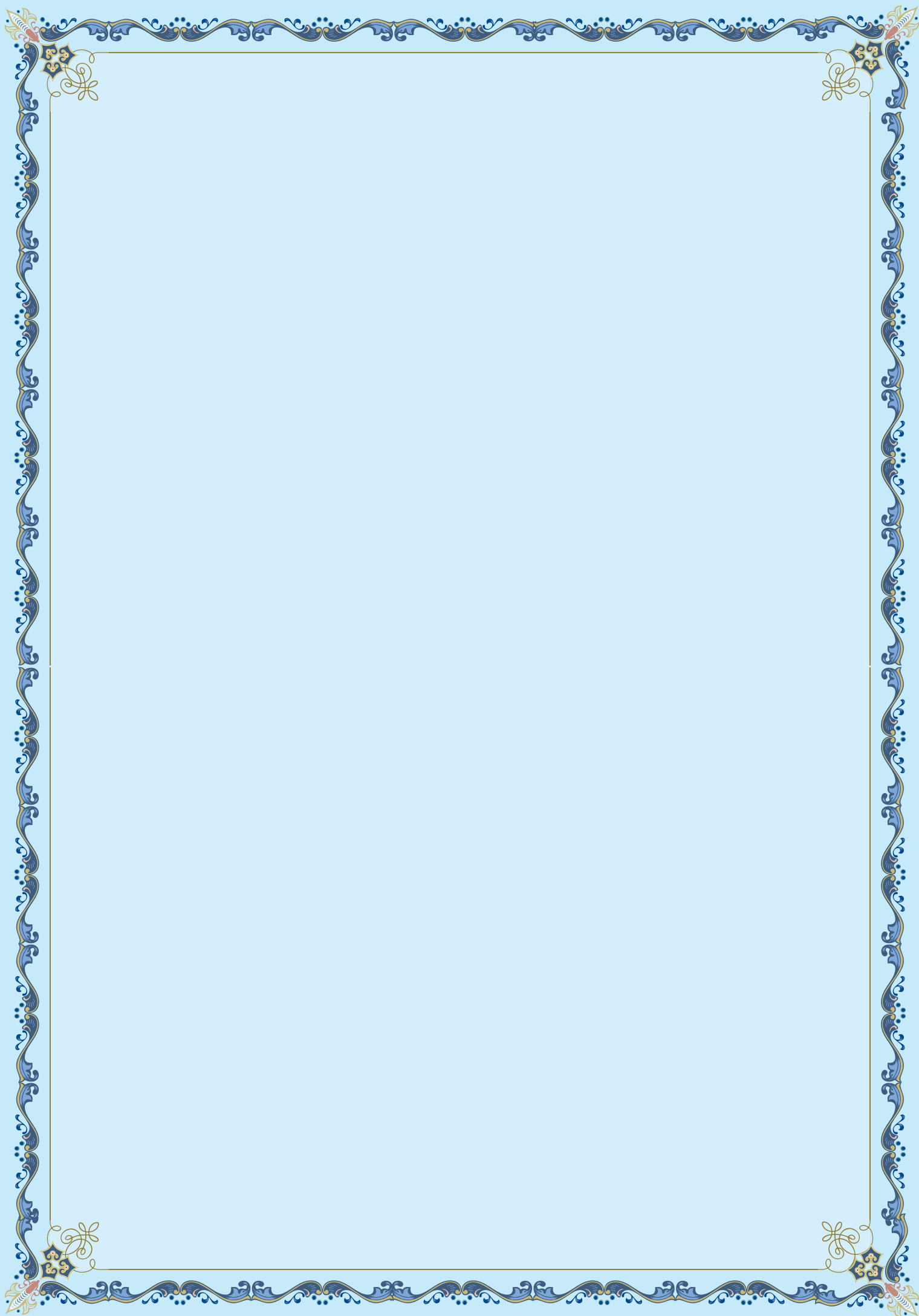


The Holy Quran

(Part fourteen)



Split Word Translation
(English)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V عليه السلام بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Dr Sir Iftikhar Ahmad Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Additional Qaid Ishaat Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, and Hafiz Masood Iqbal Sahib.

By the Grace of Allah Part Fourteen with English split word translation is being presented. We will insha Allah continue publishing other parts as soon as they are completed.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK
September 2016

Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

رُبَّمَا	يَوَدُّ	الَّذِينَ	كَفَرُوا	لَوْ	كَانُوا	مُسْلِمِينَ
often	wish	those who	disbelieve	would that	they were	Muslims
رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ③						
Often will the disbelievers wish that they were Muslims.						
ذَرُّهُمْ	يَأْكُلُوا	وَيَتَمَتَّعُوا	وَيُلْهِىَ	هَمُّ	الْأَمَلُ	
leave	they eat	and enjoy	and beguile	them	vain hope	
ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِىَ الْأَمَلُ						
Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them;						
فَ	سَوْفَ	يَعْلَمُونَ	وَمَا	أَهْلَكْنَا	مِنْ	قَرْيَةٍ
so	soon	they know	and	not	from	any town
فَسَوْفَ يَعْلَمُونَ ④ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ						
but they will soon know. And We have never destroyed any town						
إِلَّا	وَلَا	هِيَ	كَتَابَ	مَعْلُومٌ	مَا	تَسْبِقُ
except	and	for	it	decree	known	not
إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ⑤ مَا تَسْبِقُ مِنْ أُمَّةٍ						
but there was for it a known decree. No people can outstrip						
أَجَلَ	هِيَ	وَمَا	يَسْتَخِرُونَ	وَقَالُوا	يَا أَيُّهَا	
appointed time	their	and	not	remain behind	and	O you
أَجَلَهَا وَمَا يَسْتَخِرُونَ ⑥ وَقَالُوا يَا أَيُّهَا						
their appointed time, nor can they remain behind. And they said, 'O you						
الَّذِي	نَزَّلَ	عَلَيْهِ	الذِّكْرُ	إِنَّ	كَ	لَ
to whom	sent down	on	Exhortation	surely	you	surely
الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑦						
to whom this Exhortation has been sent down, you are surely a madman,						

لَوْ	مَا	تَأْتِينَا	بِالْمَلَائِكَةِ	إِنْ	كُنْتَ	مِنْ	الصَّادِقِينَ
		you bring us	angels	if	you are	of	truthful
لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ⑧							
'Why do you not bring angels to us, if you are of the truthful?'							
مَا	نُنَزِّلُ	الْمَلَائِكَةَ	إِلَّا	بِ	الْحَقِّ	وَمَا	كَانُوا إِذَا
	We send down	angels	except	with	due right	and	then they are
مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا							
We do not send down angels but by due right, and then they are not							
مُنْظَرِينَ	إِنَّا	نَحْنُ	نَزَّلْنَا	الذِّكْرَ	وَ	إِنَّا	لَ هِ
given respite	surely We	We	We sent down	Exhortation	and	surely We	it for
مُنْظَرِينَ ⑨ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ							
granted respite. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its							
لَ	حَافِظُونَ	وَ	لَقَدْ	أَرْسَلْنَا	مِنْ	قَبْلِكَ	فِي شِيعِ
surely	guardian	and	certainly	we sent	from	before	in you
لَحَافِظُونَ ⑩ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيعِ							
Guardian. And We sent Messengers before you among various denominations							
الْأَوَّلِينَ	وَمَا	يَأْتِيهِمْ	مِّنْ	رَّسُولٍ	إِلَّا	كَانُوا بِهِ	
earlier people	and	came	from	Messengers	except	they were with him	
الْأَوَّلِينَ ⑪ وَمَا يَأْتِيهِمْ مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ							
of earlier people. And there never came to them any Messenger but they							
يَسْتَهْزِءُونَ	كَذَلِكَ	نَسْلُكُ	هَ فِي قُلُوبِ				
mocked	like this	We cause to enter	in this hearts				
يَسْتَهْزِءُونَ ⑫ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ							
mocked at him. Thus do We cause this (habit of mocking) to enter into the hearts							

الْمُجْرِمِينَ لَا يُؤْمِنُونَ بِهِ وَ قَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ	المُجْرِمِينَ	لَا	يُؤْمِنُونَ	بِهِ	وَ	قَدْ	خَلَتْ	سُنَّةُ	الْأَوَّلِينَ
earlier people	example	passed	surely	and	with it	believe	not	sinful	
الْمُجْرِمِينَ ۖ لَا يُؤْمِنُونَ بِهِ وَ قَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ۚ ⑭									
of the sinful people; they believe not therein, though the example of the former peoples has gone (before them).									
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ	وَلَوْ	فَتَحْنَا	عَلَيْهِمْ	بَابًا	مِّنَ	السَّمَاءِ			
heavens	from	door	for them	We opened	even if	and			
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ									
And even if We opened to them a door from heaven,									
فَظَلُّوا فِيهِ يَعْرُجُونَ ۚ إِنَّهُمْ قَالُوا لَ يَعْرُجُونَ ۚ إِنَّمَا	فَظَلُّوا	فِيهِ	يَعْرُجُونَ	لَ	يَعْرُجُونَ	إِنَّمَا			
only	they say	surely	they ascend	it	in	begin	then		
فَظَلُّوا فِيهِ يَعْرُجُونَ ۚ ⑮ لَقَالُوا إِنَّمَا									
and they began ascending through it, they would surely say, 'Only									
سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۚ وَ لَقَدْ	سُكِّرَتْ	أَبْصَارُنَا	بَلْ	نَحْنُ	قَوْمٌ	مَّسْحُورُونَ	وَ	لَقَدْ	
surely	and	bewitched	people	we	rather	our eyes	dazed		
سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۚ ⑯ وَ لَقَدْ									
our eyes are dazed; rather we are a bewitched people.' Verily,									
جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَ زِينًا ۚ هَآ لَ النَّظِيرِينَ	جَعَلْنَا	فِي	السَّمَاءِ	بُرُوجًا	وَ	زِينًا	هَآ	لَ	النَّظِيرِينَ
who behold	for	it	adorn	and	constellations	heavens	in	made	
جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَ زِينًا ۚ ⑰									
in the heavens We have made constellations and adorned them for those who behold.									
وَ حَفِظْنَا هَآ مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۚ إِلَّا مَن	وَ	حَفِظْنَا	هَآ	مِنْ	كُلِّ	شَيْطَانٍ	رَّجِيمٍ	إِلَّا	مَن
anyone	except	rejected	Satan	every	from	it	we protected	and	
وَ حَفِظْنَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۚ ⑱ إِلَّا مَن									
And We have protected it against every rejected Satan. But if anyone									

اُسْتَرْقَ	السَّمْعَ	فَ	اَتَّبَعَ	هَ	شِهَابٌ	مُبِينٌ
stealthily	hear	then	follow	him	flame	bright
اُسْتَرْقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ①٩						
hears stealthily, there pursues him a bright flame.						
وَ	الْأَرْضَ	مَدَدْنَاهَا	وَالْقَيْنَا	فِي	هَا	رَوَاسِيَ
and	earth	We spread	it	in	set	mountains
وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا						
And the earth have We spread out, and set therein firm mountains and caused to grow						
فِي	هَا	مِنْ	كُلِّ	شَيْءٍ	مَّوْزُونٍ	وَجَعَلْنَا
in	it	from	every	thing	proper proportion	made
فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ②٠ وَجَعَلْنَا لَكُمْ						
every thing therein, in proper proportion. And We have made for you						
فِي	هَا	مَعَايِشَ	وَمَنْ	لَسْتُمْ	لَ	رِزْقَيْنِ
in	it	means of livelihood	and	you do not	for	provide
فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرِزْقَيْنِ ②١						
therein means of livelihood, and (also) for (all) those for whom you do not provide.						
وَ	إِنْ	مِّنْ	شَيْءٍ	إِلَّا	عِنْدَنَا	خَزَائِنُ
and	not	from	anything	but	with	us
وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا						
And there is not a thing but with Us are the treasures thereof and We						
نُنَزِّلُ	هَ	إِلَّا	بِ	قَدَرٍ	مَّعْلُومٍ	وَأَرْسَلْنَا
we send down	it	except	with	measure	known	and
نُنَزِّلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ②٢ وَأَرْسَلْنَا الرِّيحَ						
send it not down except in a known measure. And We send						

هـ	أَسْقِيْنُكُمْ	فَ	مَاءً	السَّمَاءِ	مِنْ	أَنْزَلْنَا	فَ	لَوَاقِحَ
it	We give you to drink	then	water	clouds	from	We send down	then	impregnating
لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقِيْنُكُمْهُ								
impregnating winds,then We send down water from the clouds, then We give it to you to drink;								
وَمَا	أَنْتُمْ	لَ	هـ	بِخَزِيْنٍ	وَ	إِنَّا	لَ	نَحْنُ
We give life	We	surely	verily We	and	one to store	it	for	you are
not	and	وَمَا أَنْتُمْ لَهُ بِخَزِيْنٍ ﴿٢٣﴾ وَإِنَّا لَنَحْنُ نُحْيِ						
and you are not the ones to store it up. And verily, it is We Who give life,								
وَنُمِيتُ	وَ	نَحْنُ	الْوَارِثُونَ	وَ	لَقَدْ	عَلِمْنَا		
We know	surely	and	inheritors	We	and	cause death		
and	وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٤﴾ وَلَقَدْ عَلِمْنَا							
and We Who cause death; and it is We Who are the (sole) Inheritors. And We do know								
الْمُسْتَقْدِمِينَ	مِنْ	كُمُ	وَ	لَقَدْ	عَلِمْنَا	الْمُسْتَخِرِينَ		
who lag behind	We know	surely	and	you	from	who go ahead		
الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخِرِينَ ﴿٢٥﴾								
those who go ahead among you and We do know those who lag behind.								
وَ	إِنَّ	رَبَّ	كَ	هُوَ	يَحْشُرُهُمْ	إِنَّ	هـ	حَكِيمٌ
All-Knowing	Wise	he	certainly	them	gather	He	your	Lord
surely	and	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٦﴾						
And, surely, it is your Lord Who will gather them together. Surely, He is Wise, All-Knowing.								
وَ	لَقَدْ	خَلَقْنَا	الْإِنْسَانَ	مِنْ	صَلْصَالٍ	مِّنْ		
from	dry ringing clay	from	man	we created	surely	and		
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ								
And, surely, We created man from dry ringing clay,								

قَبْلُ	مِنْ	هُ	خَلَقْنَا	الْجَانَّ	وَ	مَسْنُونٍ	حَمًا		
earlier	from	it	We created	jinn	and	wrought into shape	stagnant mud		
حَمًا مَسْنُونٍ ﴿٢٧﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ									
(fashioned out) of stagnant mud wrought into shape. And the jinn We had created earlier									
الْمَلَائِكَةِ	لِ	كَ	رَبِّ	قَالَ	إِذْ	وَالسَّمُومِ	نَّارِ	مِنْ	
angels	to	your	Lord	said	when	and	blazing wind	fire from	
مِنْ نَّارِ السَّمُومِ ﴿٢٨﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ									
from the fire of blazing winds. And (remember) when your Lord said to the angels,									
حَمًا	مِّنْ	صَلْصَالٍ	مِّنْ	بَشَرًا	خَالِقُ	إِنِّي			
stagnant mud	from	dry ringing clay	from	man	create	I am surely			
إِنِّي خَالِقُ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمًا									
'I am about to create man from dry ringing clay, from black mud									
مَسْنُونٍ	فَ	إِذَا	سَوَّيْتُ	هُ	وَ	نَفَخْتُ	فِيْهِ	مِنْ	
from	him	in	breathed	and	him	fashion	when	so	
مَسْنُونٍ ﴿٢٩﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ									
wrought into shape; So when I have fashioned him (in perfection) and have breathed into him of									
رُوحِ	يٰ	فَ	قَعُواْ	لَ	هُ	سَجِدِينَ	فَ	سَجَدَ	الْمَلَائِكَةُ
angels	submitted	so	submission	him	for	fall	then	My	spirit
رُوحِيْ فَقَعُواْ لَهُ سَجِدِينَ ﴿٣٠﴾ فَسَجَدَ الْمَلَائِكَةُ									
My Spirit, fall you down in submission to him.' So the angels submitted,									
كُلُّ	هُمْ	أَجْمَعُونَ	إِلَّا	إِبْلِيسَ	أَبَى	أَنْ	يَكُونَ		
he be	that	he refused	Iblis	except	together	them	all		
كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾ إِلَّا إِبْلِيسَ ط أَبَى أَنْ يَكُونَ									
all of them together. Except Iblis, he refused to be									

مَعَ	السَّاجِدِينَ	قَالَ	يَا	إِبْلِيسُ	مَا	لَكَ	أَنْ	لَّا	تَكُونَ
with	who submit	said	O	Iblis	what	you	that	not	you be

مَعَ السَّاجِدِينَ ③٢ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ

among those who submit. (God) said, 'O Iblis, what is the matter with you that you would not be

مَعَ	السَّاجِدِينَ	قَالَ	لَمْ	أَكُنْ	لِ	أَسْجُدَ
with	who submit	he said	not	I be	that	I submit

مَعَ السَّاجِدِينَ ③٣ قَالَ لَمْ أَكُنْ لِأَسْجُدَ

among those who submit?' He answered, 'I am not going to submit

لِ	بَشَرٍ	خَلَقْتَ	هُ	مِنْ	صَلْصَالٍ	مِّنْ	حَمًا	مَّسْنُونٍ
for	man	you created	him	from	dry ringing clay	from	stagnant mud	wrought into shape

لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِّنْ حَمًا مَّسْنُونٍ ③٤

to man whom you have created from dry ringing clay, from black mud wrought into shape.'

