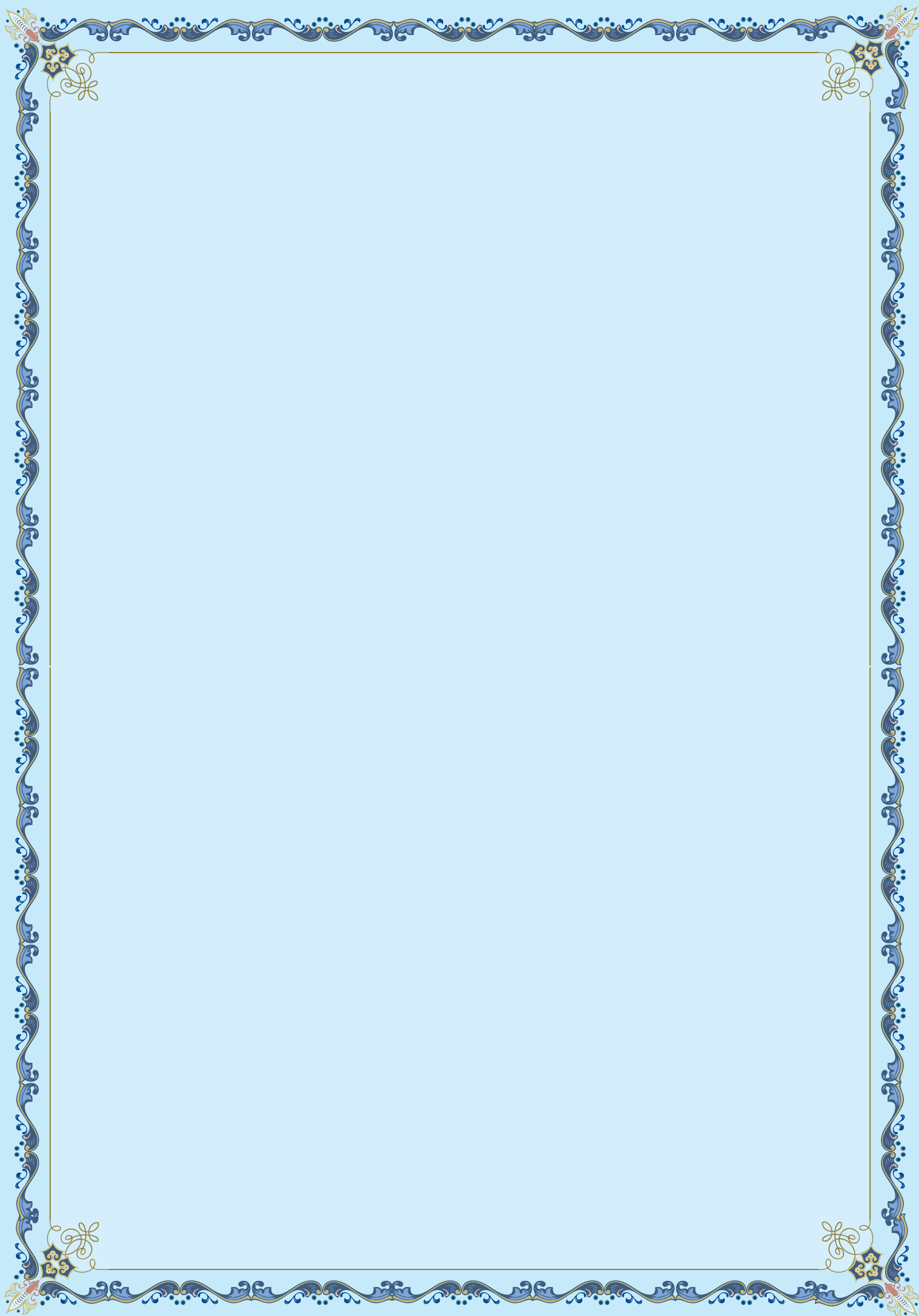


The Holy Quran

(Part Seventeen)



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 Seventeen 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.

٢١- سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ

Revealed in Makkah

Sura Al-Anbiya

رُكُوعَاتُهَا ٧

آيَاتُهَا ١١٢

It has 7 Ruku

and

112 Verses

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

إِقْتَرَبَ	لِ	النَّاسِ	حِسَابُ	هُمْ	وَ	هُمْ	فِي	غَفْلَةٍ	مُّعْرِضُونَ
drawn nigh	for	men	reckoning	their	and	they	in	heedlessness	turn away

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ②

Nigh has drawn for men their reckoning, yet they turn away in heedlessness .

مَا	يَأْتِي	هُمْ	مِّنْ	ذِكْرٍ	مِّنْ	رَّبِّ	هُمْ
not	comes	them	from	admonition	from	Lord	their

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ

There comes not to them any new admonition from their Lord,

مُحَدَّثٍ	إِلَّا	اسْتَمَعُوْهُ	هُ	وَ	هُمْ	يَلْعَبُونَ	لَا هِيَ
new	but	they listen	it	and	they	make sport	forgetful

مُحَدَّثٍ إِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُونَ ③ لَا هِيَ

but they listen to it while they make sport (of it). (And) their hearts are forgetful.

قُلُوبُ	هُمْ	وَ	أَسْرَوْا	النَّجْوَى	الَّذِينَ	ظَلَمُوا	هَلْ	هَذَا
hearts	their	and	keep secret	counsels	those who	act wrongfully	is not	this

قُلُوبُهُمْ وَأَسْرَوْا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا

And they keep their counsels secret -- those who act wrongfully, (then say), 'Is this (man) anything

إِلَّا	بَشَرٌ	مِثْلُكُمْ	أَ	فَ	تَأْتُونَ	السِّحْرَ	وَأَنْتُمْ
but	human	like	you	will	then	magic	you are

إِلَّا بَشَرٌ مِثْلُكُمْ ۚ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ

but a human being like yourselves? Will you then accede to magic while you

تُبْصِرُونَ	قُلْ	رَبِّ	يُ	يَعْلَمُ	الْقَوْلَ	فِي	السَّمَاءِ
you see	said	Lord	my	he knows	word	in	heaven

تُبْصِرُونَ ④ قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ

see it ?' (God) said (to the Prophet), "(Say), 'My Lord knows what is spoken in the heavens

وَالْأَرْضِ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ	بَلْ	قَالُوا
and	He	All-Hearing	All-Knowing	no	they said

وَالْأَرْضِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ⑤ بَلْ قَالُوا

and in the earth. And He is All-Hearing, All-Knowing," No, they say,

أَضْغَاثُ	أَحْلَامٍ	بَلْ	افْتَرَى	هُوَ	شَاعِرٌ
confused	dream	no	forged	he	poet

أَضْغَاثُ أَحْلَامٍ ۚ بَلْ افْتَرَاهُ ۚ بَلْ هُوَ شَاعِرٌ ۖ

'(These are but) confused dreams; no, he has forged it; no, he is (but) a poet.

فَ	لُ	يَأْتِ	نَا	بِ	آيَةٍ	كَ	مَا	أُرْسِلَ	الْأَوَّلُونَ	مَا	أَمَنْتَ
then	let	bring	us	with	Sign	as	what	sent	former	not	believed

فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ⑥ مَا أَمَنْتَ

Let him then bring us a Sign just as the former (Prophets) were sent (with Sign).'

قَبْلَ	هُمْ	مِّنْ	قَرْيَةٍ	أَهْلَكْنَا	هَا	أَفْ	هُمْ	يُؤْمِنُونَ
before	them	from	township	We destroyed	it	will	they	believe

قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ⑦

No township, before them, which We destroyed, ever believed. Would they then believe?

وَمَا	أَرْسَلْنَا	قَبْلَ	كَ	إِلَّا	رِجَالًا	تُوحِيَّ	إِلَى	هُمْ
not	we sent	before	you	but	men	we sent revelation	to	them

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا تُوحِيَّ إِلَيْهِمْ

And We sent none (as Messengers) before you but men to whom We sent revelations.

فَ	اسْأَلُوا	أَهْلَ	الدِّكْرِ	إِنْ	كُنْتُمْ	لَا	تَعْلَمُونَ
so	you ask	people	well versed	if	you	not	you know

فَسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ⑧

So ask those who are well versed in (scriptures). if you know not.

وَمَا	جَعَلْنَا	هُمْ	جَسَدًا	لَّا	يَأْكُلُونَ	الطَّعَامَ
and	made	them	bodies	not	ate	food

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ

And We did not give them bodies that ate no food,

وَمَا	كَانُوا	خَالِدِينَ	ثُمَّ	صَدَقْنَا	هُمْ	الْوَعْدَ
nor	were	live for ever	then	We fulfilled	them	promise

وَمَا كَانُوا خَالِدِينَ ⑨ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ

nor were they to live for ever. Then We fulfilled to them (Our) promise;

فَ	أَنْجَيْنَا	هُمْ	وَ	مَنْ	نَشَاءُ	وَ	أَهْلَكْنَا	الْمُسْرِفِينَ
then	We saved	them	and	those	We pleased	and	We destroyed	transgressor

فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ⑩

and We saved them and those whom We pleased; and We destroyed the transgressors.

