ	إِلَّا	بِالْحَقِّ	
the reckoning	He has not created	Allah	this	except	with truth	and
وَالْحِسَابَ ۖ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ						
and the reckoning of time. Allah has not created this but in truth.						

يُفَصِّلُ	الْآيَاتِ	لِقَوْمٍ	يَعْلَمُونَ	إِنَّ	فِي	اِخْتِلَافِ	الَّيْلِ
He explains	the Signs	for people	who have knowledge	surely	in	alternation	the night
يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ⑥ إِنَّ فِي اخْتِلَافِ اللَّيْلِ							
He details the Signs for a people who have knowledge. Verily, in the alternation of night							
وَالنَّهَارِ	وَمَا خَلَقَ	اللَّهُ	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَالنَّهَارِ	وَمَا خَلَقَ	اللَّهُ
and	the day	and	what He has created	Allah	in the heavens	and	the earth
وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ							
and day, and in all that Allah has created in the heavens and the earth							
لَايَاتٍ	لِقَوْمٍ	يَتَّقُونَ	إِنَّ	الَّذِينَ	لَا يَرْجُونَ	لِقَاءَنَا	
the Signs	for people	who fear	surely	those who	they look not	meeting with Us	
لَايَاتٍ لِقَوْمٍ يَتَّقُونَ ⑦ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا							
there are Signs for a God-fearing people. Those who look not for the meeting with Us							
وَرَضُوا	بِالْحَيَاةِ	الدُّنْيَا	وَأَطْمَأْنَنُوا	بِهَا	وَرَضُوا	بِالْحَيَاةِ	الدُّنْيَا
and	they contented	with the life	the world	and	they feel satisfied	with it	
وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأْنَنُوا بِهَا							
and are content with the life of this world and feel at rest therewith,							
وَالَّذِينَ	هُمْ	عَنْ	أَيَّتِنَا	غَفِلُونَ	وَالَّذِينَ	هُمْ	عَنْ
those who	they	from	Our Signs	those who are heedless	and	those who	they
وَالَّذِينَ هُمْ عَنْ أَيَّتِنَا غَفِلُونَ ⑧							
and those who are heedless of Our Signs.							
أُولَئِكَ	مَأْوَاهُمْ	النَّارُ	بِأَنَّ	كَانُوا	يَكْسِبُونَ	أُولَئِكَ	مَأْوَاهُمْ
it is these	their abode	the Hell	because	they were	they earn	it is these	their abode
أُولَئِكَ مَأْوَاهُمْ النَّارُ بِأَنَّ كَانُوا يَكْسِبُونَ ⑨							
It is these whose abode in Fire, because of what they earned.							

الَّذِينَ	أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	إِنَّ
those who	they believed	and	they did works	the good ones	surely
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ					
But as for those who believe, and do good works					
يَهْدِيهِمْ	رَبُّهُمْ	بِإِيمَانِهِمْ	تَجْرِي	مِنْ تَحْتِهِمْ	الْأَنْهَارُ
He will guide them	their Lord	because of their faith	it flows	beneath them	the rivers
يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ					
their Lord will guide them because of their faith. Rivers shall flow beneath them					
فِي	جَنَّاتٍ	النَّعِيمِ	دَعْوُهُمْ	فِيهَا	سُبْحَانَكَ اللَّهُمَّ
in	Gardens	the Bliss	their prayer	in it	O Allah Glory to You
فِي جَنَّاتِ النَّعِيمِ ١٠ دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ					
in the Gardens of Bliss. Their prayer therein shall be, 'Glory be to Thee, O Allah!'					
وَ	تَحِيَّتُهُمْ	فِيهَا	سَلَامٌ	وَ	آخِرُ دَعْوَاهُمْ
and	their greeting	in it	peace	and	their concluding prayer
وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ١١ وَآخِرُ دَعْوَاهُمْ					
and their greeting therein shall be, 'Peace.' And the conclusion of their prayer shall be,					
أَنْ	الْحَمْدُ	لِلَّهِ	رَبِّ	الْعَالَمِينَ	وَ
that	all praise	for Allah	Lord	the worlds	And
أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١١ وَكَوْ					
'All praise be to Allah, the Lord of the worlds.' And if					
يُعَجِّلُ	اللَّهُ	لِلنَّاسِ	الشَّرَّ	اسْتَعْجَالَهُمْ	بِالْخَيْرِ
He hastenes	Allah	for men	the ill	their hastening	with wealth
يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ					
Allah were to hasten for men the ill they have earned as they would hasten on the acquisition of wealth,					

الَّذِينَ	فَنَذَرُ	أَجَلَهُمْ	لَقَضَى إِلَيْهِمْ				
those who	so We leave	their term	it has already brought upon them				
لَقَضَى إِلَيْهِمْ أَجَلَهُمْ فَنَذَرُ الَّذِينَ							
the end of their term of life would have been already brought upon them. But We leave those							
يَعْمَهُونَ	فِي طُغْيَانِهِمْ	لِقَاءَنَا	لَا يَرْجُونَ				
they wander distractedly	in their transgression	meeting with us	they look not				
لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾							
who look not for the meeting with Us to wander distractedly in their transgression.							
وَجَنِبَهُ	دَعَانَا	الضُّرُّ	الْإِنْسَانَ	مَسَّ	إِذَا	وَ	
on his side	he called Us	the affliction	the man	it befell	when	and	
وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنِبِهِ							
And when affliction befalls a man, he calls on Us, lying on his side,							
ضُرُّهُ	عَنْهُ	كَشَفْنَا	فَلَبَّا	قَائِبًا	أَوْ	قَاعِدًا	أَوْ
his affliction	from him	We relieved	but when	standing	or	sitting	or
أَوْ قَاعِدًا أَوْ قَائِبًا فَلَبَّا كَشَفْنَا عَنْهُ ضُرُّهُ							
or sitting, or standing but when We relieve him of his distress,							
مَسَّهُ	ضُرٌّ	إِلَى	لَمْ يَدْعُنَا	كَانَ	مَرًّا		
it befell him	misery	to	he did not call us	as	he walked away		
مَرًّا كَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ط							
he walks away as if he had never beseeched Us to attend to the misery afflicting him.							
يَعْمَلُونَ	كَانُوا	مَا	لِلْمُسْرِفِينَ	زِينٌ	كَذَلِكَ		
they do	they were	what	for extravagant ones	it is given a fair appearance	like that		
كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾							
Thus it is that the doings of the extravagant are given a fair appearance in their eyes.							

وَلَقَدْ	أَهْلَكْنَا	الْقُرُونَ	مِنْ قَبْلِكَ	لَمَّا	ظَلَمُوا
and surely	We destroyed	the generations	before you	when	they transgressed
وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكَ لَمَّا ظَلَمُوا ^{١٤}					
And we destroyed many a generation before you when they transgressed,					
وَ	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	وَ	مَا كَانُوا
and	he came to them	their Messengers	with manifest Signs	and	they were not
وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا					
while their Messengers had come to them before that with manifest Signs, but					
لِيُؤْمِنُوا	كَذَلِكَ	نَجْزِي	الْقَوْمَ	الْمُجْرِمِينَ	
that they believe	like that	We requite	the people	those who guilty	
لِيُؤْمِنُوا ^{١٥} كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ^{١٤}					
they would not believe. Thus do We requite the guilty people.					
ثُمَّ	جَعَلْنَاكُمْ	خَلِيفَ	فِي الْأَرْضِ	مِنْ بَعْدِهِمْ	لِنَنْظُرَ
then	We made you	successors	in the earth	after them	so that We see
ثُمَّ جَعَلْنَاكُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ					
Then, We made you their successors in the earth after them, that We might see					
كَيْفَ	تَعْمَلُونَ	وَ	إِذَا	تُتْلَى	عَلَيْهِمْ
how	you act	and	when	it was recited	on them
كَيْفَ تَعْمَلُونَ ^{١٥} وَإِذَا تُلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ^{١٤}					
how you would act. And when Our clear Signs are recited unto them,					
قَالَ	الَّذِينَ	لَا	يَرْجُونَ	إِقَاءَنَا	أَنْتَ
he said	those who	not	they look for	our meeting	you bring
قَالَ الَّذِينَ لَا يَرْجُونَ إِقَاءَنَا أَنْتَ بِقُرْآنٍ					
those who look not for the meeting with Us say, 'Bring a Qur'an					

غَيْرِ هَذَا	أَوْ	بَدَّلَهُ	قُلْ	مَا يَكُونُ	لِي
other than this	or	you change it	you say	It is not	for me
غَيْرِ هَذَا أَوْ بَدَّلَهُ ٥ قُلْ مَا يَكُونُ لِي					
other than this or change it. 'Say, It is not for me					
أَنْ أُبَدِّلَهُ	مِنْ	تِلْقَائِي نَفْسِي	إِنْ أَتَّبِعُ	مَا	يُوحَىٰ
that I change it	from	my own accord	I don't follow	what	it is revealed
أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي ٦ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ٧					
to change it of my own accord. I only follow what is revealed to me.					
إِنِّي	أَخَافُ	إِنْ عَصَيْتُ	رَبِّي	عَذَابَ	يَوْمٍ عَظِيمٍ
surely I	I fear	if I disobey	my Lord	punishment	day enormous
إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ٨					
Indeed, I fear, if I disobey my Lord, the punishment of an Enormous day.'					
قُلْ	لَوْ	شَاءَ	اللَّهُ	مَاتَلَوْتُهُ	عَلَيْكُمْ
say	if	He willed	Allah	I should not have recited it	to you
قُلْ لَوْ شَاءَ اللَّهُ مَاتَلَوْتُهُ عَلَيْكُمْ					
Say, 'If Allah had so willed, I should not have recited it to you					
وَ	لَا	أَدْرِكُكُمْ	بِهِ	فَقَدْ	لَبِثْتُ
and	nor	he made it known to you	with it	so surely	I lived
وَلَا أَدْرِكُكُمْ بِهِ ٩ فَقَدْ لَبِثْتُ فِيكُمْ					
nor would He have made it known to you. I have indeed lived among you					
عُمُرًا	مِّنْ قَبْلِهِ	أَفَلَا	تَعْقِلُونَ	فَمَنْ	أَظْلَمُ
lifetime	before this	will you not then	you understand	who so	more unjust
عُمُرًا مِّنْ قَبْلِهِ ١٠ أَفَلَا تَعْقِلُونَ ١١ فَمَنْ أَظْلَمُ					
a whole lifetime before this. Will you not then understand?' Who violates justice more blatantly					

مِمَّنْ	افْتَرَىٰ	عَلَى اللَّهِ	كَذِبًا	أَوْ	كَذَّبَ	بِآيَاتِهِ
from who	he forged	against Allah	lies	or	he belied	with his signs
مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ط						
than the one who forges a lie against Allah or he who treats His Signs as lies?						
إِنَّهُ	لَا	يُفْلِحُ	الْجُرْمُونَ	وَ	يَعْبُدُونَ	مِنْ دُونِ اللَّهِ
surely He	not	he prospers	the guilty ones	and	they worship	besides Allah
إِنَّهُ لَا يُفْلِحُ الْجُرْمُونَ ١٨ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ						
Surely, the guilty shall never prosper. And they worship, instead of Allah,						
مَا	لَا	يُضُرُّهُمْ	وَ	لَا	يَنْفَعُهُمْ	وَيَقُولُونَ
that	not	he harms them	and	nor	he profits them	they say
مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ						
that which neither harms them nor profits them and they say,						
هَؤُلَاءِ	شُفَعَاؤُنَا	عِنْدَ اللَّهِ	قُلْ	أَتُنَبِّئُونَ	اللَّهُ	
these	our intercessor	before Allah	say	would you inform	Allah	
هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ						
'These are our intercessors with Allah.' Say, 'Would you inform Allah						
بِأَنَّ	لَا يَعْلَمُ	فِي السَّمَوَاتِ	وَ	لَا	فِي الْأَرْضِ	
that	He knows not	in the heavens	and	not	in the earth	
بِأَنَّ لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ط						
of something He knows not in the heavens or in the earth?'						
سُبْحَنَهُ	وَ	تَعَالَى	عَمَّا	يُشْرِكُونَ		
He is Glorious	and	He is exalted	from that	you associate		
سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ١٩						
Glorious is He, exalted far above that which they associate with Him.						