قَالَ	فَ	اٰخْرُجْ	مِنْ	هَا	فَ	اِنَّ	كَ	رَجِيْمٌ	وَ	اِنَّ	عَلٰى	كَ
He said	then	get out	from	it	so	surely	you	rejected	and	surely	on	you

قَالَ فَاهْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ③٥ وَاِنَّ عَلَيْكَ

(God) said, 'Then get out hence, for, surely, you are rejected. And, surely, on you shall be

اللَّعْنَةُ	اِلٰى	يَوْمِ	الدِّينِ	قَالَ	رَبِّ	فَ	اَنْظِرْ	نِيْ
curse	till	Day	judgement	he said	my Lord	then	grant respite	me

اللَّعْنَةُ اِلٰى يَوْمِ الدِّينِ ③٦ قَالَ رَبِّ فَانْظِرْنِيْ

(My) curse till the Day of Judgement.' He said, 'My Lord, then grant me respite

اِلٰى	يَوْمِ	يُبْعَثُوْنَ	قَالَ	فَ	اِنَّ	كَ	مِنْ	الْمُنْظَرِيْنَ
till	day	they be raised	He said	so	surely	you	of those	granted respite

اِلٰى يَوْمِ يُبْعَثُوْنَ ③٧ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ③٨

till the day when they shall be raised.' (God) said, 'You are of those who are granted respite.

إِلَى	يَوْمِ	الْوَقْتِ	الْمَعْلُومِ	قَالَ	رَبِّ	بِمَا
till	day	time	of appointed	He said	My Lord	because
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ③٩ قَالَ رَبِّ بِمَا						
'till the day of the appointed time.' He answered, 'My Lord, since						
أَغْوَيْتَ	نِي	لَ	أَزَيِّنَنَّ	لَ	هُمْ	فِي
adjudged as lost	me	surely	I make beautiful	for	them	in
and earth						
أَغْوَيْتَنِي لِأَزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ						
You have adjudged me as lost, I will surely make (evil appear) beautiful to them on the earth, and						
لَأُغْوِيَنَّهُمْ	أَجْمَعِينَ	إِلَّا	عِبَادَ	كَ	مِنْ	هُمْ
I surely lead them astray	all	except	servants	your	among	them
chosen						
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ④٠ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ④١						
I will surely lead them all astray, except Your chosen servants from among them.'						
قَالَ	هَذَا	صِرَاطٌ	عَلَيَّ	مُسْتَقِيمٌ	إِنْ	
he said	this	path	to Me	straight	surely	
قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ④٢ إِنْ						
(God) said, 'This is a path (leading) straight to Me; 'Surely,						
عِبَادِي	لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطَنٌ	إِلَّا	مَنْ
My servants	not	for you	on them	power	except	those
follow						
عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ						
you shall have no power over My servants, except such						
مِنْ	الْغَوِينَ	وَ	إِنَّ	جَهَنَّمَ	لَ	مَوْعِدٌ
among	who go astray	and	surely	Hell	for	promised
all						
مِنْ الْغَوِينَ ④٣ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ④٤						
of the erring ones (as choose) to follow you.' And, surely, Hell is the promised place for them all.						

لَ	هَا	سَبْعَةُ	أَبْوَابٍ	لِ	كُلِّ	بَابٍ	مِّنْ	هُمْ	جُزْءٍ	مَّقْسُومٍ
	it	seven	gates	for	each	gate	of	them	portion	alloted

لَهَا سَبْعَةُ أَبْوَابٍ ۖ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ۝٤٥

It has seven gates, (and) each gate has a portion of them allotted (to it).

إِنَّ	الْمُتَّقِينَ	فِي	جَنَّاتٍ	وَّ	عُيُونٍ	أَدْخُلُوا	هَا
	righteous	in	gardens	and	fountains	enter	it

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ ۝٤٦ أَدْخُلُوهَا

Verily, the righteous will be (placed) amid gardens and fountains. Enter therein

بِ	سَلَامٍ	الْمِئِينَ	وَّ	نَزَعْنَا	مَا	فِي	صُدُورِ	هُمْ	مِّنْ	غِلٍّ
	with	peace	and	We remove	what	in	breasts	their	from	rancour

بِسَلَامٍ ۖ ۝٤٧ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

with peace, in security.' And We shall remove whatever of rancour may be in their breasts

إِخْوَانًا	عَلَى	سُرُرٍ	مُّتَقَابِلِينَ	لَا	يَمَسُّ	هُمْ	فِيهَا	نَصَبٌ
brothers	on	thrones	facing one another	not	touch	them	in it	fatigue

إِخْوَانًا عَلَى سُرُرٍ مَُّتَقَابِلِينَ ۖ ۝٤٨ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ

(so that they will become) as brothers (seated) on thrones, facing one another; fatigue shall not touch them,

وَّ	مَا	هُمْ	مِّنْ	هَا	بِ	مُخْرَجِينَ	نَبِيٍّ
and	not	they	from	it	with	ejected	tell

وَمَا هُمْ بِمِّنْهَا بِمُخْرَجِينَ ۖ ۝٤٩ نَبِيٍّ

nor shall they (ever) be ejected therefrom. Tell

عِبَادِ	أَنَا	الْغَفُورُ	الرَّحِيمُ	وَّ	أَنَّ	عَذَابِي	أَنَا
servants	I am	Most Forgiving	Merciful	and	surely	punishment	My

عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ۖ ۝٥٠ وَأَنَّ عَذَابِي

My servants, that I am surely the One Most Forgiving, the Merciful; and (also) that My punishment

هُوَ	الْعَذَابُ	الْأَلِيمَ	وَ	نَبِّئْهُمْ	عَنْ	ضَيْفِ	إِبْرَاهِيمَ
it is	punishment	grievous	and	tell	about	guests	Abraham
هُوَ الْعَذَابُ الْأَلِيمَ ٥١ وَ نَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ٥٢							
is the grievous punishment. And tell them about Abraham's guests.							
إِذْ	دَخَلُوا	عَلَى	هِ	فَ	قَالُوا	سَلَامًا	قَالَ
when	entered	in to	him	then	they said	peace	he said
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ							
When they entered in to him and said, 'Peace', he answered,							
إِنَّا	مِنْكُمْ	وَجِلُونَ	قَالُوا	لَا	تَوْجَلْ	إِنَّا	نُبَشِّرُكَ
surely we	you	afraid	they said	not	fear	we	give glad tidings
إِنَّا مِنْكُمْ وَجِلُونَ ٥٣ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ							
'Verily, we feel afraid of you.' They said, 'Fear not; we give you glad tidings							
بِ	غُلَمٍ	عَلَيْهِمِ	قَالَ	أَ	بَشَّرْتُمُونِي	نِي	عَلَى
of	son	knowledgeable	he said	do	you give glad tidings	me	on
بِغُلَمٍ عَلَيْهِمِ ٥٤ قَالَ أَبَشَّرْتُمُونِي عَلَى							
of a son (who shall be) endowed with knowledge.' He said, 'Do you give me the glad tidings in spite of the fact							
أَنْ	مَسَّنِيَ	الْكِبَرُ	فَ	بِ	مَ	تُبَشِّرُونَ	قَالُوا
that	touched	old age	then	of	what	you give glad tidings	they said
أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ٥٥ قَالُوا							
that old age has overtaken me? Of what then, do you give me the glad tidings?' They said,							
بَشَّرْنَاكَ	بِالْحَقِّ	فَلَا	تَكُنْ	مِّنَ	الْقَنِطِينِ	قَالَ	وَمَنْ
we give you glad tidings	with truth	so not	you be	among	who despair	he said	and who
بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقَنِطِينِ ٥٦ قَالَ وَمَنْ							
'We have but given you glad tidings based on truth, be not, therefore, of those who despair.' He said, 'And who							

يَقْنُطُ	مِنْ	رَحْمَةٍ	رَبِّهِ	إِلَّا	الضَّالُّونَ	قَالَ	فَ	مَا	خَطْبُكُمْ
despair	from	mercy	His Lord	except	who go astray	he said	then	what	your purpose

يَقْنُطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٧﴾ قَالَ فَمَا خَطْبُكُمْ

can despair of the mercy of his Lord save those who go astray?' He said, 'What (now) is your business,

أَيُّهَا	الْمُرْسَلُونَ	قَالُوا	إِنَّا	أُرْسِلْنَا	إِلَى	قَوْمٍ	مُجْرِمِينَ
O	messengers	they said	surely we	we have been sent	to	people	guilty

أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٩﴾

O you messengers?' They said, 'We have been sent to a guilty people,

إِلَّا	آلَ	لُوطٍ	إِنَّا	لَ	مُنْجُو	هُمْ	أَجْمَعِينَ
except	family	Lot	surely we	indeed	save	them	all

إِلَّا آلَ لُوطٍ إِنَّا لَمُنْجُوهُمْ أَجْمَعِينَ ﴿٦٠﴾

'Excepting the family of Lot. Them we shall save all,

إِلَّا	امْرَأَةَ	هَ	قَدَرْنَا	إِنَّ	هَا	لَ	مِنْ	الْغَابِرِينَ
except	wife	his	we guess	surely	she	of	those	who remain behind

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦١﴾

except his wife. We surmise that she shall be of those who remain behind.'

فَ	لَمَّا	جَاءَ	آلَ	لُوطٍ	الْمُرْسَلُونَ	قَالَ	إِنَّ	كُمْ
and	when	came to	family	Lot	the messengers	he said	surely	you

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦٢﴾ قَالَ إِنَّكُمْ

And when the messengers came to the family of Lot; he said, 'Verily, you are

قَوْمٌ	مُنْكَرُونَ	قَالُوا	بَلْ	جِئْنَا	كَ	بِمَا
people	strangers	they said	no	we have come	you	with what

قَوْمٌ مُنْكَرُونَ ﴿٦٣﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا

a party of strangers.' They said, 'No; but we have come to you with that

كَانُوا	فِيهِ	يَمْتَرُونَ	وَ	اتَيْنَا	كَ	بِ	الْحَقِّ	وَ	إِنَّا	لَ	صَادِقُونَ
they were	in it	doubted	and	we come	to you	with	truth	and	surely we	are	truthful

كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٤﴾ وَآتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

about which they doubted. And we come to you with truth, and surely we are truthful.

فَ	أَسْرٍ	بِ	أَهْلِ	كَ	بِ	قِطْعٍ	مِّنَ	الَّيْلِ	وَ	اتَّبِعْ	أَذْبَارَ	هُمْ
so	go forth	with	family	your	in	part	of	night	and	follow	rear	their

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَذْبَارَهُمْ

So go forth with your family in the (latter) part of the night, and follow you in their rear.

وَ	لَا	يَلْتَفِتْ	مِنْ	كُم	أَحَدٌ	وَ	امْضُوا	حَيْثُ
and	not	you look back	of	you	any one	and	proceed	where

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ

And let none of you look back, and (now) proceed to where

تُؤْمَرُونَ	وَ	قَضَيْنَا	إِلَيْهِ	ذَلِكَ	الْأَمْرَ	أَنَّ	دَابَرَ
you are commanded	and	we communicated	to him	this	decree	that	root

تُؤْمَرُونَ ﴿٦٦﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابَرَ

you are commanded, And We communicated to him this decree that the root

هَؤُلَاءِ	مَقْطُوعٌ	مُّصْبِحِينَ	وَ	جَاءَ	أَهْلُ	الْمَدِينَةِ
them	cut off	by morning	and	came	people	city

هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٧﴾ وَجَاءَ أَهْلُ الْمَدِينَةِ

of them was to be cut off by the morning. And the people of the city came

يَسْتَبْشِرُونَ	قَالَ	إِنَّ	هَؤُلَاءِ	ضَيْفٌ	ئِي
rejoicing	he said	surely	these	guests	my

يَسْتَبْشِرُونَ ﴿٦٨﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي

rejoicing. He said, 'These are my guests,

فَ لَا	تَفْضَحُونَ	وَ اتَّقُوا	اللَّهَ	وَ لَا	تُخْزُونِ	نِ	قَالُوا			
so	not	put to shame	and	fear	Allah	and	not	disgrace	me	they said

فَلَا تَفْضَحُونَ⁶⁹ وَ اتَّقُوا اللَّهَ وَلَا تُخْزُونِ⁷⁰ قَالُوا

so put me not to shame. And fear Allah and disgrace me not.' They said,

أَ	وَ	لَمْ	نَنْهَى	كَ	عَنِ	الْعَلَمِينَ	قَالَ	هَؤُلَاءِ	بَنَاتِ	يَ
did	and	not	we forbid	you	from	all people	he said	these	daughters	my

أَوَلَمْ نَنْهَكَ عَنِ الْعَلَمِينَ⁷¹ قَالَ هَؤُلَاءِ بَنَاتِي

'Did we not forbid you (to entertain) all (sorts of) people?' He said, 'My daughters are (also standing) here.

إِنْ كُنْتُمْ	فَعِلِينَ	لَ	عَمْرُكَ	كَ	إِنَّ	هُمْ	لَ	فِي	سَكْرَةٍ	هُمْ
if	you are	bent upon doing	by	life	surely	your	they	are	in	their

إِنْ كُنْتُمْ فَعِلِينَ⁷² لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ

(Be mindful of this) if you are bent upon doing anything.' By your life, these (too), in their (mad) intoxication

يَعْمَهُونَ	فَ	أَخَذَتْ	هُمْ	الصَّيْحَةَ	مُشْرِقِينَ
wandering in distraction	then	seized	them	punishment	at sunrise

يَعْمَهُونَ⁷³ فَأَخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ⁷⁴

are wandering in distraction. Then the punishment seized them at sunrise.

فَ	جَعَلْنَا	عَالِي	هَا	سَافِلَ	هَا	وَ	أَمْطَرُ	نَا	عَلَيْهِمْ	حِجَارَةً
and	we made	top	its	lower	its	and	rained	We	on them	stones

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ أَمْطَرْنَا عَلَيْهِمْ حِجَارَةً

We turned it upside down, and We rained upon them stones

مِّنْ	سِجِّيلٍ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	الْمُتَوَسِّمِينَ
of	baked clay	surely	in	this	are	Signs	for	who can read

مِّنْ سِجِّيلٍ⁷⁵ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ⁷⁶

of clay. Surely, in this are Signs for those who can read the (signs).

وَ	إِنَّ	هَآ	لَ	بِ	سَبِيلٍ	مُّقِيمٍ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً
and	indeed	it	on	a	road	that exists	surely	in	this	a	Sign

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ٧٧ إِنَّ فِي ذَلِكَ لَآيَةً

And it lies on a road that (still) exists. Surely, in this is a Sign

لَ	لِلْمُؤْمِنِينَ	وَ	إِنْ	كَانَ	أَصْحَابُ	الْأَيْكَةِ
for	believers	and	if	were	people	Wood

لِلْمُؤْمِنِينَ ٧٨ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ

for believers. And the people of the Wood, (too), were

لَ	ظَلَمِينَ	فَ	انْتَقَمْنَا	مِنْ	هُمْ	وَ	إِنَّ	هُمَا
surely	wrongdoers	so	We chastised	from	them	and	surely	both

لَظَلَمِينَ ٧٩ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا

surely wrongdoers. So We chastised them. And they both

لَبِإِمَامٍ	مُّبِينٍ	وَ	لَقَدْ	كَذَّبَ	أَصْحَابُ	الْحِجْرِ	الْمُرْسَلِينَ
highway	prominent	and	surely	belied	people	Hijr	Messengers

لَبِإِمَامٍ مُّبِينٍ ٨٠ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ٨١

lie by a prominent highway. And the people of the Hijr (also) did treat the Messengers as liars.

وَ	آتَيْنَا	هُمْ	آيَاتٍ	نَا	فَ	كَانُوا	عَنْ	هَآ	مُعْرِضِينَ
and	We gave	them	Signs	Our	so	they were	from	it	turned away

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ٨٢

And We gave them Our Signs, but they turned away from them.

وَ	كَانُوا	يَنْحِتُونَ	مِنَ	الْجِبَالِ	بُيُوتًا	الْمِنِينَ
and	they were	hew out	from	mountains	houses	security

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا الْمِنِينَ ٨٣

And they used to hew out houses in the mountains, in security.