لَ	قَدْ	أَنْزَلْنَا	إِلَى	كُمْ	كِتَابًا	فِي	هِ	ذِكْرٌ	كُمْ
surely	certainly	We sent down	to	you	Book	in	it	admonition	your

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ط

We have now sent down to you a Book wherein lies (all that you may need for) your admonition;

أَفَلَا	تَعْقِلُونَ ¹¹	وَكَمْ	قَصَمْنَا	مِنْ	قَرْيَةٍ	كَانَتْ	ظَالِمَةً
will	not then	and	you understand	how many	We destroyed	from	townships
أَفَلَا تَعْقِلُونَ ¹¹ وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً							
will you not then understand? And how many a township that acted wrongfully We have utterly destroyed,							
وَأَنْشَأْنَا	بَعْدَ	هَا	قَوْمًا	آخَرِينَ	فَ	لَمَّا	أَحْسَوْا
and	after	it	people	other	so	when	they felt
وَأَنْشَأْنَا بَعْدَ هَاقَوْمًا آخَرِينَ ¹² فَلَمَّا أَحْسَوْا							
and raised up after it another people! And when they felt							
بَاسٌ	نَا	إِذَا	هُمْ	مِنْ	هَا	يَرْكُضُونَ	لَا تَرْكُضُوا
Our	then	they	from	it	you flee	not	you flee
بَاسًا إِذَا هُمْ مِّنْهَا يَرْكُضُونَ ¹³ لَا تَرْكُضُوا							
Our punishment, lo, they began to flee from it. Flee not,							
وَارْجِعُوا	إِلَى	مَا	أُتْرِفْتُمْ	فِي	هِيَ	وَمَسْكِنِ	كُمُ
and	to	what	comforts you exulted	in	it	and	your dwellings
وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ							
but return to the comforts in which you exulted, and to your dwellings							
لَعَلَّكُمْ	تُسْأَلُونَ	قَالُوا	يَا وَيْلَ	نَا	إِنَّا	كُنَّا	
you	so that	you are questioned	they said	o	woe	surely we	we were
لَعَلَّكُمْ تُسْأَلُونَ ¹⁴ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا							
that you might be brought to account. They said, 'Alas for us, we were indeed							
ظَالِمِينَ	فَ	مَا	زَالَتْ	تِلْكَ	دَعْوَى	هُمْ	حَتَّى
wrongdoers	and	not	ceased	that	cry	their	till
ظَالِمِينَ ¹⁵ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى							
wrongdoers!' And this ceased not to be their cry till							

جَعَلْنَا	هُمْ	حَصِيدًا	خَمِدَيْنِ	وَ	مَا	خَلَقْنَا	السَّمَاءَ
We made	them	mowed down	ashes	and	not	We created	heaven

جَعَلْنَاهُمْ حَصِيدًا خَمِدَيْنِ ①٦ وَمَا خَلَقْنَا السَّمَاءَ

We mowed them down, reduced to ashes. And We created not the heavens

وَ	الْأَرْضَ	وَ	مَا	بَيْنَ	هُمَا	لَعِبِينَ	لَوْ	أَرَدْنَا	أَنْ
and	earth	and	that	between	the two	in play	if	We wished	that

وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ①٧ لَوْ أَرَدْنَا أَنْ

and the earth and all that is between the two in play. If We had wished to

نَتَّخِذَ	لَهُوًا	لَّ	اتَّخَذْنَا	هُ	مِنْ	لَدُنْ	نَا	إِنْ	كُنَّا
We find	pastime	indeed	We find	it	from	with	Us	if	We were

نَتَّخِذَ لَهُوًا لَّاتَّخِذْنَاهُ مِنْ لَدُنَّا وَلَئِنْ كُنَّا

find a pastime, We would surely have found it in what is with Us if at all We were

فَعِلِينَ	بَلْ	تَقْذِفُ	بِ	الْحَقِّ	عَلَى	الْبَاطِلِ
to do	no	We hurl	with	truth	at	falsehood

فَعِلِينَ ①٨ بَلْ تَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ

to do (such a thing). No, We hurl the truth at falsehood,

فَ	يَدْمَغُ	هَ	فَ	إِذَا	هُوَ	زَاهِقٌ	وَ	لَ	كُمُ	الْوَيْلُ
and	breaks head	its	and	then	it	vanishes	and	for	you	woe

فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ٭ وَلَكُمْ الْوَيْلُ

and it breaks its head, and lo it perishes. And woe be to you

مِنْ	مَا	تَصِفُونَ	وَ	لَ	هَ	مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
from	what	you ascribe	and	for	Him	whosoever	in	heavens	and	earth

بِمَا تَصِفُونَ ①٩ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ٭

for that which you ascribe (to God). To Him belongs whosoever is in the heavens and the earth.

وَ	مَنْ	عِنْدَ	هُ	لَا	يَسْتَكْبِرُونَ	عَنْ	عِبَادَةِ	هِ
and	whoso	presence	Him	not	disdain	from	worship	Him
وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ								
And those who are in His presence do not disdain to worship Him,								
وَ	لَا	يَسْتَحْسِرُونَ	يُسَبِّحُونَ	الَّيْلَ	وَالنَّهَارَ	وَالنَّهَارَ	وَالنَّهَارَ	وَالنَّهَارَ
and	not	they weary	they glorify	night	and	day	and	day
وَلَا يَسْتَحْسِرُونَ ²⁰ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ								
nor do they weary; They glorify (Him) night and day;								
لَا	يَفْتُرُونَ	أَمْ	اتَّخَذُوا	الِهَةَ	مِّنَ	الْأَرْضِ	لَا	يَفْتُرُونَ
not	they flag	do	they take	gods	from	earth	not	they flag
لَا يَفْتُرُونَ ²¹ أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ								
(and) they flag not. Have they taken gods from the earth								
هُمْ	يُنْشِرُونَ	لَوْ	كَانَ	فِي	هِمَا	إِلَٰهَةٌ	إِلَّا	اللَّهُ
who	raise dead	if	had been	in	both	gods	other than	Allah
هُمْ يُنْشِرُونَ ²² لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ								
who raise the dead. If there had been in both (the heaven and the earth) gods other than Allah,								
لَ	فَسَدَتَا	فَ	سُبْحَنَ	اللَّهُ	رَبِّ	الْعَرْشِ	عَنْ	مَا
indeed	ended in chaos	then	glorify	Allah	Lord	Throne	from	what
لَفَسَدَتَا ²³ فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا								
then both (the heaven and the earth) would have ended up in chaos. Glorified then be Allah, the Lord of the Throne, above what								
يَصِفُونَ	لَا	يُسْأَلُ	عَنْ	مَا	يَفْعَلُ	وَهُمْ	وَهُمْ	وَهُمْ
they attribute	not	He be questioned	from	what	He does	and	they	they
يَصِفُونَ ²³ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ								
they attribute. He cannot be questioned as to what He does, but they								

يُسْأَلُونَ	أَمْ	اتَّخَذُوا	مِنْ	دُونِ	هُ	الِهَةِ	قُلْ
will be questioned	have	they taken	from	other than	Him	god	say

يُسْأَلُونَ ②٤ أَمْ اتَّخَذُوا مِنْ دُونِ الْهِةِ قُلْ

will be questioned. Have they taken gods beside Him? Say,

هَاتُوا بُرْهَانَكُمْ	هَذَا	ذِكْرُ	مَنْ	مَعَ	يَ	وَ	ذِكْرُ	مَنْ	قَبْلِ	يَ	بَلْ
bring	this	reminder	who	with	me	and	reminder	who	before	me	no

هَاتُوا بُرْهَانَكُمْ ٢٤ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي ٢٥ بَلْ

'Bring forth your proof. Here is the Book of those with me, and the Book of those before me.' No,

أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ	الْحَقَّ	فَ	هُمْ	مُعْرِضُونَ
most	them	not	they know	truth	so	they	turn away

أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٥ الْحَقَّ فَهُمْ مُعْرِضُونَ ٢٦

most of them know not the truth, so they turn away.

وَ	مَا	أَرْسَلْنَا	مِنْ	قَبْلِ	كَ	مِنْ	رَّسُولٍ	إِلَّا	نُوحِي
and	not	We sent	from	before	you	from	Messenger	but	We revealed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُنْزِلُ

And We sent no Messenger before you but We revealed

إِلَى	هُ	أَنَّ	هُ	لَا	إِلَهَ	إِلَّا	أَنَا	فَ	اعْبُدُونِ	وَ	قَالُوا
to	him	indeed	it	no	God	but	I	so	worship	and	they say

إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ٢٦ وَقَالُوا

to him, (saying), 'There is no God but I; so worship Me (alone). And they say,

اتَّخَذَ	الرَّحْمَنُ	وَلَدًا	سُبْحَنَ	هُ	بَلْ	عِبَادٌ	مُكْرَمُونَ
have taken	Gracious	son	Holy	He	no	servants	honoured

اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ٢٧ بَلْ عِبَادٌ مُكْرَمُونَ ٢٨

'The Gracious (God) has taken to Himself a son.' Holy is He. No, they are (only) honoured servants.

لَا	يَسْبِقُونَ	هُ	بِ	الْقَوْلِ	وَ	هُمْ	بِ	أَمْرِ	هِ
not	they precede	Him	with	they speak	and	they	with	command	His
لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ									
They speak not before He speaks, and they act (only) by									
يَعْمَلُونَ	يَعْلَمُ	مَا	بَيْنَ	أَيْدِي	هُمْ	وَ	مَا		
they act	He knows	what	between	hands	their	and	what	what	
يَعْمَلُونَ ﴿٢٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا									
His command. He knows what is before them and what is									
خَلْفَ	هُمْ	وَ	لَا	يَشْفَعُونَ	إِلَّا	لِ	مَنْ	ارْتَضَى	
behind	them	and	not	they intercede	except	for	whom	He approves	
خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى									
behind them, and they intercede not except for him whom He approves,									
وَ	هُمْ	مِّنْ	خَشِيَةِ	هِ	مُشْفِقُونَ	وَ	مَنْ		
and	they	from	fear	Him	fearful	and	whosoever		
وَهُمْ مِّنْ خَشِيَّتِهِ مُشْفِقُونَ ﴿٢٩﴾ وَمَنْ									
and they act cautiously for fear of Him. And whosoever									
يَقُلْ	مِنْ	هُمْ	إِنَّ	يَ	إِلَهَ	مِّنْ	دُونِ	هِ	فَ ذَلِكَ
says	from	them	surely	I	God	from	beside	Him	that then
يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ									
of them should say, 'I am a God beside Him,'									
نَجْزِي	هِ	جَهَنَّمَ	كَ	ذَلِكَ	نَجْزِي	الظَّالِمِينَ			
We requite	him	Hell	like	this	We requite	wrongdoers			
نَجْزِيهِ جَهَنَّمَ ط كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣٠﴾									
him shall We requite with Hell. Thus do We requite the wrongdoers.									