وَ	مَا كَانَ	النَّاسُ	إِلَّا	أُمَّةٌ	وَاحِدَةٌ
and	he was not	the mankind	except	community	one
وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً					
And mankind were but one community,					
فَاخْتَلَفُوا	وَ	لَوْ لَا	كَلِمَةً	سَبَقَتْ	مِنْ رَبِّكَ
then they differed	and	even if not	a word	gone before	from your Lord
فَاخْتَلَفُوا ۖ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ					
then they differed among themselves; and had it not been for a word gone before from your Lord,					
لَقَضَىٰ	بَيْنَهُمْ	فِي مَا	فِيهِ	يَخْتَلِفُونَ	
it would have been judged	between them	in what	in it	they differ	
لَقَضَىٰ بَيْنَهُمْ فِي مَا فِيهِ يَخْتَلِفُونَ ⁽²⁰⁾					
their fate would have been sealed in accordance with all they differed therein.					
وَ	يَقُولُونَ	لَوْلَا	أُنْزِلَ	عَلَيْهِ	آيَةٌ
and	they say	why not	it was sent down	on him	a Sign
وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ					
And they say, 'Why has not a Sign been sent down to him					
مِنْ رَبِّهِ	فَقُلْ	إِنَّمَا	الْغَيْبُ	بِاللَّهِ	
from his Lord	then say	surely	the unseen	for Allah	
مِنْ رَبِّهِ ۚ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ					
from his Lord' Say, 'To Allah belongs the unseen.					
فَانْتَظِرُوا	إِنِّي	مَعَكُمْ	مِّنْ	الْمُنْتَظِرِينَ	
then you wait	surely I	with you	from	those who wait	
فَانْتَظِرُوا ۚ إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ⁽²¹⁾					
Wait therefore; I am with you among those who wait.?					

و	إِذَا	أَذَقْنَا	النَّاسَ	رَحْمَةً	مِّنْ بَعْدِ	ضَرَاءَ	مَسَّتْهُمْ
and	when	We tasted	the people	mercy	after	calamity	it stricken them
وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ							
The moment We give a taste of mercy to a people stricken by calamity,							
إِذَا لَهُمْ	مَكْرٌ	فِي	آيَاتِنَا	قُلِ	اللَّهُ	أَسْرَعُ	مَكْرًا
behold for them	plot	in	Our Signs	say	Allah	Swifter	planning
إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا ^ط							
they begin to plot against Our Signs forthwith. Say, 'Swifter is Allah in planning.'							
إِنَّ	رُسُلَنَا	يَكْتُبُونَ	مَا	تَكْمُرُونَ	هُوَ الَّذِي	يُسَيِّرُكُمْ	
surely	Our Messengers	they record	what	you plan	He is who	He drives you	
إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْمُرُونَ ^{٢٢} هُوَ الَّذِي يُسَيِّرُكُمْ							
Surely, Our messengers maintain a record of what you plan. He it is Who enables you to journey							
فِي الْبَرِّ	و	الْبَحْرِ	حَتَّى	إِذَا	كُنْتُمْ	فِي الْفُلْكِ	
in the land	and	the sea	until	when	you were	in the ship	
فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ ^ج							
through land and sea until, when you are on board the ships							
و	جَرَيْنَ بِهِمْ	بَرِيحٍ	طَيِّبَةٍ	و	فَرِحُوا	بِهَا	
and	they sailed with them	with breeze	fair	and	they rejoiced	with it	
وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا							
and they sail with them with a fair breeze and they rejoice in it,							
جَاءَتْهَا	رِيحٌ	عَاصِفٌ	و	جَاءَهُمْ	الْبُوجُ		
it came to them	wind	ferocious	and	it came to them	the wave		
جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْبُوجُ							
there overtakes them (the ships) a ferocious wind and the waves come on them							

مِنْ	كُلِّ	مَكَانٍ	وَّ	ظَنُّوا	أَنَّهُمْ	أُحِيطَ	بِهِمْ
from	every	side	and	they thought	that they	it was encompassed	with them
مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ							
from every side and they think they are encompassed,							
دَعَوْا	اللَّهُ	مُخْلِصِينَ	لَهُ	الدِّينَ			
they called	Allah	those promiseng sincerity	for Him	faith			
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ							
then they call upon Allah, promising sincerity of faith for Him,							
لَئِنْ	أَنْجَيْتَنَا	مِنْ	هَذِهِ	لَنَكُونَنَّ	مِنْ	الشَّاكِرِينَ	
surely if	you delivered us	from	this	surely we ewill be	from	the thankful	
لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٣﴾							
saying, 'If Thou deliver us from this, we will surely be of the thankful.'							
فَلَمَّا	أَنْجَاهُمْ	إِذَا هُمْ	يَبْغُونَ	فِي	الْأَرْضِ		
but when	He delivered them	behold that they	they commit excesses	in	the earth		
فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ							
But when He has delivered them, lo! they begin to commit excesses in the earth							
بِغَيْرِ	الْحَقِّ	يَا أَيُّهَا	النَّاسُ	إِنَّمَا	بَغْيُكُمْ		
without	the right	O ye	the people	only	your excesses		
بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ							
wrongfully. O ye men, your excesses are only							
عَلَى	أَنْفُسِكُمْ	مَتَاعَ	الْحَيَاةِ الدُّنْيَا	ثُمَّ	إِلَيْنَا		
upon	yourselves	enjoyment	the present life	then	to us		
عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا							
against your own selves — a mere enjoyment of the present life. Then to Us							

تَعْمَلُونَ	كُنْتُمْ	بِمَا	فَنُنَبِّئُكُمْ	مَرْجِعُكُمْ			
you used to do	you were	of what	so We inform you	your return			
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾							
shall be your return; and We will inform you of what you used to do.							
إِنَّمَا	مَثَلٌ	الْحَيَاةِ الدُّنْيَا	كَمَا	أَنْزَلْنَاهُ	مِّنَ	السَّمَاءِ	
surely	example	the present life	like water	We send it down	from	the heaven	
إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ							
The example of life on earth is like that of water that We cause to descend from heaven.							
فَاخْتَلَطَ	بِهِ	نَبَاتُ	الْأَرْضِ	مِمَّا	يَأْكُلُ	النَّاسُ	وَالْأَنْعَامُ
so it mingled	with it	vegetation	the earth	of which	he eats	the people	and the cattle
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ط							
Then with it mingles the vegetation of the earth of which both the people and the cattle partake.							
حَتَّىٰ	إِذَا	أَخَذَتِ	الْأَرْضُ	زُخْرُفَهَا	وَالْأَرْضُ	أَزْيِنَتْ	
until	when	it took	the earth	its adornment	and	it beautified	
حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَأَزْيِنَتْ							
It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness —							
وَالْأَرْضُ	أَهْلُهَا	أَنَّهُمْ	قَدِرُونَ	عَلَيْهَا			
its owners	He thought	that they	they have power	over it			
وَوَظَنَ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا ٢٥							
then while those who possess it deem themselves supreme over it,							
أَتَاهَا	أَمْرُنَا	لَيْلًا	أَوْ	نَهَارًا	فَجَعَلْنَاهَا	حَصِيدًا	
it came to them	Our decree	by night	or	by day	so We made it	mown down	
أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا							
there suddenly descends Our decree at night or during the day. Then We render it a field that is mown down							

الْآيَاتِ	نُفَصِّلُ	كَذَلِكَ	بِالْأَمْسِ	كَأَن لَّمْ تَعْنِ			
the Signs	We explain	like that	the day before	as if it didn't exist			
كَأَن لَّمْ تَعْنِ بِالْأَمْسِ ٥ كَذَلِكَ نُفَصِّلُ الْآيَاتِ							
as if it had not existed the day before. Thus do We expound the Signs							
السَّلَامِ	دَارِ	إِلَى	يَدْعُو	اللَّهُ	وَ	يَتَفَكَّرُونَ	لِقَوْمٍ
peace	abode	to	He calls	Allah	and	who reflect	for people
لِقَوْمٍ يَتَفَكَّرُونَ ٢٥ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ ٥							
for a people who reflect. And Allah calls to the abode of peace,							
مُسْتَقِيمٍ	صِرَاطٍ	إِلَى	يَشَاءُ	مَنْ	يَهْدِي	وَ	
straight	path	to	He pleases	whom	He guides	and	
وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ٢٦							
and guides whom He pleases to the straight path.							
زِيَادَةً	وَ	الْحُسْنَى	أَحْسَنُوا	لِلَّذِينَ			
more	and	the best	they do good	for those who			
لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةً ٥							
For those who do good deeds, there shall be the best reward and yet more blessings.							
ذِلَّةٌ	لَا	وَأَ	قَتَرٌ	وُجُوهَهُمْ	يَرَهُنَّ	لَا	وَ
ignominy	nor	and	darkness	their faces	it covers	not	and
وَلَا يَرَهُنَّ وَجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ٥							
And neither darkness nor ignominy shall cover their faces.							
خَالِدُونَ	فِيهَا	هُمْ	الْجَنَّةِ	أَصْحَابُ	أُولَئِكَ		
those who abide	in it	they	the Heaven	inmates	it is these		
أُولَئِكَ أَصْحَابُ الْجَنَّةِ ٢٧ هُمْ فِيهَا خَالِدُونَ ٥							
It is these who are the inmates of Heaven; therein shall they abide.							

