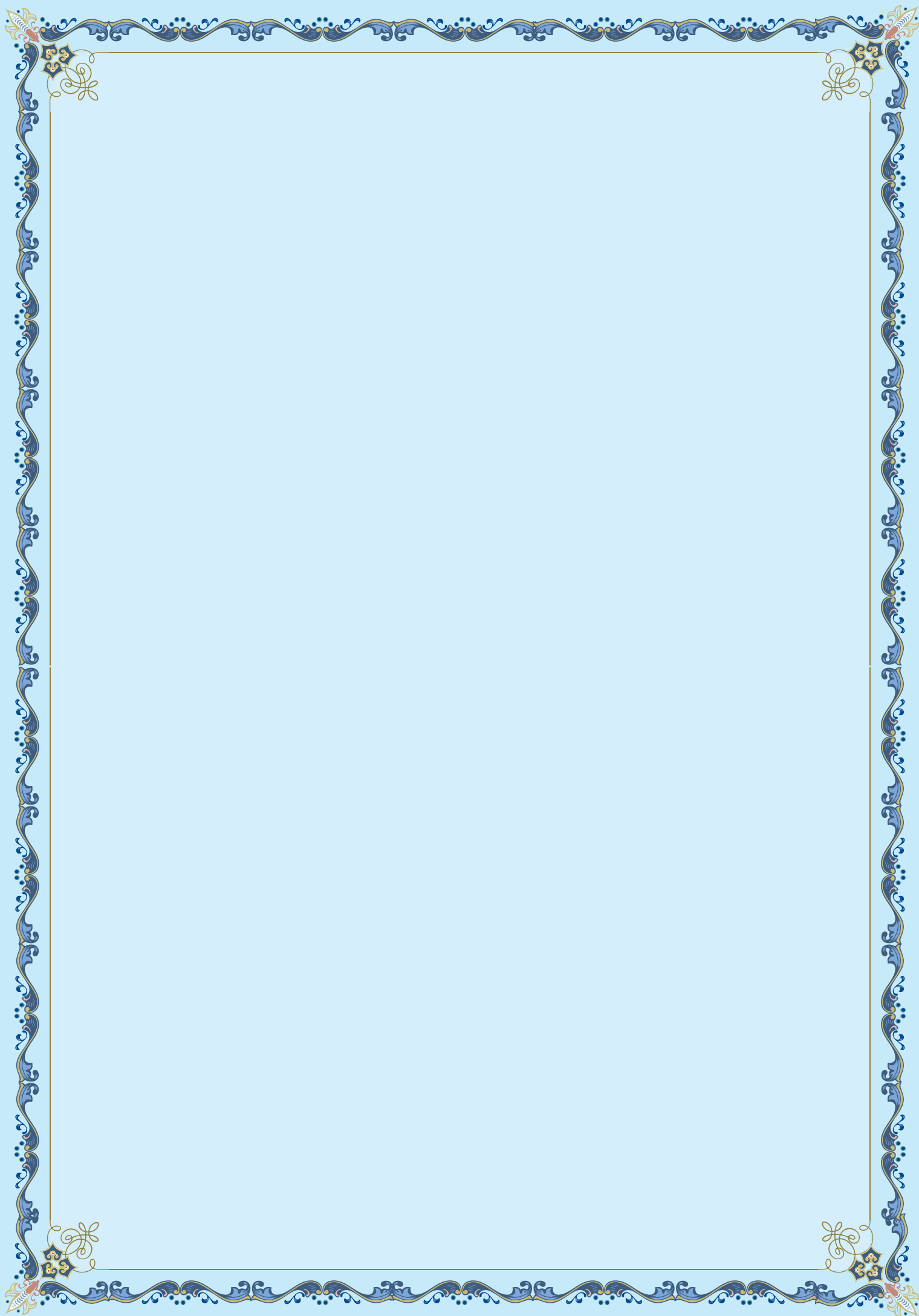


# The Holy Quran

## (Part Fifteen)

سُبْحَنَ الَّذِي

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 Sir Iftikhar 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.

By the Grace of Allah, Part Fifteen with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Tayyab Ahmad Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

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  
June 2017

## 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.



## ١٤ - سُورَةُ بَنِي إِسْرَءِيلَ مَكِّيَّةٌ

Revealed in Makkah

Sura Bani Israil Chapter 17

رُكُوعَاتُهَا ١٢

آيَاتُهَا ١١١

Ruku 12

and

Verses 111

بِ	اِسْمِ	اللّٰه	الرَّحْمٰنِ	الرَّحِيْمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

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

سُبْحٰنَ	الَّذِيْ	اَسْرٰى	بِ	عَبْدِ	هٗ	لَيْلًا	مِّنْ	الْمَسْجِدِ	الْحَرَامِ
Glory	Who	took away	with	servant	His	night	from	mosque	Sacred

سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهِ لَيْلًا مِّنْ الْمَسْجِدِ الْحَرَامِ

Glory be to Him Who took His servant along by night from the Sacred Mosque

اِلٰى	الْمَسْجِدِ	الْاَقْصَا	الَّذِيْ	بَرَكْنَا	حَوْلَ	هٗ
to	mosque	distant	which	We blessed	environ	that

اِلٰى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بَرَكْنَا حَوْلَهُ

to the Distant Mosque, the environs of which We have blessed,

لِ	نُرِيْ	هٗ	مِّنْ	اٰيٰتِ	نَا	اِنَّ	هٗ	هُوَ	السَّمِيْعُ
so that	We show	him	from	signs	Our	surely	He	He alone	Hearing

لِنُرِيْهِ مِنْ اٰيٰتِنَا اِنَّهٗ هُوَ السَّمِيْعُ

that We might show him (some) of Our Signs. Surely, He alone is the Hearing,

الْبَصِيْرُ	وَ	اٰتَيْنَا	مُوسٰى	الْكِتٰبَ	وَ	جَعَلْنَا	هٗ
the Seeing	and	We gave	Moses	the Book	and	We made	it

الْبَصِيْرُ ② وَ اٰتَيْنَا مُوسٰى الْكِتٰبَ وَ جَعَلْنٰهُ

the Seeing. And WE gave Moses the Book, and We made it

هُدًى	لِ	بَنِي إِسْرَآءِ يُلَ	أَنْ	لَّا	تَتَّخِذُوا	مِنْ
guidance	for	children of Israel	that	not	you take	from
هُدًى لِّبَنِي إِسْرَآءِ يُلَ أَلَّا تَتَّخِذُوا مِنْ						
a guidance for the children of Israel, (saying), 'Take no						
دُونِي	وَكَيْلًا	ذُرِّيَّةَ	مَنْ	حَمَلْنَا	مَعَ	نُوحَ
beside me	guardian	the progeny	whom	We carried	with	Noah
دُونِي وَكَيْلًا ③ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحَ ط						
guardian beside Me.'O you the progeny of those whom We carried (in the Ark) with Noah,'						
إِنَّ	هَ	كَانَ	عَبْدًا	شَكُورًا	وَ	قُضِينَا إِلَى
indeed	he	was	servant	grateful	and	to children of Israel
إِنَّهُ كَانَ عَبْدًا شَكُورًا ④ وَقُضِينَا إِلَى بَنِي إِسْرَآءِ يُلَ						
He was indeed a grateful servant. And We revealed to the children of Israel						
فِي	الْكِتَابِ	لَ	تُفْسِدُنَّ	فِي	الْأَرْضِ	
in	the Book	surely	you do mischief	in	land	
فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ						
in the Book, (saying), 'You will surely do mischief in the land						
مَرَّتَيْنِ	وَ	لَ	تَعْلُنَّ	عُلُوءًا	كَبِيرًا	فَ إِذَا جَاءَ
twice	and	surely	overbearing	high	great	so when came
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوءًا كَبِيرًا ⑤ فَإِذَا جَاءَ						
twice, and you will surely become excessively overbearing. So when the time						
وَعْدُ	أُولَى	هُمَا	بَعَثْنَا	عَلَيْكُمْ	عِبَادًا	لَ نَا أُولَى
promise	first	of the two	We sent	on you	servant	our for
وَعْدُ أُولَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَى						
for the first of the two warnings came (to be fulfilled), We sent against you (some) servants of Ours possessed of						

بَاسٍ	شَدِيدٍ	فَ	جَاسُوا	خِلَّ	الدِّيَارِ	وَ	كَانَ			
war	great might	so	they penetrated deep	into	houses	and	was			
بَاسٍ شَدِيدٍ فَجَاسُوا خِلَّ الدِّيَارِ وَكَانَ										
great might in war who penetrated deep into (your) houses, and it was										
وَعَدًا	مَّفْعُولًا	ثُمَّ	رَدَدْنَا	لَ	كُمُ	الْكِرَّةَ	عَلَيْهِمْ			
warning	bound to be carried out	then	gave back	for	you	power	against them			
وَعَدًا مَّفْعُولًا ⑥ ثُمَّ رَدَدْنَا لَكُمُ الْكِرَّةَ عَلَيْهِمْ										
a warning that was bound to be carried out. Then We gave you back the power against them,										
وَ	أَمَدَدْنَا	كُمُ	بِ	أَمْوَالٍ	وَ	بَنِينَ	وَ	جَعَلْنَا	كُمُ	أَكْثَرَ
and	we aided	you	with	wealth	and	children	and	we made	you	larger
وَ أَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَ جَعَلْنَا كُمْ أَكْثَرَ										
and aided you with wealth and children, and made you larger										
نَفِيرًا	إِنْ	أَحْسَنْتُمْ	أَحْسَنْتُمْ	لِ	أَنْفُسِكُمْ	كُمُ				
in numbers	if	you conduct yourself well	you conduct yourself well	for	your own souls	your own				
نَفِيرًا ⑦ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ قَت										
in numbers. If you conduct yourselves well , you will do the advantage to your own souls;										
وَ	إِنْ	أَسَأْتُمْ	فَ	لَ	هَا	فَ	إِذَا	جَاءَ	وَعْدُ	الْآخِرَةِ
and	if	you do evil	then	for	you	so	when	came	promise	latter days
وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ										
and if you misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes										
لِ	يَسُوءًا	وُجُوهَ	كُمُ	وَ	لِ	يَدْخُلُوا	الْمَسْجِدَ	كَمَا		
so that	disfigure	faces	your	and	so that	they enter	the mosque	just as		
لِيَسُوءًا وَوُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا										
they should bring you to disgrace, and enter the Mosque the way										

دَخَلُوا	هَ	أَوَّلَ	مَرَّةٍ	وَّ	لِ	يَتَبَرُّوا	مَا	عَلَوْا	تَتَبِيرًا
they entered	it	first	time	and	so that	they destroy	what	they overpower	destroy utterly
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ لِيَتَبَرُّوا مَا عَلَوْا تَتَبِيرًا ⑧									
they entered therein the first time and destroy utterly everything they conquered.									
عَسَى	رَبُّ	كُم	أَنْ	يَرْحَمَ	كُم	وَ	إِنْ	عُدْتُمْ	
may be	Lord	your	that	have mercy	on you	and	if	you return	
عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ									
It may be that your Lord will (now) have mercy on you; but if you return (to your previous state),									
عُدْنَا	وَ	جَعَلْنَا	جَهَنَّمَ	لِ	الْكَافِرِينَ	حَصِيرًا			
we will return	and	we have made	Hell	for	disbelievers	prison			
عُدْنَا وَ جَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ⑨									
We (too) will return, and We have made Hell a prison for the disbelievers.									
إِنَّ	هَذَا	الْقُرْآنَ	يَهْدِي	لِ	الَّتِي	هِيَ	أَقْوَمُ		
surely	this	Quran	guides	for	what	it	most right		
إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ									
Surely, this Quran guides to what is most right;									
وَ	يُبَشِّرُ	الْمُؤْمِنِينَ	الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ				
and	glad tidings	believers	those who	do deeds	good				
وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ									
and gives to the believers who do good deeds the glad tidings									
أَنَّ	لَ	هُمْ	أَجْرًا	كَبِيرًا	وَ	أَنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ
that	for	them	reward	great	and	that	those who	not	believe
أَنَّ لَهُمْ أَجْرًا كَبِيرًا ⑩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ									
that they shall have a great reward. And that for those who do not believe									



بِ	الْآخِرَةِ	أَعْتَدْنَا	لَهُمْ	عَذَابًا	الْيَمِّ	و
with	later	We have prepared	for	punishment	grievous	and
بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝۱۱						
And in what is to come later We have prepared a grievous punishment. And						
يَدْعُ	الْإِنْسَانُ	بِ	الشَّرِّ	دُعَاءَ	هَ	بِ
begs	man	with	evil	beg	he	with
يَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَ هَ بِالْخَيْرِ ط وَ						
man begs for evil as though he were begging for good; and						
كَانَ	الْإِنْسَانُ	عَجُولًا	و	جَعَلْنَا	الَّيْلَ	و
is	man	hasty	and	We have made	night	and
كَانَ الْإِنْسَانُ عَجُولًا ۝۱۲ وَ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ						
man is hasty. And We have made the night and the day						
اِثْنَيْنِ	فَ	مَحَوْنَا	اِيَّةَ	الَّيْلِ	و	جَعَلْنَا
two signs	so	We erased	sign	night	and	We made
اِثْنَيْنِ فَمَحَوْنَا اِيَّةَ اللَّيْلِ وَ جَعَلْنَا اِيَّةَ النَّهَارِ						
two Signs, and We erased the Sign of night (replacing it with day) and the Sign of day We have made						
مُبْصِرَةً	لِ	تَبْتَغُوا	فَضْلًا	مِّنْ	رَّبِّ	كُمْ
one illuminating	so that	you seek	bounty	from	Lord	your
مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ وَلِتَعْلَمُوا						
alight, that you may seek bounty from your Lord, and that you may know						
عَدَدَ	السِّنِينَ	و	الْحِسَابَ	و	كُلَّ	شَيْءٍ
number	years	and	reckoning	and	every	thing
عَدَدَ السِّنِينَ وَالْحِسَابَ ط وَ كُلَّ شَيْءٍ فَصَّلْنَاهُ						
the computation of years and (the science of) reckoning. And everything We have explained						



تَفْصِيلًا	وَ	كُلِّ	إِنْسَانٍ	الزَّمَنَّا	هُ	طَرَّ	هُ		
detailed explanation	and	every	man	We fastened	it	record of deeds	his		
تَفْصِيلًا ﴿١٣﴾ وَ كُلِّ إِنْسَانٍ الزَّمَنَّهُ طَرَّهُ									
with a detailed explanation. And every man's record of deeds have We fastened									
فِي	عُنُقِ	هُ	وَ	نُخْرِجُ	لَ	هُ	يَوْمَ	الْقِيَمَةِ	كِتَابًا
in	neck	his	and	we bring out	for	him	day	resurrection	book
فِي عُنُقِهِ ط وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا									
to his neck, and on the Day of Resurrection We shall bring out for him a book									
يَلْقَى	هُ	مَنْشُورًا	إِقْرَأْ	كِتَبَ	كَ	كَفَى	بِ	نَفْسِ	كَ
he will find	it	wide open	you read	book	your	sufficient	with	soul	your
يَلْقَاهُ مَنْشُورًا ﴿١٤﴾ إِقْرَأْ كِتَابَكَ ط كَفَى بِنَفْسِكَ									
which he will find wide open. 'Read your book, Sufficient is your own soul									
الْيَوْمَ	عَلَى	كَ	حَسِيبًا	مَنْ	اهْتَدَى	فَ	إِنَّمَا		
this day	against	you	reckoner	who	follows the right way	then	only		
الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٥﴾ مَنْ اهْتَدَى فَإِنَّمَا									
this day as reckoner against you. He who follows the right way									
يَهْتَدِي	لِ	نَفْسِ	هُ	وَ	مَنْ	ضَلَّ	فَ	إِنَّمَا	يَضِلُّ
follows	for	soul	his	and	who	goes astray	then	only	goes astray
يَهْتَدِي لِنَفْسِهِ ج وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ									
follows it only for (the good of) his (own) soul: and he who goes astray, goes astray only to									
عَلَى	هَا	وَ	لَا	تَزِرُ	وَازِرَةً	وَزَرَ	أُخْرَى		
upon	his	and	not	bearer	bearer of burden	burden	another		
عَلَيْهَا ط وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ط									
his (own) loss. And no bearer of burden shall bear the burden of another.									