فَ	أَخَذَتْ	هُمْ	الصَّيْحَةُ	مُصْبِحِينَ	وَ	مَا	أَغْنَى				
so	seized	them	punishment	morning	and	that	availed				
فَأَخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٤﴾ فَمَا أَغْنَى											
But the punishment seized them in the morning, And all that											
عَنْ	هُمْ	مَا	كَانُوا	يَكْسِبُونَ	وَ	مَا	خَلَقْنَا السَّمَوَاتِ				
from	them	not	were	they earned	and	not	heavens				
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٥﴾ وَمَا خَلَقْنَا السَّمَوَاتِ											
they had earned availed them not. And We have not created the heavens											
وَ	الْأَرْضَ	وَ	مَا	بَيْنَ	هُمَا	إِلَّا	بِ	الْحَقِّ	وَ	إِنَّ	السَّاعَةَ
and	earth	and	that	between	both	except	with	truth	and	surely	Hour
وَ											
وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ط وَإِنَّ السَّاعَةَ											
and the earth and that which lies between the two but with truth; and the Hour is sure											
لَ	آتِيَةٌ	فَ	أَصْفَحَ	الصَّفْحَ	الْجَمِيلَ	إِنَّ					
to	come	so	turn away	turning away	with grace	surely					
لَآتِيَةٌ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٦﴾ إِنَّ											
to come. So turn away (from them), a turning away with grace. Verily, it is											
رَبَّكَ	هُوَ	الْخَلْقُ	الْعَلِيمُ	وَ	لَقَدْ	آتَيْنَا	كَ	سَبْعًا	مِّنْ		
your Lord	Who	Great Creator	All-Knowing	and	surely	We give	you	seven	from		
رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٧﴾ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنْ											
your Lord Who is the Great Creator, the All-Knowing. And We have, indeed, given you the seven											
الْمَثَانِي	وَ	الْقُرْآنَ	الْعَظِيمَ	لَا	تَمُدَّنَّ	عَيْنِي	كَ				
oft-repeated	and	Quran	Great	not	stretch	eyes	your				
الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾ لَا تَمُدَّنَّ عَيْنَيْكَ											
oft-repeated verses, and the Great Quran. Stretch not your eyes (with greed)											

إِلَى	مَا	مَتَّعْنَا	بِهِ	أَزْوَاجًا	مِّنْهُمْ	وَ	لَا	تَحْزَنُ
to	that	we provided	with it	sections	from	and	not	you grieve
إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنُ								
towards the transient pleasure We have bestowed upon some sections from among them and grieve not								
عَلَيْهِمْ	وَ	اخْفِضْ	جَنَاحَ	كَ	لِ	الْمُؤْمِنِينَ		
on them	and	lower	wings	your	for	believers		
عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾								
over them; and lower your wing (of mercy) for the believers.								
وَ	قُلْ	إِنِّي	أَنَا	النَّذِيرُ	الْمُبِينُ	كَمَا	أَنْزَلْنَا	
and	say	surely	I am	Warner	plain	like that	We send down	
وَ قُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٠﴾ كَمَا أَنْزَلْنَا								
And say, 'I am, a plain Warner indeed.' Like always We shall send down (punishment)								
عَلَى	الْمُقْتَسِمِينَ	الَّذِينَ	جَعَلُوا	الْقُرْآنَ	عِصِينَ			
on	who split	those who	made	Quran	segments			
عَلَى الْمُقْتَسِمِينَ ﴿٩١﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ ﴿٩٢﴾								
upon those who become split into sects; (And) Who would split the Quran into segments.								
فَ	وَ	رَبِّ	كَ	لَ	نَسْأَلَنَّ	هُمْ	أَجْمَعِينَ	
so	by	Lord	your	surely	question	them	all	
فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾								
So by your Lord, We will, surely, question them all.								
عَمَّا	كَانُوا	يَعْمَلُونَ	فَ	أَصْدَعُ	بِمَا	تُؤْمَرُ		
from what	were	they do	so	declare openly	with that	you are commanded		
عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾ فَاصْدَعْ بِمَا تُؤْمَرُ								
Concerning that which they used to do. So declare openly that with which you are commanded								

وَ	أَعْرِضْ	عَنِ	الْمُشْرِكِينَ	إِنَّا	كَفِينَا	كَ
and	turn aside	from	who ascribe partners	surely	We suffice	you
وَاعْرِضْ عَنِ الْمُشْرِكِينَ ٩٥ إِنَّا كَفِينَاكَ						
and turn aside from those who ascribe partners (to God). We will, certainly, suffice you against						
الْمُسْتَهْزِئِينَ	الَّذِينَ	يَجْعَلُونَ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ
those who mock	those who	set up	with	Allah	god	other
الْمُسْتَهْزِئِينَ ٩٦ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ						
those who mock – Who set up another god with Allah,						
فَ	سَوْفَ	يَعْلَمُونَ	وَ	لَقَدْ	نَعْلَمُ	
so	soon	they would know	and	surely	we know	
فَسَوْفَ يَعْلَمُونَ ٩٧ وَلَقَدْ نَعْلَمُ						
but soon shall they come to know. And, indeed, We know						
أَنَّ	كَ	يَضِيقُ	صَدْرُ	كَ	بِمَا	يَقُولُونَ
that	your	straitened	bosom	your	because	they say
أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ٩٨ فَسَبِّحْ						
that your bosom becomes straitened because of what they say. But glorify						
بِ	حَمْدِ	رَبِّ	كَ	وَ	كُنْ	مِّنَ السَّاجِدِينَ
with	praising	Lord	your	and	be	from
بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّاجِدِينَ ٩٩ وَاعْبُدْ						
your Lord praising Him, and be of those who prostrate themselves (before Him). And continue worshipping						
رَبِّ	كَ	حَتَّى	يَأْتِيَ	كَ	الْيَقِينُ	
Lord	your	till	comes	you	death	
رَبِّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ١٠٠						
your Lord till death comes to you.						

١٦- سُورَةُ النَّحْلِ مَكِّيَّةٌ Revealed Before Hijrah

اَيَاتُهَا ١٢٩ Verses 129 رُكُوعَاتُهَا ١٦ Ruku 16

بِ	اِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

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

اَتٰى	اَمْرُ	اللّٰهِ	فَ لَا	تَسْتَعْجِلُوْهُ	هُ	سُبْحٰنَ	هُ	وَ	تَعٰلٰى
come	decree	Allah	so	not	you seek to hasten	it	Holy is	and	Exalted

اَتٰى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ سُبْحٰنَهُ وَتَعٰلٰى

The decree of Allah is coming, so seek you not to hasten it. Holy is He, and Exalted above all

عَمَّا	يُشْرِكُوْنَ	يُنْزِلُ	الْمَلٰٓئِكَةَ	بِ	الرُّوْحِ	مِنْ
from that	they associate	He sends down	angels	with	revelation	from

عَمَّا يُشْرِكُوْنَ ② يُنْزِلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ

that which they associate (with Him). He sends down the angels with revelation by

اَمْرٍ	هُ	عَلٰى	مَنْ	يَّشَآءُ	مِنْ	عِبَادِ	هُ	اَنْ	اَنْذِرُوْا
command	His	upon	whom	He wills	from	servants	His	that	warn

اَمْرِهِ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهِ اَنْ اَنْذِرُوْا

His command on whomsoever of His servants He pleases, (saying), 'Warn (people) that

اَنَّ	هُ	لَا	اِلٰهَ	اِلَّا	اَنَا	فَ	اَتَّقُوْا	نِيْ	خَلَقَ	السَّمٰوٰتِ
surely	He	not	God	except	I	so	fear	me	created	heavens

اَنَّهُ لَا اِلٰهَ اِلَّا اَنَا فَاتَّقُوْا ③ خَلَقَ السَّمٰوٰتِ

there is no God but I, so fear Me (alone). He has created the heavens

و	الْأَرْضَ	بِ	الْحَقِّ	تَعْلَى	عَمَّا	يُشْرِكُونَ
and	earth	with	truth	Exalted	from that	they associate

وَالْأَرْضَ بِالْحَقِّ ۖ تَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿٤﴾

and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate (with Him).

خَلَقَ	الْإِنْسَانَ	مِنْ	نُطْفَةٍ	فَ	إِذَا	هُوَ	خَصِيمٌ	مُبِينٌ
created	man	from	sperm drop	then	lo!	he	disputer	open

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٥﴾

He has created man from a drop of fluid, but lo! he is an open disputer.

و	الْأَنْعَامَ	خَلَقَ	هَا	لَ	كُم	فِي	هَا	دِفْءٌ
and	cattle	created	it	for	you	in	it	warmth

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ

And the cattle too He has created; you find in them warmth

و	مَنَافِعُ	و	مِنْ	هَا	تَأْكُلُونَ	و	لَكُمْ	فِي	هَا	جَمَالٌ
and	benefit	and	from	them	you eat	and	for you	in	them	beauty

وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ﴿٦﴾ وَلَكُمْ فِيهَا جَمَالٌ

and many (other) benefits; and some of them you eat. And in them there is beauty for you

حِينَ	تُرِيحُونَ	و	حِينَ	تَسْرَحُونَ
when (time)	bring home in the evening	and	when (time)	drive to pasture in the morning

حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٧﴾

when you bring (them) home in the evening, and when you drive (them) forth to pasture in the morning.

و	تَحْمِلُ	أَثْقَالَ	كُم	إِلَىٰ	بَلَدٍ	لَّمْ	تَكُونُوا	بَلِغَىٰ	هِ
and	carry	load	your	to	land	not	you be	reach	it

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ

And they carry your loads to a land which you could not reach

إِلَّا	بِ	شِقِّ	الْأَنْفُسِ	إِنَّ	رَبَّ	كُم	لَ	رَأَوْفٌ	رَّحِيمٌ
except	with	hardship	yourselves	surely	Lord	your	surely	Compassionate	Merciful

إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَأَوْفٌ رَّحِيمٌ ⑧

except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

وَالْخَيْلِ	وَالْبِغَالِ	وَالْحَمِيرِ	لِ	تَرْكَبُو	هَا	وَالزَّيْنَةِ
and horses	and mules	and asses	that	you ride	them	and beauty

وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لَتَرْكَبُوها وَزِينَةً ط

And (He has created) horses and mules and asses that you may ride them, and as (a source of) beauty.

وَيَخْلُقُ	مَا	لَا	تَعْلَمُونَ	وَعَلَى	اللَّهِ	قَصْدُ	السَّبِيلِ
and he create	what	not	you know	and on	Allah	right	way

وَيَخْلُقُ مَا لَا تَعْلَمُونَ ⑨ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And He will create what you do not (yet) know. And upon Allah rests the (showing of the) right way,

وَمِنْ	هَا	جَائِرٌ	وَلَوْ	شَاءَ	لَ	هُدًى	كُم	أَجْمَعِينَ
and from	it	deviate	and if	His will	surely	guide	you	all

وَمِنْهَا جَائِرٌ ط وَلَوْ شَاءَ لَهَدَّكُمْ أَجْمَعِينَ ⑩

and there are ways which deviate (from the right course). And if He had (enforced) His Will, He would have guided you all.

هُوَ	الَّذِي	أَنْزَلَ	مِنْ	السَّمَاءِ	مَاءً	لِّ	كُم	مِّنْ	هُ
He	Who	sends down	from	clouds	water	for	you	from	it

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَّكُمْ مِّنْهُ

He it is Who sends down water for you from the clouds; out of it you have your

شَرَابٌ	وَمِنْ	هُ	شَجَرٌ	فِي	هِ	تَسِيمُونَ
drink	and from	it	tree	in	it	you pasture

شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تَسِيمُونَ ⑪

drink, and there (grow) from it trees on which you pasture (your cattle).

يُنْبِتُ	لَ	كُمُ	بِهِ	الزَّرْعَ	وَ	الزَّيْتُونَ	وَ	النَّخِيلَ	وَ	الْأَعْنَابَ
grow	for	you	with it	crops	and	olive	and	date-palm	and	grapes

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ

Therewith He grows crops (of all kinds) for you, and the olive and the date-palm, and the grapes,

وَمِنْ	كُلِّ	الثَّمَرَاتِ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِّ	قَوْمٍ
and	all	fruits	surely	in	this	is	Sign	for	people

وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

and all sorts of fruit. Surely, in that is a Sign for a people

يَتَفَكَّرُونَ	وَ	سَخَّرَ	لَ	كُمُ	الَّيْلَ	وَ	النَّهَارَ
who reflect	and	pressed into service	for	you	night	and	day

يَتَفَكَّرُونَ¹² وَ سَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ

who reflect. And He has pressed into service for you the night and the day,

وَالشَّمْسَ	وَ	القَمَرَ	وَ	النُّجُومَ	مُسَخَّرَاتٍ
sun	and	moon	and	stars	pressed into service

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ

and the sun and the moon; and the stars (too) have been pressed into service

بِ	أَمْرِ	هُ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	قَوْمٍ	يَعْقِلُونَ
with	command	His	surely	in	that	are	Signs	for	people	who use reason

بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ¹³

by His command. Surely, in that are Signs for a people who use their reason.

وَ	مَا	ذَرَأَ	لَ	كُمُ	فِي	الْأَرْضِ	مُخْتَلِفًا	أَلْوَانُ	هُ	إِنَّ
and	what	created	for	you	in	earth	varying	colour	their	surely

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ

And (He has pressed into service) the things He has created for you in the earth, varying in colours. Surely,

فِي	ذَلِكَ	لِ	آيَةٍ	لِّ	قَوْمٍ	يَذْكُرُونَ	وَ	هُوَ	الَّذِي
in	that	a	Sign	for	people	who take heed	and	He	Who
فِي ذَلِكَ لآيَةٌ لِّقَوْمٍ يَذْكُرُونَ ⑭ وَهُوَ الَّذِي									
in that is a Sign for a people who take heed. And He it is Who									
سَخَّرَ	الْبَحْرَ	لِ	تَأْكُلُوا	مِنْ	هُ	لَحْمًا	طَرِيًّا	وَ	تَسْتَخْرِجُوا
subjected	sea	that	you eat	from	it	flesh	fresh	and	you seek to bring out
سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا									
has subjected (to you) the sea that you may eat therefrom fresh flesh, and may take forth									
مِنْ	هُ	حِلْيَةٍ	تَلْبَسُونَ	هَا	وَ	تَرَى	الْفُلْكَ	مَوَاحِرَ	فِي
from	it	ornaments	you wear	it	and	see	ship	ploughing	in
مِنْهُ حِلْيَةٍ تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ									
therefrom ornaments which you wear. And you see the ships ploughing through it, (that you may thereby journey)									
وَ	لِ	تَبْتَغُوا	مِنْ	فَضْلِهِ	وَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	وَ
and	that	you seek	from	His bounty	and	so that	you	you be grateful	and
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ⑮ وَالْقَى									
and that you may seek of His bounty and that you may be grateful. And He has placed									
فِي	الْأَرْضِ	رَوَاسِيَ	أَنْ	تَمِيدَ	بِ	كُمُ	وَ	أَنْهَارًا	
in	earth	mountains	not	sustain	with	you	and	rivers	
فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا									
in the earth firm mountains to sustain you, and rivers									
وَ	سُبُلًا	لَعَلَّ	كُمُ	تَهْتَدُونَ	وَ	عَلِمَتْ	وَ	بِ	النَّجْمِ
and	paths	so that	you	get guidance	and	marks	and	by	stars
وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ⑯ وَ عَلِمَتْ ُ وَ بِالنَّجْمِ									
and paths so that you keep to the right path. And, (other) marks (too; by them) and by the stars									

يَهْتَدُونَ	أَفَ	فَ	مَنْ	يَخْلُقُ	كَ	مَنْ	لَا	يَخْلُقُ
they	is	then	who	creates	like	one who	not	creates

هُم يَهْتَدُونَ ⑰ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ط

they follow the right direction. Is He, then, Who creates like one who creates not?

أَفَ	فَ	لَا	تَذَكَّرُونَ	وَ	إِنْ	تَعُدُّوْا	نِعْمَةً	اللَّهُ
is	then	not	you take heed	and	if	you count	favours	Allah

أَفَلَا تَذَكَّرُونَ ⑱ وَإِنْ تَعُدُّوْا نِعْمَةَ اللَّهِ

Will you not then take heed? And if you (try) to count the favours of Allah,

لَا	تُحْصَوُ	هَآ	إِنَّ	اللَّهُ	لَ	غَفُورٌ	رَّحِيمٌ	وَ	اللَّهُ	يَعْلَمُ
not	you number	them	surely	Allah	surely	Most Forgiving	Merciful	and	Allah	knows

لَا تُحْصُوْهَا ⑲ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ⑳ وَاللَّهُ يَعْلَمُ

you will not be able to number them. Surely, Allah is Most Forgiving, Merciful. And Allah knows

مَا	تُسِرُّونَ	وَ	مَا	تُعْلِنُونَ	وَ	الَّذِينَ	يَدْعُونَ
what	you conceal	and	what	you disclose	and	those who	they call

مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ㉑ وَالَّذِينَ يَدْعُونَ

what you conceal and what you disclose. And those on whom they call

مِنْ	دُونِ	اللَّهُ	لَا	يَخْلُقُونَ	شَيْئًا	وَ	هُمْ	يُخْلَقُونَ
from	other	Allah	not	create	anything	and	they	are themselves created

مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ㉒

beside Allah create not anything, but they are themselves created.

أَمْوَاتٌ	غَيْرُ	أَحْيَاءٍ	وَ	مَا	يَشْعُرُونَ	أَيَّانَ	يُبْعَثُونَ
dead	not	living	and	not	they know	when	they be raised

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ㉓ وَمَا يَشْعُرُونَ ㉔ أَيَّانَ يُبْعَثُونَ ㉕

(They are) dead, not living; and they know not when they will be raised.