السَّمَوَاتِ	أَنَّ	كَفَرُوا	الَّذِينَ	يَرِ	لَمْ	وَ	أَ
heavens	that	disbelieve	those who	see	not	and	do
أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ							
Do not the disbelievers see that the heavens							
وَالْأَرْضِ	كَانَتَا	رَتْقًا	فَ	فَتَقْنَا	هُمَا	وَ	جَعَلْنَا
and	were	closed	then	We opened	both	and	We made
وَالْأَرْضِ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ^ط وَجَعَلْنَا مِنْ							
and the earth were (a) closed-up (mass), then We opened them out? And We made							
الْمَاءِ	كُلِّ	شَيْءٍ	حَيٍّ	أَ	فَ	لَا	يُؤْمِنُونَ
water	every	thing	living	will	then	not	believe
الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ^{٣١}							
from water every living thing. Will they not then believe?							
وَجَعَلْنَا	فِي	الْأَرْضِ	رَوَاسِيَ	أَنْ	تَمِيدَ	بِ	هَمْ
We made	in	earth	mountains	that	provide food	with	them
وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ ^ص							
And We made in the earth firm mountains lest it should quake with them;							
وَجَعَلْنَا	فِي	هَا	فِجَاجًا	سُبُلًا	لَعَلَّ	هُمْ	
We made	in	it	wide	pathways	so that	they	
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ							
and We have made therein wide pathways, that they may be							
يَهْتَدُونَ	وَ	جَعَلْنَا	السَّمَاءَ	سَقْفًا	مَّحْفُوظًا		
rightly guided	and	We made	heaven	roof	protected		
يَهْتَدُونَ ^{٣٢} وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ^ح							
rightly guided. And We have made the heaven a roof, well protected;							

وَهُمُ	عَنْ	آيَاتِ	هَا	مُعْرِضُونَ	وَهُوَ	الَّذِي			
they	from	Signs	its	turn away	He	Who			
وَهُمُ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾ وَهُوَ الَّذِي									
yet they turn away from its Signs. And He it is Who									
خَلَقَ	الَّيْلَ	وَالنَّهَارَ	وَالشَّمْسَ	وَالْقَمَرَ					
created	night	and day	and sun	and moon					
خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ									
created the night and the day, and the sun and the moon,									
كُلٌّ	فِي	فَلَكَ	يَسْبَحُونَ	وَمَا	جَعَلْنَا	لِ	بَشَرٍ		
each	in	orbit	gliding	and	not	for	human		
كُلٌّ فِي فَلَكَ يَسْبَحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِبَشَرٍ									
each gliding along in (its) orbit. We granted not everlasting life to any									
مِّنْ	قَبْلُ	كَ	الْخُلْدِ	أَمْ	فَإِنْ	مِتَّ	فَ	هُمْ	الْخَالِدُونَ
from	before	you	everlasting	are	then	if	you die	then	they live for ever
مِّنْ قَبْلِكَ الْخُلْدِ ﴿٣٥﴾ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٥﴾									
human being before you. If then you should die, shall they live (here) for ever?									
كُلُّ	نَفْسٍ	ذَائِقَةُ	الْمَوْتِ	وَنَبْلُو	كُمُ				
every	soul	taste	death	We try	you				
كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿٣٦﴾ وَنَبْلُو كُمُ									
Every soul shall taste death; and We prove you									
بِ	الشَّرِّ	وَالْخَيْرِ	فِتْنَةٍ	وَإِلَى	نَا	تُرْجَعُونَ			
with	evil	and good	trial	and	Us	you will be returned			
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ﴿٣٦﴾ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾									
with evil and good by way of trial. And to Us shall you be returned.									

وَ	إِذَا	رَأَى	كَ	الَّذِينَ	كَفَرُوا	إِنْ	يَتَّخِذُونَ	كَ
and	when	see	you	those who	disbelieve	not	make	you
وَإِذَا رَأَى الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُونَكَ								
And when the disbelievers see you, they only make a								
إِلَّا	هُزُؤًا	أَ	هَذَا	الَّذِي	يَذْكُرُ	الِهَةَ	كُمُ	وَهُمْ
only	jest	is	this	who	mention	gods	your	they
إِلَّا هُزُؤًا ٣٧ أَهَذَا الَّذِي يَذْكُرُ إِلِهَتَكُمْ وَهُمْ								
jest of you. (They say) 'Is this the one who makes (an evil) mention of your gods? While it is they themselves								
بِ	ذِكْرِ	الرَّحْمَنِ	هُمْ	كَفَرُونَ	خُلِقَ			
with	mention	Gracious	they	reject	made			
بِذِكْرِ الرَّحْمَنِ هُمْ كَفَرُونَ ٣٧ خُلِقَ								
who reject (with disdain) the mention of the Gracious (God). Man is								
الْإِنْسَانُ	مِنْ	عَجَلٍ	سَ	أُورِي	كُمُ	آيَاتِي	يَ	لَا
man	of	haste	soon	I show	them	Signs	My	not
الْإِنْسَانُ مِنْ عَجَلٍ ٣٨ سَأُورِيكُمْ آيَاتِي فَلَا								
made of haste. I will (certainly) show you My Signs but ask								
تَسْتَعْجِلُونَ	نِ	وَ	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ		
You hasten	Me	and	they say	when	this	promise		
تَسْتَعْجِلُونَ ٣٨ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ								
Me not to hasten. And they say, 'When will this promise (be fulfilled),								
إِنْ	كُنْتُمْ	صَادِقِينَ	لَوْ	يَعْلَمُ	الَّذِينَ	كَفَرُوا		
if	you are	truthful	only if	knew	those who	disbelieve		
إِنْ كُنْتُمْ صَادِقِينَ ٣٩ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا								
If you are truthful? If only the disbelievers knew								

حِينَ	لَا	يَكْفُونَ	عَنْ	وُجُوهُ	هِمْ	النَّارَ
when	not	they keep off	from	faces	their	Fire
حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ						
the time when they will not be able to keep off the Fire from their faces						
وَلَا	عَنْ	ظُهُورِ	هِمْ	وَلَا	هُمْ	يُنْصَرُونَ
and	from	backs	their	not	they	helped
وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ ﴿٤٠﴾						
nor from their backs, and they will not be helped!						
بَلْ	تَأْتِي	هُمْ	بَغْتَةً	فَ	تَبْهَتُ	هُمْ
no	it will come	them	unaware	so	confound	them
بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ						
No, it will come upon them unawares so that it will utterly confound them;						
فَ	لَا	يَسْتَطِيعُونَ	رَدَّ	هَا	وَلَا	هُمْ يُنْظَرُونَ
so	not	they will be able	repel	it	nor	they given respite
فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤١﴾						
and they will not be able to repel it, nor they will be given respite.						
وَلَا	قَدْ	اسْتَهْزِئَ	بِ	رُسُلٍ	مِّنْ	قَبْلِكَ
and	surely	mocked	at	Messengers	from	you
وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ						
And the Messengers have indeed been mocked at before you, but that						
بِ	الَّذِينَ	سَخِرُوا	مِنْ	هُمْ	مَا	كَانُوا
with	those who	mocked	of	them	what	they were
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٢﴾						
whereat they mocked encompassed those of them who scoffed.						

قُلْ	مَنْ	يَكْلُوْكُمْ	كُم	بِ	الَّيْلِ			
you say	Who	protect	you	by	night			
قُلْ مَنْ يَكْلُوْكُمْ بِاللَّيْلِ								
Say,'Who can protect you by night								
وَالنَّهَارِ	مِنْ	الرَّحْمَنِ	بَلْ	هُمْ	عَنْ	ذِكْرِ		
and	from	Gracious	yet	they	from	remembrance		
وَالنَّهَارِ مِنَ الرَّحْمَنِ طَبْلْ هُمْ عَنْ ذِكْرِ								
and by day from the Gracious (God)? Yet they turn away from the remembrance								
رَبِّ	هُمْ	مُّعْرِضُونَ	أَمْ	لَ	هُمْ	الِهَةِ	تَمْنَعُ	هُمْ
Lord	their	turn away	have	for	them	gods	protect	them
رَبِّهِمْ مُّعْرِضُونَ ﴿٤٣﴾ أَمْ لَهُمُ الْهَةِ تَمْنَعُهُمْ								
of their Lord. Have they any gods that can protect them								
مِّنْ	دُونِ	نَا	لَا	يَسْتَطِيعُونَ	نَصْرَ	أَنْفُسِ	هُمْ	
from	beside	Us	not	they are able	help	selves	them	
مِّنْ دُونِنَا ط لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ								
beside Us? They cannot help themselves								
وَلَا	هُمْ	مِّنْ	نَّا	يُصْحَبُونَ	بَلْ	مَتَّعْنَا	هَؤُلَاءِ	
and	they	against	Us	be supported	no	We provided	those	
وَلَا هُمْ مِّنَّا يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ								
nor can they be befriended (by any one) against Us. No We provided those								
وَالْآبَاءُ	هُمْ	حَتَّى	طَالَ	عَلَى	هُمْ	الْعُمْرُ	أَفَلَا	
fathers	their	till	long	upon	them	life	do	
وَالْآبَاءُ هُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمْرُ أَفَلَا								
and their fathers (with good things of this world) till life grew long for them. Do they not								

يَرُونَ	أَنْ	نَا	نَاتِي	الْأَرْضِ	نَنْقُصُ	هَا	مِنْ	أَطْرَافِ	هَا
they see	that	We	visiting	land	reducing	it	from	outlying sides	its
يَرُونَ أَنَّا نَاتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا									
see that We are visiting the land, reducing it from its outlying borders?									
أَ	فَ	هُمْ	الْغَلِبُونَ	قُلْ	إِنَّمَا	أُنذِرُ	كُم	بِ	الْوَحْيِ
can	then	they	be victors	you say	not but	warn	you	with	revelation
أَفَهُمُ الْغَلِبُونَ ﴿٤٥﴾ قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ									
Can they even then be victors? Say, 'I warn you not but according to (divine) revelation.'									
وَ	لَا	يَسْمَعُ	الصُّمُّ	الدُّعَاءَ	إِذَا	مَا	يُنذَرُونَ		
and	not	hear	the deaf	the call	when	what	they are warned		
وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٦﴾									
But the deaf cannot hear the call when they are warned.									
وَ	لَ	إِنْ	مَسَّتْ	هُمْ	نَفْحَةٌ	مِّنْ	عَذَابِ	رَّبِّ	كَ
and	surely	if	touch	them	breath	from	punishment	Lord	your
وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ									
And if even a breath of your Lord's punishment touch them,									
لَ	يَقُولُنَّ	يَا	وَيْلَ	نَا	إِنَّا	كُنَّا	ظَالِمِينَ	وَ	نَضَعُ
surely	they will say	O	woe	us	surely we	we were	wrongdoers	and	We set-up
لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٧﴾ وَنَضَعُ									
they will surely cry out, 'Woe to us ! we were indeed wrongdoers.' And We shall set-up									
الْمَوَازِينَ	الْقِسْطِ	لِ	يَوْمِ	الْقِيَمَةِ	فِ	لَا	تُظْلَمُ	نَفْسٌ	شَيْئًا
scales	justice	for	Day	Resurrection	then	not	wronged	soul	in aught
الْمَوَازِينَ الْقِسْطِ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا									
(accurate) scales of justice for the Day of Resurrection so that no soul will be wronged in aught.									