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ	جَزَاءُ سَيِّئَةٍ	بِثَلَا
they earned	evil	shall be the like thereof

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِثَلَا^ل

And as for those who do evil deeds, the punishment of an evil shall be the like thereof,

وَتَرْهَقُهُمْ ذِلَّةٌ	مَالَهُمْ	مِّنْ	اللَّهِ	مِنْ عَاصِمٍ
it covers them	not for them	from	Allah	any protector

وَتَرْهَقُهُمْ ذِلَّةٌ^ط مَالَهُمْ مِّنْ اللَّهِ مِنْ عَاصِمٍ^ع

and ignominy shall cover them. They shall have none to protect them against Allah.

كَأَنَّمَا أَغْشِيَتْ	وُجُوهُهُمْ	قِطْعًا	مِّنَ اللَّيْلِ	مُظْلِمًا
it had been covered	their faces	pieces	of night	dark

كَأَنَّمَا أَغْشِيَتْ^ط وَجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا^ط

And they shall look as if their faces had been covered with dark patches of night.

أُولَئِكَ أَصْحَابُ النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
inmates	they	in it	those who abide

أُولَئِكَ أَصْحَابُ النَّارِ^ع هُمْ فِيهَا خَالِدُونَ²⁸

It is these who are the inmates of the Fire; therein shall they abide.

وَيَوْمَ نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ	نَقُولُ
We gather them	all together	then	We say

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ^ع

Beware of the day when We shall gather them all together, then shall We say

لِلَّذِينَ أَشْرَكُوا	مَكَانَكُمْ	أَنْتُمْ	وَشُرَكَاءُكُمْ
they ascribed partners	to your places	you	and your partners

لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ^ع

to those who ascribed partners to God, 'Stay put where you are — you and your associate gods.'

فَرَّيْلُنَا	بَيْنَهُمْ	وَ	قَالَ	شُرَكَائِهِمْ	مَا	كُنْتُمْ
then We separated	between them	and	he said	their partners	not	you were
فَرَّيْلُنَا بَيْنَهُمْ وَقَالَ شُرَكَائِهِمْ مَا كُنْتُمْ						
Then shall We separate them; and those whom they had considered partners will say, 'It is not we						
إِيَّانَا	تَعْبُدُونَ	فَكَفَى	بِاللَّهِ	شَهِيدًا	بَيْنَنَا	
only us	you worship	so He is sufficient	Allah	as a Witness	between us	
إِيَّانَا تَعْبُدُونَ ②٩ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا						
whom you worshipped.' 'So Allah is sufficient Witness between you						
وَ	بَيْنَكُمْ	إِنْ كُنَّا	عَنْ	عِبَادَتِكُمْ	لَغُفْلِينَ	
and	between you	We were not	from	your worship	surely unaware	
وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغُفْلِينَ ③٠						
and us. We were absolutely unaware of your devotion.'						
هُنَالِكَ	تَبْلُوًا	كُلُّ	نَفْسٍ	مَا	أَسْلَفَتْ	
there	it realizes	every	soul	what	it has sent before	
هُنَالِكَ تَبْلُوًا كُلُّ نَفْسٍ مَا أَسْلَفَتْ						
There shall every soul realize what it shall have sent on before.						
وَ	رُدُّوًا	إِلَى	اللَّهِ	مَوْلَهُمْ	الْحَقِّ	
and	they were brought back	to	Allah	their Master	the true	
وَرُدُّوًا إِلَى اللَّهِ مَوْلَهُمُ الْحَقِّ						
And they shall be brought back to Allah, their true Master,						
وَ	ضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ	
and	it got lost	from them	what	they were	they forge	
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ③١						
and all that they used to forge shall be lost to them.						

قُلْ	مَنْ يَرْزُقُكُمْ	مِّنَ السَّمَاءِ	وَ	الْأَرْضِ	أَمَّنْ
say	who provides sustenance to you	from the heaven	and	the earth	Or who is
قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ					
Say, 'Who provides sustenance for you from the heaven and the earth? Or who is it					
يَسِّرُكَ	السَّمْعَ	وَ	الْأَبْصَارَ	وَ	مَنْ
he has power	the hearing	and	the eyes	and	who
يَسِّرُكَ السَّمْعَ وَالْأَبْصَارَ وَمَنْ					
that has power over the ears and the eyes? And who					
يُخْرِجُ	الْحَيَّ	مِنَ الْمَيِّتِ	وَ	يُخْرِجُ	الْمَيِّتِ
he brings forth	the living	from the dead	and	He brings forth	the dead
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتِ					
brings forth the living from the dead and brings the dead out					
مِنَ الْحَيِّ	وَ	مَنْ يُدَبِّرُ	الْأَمْرَ	فَسَيَقُولُونَ	اللَّهُ
from the living	and	who governs	the affair	surely they say	Allah
مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ					
of the living? And who governs all affairs? They will say, 'Allah'.					
فَقُلْ	أَفَلَا	تَتَّقُونَ	فَذَلِكُمْ	اللَّهُ	
Then say	Will you not then	you seek protection	so this is	Allah	
فَقُلْ أَفَلَا تَتَّقُونَ ۚ فَذَلِكُمْ اللَّهُ					
Then say, 'Will you not then desist from your wrong pursuits ?' Such is Allah,					
رَبُّكُمْ	الْحَقُّ	فَمَاذَا	بَعْدَ	الْحَقِّ	إِلَّا
your Lord	the true	so what	after	the truth	but
رَبُّكُمْ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَلُ ۚ					
your true Lord. So what is left after truth but manifest error?					

فَإِنِّي	تُصَرَّفُونَ	كَذَلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّكَ
so where	you are turned away	like this	it proved true	word	your Lord
فَإِنِّي تُصَرَّفُونَ ³³ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ					
How then are you being turned away from the truth? Thus is the word of thy Lord proved true					
عَلَى	الَّذِينَ	فَسَقَوْا	أَنَّهُمْ	لَا	يُؤْمِنُونَ
against	those who	they rebelled	that they	not	the believe
عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ³⁴					
against those who rebel, that they believe not.					
قُلْ	هَلْ مِنْ	شُرَكَائِكُمْ	مَنْ	يَبْدَأُ	الْخَلْقِ
say	is there any	your partners	who	He originates	the creation
قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقِ					
Say, 'Is there one among your associates who originates creation					
ثُمَّ	يُعِيدُهُ	قُلْ	اللَّهُ	يَبْدَأُ	الْخَلْقِ
then	He repeats it	say	Allah	He initiates	the creation
ثُمَّ يُعِيدُهُ ^ط قُلْ اللَّهُ يَبْدَأُ الْخَلْقِ					
then repeats it?' Say, 'It is Allah alone Who initiates creation					
ثُمَّ	يُعِيدُهُ	فَإِنِّي	تُؤَفِّكُونَ	قُلْ	هَلْ مِنْ
then	He repeats it	so where	you are led astray	say	is there any
ثُمَّ يُعِيدُهُ فَإِنِّي تُؤَفِّكُونَ ³⁵ قُلْ هَلْ مِنْ شُرَكَائِكُمْ					
and then repeats it. How could you then be led astray?' Say, 'Is there any of your associate-gods					
مَنْ	يَهْدِي	إِلَى الْحَقِّ	قُلْ	اللَّهُ	يَهْدِي
who	He guides	to the truth	say	Allah	He guides
مَنْ يَهْدِي إِلَى الْحَقِّ ^ط قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ^ط					
who leads to the truth? Say, 'It is Allah Who leads to the truth.					

أَفَمَنْ	يَهْدِي	إِلَى الْحَقِّ	أَحَقُّ	أَنْ يُتَّبَعَ	أَمْ مَنْ
Is He Who	He guides	to the truth	more worthy	that he be followed	or who
أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ					
Is then He Who leads to the truth more worthy to be followed or he					
لَا يَهْدِي	إِلَّا	أَنْ يُهْدَى	فَمَا لَكُمْ	كَيْفَ	تَحْكُمُونَ
he finds not the way	but	that he be guided	so what for you	how	you judge
لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ③٦					
who finds not the way himself unless he be guided? What, then, is the matter with you? How judge ye?'					
وَمَا يَتَّبِعُ	أَكْثَرُهُمْ	إِلَّا	ظَنًّا	إِنَّ	الظَّنَّ
he follow not	most of them	but	conjecture	surely	the conjecture
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ					
And most of them follow nothing but conjecture. Surely, conjecture					
لَا يُغْنِي	مِنَ الْحَقِّ	شَيْئًا	إِنَّ	اللَّهِ	عَلِيمٌ
it avails nothing	against truth	anything	surely	Allah	well aware
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ					
cannot substitute truth in the least. Verily, Allah is well aware					
بِمَا	يَفْعَلُونَ	وَمَا كَانَ	هَذَا الْقُرْآنُ	أَنْ يُفْتَرَى	مِنْ دُونِ اللَّهِ
with what	they do	and	this Quran	that it be devised	besides Allah
بِمَا يَفْعَلُونَ ③٧ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ					
of what they do. And this Qur'an is not such as might be devised by any one except Allah.					
وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	الْكِتَابِ
but	fulfilment	which is	before hands	and	the Law
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ					
On the contrary, it fulfils that which is before it and is an exposition of the Law of God.					

لَا رَيْبَ	فِيهِ	مِنْ رَبِّ	الْعَالَمِينَ	أَمْ يَقُولُونَ	افْتَرَاهُ
no doubt	in it	from the Lord	the worlds	do they say	He has forged it
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٨﴾ أَمْ يَقُولُونَ افْتَرَاهُ ^ط					
There is no doubt about it. It is from the Lord of the worlds. Do they say, 'He has forged it?'					
قُلْ	فَاتُوا بِسُورَةٍ	مِثْلِهِ	وَ	ادْعُوا	مَنْ اسْتَطَعْتُمْ
say	then bring a Surah (Chaper)	like it	and	you call on	all you could
قُلْ فَاتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ					
Say, 'Bring then a Surah like unto it, and call for help on all you can					
مِنْ دُونِ اللَّهِ	إِنْ	كُنْتُمْ	صَادِقِينَ	بَلْ	كَذَّبُوا بِمَا
besides Allah	if	you were	truthful	Nay	that they have rejected
مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾ بَلْ كَذَّبُوا بِمَا					
besides Allah, if you are truthful.' Nay, but they have rejected that					
لَمْ يُحِيطُوا	بِعِلْمِهِ	وَلَكَّا	يَأْتِيهِمْ	تَأْوِيلُهُ	
they did not encompass	with its knowledge	and did not yet	it comes to them	its explanation	
لَمْ يُحِيطُوا بِعِلْمِهِ وَلَكَّا يَأْتِيهِمْ تَأْوِيلُهُ ^ط					
the knowledge of which they did not encompass nor has the true significance thereof yet come to them.					
كَذَلِكَ	كَذَّبَ	الَّذِينَ	مِنْ قَبْلِهِمْ	فَانْظُرْ	كَيْفَ
like that	he rejected	those who	before them	so look	how
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ					
In like manner did those before them reject the truth. But see what was					
عَاقِبَةُ	الظَّالِمِينَ	وَ	مِنْهُمْ	مَنْ يُؤْمِنُ	بِهِ
the end	who did wrong	and	among them	who believe	therein
عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ					
the end of those who did wrong! And of them there are some who believe therein, and of them					