إِلَهُكُمْ	إِلَهُ	وَاحِدٌ	فَ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ
God	your	One	so	those who	not	believe	in	Hereafter
إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ								
Your God is One God. And as to those who believe not in the Hereafter,								
قُلُوبُ	هُمْ	مُنْكَرَةً	وَّ	هُمْ	مُسْتَكْبِرُونَ	لَا	جَرَمَ	
hearts	their	deny	and	they	full of pride	no	doubt	
قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ⁽²³⁾ لَا جَرَمَ								
their hearts are stranger (to truth), and they are full of pride. Undoubtedly,								
أَنَّ	اللَّهَ	يَعْلَمُ	مَا	يُسِرُّونَ	وَّ	مَا	يُعْلِنُونَ	إِنَّ هَ
surely	Allah	knows	what	they conceal	and	what	they disclose	He
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ								
Allah knows what they conceal and what they disclose. Surely, He								
لَا يُحِبُّ	الْمُسْتَكْبِرِينَ	وَ	إِذَا	قِيلَ	لَ	هُمْ	مَا	ذَا
love	who are proud	and	when	said	to	them	what	that
لَا يُحِبُّ الْمُسْتَكْبِرِينَ ⁽²⁴⁾ وَإِذَا قِيلَ لَهُمْ مَاذَا								
loves not the proud. And when it is said to them, 'What (think you)								
أَنْزَلَ	رَبُّ	كُمْ	قَالُوا	أَسَاطِيرُ	الْأَوَّلِينَ	لِ	يَحْمِلُوا	
sent down	Lord	your	they say	stories	ancient	so that	they bear	
أَنْزَلَ رَبُّكُمْ ⁽²⁵⁾ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ لِيَحْمِلُوا								
your Lord has sent down?' They say, 'Stories of the ancients.' That they may bear								
أَوْزَارَ	هُمْ	كَامِلَةً	يَوْمَ	الْقِيَمَةِ	وَ	مِنْ	أَوْزَارِ	
burden	their	full	day	Resurrection	and	from	burdens	
أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ								
their burdens in full on the Day of Resurrection, and (also) a portion of the burdens								

الَّذِينَ	يُضِلُّونَ	هُمْ	بِ	غَيْرِ	عِلْمٍ	آلَا	سَاءَ	مَا	
those who	they lead astray	them	with	out	knowledge	behold	evil	what	
الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ آلَا سَاءَ مَا									
of those whom they lead astray without knowledge. Behold! evil is that which									
يَزِرُونَ	قَدْ	مَكَرَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ	فَ	آتَى	اللَّهُ
they bear	surely	plan	those who	from	before	them	so	came	Allah
يَزِرُونَ ۚ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ									
they bear. Those who were before them did (also) plan, but Allah came upon									
بُنْيَانٍ	هُمْ	مِّنْ	الْقَوَاعِدِ	فَ	خَرَّ	عَلَيْهِمْ	السَّقْفُ		
structure	their	from	foundation	then	fell	on them	roof		
بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ									
their structure at the (very) foundations, so that the roof fell down upon them									
مِنْ	فَوْقَ	هُمْ	وَ	آتَى	هُمْ	الْعَذَابُ	مِنْ	حَيْثُ	
from	above	them	and	came	them	punishment	from	where	
مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ									
from above them, and the punishment came upon them from where they									
لَا	يَشْعُرُونَ	ثُمَّ	يَوْمَ	الْقِيَمَةِ	يُخْزَى	هُمْ			
not	they knew	then	day	Resurrection	disgrace	them			
لَا يَشْعُرُونَ ۚ ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ									
knew not. Then on the Day of Resurrection He will disgrace them									
وَيَقُولُ	أَيْنَ	شُرَكَاءِ	الَّذِينَ	كُنْتُمْ	تُشَاقِقُونَ	فِيهِمْ			
and	where	My partners	for whom	you were	you dispute	about them			
وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ۖ									
and will say, 'Where are My partners for whose sake you used to oppose (the Prophets)?'									

قَالَ	الَّذِينَ	أُوتُوا	الْعِلْمَ	إِنَّ	الْخِزْيَ	الْيَوْمَ	وَالسُّوءَ
they say	those who	given	knowledge	surely	disgrace	this day	and affliction
قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ							
Those endowed with knowledge will say, 'This day disgrace and affliction will surely (fall)							
عَلَى	الْكَافِرِينَ	الَّذِينَ	تَتَوَفَّى	هُمْ	الْمَلَائِكَةُ		
on	disbelievers	those whom	cause to die	them	angels		
عَلَى الْكَافِرِينَ ٢٨ الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ							
on the disbelievers.' Those whom the angels cause to die							
ظَالِمِيَّ	أَنْفُسِ	هُمْ	فَ	أَلْقُوا	السَّلَامَ	مَا	كُنَّا نَعْمَلُ
wronging	souls	their	then	offer	submission	not	we were we do
ظَالِمِيَّ أَنْفُسِهِمْ ٢٩ فَالْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ							
while they are wronging their souls. Then will they offer submission, (saying), 'We used not to do							
مِنْ	سُوءٍ	بَلَى	إِنَّ	اللَّهَ	عَلِيمٌ	بِمَا	كُنْتُمْ تَعْمَلُونَ
from	evil	no	surely	Allah	knows well	what	you were you used to do
مِنْ سُوءٍ ٣٠ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ٢٩							
any evil.' No, surely, Allah knows well what you used to do,							
فَ	ادْخُلُوا	أَبْوَابَ	جَهَنَّمَ	خَالِدِينَ	فِي	هَا	فَ
so	enter	gates	Hell	abide	in	it	so
فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ							
So enter the gates of Hell, to abide therein. Evil indeed is the							
مَثْوَى	الْمُتَكَبِّرِينَ	وَ	قِيلَ	لِ	الَّذِينَ	اتَّقُوا	مَا
abode	full of pride	and	said	to	those who	fear	what
مَثْوَى الْمُتَكَبِّرِينَ ٣٠ وَقِيلَ لِلَّذِينَ اتَّقُوا مَاذَا							
abode of the proud. And (when) it is said to the righteous, 'What (think you of) that which							

أَنْزَلَ	رَبُّ	كُمُ	قَالُوا	خَيْرًا	لِ	الَّذِينَ	أَحْسَنُوا			
sent down	Lord	your	they say	the best	for	those who	do good			
أَنْزَلَ رَبُّكُمْ ط قَالُوا خَيْرًا ط لِلَّذِينَ أَحْسَنُوا										
your Lord has revealed?'They say, 'The best.' For those who do good										
فِي	هَذِهِ	الدُّنْيَا	حَسَنَةً	وَ	لِ	دَارُ	الْآخِرَةِ			
in	this	world	good	and	for	home	Hereafter			
بَetter										
فِي هَذِهِ الدُّنْيَا حَسَنَةً ط وَلَدَارُ الْآخِرَةِ خَيْرٌ ط										
there is good in this world. And the home of the Hereafter is even better.										
وَ	لِ	نِعَمَ	دَارُ	الْمُتَّقِينَ	جَنَّتْ	عَدْنٍ	يَدْخُلُونَ			
and	indeed	excellent	abode	righteous	gardens	Eternity	they enter			
it										
وَلَنِعَمَ دَارُ الْمُتَّقِينَ ٣١ جَنَّتْ عَدْنٍ يَدْخُلُونَهَا										
Excellent indeed is the abode of the righteous – Gardens of Eternity, which they will enter;										
تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	لِ	هُمْ	فِي			
flow	through	beneath	it	rivers	for	them	in			
they wish										
مَا يَشَاءُونَ										
what										
it										
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ط										
through them flow streams. They will have therein what they wish for.										
كَذَلِكَ	يَجْزِي	اللَّهُ	الْمُتَّقِينَ	الَّذِينَ	تَتَوَفَّى	هُمْ	الْمَلَائِكَةُ			
like that	reward	Allah	righteous	those who	cause to die	them	angels			
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ٣٢ الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ										
Thus does Allah reward the righteous. Those whom the angels cause to die										
طَيِّبِينَ	يَقُولُونَ	سَلَامٌ	عَلَيْكُمْ	ادْخُلُوا						
pure	they say	peace be	on you	enter						
طَيِّبِينَ ٣٢ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ٣٢ ادْخُلُوا										
while they are pure , they say, 'Peace be on you. Enter										

إِلَّا	يَنْظُرُونَ	هَلْ	تَعْمَلُونَ	كُنْتُمْ	بِمَا	الْجَنَّةَ
except	they wait	what	you did	you were	because	heaven
الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ هَلْ يَنْظُرُونَ إِلَّا						
Heaven because of what you used to do.' What do they wait for except						
أَنْ	تَأْتِيَهُمُ	الْمَلَائِكَةُ	أَوْ	يَأْتِي	أَمْرُ	رَبِّكَ
like that	them	angels	or	come	decree	Lord
أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِي أَمْرُ رَبِّكَ كَذَلِكَ						
that the angels should come upon them or that the decree of your Lord should come to pass? So						
فَعَلَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	وَمَا	ظَلَمَهُمُ	اللَّهُ وَلَكِنْ
did	those who	from	before	and	wronged	but
فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ						
did those who were before them. Allah did not wrong them, but						
كَانُوا	أَنْفُسَهُمْ	يُظْلِمُونَ	فَإَصَابَ	هُمْ	سَيِّئَاتُ	مَا عَمِلُوا
they were	themselves	they wronged	so	them	evils	what they did
كَانُوا أَنْفُسَهُمْ يُظْلِمُونَ ﴿٣٤﴾ فَاصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا						
they used to wrong themselves. So the evil (result) of what they did befell them,						
وَحَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	وَنَ
and	with them	what	they were	with it	they mock	
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾						
and that which they used to mock at encompassed them.						
وَقَالَ	الَّذِينَ	أَشْرَكُوا	لَوْ	شَاءَ	اللَّهُ	مَا عَبَدْنَا مِنْ
and	those who	associate	if	willed	Allah	not we worship from
وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ						
Those who set up equals (to God) say, 'If Allah had (so) willed, we should not have worshipped						

دُونِ	ه	مِنْ	شَيْءٍ	نَحْنُ	وَ	لَا	أَبَاؤُنَا	نَا	وَ	لَا	حَرَمْنَا
bside	Him	from	anything	we	and	nor	fathers	our	and	nor	forbidden

دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا أَبَاؤُنَا وَلَا حَرَمْنَا

anything beside Him, neither we nor our fathers, nor should we have forbidden

مِنْ	دُونِ	ه	مِنْ	شَيْءٍ	كَذَلِكَ	فَعَلَ	الَّذِينَ	مِنْ
from	beside	Him	any	thing	like this	did	those who	from

مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ

anything without (command from) Him.' So did those who were

قَبْلُ	هَمْ	فَ	هَلْ	عَلَى	الرُّسُلِ	إِلَّا	الْبَلْغُ	الْمُبِينُ
before	them	so	are	upon	Messengers	except	convey	clearly

قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ③٦

before them. But are the Messengers responsible for anything except the plain delivery of the Message?

وَ	لَقَدْ	بَعَثْنَا	فِي	كُلِّ	أُمَّةٍ	رَسُولًا	أَنْ	اعْبُدُوا
and	certainly	we raise	in	every	people	a messenger	that	worship

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا

And We did raise among every people a Messenger (preaching), 'Worship

اللَّهُ	وَ	اجْتَنِبُوا	الطَّاغُوتَ	فَ	مِنْ	هُمْ	مَنْ	هَدَى	اللَّهُ
Allah	and	shun	evil	so	from	them	whom	guided	Allah

اللَّهُ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ

Allah and shun the Evil One.' Then among them were (some) whom Allah guided

وَ	مِنْ	هُمْ	مَنْ	حَقَّتْ	عَلَيْهِ	الضَّلَالَةُ	فَ	سِيرُوا
and	from	them	who	deserve	on	it	so	travel

وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا

and among them were (some) who became deserving of ruin. So travel

فِي	الْأَرْضِ	وَ	انْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ		
in	earth	and	see	what	was	end	those who belied		
فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾									
through the earth, and see what was the end of those who treated (the Prophets) as liars!									
إِنْ	تَحْرِصُ	عَلَى	هُدًى	هُمْ	فَ	إِنَّ	اللَّهَ	لَا	يَهْدِي
if	greedily desire	on	guidance	their	then	surely	Allah	not	guide
إِنْ تَحْرِصُ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي									
If you are solicitous of their guidance, then (know that) Allah surely guides not									
مَنْ	يُضِلُّ	وَ	مَا	لَ	هُمْ	مِّنْ	نَّصِيرِينَ	وَ	أَقْسَمُوا
who	go astray	and	not	for	them	any	helper	and	they swear
مَنْ يُضِلُّ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ ﴿٣٨﴾ وَأَقْسَمُوا									
those who lead (others) astray. And for such there are no helpers. And they swear									
بِ	اللَّهِ	جَهْدَ	أَيْمَانٍ	هُمْ	لَا	يَبْعَثُ	اللَّهُ	مَنْ	يَمُوتُ
by	Allah	strongest	oaths	their	not	raise	Allah	who	dies
بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ط									
by Allah their strongest oaths, that Allah will not raise up those who die.									
بَلَى	وَعْدًا	عَلَى	هِ	حَقًّا	وَلَكِنَّ	أَكْثَرَ	النَّاسِ		
no	a promise	on	Him	binding	but	most	people		
بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ									
No, (He will certainly raise them up) – a promise (He has made) binding on Himself, but most people									
لَا	يَعْلَمُونَ	لِ	يُبَيِّنَ	لَ	هُمْ	الَّذِي	يَخْتَلِفُونَ	فِي	هِ
not	know	that	make clear	for	them	who	differ	in	it
لَا يَعْلَمُونَ ﴿٣٩﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ									
know not. (He will raise them up) that He may make clear to them that wherein they differed,									

و	لِ	يَعْلَمَ	الَّذِينَ	كَفَرُوا	أَنْ	هُمْ	كَانُوا	كَذِبِينَ			
and	that	know	those who	disbelieve	surely	they	were	liars			
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٤٠﴾											
and that those who disbelieved may know that they were liars.											
إِنَّمَا	قَوْلُ	نَا	لِ	شَيْءٍ	إِذَا	أَرَدْنَا	هُ	أَنْ	تَقُولَ	لِ	هُ
surely	word	Our	for	thing	when	We will	it	that	We say	to	it
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ تَقُولَ لَهُ											
Our word to a thing, when We will it, is only that We say to it,											
كُنْ	فَ	يَكُونُ	وَ	الَّذِينَ	هَاجَرُوا	فِي	اللَّهِ	مِنْ			
be	and	it is	and	those who	migrated	for	Allah	from			
كُنْ فَيَكُونُ ﴿٤١﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ											
'Be,' and it is. And (as to) those who have left their homes for the sake of Allah											
بَعْدَ	مَا	ظَلَمُوا	لِ	نُبُوتِنَ	هُمْ	فِي	الدُّنْيَا	حَسَنَةً			
after	that	they are wronged	surely	We give abode	them	in	world	goodly			
بَعْدَ مَا ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً ط											
after they had been wronged, We will surely give them a goodly abode in this world;											
وَ	لِ	أَجْرٍ	الْآخِرَةِ	أَكْبَرُ	لَوْ	كَانُوا	يَعْلَمُونَ				
and	surely	reward	Hereafter	greater	if	were	they know				
وَلَا جُرْ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾											
and truly the reward of the Hereafter is greater; if they but knew -											
الَّذِينَ	صَبَرُوا	وَ	عَلَى	رَبِّ	هُمْ	يَتَوَكَّلُونَ					
those who	steadfast	and	upon	Lord	their	they put trust					
الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾											
Those who are steadfast and put their trust in their Lord.											

وَمَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	إِلَّا	رِجَالًا	نُوحِيَّ	إِلَىٰ	هُمْ
and	We sent	this	before	except	men	We sent revelation	to	them

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَّ إِلَيْهِمْ

And We sent not (as Messengers) before you but men to whom We sent revelation -

فَسُئِلُوا	أَهْلَ	الذِّكْرِ	إِنْ	كُنْتُمْ	لَا	تَعْلَمُونَ
ask	custodians	divine scripture	if	you are	not	you know

فَسُئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ⁴⁴

so ask those who are custodians of divine scriptures, if you know not -

بِ	الْبَيِّنَاتِ	وَالزُّبُرِ	وَأَنْزَلْنَا	إِلَيْكَ	الذِّكْرَ
with	clear Signs	and Scripture	We sent down	to	you reminder

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ

(We sent them) with clear Signs and Scriptures. And We have sent down to you the reminder

لِ	تُبَيِّنَ	لِلنَّاسِ	مَا	نُزِّلَ	إِلَيْهِمْ	وَلَعَلَّ	هُمْ
that	explain	to	what	We sent down	to	and	they

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ

that you may explain to mankind that which has been sent down to them, and that they may

يَتَفَكَّرُونَ	أَفَافَ	الَّذِينَ	مَكَرُوا	السَّيِّئَاتِ
reflect	do	then	feel secure	those who

يَتَفَكَّرُونَ⁴⁵ أَفَافَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ

reflect. Do, then, those who devise evil plans, feel secure

أَنْ	يَخْسِفَ	اللَّهُ	بِهِمْ	الْأَرْضَ	أَوْ	يَأْتِيَهُمُ	الْعَذَابُ
that	sink	Allah	with	them	or	come	punishment

أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ

that Allah will not make them sink into the land, or that the punishment will not come upon them

مِنْ	حَيْثُ	لَا	يَشْعُرُونَ	أَوْ	يَأْخُذَ	هُمْ
from	where	not	perceive	or	seize	them
مِنْ حَيْثُ لَا يَشْعُرُونَ ٤٦ أَوْ يَأْخُذُهُمْ						
from whence they do not know? Or that He will not seize them						
فِي	تَقْلِبِ	هَمْ	فَ	مَا	هُمْ	بِ
in	going to and fro	their	then	not	they	be
فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ٤٧ أَوْ يَأْخُذُهُمْ						
in their going to and fro so that they shall not be able to frustrate (God's plans)? Or that He will not seize them						
عَلَى	تَخَوُّفِ	فَ	إِنَّ	رَبِّ	كُنتُمْ	لَ
upon	their fear	then	surely	Lord	your	surely
عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ٤٨ أَوْ						
by (a process of) gradual destruction? Your Lord is indeed Compassionate, Merciful. Have they						
لَمْ	يَرَوْا	إِلَى	مَا	خَلَقَ	اللَّهُ	مِنْ
not	see	to	that	created	Allah	from
لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ						
not seen that the shadows of everything which Allah has created shift						
عَنِ	الْيَمِينِ	وَ	الشَّمَائِلِ	سُجَّدًا	لِ	اللَّهِ
from	right	and	left	prostrating	to	Allah
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ٤٩						
from the right and (from) the left, prostrating themselves to Allah, while they are being humbled?						
وَ	لِ	اللَّهِ	يَسْجُدُ	مَا	فِي السَّمَوَاتِ	وَ
and	to	Allah	submit	what	in	heavens
وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ						
And whatever is in the heavens and whatever creature is in the earth submits (humbly) to Allah,						

وَّ	الْمَلَكَةُ	وَ	هُمْ	لَا	يَسْتَكْبِرُونَ
and	angels	and	they	not	behave proudly
وَّالْمَلَكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٠﴾					
and the angels (too), and they do not behave proudly.					
يَخَافُونَ	رَبِّ	هُمْ	مِّنْ	فَوْقَ	هُمْ
they fear	Lord	their	from	above	them
وَيَفْعَلُونَ					
They fear their Lord above them, and do					
مَا	يُؤْمَرُونَ	وَ	قَالَ	اللَّهُ	لَا
what	commanded	and	said	Allah	not
تَتَّخِذُوا إِلَهَيْنِ					
two gods take					
مَا يُؤْمَرُونَ ﴿٥١﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ					
what they are commanded. Allah has said, 'Take not (for worship) two gods.					
إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ	فَإِيَّايَ	فَارْهَبُونِ	وَلَهُ مَا	لَ	وَ
surely	He	God	One	then	only
فَإِيَّايَ فَارْهَبُونِ ﴿٥٢﴾ وَلَهُ مَا					
There is only One God. So fear Me alone.' And to Him belongs whatsoever is					
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَ	لَ	هُ	الدِّينِ
in	heavens	and	earth	and	to
فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينِ وَاصِبًا					
in the heavens and the earth and to Him eternally belongs (the right to determine) the path.					
أَفْ	غَيْرَ	اللَّهِ	تَتَّقُونَ	وَ	مَا
do	then	other	Allah	you fear	and
أَفْغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٣﴾ وَمَا بِكُمْ مِّنْ نِّعْمَةٍ					
Will you then fear any other than Allah? And whatever blessing you have, it is from					

اللَّهُ	ثُمَّ	إِذَا	مَسَّ	كُمُ	الضُّرُّ	فَ	إِلَيْهِ	تَجْتَرُونَ	ثُمَّ		
Allah	then	when	befalls	you	affliction	so	to Him	you cry	then		
اللَّهُ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴿٥٤﴾ ثُمَّ											
Allah. And when affliction befalls you, it is to Him that you cry (for help); Then,											
إِذَا	كَشَفَ	الضُّرَّ	عَنْ	كُمُ	إِذَا	فَرِيقٌ	مِّنْ	كُمُ	بِ	رَبِّ	هَمُّ
when	removes	affliction	from	you	behold	a party	from	you	with	Lord	their
إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ											
when He removes the affliction from you, behold! a party among you (begins to) attribute											
لِ	يَكْفُرُوا	بِمَا	آتَيْنَا	هُمْ	فَ	تَمَتَّعُوا					
so that	they deny	with what	We gave	them	then	you enjoy					
يُشْرِكُونَ ﴿٥٥﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ط فَتَمَتَّعُوا ق											
equals to their Lord, So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little,											
فَ	سَوْفَ	تَعْلَمُونَ	وَ	يَجْعَلُونَ	لِ	مَا	لَا	يَعْلَمُونَ			
but	soon	they know	and	they ascribe	for	what	not	they know			
فَسَوْفَ تَعْلَمُونَ ﴿٥٦﴾ وَ يَجْعَلُونَ لِمَا لَا يَعْلَمُونَ											
but soon will you know. And they set apart (for the false deities) of which they know nothing,											
نَصِيبًا	مِّنْ	مَا	رَزَقْنَا	هُمْ	تَ	اللَّهُ	لِ	تُسْأَلُنَّ	عَمَّا	كُنْتُمْ	
portion	from	what	provided	them	by	Allah	surely	called to account	from what	you were	
نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ط تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ											
a portion of that which We have bestowed on them. By Allah, you shall certainly be called to account for all that you											
تَفْتَرُونَ	وَ	يَجْعَلُونَ	لِ	اللَّهُ	الْبَنَاتِ	سُبْحَنَ	هُ	وَ	لِ	هُمْ	
you forged	and	they ascribe	for	Allah	daughters	Holy	He	and	for	them	
تَفْتَرُونَ ﴿٥٧﴾ وَ يَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ لَا وَلَهُمْ											
have forged. And they ascribe daughters to Allah – Holy is He – while they (themselves) have											

مَا	يَشْتَهُونَ	وَ	إِذَا	بُشِّرَ	أَحَدُ	هُمْ	بِ	الْأُنْثَى
what	they desire	and	when	tidings	one	them	with	female

مَا يَشْتَهُونَ ٥٨ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَى

what they desire. And when to one of them is conveyed the tidings of (the birth of) a female,

ظَلَّ	وَجْهَهُ	هَ	مُسْوَدًّا	وَ	هُوَ	كَظِيمٌ	يَتَوَارَى	مِنْ
became	face	his	darken	and	He	suppresses grief	he hides himself	from

ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٩ يَتَوَارَى مِنْ

his face darkens while he suppresses (his inward) grief; he hides himself from the

الْقَوْمِ	مِنْ	سُوءٍ	مَا	بُشِّرَ	بِهِ	أَ	يُمْسِكُ	هَ	عَلَى
people	from	evil	what	news	with it	do	you keep	it	on

الْقَوْمِ مِنْ سُوءٍ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى

people because of the bad news he had had. Shall he keep it in spite

هُونٌ	أَمْ	يَدُسُّ	هَ	فِي	التُّرَابِ	أَلَا	سَاءَ	مَا	يَحْكُمُونَ
disgrace	or	bury	it	in	dust	beware	evil	what	they judge

هُونٌ أَمْ يَدُسُّهُ فِي التُّرَابِ ٦٠ أَلَا سَاءَ مَا يَحْكُمُونَ

of disgrace or bury it in the dust? Verily, evil is that which they judge.

لِ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	مَثَلُ	السَّوْءِ	وَ	لِ	اللَّهِ
for	those who	not	believe	in	hereafter	example	evil	and	for	Allah

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ

Those who do not believe in the Hereafter to them applies the worst similitude; while to Allah belongs

الْمَثَلُ	الْأَعْلَى	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	وَ	لَوْ
example	loftiest	and	He	Mighty	Wise	and	if

الْمَثَلُ الْأَعْلَى ٦١ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٦٢ وَلَوْ

that which is the loftiest and He is the Mighty, the Wise. And if

يُؤَاخِذُ	اللَّهُ	النَّاسَ	بِ	ظُلْمِ	هَمَّ	مَا	تَرَكَ	عَلَيْهَا
punish	Allah	men	for	wrongdoing	their	not	leave	thereon
يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا								
Allah were to punish men for their wrongdoing, He would not leave thereon								
مِنْ	دَابَّةٍ	وَلَكِنْ	يُؤَخِّرُ	هُمْ	إِلَى	أَجَلٍ	مُسَمًّى	
from	living creature	but	gives respite	them	to	term	appointed	
مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى ج								
a living creature, but He gives them respite till an appointed term;								
فَ	إِذَا	جَاءَ	أَجَلُ	هُمْ	لَا	يَسْتَأْخِرُونَ	سَاعَةً	
and	when	came	term	their	not	they remain behind	hour	
فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً								
and when their term is come, they cannot remain behind a single hour,								
وَلَا	يَسْتَقْدِمُونَ	وَيَجْعَلُونَ	لِ	اللَّهِ	مَا			
and	they go ahead	and	they attribute	to	Allah	what		
وَلَا يَسْتَقْدِمُونَ 62 وَيَجْعَلُونَ لِلَّهِ مَا								
nor can they go ahead (of it). And they attribute to Allah what								
يَكْرَهُونَ	وَتَصِفُ	الْبِسْنَ	هُمْ	الْكُذِبَ	أَنَّ			
they dislike	and	describe	their	lie	that			
يَكْرَهُونَ وَتَصِفُ الْبِسْنَ الْكُذِبَ أَنَّ								
they dislike (for themselves) and their tongues utter the lie that								
لَهُمُ	الْحُسْنَى	لَا	جَرَمَ	أَنَّ	لَهُمُ	النَّارَ	وَأَنَّ	هُمْ
for	good	not	doubt	that	for	Fire	and	they
لَهُمُ الْحُسْنَى ط لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ								
they will have the best (of everything). Undoubtedly, theirs shall be the Fire, and (therein) shall they								

مُفْرَطُونَ	تَ	اللَّهِ	لَقَدْ	أَرْسَلْنَا	إِلَى	أُمَّةٍ	مِّنْ		
abandoned	by	Allah	surely	We sent	to	people	from		
مُفْرَطُونَ ﴿٦٣﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَّةٍ مِّنْ									
be abandoned. By Allah, We did send (Messengers) to the peoples									
قَبْلَ	كَ	فَ	زَيْنَ	لَ	هُمْ	الشَّيْطَانُ	أَعْمَالَهُمْ	فَ	هُوَ
before	you	but	beautiful	for	them	Satan	works	them	he
قَبْلَكَ فَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ									
before you; but Satan made their works (appear) beautiful to them. So he is									
وَلِيُّ	هُمْ	الْيَوْمَ	وَ	لَ	هُمْ	عَذَابٌ	أَلِيمٌ	وَ	
patron	their	day	and	for	their	punishment	grievous	and	
وَلِيَّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾ وَ									
their patron this day, and they shall have a grievous punishment. And									
مَا	أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ	إِلَّا	لِ	تُبَيِّنَ	لَهُمُ	الَّذِي	
not	we send	to	you	Book	except	that	you explain	them	who
مَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي									
We have not sent down to you the Book except that you may explain to them that									
اُخْتَلَفُوا	فِي	هِ	وَ	هُدًى	وَ	رَحْمَةً	لِّ	قَوْمٍ	يُؤْمِنُونَ
differ	in	it	and	guidance	and	mercy	for	people	who believe
اُخْتَلَفُوا فِيهِ ۚ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾									
concerning which they differ, and as a guidance, and a mercy for a people who believe.									
وَ	اللَّهُ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَحْيَا	بِهِ	الْأَرْضَ
and	Allah	sent down	from	sky	water	so	quicken	with it	earth
وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ									
And Allah has sent down water from the sky and has quickened therewith the earth									

بَعْدَ	مَوْتِ	هَا	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِّ	قَوْمٍ	يَسْمَعُونَ
after	death	its	surely	in	that	a	Sign	for	people	who would hear
بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾										
after its death. Surely, in that is a Sign for a people who would hear.										
وَ	إِنَّ	لَ	كُنتُمْ	فِي	الْأَنْعَامِ	لَ	عِبْرَةً	نُسْقِي	كُم مِّنْ	مَا فِي
and	surely	for	you	in	cattle	a	lesson	we give drink	from	what
وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي										
And surely in the cattle (too) there is a lesson for you. We give you drink of what is in										
بُطُونِ	ه	مِّنْ	بَيْنِ	فَرْثٍ	وَ	دَمٍ	لَّبَنًا	خَالِصًا	سَائِغًا	
bellies	their	from	between	faeces	and	blood	milk	pure	pleasant	
بُطُونِهِ مِّنْ بَيْنِ فَرْثٍ وَ دَمٍ لَّبَنًا خَالِصًا سَائِغًا										
their bellies - from between the faeces and the blood - milk pure (and) pleasant for										
لِّ	الشَّارِبِينَ	وَ	مِنْ	ثَمَرَاتِ	النَّخِيلِ	وَ	الْأَعْنَابِ			
for	who drink	and	from	fruits	date-palm	and	grapes			
لِّلشَّارِبِينَ ﴿٦٧﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ										
those who drink (it). And of the fruits of the date-palms and the grapes,										
تَتَّخِذُونَ	مِّنْ	هُ	سَكْرًا	وَ	رِزْقًا	حَسَنًا	إِنَّ	فِي		
you obtain	from	it	intoxicating drink	and	food	wholesome	surely	in		
تَتَّخِذُونَ مِنْهُ سَكْرًا وَ رِزْقًا حَسَنًا إِنَّ فِي										
whence you obtain intoxicating drink and wholesome food. Verily, in										
ذَلِكَ	لَ	آيَةً	لِّ	قَوْمٍ	يَعْقِلُونَ	وَ	أَوْحَى	رَبُّ	كَ	إِلَى
that	is a	Sign	for	people	who use reason	and	inspired	your	Lord	to
ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾ وَ أَوْحَى رَبُّكَ إِلَى										
that is a Sign for a people who make use of their reason. And your Lord inspired the										

النَّحْلِ	أَنْ	اتَّخِذِي	مِنْ	الْجِبَالِ	بُيُوتًا	وَّ	مِنْ	الشَّجَرِ
bee	that	you make	in	hills	houses	and	in	trees

النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنْ الشَّجَرِ

bee, (saying): 'Make you houses in the hills and in the trees

وَّ	مِنْ	مَا	يَعْرِشُونَ	ثُمَّ	كُلُّي	مِنْ	كُلِّ	الثَّمَرَاتِ
and	in	what	trellises they build	then	eat	from	every	fruit

وَمِمَّا يَعْرِشُونَ^{٦٩} ثُمَّ كُلُّي مِنْ كُلِّ الثَّمَرَاتِ

and in the trellises which they build, 'Then eat of every (kind of) fruit,

فَ	اسْأَلِكِي	سُبُلَ	رَبِّ	كَ	ذُلًّا	يَخْرُجُ	مِنْ	بُطُونِ	هَآ
and	follow	ways	Lord	your	made easy	comes forth	from	belly	their

فَاسْأَلِكِي سُبُلَ رَبِّكَ ذُلًّا^{٧٠} يَخْرُجُ مِنْ بُطُونِهَا

and then pursue submissively the paths prescribed by your Lord.' There comes forth from their bellies

شَرَابٌ	مُخْتَلِفٌ	أَلْوَانُ	هَ	فِي	هِ	شِفَاءٌ	لِ	النَّاسِ	إِنَّ
drink	varying	hues	it	in	it	cure	for	men	surely

شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ^{٧١} إِنَّ

a drink of varying hues. Therein is cure for men. Surely,

فِي	ذَلِكَ	لَ	آيَةٌ	لِ	قَوْمٍ	يَتَفَكَّرُونَ	وَّ	اللَّهُ	خَلَقَ	كُمُ
in	that	is	Sign	for	people	who reflect	and	Allah	create	you

فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَتَفَكَّرُونَ^{٧٢} وَاللَّهُ خَلَقَكُمْ

in that is a Sign for a people who reflect. And Allah creates you,

ثُمَّ	يَتَوَفَّى	كُمُ	وَّ	مِنْ	كُمُ	مَنْ	يُرْدُّ	إِلَى	أَرْدَلِ	الْعُمُرِ
then	cause to die	you	and	among	you	who	return	to	senility	age

ثُمَّ يَتَوَفَّكُمُ^{٧٣} وَمِنْكُمْ مَنْ يُرْدُّ إِلَى أَرْدَلِ الْعُمُرِ

then He causes you to die; and there are (some) among you who reach the age of senility

لِ	كَى لَا	يَعْلَمَ	بَعْدَ	عِلْمٍ	شَيْئًا	إِنَّ	اللَّهِ	عَلَيْهِمْ
so	that	they know	after	knowledge	anything	surely	Allah	All-Knowing

لِكَى لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ

with the result that they lose all knowledge after having gained it. Surely, Allah is All-Knowing,

قَدِيرٌ	وَ	اللَّهُ	فَضَّلَ	بَعْضَ	كُمُ	عَلَى	بَعْضِ
Powerful	and	Allah	favoured	some	you	above	others

قَدِيرٌ ٧١ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ

Powerful. And Allah has favoured some of you above others

فِي	الرِّزْقِ	فَ	مَا	الَّذِينَ	فُضِّلُوا	بِ	رَأْدَى	رِزْقِ	هُمْ
in	provisions	so	not	those who	more favoured	with	return	provision	their

فِي الرِّزْقِ ٧٢ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدَى رِزْقِهِمْ

in (worldly) gifts. But those more favoured will not restore (any part of) their (worldly) gifts

عَلَى	مَا	مَلَكَتْ	أَيْمَانُ	هُمْ	فَ	هُمْ	فِي	هِ	سَوَاءٌ
upon	what	possess	right hand	their	so	they	in	it	be equal

عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ

to those whom their right hands possess, so that they may be equal (sharers) in them.