وَ	إِنْ	كَانَ	مِثْقَالَ	حَبَّةٍ	مِّنْ	خَرْدَلٍ
and	if	were	weight	grain	from	mustard seed
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ						
And even if it were the weight of a grain of mustard seed,						
آتَيْنَا	بِ	هَا	وَ	كَفَى	بِ	نَا
We bring	with	it	and	sufficient	with	Us
قَدْ	لَ	وَ	حَسِيبِينَ	نَا	بِ	كَفَى
indeed	surely	and	as reckoners	Us	with	sufficient
آتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ ﴿٤٨﴾ وَلَقَدْ						
We would bring it forth. And sufficient are We as reckoners. And						
آتَيْنَا	مُوسَى	وَ	هَارُونَ	الْفُرْقَانَ	وَ	ضِيَاءً
We gave	Moses	and	Aaron	Discrimination	and	Light
آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً						
We gave Moses and Aaron the Discrimination and a Light						
وَ	ذِكْرًا	لِّ	الْمُتَّقِينَ	الَّذِينَ	يَخْشَوْنَ	رَبَّ
and	Reminder	for	righteous	those who	fear	their Lord
وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ						
and a Reminder for the righteous. Those who fear their Lord						
بِ	الْغَيْبِ	وَ	هُمْ	مِّنْ	السَّاعَةِ	مُشْفِقُونَ
with	secret	and	they	from	Hour	dread
بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾						
in secret, and who dread the Hour (of judgement).						
وَ	هَذَا	ذِكْرٌ	مُّبَرَكٌ	أَنْزَلْنَاهُ	أَفْ	أَنْتُمْ
and	this	reminder	blessed	We sent	will	you
مُنْكَرُونَ	لَ	هَ	مُنْكَرُونَ	لَ	هَ	مُنْكَرُونَ
reject	it	for	you	then	will	it
وَهَذَا ذِكْرٌ مُّبَرَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥١﴾						
And this is a blessed Reminder that We have sent down; will you then reject it.						

وَكُنَّا	و	مِنْ قَبْلُ	هَ	رُشْدَ	إِبْرَاهِيمَ	آتَيْنَا	قَدْ	لَ	و			
We were	and	before	from	his	guidance	Abraham	We gave	indeed	surely	and		
وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا												
And before (this) We gave Abraham his guidance and We												
بِهِ	هَ	عَلِمِينَ	إِذْ	قَالَ	لِ	أَبِي	هَ	وَقَوْمِ	مَا	هَذِهِ		
these	what	his	people	and	his	father	to	he said	when	knew	him	with
بِهِ عَلِمِينَ ﴿٥٢﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ												
knew him well. When he said to his fathers and his people, 'What are these												
الْتَّمَاثِيلُ	الَّتِي	أَنْتُمْ	لَ	هَا	عَكْفُونَ	قَالُوا						
images	which	you	for	it	devoted	they replied						
الْتَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَكْفُونَ ﴿٥٣﴾ قَالُوا												
images to which you are so devoted? They replied,												
وَجَدْنَا	آبَاءَ	نَا	لَ	هَا	عَبِيدِينَ	قَالَ	لَ	قَدْ	كُنْتُمْ			
we found	fathers	our	for	it	worshipping	he said	indeed	surely	you were			
وَجَدْنَا آبَاءَ نَا لَهَا عَبِيدِينَ ﴿٥٤﴾ قَالَ لَقَدْ كُنْتُمْ												
'We found our fathers worshipping them.' He said, 'Indeed you yourselves												
أَنْتُمْ	و	آبَاؤُ	كُم	فِي	ضَلَلٍ	مُبِينٍ	قَالُوا					
you are	and	fathers	your	in	error	manifest	they said					
أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَلٍ مُبِينٍ ﴿٥٥﴾ قَالُوا												
as well as your fathers have been in manifest error.' They said,												
أَ جِئْتَ	نَا	بِ	الْحَقِّ	أَمْ	أَنْتَ	مِنَ	اللَّعِبِينَ	قَالَ				
is	you brought	us	with	truth	or	you	from	who jest	he replied			
أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِبِينَ ﴿٥٦﴾ قَالَ												
'Is it (really) the truth that you have brought us, or are you one of those who jest? He replied,												

بَلْ	رَّبُّ	كُم	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	الَّذِي
no	Lord	your	Lord	heavens	and	earth	Who
بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي							
'No, your Lord is the Lord of the heavens and the earth, He Who							
فَطَرَهُنَّ	هُنَّ	وَ	أَنَا	عَلَى	ذَلِكُمْ	مِّنْ	الشَّاهِدِينَ
made	them	and	I	upon	that	from	bear witness
فَطَرَهُنَّ ۖ وَأَنَا عَلَىٰ ذَلِكُمْ مِّنَ الشَّاهِدِينَ ﴿٥٧﴾							
made them; and I am one of those who bear witness to that.							
وَتَ اللَّهُ	لَ	أَكِيدَنَّ	أَصْنَامَ	كُم	بَعْدَ	أَنْ	تُؤَلُّوا
and	by	I will plan against	idols	your	after	that	you are gone
وَتَاللَّهِ لَا أَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُّوا							
'And, by Allah, I will certainly plan against your idols after you have gone away							
مُدْبِرِينَ	فَ جَعَلَ	هُمْ	جُذَا	إِلَّا	كَبِيرًا	لَّ	هُمْ
Those who turn their backs	so	made	into pieces	except	chief	of	them
مُدْبِرِينَ ﴿٥٨﴾ فَجَعَلَهُمْ جُذَا إِلَّا كَبِيرًا لَهُمْ							
(and) turned your backs. So he broke them to pieces, (all) except the chief of them,							
لَعَلَّ	هُمْ	إِلَى	هَ	يَرْجِعُونَ	قَالُوا	مَنْ	فَعَلَ
so that	they	to	it	they return	they said	who	did
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٩﴾ قَالُوا مَنْ فَعَلَ هَذَا							
that they might return to it (for enquiry). They said, 'Who has done this							
بِ	الِهَةِ	نَا	إِنَّ	هَ	لَ	مِنَ	الظَّالِمِينَ
with	gods	our	surely	he	indeed	of	wrongdoer
بِالِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٦٠﴾ قَالُوا سَمِعْنَا							
to our gods? Surely, he must be a wrongdoer.' They said, 'We heard							

فَتَى	يَذْكُرُ	هُمْ	يُقَالُ	لَ	هَ	إِبْرَاهِيمَ	قَالُوا	فَ	أَتُوا
young man	he speaks of	them	is called	to	him	Abraham	they said	then	bring
فَتَى يَذْكُرُ هُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ⁶¹ قَالُوا فَأْتُوا									
'We heard a young man speak (ill) of them; he is called Abraham.' They said, 'Then bring									
بِ	هَ	عَلَى	أَعْيُنِ	النَّاسِ	لَعَلَّ	هُمْ	يَشْهَدُونَ		
with	him	before	eyes	of people	so that	they	bear witness		
بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ⁶²									
him before the eyes of the people, that they may bear witness.'									
قَالُوا	ءَ	أَنْتَ	فَعَلْتَ	هَذَا	بِ	الِهَةِ	نَا	يَا	إِبْرَاهِيمَ
they said	is	you	who did	this	to	gods	our	O	Abraham
قَالُوا أَنْتَ فَعَلْتَ هَذَا بِالْهَتَانَا يَا إِبْرَاهِيمَ ⁶³									
(Then) they said (to Abraham), 'Is it you who has done this to our gods, O Abraham?,									
قَالَ	بَلْ	فَعَلَ	هَ	كَبِيرُ	هُمْ	هَذَا	فَ	اسْأَلُو	هُمْ
he replied	yes	did	it	chief	their	this	so	you ask	them
قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ									
He replied, 'Yes, somebody has surely done this. Here is the chief (suspect). Ask them									
إِنْ	كَانُوا	يَنْطِقُونَ	فَ	رَجَعُوا	إِلَى	أَنْفُسِ	هُمْ		
if	they are	they speak	so	turned	to	selves	them		
إِنْ كَانُوا يَنْطِقُونَ ⁶⁴ فَارْجِعُوا إِلَى أَنْفُسِهِمْ									
if they are capable of speaking. Then they turned towards one another									
فَ	قَالُوا	إِنَّ	كُم	أَنْتُمْ	الظَّالِمُونَ	ثُمَّ	نُكِسُوا		
so	they said	surely	you	yourselves	wrong	then	hang low		
فَقَالُوا إِنَّكُمْ أَنْتُمْ الظَّالِمُونَ ⁶⁵ ثُمَّ نُكِسُوا									
and said, 'You yourselves are surely wrong.' And their heads were made to									