7

مَا	نَشَاءُ	لِمَنْ	نُرِيدُ	ثُمَّ	جَعَلْنَا	لَ	هُ	جَهَنَّمَ
what	We will	for whom	We please	then	We appoint	for	him	Hell
مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ج								
what We will-- for such (of them) as We please; then have We appointed Hell for him;								
يَصْلَى	هَا	مَذْمُومًا	مَدْحُورًا	وَ	مَنْ	أَرَادَ		
enter to burn	therein	condemned	rejected	and	whoso	desire		
يَصْلَاهَا مَذْمُومًا مَدْحُورًا ①٩ وَمَنْ أَرَادَ								
he shall burn therein, condemned (and) rejected. And whoso desire the								
الْآخِرَةَ	وَ	سَعَى	لَ	هَا	سَعَى	هَا	وَ	هُوَ مُؤْمِنٌ
Hereafter	and	strives	for	it	striving	his	and	he is believer
الْآخِرَةَ وَ سَعَى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ								
Hereafter and strives for it as it should be striven for, and he is a believer --								
فَ	أُولَئِكَ	كَانَ	سَعَى	هُمْ	مَشْكُورًا	كُلًّا		
so	these	are	striving	their	find favour	to all		
فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ②٠ كُلًّا								
these are the ones whose striving shall find favour (with God). To all								
نُؤَيِّدُ	هَؤُلَاءِ	وَ	هَؤُلَاءِ	مِنْ	عَطَاءٍ	رَبِّ	كَ	
We render aid	these	and	those	from	gift	Lord	your	
نُؤَيِّدُ هَؤُلَاءِ وَ هَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ط								
We render aid -- both to these and those -- a gift from your Lord,								
وَ	مَا	كَانَ	عَطَاءُ	رَبِّ	كَ	مَحْظُورًا	أَنْظُرُ	
and	not	is	gift	Lord	your	restricted	behold	
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ②١ أَنْظُرُ								
And the gift of your Lord is not restricted. Behold,								

كَيْفَ	فَضَّلْنَا	بَعْضُ	هُمْ	عَلَى	بَعْضٍ	وَ	لَ	الْآخِرَةُ
how	We exalted	some	of them	over	some	and	surely	hereafter
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۖ وَلَآخِرَةُ								
how We have exalted some of them over others (in the present life); and surely, the Hereafter								
أَكْبَرُ	دَرَجَتٍ	وَ	أَكْبَرُ	تَفْضِيلًا	لَا	تَجْعَلُ		
greater	degrees	and	greater	in excellence	not	you set up		
أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ۖ لَا تَجْعَلُ								
shall be greater in degrees (of rank) and greater in excellence. Set not up								
مَعَ	اللَّهِ	إِلَهًا	آخَرَ	فَ	تَقْعُدَ	مَذْمُومًا	مَّخْذُومًا	
with	Allah	God	another	so	sit down	disgraced	forsaken	
مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا ۖ ۞								
with Allah another God lest you sit down disgraced (and) forsaken.								
وَ	قَضَىٰ	رَبُّ	كَ	أَنْ	لَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ وَ
and	commanded	Lord	your	that	not	you worship	except	Him and
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ								
Your Lord has commanded, "Worship none but Him, and								
بِ	الْوَالِدَيْنِ	إِحْسَانًا	إِمَّا	يَبْلُغَنَّ	عِنْدَكَ	كَ	الْكِبَرِ	أَحَدُ هُمَا
with	parents	kindness	if	they attain	you with	old age	one	of them
بِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا								
(show) kindness to parents.If one of them or both attain old age with you								
أَوْ	كِلَهُمَا	فَ لَا	تَقُلْ	لَهُمَا	أَفٍ	وَّ لَا	تَنْهَرُ	هُمَا
or	they both	so	not	you say	them for	word of disgust	never	and
أَوْ كِلَهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ ۖ وَلَا تَنْهَرُهُمَا								
never say unto them any expressive word of disgust nor reproach them,								



وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٤	وَ	قُلْ	لَهُمَا	لَ	أَخْفِضْ	وَهُمَا
and	them	to	you say	for	you lower	them
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٤ وَأَخْفِضْ لَهُمَا						
but address them with kind words."And lower to them						
جَنَاحَ الدُّلِّ	مِنَ الرَّحْمَةِ	وَقُلْ	رَبِّ	أَرْحَمْ	هُمَا	
of humility	tenderness	and	you say	have mercy	them	
جَنَاحَ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمْهُمَا						
the wing of humility out of tenderness. And say, ' My Lord, have mercy on them						
كَمَا	رَبِّيَا	نِي	صَغِيرًا	رَبُّ	كُم	أَعْلَمُ
just as	nourished	me	childhood	Lord	your	knows best
كَمَا رَبَّيْنِي صَغِيرًا ٢٥ رَبُّكُمْ أَعْلَمُ بِمَا فِي						
even as they nourished me in (my) childhood.' Your Lord knows best what is in						
نُفُوسِ	كُم	إِنْ	تَكُونُوا	صَالِحِينَ	فَ	إِنَّ
minds	your	if	you are	righteous	then	surely
نُفُوسِكُمْ ٢٦ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ						
your minds; if you are righteous, then surely,He is						
لِ	الْأَوَابِينَ	وَعَفُورًا	وَ	أَتِ	ذَا الْقُرْبَى	حَقَّ
for	those who turn repeatedly	most forgiving	and	you give	to	kinsman
لِلْأَوَابِينَ عَفُورًا ٢٦ وَأَتِ ذَا الْقُرْبَى حَقَّهُ						
Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,						
وَالْمُسْكِينِ	وَابْنِ السَّبِيلِ	وَلَا	تُبَذِّرْ			
poor	son of	and	squander			
وَالْمُسْكِينِ وَابْنِ السَّبِيلِ وَلَا تُبَذِّرْ						
and to the poor and the wayfarer, and squander not						



تَبَذِيرًا	إِنَّ	الْمُبَذِّرِينَ	كَانُوا	إِخْوَانَ						
extravagantly	verily	extravagant	are	brothers						
تَبَذِيرًا ﴿٢٧﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ										
extravagantly. Verily, the extravagant are brothers										
الشَّيْطَانِ	وَ	كَانَ	الشَّيْطَانُ	لِ	رَبِّ	هُ	كَفُورًا			
satans	and	is	Satan	for	Lord	his	ungrateful			
الشَّيْطَانِ ٢٨ وَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا										
of satans, and Satan is ungrateful to his Lord.										
وَ	إِمَّا	تُعْرِضَنَّ	عَنْ	هُمْ	ابْتِغَاءَ	رَحْمَةٍ	مِّنْ	رَّبِّ	كَ	
and	if	you turn away	from	them	seek	mercy	from	Lord	your	
وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ										
And if you have to turn away from them while seeking your Lord's mercy										
تَرْجُو	هَا	فَ	قُلْ	لَّ	هُمْ	قَوْلًا	مَّيْسُورًا			
you hope	for which	then	you say	to	them	word	gentle			
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٩﴾										
for which you hope, (even then) speak to them a gentle word.										
وَ	لَا	تَجْعَلْ	يَدَ	كَ	مَغْلُولَةً	إِلَىٰ	عُنُقِ	كَ	وَ	لَا
and	not	you keep	hands	your	chained	to	neck	your	and	not
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا										
And keep not your hand chained to your neck (in utter stinginess) nor										
تَبْسُطُ	هَا	كُلَّ	الْبَسِطِ	فَ	تَقْعُدُ	مَلُومًا				
extend	them	fully	extended	then	you will sit	condemned				
تَبْسُطُهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا										
extend it in extravagance to the full; or you will end up roundly condemned										

مَحْسُورًا	إِنَّ	رَبَّ	كَ	يَبْسُطُ	الرِّزْقَ	لِمَنْ				
destitute	surely	Lord	your	he enlarges	provisions	for whom				
مَحْسُورًا ﴿٣٠﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ										
(and) rendered ineffectual. Surely, your Lord enlarges (His) provision for whom										
يَشَاءُ	وَ	يَقْدِرُ	إِنَّ	هُ	كَانَ	بِ	عِبَادِهِ	هُ	خَبِيرًا	بَصِيرًا
He pleases	and	He straitens	He verily	He	is	with	servants	His	He knows	He sees
يَشَاءُ وَيَقْدِرُ إِنََّّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣١﴾										
He pleases, and straitens (it for whom He pleases). Verily, He knows (and) sees His servants full well.										
وَلَا	تَقْتُلُوا	أَوْلَادَ	كُمُ	خَشْيَةَ	إِمْلَاقٍ					
and	kill	children	your	fear	poverty					
وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ط										
Kill not your children for fear of poverty.										
نَحْنُ	نَرْزُقُ	هُمْ	وَ	إِيَّا	كُمُ	إِنَّ				
We	provide for	them	and	to	you	surely				
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ط إِنَّ										
It is We Who provide for them and for you. Surely,										
قَتْلَ	هُمْ	كَانَ	خِطْئًا	كَبِيرًا	وَ	لَا	تَقْرُبُوا			
killing	them	is	sin	great	and	not	you go near			
قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣٢﴾ وَلَا تَقْرُبُوا										
the killing of them is a great sin. And come not near										
الزَّانِي	إِنَّ	هُ	كَانَ	فَاحِشَةً	وَ	سَاءَ	سَبِيلًا			
adultery	surely	it	is	foul thing	and	evil	way			
الزَّانِي إِنَّهُ كَانَ فَاحِشَةً ط وَسَاءَ سَبِيلًا ﴿٣٣﴾										
adultery; surely, it is a foul thing and an evil way.										

وَلَا	تَقْتُلُوا	النَّفْسَ	الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا
and	you kill	soul	whom	forbidden	Allah	except
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا						
And kill not the soul which Allah has forbidden save						
بِ	الْحَقِّ	وَمَنْ	قُتِلَ	مَظْلُومًا	فَ	قَدْ
with	just cause	and	killed	wrongfully	then	surely
بِالْحَقِّ ط وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا						
for just cause. And whoso is killed wrongfully, We have surely given						
لِ	وَلِيِّ	هُ	سُلْطَانًا	فَ	لَا	يُسْرِفُ
for	heir	his	authority	so	not	exceed
لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ط إِنَّهُ						
his heir authority (to demand retaliation), but let him not exceed the (prescribed) bounds in slaying; for (therein)						
كَانَ	مَنْصُورًا	و	لَا	تَقْرُبُوا	مَالَ	الْيَتِيمِ
is	helped	and	not	go near	property	orphan
كَانَ مَنْصُورًا ③٤ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ						
he is helped (by law). And come not near the property of the orphan,						
إِلَّا	بِ	الَّتِي	هِيَ	أَحْسَنُ	حَتَّى	يَبْلُغَ
except	with	that	which	best	until	he attains
إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ص						
except in the best way, until he attains his maturity,						
وَأَوْفُوا	بِ	الْعَهْدِ	إِنَّ	الْعَهْدَ	كَانَ	مَسْئُولًا
and	fulfill	with	covenant	surely	the covenant	is
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ③٥ وَأَوْفُوا						
and fulfill the covenant; for the covenant shall be questioned about. And give full						

الْكَيْلَ	إِذَا	كَلْتُمْ	وَ	زِنُوا	بِ	الْقِسْطَاسِ	الْمُسْتَقِيمِ
measure	when	you measure	and	weight	with	balance	right
الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ط							
measure when you measure, and weight with a right balance;							
ذَلِكَ	خَيْرٌ	وَّ	أَحْسَنُ	تَأْوِيلًا	وَ	لَا	تَقْفُ مَا
that	best	and	most commendable	end	and	not	that follow
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٣٦ وَلَا تَقْفُ مَا							
that is best and most commendable in the end. And follow not that							
لَيْسَ	لَ	كَ	بِهِ	عِلْمٌ	إِنَّ	السَّمْعَ	وَالْبَصَرَ وَ
no	for	you	with it	knowledge	surely	ear	and eyes and
لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَ							
of which you have no knowledge. Verily, the ear and the eye and the heart --							
كُلُّ	أُولَئِكَ	كَانَ	عَنْ	هُ	مَسْئُولًا	وَ	لَا تَمْشِ
all	those	was	about	it	called to account	and	you walk not
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ٣٧ وَلَا تَمْشِ							
all these shall be called to account. And walk not							
فِي	الْأَرْضِ	مَرَحًا	إِنَّ	كَ	لَنْ	تَخْرِقَ	الْأَرْضَ
in	earth	haughtily	surely	you	never	rend	the earth
فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ							
in the earth haughtily, for you cannot rend the earth,							
وَ	لَنْ	تَبْلُغَ	الْجِبَالَ	طُولًا	كُلُّ	ذَلِكَ	كَانَ سَيِّئًا ه
and	never	you reach	mountains	height	all	this	is evil these
وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ٣٨ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ							
nor can you reach the mountains in height. The evil of all these							



عِنْدَ	رَبِّ	كَ	مَكْرُوهًا	ذَلِكَ	مِنْ	مَا
near	Lord	your	hateful	this	from	what
عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٩﴾ ذَلِكَ مِمَّا						
is hateful in the sight of your Lord. This is part of that						
أَوْحَى	إِلَى	كَ	رَبُّ	كَ	مِنْ	الْحِكْمَةِ
revealed	to	you	Lord	your	from	the wisdom
وَلَا تَجْعَلْ						
wisdom which your Lord has revealed to you. And set not up						
مَعَ	اللَّهِ	إِلَهًا	آخَرَ	فَ	تُلْقَى	فِي
with	Allah	God	other	so	you be cast	in
جَهَنَّمَ مَلُومًا						
condemned Hell						
مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا						
with Allah any other God, lest you be cast into Hell, condemned						
مَدْحُورًا	أَ	فَ	أَصْفَى	كُمُ	رَبُّ	كُمُ
rejected	has	then	chose	you	Lord	your
وَاتَّخَذَ						
taken for Himself and sons with						
مَدْحُورًا ﴿٤٠﴾ أَفَأَصْفَكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ						
(and) rejected. Has then, your Lord honoured you with sons, and taken for Himself						
مِنَ	الْمَلَائِكَةِ	إِنَاثًا	إِنَّ	كُمُ	لَ	تَقُولُونَ
from	angels	female	surely	you	surely	you say
قَوْلًا عَظِيمًا						
grievous saying						
مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤١﴾						
females from among the angels? Surely, you say a grievous saying.						
وَلَقَدْ	صَرَّفْنَا	فِي	هَذَا	الْقُرْآنِ	لِ	يَذَّكَّرُوا
and	sure	explained	in	this	Quran	so that
be admonished						
وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا						
We have explained (the truth) in this Quran in various ways that they may be admonished						



وَمَا	يَزِيدُ	هُمْ	إِلَّا	نُفُورًا	قُلْ	لَوْ	كَانَ	مَعَ	هَ	الِهَةِ
gods	increases	them	except	aversion	you say	if	was	with	Him	

وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ④② قُلْ لَوْ كَانَ مَعَهُ الْهَةِ

but it only increases them in aversion. Say, had there been other gods with Him,

كَمَا	يَقُولُونَ	إِذَا	لَ	ابْتَغَوْا	إِلَى	ذِي	الْعَرْشِ	سَبِيلًا
just as	they say	then	surely	they sought out	towards	Owner	Throne	way

كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا ④③

as they say, then they (idolators) would have surely sought out a way to the Owner of the Throne.

سُبْحَنَ	هَ	وَ	تَعَالَى	عَمَّا	يَقُولُونَ	عُلُوءًا	كَبِيرًا
Holy	He	and	exalted	from what	they say	exalted	far above

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوءًا كَبِيرًا ④④

Holy is He, and exalted far above that which they say.

تُسَبِّحُ	لَ	هَ	السَّمَوَاتُ السَّبْعُ	وَ	الْأَرْضُ	وَ	مَنْ	فِي	هِنَّ
Glorifies	for	Him	seven heavens	and	earth	and	that	in	there

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ط

The seven heavens and the earth and those that are therein extol His Glory;

وَ	إِنْ	مِنْ	شَيْءٍ	إِلَّا	يُسَبِّحُ	بِ	حَمْدِ	هَ
and	not	from	a thing	but	glorifies	with	praise	Him

وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

and there is not a thing but glorifies Him with His praise;

وَلَكِنْ	لَّا	تَفْقَهُونَ	تُسَبِّحُ	هُمْ	إِنَّ	هَ	كَانَ	حَلِيمًا
but	not	you understand	glorification	their	verily	He	is	Forbearing

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ط إِنَّهُ كَانَ حَلِيمًا

but you understand not their glorification. Verily, He is Forbearing

غَفُورًا	وَ	إِذَا	قَرَأْتَ	الْقُرْآنَ	جَعَلْنَا	بَيْنَ	كَ	وَ	بَيْنَ
Most Forgiving	and	when	you recite	Quran	We put	between	you	and	between

غَفُورًا ④٥ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ

Most Forgiving. And when you recite the Quran, We put between you and

الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	حِجَابًا	مَّسْتُورًا
those who	not	believe	with	Hereafter	veil	hidden

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ④٦

those who believe not in the Hereafter a hidden veil.