أَ	فَ	بِنِعْمَةِ	اللَّهِ	يَجْحَدُونَ	وَ	اللَّهُ	جَعَلَ	لَ	كُمُ
will	then	favour	Allah	they deny	and	Allah	made	for	you

أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ٧٢ وَاللَّهُ جَعَلَ لَكُمْ

Will they then deny the favour of Allah? And Allah has made for you

مِّنْ	أَنْفُسِ	كُمُ	أَزْوَاجًا	وَ	جَعَلَ	لَ	كُمُ	مِّنْ	أَزْوَاجِ	كُمُ
among	selves	your	mates	and	made	for	you	from	mates	your

أَنْفُسِكُمْ أَزْوَاجًا وَ جَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُمْ

mates from among yourselves, and has made for you, from your mates,

بَنِينَ	وَ	حَفَدَةً	وَ	رَزَقَ	كُم	مِّنَ	الطَّيِّبَاتِ		
sons	and	grandsons	and	provided	you	from	good things		
بَنِينَ وَ حَفَدَةً وَ رَزَقَكُمْ مِّنَ الطَّيِّبَاتِ ط									
sons and grandsons, and has provided you with good things.									
أَفَ	فَ	بِالْبَاطِلِ	يُؤْمِنُونَ	وَ	بِ	نِعْمَتِ	اللَّهِ هُمْ	يَكْفُرُونَ	
will	then	vain things	believe	and	with	favour	Allah	deny	
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَ بِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ٧٣									
Will they then believe in vain things and deny the favour of Allah?									
وَ	يَعْبُدُونَ	مِّنْ	دُونِ	اللَّهِ	مَا	لَا	يَمْلِكُ		
and	worsip	from	other	Allah	that	not	have power		
وَ يَعْبُدُونَ مِّنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ									
And they worship beside Allah such as have no power									
لَهُمْ	رِزْقًا	مِّنَ	السَّمَوَاتِ وَ	الْأَرْضِ	شَيْئًا	وَ	لَا	يَسْتَطِيعُونَ	
for them	provision	from	heavens	and	earth	anything	and	nor	
لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَ الْأَرْضِ شَيْئًا وَ لَا يَسْتَطِيعُونَ ٧٤									
to bestow on them any gift from the heavens or the earth, nor can they (ever) have such power.									
فَ	لَا	تَضْرِبُوا	لِ	اللَّهِ	الْأَمْثَالَ	إِنَّ	اللَّهَ	يَعْلَمُ وَ	أَنْتُمْ
so	not	coin	for	Allah	similitude	surely	Allah	knows	and
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ط إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ									
So coin not similitudes for Allah. Surely, Allah knows and you									
لَا	تَعْلَمُونَ	ضَرَبَ	اللَّهُ	مَثَلًا	عَبْدًا	مَّمْلُوكًا			
not	know	describe	Allah	parable	slave	owned			
لَا تَعْلَمُونَ ٧٥ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا									
know not. Allah sets forth the parable of a slave who is owned									

لَا	يَقْدِرُ	عَلَى	شَيْءٍ	وَّ	مَنْ	رَزَقْنَا	هُ	مِنْ	نَا	رِزْقًا	حَسَنًا
no	power	upon	anything	and	whom	We provide	him	from	Us	provisions	good
لَا يَقْدِرُ عَلَى شَيْءٍ وَ مَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا											
having no power over anything; and (a free man) whom We have provided with a fair provision from Ourselves,											
فَ	هُوَ	يُنْفِقُ	مِنْ	هُ	سِرًّا	وَّ	جَهْرًا	هَلْ			
then	he	spends	from	it	secretly	and	openly	are			
فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَ جَهْرًا هَلْ											
and he spends thereof secretly and openly. Are they											
يَسْتَوْنَ	الْحَمْدُ	لِ	اللَّهِ	بَلْ	أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ			
the equal	Praise	for	Allah	but	most	them	not	they know			
يَسْتَوْنَ ۖ الْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٦﴾											
equal? Praise be to Allah! But most of them know not.											
وَ	ضَرَبَ	اللَّهُ	مَثَلًا	رَّجُلَيْنِ	أَحَدُ	هُمَا	أَبْكَمُ				
and	set forth	Allah	parable	two men	one	of both	dumb				
وَ ضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ											
And Allah sets forth (another) parable of two men- one of them is dumb,											
لَا	يَقْدِرُ	عَلَى	شَيْءٍ	وَّ	هُوَ	كُلٌّ	عَلَى	مَوْلَى	هُ	أَيْنَ	مَا
not	power	on	anything	and	He	burden	on	master	his	where	that
لَا يَقْدِرُ عَلَى شَيْءٍ وَ هُوَ كُلٌّ عَلَى مَوْلَاهُ ۖ أَيْنَمَا											
having no power over anything, and he is a burden to his master; withersoever											
يُوجِّهُهُ	هُ	لَا	يَأْتِ	بِ	خَيْرٍ	هَلْ	يَسْتَوِي	هُوَ	وَ	مَنْ	
send	him	not	bring	with	good	can	be equal	him	and	who	
يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَ مَنْ											
he sends him, he brings no good. Can he be equal to him who											

يَأْمُرُ	بِ	الْعَدْلِ	وَ	هُوَ	عَلَى	صِرَاطٍ	مُسْتَقِيمٍ	وَ	لِ	اللَّهِ
enjoins	with	justice	and	he	on	path	straight	and	for	Allah

يَأْمُرُ بِالْعَدْلِ ۚ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾ وَلِلَّهِ

enjoins justice and who is himself on the straight path? And to Allah belongs

غَيْبُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	أَمْرُ	السَّاعَةِ
unseen	heavens	and	earth	and	not	matter	Hour

غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ السَّاعَةِ

the unseen of the heavens and the earth; and the matter of the Hour

إِلَّا	كَ	لَمْحِ	الْبَصَرِ	أَوْ	هُوَ	أَقْرَبُ	إِنَّ	اللَّهِ
but	like	twinkling	eye	or	it is	nearer	surely	Allah

إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۖ إِنَّ اللَّهَ

is but as the twinkling of an eye, no, it is nearer still. Surely, Allah

عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَ	اللَّهُ	أَخْرَجَ	كُم مِّنْ	بُطُونِ
over	all	things	power	and	Allah	brought forth	you from	bellies

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾ وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ

has power over all things. And Allah brought you forth from the wombs of

أُمّهتِ	كُم	لَا	تَعْلَمُونَ	شَيْئًا	وَ	جَعَلَ	لَ	كُم	السَّمْعَ
mother	your	not	you know	anything	and	made	for	you	ear

أُمّهتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۚ وَجَعَلَ لَكُمُ السَّمْعَ

your mothers while you knew nothing, and gave you ears

وَ	الْأَبْصَارَ	وَ	الْأَفْئِدَةَ	لَعَلَّ	كُم	تَشْكُرُونَ
and	eyes	and	hearts	so that	you	you be grateful

وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

and eyes and hearts, that you might be grateful.

أَلَمْ	يَرَوْا	إِلَى	الطَّيْرِ	مُسَخَّرَاتٍ	فِي	جَوِّ	السَّمَاءِ
do	see	to	birds	held under subjection	in	air	heaven
أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ط							
Do they not observe the birds held (aloft) in midheaven?							
مَا	يُمْسِكُ	هُنَّ	إِلَّا	اللَّهُ	إِنَّ	فِي	ذَلِكَ
not	hold	them	except	Allah	surely	in	that
لِ	أَيِّ	قَوْمٍ	لَّ	أَيِّ	لِ	قَوْمٍ	لِ
people	for	Signs	are	that	in	surely	Allah
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ							
None keep them held (aloft) but Allah. Verily, in that are Signs for a people							
يُؤْمِنُونَ	وَاللَّهُ	جَعَلَ	لَكُمْ	مِّنْ	بُيُوتٍ	كُمُ	سَكَنًا
they believe	and	Allah	made	for	you	from	your
يُؤْمِنُونَ ٨٠ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا							
who believe. And Allah has made your homes, a place of rest for you							
وَجَعَلَ	لَكُمْ	مِّنْ	جُلُودٍ	الْأَنْعَامِ	بُيُوتًا	وَجَعَلَ	لَكُمْ
and	made	for	you	from	skins	cattle	abodes
وَجَعَلَ لَكُمْ مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا							
and has made for you, of the skins of cattle, abodes							
تَسْتَخِفُّونَ	هَا	يَوْمَ	ظَعْنٍ	كُمُ	وَيَوْمَ	إِقَامَتِ	كُمُ
you find light	it	day	travel	you	and	halt	you
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ لَا							
which you find light at the time when you travel and useful at the time when you halt;							
وَمِنْ	أَصْوَابٍ	هَا	وَأَوْبَارٍ	هَا	وَأَشْعَارٍ	هَا	أَثَا
from	wool	their	and	furs	their	hair	household goods
وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَا							
and of their wool, and their furs, and their hair, (He has supplied you with) household goods							

وَّ	مَتَاعًا	إِلَى	حِينٍ	وَ	اللَّهُ	جَعَلَ	لَ	كُمُ	مِّنْ	مَا
and	articles	for	a time	and	Allah	made	for	you	from	that
وَّ مَتَاعًا إِلَى حِينٍ ٨١ وَاللَّهُ جَعَلَ لَكُمْ مِّمَّا										
and articles of use for a time. And Allah had made for you, of that										
خَلَقَ	ظِلَالًا	وَ	جَعَلَ	لَ	كُمُ	مِّنْ	الْجِبَالِ	أَكْنَانًا		
created	shades	and	he made	surely	for you	from	mountains	shelter		
خَلَقَ ظِلَالًا وَ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا										
which He has created, (things affording) shade; and He has made for you, in the mountains, places of shelter;										
وَّ	جَعَلَ	لَ	كُمُ	سَرَابِيلَ	تَقِي	كُمُ	الْحَرَّ	وَ	سَرَابِيلَ	
and	made	surely	your	garments	protect	you	heat	and	coats of mail	
وَّ جَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَ سَرَابِيلَ										
and He has made for you garments which protect you from heat, and coats of mail which										
تَقِي	كُمُ	بَأْسَ	كُمُ	كَذَلِكَ	يُتِمُّ	نِعْمَتَ	هُ	عَلَيْكُمْ		
protect	you	war	your	like this	complete	favour	His	on you		
تَقِيكُمْ بِأَسْكُمُ ٨٢ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ										
protect you in your wars. Thus does He complete His favour on you,										
لَعَلَّ	كُمُ	تُسَلِّمُونَ	فَ	إِنْ	تَوَلَّوْا	فَ	إِنَّمَا	عَلَى	كَ	
so that	you	submit	but	if	they turn away	then	only	on	you	
لَعَلَّكُمْ تُسَلِّمُونَ ٨٢ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ										
that you may submit (to Him). But if they turn away, then you are responsible only										
الْبَلْغُ	الْمُبِينُ	يَعْرِفُونَ	نِعْمَتَ	اللَّهُ	ثُمَّ					
convey	openly	they know well	favour	Allah	then					
الْبَلْغُ الْمُبِينُ ٨٣ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ										
for the plain delivery of the Message. They know full well Allah's grace (as they see it), yet they										

يَوْمَ	وَ	الْكَافِرُونَ	هُمْ	أَكْثَرُ	وَ	هَا	يُنْكِرُونَ
day	and	disbelievers	them	most	and	it	they deny
يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾ وَيَوْمَ							
deny it; and most of them are <i>confirmed</i> disbelievers. And (remember) the day when							
لَا	ثُمَّ	شَهِيدًا	أُمَّةٍ	كُلِّ	مِنْ	نَبْعُثُ	
not	then	witness	people	every	from	We raise	
نَبْعُثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا							
We shall raise up a witness from every people, then							
إِذَا	وَ	يُسْتَعْتَبُونَ	هُمْ	لَا	وَ	كَفَرُوا	لِلَّذِينَ
then	and	plea be accepted	their	not	and	disbelieve	for those who
يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾ وَإِذَا							
those who disbelieve shall not be permitted (<i>to plead</i>) nor shall their plea be accepted. And when							
رَأَى	الَّذِينَ	ظَلَمُوا	الْعَذَابَ	فَ لَا	يُخَفَّفُ	عَنْهُمْ	
see	those who	who wronged	punishment	not	then	made light	them
رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ							
those who did wrong (<i>actually</i>) see the punishment, it will not be made light for them,							
وَ لَا	هُمْ	يُنْظَرُونَ	وَ إِذَا رَأَى	الَّذِينَ	أَشْرَكُوا		
and	they	granted respite	when	those who	associate partners		
وَلَا هُمْ يُنْظَرُونَ ﴿٨٦﴾ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا							
nor will they be granted respite. And when those, who associate partners							
شُرَكَاءَ	هُمْ	قَالُوا	رَبِّ	نَا	هَؤُلَاءِ	شُرَكَائُنَا	نَا
associated-gods	their	they say	Lord	Our	these	associate-gods	our
شُرَكَاءَ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا							
(with God), will see their associated-gods, they will say, 'Our Lord, these are our associate-gods							

الَّذِينَ	كُنَّا	نَدْعُوا	مِنْ	دُونِ	كَ	فَ	أَلْقُوا	إِلَىٰ	هِمْ
whom	we used to	we call	from	instead	You	then	retort	to	them
الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ ۚ فَأَلْقُوا إِلَيْهِمْ									
whom we used to call upon instead of You.' Thereupon they will retort on them with the									
الْقَوْلَ	إِنَّ	كُنتُمْ	لَ	كَذِبُونَ	وَ	أَلْقُوا			
words	surely	you	surely	liars	and	offer			
الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾ وَأَلْقُوا									
words, 'Surely, you are liars.' And they will offer									
إِلَىٰ	اللَّهِ	يَوْمَئِذٍ	السَّلَامَ	وَ	ضَلَّ	عَنْ	هُمْ	مَا	
to	Allah	that day	submit	and	got lost	from	them	that	
إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا									
submission to Allah on that day, and all that they used to									
كَانُوا	يَفْتَرُونَ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ			
they were	to forge	those who	disbelieve	and	turn away	from			
كَانُوا يَفْتَرُونَ ﴿٨٨﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ									
forge shall fail them. (As for) those who disbelieve and turn (men) away from									
سَبِيلِ	اللَّهِ	زِدْنَا	هُمْ	عَذَابًا	فَوْقَ	الْعَذَابِ	بِمَا		
path	Allah	we add	their	punishment	above	punishment	because		
سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا									
the way of Allah, We will add punishment to (their) punishment because									
كَانُوا	يُفْسِدُونَ	وَ	يَوْمَ	نَبْعَثُ	فِي	كُلِّ			
they were	corruptly	and	day	raise up	in	every			
كَانُوا يُفْسِدُونَ ﴿٨٩﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ									
they act corruptly. And (remember) the day when We will raise up in every									

أُمَّةٌ	شَهِيدًا	عَلَيْهِمْ	مِّنْ	أَنْفُسٍ	هَمَّ	وَ	جِئْنَا
people	witness	on them	from	selves	them	and	we bring
أُمَّةٌ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَ جِئْنَا							
people a witness against them from amongst themselves, and We will bring							
بِ	كَ	شَهِيدًا	عَلَى	هَؤُلَاءِ	وَ	نَزَّلْنَا	عَلَى
with	you	witness	against	these	and	we sent down	to
بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ							
you as a witness against these. And We have sent down to you							
الْكِتَابَ	تَبْيَانًا	لِّ	كُلِّ	شَيْءٍ	وَ	هُدًى	وَ
Book	explaining	for	every	thing	and	guidance	and
الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً							
the Book to explain everything, and a guidance, and a mercy,							
وَ	بُشْرَى	لِّ	الْمُسْلِمِينَ	إِنَّ	اللَّهَ	يَأْمُرُ	بِ
and	glad tiding	for	who submit	surely	Allah	orders	with
وَ بُشْرَى لِّلْمُسْلِمِينَ ۝٩٠ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ							
and glad tidings to those who submit (to God). Verily, Allah requires you to abide by justice,							
وَ	الْإِحْسَانَ	وَ	إِيتَاءِ	ذِي	الْقُرْبَى	وَ	يَنْهَى
and	benevolence	and	giving	like	kindred	and	forbid
وَ الْإِحْسَانَ وَ إِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ							
and treat with grace, and give like the giving of kin to kin; and forbids							
الْفَحْشَاءِ	وَ	الْمُنْكَرِ	وَ	الْبَغْيِ	يَعْظُ	كُم	لَعَلَّ
indecentcy	and	manifest evil	and	transgression	admonish	you	so that
الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ							
indecentcy, and manifest evil and transgression. He admonished you that you							

تَذَكَّرُونَ	وَ	أَوْفُوا	بِ	عَهْدِ	اللَّهِ	إِذَا	عَهَدْتُمْ
take heed	and	fulfil	the	covenant	Allah	when	you make covenant
تَذَكَّرُونَ ﴿٩١﴾ وَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ							
may take heed. And fulfil the covenant of Allah when you have made,							
وَ	لَا	تَنْقُضُوا	الْأَيْمَانَ	بَعْدَ	تَوْكِيدِ	هَا	
and	not	you break	oaths	after	confirming	it	
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا							
and break not the oaths after making them firm,							
وَ	قَدْ	جَعَلْتُمْ	اللَّهَ	عَلَيْكُمْ	كَفِيلًا	إِنَّ	
and	surely	you made	Allah	on you	surety	surely	
وَقَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ							
while you have made Allah your surety. Certainly,							
اللَّهُ	يَعْلَمُ	مَا	تَفْعَلُونَ	وَ	لَا	تَكُونُوا	كَ
Allah	knows	what	you do	and	not	you be	like
اللَّهُ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾ وَلَا تَكُونُوا كَالَّتِي							
Allah knows what you do. And be not like her							
تَقْضَتْ	غَزَلَ	هَا	مِنْ	بَعْدَ	قُوَّةٍ	أَنْكَاثًا	
break	yarn	her	from	after	strong	into pieces	
تَقْضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا							
who, after having made it strong, breaks her yarn into pieces.							
تَتَّخِذُونَ	أَيْمَانَ	كُمُ	دَخَلًا	بَيْنَ	كُمُ	أَنْ	
you make	oaths	your	means of deceit	between	you	that	
تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ							
You make your oaths a means of deceit between you, (for fear) lest							