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مَنْ	لَا يُؤْمِنُ	بِهِ	وَ	رَبُّكَ	أَعْلَمُ	بِالْمُفْسِدِينَ
who	he believes not	therein	and	your Lord	knows best	those who act corruptly
مَنْ لَا يُؤْمِنُ بِهِ ۖ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ٤١						
there are others who do not believe therein, and your Lord knows best those who provoke disorder.						
وَ	إِنْ	كَذَّبُوكَ	فَقُلْ	لِي	عَمَلِي	وَلَكُمْ
and	if	they belied you	so you say	For me	my work	your work
وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ٤٢						
And if they accuse you of lying, say, 'I am accountable for my actions and you for yours.						
أَنْتُمْ	بَرِيءُونَ	مِمَّا	أَعْمَلُ	وَ	أَنَا	بَرِيءٌ
you are	absolved	for what	I do	and	I am	not responsible
أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ						
You are not responsible for what I do and I am not responsible						
مِمَّا	تَعْمَلُونَ	وَ	مِنْهُمْ	مَنْ	يَسْتَبِعُونَ	إِلَيْكَ
for what	you do	and	among them	who	they give ear	to you
مِمَّا تَعْمَلُونَ ٤٢ وَمِنْهُمْ مَنْ يَسْتَبِعُونَ إِلَيْكَ ٤٣						
for what you do.' And among them are some who give ear to thee.						
أَفَأَنْتَ	تُسَبِّعُ	الصَّمَّ	وَ	لَوْ	كَانُوا	لَا يَعْقِلُونَ
do you then	you make hear	the deaf	and	even if	they were	not they understand
أَفَأَنْتَ تُسَبِّعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ٤٣						
But canst thou make the deaf hear, even though they understand not?						
وَ	مِنْهُمْ	مَنْ يَنْظُرُ	إِلَيْكَ	أَفَأَنْتَ	تَهْدِي	الْعُمَى
and	among them	who look	to you	do you then	you guide	the blind
وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ٤٣ أَفَأَنْتَ تَهْدِي الْعُمَى						
And among them are some who look towards thee. But canst thou guide the blind,						

وَلَوْ كَانُوا لَا يُبْصِرُونَ	إِنَّ اللَّهَ لَا يَظْلِمُ	النَّاسَ شَيْئًا	at all	the men	He wrongs not	surely Allah	they see not	if they were	and
وَلَوْ كَانُوا لَا يُبْصِرُونَ ⁽⁴⁴⁾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا									
even though they see not? Certainly, Allah wrongs not men at all,									
وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ	و	يَوْمَ	يَحْشُرُهُمْ	He gather them	day	and	they wrong	their souls	the men but
وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ⁽⁴⁵⁾ وَيَوْمَ يَحْشُرُهُمْ									
but men wrong their own souls. And on the day when He will gather them together,									
كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ	كَانَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ
it will appear to them as though they had not tarried in the world save for an hour of a day.									
يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ	يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ
They will recognize one another. Losers indeed are those who deny the meeting with Allah									
وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ	وَمَا كَانُوا مُهْتَدِينَ
وَمَا كَانُوا مُهْتَدِينَ ⁽⁴⁶⁾ وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي									
and would not be guided. And if We make you witness a part of what									
نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ	نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ
نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا مَرْجِعُهُمْ									
We promised them or cause you to die before that, to Us shall be their return;									

يَفْعَلُونَ	مَا	عَلَى	شَهِيدٌ	اللَّهُ	ثُمَّ
they do	what	against	witness	Allah	then
ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٧﴾					
then will Allah stand witness against what they do.					
رَسُولُهُمْ	جَاءَ	فَإِذَا	رَسُولٌ	أُمَّةٍ	وَلِكُلِّ
their Messenger	he came	so when	Messenger	people	for every
وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ					
And for every people there is a Messenger. So when their Messenger comes,					
يُظْلَمُونَ	لَا	هُمْ	وَ	بِالْقِسْطِ	بَيْنَهُمْ
they are wronged	not	they	and	with equity	between them
قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٨﴾					
it is judged between them with equity, and they are not wronged.					
صَادِقِينَ	كُنْتُمْ	إِنْ	الْوَعْدُ	هَذَا	مَتَى
truthful	you were	if	the promise	this	when
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾					
And they say, 'When will this promise be fulfilled, if you are truthful?'					
نَفْعًا	لَا	وَ	ضَرًّا	لِنَفْسِي	لَا أَمْلِكُ
benefit	not	and	harm	for myself	I have no power
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا					
Say, 'I have no power for myself over any harm or benefit,					
أَجَلٌ	أُمَّةٍ	لِكُلِّ	اللَّهُ	شَاءَ	مَا
term	people	for every	Allah	He willed	what
إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ ط					
save that which Allah wills. For every disbelieving people there is an appointed term.					

إِذَا	جَاءَ	أَجَلُهُمْ	فَلَا	يَسْتَأْخِرُونَ	سَاعَةً
when	it came	their term	then not	they stay behind	hour
إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً					
When their term is come, they cannot remain behind a single moment,					
وَلَا يَسْتَقْدِمُونَ	قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ	عَذَابُهُ	بَيَّاتًا
they can't go ahead	say	did you see	if it comes to you	His punishment	by night
وَلَا يَسْتَقْدِمُونَ ﴿٥٠﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا					
nor can they get ahead of it.' Say, 'Tell me, if His punishment comes upon you by night					
أَوْ	نَهَارًا	مَاذَا	يَسْتَعْجِلُ	مِنْهُ	الْجُرْمُونَ
or	by day	how then	he escapes hastily	from it	the guilty ones
أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْجُرْمُونَ ﴿٥١﴾					
or by day, how could the guilty escape it however hastily?					
أَنْتُمْ إِذَا مَا وَقَعَ		أَمَنْتُمْ		بِهِ	
Is it then when it has befallen you		you believed		in it	
أَنْتُمْ إِذَا مَا وَقَعَ أَمَنْتُمْ بِهِ ط					
'Is it then when it has befallen you that you will believe in it					
أَلَنْ	وَقَدْ	كُنْتُمْ	بِهِ	تَسْتَعْجِلُونَ	
what now	and	surely	you were	therein	you seek to hasten
أَلَنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥٢﴾					
What! Now! And before this you used to demand its speedy coming?'					
ثُمَّ	قِيلَ	لِلَّذِينَ	ظَلَمُوا	ذُوقُوا	عَذَابَ الْخُلْدِ
then	it was said	for those who	they wronged	you taste	the abiding punishment
ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ ج					
Then will it be said to those who did wrong, 'Taste ye the abiding punishment.					

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ٥٣ وَيَسْتَنْبِئُونَكَ	و	تَكْسِبُونَ	كُنْتُمْ	بِمَا	إِلَّا	هَلْ تُجْزَوْنَ
they enquire you	and	you earn	you were	with what	save	are you requited
هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ٥٣ وَيَسْتَنْبِئُونَكَ						
You are not requited save for that which you used to earn.' And they enquire of thee,						
أَحَقُّ	هُوَ	قُلْ	إِئِ	وَرَبِّي	إِنَّهُ	لَحَقُّ
surely true	it	say	yes	by my Lord	surely it	surely true
أَحَقُّ هُوَ قُلْ إِئِ وَرَبِّي إِنَّهُ لَحَقُّ ٥٤						
'Is it true? Say, 'Yea, by my Lord! It is most surely true;						
وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٤ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ	وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٤	لَوْ أَنَّ	لِكُلِّ	نَفْسٍ	ظَلَمَتْ	وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٤
and	you are not	those who can frustrate	and if	surely	for every	soul wronged
وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٤ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ						
and you cannot frustrate it.' And if every soul that does wrong possessed						
مَا فِي الْأَرْضِ لَا فُتِدَتْ بِهِ ٥٥ وَأَسْرُوا النَّدَامَةَ	مَا فِي الْأَرْضِ لَا فُتِدَتْ بِهِ ٥٥	أَسْرُوا	و	بِهِ	لَا فُتِدَتْ	مَا فِي الْأَرْضِ لَا فُتِدَتْ بِهِ ٥٥
whatever	in the earth	it offered to ransom	therewith	and	they concealed	the remorse
مَا فِي الْأَرْضِ لَا فُتِدَتْ بِهِ ٥٥ وَأَسْرُوا النَّدَامَةَ						
all that is in the earth, it would surely offer to ransom itself therewith. And they will conceal their remorse						
لَبَّارًا ٥٥ رَأَوْا الْعَذَابَ ٥٥ وَ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ	لَبَّارًا ٥٥	رَأَوْا	الْعَذَابَ ٥٥	و	قُضِيَ	بَيْنَهُمْ بِالْقِسْطِ
when	they saw	the punishment	and	it is judged	between them	with equity
لَبَّارًا ٥٥ رَأَوْا الْعَذَابَ ٥٥ وَ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ						
when they see the punishment. And judgment shall be passed between them with equity,						
وَهُمْ لَا يُظْلَمُونَ ٥٥ لَا إِلَهَ إِلَّا اللَّهُ ٥٥ مَا فِي السَّمَوَاتِ	وَهُمْ لَا يُظْلَمُونَ ٥٥	لَا يُظْلَمُونَ ٥٥	لَا	إِلَهَ إِلَّا	لِلَّهِ	مَا فِي السَّمَوَاتِ
and	they	they shall not be wronged	Lo!	surely	for Allah	what in the heavens
وَهُمْ لَا يُظْلَمُونَ ٥٥ لَا إِلَهَ إِلَّا اللَّهُ ٥٥ مَا فِي السَّمَوَاتِ						
and they shall not be wronged. Lo! to Allah, surely, belongs whatever is in the heavens						

و	الْأَرْضِ	آلَا	إِنَّ	وَعْدَ	اللَّهِ	حَقٌّ
and	the earth	Lo!	surely	promise	Allah	true
وَالْأَرْضِ ۖ آلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ						
and the earth. Lo! Verily, the promise of Allah is true.						
وَلَكِنَّ	أَكْثَرَهُمْ	لَا يَعْلَمُونَ	هُوَ يُحْيِي	و	يُمِيتُ	
but	most of them	they know not	He gives life	and	He causes death	
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۖ هُوَ يُحْيِي وَيُمِيتُ						
But most of them know not. He it is Who gives life and causes death,						
و	إِلَيْهِ	تُرْجَعُونَ	يَا أَيُّهَا	النَّاسُ	قَدْ	جَاءَتْكُمْ
and	to Him	you are brought back	O ye	the mankind	surely	it came to you
وَالِإِيهِ تَرْجَعُونَ ۖ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ						
and to Him shall you be brought back. O mankind! there has indeed come to you						
مَوْعِظَةً	مِّن رَّبِّكُمْ	و	شِفَاءً	لِّمَا	فِي الصُّدُورِ	
exhortation	from your Lord	and	cure	whatever	in the hearts	
مَوْعِظَةً مِّن رَّبِّكُمْ وَشِفَاءً لِّمَا فِي الصُّدُورِ						
an exhortation from your Lord and a cure for whatever disease there is in the hearts,						
و	هُدًى	و	رَحْمَةً	لِّلْمُؤْمِنِينَ	قُلْ	بِفَضْلِ
and	guidance	and	mercy	for the believers	say	with the grace
وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ۖ قُلْ بِفَضْلِ اللَّهِ						
and a guidance and a mercy to the believers. Say, 'All this is through the grace of Allah						
و	بِرَحْمَتِهِ	فَبِذَلِكَ	فَلْيَفْرَحُوا	هُوَ	خَيْرٌ	مِّمَّا
and	with His Mercy	so with this	so rejoice	it is	better	from that
وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْعُونَ ۖ						
and through His mercy; therein, therefore, let them rejoice. That is better than what they hoard.'						