وَجَعَلْنَا	عَلَى	قُلُوبِ	هَمٍّ	أَكِنَّةً	أَنْ	يَفْقَهُوْا	هُ	وَ	فِي
and	upon	hearts	their	cover	not	they understand	it	and	in

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوْهُ وَفِي

And upon their hearts We have drawn cover so that they do not understand it and

أَذَانِ	هَمٍّ	وَقَرَأَ	وَ	إِذَا	ذَكَرْتَ	رَبَّ	كَ	فِي	الْقُرْآنِ
ears	their	deafness	and	when	you mention	Lord	your	in	Quran

أَذَانِهِمْ وَقَرَأَ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ

inflicted their ears with deafness. And when you make mention in the Quran of your Lord

وَحْدَهُ	هُ	وَلَّوْا	عَلَى	أَدْبَارِ	هَمٍّ	نُفُورًا	نَحْنُ	أَعْلَمُ
alone	He	they turn	on	backs	their	in aversion	We	know best

وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا ④٧ نَحْنُ أَعْلَمُ

alone, they turn their backs in aversion. We know best

بِمَا	يَسْتَمِعُونَ	بِهِ	إِذَا	يَسْتَمِعُونَ	إِلَى	كَ	وَ	إِذَا	هُمْ
with what	they listen	with it	when	they listen	to	you	and	when	they

بِمَا يَسْتَمِعُونَ بِهِ إِذَا يَسْتَمِعُونَ إِلَيْكَ وَإِذَا هُمْ

what they listen for, when they listen to you, and when they

نَجْوَى	إِذْ	يَقُولُ	الظَّالِمُونَ	إِنْ	تَتَّبِعُونَ	إِلَّا	رَجُلًا
confer in private	when	he says	wrongdoers	not	you follow	but	a man

نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا

confer in private, when the wrongdoers say, 'You follow none but a man

مَسْحُورًا	أَنْظُرْ	كَيْفَ	ضَرَبُوا	لَ	كَ	الْأَمْثَالَ	فَ	ضَلُّوا
one bewitched	you see	how	they coin	for	you	similitude	so	gone astray

مَسْحُورًا ④٨ أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا

who is a victim of deception'. See, how they coin similitudes for you, and have thus gone astray

فَ لَا	يَسْتَطِيعُونَ	سَبِيلًا	وَ	قَالُوا	ءَ	إِذَا	كُنَّا	عِظَامًا
so	they are able	way	and	they say	do	when	we become	bones

فَ لَا يَسْتَطِيعُونَ سَبِيلًا ④٩ وَ قَالُوا ءَ إِذَا كُنَّا عِظَامًا

so that they cannot find a way. And they say, 'When we shall have become bones

وَّ	رُفَاتًا	ءَ	إِنَّا	لَ	مَبْعُوثُونَ	خَلْقًا	جَدِيدًا	قُلْ
and	broken particles	is	we	surely	be raised	creation	new	you say

وَّ رُفَاتًا ءَ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ⑤٠ قُلْ

and broken particles, shall we be really raised up as a new creation? Say,

كُونُوا	حِجَارَةً	أَوْ	حَدِيدًا	أَوْ	خَلْقًا	مِّنْ	مَا	يَكْبُرُ
be you	stones	or	iron	or	created matter	from	what	appear hardest

كُونُوا حِجَارَةً أَوْ حَدِيدًا ⑤١ أَوْ خَلْقًا مِّمَّا يَكْبُرُ

'Be you stones or iron, Or created matter of (any kind) which appears hardest

فِي	صُدُورِ	كُمُ	فَ	سَ	يَقُولُونَ	مَنْ	يُعِيدُ	نَا	قُلْ
in	minds	your	then	soon	they say	who	restore	us	you say

فِي صُدُورِ كُمُ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلْ

in your minds, (even then shall you be raised up)'. Then will they ask, 'Who shall restore us to life?' Say,

الَّذِي	فَطَرَ	كُم	أَوَّلَ	مَرَّةٍ	فَ	سَ	يُنْغَضُونَ	إِلَى	كَ	رُءُوسَ	هُمْ
He who	created	you	first	time	then	soon	they shake	to	you	heads	their

الَّذِي فَطَرَ كُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغَضُونَ إِلَيْكَ رُءُوسَهُمْ

'He Who created you the first time. They will then shake their heads at you

وَ	يَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ	يَكُونَ	قَرِيبًا
and	they say	when	it	you say	may be	that	it is	nigh

وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ⑤②

and say, 'When will it be? Say, 'May be it is nigh,

يَوْمَ	يَدْعُو	كُم	فَ	تَسْتَجِيبُونَ	بِ	حَمْدِهِ	وَ	تَظُنُّونَ
day	He will call	you	then	you will respond	with	praise	and	you think

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ

'(It will be) on the day when He will call you; then will you respond praising Him and you will think

إِنْ	لَبِثْتُمْ	إِلَّا	قَلِيلًا	وَ	قُلْ	لِ	عِبَادِي	يُ	يَقُولُوا	الَّتِي
not	you have tarried	but	little	and	you say	to	servants	My	they say	that

إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ⑤③ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي

that you have tarried but a little while.' And say to My servants that they should speak that

هِيَ	أَحْسَنُ	إِنَّ	الشَّيْطَانَ	يَنْزِعُ	بَيْنَ	هُمْ	إِنَّ
which	is best	surely	Satan	stir discord	among	them	surely

هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ط إِنَّ

which is best. Surely, Satan stirs up discord among them. Surely,

الشَّيْطَانَ	كَانَ	لِ	الْإِنْسَانِ	عَدُوًّا	مُبِينًا	رَبُّ	كُم	أَعْلَمُ	بِ	كُم
Satan	is	for	man	enemy	open	Lord	your	knows best	with	you

الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ⑤④ رَبُّكُمْ أَعْلَمُ بِكُمْ ط

Satan is an open enemy to man. Your Lord knows you best.



إِنْ	يَشَاءُ	يَرْحَمُ	كُمُ	أَوْ	إِنْ	يَشَاءُ	يُعَذِّبُ	كُمُ	وَ	مَا
if	He pleases	have mercy	you	or	if	He pleases	He punish	you	and	not
إِنْ يَشَاءُ يَرْحَمُكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبُكُمْ ط وَ مَا										
If He please, He will have mercy on you, Or , if He please, He will punish you. And										
أَرْسَلْنَا	كَ	عَلَيْهِمْ	وَ	كَيْلًا	و	رَبُّ	كَ	أَعْلَمُ	بِ	مَنْ
We sent	you	over them	and	keeper	and	Lord	your	know best	with	who
أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ٥٥ وَ رَبُّكَ أَعْلَمُ بِمَنْ فِي										
We have not sent you to be keeper over them. And your Lord know best those that are in										
السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَ	قَدْ	فَضَّلْنَا	بَعْضَ	النَّبِيِّينَ		
heavens	and	earth	and	for	sure	We exalted	some	prophets		
السَّمَوَاتِ وَالْأَرْضِ ط وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ										
the heavens and the earth. And We exalted some of the Prophets										
عَلَى	بَعْضِ	وَ	آتَيْنَا	دَاوُدَ	زُبُورًا	قُلِ	ادْعُوا	الَّذِينَ		
over	others	and	We gave	David	Zabur	you say	call	those whom		
عَلَى بَعْضِ وَآتَيْنَا دَاوُدَ زُبُورًا ٥٦ قُلِ ادْعُوا الَّذِينَ										
over the others and to David We gave the Zabur. Say,'Call on those whom										
زَعَمْتُمْ	مِّنْ	دُونِ	هَ	فَ	لَا	يَمْلِكُونَ	كَشَفَ	الضَّرِّ		
you think	from	beside	Him	then	no	power	remove	affliction		
زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشَفَ الضَّرِّ										
you think (to be gods) beside Him; then (you will know that) they have no power to remove affliction										
عَنْ	كُمُ	وَ	لَا	تَحْوِيلًا	أُولَئِكَ	الَّذِينَ	يَدْعُونَ	يَبْتَغُونَ		
from	you	and	not	avert it	those	whom	they call	they seek		
عَنْكُمْ وَلَا تَحْوِيلًا ٥٧ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ										
from you or avert (it). Those whom they call on (themselves) seek										



إِلَى	رَبِّ	هُمْ	الْوَسِيلَةَ	أَيُّ	هُمْ	أَقْرَبُ	وَ	يَرْجُونَ	
to	Lord	their	means	who	them	nearest	and	hope	
إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ									
nearness to their Lord -- (even) those of them who are nearest -- and hope									
رَحْمَةً	هَ	وَ	يَخَافُونَ	عَذَابَ	هَ	إِنَّ	عَذَابَ	رَبِّ	كَ
mercy	His	and	they fear	punishment	His	surely	punishment	Lord	your
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ									
for His mercy, and fear His punishment. Surely, the punishment of your Lord									
كَانَ	مَحْذُورًا	وَ	إِنْ	مِّنْ	قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا	هَآ
is	to be feared	and	not	from	township	but	We	shall destroy	it
كَانَ مَحْذُورًا ﴿٥٨﴾ وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا									
is a thing to be feared. There is not a township but We shall destroy it									
قَبْلَ	يَوْمِ	الْقِيَمَةِ	أَوْ	مُعَذِّبُوهَا	هَآ	عَذَابًا	شَدِيدًا		
before	Day	of Resurrection	or	punish	it	punishment	severe		
قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا									
before the Day of Resurrection, or punish it with a severe punishment.									
كَانَ	ذَلِكَ	فِي	الْكِتَابِ	مَسْطُورًا	وَ	مَا	مَنْعَ	نَا	
is	that	in	Book	written	and	not	hinder	Us	
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٩﴾ وَمَا مَنَعَنَا									
That is written down in the Book. And nothing could hinder Us									
أَنْ	تُرْسِلَ	بِ	الْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ	بِ	هَآ	الْأَوَّلُونَ
that	We send	with	Signs	except	that	belied	with	it	earlier people
أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ									
from sending Signs, except that the former people rejected them,									

وَاَتَيْنَا	ثَمُودَ	النَّاقَةَ	مُبْصِرَةً	فَ	ظَلَمُوا	بِ	هَا
and	Thamud	she-camel	clear Sign	then	they wronged	with	it

وَاَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ط

(but this is no hindrance). And WE gave Thamud the she-camel as a clear Sign, but they unjustly rejected it.

وَمَا	نُرْسِلُ	بِ	الْآيَاتِ	إِلَّا	تَخْوِيفًا	وَ	إِذْ	قُلْنَا	لَ	كَ
and	We send	with	Signs	but	to warn	and	when	We said	to	you

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ٥٦ وَإِذْ قُلْنَا لَكَ

And We send not Signs but to warn. And (remember the time) when We said to you:

إِنَّ	رَبَّكَ	كَ	أَحَاطَ	بِ	النَّاسِ	وَ	مَا	جَعَلْنَا	الرُّءْيَا	الَّتِي
surely	your Lord	encompassed	the	people	and	not	We made	vision	which	the

إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ط وَمَا جَعَلْنَا الرُّءْيَا

'Surely, your Lord has encompassed the people.' And We made not the vision which

أَرَيْنَا	كَ	إِلَّا	فِتْنَةً	لِّ	النَّاسِ	وَ	الشَّجَرَةَ	الْمَلْعُونَةَ	فِي
We showed	you	but	a trial	for	men	and	tree	cursed	in

أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي

We showed you but as a trial for men, as also the tree cursed in

الْقُرْآنِ	وَ	نُخَوِّفُ	هُمْ	فَ	مَا	يَزِيدُ	هُمْ	إِلَّا	طُغْيَانًا	كَبِيرًا
Quran	and	We warn	them	so	not	it increases	them	but	transgression	great

الْقُرْآنِ ط وَنُخَوِّفُهُمْ لَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ٥٧

the Quran. And We warn them, but it only increases them in great transgression.

وَ	إِذْ	قُلْنَا	لِ	الْمَلَائِكَةِ	اسْجُدُوا	لِ	آدَمَ	فَ	سَجَدُوا
and	when	We said	to	angels	you submit	to	Adam	and	they submitted

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

And (remember the time) when WE said to the angels, 'Submit to Adam,' and they (all) submitted,

طِينًا	خَلَقْتَ	لِمَنْ	أَسْجُدُ	ءَ	قَالَ	إِبْلِيسَ	إِلَّا
of clay	you created	for whom	I submit	shall	he said	Iblis	except
إِلَّا إِبْلِيسَ ط قَالَ ءَ أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ٦٢							
except Iblis. He said, ' Shall I submit to one whom You have created of clay?							
قَالَ	أَ	رَأَيْتَ كَ	هَذَا الَّذِي	كَرَّمْتَ	عَلَيَّ	لَ	أَنْ
me	you grant respite	if	surely	above me	you honoured	whom	this
قَالَ أَرَأَيْتَ كَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَ لَئِنْ أَخَّرْتَنِ							
(And) he said, ; What think You? (Can) this whom You have honoured above me (be my superior)? If You will grant me respite							
إِلَى	يَوْمِ	الْقِيَمَةِ	لَ	أَحْتَنِكَنَّ	ذُرِّيَّتَ	هَ	إِلَّا
a few	except	his	descendants	I bring under my sway	surely	Resurrection	Day
إِلَى يَوْمِ الْقِيَمَةِ لَا أَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ٦٣							
till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'							
قَالَ	أَذْهَبْ	فَ	مَنْ	تَبِعَ	كَ	مِنْ	هُمْ
Hell	surely	then	them	from	you	follow	who
قَالَ أَذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ							
He said,'Begone! and whoso shall follow you from among them, Hell shall surely							
جَزَاؤُكُمْ	جَزَاءَ	مَوْفُورًا	وَ	أَسْتَفْزِرُ	مَنْ	أَسْتَطَعْتُ	مِنْ
them	from	you can	whom	you entice	and	ample	recompense
جَزَاؤُكُمْ جَزَاءَ مَوْفُورًا ٦٤ وَأَسْتَفْزِرُ مَنْ أَسْتَطَعْتُ مِنْهُمْ							
be the recompense of you all -- an ample recompense.' And entice whomsoever of them you can,							
بِ	صَوْتِ	كَ	وَ	أَجْلِبُ	عَلَيْهِمْ	بِ	خَيْلِ
your	horsemen	with	against them	urge	and	your	voice
بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ							
with your voice, and urge against them your horsemen							

وَجِلْ	كَ	وَ	شَارِكْ	هُمْ	فِي	الْأَمْوَالِ	وَالْأَوْلَادِ	وَعِدْ	هُمْ
and	your	infantry	and	be partner	in	their	wealth	and	children
and	promise	them							

وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدُّهُمْ<sup>ط</sup>

and your footmen and be their partner in wealth, and children, and make promises to them.'

وَمَا	يَعِدُّ	هُمْ	الشَّيْطَانُ	إِلَّا	غُرُورًا	إِنَّ	عِبَادِي	أَنَا
and	not	promise	them	Satan	except	deceit	surely	My

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا<sup>٦٥</sup> إِنَّ عِبَادِي

.And Satan promises them naught but deceit. (As to) My servants,

لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطَانٌ	وَ	كَفَى	بِ	رَبِّ	كَ	وَكَيْلًا
no	for	you	over them	power	and	sufficient	with	Lord	your
guardian									

لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ<sup>ط</sup> وَكَفَى بِرَبِّكَ وَكَيْلًا<sup>٦٦</sup>

you shall certainly have no power over them, and sufficient is Your Lord as a Guardian.

رَبُّ	كُمُ	الَّذِي	يُزْجِي	لَ	كُمُ	الْفُلْكَ	فِي	الْبَحْرِ
Lord	your	Who	drives	for	you	ships	in	sea

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ

Your Lord is He Who drives for you the ships in the sea,

لِ	تَبْتَغُوا	مِنْ	فَضْلِ	هُ	إِنَّ	هُ	كَانَ	بِ	كُمُ	رَحِيمًا
so that	you seek	from	bounty	His	surely	He	is	with	you	merciful

لِتَبْتَغُوا مِنْ فَضْلِهِ<sup>ط</sup> إِنَّهُ كَانَ بِكُمْ رَحِيمًا<sup>٦٧</sup>

that you may seek of His bounty. Surely, He is merciful towards you.

وَ	إِذَا	مَسَّ	كُمُ	الْضُّرُّ	فِي	الْبَحْرِ	ضَلَّ	مَنْ	تَدْعُونَ	إِلَّا	إِيَّاهُ
and	when	touches	you	harm	in	sea	lost	whom	you call	except	Him

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ<sup>ج</sup>

And when harm touches you on the sea, (all) those whom you call upon, except Him, become lost (to you).