تَكُونُ	أُمَّةٌ	هِيَ	أَرْبَى	مِنْ	أُمَّةٍ	إِنَّمَا	يَبْلُوكُمْ	كُمُ
you be	people	she	more powerful	from	other people	surely	tries	you
تَكُونُ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمْ								
one people become more powerful than another. Surely, Allah tries								
اللَّهُ	بِهِ	وَ	لَ	يُبَيِّنَنَّ	لَ	كُمُ	يَوْمَ	الْقِيَمَةِ
Allah	with it	and	surely	clear	to	you	Day	Resurrection
اللَّهُ بِهِ ط وَ لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ								
you therewith, and on the Day of Resurrection He will make clear to you								
مَا	كُنْتُمْ	فِي	هِ	تَخْتَلِفُونَ	وَ	لَوْ	شَاءَ	اللَّهُ
that	you were	in	it	you differed	and	if	Will	Allah
مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ 93 وَلَوْ شَاءَ اللَّهُ								
that wherein you differed. And if Allah had (enforced) His Will,								
لَ	جَعَلَ	كُمُ	أُمَّةً	وَاحِدَةً	وَلَكِنْ	يُضِلُّ		
surely	make	you	people	one	but	He let go astray		
لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ								
He would surely have made you (all) one people; but He lets go astray								
مَنْ	يَشَاءُ	وَ	يَهْدِي	مَنْ	يَشَاءُ	وَ	لَ	تُسْأَلُنَّ
who	wishes	and	guide	who	wishes	and	surely	you be questioned
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ط وَ لَتُسْأَلُنَّ								
him who wishes (it), and guides him who wishes (it), and you shall surely be questioned								
عَمَّا	كُنْتُمْ	تَعْمَلُونَ	وَ	لَا	تَتَّخِذُوا	أَيْمَانَ	كُمُ	
from what	you were	you have been doing	and	not	you make	oaths	your	
عَمَّا كُنْتُمْ تَعْمَلُونَ 94 وَلَا تَتَّخِذُوا أَيْمَانَكُمْ								
concerning that which you have been doing. And make not your oaths								

دَخَلَ	بَيْنَ	كُمْ	فَ	تَزِلُّ	قَدَمٌ	بَعْدَ	ثُبُوتِ	هَآ
means of deceit	between	you	then	slip	foot	after	firmly established	it
دَخَلَ بَيْنَكُمْ فَتَزِلُّ قَدَمٌ بَعْدَ ثُبُوتِهَا								
a means of deceit between you; or (your) foot will slip after it has been firmly established,								
وَ	تَذُوقُوا	السُّوْءَ	بِمَا	صَدَدْتُمْ	عَنْ	سَبِيلِ		
and	you will taste	evil	because	you turned away	from	path		
وَ تَذُوقُوا السُّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ								
and you will taste evil because you turned (people) away from the path								
اللَّهُ	وَ	لَ	كُمْ	عَذَابٌ	عَظِيمٌ	وَ	لَا	تَشْتَرُوا
Allah	and	for	you	punishment	great	and	not	you purchase
اللَّهُ وَلَكُمْ عَذَابٌ عَظِيمٌ ٩٥ وَلَا تَشْتَرُوا								
of Allah, and you will have a severe punishment. And barter not the								
بِ	عَهْدِ	اللَّهُ	ثَمَنًا	قَلِيلًا	إِنَّمَا	عِنْدَ	اللَّهُ	هُوَ
of	covenant	Allah	price	paltry	surely	with	Allah	He
بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ								
covenant of Allah for a paltry price. Surely, that which is with Allah								
خَيْرٌ	لَ	كُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ	مَا	عِنْدَ	كُمْ
better	for	you	if	you were	you knew	that	with	you
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٩٦ مَا عِنْدَ كُمْ								
is better for you if you only knew. That which you have								
يَنْفَدُ	وَ	مَا	عِنْدَ	اللَّهُ	بَاقٍ	وَ	لَ	الَّذِينَ
come to naught	and	what	with	Allah	last	and	surely	those who
يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ								
shall come to naught and whatever is with Allah will last (forever). And We certainly give those, who								

صَبْرُوًا	أَجْرَ	هُمْ	بِ	أَحْسَنِ	مَا	كَانُوا	يَعْمَلُونَ
steadfast	reward	their	with	best	what	they were	they do
صَبْرُوًا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾							
are steadfast their reward according to the best of their works.							
مَنْ	عَمِلَ	صَالِحًا	مِّنْ	ذَكَرٍ	أَوْ	أُنْثَىٰ	
who	act	righteously	from	male	or	female	
مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ							
Whoso acts righteously, whether male or female							
وَ	هُوَ	مُؤْمِنٌ	فَ	لَ	نُحْيِيَنَّ	هُ	حَيَوَةً طَيِّبَةً
and	he is	a believer	then	surely	give life	him	pure life
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَوَةً طَيِّبَةً							
and is a believer, We will surely grant him a pure life;							
وَ	لَ	نَجْزِيَنَّهُمْ	أَجْرَ	هُمْ	بِ	أَحْسَنِ	مَا كَانُوا يَعْمَلُونَ
and	surely	we recompense	them	reward	the	best	what were doing
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾							
and We will surely bestow on such their reward according to the best of their works.							
فَ	إِذَا	قَرَأْتَ	الْقُرْآنَ	فَ	اسْتَعِذْ	بِ	اللَّهِ مِنْ
and	when	recite	Quran	then	seek refuge	with	Allah from
فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنْ							
And when you recite the Quran, seek refuge with Allah from							
الشَّيْطَانِ	الرَّجِيمِ	إِنَّ	هُ	لَيْسَ	لَ	هُ	سُلْطٰنٌ
Satan	rejected	surely	he	not	for	him	power
الشَّيْطٰنِ الرَّجِيمِ ﴿٩٩﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ							
Satan, the rejected. Surely, he has no power							

عَلَى	الَّذِينَ	آمَنُوا	وَ	عَلَى	رَبِّ	هُمْ	يَتَوَكَّلُونَ
on	those who	believe	and	on	Lord	their	they put trust
عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾							
over those who believe and who put their trust in their Lord.							
إِنَّمَا	سُلْطَنُ	هُ	عَلَى	الَّذِينَ	يَتَوَلَّوْنَ	هُ	وَ الَّذِينَ
surely	power	his	on	those who	make friend	him	and those who
إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ							
His power is only over those who make friends with him and who							
هُمْ	بِهِ	مُشْرِكُونَ	وَ	إِذَا	بَدَلْنَا	آيَةً	مَّكَانَ
they	with him	set up equal	and	when	we change	Signs	in place of
هُمْ بِهِ مُشْرِكُونَ ﴿١٠١﴾ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ							
set up equals to Him. And when We bring one Sign in place of							
آيَةٍ	وَ	اللَّهُ	أَعْلَمُ	بِمَا	يُنَزِّلُ	قَالُوا	إِنَّمَا أَنْتَ
another Sign	and	Allah	know	what	He sends down	they say	you surely
آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ							
another – and Allah knows best what He reveals – they say, 'You are							
مُفْتَرٍ	بَلْ	أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ	قُلْ	نَزَّلَهُ
fabricator	no	most	them	not	they know	say	sent it down
مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ							
but a fabricator.' No, but most of them know not. Say, 'The Spirit of holiness has brought it down							
مِنْ	رَبِّ	كَ	بِ	الْحَقِّ	لِ	يُثَبِّتَ	
from	Lord	your	with	truth	so that	He strengthen	
مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ							
from your Lord with truth, that He may strengthen							

الَّذِينَ	آمَنُوا	وَّ	هُدًى	وَّ	بُشْرَى	لِ	الْمُسْلِمِينَ		
those who	believe	and	guidance	and	glad tidings	for	Muslims		
الَّذِينَ آمَنُوا وَ هُدًى وَ بُشْرَى لِّلْمُسْلِمِينَ ﴿١٠٣﴾									
those who believe, and as a guidance and glad tidings for Muslims.									
وَّ	لَقَدْ	نَعْلَمُ	أَنَّ	هُمْ	يَقُولُونَ	إِنَّمَا	يُعَلِّمُ	هَ	بَشَرٌ
and	surely	We know	that	they	say	only	teaches	him	man
وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ									
And indeed We know that they say that it is only a man who teaches him.									
لِسَانُ	الَّذِي	يُلْحِدُونَ	إِلَيْهِ	أَعْجَمِي					
tongue	who	they attribute	to him	is foreign					
لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي									
(But) the tongue of him to whom they (unjustly) incline (in making this insinuation) is foreign,									
وَّ	هَذَا	لِسَانٌ	عَرَبِيٌّ	مُّبِينٌ	إِنَّ	الَّذِينَ	لَا		
and	this is	tongue	Arabic	clear	surely	those who	not		
وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٤﴾ إِنَّ الَّذِينَ لَا									
while this is Arabic tongue, plain and clear. (As for) those who do not									
يُؤْمِنُونَ	بِ	آيَاتِ	اللَّهِ	لَا	يَهْدِي	هُمْ	اللَّهُ	وَّ	لَ
believe	in	Signs	Allah	not	guide	them	Allah	and	for
يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ									
believe in the Signs of Allah, surely, Allah will not guide them, and they shall have									
عَذَابٌ	أَلِيمٌ	إِنَّمَا	يَفْتَرِي	الْكُذِبَ	الَّذِينَ	لَا	يُؤْمِنُونَ		
punishment	grievous	surely	forge	lie	those who	not	they believe		
عَذَابٌ أَلِيمٌ ﴿١٠٥﴾ إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ									
a grievous punishment. It is only those who believe not in the Signs of Allah, that									

بَايَاتِ	اللّٰهَ	وَ	أُولَئِكَ	هُمْ	الْكَذِبُونَ
Signs	Allah	and	these	who	liars
بَايَاتِ اللّٰهِ وَ أُولَئِكَ هُمُ الْكَذِبُونَ ﴿١٠٦﴾					
forge falsehood, and they it is who are the liars.					
مَنْ	كَفَرَ	بِ	اللّٰهِ	مِنْ	بَعْدِ
who	disbelieve	in	Allah	from	after
أَكْرَهَ	إِلَّا	مَنْ	أُكْرِهَ	إِيمَانِ	هَ
coerced	except	who	coerced	believed	his
مَنْ كَفَرَ بِاللّٰهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ					
Whoever disbelieves in Allah after having believed – except the one who is coerced (beyond the limit of his tolerance)					
وَلَكِنْ	مَنْ	قَلْبُ	هَ	مُطْمَئِنٌّ	بِ
but	who	heart	his	at peace	with
إِلَيمَانِ	وَلَكِنْ	مَنْ	قَلْبُ	هَ	مُطْمَئِنٌّ
faith	but	who	heart	his	at peace
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ					
while his heart finds peace in faith. But those who					
شَرَحَ	بِ	الْكُفْرِ	صَدْرًا	فَ	عَلَيْهِمْ
open	with	disbelief	breast	then	on them
غَضَبُ	مَنْ	شَرَحَ	بِ	الْكُفْرِ	صَدْرًا
chastisement	from	open	with	disbelief	breast
شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنْ					
open their breast to disbelief, upon them will fall the wrath of					
اللّٰهِ	وَ	لَ	هُمْ	عَذَابٌ	عَظِيمٌ
Allah	and	for	them	punishment	great
بَانَ	هُمْ	بَانَ	هُمْ	عَذَابٌ	عَظِيمٌ
because	they	because	they	punishment	great
اللّٰهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٧﴾ ذَلِكَ بِأَنَّهُمْ					
Allah and for them shall be a great chastisement. That is because they					
اسْتَحَبُّوا	الْحَيٰوةَ	الدُّنْيَا	عَلَى	الْآخِرَةِ	وَ
prefer	life	worldly	above	Hereafter	and
أَنَّ	اسْتَحَبُّوا	الْحَيٰوةَ	الدُّنْيَا	عَلَى	الْآخِرَةِ
that	prefer	life	worldly	above	Hereafter
اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ					
have preferred the present life to the Hereafter, and because					

اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الْكَافِرِينَ	أُولَئِكَ
Allah	not	guides	people	disbelievers	these
اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٨﴾ أُولَئِكَ					
Allah guides not the disbelieving people. It is they on					
الَّذِينَ	طَبَعَ	اللَّهُ	عَلَى	قُلُوبِ	هُمْ
those who	set seal	Allah	on	hearts	their
الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ					
whose hearts and ears and eyes Allah has set					
و	أَبْصَارِ	هُمْ	و	أُولَئِكَ	هُمْ
and	eyes	their	and	these	them
وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَفْلُونَ ﴿١٠٩﴾					
a seal. And it is they who are the heedless.					
لَا	جَرَمَ	أَنَّ	هُمْ	فِي	الْآخِرَةِ
no	doubt	that	they	in	Hereafter
لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ ﴿١١٠﴾					
Undoubtedly, it is they who will be the losers in the Hereafter.					
ثُمَّ	إِنَّ	رَبَّ	كَ	لِ	الَّذِينَ
then	surely	Lord	your	for	those who
ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا					
Then, surely your Lord - to those who fled (their homes) after they had					
فُتِنُوا	ثُمَّ	جَاهَدُوا	و	صَبَرُوا	إِنَّ
persecuted	then	struggled	and	steadfast	surely
فُتِنُوا ثُمَّ جَاهَدُوا وَ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا					
been persecuted and then struggled hard (in the cause of Allah) and remained steadfast - (yes),surely after that your Lord					

لَ	غَفُورٌ	رَّحِيمٌ	يَوْمَ	تَأْتِي	كُلُّ	نَفْسٍ		
is	Most Forgiving	Merciful	day	will come	every	soul		
لَغَفُورٌ رَّحِيمٌ ﴿١١١﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ								
is Most Forgiving, Merciful. On the day when every soul will come								
تُجَادِلُ	عَنْ	نَفْسٍ	هَا	وَ	تُؤْفَى	كُلُّ	نَفْسٍ	
pleading	for	self	it	and	fully recompensed	every	soul	
تُجَادِلُ عَنْ نَفْسِهَا وَتُؤْفَى كُلُّ نَفْسٍ								
pleading for itself, and every soul will be fully recompensed								
مَا	عَمِلَتْ	وَ	هُمْ	لَا	يُظْلَمُونَ	وَ	ضَرَبَ	اللَّهُ
what	it did	and	they	not	wronged	and	set forth	Allah
مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾ وَ ضَرَبَ اللَّهُ								
for what it did, and they will not be wronged. And Allah sets forth the								
مَثَلًا	قَرْيَةً	كَانَتْ	اِمْنَةً	مُطْمَئِنَّةً	يَأْتِي	هَا		
parable	a township	was	enjoyed security	peace	came	it		
مَثَلًا قَرْيَةً كَانَتْ اِمْنَةً مُطْمَئِنَّةً يَأْتِيهَا								
parable of a township which enjoyed security and peace;								
رِزْقُ	هَا	رَغَدًا	مِّنْ	كُلِّ	مَكَانٍ	فَ	كَفَرَتْ	
provisions	its	plenty	from	every	quarter	then	denied	
رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ								
its provisions came to it in plenty from every quarter; but it denied the								
بِ	أَنْعَمِ	اللَّهُ	فَ	أَذَاقَ	هَا	اللَّهُ	لِبَاسَ	الْجُوعِ
with	favours	Allah	so	to taste	them	Allah	wrapped	hunger
بِأَنْعَمِ اللَّهُ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ								
favours of Allah, so Allah made its dwellers taste a life wrapped in hunger								

وَالْخَوْفِ	بِمَا	كَانُوا	يَصْنَعُونَ	وَلَقَدْ	جَاءَ	هُمْ	وَالْخَوْفِ	بِمَا	كَانُوا	يَصْنَعُونَ	١١٣	وَلَقَدْ	جَاءَ	هُمْ
and	fear	because	were	used to do	and	surely	came	them	and	fear	as a consequence of what they used to do.	And	indeed	there has come to them
وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ١١٣ وَلَقَدْ جَاءَ هُمْ														
and fear as a consequence of what they used to do. And indeed there has come to them														
رَسُولٌ	مِّنْ	هُمْ	فَ	كَذَّبُوهُ	هُ	فَ	أَخَذَ	هُمْ	الْعَذَابُ					
a messenger	from	them	so	belied	him	so	overtook	them	punishment					
رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ														
a Messenger from among themselves, but they treated him as a liar, so punishment overtook them														
وَهُمْ	ظَالِمُونَ	فَ	كُلُوا	مِنْ	مَا	رَزَقَ	كُمُ	اللَّهُ						
they	were wrongdoers	so	eat	from	what	provided	you	Allah						
وَهُمْ ظَالِمُونَ ١١٤ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ														
while they were wrongdoers. So eat of the lawful (and) good things which Allah has														
حَلَالًا	طَيِّبًا	وَ	اشْكُرُوا	نِعْمَتَ	اللَّهِ	إِنْ								
lawful	good	and	be grateful	bounty	Allah	if								
حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ														
provided for you; and be grateful for the bounty of Allah, if														
كُنْتُمْ	إِيَّاهُ	تَعْبُدُونَ	إِنَّمَا	حَرَّمَ	عَلَيْ	كُمُ								
you are	Him	you worship	surely	forbidden	on	you								
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ١١٥ إِنَّمَا حَرَّمَ عَلَيْكُمُ														
it is Him you worship. He has only made unlawful for you														
الْمَيِّتَةَ	وَ	الدَّمَ	وَ	لَحْمَ	الْخِنْزِيرِ	وَمَا								
dead	and	blood	and	flesh	swine	and								
الْمَيِّتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا														
to partake of flesh (of such animals) as have died a natural death and of blood and the flesh of swine and that														

أَهْلًا	لِغَيْرِ	اللَّهِ	بِهِ	فَ	مَنْ	اضْطُرَّ	غَيْرَ	بَاغٍ	وَّ	لَا
invoked	other than	Allah	with it	so	who	compelled	not	relish	and	not

أَهْلًا لِّغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا

on which the name of any other than Allah has been invoked. But he who is driven by extreme compulsion without relish

عَادٍ	فَ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	وَ	لَا	تَقُولُوا
transgress	then	surely	Allah	Most Forgiving	Merciful	and	not	you say

عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٦﴾ وَلَا تَقُولُوا

or intent to transgress, then, surely, Allah is Most Forgiving, Merciful. And say not –

لِ	مَا	تَصِفُ	الْسِّنْتُ	كُـمُ	الْكَذِبَ	هَذَا
for	what	utter	tongue	your	falsehood	this

لِمَا تَصِفُ السِّنْتُ كُـمُ الْكَذِبَ هَذَا

because of the falsehood which your tongues utter – 'This

حَلَّلٌ	وَّ	هَذَا	حَرَامٌ	لِ	تَفْتَرُوا	عَلَى	اللَّهِ	الْكَذِبَ
lawful	and	this	unlawful	so that	you forge	against	Allah	lie

حَلَّلٌ وَ هَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ط

is lawful, and this is unlawful,' so as to forge a lie against Allah.