عَلَى	رُءُوسِ	هِمْ	لَ	قَدْ	عَلِمْتَ	مَا	هَؤُلَاءِ	يَنْطِقُونَ			
upon	heads	their	surely	indeed	you know	not	these	they speak			
عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٦﴾											
hang low (for shame and they said) 'Certainly you know well that these do not speak.'											
قَالَ	أَ	فَ	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	مَا	لَا	يَنْفَعُ	كُمُ	
he said	do	then	you worship	from	beside	Allah	which	not	profit	you	
قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ											
He said,' Do you then worship instead of Allah that which cannot profit you											
شَيْئًا	وَّ	لَا	يَضُرُّ	كُمُ	أَفِ	لَ	كُمُ	وَ	لِ	مَا	تَعْبُدُونَ
at all	and	nor	harm	you	fie	for	you	and	for	what	you worship
شَيْئًا وَلَا يَضُرُّ كُمُ ﴿٦٧﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ											
at all, nor harm you? 'Fie on you and on that which you worship											
مِنْ	دُونِ	اللَّهِ	أَ	فَ	لَا	تَعْقِلُونَ	قَالُوا	حَرِّقُوا	هُ		
from	instead	Allah	will	then	not	understand	they said	burn	him		
مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٨﴾ قَالُوا حَرِّقُوهُ											
instead of Allah! Will you not then understand?' They said,' Burn him											
وَ	انصُرُوا	الِهَةَ	كُمُ	إِنْ	كُنْتُمْ	فَاعِلِينَ	قُلْنَا				
and	you help	gods	your	if	you are	going to do	We said				
وَانصُرُوا إِلَهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٩﴾ قُلْنَا											
and help your gods, if (at all) you (mean to) do (anything). We said,											
يَا	نَارُ	كُونِي	بَرْدًا	وَّ	سَلَامًا	عَلَى	إِبْرَاهِيمَ				
O	Fire	be	cool	and	peace	upon	Abraham				
يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٧٠﴾											
' Turn cold, O Fire, and be a source of peace for Abraham.'											

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ	وَأَرَادُوا	بِهِ	كَيْدًا	فَ	جَعَلْنَاهُمُ	الْأَخْسَرِينَ
and	they intended	him	a plot	but	We made	them the worst losers
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧١﴾						
And they had sought to do evil to him, but We made them the worst losers.						
وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا	وَنَجَّيْنَاهُ	وَلُوطًا	إِلَى	الْأَرْضِ	الَّتِي	بَارَكْنَا
and	We saved	him	and	Lot	to	the land which We blessed
وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا						
And We saved him and Lot (and brought them) to the land which We blessed						
فِيهَا لِلْعَالَمِينَ ﴿٧٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ	فِيهَا	لِلْعَالَمِينَ	﴿٧٢﴾	وَوَهَبْنَا	لَهُ	إِسْحَاقَ
in	it	for	people	and	bestowed	Isaac
فِيهَا لِلْعَالَمِينَ ﴿٧٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ						
for the peoples. And We bestowed upon him Isaac,						
وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ	وَيَعْقُوبَ	نَافِلَةً	وَ	كُلًّا	جَعَلْنَا	صَالِحِينَ
and	Jacob	grandson	and	all	We made	righteous
وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٣﴾						
and as a grandson, Jacob, and We made all (of them) righteous.						
وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا	وَجَعَلْنَاهُمْ	أَئِمَّةً	يَهْدُونَ	بِأَمْرِنَا	وَأَوْحَيْنَا	
and	We made	them	leaders	they guided	with	Our command
وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا						
And We made them leaders who guided (people) by Our command, and We sent revelation						
إِلَيْهِمْ فَعَلُوا الْخَيْرَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا	إِلَيْهِمْ	فَعَلُوا	الْخَيْرَاتِ	وَأَقَامُوا	الصَّلَاةَ	وَآتَوُا
to	them	doing	good	and	observe	Prayer
إِلَيْهِمْ فَعَلُوا الْخَيْرَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا						
to them (enjoining) the doing of good works, and the observing of Prayer, and the giving						

الرَّكُوعَ	وَ	كَانُوا	لَ	نَا	عَبِيدِينَ	وَ	لُوطًا	اتَيْنَا	هُ
alms	and	they were	for	us	worshipper	and	Lot	We gave	him
الرَّكُوعَ ۚ وَكَانُوا لَنَا عَبِيدِينَ ۖ ⁷⁴ وَلُوطًا اتَيْنَاهُ									
of alms. And they were worshippers of Us (alone). And to the Lot We gave									
حُكْمًا	وَ	عِلْمًا	وَ	نَجَّيْنَا	هُ	مِنْ	الْقَرْيَةِ	الَّتِي	
wisdom	and	knowledge	and	We saved	him	from	city	which	
حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي									
wisdom and knowledge. And We saved him from the city which									
كَانَتْ	تَعْمَلُ	الْخَبِيثَاتِ	إِنَّ	هُمْ	كَانُوا	قَوْمَ	سَوَاءٍ		
was	practised	abominations	indeed	they	were	people	wicked		
كَانَتْ تَعْمَلُ الْخَبِيثَاتِ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوَاءٍ									
practised abominations. They were indeed a wicked									
فَاسِقِينَ	وَ	أَدْخَلْنَا	هُ	فِي	رَحْمَةٍ	نَا	إِنَّ	هُ	مِنْ
rebellious	and	We admitted	him	in	mercy	Our	surely	he	from
فَاسِقِينَ ۖ ⁷⁵ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنْ									
(and) rebellious people. And We admitted him to Our mercy; surely he was (one) of									
الصَّالِحِينَ	وَ	نُوحًا	إِذْ	نَادَى	مِنْ	قَبْلُ			
righteous	and	Noah	when	he cried	from	before			
الصَّالِحِينَ ۖ ⁷⁶ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ									
the righteous. And (remember) Noah when he cried (to Us) aforetime,									
فَاسْتَجَبْنَا لَهُ	وَ	نَجَّيْنَا	هُ	وَأَهْلَهُ	مِنْ	الْكُرْبِ	الْعَظِيمِ		
We heard	so	We delivered	him	and his family	from	distress	great		
فَاسْتَجَبْنَا لَهُ فَانْجَيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۖ ⁷⁷									
and We heard his prayer and delivered him and his family from the great distress.									

و	نَصَرْنَا	هُ	مِنْ	الْقَوْمِ	الَّذِينَ	كَذَّبُوا
and	We helped	him	against	people	who	rejected
وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا						
And We helped him against the people who rejected						
بِ	آيَاتِنَا	إِنَّ	هُمْ	كَانُوا	قَوْمَ	سَوِّءٍ
with	Signs	surely	they	were	people	wicked
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوِّءٍ فَأَغْرَقْنَاهُمْ						
Our Signs. They were surely a wicked people; so We drowned them						
أَجْمَعِينَ	و	دَاوُدَ	و	سُلَيْمَانَ	إِذْ	يَحْكُمِينَ
all	and	David	and	Solomon	when	exercised judgement
أَجْمَعِينَ ۖ وَدَاوُدَ وَ سُلَيْمَانَ إِذْ يَحْكُمُونَ فِي						
all. And (remember) David and Solomon when they exercised their (respective) judgement						
الْحَرْثِ	إِذْ	نَفَسَتْ	فِي	ه	غَنَمِ	الْقَوْمِ
the crops	when	strayed	in	it	sheep	people
الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَ كُنَّا						
concerning the crop when the sheep of (certain) People strayed therein (by night) and We were						
لِ	حُكْمِ	هُمْ	شَهِدِينَ	فَ	فَهَّمْنَا	هَا
for	judgement	their	witness	so	We gave understanding	it
لِحُكْمِهِمْ شَهِدِينَ ۖ فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَ كَلَّا						
witness to their judgement. We gave Solomon the (right) understanding of (the matter) and to each of them						
اَتَيْنَا	حُكْمًا	و	عِلْمًا	و	سَخَرْنَا	مَعَ
We gave	wisdom	and	knowledge	and	subjected	for
اَتَيْنَا حُكْمًا وَ عِلْمًا وَ سَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ						
gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate (God's) praises with David.						

وَ	كُنَّا	فَاعِلِينَ	وَ	عَلَّمْنَا	هُ				
and	We were	Who do	and	We taught	him				
وَ كُنَّا فَاعِلِينَ ﴿٨٠﴾ وَعَلَّمْنَاهُ									
And it is We Who do (all such things). And We taught him									
صُنْعَةَ	لَبُوسٍ	لِّ	كُم	لِ	تُحْصِنَ	كُم	مِّنْ	بَاسٍ	كُم
making	coats of mail	for	you	so	protect	you	from	violence	your
صُنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْ بَاسِكُمْ									
the making of coats of mail for you, that they might protect you from each other's violence.									
فَ	هَلْ	أَنْتُمْ	شَاكِرُونَ	وَ	لِ	سُلَيْمَانَ	الرَّيْحَ	عَاصِفَةً	
so	will	you	be thankful	and	for	Solomon	wind	violent	
فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨١﴾ وَلِسُلَيْمَانَ الرَّيْحَ عَاصِفَةً									
Will you then be thankful? And (We subjected) to Solomon the violent wind.									
تَجْرِي	بِ	أَمْرِ	هَـ	إِلَى	الْأَرْضِ	الَّتِي	بَرَكَانَا	فِي	هَا
blew	with	command	his	to	land	which	We blessed	in	it
تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَانَا فِيهَا									
It blew, at his bidding, towards the land which We blessed									
وَ	كُنَّا	بِ	كُلِّ	شَيْءٍ	عَلَمِينَ	وَ	مِّنْ		
and	We have	with	all	things	knowledge	and	from		
وَ كُنَّا بِكُلِّ شَيْءٍ عَلَمِينَ ﴿٨٢﴾ وَمِنَ									
And We have knowledge of all things.									
الشَّيَاطِينِ	مَنْ	يَغْوِصُونَ	لِ	هَـ	وَ	يَعْمَلُونَ			
Satans	who	they dive	for	him	and	they do			
الشَّيَاطِينِ مَنْ يَغْوِصُونَ لَهُ وَيَعْمَلُونَ									
And (We subjected to him) deep divers who dived for him, and did									