فَ	لَمَّا	نَجَّيْ	كُمُ	إِلَى	الْبَرِّ	أَعْرَضْتُمْ	وَ	كَانَ	الْإِنْسَانُ	كَفُورًا
	when	saved from it	you	to	land	you turn away	and	is	man	ungrateful
فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ <sup>٦٨</sup> وَكَانَ الْإِنْسَانُ كَفُورًا										
But when He brings you safe to land, you turn aside; and man is very ungrateful.										
أَ	فَ	أَمِنْتُمْ	أَنْ	يَخْسِفَ	بِ	كُمُ				
do	then	feel secure	that	cause to sink	with	you				
أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ										
Do you then feel secure that He will (not) cause you to sink										
جَانِبَ	الْبَرِّ	أَوْ	يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	ثُمَّ				
side of	land	or	send	against you	sand storm	then				
جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ										
in the side of the land or send against you a violent sand storm (and) then										
لَا	تَجِدُوا	لَ	كُمُ	وَكَيْلًا	أَمْ	أَمِنْتُمْ	أَنْ			
not	you find	for	yourself	guardian	or	you feel secure	that			
لَا تَجِدُوا لَكُمْ وَكَيْلًا <sup>٦٩</sup> أَمْ أَمِنْتُمْ أَنْ										
you will find no guardian for yourselves? Or do you feel secure that										
يُعِيدُ	كُمُ	فِي	هِ	تَارَةً	أُخْرَى	فَ	يُرْسِلَ	عَلَيْكُمْ		
send back	you	in	it	time	second	then	send	against you		
يُعِيدُكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ										
He will (not) send you back therein second time, (and) then send against you										
قَاصِفًا	مِّنَ	الرَّيْحِ	فَ	يُغْرَقُ	كُمُ	بِمَا	كَفَرْتُمْ	ثُمَّ		
storm-blast	from	air	so	drown	you	because of	your disbelief	then		
قَاصِفًا مِّنَ الرَّيْحِ فَيُغْرَقُكُمْ بِمَا كَفَرْتُمْ <sup>٧٠</sup> ثُمَّ										
as a storm-blast, and drown you because of your disbelief? You will then										

لَا	تَجِدُوا	لَ	كُم	عَلَى	نَا	بِهِ	تَبِيعًا	وَ	لَ	قَدْ	كَرَّمْنَا
no	you find	for	yourself	against	Us	with it	helper	and	for	sure	We honoured
لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٧٠﴾ وَلَقَدْ كَرَّمْنَا											
find therein no helper for yourselves against Us. Indeed, We have honoured											
بَنَى	آدَمَ	وَ	حَمَلْنَا	هُمْ	فِي	الْبَرِّ	وَ	الْبَحْرِ	وَ	رَزَقْنَا	هُمْ
children of	Adam	and	We carried	them	in	land	and	sea	and	provided	them
بَنَى آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ											
the children of Adam, and carried them by land and sea, and given them											
مِّنَ	الطَّيِّبَاتِ	وَ	فَضَّلْنَا	هُمْ	عَلَى	كَثِيرٍ	مِّنْ	مَّنْ	خَلَقْنَا		
from	pure things	and	We exalted	them	above	many	from	those	We created		
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا											
of good things and exalted them far above many of those whom We											
تَفْضِيلًا	يَوْمَ	نَدْعُوا	كُلَّ	أَنَاسٍ	بِ	إِمَامٍ	هُمْ	فَ	مَنْ		
exalted above others	day	We call	every	people	with	leader	their	then	whoso		
تَفْضِيلًا ﴿٧١﴾ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ											
have created. (Remember) the day when We shall summon every people with their leaders. Then whoso											
أُوتِيَ	كِتَابَ	هَ	بِ	يَمِينِ	هَ	فَ	أُولَئِكَ	يَقْرَأُونَ	كِتَابَ	هُمْ	
given	book	his	in	right hand	his	so	those	read	book	their	
أُوتِيَ كِتَابَهُ يَمِينَهُ فَأُولَئِكَ يَقْرَأُونَ كِتَابَهُمْ											
shall be given his book in his right hand -- such will read their book,											
وَ	لَا	يُظْلَمُونَ	فَتِيلًا	وَ	مَنْ	كَانَ	فِي	هَذِهِ	أَعْمَى		
and	not	be wronged	a whit	and	whoso	is	in	this world	blind		
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى											
and they will not be wronged a whit. But whoso is blind in this world											

فَ	هُوَ	فِي	الْآخِرَةِ	أَعْمَى	وَ	أَضَلُّ	سَبِيلًا	وَ	إِنْ
so	he	in	Hereafter	will be blind	and	more astray	the way	and	indeed
فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ٧٣ وَإِنْ									
will be blind in the Hereafter, and even more astray from the way. And they had									
كَادُوا	لَ	يَفْتِنُونَ	كَ	عَنِ	الَّذِي	أَوْحَيْنَا	إِلَى	كَ	
well nigh	surely	they will put in trial	you	from	what	We revealed	to	you	
كَادُوا لِيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ									
well-nigh caused you (severest) affliction on the account of what We have revealed to you,									
لِ	تَفْتَرِي	عَلَى	نَا	غَيْرَ	هَ	وَ	إِذَا	لَ	أَتَّخَذُواكَ خَلِيلًا
so that	you invent	against	Us	other than	it	and	when	certainly	you taken
لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ٧٤ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ٧٤									
that you might invent against Us something other than that; and then they would have certainly taken you for a (special) friend.									
وَ	لَوْ	لَا	أَنْ	ثَبَّتْنَا	كَ	لَ	قَدْ	كَدَّتْ	تَرَكْنُ إِلَى هِمَّ
and	if	not	that	We strengthened	you	for	sure	you might have	inclined to them
وَلَوْ لَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدَّتْ تَرَكْنُ إِلَيْهِمْ									
And if We have not strengthened you (with the Quran), you might have inclined to them									
شَيْئًا	قَلِيلًا	إِذَا	لَ	أَذَقْنَا	كَ	ضِعْفَ	الْحَيَاةِ	وَ	ضِعْفَ
some	a little	when	indeed	taste	you	double	of life	and	double
شَيْئًا قَلِيلًا ٧٥ إِذَا لَا أَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَ ضِعْفَ									
a little. In that case We would have made you taste similar (afflictions) of life and similar (afflictions)									
الْمَمَاتِ	ثُمَّ	لَا	تَجِدُ	لَ	كَ	عَلَى	نَا	نَصِيرًا	وَ
of death	then	not	you find	for	yourself	against	Us	helper	and
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ٧٦ وَإِنْ									
of death, (and) then you would not have found for yourself any helper against Us . And indeed									

كَادُوا	لَ	يَسْتَفِزُّونَ	كَ	مِنْ	الْأَرْضِ	لِ	يُخْرِجُوكَ	كَ	مِنْ	هَا
they are near	to	unsettling	you	from	land	so that	they expel	you	from	it

كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا

they are near to unsettling you from the land that they might expel you therefrom;

وَ	إِذَا	لَا	يَلْبَثُونَ	خَلْفَكَ	كَ	إِلَّا	قَلِيلًا	سُنَّةَ	مَنْ	قَدْ
and	when	not	they stayed	after	you	but	a little	way	that	indeed

وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ٧٧ سُنَّةَ مَنْ قَدْ

but in that case they (themselves) would not have stayed after you save a little. (This has been Our) way

أَرْسَلْنَا	قَبْلَ	كَ	مِنْ	رُسُلٍ	نَا	وَ	لَا	تَجِدُ	لِ	سُنَّتِ	نَا	تَحْوِيلًا
we sent	before	you	from	messengers	our	and	no	you will find	for	Our	way	change

أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ٧٨

with Our Messngers whom We sent before you; and you will not find any change in Our way.

أَقِمِ	الصَّلَاةَ	لِ	دُلُوكِ	الشَّمْسِ إِلَى	غَسَقِ	الَّيْلِ	وَ	قُرْآنَ
observe	Prayer	for	declining	sun	to	the darkness	and	recitation

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation (of the Quran in Prayer)

الْفَجْرِ	إِنَّ	قُرْآنَ	الْفَجْرِ	كَانَ	مَشْهُودًا	وَ	مِنْ	الَّيْلِ
at dawn	surely	recitation	at dawn	is	specially acceptable	and	from	night

الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ٧٩ وَمِنَ اللَّيْلِ

at dawn. Verily, the recitation (of the Quran) at dawn is (specially) acceptable (to Go)d. And wake up for

فَ	تَهَجَّدْ	بِهِ	نَافِلَةً	لَكَ	عَسَى	أَنْ	يَبْعَثَكَ	رَبُّكَ
so	wake up at night	with it	supererogatory service	you	it is near	that	raise you	your Lord

فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ

it (the Quran) in (the later part of) the night as a supererogatory service for you. It may be that your Lord will raise



مَقَامًا	وَّ	قُلْ	رَبِّ	أَدْخِلْ	نِيْ	مُدْخَلَ	صِدْقٍ
station		you say	my Lord	make enter	me	cause to enter	good
مَقَامًا مَّحْمُودًا ⑧٠ وَقُلْ رَبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ							
you to an exalted station. And say, 'O my LOrd , make my entry a good entry							
وَّ	أَخْرِجْ	نِيْ	مُخْرَجٍ	صِدْقٍ	وَّ	اجْعَلْ	لِيْ مِنْ لَّدُنْكَ
and	make come forth	me	forth coming	good	and	grant	your self from for me
وَّ أَخْرِجْنِيْ مُخْرَجٍ صِدْقٍ وَاجْعَلْ لِيْ مِنْ لَّدُنْكَ							
and (then) make me come forth with good forth-coming. And grant me from Yourself							
سُلْطَنًا	نَّصِيْرًا	وَّ	قُلْ	جَاءَ	الْحَقُّ	وَّ	زَهَقَ الْبَاطِلُ
power	helping	and	you say	has come	truth	and	falsehood vanished away
سُلْطَنًا نَّصِيْرًا ⑧١ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ط							
a helping power. And say, 'Truth has come and falsehood has vanished away.							
إِنَّ	الْبَاطِلَ	كَانَ	زَهُوْقًا	وَّ	نُنَزِّلُ	مِنَ الْقُرْآنِ	مَا
indeed	falsehood	does	vanish away	and	We reveal	from Quran	what
إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ⑧٢ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا							
Falsehood does indeed vanish away (fast). 'And We are (gradually) revealing of the Quran that							
هُوَ	شِفَاءٌ	وَّ	رَحْمَةٌ	لِّ	الْمُؤْمِنِيْنَ	وَّ	لَا يَزِيْدُ الظَّالِمِيْنَ
it	heals	and	mercy	for	believers	and	it increases wrongdoers not
هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ لَا وَلَا يَزِيْدُ الظَّالِمِيْنَ							
which is healing and a mercy to the believers; but it only adds to the loss							
إِلَّا	خَسَارًا	وَّ	إِذَا	أَنْعَمْنَا	عَلَى	الْإِنْسَانِ	أَعْرَضَ
but	loss	and	when	We bestow favour	on	man	he turns away
إِلَّا خَسَارًا ⑧٣ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ							
of the wrongdoers. And when We bestow favour on man, he turns away							

و	نَا	بِ	جَانِبِ	ه	وَ	إِذَا	مَسَّ	هُ	الشَّرُّ	كَانَ	يُؤْسًا
and	go far	to	side	his	and	when	touches	him	evil	was	despair

وَنَابِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُؤْسًا ﴿٨٤﴾

and go aside; and when evil touches him, he gives (himself) up to despair.

قُلْ	كُلُّ	يَعْمَلُ	عَلَى	شَاكِلَةٍ	ه	فَ	رَبِّ	كُم	أَعْلَمُ
you say	everyone	acts	upon	way	his	and	Lord	your	know full well

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ

Say, 'Everyone acts according to his own way, and your Lord knows full well

بِ	مَنْ	هُوَ	أَهْدَى	سَبِيلًا	وَ	وَيَسْأَلُونَكَ	عَنِ	الرُّوحِ
with	who	he	best guided	way	and	they ask	about	soul

بِمَنْ هُوَ أَهْدَى سَبِيلًا ۚ ﴿٨٥﴾ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ط

who is best guided. And they ask you concerning the soul .

قُلْ	الرُّوحُ	مِنْ	أَمْرِ	رَبِّي	وَ	مَا	أُوتِيتُمْ	مِّنَ	الْعِلْمِ
you say	soul	is	by command	my	and	not	you have been given	from	knowledge

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ

Say, ' The soul is by command of my Lord; and of the knowledge (thereof) you have been given

إِلَّا	قَلِيلًا	وَ	لَ	إِنْ	شِئْنَا	لَ	نَذْهَبَنَّ	بِ	الَّذِي	أَوْحَيْنَا
but	little	and	surely	if	We please	certainly	take away	with	which	We revealed

إِلَّا قَلِيلًا ۖ ﴿٨٦﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا

but little'. And if We pleased, We could certainly take away that which We have revealed

إِلَىٰ	كَ	ثُمَّ	لَا	تَجِدُ	لَ	كَ	بِهِ	عَلَىٰ	نَا	وَكَيْلًا	إِلَّا	رَحْمَةً
to	you	then	not	you find	for	you	with it	against	Us	guardian	except	mercy

إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۚ ﴿٨٧﴾ إِلَّا رَحْمَةً

to you (and) then you would find in (the matter) no guardian for you against Us. Except mercy

مِنْ	رَبِّ	كَ	إِنَّ	فَضْلَ	هُ	كَانَ	عَلَيْكَ	كَبِيرًا	قُلْ	لَ	إِنْ
from	your	Lord	surely	His	grace	is	upon	you	great	you	say

مِنْ رَبِّكَ ٥ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ٥ قُلْ لِّئِنْ

from your Lord. Surely, His grace towards you is great. Say, 'If

اجْتَمَعَتِ	الْإِنْسُ	وَ	الْجِنُّ	عَلَى	أَنْ	يَأْتُوا	بِ	مِثْلِ	هَذَا
gathered together	mankind	and	Jinn	to	that	they bring	the	like	it

اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا

mankind and the Jinn gathered together to produce the like of this

الْقُرْآنِ	لَا	يَأْتُونَ	بِ	مِثْلِهِ	وَ	لَوْ	كَانَ	بَعْضُ	هُمْ	لِ	بَعْضٍ	ظَهِيرًا
Quran	not	they bring	with	like	it	and	though	some	them	for	other	helper

الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ٥

Quran, they could not produce the like thereof, even though they should help one another'.

وَلَقَدْ	صَرَّفْنَا	لِلنَّاسِ	فِي	هَذَا	الْقُرْآنِ	مِنْ
and	for	sure	we repeated again and again	in	this	Quran

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ

And surely, We have set forth for mankind in various ways all kinds of similitudes in

كُلِّ	مَثَلٍ	فَ	أَبَى	أَكْثَرُ	النَّاسِ	إِلَّا	كُفُورًا	وَ	قَالُوا
all	similitude	so	reject	most	men	but	disbelief	and	they say

كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ٥ وَقَالُوا

this Quran, but most men would reject everything but disbelief. And they say,

لَنْ	نُؤْمِنَ	لَ	كَ	حَتَّى	تَفْجُرَ	لَ	نَا	مِنْ	الْأَرْضِ	يَنْبُوعًا
	we believe never	for	you	until	cause to gush	for	us	from	earth	spring

لَنْ تُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ٥

'We will never believe you until you cause a spring to gush for us from the earth;

أَوْ	تَكُونُ	لَ	كَ	جَنَّةٌ	مِّنْ	نَّخِيلٍ	وَّ	عِنَبٍ			
or	you have	for	you	garden	of	date-palm	and	grapes			
أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَ عِنَبٍ											
'Or you have a garden of date-palms and vines,											
فَ	تُفَجِّرُ	الْأَنْهَارَ	خِلَالَ	هَا	تَفْجِيرًا	أَوْ	تُسْقِطُ	السَّمَاءَ			
so	you cause to gush	streams	it	midst	gushing forth	or	you cause to fall	heaven			
فَتُفَجَّرُ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ٩٢ أَوْ تُسْقِطُ السَّمَاءَ											
and cause streams to gush forth in the midst thereof in abundance; 'Or you cause the heaven to fall											
كَمَا	زَعَمْتَ	عَلَىٰ	نَا	كِسْفًا	أَوْ	تَأْتِي	بِ	اللَّهِ	و	الْمَلَائِكَةِ	قَبِيلًا
as	you have claimed	on	us	in pieces	or	bring	with	Allah	and	angels	face to face
كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ٩٣											
upon us in pieces, as you have claimed, or you bring Allah and angels before us face to face;											
أَوْ	يَكُونُ	لَ	كَ	بَيْتٍ	مِّنْ	زُخْرُفٍ	أَوْ	تَرْقَىٰ	فِي	السَّمَاءِ	
or	you have	for	you	house	of	gold	or	you ascend	into	heaven	
أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ ط											
'Or you have a house of gold or you ascend up into heaven;											
وَ	لَنْ	نُؤْمِنَ	لِ	رُقِيِّ	كَ	حَتَّىٰ	تُنْزِلَ	عَلَىٰ	نَا	كِتَابًا	
and	never	we believe	for	ascension	your	until	you send down	to	us	a book	
وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا											
and we will not believe in your ascension until you send down to us a book											
تَقْرَأُ	هَ	قُلْ	سُبْحَانَ	رَبِّ	يَ	هَلْ	كُنْتُ	إِلَّا	بَشَرًا		
we read	it	you say	Holy	Lord	my	not	I am	but	a man		
تَقْرَأُ هَ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا ط											
that we can read'. Say, 'Holy is My Lord! I am not but a man											



رَّسُولًا	وَ	مَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَ	هُمْ
Messenger	and	not	prevent	men	that	they believe	when	came	them

رَّسُولًا ٩٤ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَ هُمْ

10  
9  
10

(sent as a) Messenger'. And nothing has prevented men from believing when the guidance

الْهُدَى	إِلَّا	أَنْ	قَالُوا	أَ	بَعَثَ	اللَّهُ	بَشَرًا	رَّسُولًا	قُلْ
guidance	except	that	they said	has	sent	Allah	a man	Messenger	you say

الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ٩٥ قُلْ

came to them save that they said, ' Has Allah sent a man (as a) Messenger? Say,

لَوْ	كَانَ	فِي	الْأَرْضِ	مَلَائِكَةٌ	يَمْشُونَ	مُطْمَئِنِّينَ
if	was	in	earth	angels	walking	in complete peace

لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ

' Had there been in the earth angels walking about in peace and quiet,

لَ	نَزَّلْنَا	عَلَيْهِمْ	مِّنَ	السَّمَاءِ	مَلَكًا	رَّسُولًا	قُلْ
certainly	We have sent down	to them	from	heaven	angel	messenger	you say

لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ٩٦ قُلْ

We should have certainly sent down to them from heaven an angel (as a) Messenger. Say,

كَفَى	بِ	اللَّهِ	شَهِيدًا	بَيْنِي	وَ	بَيْنَ	كُم	إِنَّ	هُ	كَانَ
sufficient	is	Allah	witness	between me	and	between	you	surely	He	is

كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ

' Sufficient is Allah for a Witness between me and you; surely He

بِ	عِبَادِهِ	هُ	خَيْرًا	بَصِيرًا	وَ	مَنْ	يَهْدِ	اللَّهُ	فَ	هُوَ
with	servants	His	knows best	sees full well	and	whom	guides	Allah	so	he