قُلْ	أَرَأَيْتُمْ	مَا	أَنْزَلَ	اللَّهُ	لَكُمْ	مِنْ رِزْقٍ
say	Have you considered	what	He sent down	Allah	for you	of his provision
قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ						
Say, 'Have you considered that Allah sent down provision to you,						
فَجَعَلْتُمْ	مِنْهُ	حَرَامًا	وَّ	حَلَالًا	قُلْ	اللَّهُ
then you made	from it	unlawful	and	lawful	say	has Allah
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ						
then you made some of it unlawful and some lawful' Say, 'Has Allah						
أَذِنَ	لَكُمْ	أَمْ	عَلَى	اللَّهُ	تَفْتَرُونَ	
he permitted	for you	or	on	Allah	you invent lie	
أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ 60						
permitted you that or do you invent lies against Allah?'						
وَ	مَا	ظَنُّ	الَّذِينَ	يَفْتَرُونَ	عَلَى	اللَّهُ
and	what	thought	those who	they invent lies	against	Allah
وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ						
What think those who invent lies against Allah						
يَوْمَ الْقِيَامَةِ	إِنَّ	اللَّهُ	لَذُو فَضْلٍ	عَلَى النَّاسِ		
the Day of Resurrection	surely	Allah	surely He is Gracious	on mankind		
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ						
of the Day of Resurrection? Surely, Allah is gracious towards mankind,						
وَلَكِنَّ	أَكْثَرَهُمْ	لَا يَشْكُرُونَ	وَ	مَا تَكُونُ	فِي شَأْنٍ	
but	most of them	they are not thankful	and	you are not	in any condition	
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ 61 وَمَا تَكُونُ فِي شَأْنٍ						
but most of them are not thankful. And you are not engaged in anything,						

وَمِنْ عَمَلٍ	لَا تَعْلَمُونَ	وَ	مِنْ قُرْآنٍ	مِنْهُ	تَتْلُوا	مَا	وَ
any work	you don't know	and	from Quran	from Him	you recite	what	and
وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْلَمُونَ مِنْ عَمَلٍ							
and you recite not from Him any portion of the Qur'an, and you do not do anything							
إِلَّا	كُنَّا	عَلَيْكُمْ	شُهَدَا	إِذَا	تُفِيضُونَ	فِيهِ	
except	we were	on you	witnesses	when	you are engrossed	in it	
إِلَّا كُنَّا عَلَيْكُمْ شُهَدَا إِذَا تَفِيضُونَ فِيهِ ^ط							
but We watch you when you are engrossed therein.							
وَ	مَا يَعْزُبُ	عَنْ	رَبِّكَ	مِنْ	مِثْقَالِ	ذَرَّةٍ	
and	nothing hides	from	your Lord	from	weight	particle	
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ							
And nothing is hidden from the view of your Lord — even that which weighs no more than a particle							
فِي	الْأَرْضِ	وَ	لَا	فِي السَّمَاءِ	وَ	لَا	مِنْ ذَلِكَ
in	the earth	and	not	in the heaven	or	nor	from this
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ							
or less thereof, or greater than that in the earth or in the heavens —							
وَ	لَا	أَكْبَرَ	إِلَّا	فِي	كِتَابٍ	مُبِينٍ	
or	nor	bigger	but	in	Book	clear	
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ⁶²							
but it is recorded in a clear Book.							
آلَا	إِنَّ	أَوْلِيَاءَ	اللَّهِ	لَا	خَوْفٌ	عَلَيْهِمْ	
behold	surely	friends	Allah	not	fear	on them	
آلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ							
Behold! the friends of Allah shall certainly have no fear,							

وَلَا	هُمْ	يَحْزَنُونَ	الَّذِينَ	آمَنُوا	وَ	كَانُوا	يَتَّقُونَ
and	they	they grieve	those who	they believed	and	they were	they are righteous
وَلَا هُمْ يَحْزَنُونَ ⁶³ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ⁶⁴							
nor shall they grieve. Those who believed and acted ever righteously.							
لَهُمْ	الْبُشْرَى	فِي	الْحَيَاةِ الدُّنْيَا	وَ	فِي	الْآخِرَةِ	
for them	the glad tiding	in	the present life	and	in	the Hereafter	
لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ^ط							
For them are glad tidings in the present life and also in the Hereafter							
لَا	تَبْدِيلَ	لِكَلِمَاتِ	اللَّهِ	ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ
no	changing	for the words	Allah	that is	it is	the triumph	the supreme
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ^ط ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ⁶⁵							
there is no changing the words of Allah; that indeed is the supreme triumph.							
وَ	لَا يَحْزَنُكَ	قَوْلُهُمْ	إِنَّ	الْعِزَّةَ	لِلَّهِ	جَمِيعًا	
and	it grieves you not	their words	surely	the majesty	for Allah	all	
وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ^ط							
And let not their words grieve you. Surely all majesty belongs to Allah.							
هُوَ	السَّمِيعُ	الْعَلِيمُ	آلَا	إِنَّ	لِلَّهِ	مَنْ	فِي السَّمَوَاتِ
He is	the All-Hearing	the All-Knowing	behold	surely	for Allah	what	in the heavens
هُوَ السَّمِيعُ الْعَلِيمُ ⁶⁶ آلا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ							
He is the All-Hearing, the All-Knowing. Lo! To Allah belongs whatever is in the heavens							
وَ	مَنْ	فِي الْأَرْضِ	وَ	مَا يَتَّبِعُ	الَّذِينَ	يَدْعُونَ	
and	what	in the earth	and	he follows not	those who	they pray	
وَمَنْ فِي الْأَرْضِ ^ط وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ							
and whatever is in the earth. Those who pray to partners beside Allah							

الظَّنَّ	إِلَّا	إِنْ يَتَّبِعُونَ	شُرَكَاءَ	اللَّهُ	مِنْ دُونِ		
the conjecture	but	they follow not	partners	Allah	besides		
مِنْ دُونِ اللَّهِ شُرَكَاءَ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ							
do not really follow them. They follow nothing but fancy							
وَاللَّيْلِ	لَكُمْ	جَعَلَ	هُوَ الَّذِي	يَخْرُصُونَ	إِلَّا	إِنْ هُمْ	وَ
the night	for you	he made	He it is who	they guess	but	they are not	and
وَأِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٧﴾ هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ							
and indulge not but in conjectures. He it is Who has made for you the night dark							
لِتَسْكُنُوا	فِيهِ	وَ	النَّهَارَ	مُبْصِرًا	إِنَّ	فِي ذِيكَ	
so you rest	in it	and	the day	illuminating	surely	in that	
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذِيكَ							
that you may rest therein, and the day illuminating. Surely, therein							
لَايَتٍ	لِّقَوْمٍ	يَسْمَعُونَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا	
surely Signs	for people	they listen	they said	He has taken	Allah	son	
لَايَتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٨﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا							
are Signs for a people who listen. They say, 'Allah has taken unto Himself a son.'							
سُبْحَنَهُ	هُوَ	الْعَنِيُّ	لَهُ	مَا	فِي السَّمَوَاتِ		
He is Holy	He is	the Self-Sufficient	for Him	what	in the heavens		
سُبْحَنَهُ ۚ هُوَ الْعَنِيُّ ۚ لَهُ مَا فِي السَّمَوَاتِ							
Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens							
وَ	مَا	فِي الْأَرْضِ	إِنْ عِنْدَكُمْ	مِنْ سُلْطَانٍ	بِهَذَا		
and	what	in the earth	not with you	any authority	for this		
وَمَا فِي الْأَرْضِ ۚ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۚ							
and whatsoever is in the earth. You have no authority for this.							

الَّذِينَ	إِنَّ	قُلْ	تَعْلَمُونَ	لَا	مَا	عَلَى اللَّهِ	أَتَقُولُونَ
those who	surely	say	you know	not	that	against Allah	do you say

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٩﴾ قُلْ إِنَّ الَّذِينَ

Do you say against Allah what you know not? Say, 'Those who

يَفْتَرُونَ	عَلَى اللَّهِ	الْكَذِبَ	لَا	يُفْلِحُونَ	مَتَاءٌ	فِي الدُّنْيَا
they invent	against Allah	the lie	not	they prosper	transient gains	in this world

يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٧٠﴾ مَتَاءٌ فِي الدُّنْيَا

invent a lie against Allah shall not prosper.' They will have a small transient gain

ثُمَّ	إِلَيْنَا	مَرْجِعُهُمْ	ثُمَّ	نَذِيقُهُمْ	الْعَذَابَ	الشَّدِيدَ
then	to Us	their return	then	We make them taste	the punishment	the severe

ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ

Then to Us is their return. Then shall We make them taste a severe punishment,

بِأَنَّ	كَانُوا	يَكْفُرُونَ	وَآتِلْ	عَلَيْهِمْ	نَبَأَ	نُوحٍ
because	they were	they disbelieve	and you recite	on them	story	Noah

بِأَنَّ كَانُوا يَكْفُرُونَ ﴿٧١﴾ وَآتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ

because they would not believe. And recite unto them the story of Noah,

إِذْ	قَالَ	لِقَوْمِهِ	يَقَوْمِ	إِنْ كَانَ كَبُرَ عَلَيْكُمْ	مَقَامِي
when	he said	to his people	O my people	if it offended you	my station

إِذْ قَالَ لِقَوْمِهِ يَقَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي

when he said to his people, 'O my people, if my station with God

وَ	تَذَكِيرِي	بِآيَاتِ	اللَّهِ	فَعَلَى اللَّهِ	تَوَكَّلْتُ
and	my reminding	with Signs	Allah	so upon Allah	I put trust

وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

and my reminding you of your duty through the Signs of Allah offend you and in Allah do I put my trust

فَأَجِيعُوا	أَمْرُكُمْ	وَ	شُرَكَاءُكُمْ	ثُمَّ	لَا يَكُنْ	أَمْرُكُمْ
then muster	your design	and	your partners	then	let it not	your matter
فَأَجِيعُوا أَمْرُكُمْ وَشُرَكَاءُكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ						
muster then all your designs, you and your 'partners'; then let not your course of action be						
عَلَيْكُمْ	غُمَّةٌ	ثُمَّ	اقْضُوا	إِلَىَّ	وَ	لَا تُنْظِرُونِ
on you	obscure	then	you carry out	against me	and	you give no respite to me
عَلَيْكُمْ غُمَّةٌ ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ⁽⁷²⁾						
obscure to you; then carry out your designs against me and give me no respite.						
فَإِنْ	تَوَلَّيْتُمْ	فَمَا	سَأَلْتُكُمْ	مِنْ أَجْرٍ	إِنْ أَجْرِي	
but if	you turned back	then not	I asked you	any reward	my reward is not	
فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي						
'But if you turn back, remember, I have not asked of you any reward. My reward is						
إِلَّا	عَلَى	اللَّهِ	وَ	أُمِرْتُ	أَنْ أَكُونَ	مِنَ الْمُسْلِمِينَ
except	on	Allah	and	I am commanded	that it be	from those who submitted
إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ⁽⁷³⁾						
with Allah alone, and I have been commanded to be of those who have submitted.'						
فَكَذَّبُوهُ	فَنَجَّيْنَاهُ	وَ	مَنْ	مَعَهُ	فِي	الْفُلْكِ
but they rejected him	so We saved him	and	who	with him	in	the Ark
فَكَذَّبُوهُ فََنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ						
But they rejected him, so We saved him and those who were with him in the Ark.						
وَ	جَعَلْنَاهُمْ	خَلِيفَ	وَ	أَغْرَقْنَا	الَّذِينَ	كَذَّبُوا
and	we made them	inheritors	and	We drowned	those who	they rejected
وَ جَعَلْنَاهُمْ خَلِيفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا						
And We made them inheritors of the land, while We drowned those who rejected Our Signs.						

رُسُلًا	مِنْ بَعْدِهِ	بَعَثْنَا	ثُمَّ	الْمُنْذِرِينَ	عَاقِبَةُ	كَيْفَ كَانَ	فَانْظُرْ
Messenger	after him	We sent	then	those who were warned	end	how was it	then see

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ ٧٤ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا

See then, how was the end of those who had been warned! Then We sent, after him, other Messengers

إِلَى	قَوْمِهِمْ	فَجَاءُوهُمْ	بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا
to	their people	then they came to them	with the clear proofs	But they were not	that they believe

إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا

to their respective peoples, and they brought them clear proofs. But they would not believe in them,

بِمَا كَذَّبُوا	بِهِ	مِنْ قَبْلُ	كَذَلِكَ	نُطْبِعُ	عَلَى	قُلُوبِ	الْمُتَعَدِّينَ
because they rejected	with it	before	like that	We seal	on	hearts	the transgressors

بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نُطْبِعُ عَلَى قُلُوبِ الْمُتَعَدِّينَ ٧٥

because they had rejected them before. Thus do We seal the hearts of transgressors.

ثُمَّ	بَعَثْنَا	مِنْ بَعْدِهِمْ	مُوسَى	وَ	هَارُونَ	إِلَى فِرْعَوْنَ
then	We sent	after them	Moses	and	Aaron	to Pharaoh

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ

Then did We send, after them, Moses and Aaron to Pharaoh

وَ	مَلَائِهِ	بِآيَاتِنَا	فَاسْتَكْبَرُوا	وَ	كَانُوا	قَوْمًا	مُجْرِمِينَ
and	his chiefs	with Our Signs	but they behaved arrogantly	and	they were	people	sinful ones

وَمَلَائِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ٧٦

and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people.

فَلَمَّا	جَاءَهُمْ	الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	إِنَّ	هَذَا
and when	it came to them	the truth	from Us	they said	surely	this is

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا

And when there came to them the truth from Us, they said, 'This is surely

لِسِحْرٍ	مُبِينٌ	قَالَ	مُوسَى	أَتَقُولُونَ	لِلْحَقِّ
surely an enchantment	manifest	he said	Moses	do you say	of the truth
لِسِحْرٍ مُّبِينٌ ٧٧ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ					
a manifest enchantment.; Moses said, 'Do you say this of the truth					
لَبَّأَ	جَاءَكُمْ	أَسِحْرٌ	هَذَا	وَلَا يُفْلِحُ	السَّحَرُونَ
when	it has come to you	Is this enchantment	this is	prosper not	the enchanters
لَبَّأَ جَاءَكُمْ ٧٨ أَسِحْرٌ هَذَا ٧٩ وَلَا يُفْلِحُ السَّحَرُونَ ٨٠					
when it has come to you? Is this enchantment? And the enchanters never prosper.'					
قَالُوا	أَجِئْتَنَا	بِتَلْفِتِنَا	عَمَّا	وَجَدْنَا	عَلَيْهِ
they said	have you come to us	that you turn us away	from what	we found	on it
قَالُوا أَجِئْتَنَا بِتَلْفِتِنَا عَمَّا وَجَدْنَا عَلَيْهِ أَبَاءَنَا					
They said, 'Hast thou come to us that thou mayest turn us away from what we found our fathers following,					
وَتَكُونُ لَكُمَا	الْكِبْرِيَاءُ	فِي الْأَرْضِ	وَمَا	نَحْنُ	وَلَا
and	the greatness	in the land	and	not	we
وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ ٨١ وَمَا نَحْنُ					
and that you two may have greatness in the land? But we will not					
لَكُمَا	بِؤْمِنِينَ	وَقَالَ	فِرْعَوْنُ	اِئْتُونِي	وَلَا
for you two	believers	and	he said	Bring to me	
لَكُمَا بِؤْمِنِينَ ٨٢ وَقَالَ فِرْعَوْنُ اِئْتُونِي					
believe in either of you.' And Pharaoh said, 'Bring to me					
بِكُلِّ	سَاحِرٍ	عَلِيمٍ	فَلَمَّا	جَاءَ	السَّحَرَةُ
every	magician	knowledgeable	and when	he came	the magicians
بِكُلِّ سَاحِرٍ عَلِيمٍ ٨٣ فَلَمَّا جَاءَ السَّحَرَةُ					
every expert magician.' And when the magicians came,					

قَالَ	لَهُمْ	مُوسَى	أَلْقُوا	مَا	أَنْتُمْ	مُلْقُونَ
he said	for them	Moses	you cast	what	you	those who cast
قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨١﴾						
Moses said to them, 'Cast ye what you would cast.'						
فَلَبَّآ	أَلْقُوا	قَالَ	مُوسَى	مَا	جِئْتُمْ بِهِ	السِّحْرُ
and when	they had cast	he said	Moses	what	you brought it	the sorcery
فَلَبَّآ أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ ط						
And when they had cast, Moses said, 'What you have brought is mere sorcery.'						
إِنَّ	اللَّهِ	سَيَبْطِلُهُ	إِنَّ	اللَّهِ	لَا يُصْدِحُّ	
surely	Allah	soon he will make it vain	surely	Allah	he allows not to prosper	
إِنَّ اللَّهَ سَيَبْطِلُهُ ط إِنَّ اللَّهَ لَا يُصْدِحُّ						
Surely, Allah will make it vain. Verily, Allah does not allow						
عَمَلٍ	الْمُفْسِدِينَ	وَ	يُحَقِّقُ	اللَّهُ	الْحَقَّ	بِكَلِمَتِهِ
work	the mischief-makers	and	He establishes	Allah	the truth	with His words
عَمَلِ الْمُفْسِدِينَ ﴿٨٢﴾ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَتِهِ						
the work of mischief-makers to prosper. 'And Allah establishes the truth by His words,						
وَلَوْ	كَرِهَ	الْبُجْرُمُونَ	فَبَآ	أَمَنَ	لِمُوسَى	
even though	he averned	the sinners	and not	he obeyed	for Moses	
وَلَوْ كَرِهَ الْبُجْرُمُونَ ﴿٨٣﴾ فَبَآ أَمَنَ لِمُوسَى						
even though the sinners be averse to it.' And none obeyed Moses						
إِلَّا	ذُرِّيَّةً	مِّنْ قَوْمِهِ	عَلَى خَوْفٍ	مِّنْ فِرْعَوْنَ	وَ	مَلَائِهِمْ
except	generation	his people	because of the fear	from Pharaoh	and	their chiefs
إِلَّا ذُرِّيَّةً مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَائِهِمْ						
except a generation from among his people, because of the fear of Pharaoh and their chiefs,						

فِي الْأَرْضِ	لَعَالٍ	فِرْعَوْنَ	إِنَّ	وَ	أَنْ يَفْتِنَهُمْ
in the land	surely of tyrant	Pharaoh	surely	and	that he persecutes them
أَنْ يَفْتِنَهُمْ ٥ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ ٦					
lest he should persecute them. And of a truth, Pharaoh was a tyrant in the land					
مُوسَى	قَالَ	وَ	الْبُصْرَفِيِّنَ	لَبِنَ	إِنَّهُ
Moses	he said	and	the transgressors	surely from	surely he
وَإِنَّهُ لَبِنَ الْبُصْرَفِيِّنَ ٨٤ وَقَالَ مُوسَى					
and certainly he was of the transgressors. And Moses said,					
تَوَكَّلُوا	فَعَلَيْهِ	بِاللَّهِ	أَمَنْتُمْ	إِنْ كُنْتُمْ	يَقُومُ
you put trust	then on Him	in Allah	you believed	if you were	O my people
يَقُومُ إِنْ كُنْتُمْ أَمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا					
'O my people, if you have believed in Allah, then in Him put your trust,					
تَوَكَّلْنَا	عَلَى اللَّهِ	فَقَالُوا	مُسْلِمِينَ	إِنْ كُنْتُمْ	
we put our trust	upon Allah	than they said	those who submit	if you were	
إِنْ كُنْتُمْ مُسْلِمِينَ ٨٥ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا					
if you indeed submit to His will.' And they said, 'In Allah do we put our trust.					
الظَّالِمِينَ	لِلْقَوْمِ	فِتْنَةً	لَا تَجْعَلْنَا	رَبَّنَا	
the wrongdoers	for people	trial	you make us not	our Lord	
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ٨٦					
Our Lord, make us not a trial for the wrongdoing people.					
الْكَافِرِينَ	الْقَوْمِ	مِنْ	بِرَحْمَتِكَ	نَجِّنَا	وَ
the disbelievers	the people	from	with Thy mercy	you deliver us	and
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ٨٧					
'And deliver us by Thy mercy from the disbelieving people.'					