عَمَلًا	دُونَ	ذَلِكَ	وَ	كُنَّا	لَ	هُمْ	حَفِظِينَ	وَ	أَيُّوبَ
work	beside	that	and	We were	for	them	who guard	and	Jacob

عَمَلًا دُونَ ذَلِكَ وَ كُنَّا لَهُمْ حَفِظِينَ^{٨٣} وَأَيُّوبَ

other works beside that; and it was We Who guarded them. And (remember) Jacob

إِذْ	نَادَى	رَبَّهُ	هَ	أَنِّي	مَسَّ	نِي	الضُّرُّ	وَ	أَنْتَ	أَرْحَمُ
when	he cried	his Lord		surely	touched	me	affliction	and	You are	Most Merciful

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

when he cried to his Lord, (saying), 'Affliction has touched me, and You are the Most Merciful

الرَّحِيمِينَ	فَ	اسْتَجَبْنَا	لَ	هَ	فَ	كَشَفْنَا	مَا	بِ	هَ
of all who show Mercy	so	We answered	for	him	then	We removed	which	with	he

الرَّحِيمِينَ^{٨٤} فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ

of all who show mercy'. So We heard his prayer and removed the distress from which he suffered,

مِنْ	ضُرٍّ	وَ	آتَيْنَا	هُ	أَهْلَ	هَ	وَ	مِثْلَ	هُمْ	مَعَ	هُمْ
from	distress	and	We gave	him	family	his	and	like	them	with	them

مِنْ ضُرٍّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ

and We gave him his family and the like thereof with them,

رَحْمَةً	مِّنْ	عِنْدِ	نَا	وَ	ذِكْرًا	لِ	الْعَبِيدِ
mercy	from	with	Us	and	reminder	for	the worshipper

رَحْمَةً مِّنْ عِنْدِنَا وَ ذِكْرًا لِّلْعَبِيدِ^{٨٥}

as a mercy from Us, and as a reminder for the worshippers.

وَ	إِسْمَاعِيلَ	وَ	إِدْرِيسَ	وَ	ذَا الْكِفْلِ	كُلٌّ	مِّنْ
and	Ishmael	and	Idris	and	Dhal-Kifl	all	from

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ^{٨٥} كُلٌّ مِّنْ

And (remember) Ishmael, and Idris, and Dhal-Kifl. All were of

الصَّابِرِينَ	وَ	أَدْخَلْنَا	هُمْ	فِي	رَحْمَةٍ	نَا	إِنَّ	هُمْ	مِّنْ
steadfast	and	We admitted	them	in	mercy	Our	surely	they	from

الصَّابِرِينَ ﴿٨٦﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنْ

the steadfast. And We admitted them to Our mercy. Surely, they were of

الصَّالِحِينَ	وَ	ذَٰلِ النُّونِ	إِذْ	ذَهَبَ	مُغَاضِبًا	فَ	ظَنَّ
the righteous	and	Dhal-Nun	when	he went	in anger	so	he thought

الصَّالِحِينَ ﴿٨٧﴾ وَذَٰلِ النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ

the righteous. And (remember) Dha'l-Nun, when he went away in anger. And thought

أَنْ	لَّنْ	تَقْدِرَ	عَلَيْهِ	فَ	نَادَىٰ	فِي	الظُّلُمِ	أَنْ
that	will never	We have power	over	him	then	he cried	in	darkness

أَنْ لَّنْ تَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمِ أَنْ

that We would not bear heavily on him. Then from the (depths of) darkness he cried out: (saying),

لَا	إِلَهَ	إِلَّا	أَنْتَ	سُبْحَنَ	كَ	إِنَّ	يَٰ	كُنْتُ	مِنَ	الظَّالِمِينَ
no	God	but	You	Holy	You	indeed	I	I was	from	wrongdoers

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۖ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

'There is no God but You, Holy are You. I have indeed been of the wrongdoers'.

فَ	اسْتَجَبْنَا	لَٰ	هُ	وَ	نَجَّيْنَا	هُ	مِنَ	الْغَمِّ	وَ	كَ	ذَٰلِكَ
so	We heard	for	him	and	We delivered	him	from	distress	and	like	this

فَاسْتَجَبْنَا لَهُ ۖ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَٰلِكَ

So We heard his prayer and delivered him from the distress. And thus

نُجِّي	الْمُؤْمِنِينَ	وَ	زَكَرِيَّا	إِذْ	نَادَىٰ	رَبَّهُ	هُ
We deliver	the believers	and	Zachariah	when	he cried	his	Lord

نُجِّي الْمُؤْمِنِينَ ﴿٨٩﴾ وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ

do We deliver the believers. And (remember) Zachariah when he cried to his Lord

رَبِّ	لَا	تَذَرُ	نِيْ	فَرْدًا	وَّ	أَنْتَ	خَيْرُ	الْوَارِثِيْنَ		
my Lord	not	You leave	me	alone	and	You are	Best	of inheritors		
رَبِّ لَا تَذَرْنِيْ فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِيْنَ ﴿٩٠﴾										
(saying),' My Lord, leave me not childless, and You are the Best of inheritors.										
فَ	اسْتَجَبْنَا	لَ	هُ	وَ	وَهَبْنَا	لَ	هُ	يَحْيٰى وَ	أَصْلَحْنَا	
so	We answered	for	his	and	We bestowed	for	him	John	and We cured	
فَا سْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيٰى وَأَصْلَحْنَا										
So We heard his prayer and bestowed upon him John and cured										
لَ	هُ	زَوْجَهُ	هُ	إِنَّ	هُمْ	كَانُوا	يُسَارِعُوْنَ	فِي	الْخَيْرٰتِ	
for	his	wife	him	surely	they	were	they hasten	in	good works	
لَهُ زَوْجَهُ ط إِنَّهُمْ كَانُوا يُسَارِعُوْنَ فِي الْخَيْرٰتِ										
his wife for him. They used to vie with one another in good works										
وَ	يَدْعُوْنَ	نَا	رَغَبًا	وَ	رَهْبًا	وَ	كَانُوا	لَ	نَا	خٰشِعِيْنَ
and	they call	Us	in hope	and	in fear	and	they were	for	Us	who are humble
وَيَدْعُونَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خٰشِعِيْنَ ﴿٩١﴾										
and they called on Us in hope and in fear, and they humbled themselves before Us.										
وَ	الَّتِيْ	أَحْصَتْ	فَرْجَ	هَا	فَ	نَفَخْنَا	فِيْ	هَا	مِنْ	
and	who	guarded	chastity	her	so	We breathed	in	her	of	
وَالَّتِيْ أَحْصَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ										
And (remember) her who guarded her chastity; so We breathed into her of										
رُّوْحٍ	نَا	وَ	جَعَلْنَا	هَا	وَ	ابْنَ	هَا	آيَةً	لِّ	الْعٰلَمِيْنَ
word	Our	and	We made	her	and	son	her	Sign	for	whole world
رُّوْحِنَا وَ جَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعٰلَمِيْنَ ﴿٩٢﴾										
Our word and We made her and her son a Sign for peoples.										

إِنَّ	هَذِهِ	أُمَّةٌ	كُمُ	أُمَّةٌ	وَاحِدَةٌ	وَّ	أَنَا	رَبُّ	كُمُ
verily	this	people	your	people	one	and	I	Lord	your
إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا رَبُّكُمْ									
Verily, this is your people -- one people; and I am your Lord,									
فَ	اعْبُدُوا	نِ	وَ	تَقَطَّعُوا	أَمْرَ	هُمْ	بَيْنَ	هُمْ	كُلُّ
so	worship	Me	and	they divided	affair	their	among	them	all
فَاعْبُدُونِ ۚ ۞۹۳ وَ تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلُّ									
so worship Me. But they have become divided among themselves in their affair; and all									
إِلَىٰ	نَا	رَاجِعُونَ	فَ	مَنْ	يَعْمَلُ	مِنْ	الصَّالِحَاتِ		
to	Us	return	so	whoever	does	of	good works		
إِلَيْنَا رَاجِعُونَ ۚ ۞۹۴ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ									
will return to Us. So whoever does good works									
وَ	هُوَ	مُؤْمِنٌ	فَ	لَا	كُفْرَانَ	لِ	سَعْيِ	هَ	وَ
and	he	believer	then	not	unappreciated	for	his	efforts	and
وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ۖ وَإِنَّا لَهُ									
and is a believer, his effort will not go unappreciated and We shall surely									
كَتَبْنَا	وَحَرَامٌ	عَلَىٰ	قَرْيَةٍ	أَهْلَكْنَا	هَآ	أَنَّ	هُمْ		
record	inviolable law	upon	township	We destroyed	it	indeed	they		
كَتَبْنَا ۚ وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ									
record it. And it is an inviolable law for a township which We have destroyed that they shall									
لَا	يَرْجِعُونَ	حَتَّىٰ	إِذَا	فُتِحَتْ	يَا جُوجُ	وَ	مَا جُوجُ		
not	return	even	when	let loose	Gog	and	Magog		
لَا يَرْجِعُونَ ۚ ۞۹۶ حَتَّىٰ إِذَا فُتِحَتْ يَا جُوجُ وَ مَا جُوجُ									
not return. (It shall be so) even when Gog and Magog are let loose									

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ	وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ
promise	draw near	and	hasten forth	height	every	from	they	and	
وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ الْوَعْدُ 97									
and they shall hasten forth from every height. And the true promise									
الْحَقُّ	فَإِذَا هِيَ	شَاخِصَةٌ	أَبْصَارُ	الَّذِينَ	كَفَرُوا	الْحَقُّ	فَإِذَا هِيَ	شَاخِصَةٌ	أَبْصَارُ
true	then	behold	it	fixedly stare	eyes	those who	disbelieve	eyes	fixedly stare
الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا									
draws nigh; then behold, the eyes of those who disbelieve will fixedly stare									
يَا وَيْلَ نَا	قَدْ كُنَّا	فِي	غَفْلَةٍ	مِّنْ هَذَا	بَلْ كُنَّا	يَا وَيْلَ نَا	قَدْ كُنَّا	فِي	غَفْلَةٍ
O	alas	us	indeed	we were	in	heedless	from	this	no
يُؤَيِّلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا									
(and they will say), 'Alas for us! we were indeed heedless of this ; no we were									
ظَلَمِينَ	إِنَّ كُمْ	وَمَا	تَعْبُدُونَ	مِنْ دُونِ	اللَّهِ	ظَلَمِينَ	إِنَّ كُمْ	وَمَا	تَعْبُدُونَ
wrongdoers	surely	you	and	what	you worship	from	beside	Allah	
ظَلَمِينَ 98 إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ									
wrongdoers!' 'Surely, you and that which you worship beside Allah									
حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَهَا	وَرِدُونَ	لَوْ كَانَ	حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَهَا
fuel	Hell	you	to	it	come	if	had been		
حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ 99 لَوْ كَانَ									
are the fuel of Hell. To it shall you (all) come.' If these had been									
هَؤُلَاءِ	الِهَةِ	مَا	وَرَدُوا	هَآ	وَكُلُّ	فِي	هَآ	خَلِدُونَ	هَؤُلَاءِ
these	gods	not	they come to	it	and	all	in	it	abide
هَؤُلَاءِ الْهَةِ مَا وَرَدُوا هَآ وَكُلُّ فِي هَآ خَلِدُونَ 100									
gods, they would not have come to it, and all will abide therein.									