بِعِبَادِهِ خَيْرًا بَصِيرًا ٩٧ وَمَنْ يَهْدِ اللَّهُ فَهُوَ

knows and sees His servants full well '. And he whom Allah guides is the (only) one

الْمُهْتَدِ	وَ	مَنْ	يُضِلُّ	فَ	لَنْ	تَجِدَ	لَ	هُمْ	أَوْلِيَاءَ	مِنْ
rightly guided	and	whom	He allows to go astray	so	never	you find	for	him	helpers	from

الْمُهْتَدِ ۖ وَ مَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ

rightly guided; but (as for) those whom He allows to perish, you will find for them no helpers

دُونِ	هَ	وَ	نَحْشُرُهُمْ	هُمْ	يَوْمَ	الْقِيَمَةِ	عَلَى	وُجُوهِهِمْ	هُمْ
beside	Him	and	We gather	them	Day	of Resurrection	on	faces	their

دُونِهِ ۖ وَ نَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ

beside Him. And on the Day of Resurrection We shall gather them together on their faces,

عُمَيَّا	وَ	بُكْمًا	وَ	صُمًّا	مَأْوَى	هُمْ	جَهَنَّمَ	كُلَّمَا
blind	and	dumb	and	deaf	abode	their	Hell	whenever

عُمَيَّا وَ بُكْمًا وَ صُمًّا ۖ مَأْوَاهُمْ جَهَنَّمَ ۖ كُلَّمَا

blind, dumb and deaf. Their abode will be Hell; every time

خَبَتْ	زِدْنَا	هُمْ	سَعِيرًا	ذَلِكَ	جَزَاءُ	هُمْ	بِ	أَنَّ	هُمْ
it abates	We increase	for them	flames	this is	recompense	for them	because	that	they

خَبَتْ زِدْنَاهُمْ سَعِيرًا ۖ (98) ذَلِكَ جَزَاءُ الَّذِينَ بَانَهُمْ

it abates, We shall increase for them the flame. That is their recompense, because they

كَفَرُوا	بِ	آيَاتِنَا	وَ	قَالُوا	ءَ	إِذَا	كُنَّا	عِظَامًا	وَ	رُفَاتًا
rejected	with	Our	Signs	and	they said	what	when	we will be	bones	and

كَفَرُوا بِآيَاتِنَا وَ قَالُوا ۖ إِذَا كُنَّا عِظَامًا وَ رُفَاتًا

rejected Our Signs and said, 'What! when we are reduced to bones and broken particles,

ءَ	إِنَّا	لَ	مَبْعُوثُونَ	خَلْقًا	جَدِيدًا	أَ	وَ	لَمْ	يَرَوْا	أَنَّ
shall	surely we	be	raised up	a creation	new	have	and	not	seen	that

ءَ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۖ (99) أَوَلَمْ يَرَوْا أَنَّ

shall we really be raised up as a new creation?' Have they not seen that

اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	قَادِرٌ
Allah	Who	created	heavens	and	earth	has power
اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ						
Allah Who created the heavens and the earth has power						
عَلَىٰ	أَنْ	يَخْلُقَ	مِثْلَ	هُمْ	وَ	جَعَلَ
to	that	He create	like	them	and	He has appointed
لَهُمْ	أَجَلًا	لَ	هُمْ	لَ	هُمْ	أَجَلًا
term	that	He create	like	them	and	He has appointed
عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ أَجَلًا						
to create the like of them? And He has appointed for them a term;						
لَا	رَيْبَ	فِي	هَ	فَ	أَبَى	الظَّالِمُونَ
no	doubt	in	it	but	rejected	wrongdoers
إِلَّا	كُفُورًا	قُلْ	لَوْ	كُفُورًا	قُلْ	لَوْ
but	disbelief	you say	even if	disbelief	you say	even if
لَا رَيْبَ فِيهِ ۖ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ۝١٠٠ قُلْ لَوْ						
there is no doubt about it. But the wrongdoers would reject everything but disbelief. Say, 'Even if						
أَنْتُمْ	تَمْلِكُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّ	يَ	إِذَا
you are	you possess	treasures	of mercy	Lord	my	when
أَمْسِكْتُمْ	لَ	أَمْسِكْتُمْ	لَ	أَمْسِكْتُمْ	لَ	أَمْسِكْتُمْ
you would hold back	surely	you would hold back	surely	you would hold back	surely	you would hold back
أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَا أَمْسِكْتُمْ						
you possessed the treasures of the mercy of my Lord, you would surely hold them back						
خَشْيَةَ	الْإِنْفَاقِ	وَ	كَانَ	الْإِنْسَانُ	قَتُورًا	وَ
fear	of spending	and	is	man	niggardly	and
لَ	لَ	لَ	لَ	لَ	لَ	لَ
indeed	surely	and	niggardly	man	niggardly	and
خَشْيَةَ الْإِنْفَاقِ ۖ وَ كَانَ الْإِنْسَانُ قَتُورًا ۝١٠١ وَلَقَدْ						
for fear of spending, for man is niggardly.' And of a truth						
آتَيْنَا	مُوسَىٰ	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَ	اسْأَلْ
We gave	Moses	nine	Signs	manifest	so	ask
بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ	بَنِي إِسْرَآءِيلَ
children of Israel	children of Israel	children of Israel	children of Israel	children of Israel	children of Israel	children of Israel
آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْأَلْ بَنِي إِسْرَآءِيلَ						
We gave Moses nine manifest Signs. So ask (then) the children of Israel.						

إِذْ	جَاءَ	هُمْ	فَ	قَالَ	لَ	هُ	فِرْعَوْنُ	إِنِّي	لَ	أَظُنُّ	كَ	يَا	مُوسَى
	he came	them	so	said	to	him	Pharaoh	surely I	do	think	you	O	Moses

إِذْ جَاءَ هُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى

When he came to them, Pharaoh said to him, I do think you, O Moses,

مَسْحُورًا	قَالَ	لَ	قَدْ	عَلِمْتَ	مَا	أَنْزَلَ	هَؤُلَاءِ	إِلَّا
bewitched	he said	for	sure	you know	not	sent down	these	but

مَسْحُورًا ⑩ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا

to be a victim of deception.' He said, 'You know well (that) none has sent down these (Signs) but

رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	بَصَائِرَ	وَ	إِنِّي	لَ	أَظُنُّ	كَ
Lord	of the heavens	and	the earth	evidences	and	surely I	do	think	you

رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ

the Lord of the heavens and the earth as (so many) evidences; and I certainly think you,

يَا	فِرْعَوْنُ	مَشُورًا	فَ	أَرَادَ	أَنْ	يُسْتَفَرَّ	هُمْ	مِّنْ	الْأَرْضِ
O	Pharaoh	ruined		he resolved	that	to remove	them	from	land

يُفِرْعَوْنُ مَشُورًا ⑩ فَارَادَ أَنْ يُسْتَفَرَّهُمْ مِّنَ الْأَرْضِ

O Pharaoh, to be (a) ruined (man)'. So he resolved to remove them from the land;

فَ	أَغْرَقْنَا	هُ	وَ	مَنْ	مَّعَ	هُ	جَمِيعًا	وَ	قُلْنَا	مِنْ	بَعْدِ	هُ
so	We drowned	him	and	who	with	him	all together	and	We said	from	after	him

فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ⑩ وَ قُلْنَا مِنْ بَعْدِهِ

but We drowned him and those who were with him, all together. And after him We said

لِ	بَنِي إِسْرَءِيلَ	أَسْكُنُوا	الْأَرْضَ	فَ	إِذَا	جَاءَ	وَعْدُ	الْآخِرَةِ
to	children of Israel	you dwell	the land	so	when	came	promise	later days

لِبَنِي إِسْرَءِيلَ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ

to the children of Israel, 'Dwell you in the land, and when the (time of) the promise of the



وَعَدُ	الْآخِرَةِ	جِئْنَا	بِكُمْ	لَفِيْفًا	وَبِ	الْحَقِّ	أَنْزَلْنَاهُ	هُ	و
promise	later days	We bring	you	together	and	truth	We sent down	it	and
وَعَدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ۝ <sup>(105)</sup> وَبِالْحَقِّ أَنْزَلْنَاهُ وَ									
later days comes, We shall bring you together once again. And in truth have We sent it down and									
بِ	الْحَقِّ	نَزَلَ	وَمَا	أَرْسَلْنَاكَ	إِلَّا	مُبَشِّرًا	وَوَ	نَذِيرًا	
with	truth	it descended	and	not	you	We sent	but	bearer of glad tidings	a Warner
بِالْحَقِّ نَزَلَ ۖ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝ <sup>(106)</sup>									
with truth has it descended. And We have sent you only as a bearer of good tidings and a Warner.									
وَقُرْآنًا	فَرَقْنَاهُ	هُ	لِ	تَقْرَأَ	هُ	عَلَى	النَّاسِ	عَلَى	مُكْتٍ
and	Quran	divided	so	that	you read	it	to	mankind	at intervals
وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ									
And We divided the Quran into parts that you may read it to mankind at intervals,									
وَنَزَّلْنَاهُ	تَنْزِيلًا	هُ	قُلْ	اٰمِنُوْا	بِهٖ	اَوْ	لَا	تُؤْمِنُوْا	
and	We have sent down	it	gradually	you say	you believe	with it	or	not	you believe
وَنَزَّلْنَاهُ تَنْزِيلًا ۝ <sup>(107)</sup> قُلْ اٰمِنُوْا بِهٖ اَوْ لَا تُؤْمِنُوْا									
and We have sent it down gradually. Say, 'Whether you believe therein or believe not,									
اِنَّ	الَّذِيْنَ	اُوْتُوْا	الْعِلْمَ	مِّنْ	قَبْلِ	هٖ	اِذَا	يُتْلٰى	
surely	those who	given	knowledge	from	before	it	when	recited	
اِنَّ الَّذِيْنَ اُوْتُوْا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى									
those to whom knowledge has been given before it,									
عَلَيْهِمْ	يَخِرُّوْنَ	لِ	الْاَذْقَانِ	سَجْدًا	وَوَ	يَقُوْلُوْنَ			
to them	they fall down	on	faces	prostrate	and	they say			
عَلَيْهِمْ يَخِرُّوْنَ لِالْاَذْقَانِ سَجْدًا ۝ <sup>(108)</sup> وَيَقُوْلُوْنَ									
do fall down prostrate on their faces when it is recited to them, 'And say,									

مَفْعُولًا	لَ	نَا	رَبِّ	وَعْدُ	كَانَ	إِنْ	نَا	رَبِّ	سُبْحَنَ
to be fulfilled	surely	our	Lord	promise	is	surely	our	Lord	Holy
سُبْحَنَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَمَفْعُولًا ⑩									
'Holy is our Lord, Surely, the promise of our Lord is bound to be fulfilled.									
وَيَخِرُّونَ	لِ	الْأَذْقَانِ	يَبْكُونَ	وَ	يَزِيدُ	هُمْ	خُشُوعًا		
fall down	on	their faces	weeping	and	increases	them	humility		
وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ⑪									
They fall down on their faces weeping, and it increases humility in them.									
قُلِ	ادْعُوا	اللَّهَ	أَوْ	ادْعُوا	الرَّحْمَنَ	أَيَّامًا	تَدْعُوا		
you say	you call	Allah	or	you call	Rahman	whichever	you call		
قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيَّامًا تَدْعُوا									
Say, 'Call Allah or call Rahman; (by) whichever name you pray (to Him),									
فَ	لَ	هُ	الْأَسْمَاءُ	الْحُسْنَى	وَ	لَا	تَجْهَرُ	بِ	صَلَاةِ كَ
so	for	His	names	beautiful	and	not	aloud	with	prayer your
فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُ بِصَلَاتِكَ									
His are the most beautiful names.' and utter not your prayer aloud,									
وَ	لَا	تُخَافُ	بِ	هَا	وَ	ابْتَغِ	بَيْنَ	ذَلِكَ	سَبِيلًا
and	not	utter it low	with	it	and	seek	between	this	a way
وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ⑫									
nor utter it (too) low, but seek a way between.									
وَ	قُلِ	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	لَمْ	يَتَّخِذْ	وَلَدًا	وَلَمْ
and	you say	all praise	for	Allah	Who	not	taken	son	not
وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ									
And say, 'All praise belongs to Allah Who has taken to Himself no son, and has no									

يَكُنْ	لَّ	هُ	شَرِيكَ	فِي	الْمُلْكِ	وَ	لَمْ	يَكُنْ	لَّ	هُ	وَلِيٌّ	مِّنْ
be	for	Him	partner	in	Kingdom	and	nor	be	for	Him	helper	on account of
يَكُنْ لَهُ شَرِيكَ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنْ												
partner in (His) Kingdom, nor has He anyone to help (Him) on account of												
الدُّلَّ	وَ	كَبَّرَ	هُ	تَكْبِيرًا								
weakness	and	extol glory	His	all glorification								
الدُّلَّ وَكَبَّرَهُ تَكْبِيرًا <sup>ع</sup> <sup>(112)</sup>												
weakness.' And extol His glory with all glorification.												
سُورَةُ الْكَهْفِ مَكِّيَّةٌ												
Makkah Sura Al-Khaf Chapter 18												
أَيَاتُهَا ١١٠						رُكُوعَاتُهَا ١٢						
verses 110						Ruku 12 and						
بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ								
with	name	Allah	Gracious									
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ <sup>①</sup>												
In the name of Allah, the Gracious, the Merciful												
أَلْ	حَمْدُ	لِ	اللَّهِ	الَّذِي	أَنْزَلَ	عَلَى	عَبْدِهِ	هُ	الْكِتَابَ	وَ	لَمْ	
all	praise	for	Allah	Who	sent down	to	servant	His	the Book	and	not	
الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ												
All praise belongs to Allah Who sent down the Book to His servant and												
يَجْعَلُ	لَّ	هُ	عِوَجًا	قَيِّمًا	لَّ	يُنْذِرَ						
made	for	it	crookedness	guardian	so that	give warning						
يَجْعَلُ لَهُ عِوَجًا <sup>طسكته</sup> <sup>②</sup> قَيِّمًا لِّيُنْذِرَ												
He employed no crookedness in his or in its making. (He has made it) a guardian that it may give warning												

بَاسًا	شَدِيدًا	مِّنْ	لَّدُنْ	هُ	وَ	يُبَشِّرَ	الْمُؤْمِنِينَ	الَّذِينَ
chastisement	grievous	from	with	Him	and	glad tidings	believers	who
مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ								
of a grievous chastisement from Him, that it may give the believers who								
يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ	لَ	هُمْ	أَجْرًا	حَسَنًا	مَّا كَثِيرٌ	فِي
they do	good deeds	surely	for	them	reward	good	one abiding	it
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ③ مَّا كَثِيرٌ فِيهِ								
do good deeds the glad tidings that they shall have a good reward. Wherein they shall abide								
أَبَدًا	وَّ	يُنذِرَ	الَّذِينَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا	مَا لَ هُمْ
for ever	and	he warn	those who	say	taken to Himself	Allah	son	not
أَبَدًا ④ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ⑤ مَا لَهُمْ								
for ever. And that it may warn those who say, 'Allah has taken to Himself a son.' No								
بِهِ	مِنْ	عِلْمٍ	وَّ	لَا	لِ	أَبَاءِ	هُمْ كَبُرَتْ	كَلِمَةً تَخْرُجُ مِنْ
with it	from	knowledge	and	nor	for	grand parents	their	grievous
بِهِ مِنْ عِلْمٍ وَلَا لِأَبَائِهِمْ ⑥ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ								
knowledge have they thereof, nor (had) their fathers. Grievous is the word that comes from								
أَفْوَاهِهِمْ	إِنْ	يَقُولُونَ	إِلَّا	كَذِبًا	فَ	لَعَلَّ	كَ	بَاخِعٌ
mouths	not	they say	but	a lie	then	perhaps	you	going to destroy
أَفْوَاهِهِمْ ⑦ إِنْ يَقُولُونَ إِلَّا كَذِبًا ⑥ فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ								
their mouths. They speak not but a lie. So haply you will grieve yourself to death								
عَلَى	آثَارِهِمْ	إِنْ	لَمْ	يُؤْمِنُوا	بِ	هَذَا	الْحَدِيثِ	أَسَفًا
for	after	them	if	not	they believe	with	this	discourse
عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ⑦								
for sorrow after them if they believe not in this discourse.								



إِنَّا	جَعَلْنَا	مَا	عَلَى	الْأَرْضِ	زِينَةً	لَّ	هَا	لِ	نَبْلُو	هُمْ	أَيُّ	هُمْ
of them	which	them	We try	so that	it	for	ornament	earth	on	all that	We made	surely

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ

Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them

أَحْسَنُ	عَمَلًا	وَ	إِنَّا	لَ	جَاعِلُونَ	مَا	عَلَيْهَا	صَعِيدًا	جُرُزًا
barren	soil	on it	all that	make	do	surely We	and	conduct	is best

أَحْسَنُ عَمَلًا ⑧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ⑨

is best in conduct. And We shall make all that is thereon a barren soil.