وَأَوْحَيْنَا	إِلَى	مُوسَى	وَ	أَخِيهِ	أَنْ تَبْنُوا
We revealed	to	Moses	and	his brother	that you both build houses
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبْنُوا					
And We spoke to Moses and his brother, saying, 'Build houses					
لِقَوْمِكُمَا	بِمِصْرَ	بُيُوتًا	وَأَجْعَلُوا	بُيُوتَكُمْ	قِبْلَةً
for the people of you two	in city	houses	and you make	your houses	facing same direction
لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً					
for your people in the city and make your houses facing in the same direction,					
وَ	أَقِيمُوا	الصَّلَاةَ	وَ	بَشِّرِ	الْمُؤْمِنِينَ
and	you observe	the Prayer	and	you give glad tidings	the believers
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾					
and observe Prayer. And give glad tidings to the believers.'					
وَ	قَالَ	مُوسَى	رَبَّنَا	إِنَّكَ	أَتَيْتَ
and	he said	Moses	our Lord	surely you	you bestowed
وَقَالَ مُوسَى رَبَّنَا إِنَّكَ أَتَيْتَ فِرْعَوْنَ					
And Moses said, 'Our Lord, You have bestowed upon Pharaoh					
وَ	مَلَآءَ	زِينَةً	وَ	أَمْوَالًا	فِي
and	his chiefs	ornament	and	wealth	in
وَمَلَآءَ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا					
and his chiefs ornaments and wealth in this life.					
رَبَّنَا	لِيُضِلُّوا	عَنْ سَبِيلِكَ	رَبَّنَا	اطْبِسْ	عَلَى أَمْوَالِهِمْ
our Lord	so that let go astray	from your path	our Lord	you obliterate	on their riches
رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْبِسْ عَلَى أَمْوَالِهِمْ					
Our Lord, it results only in their leading people astray from Your path. Our Lord, obliterate their riches					

و	أَشَدُّ	عَلَى قُلُوبِهِمْ	فَلَا يُؤْمِنُوا	حَتَّى	يَرَوْا
and	you be severe	upon their hearts	so they believe not	until	they see
وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا					
and be severe on their hearts, because it seems they would not believe until they see					
الْعَذَابِ	الْأَلِيمِ	قَالَ	قَدْ	أُجِيبَتْ	دَعْوَتُكُمَا
the punishment	the grievous	he said	surely	it was accepted	prayers of you both
الْعَذَابِ الْأَلِيمِ ٨٩ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا					
a grievous punishment.' He said, 'Your prayer is accepted.					
فَاسْتَقِيمَا	وَ	لَا تَتَّبِعَنَّ	سَبِيلَ	الَّذِينَ	لَا يَعْلَمُونَ
so you two remain steadfast	and	you both follow not	path	those who	they know not
فَاسْتَقِيمَا وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ٩٠					
So be ye twain steadfast, and follow not the path of those who know not.'					
و	جُوزْنَا بِبَنِي إِسْرَآءِيلَ	الْبَحْرَ	فَاتَّبَعَهُمْ	فِرْعَوْنُ	
and	We brought across the children of Israel	the sea	so he followed them	Pharaoh	
وَجُوزْنَا بِبَنِي إِسْرَآءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ					
And We brought the children of Israel across the sea; and Pharaoh and his hosts					
وَ	جُنُودَهُ	بَغْيًا	وَّ	عَدُوًّا	حَتَّى
and	their hosts	evil intent	and	enmity	until
وَجُنُودَهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا آدَرَكَهُ الْغَرَقُ ٩١					
pursued them with evil intent and enmity, till, when the calamity of drowning overtook him,					
قَالَ	أَمَنْتُ	أَنَّهُ	لَا	إِلَهَ	إِلَّا
he said	i believed	that he is	no	God	except
قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي					
he said, 'I believe that there is no God but He in Whom					

أَمَنْتُ	بِهِ	بَنُو إِسْرَآءِيلَ	وَ	أَنَا	مِنْ	الْمُسْلِمِينَ
it believed	in Him	children of Israel	and	I	from	those who submit
أَمَنْتُ بِهِ بَنُو إِسْرَآءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾						
the children of Israel believe, and I am of those who submit to Him.'						
أَلَنْ	وَ	قَدْ	عَصَيْتَ	قَبْلُ	وَ	كُنْتَ
what now	and	surely	you disobeyed	before	and	you were
مِنَ الْفَاسِدِينَ						
from those who do mischief						
أَلَنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْفَاسِدِينَ ﴿٩٢﴾						
What! Now! while you have been disobedient before and were of those who do mischief.						
فَالْيَوْمَ	نُنَجِّيكَ	بِبَدَنِكَ	لِتَكُونَ	لِإِنِّ	خَلَقْنَا	آيَةً
so this day	we save you	in your body	that you may be	to those	after you	a Sign
فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقْنَا آيَةً ط						
So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee.						
وَ	إِنَّ	كَثِيرًا	مِّنَ النَّاسِ	عَن آيَاتِنَا	لَغَفْلُونَ	
and	surely	most	among the people	from Our Signs	surely heedless ones	
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَفْلُونَ ﴿٩٣﴾						
And surely, many of mankind are heedless of Our Signs.						
وَ	لَقَدْ	بَوَّأْنَا	بَنِي إِسْرَآءِيلَ	مُبَوَّأً صَدَقٍ		
and	certainly	We gave place	children of Israel	an excellent abode		
وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَآءِيلَ مُبَوَّأً صَدَقٍ						
And We assigned to the children of Israel an excellent abode,						
وَ	رَزَقْنَاهُمْ	مِّنَ الطَّيِّبَاتِ	فَمَا	اِخْتَلَفُوا		
and	We provided them	from the good things	and not	they differed		
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اِخْتَلَفُوا						
and We provided them with good things, and they differed not						

حَتَّى	جَاءَهُمْ	الْعِلْمُ	إِنَّ	رَبَّكَ	يَقْضِي	بَيْنَهُمْ
until	it came to them	the knowledge	surely	your Lord	he judges	between them
حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ						
until there came to them the knowledge. Surely, thy Lord will judge between them						
يَوْمَ الْقِيَامَةِ	فِيهَا	كَانُوا	فِيهِ	يَخْتَلِفُونَ		
the Day of Resurrection	in that	they were	in it	they differ		
يَوْمَ الْقِيَامَةِ فِيهَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾						
on the Day of Resurrection concerning that in which they differed.						
فَإِنْ	كُنْتَ	فِي شَكٍّ	مِمَّا	أَنْزَلْنَا	إِلَيْكَ	
and if	you were	in doubt	from that	We sent down	to you	
فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ						
And if thou art in doubt concerning that which We have sent down to thee,						
فَسْأَلِ	الَّذِينَ	يَقْرَءُونَ	الْكِتَابَ	مِنْ قَبْلِكَ		
then ask	those who	they read	the Book	before you		
فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ ۚ						
ask those who have been reading the Book before thee.						
لَقَدْ	جَاءَكَ	الْحَقُّ	مِنْ	رَبِّكَ	فَلَا تَكُونَنَّ	
surely	it came to you	the truth	from	your Lord	therefore be not	
لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ						
Indeed the truth has come to thee from thy Lord; be not, therefore,						
مِنَ الْمُبْتَرِينَ	وَ	لَا تَكُونَنَّ	مِنْ	الَّذِينَ	كَذَّبُوا	
of those who doubt	and	you be not	from	those who	they rejected	
مِنَ الْمُبْتَرِينَ ۚ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا						
of those who doubt. And be not thou of those who reject						

بَايَاتِ	اللَّهُ	فَتَكُونُ	مِنَ الْخَاسِرِينَ	إِنَّ	الَّذِينَ
with Signs	Allah	so you be	among the losers	surely	those who
بَايَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَاسِرِينَ ٩٦ إِنَّ الَّذِينَ					
the Signs of Allah, or thou shalt be of the losers. Surely, those					
حَقَّتْ	عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا	يُؤْمِنُونَ
it taken effect	against them	word	your Lord	not	they believe
حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٩٧					
against whom the word of thy Lord has taken effect will not believe,					
وَلَوْ	جَاءَتْهُمْ	كُلُّ	آيَةٍ	حَتَّى	يَرَوْا
even if	it came to them	every	Sign	till	they see
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ٩٨					
Even if there come to them every Sign, till they see the grievous punishment.					
فَلَوْلَا كَانَتْ	قَرْيَةٌ	أَمِنَتْ	فَنَفَعَهَا	إِيْمَانُهَا	إِلَّا قَوْمَ
Why was there no	town	it believed	so it profited them	their belief	people
فَلَوْلَا كَانَتْ قَرْيَةٌ أَمِنَتْ فَفَنَفَعَهَا إِيْمَانُهَا إِلَّا قَوْمَ					
Why was there no other people, save the people of Jonah, who should have believed so that their belief					
يُونُسَ	لَبَّآ	أَمَنُوا	كَشَفْنَا	عَنْهُمْ	عَذَابَ
Jonah	when	they believed	We removed	from them	punishment
يُونُسَ لَبَّآ أَمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ					
would have profited them? When they believed, We removed from them the punishment of disgrace					
فِي	الْحَيَاةِ الدُّنْيَا	وَ	مَتَّعْنَاهُمْ	إِلَى حِينٍ	
in	the present life	and	We gave them provision	for a while	
فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ ٩٩					
in the present life, and We gave them provision for a while.					

وَلَوْ	شَاءَ	رَبُّكَ	لَأَمَنَّ	مَنْ	فِي الْأَرْضِ	كُلُّهُمْ	جَمِيعًا
and if	He willed	your Lord	surely he believed	who	in the earth	all of them	together

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا^ط

And if thy Lord had enforced His will, surely, all who are on the earth would have believed together.

أَفَأَنْتَ	تُكْرِهُهُ	النَّاسَ	حَتَّى	يَكُونُوا	مُؤْمِنِينَ
will you then	you force	the people	till	they be	believers

أَفَأَنْتَ تُكْرِهُهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ⁽¹⁰⁰⁾

Wilt thou, then, force men to become believers?

وَ	مَا كَانَ	لِنَفْسٍ	أَنْ تُؤْمِنَ	إِلَّا	بِإِذْنِ	اللَّهِ
and	it was not	for a soul	that it believes	except	with the permission	Allah

وَ مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ^ط

And no soul can believe except by the permission of Allah.

وَ	يَجْعَلُ	الرَّجْسَ	عَلَى	الَّذِينَ	لَا	يَعْقِلُونَ
and	He makes	the filth	on	those who	not	they use their reason

وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ⁽¹⁰¹⁾

And He makes His wrath descend on those who will not use their reason.