لَ	هُمْ	فِي	هَا	زَفِيرٌ	وَّ	هُمْ	فِي	هَا	لَا	يَسْمَعُونَ	إِنَّ
surely	they hear	not	it	in	they	and	groaning	it	in	them	for

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠١﴾ إِنَّ

Therein, groaning will be their (lot) and they will not hear therein (anything else).

الَّذِينَ	سَبَقَتْ	لَ	هُمْ	مِّنْ	نَّا	الْحُسْنَىٰ	أُولَٰئِكَ	عَنْ	هَا
those who	gone forth	for	them	from	Us	good reward	these	from	it

الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا

(But) as for those whom (the promise of) a good reward has already gone forth from Us, these

مُبْعَدُونَ	لَا	يَسْمَعُونَ	حَسِيرٌ	هَا	وَّ	هُمْ	فِي	مَا
will be removed	not	they hear	slightest sound	it	and	they	in	what

مُبْعَدُونَ ﴿١٠٢﴾ لَا يَسْمَعُونَ حَسِيرًا وَهُمْ فِي مَا

will be removed far from it. They will not hear the slightest sound thereof; and they shall

اشْتَهَتْ	أَنْفُسُ	هُمْ	خِلْدُونَ	لَا	يَحْزُنُ	هُمْ	الْفَزَعُ
desire	soul	their	abide	not	grieve	them	Terror

اشْتَهَتْ أَنْفُسُهُمْ خِلْدُونَ ﴿١٠٣﴾ لَا يَحْزَنُهُمُ الْفَزَعُ

abide in that which their souls desire. The Great Terror will not grieve

الْأَكْبَرُ	وَّ	تَتَلَقَّى	هُمْ	الْمَلَائِكَةُ	هَذَا	يَوْمُ	كُمُ	الَّذِي
great	and	meet	them	angels	this	day	your	which

الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي

them, and the angels will meet them, (saying), 'This is your day which

كُنْتُمْ	تُوعَدُونَ	يَوْمَ	نَطْوِي	السَّمَاءَ	كَ	طَيٍّ
you were	promised	day	We roll up	heaven	like	rolling up

كُنْتُمْ تُوعَدُونَ ﴿١٠٤﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيٍّ

you were promised.' (Remember) the day when We shall roll up the heavens like the rolling up

هـ	نُعِيدُ	خَلْقِ	أَوَّلَ	بَدَأْنَا	مَا	كَ	الْكُتُبِ	لِ	السَّجِلِ
it	We repeat	creation	first	We began	that	like	by a scribe	for	written scrolls

السَّجِلِ لِّلْكُتُبِ ط كَمَا بَدَأْنَا أَوَّلَ خَلْقِ نُّعِيدُهُ ط

of the written scrolls by a scribe. As We began the first creation, so shall We repeat it--

وَعْدًا	عَلَى	نَا	إِنَّا	كُنَّا	فَعَلَيْنَ	و	لَ	قَدْ	كُتِبْنَا	فِي
in	We wrote	indeed	surely	and	going to do	We were	We surely	Us	upon	a promise

وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَعَلَيْنَ ١٠٥ وَلَقَدْ كُتِبْنَا فِي

a promise (binding) upon Us; We shall certainly perform it. And already have We written in

الزُّبُورِ	مِنْ	بَعْدِ	الذِّكْرِ	أَنَّ	الْأَرْضَ	يَرِثُ	هَا
it	inherit	Land	that	exhortation	after	from	palms

الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا

the palms (of David), after the exhortation, that My righteous servants shall inherit the land.

عِبَادِ	يَ	الصَّالِحُونَ	إِنَّ	فِي	هَذَا	لَ	بَلَاغًا	لِ	قَوْمٍ
people	for	message	surely	this	in	surely	righteous	My	servants

عِبَادِي الصَّالِحُونَ ١٠٦ إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ

Herein, surely, is an important message for people

عِبَادِينَ	وَ	مَا	أَرْسَلْنَا	كَ	إِلَّا	رَحْمَةً	لِ	لْعَالَمِينَ
all people	for	as a mercy	but	you	We sent	not	and	who worship

عِبَادِينَ ١٠٧ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٨

who worship (God). And We have sent you not but as a mercy for all peoples.

قُلْ	إِنَّمَا	يُوحَىٰ	إِلَىَّ	أَنَّمَا	إِلَهُ	كُم	إِلَهُ	وَاحِدٌ	فَ	هَلْ
will	so	One	God	your	God	that	me	to	revealed	surely it

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَهَلْ

Say, 'Surely it has been revealed to me that your God is but One God. Will

أَنْتُمْ	مُسْلِمُونَ	فَ	إِنْ	تَوَلَّوْا	فَ	قُلْ	أَذَنْتُكُمْ	عَلَى
you are	submit	then	if	they turn back	then	you say	I warned	upon

أَنْتُمْ مُسْلِمُونَ ﴿١٠٩﴾ فَإِنْ تَوَلَّوْا فَقُلْ أَذَنْتُكُمْ عَلَى

you then submit. But if they turn back, say, 'I have warned you all

سَوَاءٍ	وَ	إِنْ	أَدْرِي	أَ	قَرِيبٌ	أَمْ	بَعِيدٌ	مَا	تَوَعَدُونَ
alike	and	not	I know	whether	near	or	distant	what	you promised

سَوَاءٍ طَوَّانٍ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تَوَعَدُونَ ﴿١١٠﴾

alike and I know not whether that which you are promised is near or distant.

إِنَّ	هُ	يَعْلَمُ	الْجَهْرَ	مِنْ	الْقَوْلِ	وَ	يَعْلَمُ	مَا	تَكْتُمُونَ
verily	He	knows	the open	from	speech	and	knows	what	you conceal

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾

'Verily, He knows what is open in speech, and He knows that which you conceal.

وَ	إِنْ	أَدْرِي	لَعَلَّ	هُ	فِتْنَةً	لَّكُمْ	وَ	مَتَاعٌ	إِلَى	حِينٍ
and	not	I know	perhaps	it	a trial	for	you	and	enjoyment	for

وَإِنْ أَدْرِي لَعَلَّه فِتْنَةً لَّكُمْ وَمَتَاعٌ إِلَى حِينٍ ﴿١١٢﴾

'And I know not but that it may be a trial for you, and (only) an enjoyment for a while.'

قُلْ	رَبِّ	أَحْكُمُ	بِ	الْحَقِّ	وَ	رَبُّ	نَا	الرَّحْمَنُ	الْمُسْتَعَانُ
he said	Lord	judge	with	truth	and	our	Lord	Gracious	Whose help is sought

قُلْ رَبِّ أَحْكُمُ بِالْحَقِّ ط وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ

He (also) said, 'My Lord, judge you with truth. Our Lord is Gracious (God) Whose help is to be sought

عَلَى	مَا	تَصِفُونَ
against	what	assert

عَلَى مَا تَصِفُونَ ﴿١١٣﴾

against that which you assert.'

٢٢- سُورَةُ الْحَجِّ مَدَنِيَّةٌ

Revealed in Madina

Sura Hajj

رُكُوعَاتُهَا ١٠

آيَاتُهَا ٤٨

Ruku 10

and

Verses 78

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
the Merciful	the Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

زُلْزَلَةً	إِنَّ	كُمُ	رَبِّ	اتَّقُوا	النَّاسُ	يَا أَيُّهَا
quaking	surely	your	Lord	fear	people	O

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زُلْزَلَةً

O people, fear your Lord; surely the quaking

تَذْهَلُ	هَا	تَرَوْنَ	يَوْمَ	عَظِيمٍ	شَيْءٌ	السَّاعَةِ
forget	it	you see	day	tremendous	thing	appointed Hour

السَّاعَةِ شَيْءٌ عَظِيمٌ ② يَوْمَ تَرَوْنَهَا تَذْهَلُ

at the appointed Hour is a tremendous thing. The day when you see it, every nursing mother will forget

كُلُّ	مُرْضِعَةٍ	عَنْ	مَا	أَرْضَعَتْ	و	تَضَعُ	كُلُّ	ذَاتِ
every	nursing mother	from	that	her suckling	and	abort	every	with

كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ

her suckling and every pregnant female will abort her burden;

حَمْلٍ	حَمْلٍ	هَا	و	تَرَى	النَّاسَ	سُكَرَى	و	مَا	هُمْ
pregnant	burden	her	and	you will see	people	drunken	and	not	they

حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى وَمَا هُمْ

and you will see men as drunken while they will not

بِ	سُكْرَى	وَ	لَكِنَّ	عَذَابَ	اللَّهِ	شَدِيدٌ	وَ	مِنَ	النَّاسِ
be	drunk	and	but	punishment	Allah	severe	and	of	people

بِسُكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ③ وَمِنَ النَّاسِ

be drunken, but severe will indeed be the punishment of Allah. And among men

مَنْ	يُجَادِلُ	فِي	اللَّهِ	بِ	غَيْرِ	عِلْمٍ	وَ	يَتَّبِعُ	كُلَّ
who	dispute	in	Allah	with	no	knowledge	and	follow	every

مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ

there are some who dispute concerning Allah without knowledge, and follow every

شَيْطَانٍ	مَّرِيدٍ	كُتِبَ	عَلَيْ	هِ	أَنَّ	هُ	مَنْ	تَوَلَّى	هُ
satan	rebellious	decreed	for	him	that	he	who	makes friend	with him

شَيْطَانٍ مَّرِيدٍ ④ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّى هُ

rebellious satan, For whom it is decreed that whosoever makes friends with him,

فَ	أَنَّ	هُ	يُضِلُّ	هُ	وَ	يَهْدِي	هِ	إِلَى	عَذَابِ	السَّعِيرِ
so	that	he	lead astray	him	and	guide	him	to	punishment	of Fire

فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ⑤

he will lead astray and will guide him to the punishment of the Fire.