أَمْ	حَسِبْتَ	أَنَّ	أَصْحَابَ	الْكَهْفِ	وَ	الرَّقِيمِ
the Inscription	and	of Cave	People	that	you think	do

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ ٩

Do you think that the People of the Cave and the Inscription

كَانُوا	مِنْ	آيَاتِ	نَا	عَجَبًا	إِذْ	أَوَى	الْفِتْيَةُ	إِلَى	الْكَهْفِ
the Cave	to	young men	took refuge	when	a wonder	Our	Signs	from	were

كَانُوا مِنْ آيَاتِنَا عَجَبًا ⑩ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ

were a wonder among Our Signs? When the young men betook themselves for refuge to the Cave

فَ	قَالُوا	رَبِّ	نَا	أَتِ	نَا	مِنْ	لَدُنْكَ	رَحْمَةً	وَّ	هَيِّئْ	لَ	نَا	
us	for	provide	and	mercy	your	with	from	us	bestow	our	Lord	they said	and

فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا

and said, 'Our Lord, bestow on us mercy from Yourself, and provide for us

مِنْ	أَمْرِ	نَا	رَشَدًا	فَ	ضَرَبْنَا	عَلَى	الْأَذَانِ	هِمْ	فِي	الْكَهْفِ
from	affair	our	right guidance	so	We prevented	from	hearing	them	in	the Cave

مِنْ أَمْرِنَا رَشَدًا ⑪ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ

right guidance in our affair.' So We prevented them from hearing in the Cave (the news of the outside world)

سِنِينَ	عَدَدًا	ثُمَّ	بَعَثْنَا	هُمْ	لِ	نَعْلَمَ	أَيُّ	الْحَزْبَيْنِ
years	few	then	We raised	them	so that	We know	which	of two parties
سِنِينَ عَدَدًا ⑫ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحَزْبَيْنِ								
for a few years. Then We raised them up that We might know which of the two parties								
أَحْصَى	لِ	مَا	لَبِثُوا	أَمَدًا	نَحْنُ	تَقْصُّ	عَلَى	كَ
better reckon	for	that	they tarried	time	We	relate	to	you
أَحْصَى لِمَا لَبِثُوا أَمَدًا ⑬ نَحْنُ تَقْصُّ عَلَيْكَ								
would better reckon the time that they had tarried. We will relate to you								
نَبَأًا	هُمْ	بِ	الْحَقِّ	إِنَّ	هُمْ	فِتْيَةً	أَمَنُوا	بِ رَبِّ هُمْ
story	their	with	truth	surely	they	young men	believed	in Lord their
نَبَاهَهُم بِالْحَقِّ ٭ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ								
their story with truth. They were young men who believed in their Lord,								
وَ	زِدْنَاهُمْ	هُمْ	هُدًى	وَ	رَبَطْنَا	عَلَى	قُلُوبِ	هُمْ
and	We increased	them	guidance	and	We strengthened	upon	hearts	their
وَزِدْنَاهُمْ هُدًى ⑭ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ								
and We increased them in guidance. And We strengthened their hearts, when								
قَامُوا	فَ	قَالُوا	رَبُّ	نَا	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ
they stood	then	said	Lord	our	Lord	of heavens	and	earth
قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ								
they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never								
نَدْعُوا	مِنْ	دُونِ	هِ	إِلَهًا	لَّ	قَدْ	قُلْنَا	إِذَا
we call upon	from	beside	Him	god	surely	indeed	we said	when
نَدْعُوا مِنْ دُونِ إِيَّاهُ لَقَدْ قُلْنَا إِذَا شَطَطًا ⑮ هَؤُلَاءِ								
shall we call upon any god beside Him; (if we did), we should indeed have uttered an enormity. These,								

قَوْمُ	نَا	اتَّخَذُوا	مِنْ	دُونِ	هَ	الِهَةِ	لَوْ	لَا	يَأْتُونَ
people	our	have taken	from	beside	Him	god	if	not	they bring
قَوْمُنَا اتَّخَذُوا مِنْ دُونِ الْهَةِ ١٥ لَوْ لَا يَأْتُونَ									
our people, have taken (for worship other) gods beside Him. Wherefore do they not bring									
عَلَيْهِمْ	بِ	سُلْطٰنٍ	بَيِّنٍ	فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	اِفْتَرٰى
for them	with	authority	clear	then	who	more unjust	from	who	invents
عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ ١٦ فَمَنْ أَظْلَمُ مِمَّنْ اِفْتَرٰى									
a clear authority for them? And who is more unjust than he who invents									
عَلٰى	اللّٰهَ	كَذِبًا	وَ	اِذَا	اِعْتَرَلْتُمُوْهُ	هُمْ	وَ	مَا	يَعْبُدُوْنَ
against	Allah	lie	and	when	you withdraw from	them	and	that	they worship
عَلٰى اللّٰهِ كَذِبًا ١٦ وَ اِذَا اِعْتَرَلْتُمُوْهُمَّ وَمَا يَعْبُدُوْنَ									
a lie concerning Allah? 'And (now) when you have withdrawn from them and from that which they worship									
اِلَّا	اللّٰهَ	فَ	اَوْ	اِلٰى	الْكُهْفِ	يُنْشِرُ	لَ	كُم	رَبُّ
except	Allah	then	seek refuge	in	Cave	unfold	for	you	Lord
اِلَّا اللّٰهَ فَاَوْ اِلٰى الْكُهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ									
beside Allah, then seek refuge in the Cave; your Lord will unfold for you									
رَحْمَةً	هَ	وَ	يُهَيِّئُ	لَ	كُم	مِّنْ	اَمْرِ	كُم	مَّرْقًا
mercy	His	and	provide	for	you	in	your	affair	comfort
رَحْمَتِهِ وَ يُهَيِّئُ لَكُمْ مِّنْ اَمْرِ كُمْ مَّرْقًا ١٧ وَ تَرٰى									
His mercy and will provide for you comfort in (this) affair of yours. And you could see									
الشَّمْسِ	اِذَا	طَلَعَتْ	تَزَاوَرُ	عَنْ	كُهْفِ	هُمْ	ذَاتَ		
sun	when	it rose	move away	from	Cave	their	on the		
الشَّمْسِ اِذَا طَلَعَتْ تَزَاوَرُ عَنْ كُهْفِهِمْ ذَاتَ									
the sun, as it rose, move away from their Cave on the									

الْيَمِينِ	وَ	إِذَا	غَرَبَتْ	تَقَرَّضُ	هُمْ	ذَاتَ	الشِّمَالِ
right	and	when	sets	move across	them	to the	left

الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّضُهُمْ ذَاتَ الشِّمَالِ

right, and when it set, move across them to the left,

وَهُمْ	فِي	فَجْوَةٍ	مِّنْ	هُ	ذَلِكَ	مِنْ	آيَاتِ	اللَّهِ	مَنْ
and	in	spacious hollow	of	it	this	among	Signs	Allah	he whom

وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ

and they were in the spacious hollow thereof. This is among the Signs of Allah. He whom

يَهْدِي	اللَّهُ	فَ	هُوَ	الْمُهْتَدِ	وَ	مَنْ	يُضِلُّ	فَ	لَنْ	تَجِدَ
guides	Allah	then	he	rightly guided	and	whom	He adjudges astray	then	never	you find

يَهْدِي اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلُّ فَلَنْ تَجِدَ

Allah guides is rightly guided; but he whom He adjudges astray, for him you will find no

لَ	هُ	وَلِيًّا	مُرْشِدًا	وَ	تَحْسَبُ	هُمْ	أَيْقَظًا	وَ	هُمْ
for	him	helper	guide	and	you deem	them	awake	and	they

لَهُ وَلِيًّا مُرْشِدًا ۚ (18) وَتَحْسَبُهُمْ أَيْقَظًا وَهُمْ

helper or guide. You might deem them awake, while they are

رُقُودٌ	وَ	نُقَلِّبُ	هُمْ	ذَاتَ	الْيَمِينِ	وَ	ذَاتَ	الشِّمَالِ
asleep	and	We turn over	them	to the	right	and	to the	left

رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ

asleep; and We shall cause them to turn over to the right and to the left,

وَ	كَلْبُ	هُمْ	بَاسِطٌ	ذِرَاعَيْ	هُ	بِ	الْوَصِيدِ	لَوْ	أَطَّلَعْتَ
and	dog	their	stretching	forelegs	his	with	threshold	if	you had a look

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ

their dog stretching out his forelegs on the threshold. If you had had a look



عَلَيْهِمْ	لَ	وَلَّيْتَ	مِنْ	هُمْ	فِرَارًا	وَ	لَ	مُلِّئْتَ	مِنْ	هُمْ
at them	surely	you turn away	from	them	fright	and	surely	filled	with	them

عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِّئْتَ مِنْهُمْ

at them, you would surely have turned away from them in fright and would surely have been filled

رُغْبًا	وَ	كَذَلِكَ	بَعَثْنَا	هُمْ	لِ	يَتَسَاءَلُوا	بَيْنَ	هُمْ
awe	and	like it	We raised	them	so that	they question	between	them

رُغْبًا ①٩ وَ كَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ط

with awe of them. And so We raised them up that they might question one another.

قَالَ	قَائِلٌ	مِّنْ	هُمْ	كَمْ	لَبِثْتُمْ	قَالُوا	لَبِثْنَا	يَوْمًا
said	one who says	from	them	how long	you tarried	they said	We tarried	a day

قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا

One of them said, 'How long have you tarried? They said, 'We have tarried a day

أَوْ	بَعْضُ	يَوْمٍ	قَالُوا	رَبُّ	كُم	أَعْلَمُ	بِمَا	لَبِثْتُمْ
or	part of	day	they said	Lord	your	knows best	that	you tarried

أَوْ بَعْضُ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ط

or part of a day.' (Others) said, 'Your Lord knows best (the time) you have tarried.

فَ	ابْعَثُوا	أَحَدَ	كُم	بِ	وَرِقٍ	كُم	هَذِهِ	إِلَى	الْمَدِينَةِ	فَ	لَ	يَنْظُرُ
so	send	one	of you	with	silver coin	your	this	to	city	so	let	he see

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ

Now send one of you with these silver coins of yours to the city; and let him see

أَيُّهَا	أَزْكَى	طَعَامًا	فَ	لَ	يَأْتِ	كُم	بِ	رِزْقٍ	مِّنْ	هُ	وَ	لَ	يَتَلَطَّفُ
which of its	purest	food	so	let	him bring	you	with	provisions	from	it	and	let	he be courteous

أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ

which of its (inhabitants) has the purest food, and let him bring you provisions thereof. And let him be courteous

وَلَا يُشْعِرَنَّ	بِ	كُم	أَحَدًا	إِنَّ	هُمْ	إِنْ	يَظْهَرُوا
inform	about	you	anyone	surely	they	if	overcome
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ②٠ إِنَّهُمْ إِنْ يَظْهَرُوا							
and let him not inform anyone about you. For,'if they overcome							
عَلَيْكُمْ	يَرْجُمُو	كُم	أَوْ	يُعِيدُو	كُم	فِي	مِلَّةَ هُمْ
upon you	stone	you	or	make return	you	in	their religion
عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ							
you, they would stone you or make you return to their religion							
وَلَنْ	تُفْلِحُوا	إِذَا	أَبَدًا	و	كَذَلِكَ	أَعْرَضْنَا	عَلَيْهِمْ
and	you prosper	then	ever	and	thus	We disclose	on them
وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ②١ وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ							
and then will you never prosper. And thus did We disclose them (to the people)							
لِ	يَعْلَمُوا	أَنَّ	وَعْدَ	اللَّهِ	حَقٌّ	وَّ	أَنَّ السَّاعَةَ لَا رَيْبَ
so that	they know	that	promise of	Allah	true	and	that Hour no doubt
لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ							
that they might know that the promise of Allah was true, and that, as to the Hour, there was no doubt							
فِي	هَا	إِذْ	يَتَنَازَعُونَ	بَيْنَ	هُمْ	أَمْرَ	هُمْ
in	it	when	they disputed	among	them	affair	their
فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ							
about it. (And remember the time) when people disputed among themselves concerning them,							
فَ	قَالُوا	ابْنُوا	عَلَيْهِمْ	بُنْيَانًا	رَبُّ	هُمْ	أَعْلَمُ بِ
then	they said	you erect	over them	building	Lord	their	know best with them
فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ط							
and(some) said,'Erect a building over them.'Their Lord knew them best.							

قَالَ	الَّذِينَ	غَلَبُوا	عَلَى	أَمْرِهِمْ	لَ	نَتَّخِذَنَّ	عَلَيْهِمْ	مَسْجِدًا
said	those who	won	upon	matter	their	surely	over them	place of worship
قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ②②								
Those who won their point said, 'We will surely, build a place of worship over them.'								
سَ	يَقُولُونَ	ثَلَاثَةً	رَّابِعَ	هُمْ	كَلْبُ	هُمْ	وَ	يَقُولُونَ
soon	they say	three	the fourth	of them	dog	their	and	they say
سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً								
(some) say, 'They were three, the fourth was their dog,' and (others) say, 'They were five,								
سَادِسُ	هُمْ	كَلْبُ	هُمْ	رَجْمًا	بِ	الْغَيْبِ	وَ	يَقُولُونَ
sixth	of them	dog	their	guessing	with	unseen	and	they say
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً								
the sixth was their dog,' guessing at random. And (yet others) say, 'They were seven,								
وَ	ثَامِنُ	هُمْ	كَلْبُ	هُمْ	قُلْ	رَبِّ	يَ	أَعْلَمُ
and	eighth	of them	dog	their	say	Lord	my	know best
وَأَمِنْهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ								
the eighth was their dog.' Say, 'My Lord knows best what their real number was.								
مَا	يَعْلَمُ	هُمْ	إِلَّا	قَلِيلٌ	فَ	لَا	تُمَارِ	فِي
not	they know	them	but	few	so	not	argue	in
إِلَّا هُمْ إِلَّا مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا								
Very few are those who know regarding them. So do not argue concerning them except								
مِرَاءً	ظَاهِرًا	وَ	لَا	تَسْتَفْتِ	فِي	هُمْ	مِّنْ	هُمْ
discussion	casual	and	nor	seek information	about	them	from	them
أَحَدًا ②③								
for a casual discussion, nor seek information about them from anyone of them.								

وَلَا	تَقُولَنَّ	لِ	شَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ	يَشَاءَ	اللَّهُ
and	you say	for	anything	surely I	going to do	it	tomorrow	except	that	will	Allah

وَلَا تَقُولَنَّ لِّشَيْءٍ إِنِّي فَاعِلٌ ذَلِكُ غَدًا ۖ <sup>24</sup> إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ

And say not of any thing, 'I am going to do it tomorrow,' Unless Allah should will.

وَ	اذْكُرْ	رَبَّكَ	إِذَا	نَسِيتَ	وَقُلْ	عَسَى	أَنْ	يَهْدِيَ	نِ
and	remember	your Lord	when	you forget	and	you say	soon	that	guide

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي

And remember your Lord when you forget, and say, 'I hope my Lord will guide me

رَبِّي	لِ	أَقْرَبَ	مِنْ	هَذَا	رَشَدًا	وَلَبِثُوا	فِي	كَهْفٍ	هُمْ
my Lord	for	nearer	than	this	right path	and	they stayed	in	their Cave

رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۖ <sup>25</sup> وَلَبِثُوا فِي كَهْفِهِمْ

to what is even nearer than this to the right path.' And they stayed in their Cave

ثَلَاثَ	مِائَةٍ	سِنِينَ	وَ	أَزْدَادُوا	تِسْعًا	قُلِ	اللَّهُ	أَعْلَمُ
three	hundred	years	and	added	nine	you say	Allah	knows best

ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ۖ <sup>26</sup> قُلِ اللَّهُ أَعْلَمُ

three hundred years, and added nine more. Say, 'Allah knows best

بِمَا	لَبِثُوا	لَهُ	غَيْبُ	السَّمَوَاتِ	وَالْأَرْضِ	أَبْصَرَ	بِهِ
with what	they tarried	for	Him	unseen	the heavens	and	the earth

بِمَا لَبِثُوا ۚ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۚ أَبْصَرَ بِهِ

how long they tarried (therein).' To Him belongs the unseen of the heavens and the earth. What a sight He has

وَ	أَسْمِعْ	مَا لَهُمْ	مِنْ دُونِ	هُ مِنْ وَلِيٍّ	وَلَا	يُشْرِكُ	فِي
and	what a hearing	for	them	from	Him	beside	from

وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ ۚ وَلَا يُشْرِكُ فِي

and what a hearing! There is no friend for them other than He and He does not permit



حُكْمِ	هَـ	أَحَدًا	وَ	أَتْلُ	مَا	أَوْحَى	إِلَى	كَ	مِنْ	كِتَابِ	
authority	His	anyone	and	recite	what	revealed	to	you	from	Book	
حُكْمَهُ أَحَدًا ﴿٢٧﴾ وَ أَتْلُ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ											
anyone to have a share in His authority. And recite what has been revealed to you of the Book											
رَبِّ	كَ	لَا	مُبَدِّلَ	لِ	كَلِمَتِ	هَـ	وَ	لَنْ	تَجِدَ	مِنْ دُونِ هَـ	مُلْتَحَدًا
Lord	your	no	change	for	words	His	and	never	you find	beside Him	refuge
رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَتِهِ ۖ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٨﴾											
of your Lord. There is none who can change His words, and you will find no refuge beside Him.											
وَ	اصْبِرْ	نَفْسَ	كَ	مَعَ	الَّذِينَ	يَدْعُونَ	رَبَّ	هُمْ			
and	keep attached	self	your	with	those who	call on	Lord	their			
وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ											
And keep yourself attached to those who call on their Lord,											
بِ	الْغَدَاةِ	وَ	الْعَشِيِّ	يُرِيدُونَ	وَجْهَ	هَـ	وَ	لَا	تَعُدُّ	عَيْنَا	كَ
with	morning	and	evening	they seek	pleasure	His	and	not	avert	eyes	your
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعُدُّ عَيْنُكَ											
morning and evening, seeking His pleasure; and let not your eyes pass											
عَنْ	هُمْ	تُرِيدُ	زِينَةَ	الْحَيَاةِ	الدُّنْيَا	وَ	لَا	تُطِيعُ	مَنْ		
from	them	seeking	adornment	life of	the world	and	not	you obey	who		
عَنْهُمْ ۖ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعُ مَنْ											
beyond them, seeking adornment of the life of the world; and obey not him whose											
أَغْفَلْنَا	قَلْبَهُ	عَنْ	ذِكْرِ	نَا	وَ اتَّبَعَ	هَوَى	هَـ	وَ	كَانَ	أَمْرُهُ	هَـ
We made heedless	his heart	from	Our remembrance	and	follows	his evil inclinations	and	his	is	his case	his
أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ											
heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case											

فُرْطًا	وَقُلِ	الْحَقُّ	مِنْ	رَبِّ	كُم	فَمَنْ	شَاءَ	فَل	يُؤْمِنُ	وَمَنْ
exceeds all bounds	say	truth	from	Lord	your	who	will	so	believe	and who

فُرْطًا ②٩ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ

exceeds all bounds. And say, '(it is) the truth from your Lord; wherefore let him who will, believe, and let him who

شَاءَ	فَل	يَكْفُرُ	إِنَّا	أَعْتَدْنَا	لِ	الظَّالِمِينَ	نَارًا	أَحَاطَ	بِهِمْ	سُرَادِقُهَا
will	then	so	disbelieve	verily	We have prepared	for	wrongdoers	fire	enclose	with them

شَاءَ فَلْيَكْفُرْ ۖ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۖ أَحَاطَ بِهِمْ سُرَادِقُهَا ۖ

will, disbelieve'. Verily, We have prepared for the wrong doers a fire whose (flaming) canopy shall enclose them.