إِنَّ	الَّذِينَ	يَفْتَرُونَ	عَلَى	اللَّهِ	الْكَذِبَ
surely	those who	forge	against	Allah	lie

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

Surely, those who forge a lie against Allah

لَا	يُفْلِحُونَ	مَتَاعٌ	قَلِيلٌ	وَّ	لَ	هُمُ	عَذَابٌ	أَلِيمٌ
not	prosper	gain	small	and	for	them	punishment	grievous

لَا يُفْلِحُونَ ﴿١١٧﴾ مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

do not prosper. (After a) small gain, for them there is a grievous punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا	وَعَلَى	الَّذِينَ	هَادُوا	حَرَّمْنَا	مَا			
and	to	those who	are Jews	We forbade	what			
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا								
And to those (also) who are Jews, We forbade								
قَصَصْنَا	عَلَى	كَ	مِنْ	قَبْلُ	وَمَا	ظَلَمْنَا	هُمْ	
We related	to	you	from	before	and	We wronged	them	
قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ								
before (this) all that We have related to you. And We wronged them not,								
وَلَكِنْ	كَانُوا	أَنْفُسَ	هُمْ	يَظْلِمُونَ	ثُمَّ	إِنَّ		
but	were	selves	them	do wrong	then	surely		
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾ ثُمَّ إِنَّ								
but they used to wrong themselves. Then surely,								
رَبِّ	كَ	لِ	الَّذِينَ	عَمِلُوا	السُّوءَ	بِ	جَهَالَةٍ	ثُمَّ
Lord	your	for	those who	do	evil	with	ignorance	then
رَبِّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ								
your Lord - to those who do evil in ignorance and								
تَابُوا	مِنْ	بَعْدَ	ذَلِكَ	وَ	أَصْلَحُوا	إِنَّ	رَبِّكَ	
repent	from	after	this	and	amend	surely	your Lord	
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ								
repent thereafter and make amends---(yes), surely,								
مِنْ	بَعْدَ	هَا	لَ	غَفُورٌ	رَحِيمٌ	إِنَّ	إِبْرَاهِيمَ	
from	after	it	is	Most Forgiving	Merciful	surely	Abraham	
مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾ إِنَّ إِبْرَاهِيمَ								
after that your Lord is Most Forgiving, Merciful. Abraham								

كَانَ	أُمَّةً	قَانِتًا	لِ	اللَّهِ	حَنِيفًا	وَلَمْ	يَكُ	مِنْ
was	a nation	obedient	for	Allah	ever inclined	and	he	from

كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنْ

was a nation in himself, always obedient to Allah, (to Him) ever inclined; certainly not belonging

الْمُشْرِكِينَ	شَاكِرًا	لِّ	أَنْعُمِ	هِ	اجْتَبَى	هُ	وَلَمْ	يَكُ	هُ
idolators	grateful	for	favour	His	He chose	him	and	guided	him

الْمُشْرِكِينَ ۚ شَاكِرًا لِأَنْعُمِهِ ۖ اجْتَبَىٰ وَهَدَىٰهُ

to the idolators, ever grateful for His favours; He chose him and guided him

إِلَىٰ	صِرَاطٍ	مُّسْتَقِيمٍ	وَلَمْ	يَكُ	هُ	فِي	الدُّنْيَا	حَسَنَةً
to	path	straight	and	We bestowed	him	in	world	good

إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۚ ۝۱۲۱ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ط

to a straight path. And We bestowed on him good in this world,

وَلَمْ	يَكُ	هُ	فِي	الْآخِرَةِ	لَ	مِنْ	الصَّالِحِينَ
and	surely	he	in	Hereafter	for	from	righteous

وَأَنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝۱۲۲ ط

and in the Hereafter he will surely be among the righteous.

ثُمَّ	أَوْحَيْنَا	إِلَيْكَ	أَنْ	اتَّبِعْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
then	We reveal	to	you	that	follow	Abraham	ever inclined

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ط

And (now) We have revealed to you, (saying), 'Follow the way of Abraham (who was) ever inclined (to God)

وَمَا	كَانَ	مِنْ	الْمُشْرِكِينَ	إِنَّمَا	جُعِلَ	السَّبْتُ
and	was	from	idolators	surely	made	Sabbath

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝۱۲۴ إِنَّمَا جُعِلَ السَّبْتُ

and was not of those who set up equals (to Him). (The punishment for profaning) the Sabbath was imposed only

عَلَى	الَّذِينَ	اِخْتَلَفُوا	فِي	ه	وَ	إِنَّ	رَبَّ	كَ	لَ	يَحْكُمُ
on	those who	differed	in	it	and	surely	Lord	your	surely	judge
عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ ۖ وَإِنَّ رَبَّكَ لَيَحْكُمُ										
on those who had differed about it, and your Lord will surely judge										
بَيْنَ	هُمْ	يَوْمَ	الْقِيَمَةِ	فِي	مَا	كَانُوا	فِي	ه		
between	them	the day	Resurrection	in	that	were	in	it		
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ										
between them on the Day of Resurrection about that in which										
يَخْتَلِفُونَ	أُدْعُ	إِلَى	سَبِيلِ	رَبِّ	كَ	بِ	الْحِكْمَةِ			
they differed	call	to	way of	Lord	your	with	wisdom			
يَخْتَلِفُونَ ﴿١٢٥﴾ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ										
they differed. Call unto the way of your Lord with wisdom										
وَ	الْمَوْعِظَةِ	الْحَسَنَةِ	وَ	جَادِلْ	هُمْ	بِ	الَّتِي	هِيَ		
and	exhortation	goodly	and	argue	them	with	which	it		
وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِي هِيَ										
and goodly exhortation, and argue with them in a way that is										
أَحْسَنُ	إِنَّ	رَبَّ	كَ	هُوَ	أَعْلَمُ	بِ	مَنْ	ضَلَّ		
best	surely	Lord	your	He	knows best	with	who	gone astray		
أَحْسَنُ ۖ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ										
best. Surely, your Lord knows best who has strayed										
عَنْ	سَبِيلِ	ه	وَ	هُوَ	أَعْلَمُ	بِ	الْمُهْتَدِينَ			
from	way	His	and	He	knows	with	those rightly guided			
عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾										
from His way; and He knows those who are rightly guided.										

وَ	إِنْ	عَاقَبْتُمْ	فَ	عَاقِبُوا	بِ	مِثْلِ	مَا	عُوقِبْتُمْ
and	if	you punish	then	punish	with	like	what	you were wronged

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ

And if you (*desire to*) to punish (*the oppressors*), then punish (*them*) to the extent to which you

بِهِ	وَ	لَ	أَنْ	صَبَرْتُمْ	لَ	هُوَ	خَيْرٌ	لِ	الصَّابِرِينَ
with it	and	surely	if	you be patient	surely	It	best	for	who are patient

بِهِ ٥ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ١٢٧

have been wronged; but if you show patience then, surely, that is best for those who are patient.

وَ	اصْبِرْ	وَ	مَا	صَبْرُ	كَ	إِلَّا	بِ	اللَّهِ	وَ	لَا	تَحْزَنْ
and	endure with patience	and	what	patience	your	except	with	Allah	and	not	grieve

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ

And endure you with patience; and verily your patience is (*possible*) only with (*the help of*) Allah. And grieve not

عَلَيْهِمْ	وَ	لَا	تَكُ	فِي	ضَيْقٍ	مِّنْ	مَا	يَمْكُرُونَ
for them	and	not	you be	in	feel distressed	from	that	they plot

عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ١٢٨

for them, nor feel distressed because of their plots.

إِنَّ	اللَّهَ	مَعَ	الَّذِينَ	اتَّقَوْا	وَ	الَّذِينَ
surely	Allah	with	those who	righteous	and	those who

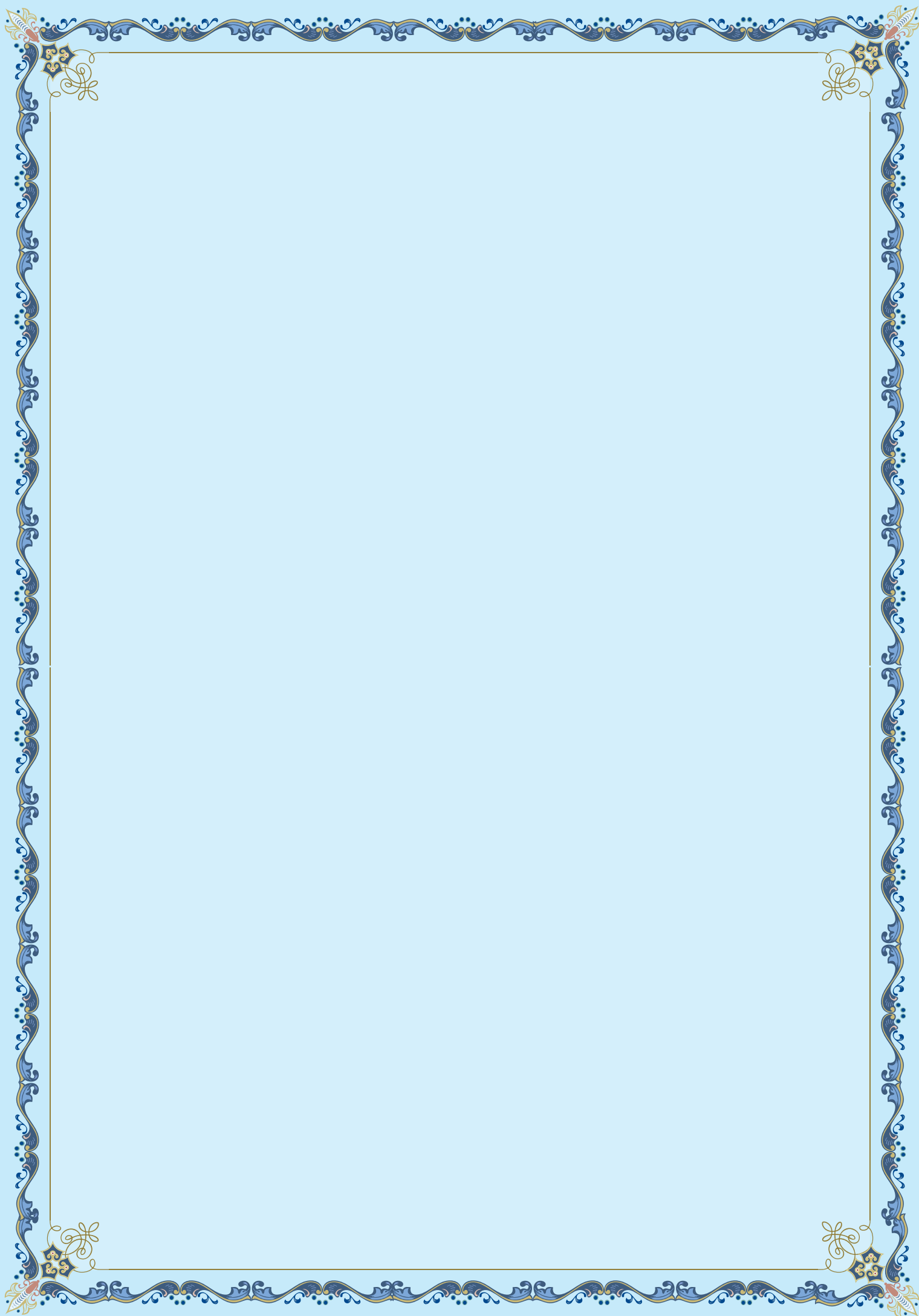
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ

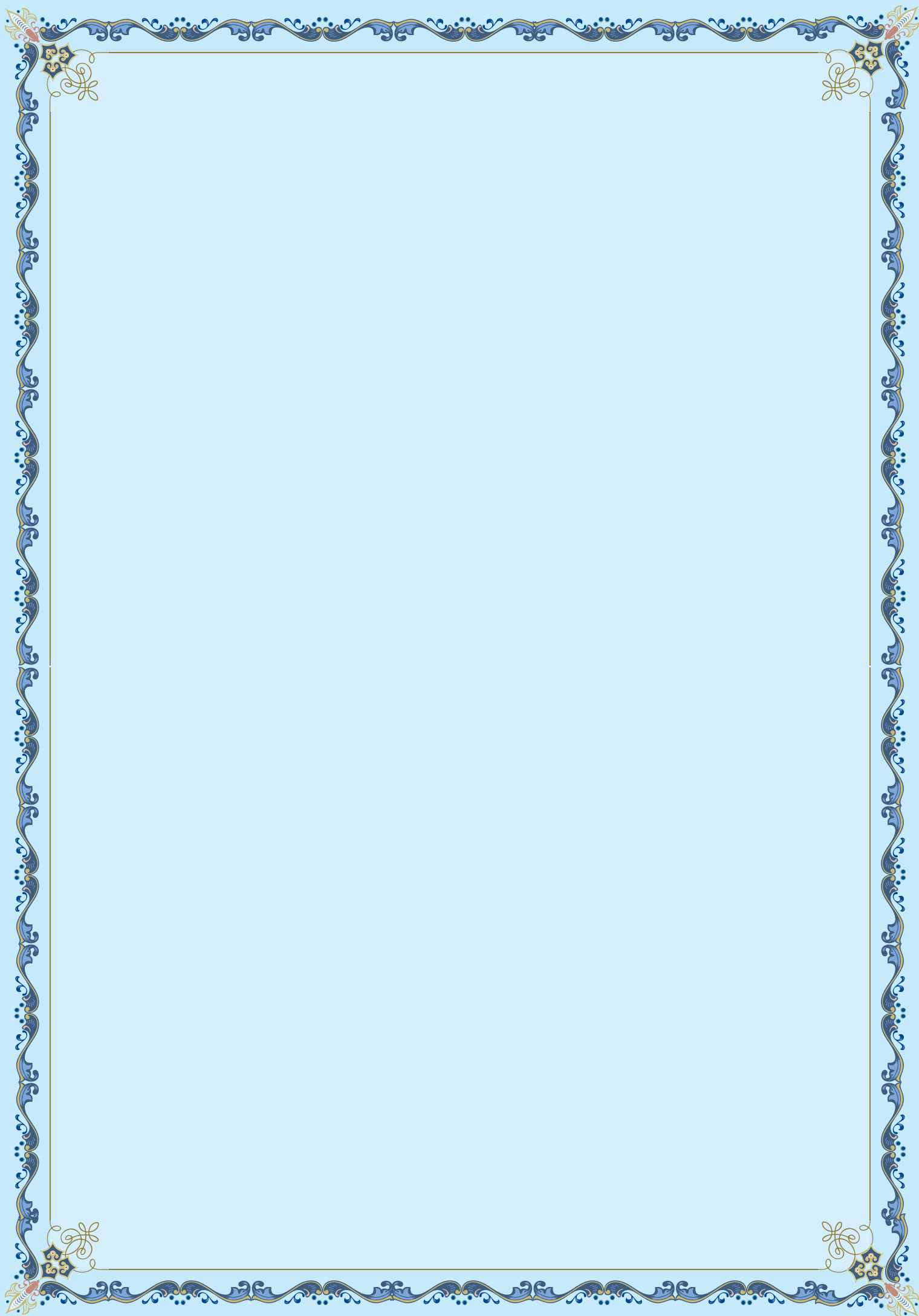
Verily, Allah is with those who are righteous and those who

هُمْ	مُّحْسِنُونَ
they	who do good

هُمْ مُّحْسِنُونَ ١٢٩

do good.





‘Rubama’

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