قُلْ	انظُرُوا	مَاذَا	فِي السَّمَوَاتِ	وَ	الْأَرْضِ
say	consider	what	in the heavens	and	the earth

قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ^ط

Say, 'Consider what is happening in the heavens and the earth.'

وَ	مَا تُغْنِي	الْآيَاتُ	وَ	النُّذُرُ	عَنْ قَوْمٍ	لَّا	يُؤْمِنُونَ
and	it avails not	the Signs	and	the Warners	from people	not	they believe

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ⁽¹⁰²⁾

But Signs and Warners avail not a people who will not believe.

فَهَلْ	يَنْتَظِرُونَ	إِلَّا	مِثْلَ	أَيَّامِ	الَّذِينَ	خَلَوْا	مِنْ قَبْلِهِمْ
What then	they expect	save	like	days	those who	they passed away	before them

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ط

What then do they expect save the like of the days of punishment suffered by those who passed away

قُلْ	فَانْتَظِرُوا	إِنِّي	مَعَكُمْ	مِّنَ الْمُنْتَظِرِينَ
say	then you wait	surely I	with you	among those who wait

قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ ١٠٩

before them? Say, 'Wait then, and I am with you among those who wait.'

ثُمَّ	نُنَجِّي	رُسُلَنَا	وَ	الَّذِينَ	آمَنُوا
then	We save	Our Messengers	and	those who	they believed

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا

Then shall We save Our Messengers and those who believe.

كَذَلِكَ	حَقًّا	عَلَيْنَا	نُنَجِّ	الْمُؤْمِنِينَ	قُلْ	يَا أَيُّهَا	النَّاسُ
thus	incumbent	on Us	we save	the believers	say	O ye	the people

كَذَلِكَ ۚ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ١٠٩ قُلْ يَا أَيُّهَا النَّاسُ

Thus does it always happen; it is incumbent on Us to save believers. Say, "O ye men,

إِنْ كُنْتُمْ	فِي شَكٍّ	مِّن دِينِي	فَلَا	أَعْبُدُ	الَّذِينَ	تَعْبُدُونَ
if you were	in doubt	in my religion	then not	I worship	those who	you worship

إِنْ كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ

if you are in doubt as to my religion, then know that I worship not those whom you worship

مِنْ دُونِ	اللَّهِ	وَلَكِنْ	أَعْبُدُ	اللَّهِ	الَّذِي	يَتَوَفَّاكُمْ
besides	Allah	but	I worship	Allah	Who	He causes you to die

مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ط

beside Allah, but I worship Allah alone Who causes you to die,

وَجْهَكَ	أَنْ أَقِمَّ	وَ	مِنَ الْمُؤْمِنِينَ	أَنْ أَكُونَ	أُمِرْتُ	وَ
your face	that you set	and	among the believers	that I be	I am commanded	and
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ¹⁰⁹ وَأَنْ أَقِمَّ وَجْهَكَ						
and I have been commanded to be of the believers, "And I have also been commanded to say: 'Set thy face						
لِلدِّينِ	حَنِيفًا	وَ	لَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ		
for religion	one ever inclined (to God)	and	you be not	among those who ascribe partner		
لِلدِّينِ حَنِيفًا ¹⁰⁶ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ¹⁰⁶						
toward religion as one ever inclined to God, and be not thou of those who ascribe partners to Him.						
وَلَا تَدْعُ	مِنْ دُونِ	اللَّهِ	مَا	لَا	يَنْفَعُكَ	
you call not	beside	Allah	that	not	he profits you	
وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ						
'And call not, beside Allah, on any other that can neither profit thee						
وَلَا يَضُرُّكَ	فَإِنْ فَعَلْتَ	فَإِنَّكَ	إِذَا	مِنَ الظَّالِمِينَ		
he harms you	and if you did	so surely you	then	among the wrongdoers		
وَلَا يَضُرُّكَ ¹⁰⁷ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ¹⁰⁷						
nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers."						
وَإِنْ يَسْسُوكَ	اللَّهُ	بِضْرٍ	فَلَا	كَاشِفٍ	لَهُ	إِلَّا هُوَ
if He touches you	Allah	with harm	so not	remover	for it	but He
وَإِنْ يَسْسُوكَ اللَّهُ بِضْرٍ فَلَا كَاشِفٍ لَهُ إِلَّا هُوَ ¹⁰⁸						
And if Allah touch thee with harm, there is none who can remove it but He:						
وَإِنْ يُرِدْكَ	بِخَيْرٍ	فَلَا رَادَّ	لِفَضْلِهِ			
if He desires you	good	then none can repel	for His grace			
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ¹⁰⁹						
and if He desire good for thee, there is none who can repel His grace.						

يُصِيبُ	بِهِ	مَنْ	يَشَاءُ	مِنْ عِبَادِهِ		
He causes to reach	with it	who	He willed	of His servants		
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ط						
He causes it to reach whomsoever of His servants He wills.						
وَ	هُوَ	الْغَفُورُ	الرَّحِيمُ	قُلْ	يَا أَيُّهَا	النَّاسُ
and	He	the Most Forgiving	the Merciful	you say	O ye	the people
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٨﴾ قُلْ يَا أَيُّهَا النَّاسُ						
And He is the Most Forgiving, Merciful. Say, 'O ye men,						
قَدْ	جَاءَكُمْ	الْحَقُّ	مِنْ رَبِّكُمْ	فَمَنْ	اهْتَدَى	
surely	it came to you	the truth	from your Lord	so whoever	he followed the guidance	
قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَى						
now has the truth come to you from your Lord. So whosoever follows the guidance,						
فَإِنَّمَا	يَهْتَدِي	لِنَفْسِهِ	وَ	مَنْ	ضَلَّ	
then surely	he follows guidance	for his soul	and	who	he strayed	
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ						
follows it only for the good of his own soul, and whosoever errs,						
فَإِنَّمَا	يَضِلُّ	عَلَيْهَا	وَ	مَا أَنَا	عَلَيْكُمْ	بِوَكِيلٍ
then surely	he strays	against it	and	I am not	on you	keeper
فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٩﴾						
errs only against it. And I am not a keeper over you.'						
وَ	اتَّبِعْ	مَا	يُوحَىٰ	إِلَيْكَ	وَ	اصْبِرْ
and	you follow	that	it is revealed	to you	and	you be steadfast
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ						
And follow that which is revealed to thee and be steadfast						

حَتَّى	يَحْكُمَ	اللَّهُ	وَ	هُوَ	خَيْرُ	الْحَكِيمِينَ
until	He decides	Allah	and	He	best	of the judges
حَتَّى يَحْكُمَ اللَّهُ ۖ وَهُوَ خَيْرُ الْحَكِيمِينَ ﴿١١٠﴾						
until Allah give His judgment. And He is the Best of judges.						
سُورَةُ هُودٍ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَأَرْبَعٌ وَعِشْرُونَ آيَةً وَعَشْرَةٌ رُكُوعَاتٍ						
Hud is a Makki Sura and it has 124 verses and 10 sections (Rukus).						
بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ			
in the name	Allah	the Gracious	the Merciful			
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾						
In the name of Allah, the Gracious, the Merciful.						
الرَّ	كِتَبُ	أُحْكِمْتُ	آيَتُهُ			
I am Allah, who is All-Seeing	Book	it is fortified	its verses			
الرَّ كِتَبُ أُحْكِمْتُ آيَتُهُ						
Alif Lam Ra. I am Allah Who is All-Seeing. This is a book whose verses are fortified and made flawless						
ثُمَّ	فُصِّلَتْ	مِنْ لَدُنْ	حَكِيمٍ	خَبِيرٍ		
then	it is expounded in detail	it is from	Wise one	one who is All-Aware		
ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿٢﴾						
and then they have been expounded in detail. It is from One Wise, and All-Aware.						
أَلَّا تَعْبُدُوا	إِلَّا	اللَّهُ	إِنِّي	لَكُمْ	مِنْهُ	
that you should worship none	but	Allah	surely I	for you	from Him	
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي لَكُمْ مِنْهُ						
It teaches that you should worship none but Allah. I am to you						

رَبُّكُمْ	أَنْ اسْتَغْفِرُوا	وَأَ	بَشِيرٌ	وَأَ	نَذِيرٌ
your Lord	that you seek forgiveness	and	bearer of glad tidings	and	a Warner
نَذِيرٌ وَبَشِيرٌ ③ وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ					
a Warner, and a bearer of glad tidings from Him; And that you seek forgiveness of your Lord,					
حَسَنًا	مَّتَاعًا	يُتِّعُكُمْ	إِلَيْهِ	تُوبُوا	ثُمَّ
goodly	provision	He will provide you provision	to Him	you turn	then
ثُمَّ تُوبُوا إِلَيْهِ يُتِّعُكُمْ مَتَاعًا حَسَنًا					
and then turn to Him. He will provide for you a goodly provision					
فَضْلَهُ	ذِي فَضْلٍ	كُلِّ	يُؤْتِ	وَأَ	أَجَلٍ مُّسَمًّى
His grace	one possessed of merit	everyone	He grants	and	appointed term
إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ٥					
until an appointed term. And He will grant His grace to every one possessed of merit.					
عَذَابٍ	عَلَيْكُمْ	أَخَافُ	فَإِنِّي	إِنْ تَوَلَّوْا	وَأَ
punishment	upon you	I fear	then surely I	if you turn away	and
وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابٍ					
And if you turn away, then surely, I fear for you the punishment					
هُوَ	وَأَ	مَرْجِعُكُمْ	إِلَىٰ	إِلَىٰ	يَوْمٍ كَبِيرٍ
He	and	your return	Allah	to	dreadful
يَوْمٍ كَبِيرٍ ④ إِلَىٰ اللَّهِ مَرْجِعُكُمْ ٦ وَهُوَ					
of a colossal day. To Allah is your return;					
صُدُّوهُمْ	يَشْنُونَ	إِنَّهُمْ	آلَا	قَدِيرٌ	كُلِّ شَيْءٍ
their breasts	they fold	surely they	beware	one who has Power	everything
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑤ أَلَا إِنَّهُمْ يَشْنُونَ صُدُّوهُمْ					
and He has power over all things. Now surely, they fold up their breasts					

ثِيَابَهُمْ	يَسْتَعْشُونَ	حِينَ	أَلَا	مِنْهُ	لِيَسْتَخْفُوا
their garments	they cover themselves	when	Aye	from Him	so that they hide themselves

لِيَسْتَخْفُوا مِنْهُ ۖ أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ ۚ

that they may hide themselves from Him. Aye, even when they cover themselves with their garments,

يُعْلِنُونَ	مَا	وَ	يُسِرُّونَ	مَا	يَعْلَمُ
they reveal	what	and	they conceal	what	He knows

يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ

He knows what they conceal and what they reveal.

بِذَاتِ الصُّدُورِ	عَلِيمٌ	إِنَّهُ
what is in the breasts.	well aware	surely He

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٦

Surely, He is well aware of what is in their breasts.