وَأِنْ	يَسْتَغِيثُوا	يُغَاثُوا	بِمَاءٍ	كَ	الْمُهْلِ	يَشْوَى
and	if	cry for help	they will be helped	with water	like	molten lead

وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوَى

And if they cry for help, they will be helped with water like molten lead which will burn

الْوُجُوهُ	بِئْسَ	الشَّرَابُ	وَسَاءَتْ	مُرْتَفَقًا	إِنَّ	الَّذِينَ
the faces	how dreadful	the drink	and	how evil	surely	those who

الْوُجُوهُ ۖ بِئْسَ الشَّرَابُ ۖ وَسَاءَتْ مُرْتَفَقًا ۖ ③٠ إِنَّ الَّذِينَ

the faces. How dreadful the drink, and how evil is (the Fire as) a resting place. Verily, those who

أَمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	إِنَّا	لَا	نُضِيعُ	أَجْرَ	مَنْ	أَحْسَنَ	عَمَلًا
believe	do	good works	surely	not	We let go waste	reward	who	good	works

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۖ ③١

believe and do good works -- surely, We suffer not the reward of those who do good works to be lost.

أُولَئِكَ	لَهُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي	مِنْ	تَحْتِ	هَمْ	الْأَنْهَارُ
it is these	for	them	Gardens	of Eternity	flow	from	beneath	them

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

It is these who will have Gardens of Eternity beneath which streams shall flow.

وَّ	ذَهَبٍ	مِّنْ	أَسَاوِرَ	مِّنْ	هَا	فِيْ	يُحَلَّلُونَ
and	gold	of	bracelets	from	it	in	they will be adorned
يُحَلَّلُونَ فِيْهَا مِّنْ أَسَاوِرَ مِّنْ ذَهَبٍ وََّ							
They will be adorned therein with bracelets of gold and							
يَلْبَسُونَ	ثِيَابًا	خَضْرَاءَ	مِّنْ	سُنْدُسٍ	وََّ	إِسْتَبْرَقٍ	
they wear	garments	green	of	fine silk	and	heavy brocade	
يَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِّنْ سُنْدُسٍ وََّإِسْتَبْرَقٍ							
will wear green garments of fine silk and heavy brocade,							
مُتَّكِئِينَ	فِيْ	هَا	عَلَى	الْأَرَائِكِ	نِعْمَ	الثَّوَابُ	وََّ حَسُنَتْ
reclining	in	it	upon	raised couches	good	reward	and excellent
مُتَّكِئِينَ فِيْهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وََّ حَسُنَتْ							
reclining therein upon raised couches. How good the reward and how excellent							
مُرْتَفَقًا	وََّ	أَضْرَبَ	لَ	هُمْ	مَّثَلًا	رَّجُلَيْنِ	جَعَلْنَا
place of rest	and	put forth	for	them	parable	two men	We provided
مُرْتَفَقًا ۝٣٢ وَأَضْرَبَ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا							
the place of rest! And set forth to them the parable of two men:							
لَ	أَحَدِهِمَا	جَنَّتَيْنِ	مِّنْ	أَعْنَابٍ	وََّ	حَفَفْنَا	هُمَا بِ
for	one of them	two gardens	of	grapes	and	surrounded	with them
لَ أَحَدِهِمَا جَنَّتَيْنِ مِّنْ أَعْنَابٍ وََّ حَفَفْنَاهُمَا بِنَخْلِ							
one of them We provided two gardens of grapes, and surrounded them with date-palms,							
وََّ	جَعَلْنَا	بَيْنَ	هُمَا	زُرْعًا	كِلْتَا	الْجَنَّتَيْنِ	أَتَتْ
and	We placed	between	them	corn field	both	gardens	yielded
وََّ جَعَلْنَا بَيْنَهُمَا زُرْعًا ۝٣٣ كِلْتَا الْجَنَّتَيْنِ أَتَتْ أُكُلَهَا							
and between the two We placed corn fields. Each of the gardens yielded its fruits (in abundance),							

وَلَمْ	تَظْلِمْ	مِّنْهُ	شَيْئًا	وَّ	فَجَرْنَا	خَلَّلَ	هُمَا	نَهْرًا
and	failed	it	anything	and	We caused to flow	between	them	stream
وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا ۖ وَفَجَرْنَا خِلَلَهُمَا نَهْرًا ۝ <sup>34</sup>								
and failed not the least therein. And in between the two We caused a stream to flow								
وَ	كَانَ	لِ	هُ	ثَمَرٌ	فَ	قَالَ	لِ	صَاحِبِ
and	had	for	him	fruit	so	he said	to	his companion
وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ								
And he had fruit (in abundance). And he said to his companions, arguing (boastfully) with him,								
أَنَا	أَكْثَرُ	مِنْ	كَ	مَالًا	وَّ	أَعَزُّ	وَّ	نَفَرًا
I	richer	than	you	wealth	and	stronger	and	in men
وَدَخَلَ جَنَّتَهُ								
'I am richer than you in wealth and stronger in respect of men'. And he entered his garden								
وَهُوَ	ظَالِمٌ	لِّ	نَفْسِ	هُ	قَالَ	مَا	أَظُنُّ	أَنْ
and	wronging	for	his	soul	he said	not	think	that
وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۖ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ								
While he was wronging his soul. He said, 'I do not think this will								
أَبَدًا	وَّ	مَا	أَظُنُّ	السَّاعَةَ	قَائِمَةً	وَّ	لَ	إِنْ
ever	and	not	I think	Hour	will come	and	surely	if
أَبَدًا ۝ <sup>36</sup> وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ وَلَئِنْ رُدِّدْتُ إِلَىٰ								
ever perish; 'And I do not think the Hour will (ever) come. And even if I am brought back to								
رَبِّ	يَ	لَ	أَجِدَنَّ	خَيْرًا	مِّنْ	هَٰ	مُنْقَلَبًا	قَالَ
Lord	my	surely	I find	better	than	this	resort	he said
رَبِّي لَا أَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۝ <sup>37</sup> قَالَ لَهُ صَاحِبُهُ								
my Lord, I shall, surely, find a better resort than this.' His companion said to him,								



وَ هُوَ يُحَاوِرُ	هَ ا	كَفَرْتَ	بِ الَّذِي	خَلَقَ	كَ مِنْ	تُرَابٍ
he and	do him	you disbelieve	with	Who created	from you	dust

وَ هُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ

while he was conversing with him, 'Do you disbelieve in Him Who created you from dust,

ثُمَّ مِنْ	نُطْفَةٍ	ثُمَّ سَوَّى	كَ رَجُلًا	لَكِنْ	أَنَا	هُوَ اللَّهُ
then from	sperm-drop	then fashioned	you man	but	I (believe)	he is Allah

ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّى سَوَّىكَ رَجُلًا ③٨ لَكِنَّا هُوَ اللَّهُ

then from a sperm-drop, then fashioned you into a (perfect) man? "But (as for me), I (believe that) Allah alone is

رَبِّ	يَ وَ لَا	أُشْرِكُ	بِ رَبِّ	يَ أَحَدًا	وَ لَوْ	لَا إِذْ	دَخَلْتَ
my Lord	and my	I associate	with	any	and	when	you entered

رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ③٩ وَلَوْ لَا إِذْ دَخَلْتَ

my Lord, and I will not associate anyone with my Lord. "And why did you not say when

جَنَّةَ	كَ قُلْتَ	مَا شَاءَ	اللَّهُ	لَا قُوَّةَ	إِلَّا	بِ اللَّهِ	إِنْ
your garden	you say	what	Allah will	no power	except	with Allah	if

جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ٣٩

you did enter your garden: '(only) that which Allah wills (come to pass). There is no power save in Allah? If

تَرَنِي	أَنَا أَقَلُّ	مِنْ كَ	وَمَا	وَلَدًا	فَ عَسَى	رَبِّ	يَ
you see	I less	than you	in riches	and offspring	so perhaps	my Lord	

تَرَنِي أَنَا أَقَلُّ مِنْكَ مَالًا وَ وَلَدًا ④٠ فَعَسَى رَبِّي

you see me as less than you in riches and offspring. 'Perhaps my Lord

أَنْ يُؤْتِيَنِي	خَيْرًا	مِنْ جَنَّتِكَ	وَ يُرْسِلَ	عَلَيْهَا
give me	better	than your garden	and he send	on it

أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا

will give me something better than your garden, and will send on it (your garden)

حُسْبَانًا	مِّنَ	السَّمَاءِ	وَ	تُصْبِحُ	صَعِيدًا	زَلَقًا
thunderbolt	from	heaven	so	it become	dust	slippery ground
حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٤١﴾						
a thunderbolt from heaven so that it will become a bare slippery ground.						
أَوْ يُصْبِحُ	مَآؤُهَا	غَوْرًا	فَ لَنْ	تَسْتَطِيعَ	لَ	هَ طَلَبًا
or	water	sunk	so	you be able	never	find it for
أَوْ يُصْبِحُ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٢﴾						
'Or its water will become sunk (in the earth) so that you will not be able to find it.'						
وَ أَحِيطَ	بِ	ثَمَرِهِ	هَ	فَ	أَصْبَحَ	يُقَلِّبُ كَفًى هَ عَلَى مَا
and	with	fruit	his	so	he began	what for his hands to wring
وَ أَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفًى عَلَى مَا						
and his fruit was (actually) destroyed, and he began to wring his hands for what						
أَنْفَقَ	فِي	هَآ	وَ هِيَ	خَاوِيَةً	عَلَى	عُرُوشٍ هَآ وَ يَقُولُ
he spent	on	it	and	it	fallen down	on trellises and he said
أَنْفَقَ فِيهَا وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ						
he had spent on it, and it had (all) fallen down on its trellises. And he said,						
يَا لَيْتَ	نِى لَمْ	أَشْرِكْ	بِ	رَبِّى	يَ أَحَدًا	وَ لَمْ تَكُنْ لَ هَ
O	would that	I	not	associated	with	my Lord anyone and he had no
يَلَيْتَنِى لَمْ أَشْرِكْ بِرَبِّى أَحَدًا ﴿٤٣﴾ وَ لَمْ تَكُنْ لَهُ						
'Would that I had not associated anyone with my Lord!' And he had no						
فِئَةٍ	يَنْصُرُونَ	هَ	مِنْ	دُونِ	اللَّهِ	وَ مَا كَانَ
party	they help	him	than	beside	Allah	was nor and
فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ						
party to help him against Allah, nor was						

مُنْتَصِرًا	هُنَالِكَ	الْوَلَايَةُ	لِ	اللَّهِ	الْحَقِّ	هُوَ	خَيْرٌ
defend	at such times	support	from	Allah	the true	He	Best

مُنْتَصِرًا ④④ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ٥ هُوَ خَيْرٌ

he able to defend himself. At such times the support (comes only) from Allah, the true. He is the Best

ثَوَابًا	وَّ	خَيْرٌ	عُقْبًا	وَ	اَضْرِبْ	لَ	هُمْ	مَثَلٌ
reward	and	better	consequences	and	set forth	for	them	similitude

ثَوَابًا وَ خَيْرٌ عُقْبًا ④⑤ وَ اَضْرِبْ لَهُمْ مَثَلٌ

in respect of reward, and Best in respect of consequences. And set forth to them the similitude

الْحَيَاةِ الدُّنْيَا	كَمَاءٍ	أَنْزَلْنَا	هُ	مِنْ	السَّمَاءِ	فَ	اِخْتَلَطَ	بِهِ
the life	like water	We sent down	it	from	heaven	so	mingled	with it

الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاِخْتَلَطَ بِهِ

of the life of this world: it is like the water which We send down from sky, the vegetation of

نَبَاتٌ	الْأَرْضِ	فَ	أَصْبَحَ	هَشِيمًا	تَذْرُوهُ	هُ	الرِّيحُ
vegetation	earth	so	it become	broken pieces	scatter	it	wind

نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ٥

the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter.

وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	مُقْتَدِرًا	أَلْمَالُ
and	is	Allah	on	all	thing	has power	wealth

وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ④⑥ أَلْمَالُ

And Allah has power over all things. Wealth

وَ	الْبَنُونَ	زِينَةٌ	الْحَيَاةِ	الدُّنْيَا	وَ	الْبَقِيَّةُ	الصَّالِحَاتِ
and	children	adornment	the life	world	and	enduring	good works

وَ الْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّةُ الصَّالِحَاتِ

and children are an adornment of the life of this world. But enduring good works

خَيْرٌ	عِنْدَ	رَبِّ	كَ	ثَوَابًا	وَّ	خَيْرٌ	أَمَلًا	وَ	يَوْمَ	نُسِيرُ
better	in the sight of	your	Lord	reward	and	better	hope	and	day	We remove

خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا ﴿٤٧﴾ وَ يَوْمَ نُسِيرُ

are better in the sight of your Lord in respect of (immediate) reward, and better in respect of (future) hope. And (bethink of) the day

الْجِبَالِ	وَ	تَرَى	الْأَرْضَ	وَ	بَارِزَةً	وَ	حَشَرْنَا	هُمْ	فَ لَمْ
the mountains	and	you see	earth	and	march forth	and	We gather	them	not

الْجِبَالِ وَ تَرَى الْأَرْضَ بَارِزَةً ۖ وَ حَشَرْنَاهُمْ فَلَمْ

when We shall remove the mountains, and you will see the (nations of the) earth march forth (against one another)

نُغَادِرُ	مِنْ	هُمْ	أَحَدًا	وَ	عَرِضُوا	عَلَى	رَبِّكَ
We leave	from	them	anyone	and	presented	on	your Lord

نُغَادِرُ مِنْهُمْ أَحَدًا ﴿٤٨﴾ وَ عَرِضُوا عَلَى رَبِّكَ

and We shall gather them together and shall not leave any one of them behind.

صَفًّا	لَقَدْ	جِئْتُمُو	نَا	كَمَا	خَلَقْنَا	كُم	أَوَّلَ	مَرَّةٍ
in rows	for sure	have come	Us	as	We created	you	first	time

صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاهُمْ أَوَّلَ مَرَّةٍ ۚ

And they will be presented to your Lord, (standing) in rows: 'Now have you come to Us as We created you at first.

بَلْ	زَعَمْتُمْ	أَنْ لَّنْ	نَجْعَلَ	لَ كُمْ	مَّوْعِدًا	وَ	وَضِعَ	الْكِتَابَ
but	you thought	that	We	for	promise	and	placed	the book

بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَّوْعِدًا ﴿٤٩﴾ وَ وَضِعَ الْكِتَابُ

But you thought that We would fix no time for the fulfillment of (Our) promise to you. And the Book will be placed (before them),

فَ تَرَى	الْمُجْرِمِينَ	مُشْفِقِينَ	مِنْ	مَا فِي	هَ وَ	يَقُولُونَ	يَا وَيْلَتَ نَا
and	the guilty	fearful	from	that	in it	they say	O woe us

فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا

and you will see the guilty fearful of that which is therein; and they will say, 'O woe to us!



مَا	لِ	هَذَا	الْكِتَابِ	لَا	يُغَادِرُ	صَغِيرَةً	وَّ	لَا	كَبِيرَةً	إِلَّا
what	for	this	Book	not	leaves	small	and	nor	great	but

مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا

What kind of a Book is this! It leaves out nothing small or great but

أَخْصَىٰ	هَا	وَ	وَجَدُوا	مَا	عَمِلُوا	حَاضِرًا	وَ	لَا	يَظْلِمُ
recorded	it	and	they will find	what	they did	one present	and	not	does wrong

أَخْصَىٰهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۖ وَلَا يَظْلِمُ

has recorded it,' And they will find all that they did confronting (them). and your Lord does

رَبُّ	كَ	أَحَدًا	وَ	إِذْ	قُلْنَا	لِ	الْمَلَائِكَةِ	اسْجُدُوا	لِ	آدَمَ
Lord	your	anyone	and	when	We said	to	angels	submit	to	Adam

رَبُّكَ أَحَدًا ﴿٥٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

not wrong anyone. And (remember the time) when We said to the angels,' Submit to Adam,'

فَ	سَجَدُوا	إِلَّا	إِبْلِيسَ	كَانَ	مِنَ	الْجِنِّ	فَ	فَسَقَ	عَنْ
so	they submitted	except	Iblis	he was	from	Jinn	so	he disobeyed	from

فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ

and they (all) submitted, except Iblis. He was (one) of the Jinn; and he disobeyed the

أَمْرٍ	رَبِّهِ	أَ	فَ	تَتَّخِذُونَ	هُ	وَ	ذُرِّيَّةَ	هُ	أَوْلِيَاءَ	مِنْ	دُونِي
command	Lord his	will	then	you take	him	and	progeny	his	friend	from	beside Me

أَمْرٍ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي

command of his Lord. Will you then take him and his progeny for friends instead of Me

وَ	هُمْ	لَ	كُمُ	عَدُوٌّ	بِئْسَ	لِ	الظَّالِمِينَ	بَدَلًا
and	they	for	you	enemy	evil	for	wrongdoers	exchange

وَهُمْ لَكُمْ عَدُوٌّ ۖ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾

while they are your enemy? Evil is the exchange for the wrongdoers.

مَا	أَشْهَدْتُ	هُمْ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَا	خَلَقَ
not	I made witness	them	the creation	the heavens	and	the earth	and	nor	creation

مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ

I did not make them witness the creation of the heavens and the earth, nor

أَنْفُسِهِمْ	وَهُمْ	وَ	مَا	كُنْتُ	مُتَّخِذَ	الْمُضِلِّينَ	عَضُدًا	وَ	يَوْمَ
self	their	and	nor	I was	one who takes	those who lead astray	helper	and	day

أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾ وَيَوْمَ

their own creation; nor could I take as helpers those who lead (people) astray. And (remember) the day

يَقُولُ	نَادُوا	شُرَكَاءِ	يَا	الَّذِينَ	رَعِمْتُمْ	فَ	دَعَوْ	هُمْ
He will say	you call	partners	My	those whom	you deemed	then	call	them

يَقُولُ نَادُوا شُرَكَاءِ يَ الَّذِينَ رَعِمْتُمْ فَدَعَوْهُمْ

when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them;

فَ لَمْ	يَسْتَجِيبُوا لَهُمْ	وَ	جَعَلْنَا	بَيْنَ	هُمْ	مَوْبِقًا	وَ	رَأَى	الْمُجْرِمُونَ
so	not	to	and	We made	between	them	barrier	and	the guilty

فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ جَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٣﴾ وَ رَأَى الْمُجْرِمُونَ

but they will not answer them; and We shall place a barrier between them. And the guilty shall see

النَّارَ	فَ	ظَنُّوا	أَنَّ	هُمْ	مُوقِعُونَ	هَآ	وَ	لَمْ	يَجِدُوا
Fire	then	they thought	that	they	about to fall	therein	and	not	they find

النَّارَ فَظَنُّوا أَنَّهُمْ مُوقِعُونَ هَآ وَلَمْ يَجِدُوا

the Fire and realize that they are going to fall therein; and they shall find no

عَنْ	هَآ	مَصْرِفًا	وَ	لَ	قَدْ	صَرَّفْنَا	فِي	هَٰذَا	الْقُرْآنِ
from	it	way of escape	and	surely	indeed	We explained in various ways	in	this	Quran

عَنْهَا مَصْرِفًا ﴿٥٤﴾ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ

way of escape therefrom. And, surely, We have explained in various ways in this Quran,

لِ	النَّاسِ	مِنْ	كُلِّ	مَثَلٍ	وَ	كَانَ	الْإِنْسَانُ	أَكْثَرَ	شَيْءٍ
for	mankind	from	all	similitude	and	is	man	all	things

لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۖ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ

for (the good of) mankind, all (kinds of) similitudes, but of all things man is

جَدَلًا	وَ	مَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَ	هُمْ
contentious	and	not	prevented	people	that	they believe	when	came	them

جَدَلًا ۝۵۵ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَ هُمْ

most contentious. And nothing prevented people from believing

الْهُدَى	وَ	يَسْتَغْفِرُوا	رَبَّ	هُمْ	إِلَّا	أَنْ	تَأْتِيَ	هُمْ	سُنَّةٌ
guidance	and	seek forgiveness	Lord	their	except	that	comes	them	course

الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ

and seeking forgiveness of their Lord, when guidance came to them, except (that they) chose to follow the course

الْأَوَّلِينَ	أَوْ	يَأْتِي	هُمْ	الْعَذَابُ	قُبْلًا	وَ	مَا	نُرْسِلُ
earlier people	or	comes to	them	punishment	head on	and	not	We send

الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبْلًا ۝۵۶ وَمَا نُرْسِلُ

of the earlier people (with the same consequences) or awaited the punishment (of Allah) to take them head on. And We send not

الْمُرْسَلِينَ	إِلَّا	مُبَشِّرِينَ	وَ	مُنْذِرِينَ	وَ	يُجَادِلُ	الَّذِينَ
Messengers	but	one with glad tiding	and	Warners	and	contend	those who

الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ مُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ

the Messengers but as bearers of glad tidings and as Warners. And those who

كَفَرُوا	بِ	الْبَاطِلِ	لِ	يُدْحِضُوا	بِهِ	الْحَقَّ	وَ	اتَّخَذُوا
disbelieve	by	falsehood	so that	they rebut	with it	truth	and	they took

كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَ اتَّخَذُوا

disbelieve contend by means of falshood so that they may rebut the truth thereby. And they take

أَيُّ	وَمَا	أُنذِرُوا	هَؤُلَاءِ	وَمَنْ	أَظْلَمُ	مِنْ	مَنْ	ذُكِّرَ
My	and	they are warned	as jest	and	more unjust	from	he who	reminded

أَيُّ وَمَا أُنذِرُوا هَؤُلَاءِ ۖ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ

My Signs and what they are warned of (only) as a jest, and who is more unjust than he who is reminded

بِ	أَيِّ	رَبِّهِ	فَ	أَعْرَضَ	عَنْ	هَآ	وَنَسِيَ	مَا	قَدَّمَتْ	يَدَا	هُ
of	Signs	his Lord	then	he turns away	from	them	and	forgets	what	sent forward	his hands

بِأَيِّ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ ط

of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward?

إِنَّا	جَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوْا	هُ	وَفِي
verily	We placed	over	their hearts	veils	lest	they understand	it	and in

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوْا وَفِي

Verily, We have placed veils over their hearts that they understand it not, and in

أَذَانٍ	هِمْ	وَقَرًا	وَ	إِنْ	تَدْعُ	هُمْ	إِلَى	الْهُدَى	فَ	لَنْ
ears	their	deafness	and	if	you call	them	to	guidance	then	never

أَذَانِهِمْ وَقَرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ

their ears a deafness. And if you call them to guidance, they will never

يَهْتَدُوا	إِذَا	أَبَدًا	وَ	رَبُّكَ	كَ	الْغَفُورُ	ذُو	الرَّحْمَةِ
they accept guidance	then	ever	and	your Lord		Most Forgiving	owner	mercy

يَهْتَدُوا إِذَا أَبَدًا ۖ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ط

accept it. And your Lord is Most Forgiving, full of mercy

لَوْ	يُؤَاخِذُ	هُمْ	بِمَا	كَسَبُوا	لَ	عَجَلَ	لَهُمْ	الْعَذَابُ
if	He were to seize	them	of what	they earned	surely	He would have hastened	for	punishment

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابُ ط

If He were to seize them for what they have earned, then surely He would have hastened the punishment for them.



بَلْ	لَّ	هُمْ	مَّوْعِدٌ	لَّنْ	يَجِدُوا	مِنْ	دُونِ	هَ	مَوْئِلًا
but	for	them	appointed time	never	they find	from	beside	it	refuge

بَلْ لَهُمْ مَّوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٩﴾

But they have an appointed time from which they will find no refuge.

وَتِلْكَ	الْقُرَى	أَهْلَكْنَا	هُمْ	لَمَّا	ظَلَمُوا	وَجَعَلْنَا
and	these towns	We destroyed	them	when	they committed iniquities	We appointed

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا

And these towns -- We destroyed them when they committed iniquities. And We appointed

لِ	مَهْلِكٍ	هُمْ	مَّوْعِدًا	وَ	إِذْ	قَالَ	مُوسَى	لِ	فَتًى	هَ
for	destruction	their	fixed time	and	when	said	Moses	to	young	his

لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٦٠﴾ وَإِذْ قَالَ مُوسَى لِفَتَاهُ

a fixed time for their destruction. And (remember the time) when Moses said to his young (companions),

لَا	أَبْرَحُ	حَتَّى	أَبْلُغَ	مَجْمَعَ	الْبَحْرَيْنِ	أَوْ	أَمْضِيَ	حُقُبًا
not	I stop	until	I reach	junction	of two seas	or	I journey	for ages

لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦١﴾

'I will not stop until I reach the junction of the two seas, or I will journey on for ages.

فَ	لَمَّا	بَلَغَا	مَجْمَعَ	بَيْنِ	هُمَا	نَسِيَا	حُوتَ	هُمَا	فَ	اتَّخَذَ
but	when	they reached	junction	between	them	they forgot	fish	their	so	it made

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ

But when they reached the junction of the two seas, they forgot their fish, and it made

سَبِيلَ	هَ	فِي	الْبَحْرِ	سَرَبًا	فَ	لَمَّا	جَاوَزَا	قَالَ	لِ	فَتًى	هَ
its way	in	sea	swiftly	and	when	they had gone further	he said	to	young	his	

سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ

its way into the sea (going away) swiftly. And when they had gone further, he said to his young (companion)

اِتِنَا	غَدَاءَنَا	لَقَدْ	لَقِينَا	مِنْ	سَفَرِنَا	هَذَا	نَصَبًا
bring	us	indeed	we have suffered	from	journey	this	fatigue

اِتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٣﴾

'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

قَالَ	أَرَأَيْتَ	إِذْ	أَوْيَيْنَا	إِلَى	الصَّخْرَةِ	فَإِنِّي	نَسِيتُ
he replied	did	when	we betook ourselves	to	rock	surely I	forgot

قَالَ أَرَأَيْتَ إِذْ أَوْيَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ

He replied, 'Did you see, when we betook ourselves to the rock for rest, I forgot

الْحُوتَ	وَمَا	أَنْسَى	نِيْ	إِلَّا	الشَّيْطَانُ	أَنْ	أَذْكُرَ	هُ
fish	and	cause to forget	me	but	Satan	that	to mention	it

الْحُوتَ وَمَا أَنْسَيْتُهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

the fish -- and none but Satan caused me to forget to mention it (to you) --

وَ	اتَّخَذَ	سَبِيلَهُ	فِي	الْبَحْرِ	عَجَبًا	قَالَ	ذَلِكَ	مَا	كُنَّا
and	it took	way	in	sea	strange manner	he said	this	what	we have been

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٤﴾ قَالَ ذَلِكَ مَا كُنَّا

It took its way to the sea in a strange manner. He said, 'That is what we have been

نَبِّغِ	فَ	ارْتَدَّا	عَلَى	أَثَارِ	هِمَا	قَصَصًا	فَ	وَجَدَا	عَبْدًا
seeking	so	they both returned	on	footsteps	their	retracing	then	they found	servant

نَبِّغُ فَإِذَا عَلَى أَثَارِهِمَا قَصَصًا ﴿٦٥﴾ فَوَجَدَا عَبْدًا

seeking.' So they both returned, retracing their footsteps. Then found they

مِّنْ	عِبَادِ	نَا	آتَيْنَا	هُ	رَحْمَةً	مِّنْ	عِنْدِ	نَا	وَعَلَّمْنَا	هُ
among	servant	Our	We gave	him	mercy	from	Us	and	We taught	him

مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ

one of Our servants upon whom We had bestowed Our mercy, and whom We had taught

مِنْ	لَدُنْ	نَا	عِلْمًا	قَالَ	لَ	هُ	مُوسَى	هَلْ	أَتَّبِعُ	كَ
from	self	Our	special knowledge	said	to	him	Moses	may	I follow	you

مِنْ لَدُنَّا عِلْمًا ﴿٦٦﴾ قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ

knowledge from Ourselves. Moses said to him, 'May I follow you

عَلَى	أَنْ	تُعَلِّمَ	نِي	مِنْ	مَا	عُلِّمْتَ	رُشْدًا	قَالَ	إِنَّ	كَ
on	that	you teach	me	from	what	you have been taught	guidance	he replied	surely	you

عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٧﴾ قَالَ إِنَّكَ

on the condition that you teach me of the guidance which you have been taught ? He replied, 'You

لَنْ	تَسْتَطِيعَ	مَعِي	صَبْرًا	و	كَيْفَ	تَصْبِرُ	عَلَى
never	you be able	with	me	and	how	can you be patient	about

لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٨﴾ وَكَيْفَ تَصْبِرُ عَلَى

cannot keep company with me in patience. 'And how can you be patient about things

مَا	لَمْ	تُحِطْ	بِهِ	خُبْرًا	قَالَ	سَ	تَجِدُنِي	إِنْ	شَاءَ	اللَّهُ
which	not	you comprehend	with its	knowledge	he said	surely	you find	me	if	Allah

مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٩﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ

the knowledge of which you comprehend not? He said, 'You will find me, if Allah pleases,

صَابِرًا	وَّ	لَا	أَعْصِي	لَ	كَ	أَمْرًا	قَالَ	فَ	إِنْ	أَتَّبَعْتَ	نِي
patient	and	not	I disobey	to	you	anything	he said	then	if	you follow	me

صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٧٠﴾ قَالَ فَإِنْ أَتَّبَعْتَنِي

patient and I shall, not disobey you in anything.' He said, 'Well, if you would follow me,

فَ	لَا	تَسْأَلُنِي	عَنْ	شَيْءٍ	حَتَّى	أُحَدِّثَ	لَ	كَ	مِنْ	هُ	ذِكْرًا
then	not	you ask	me	about	anything	till	I narrate	to	you	it	mention

فَلَا تَسْأَلُنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧١﴾

then ask me no questions about anything till I myself speak to you concerning it.'

فَ	انْطَلَقَا	حَتَّىٰ	إِذَا	رَكِبَا	فِي	السَّفِينَةِ	خَرَقَ	هَا	قَالَ
he said	they both set out	till	when	they embarked	in	a boat	he staved	it	so

فَانْطَلَقَا<sup>وقفه</sup> حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ

So they both set out till, when they embarked in a boat, he staved it in. (Moses) said,

أَ	خَرَقْتَ	هَا	لِ	تُغْرَقَ	أَهْلَ	هَا	لَ	قَدْ	جِئْتَ	شَيْئًا	إِمْرًا	قَالَ
he replied	you staved	it	so that	you drown	who are in	it	surely	indeed	you have done	thing	evil	he replied

أَخَرَقْتُهَا لِتُغْرَقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۖ قَالَ ۖ

'Have you staved it in to drown those who are in it? Surely, you have done an evil thing.' He replied,

أَ	لَمْ	أَقُلْ	إِنَّ	كَ	لَنْ	تَسْتَطِيعَ	مَعِ	يَ	صَبْرًا	قَالَ	لَا
not	did	I tell	surely	you	never	be able to	with	me	in patience	he said	not

أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ لَا

'Did I not tell (you) that you would not be able to keep company with me in patience? (Moses) Said,

تُؤَاخِذُ	نِيَّ	بِمَا	نَسِيتُ	وَلَا	تُرْهِقُنِي	مِنْ	أَمْرِي	عُسْرًا
you take to task	me	with what	I forgot	and	burden	from	my	matter

لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۖ

'Take me not to task at my forgetting and be not hard on me for this (lapse) of me'.

فَ	انْطَلَقَا	حَتَّىٰ	إِذَا	لَقِيَا	غُلَمًا	فَ	قَتَلَ	هُ	قَالَ	أَ	قَتَلْتَ
so	they journeyed	till	when	they met	young boy	so	he slew	him	he said	have	you slain

فَانْطَلَقَا<sup>وقفه</sup> حَتَّىٰ إِذَا لَقِيَا غُلَمًا فَقَتَلَهُ قَالَ أَقَتَلْتَ

So they journeyed on till, when they met a young boy, he slew him. (Moses) said, 'Have you slain

نَفْسًا	زَكِيَّةً	بِ	غَيْرِ	نَفْسٍ	لَ	قَدْ	جِئْتَ	شَيْئًا	نُكْرًا
person	innocent	with	without	anyone	surely	indeed	you have done	thing	hideous

نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ۖ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۖ

an innocent person without (his having slain) anyone? Surely, you have done a hideous thing!



# **‘Subhanallazi’**

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