يَا أَيُّهَا	النَّاسُ	إِنْ	كُنْتُمْ	فِي	رَيْبٍ	مِّنَ	الْبَعْثِ
O	people	if	you are	in	doubt	about	Resurrection

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

O people, if you are in doubt concerning the Resurrection,

فَ	إِنَّا	خَلَقْنَا	كُم مِّنْ	تُرَابٍ	ثُمَّ	مِّنْ	نُّطْفَةٍ	ثُمَّ
then	surely We	We created	you	dust	then	from	sperm-drop	then

فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ

(then consider that) We have indeed created you from dust, then from a sperm-drop, then

مِنْ	عَلَقَةٍ	ثُمَّ	مِنْ	مُضْغَةٍ	مُخَلَّعَةٍ	وَّ	غَيْرِ	مُخَلَّعَةٍ	
from	clotted blood	then	from	flesh	formed	and	not	formed	
مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّعَةٍ وَ غَيْرِ مُخَلَّعَةٍ									
from clotted blood, then from a lump of flesh, partly formed and partly unformed,									
لِّ	نُبِّينَ	لَ	كُكُمْ	وَ	تُقَرُّ	فِي	الْأَرْحَامِ	مَا	نَشَاءُ
so that	We manifest	for	you	and	We let remain	in	wombs	what	We will
لِّنُبِّينَ لَكُمْ ۖ وَتُقَرَّفِي الْاَرْحَامِ مَا نَشَاءُ									
in order that We may make (Our power) manifest to you. And We cause what We will to remain in the wombs									
إِلَى	أَجَلٍ	مُسَمًّى	ثُمَّ	نُخْرِجُ	كُكُمْ	طِفْلًا	ثُمَّ		
to	term	appointed	then	We deliver	you	as child	then		
إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ									
for an appointed term; then We have delivered you as a child									
لِ	تَبْلُغُوا	أَشَدَّ	كُكُمْ	وَ	مِنْ	كُكُمْ	يُتَوَفَّى	وَ	مِنْ
till	you reach	maturity	your	and	among	you	who die	and	among
لِتَبْلُغُوا أَشَدَّ كُمْ ۚ وَمِنْكُمْ مَّنْ يُتَوَفَّى وَمِنْكُمْ									
so that (afterwards) you may reach your age of full maturity. And there are those among you who die and									
مَّنْ	يُرَدُّ	إِلَى	أَرْدَلِ	الْعُمُرِ	لِ	كَيِّ	لَا	يَعْلَمُ	مِنْ
who	recede	to	senility	age	so	that	not	know	from
مَّنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ									
there are others among you who are made to recede to the age of senility (with the result) that they know nothing after									
عِلْمٍ	شَيْئًا	وَ	تَرَى	الْأَرْضَ	هَامِدَةً	فَ	إِذَا		
knowledge	anything	and	you see	earth	lifeless	but	when		
عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا									
(having had) knowledge. And you see the earth lifeless, but when									

أَنْزَلْنَا	عَلَى	هَا	الْمَاءَ	أَهْتَرَّتْ	و	رَبَّتْ	و	أَنْبَتَتْ	مِنْ
We send down	on	it	water	it stirs	and	swells	and	grows	from

أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ

We send down water thereon, it stirs and swells, and grows every

كُلِّ	زَوْجٍ	بِهَيْجٍ	ذَلِكَ	بِ	أَنَّ	اللَّهِ	هُوَ	الْحَقُّ
every kind	beauteous	vegetation	that is	with	surely	Allah	He is	Truth

كُلِّ زَوْجٍ بَهِيْجٍ ⑥ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

kind of beauteous vegetation. That is because Allah is the Truth,

وَ	أَنَّ	هُ	يُحْيِي	الْمَوْتَى	وَ	أَنَّ	هُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
and	that	He	gives life	dead	and	that	He	over	all	things	power

وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑦

and that it is He Who brings the dead to life, and that He has power over all things;

وَ	أَنَّ	السَّاعَةَ	آتِيَةٌ	لَّا	رَيْبَ	فِيَّ	هَا
and	that	the Hour	will come	no	doubt	in	it

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا ⑧

And because the Hour will (certainly) come, there is no doubt about it,

وَ	أَنَّ	اللَّهَ	يَبْعَثُ	مَنْ	فِي	الْقُبُورِ	وَ	مِنْ	النَّاسِ
and	that	Allah	will raise	those who	in	graves	and	among	men

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ⑧ وَمِنْ النَّاسِ

and because Allah will raise up those who are in the graves. And among men

مَنْ	يُجَادِلُ	فِي	اللَّهِ	بِ	غَيْرِ	عِلْمٍ	وَ	لَا	هُدًى
who	disputes	in	Allah	with	no	knowledge	and	no	guidance

مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى

there is he who disputes concerning Allah without knowledge and without guidance

وَلَا	كِتَابٍ	مُنِيرٍ	ثَانِيٍ	عِطْفٍ	ه	لِ	يُضِلُّ	عَنْ
no	Book	enlightening	turning	sides	his	so that	lead astray	from
وَلَا كِتَابٍ مُنِيرٍ ٩ ثَانِيٍ عِطْفِهِ لِيُضِلَّ عَنْ								
and without an enlightening Book. Turning his side (disdainfully), that he may lead (men) astray from								
سَبِيلِ	اللَّهِ	لَ	ه	فِي	الدُّنْيَا	خِزْيٍ	وَّ	نَذِيقُهُ
way	Allah	for	him	in	world	disgrace	and	We make him taste
Resurrection Day								
سَبِيلِ اللَّهِ ط لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ								
the way of Allah. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste								
عَذَابِ	الْحَرِيقِ	ذَلِكَ	بِ	مَا	قَدَّمْتُ			
punishment	burning	this	because	what	sent before			
عَذَابِ الْحَرِيقِ ١٠ ذَلِكَ بِمَا قَدَّمْتُ								
the punishment of burning. This is because of what your hands have sent								
يَدَا	كَ	وَ	أَنَّ	اللَّهَ	لَيْسَ	بِ	ظَلَامٍ	لِّ
hands	your	and	that	Allah	not	with	unjust	for
among and servants								
يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ ١١ وَمِنْ								
on before, and Allah is not unjust to (His) servants. And among								
النَّاسِ	مَنْ	يَعْبُدُ	اللَّهَ	عَلَى	حَرْفٍ	فَ	إِنْ	أَصَابَ
men	he who	worship	Allah	on	border line	then	if	attends
him								
النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ								
Men there is he who worships Allah on the borderline (of belief), then if good attends him, he is content								
خَيْرُ	إِطْمَآنٍ	بِ	ه	وَ	إِنْ	أَصَابَتْ	هُ	فِتْنَةٌ
good	content	with	it	and	if	befall	him	trial
turn away								
خَيْرُ إِطْمَآنٍ بِهِ ج وَإِنْ أَصَابَتْهُ فِتْنَةٌ ١٢ ائْتَلَبَ								
therewith; and if there befall him a trial, he turns away								

عَلَى	وَجْهِهِ	هَـ	خَسِرَ	الدُّنْيَا	وَ	الْآخِرَةَ	ذَلِكَ	هُوَ
upon	face	his	loses	this world	and	the Hereafter	that	he
عَلَى وَجْهِهِ ج خَسِرَ الدُّنْيَا وَالْآخِرَةَ ط ذَلِكَ هُوَ								
(from Allah). He loses in this world as well as in the Hereafter. That is								
الْخُسْرَانُ	الْمُبِينُ	يَدْعُو	مِنْ	دُونِ	اللَّهِ	مَا	لَا	
loss	evident	he calls	from	beside	Allah	which	not	
الْخُسْرَانُ الْمُبِينُ ⑫ يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا								
an evident loss. He calls beside Allah on that which can neither								
يُضُرُّ	هَـ	وَ	مَا	لَا	يَنْفَعُ	هَـ	ذَلِكَ	هُوَ
harm	him	and	which	nor	benefit	him	that	it
يُضُرُّهُ وَمَا لَا يَنْفَعُهُ ط ذَلِكَ هُوَ الضَّلَلُ								
harm him, nor benefit him. That is indeed straying								
الْبَعِيدُ	يَدْعُو	لَـ	مَنْ	ضُرُّ	هَـ	أَقْرَبُ	مِنْ	نَفْعٍ
far away	he calls	on	whose	harm	his	nearer	than	benefit
الْبَعِيدُ ⑬ يَدْعُو لَمَنْ ضُرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ط								
far away. He calls on him whose harm is nearer than his benefit.								
لَـ	بِئْسَ	الْمَوْلَى	وَ	لَـ	بِئْسَ	الْعَشِيرُ	إِنَّ	اللَّهَ
indeed	evil	patron	and	indeed	evil	associate	verily	Allah
لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ ⑭ إِنَّ اللَّهَ يُدْخِلُ								
Evil indeed is the patron, and evil indeed the associate. Verily, Allah								
الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	جَنَّاتٍ	تَجْرِي		
those who	believe	and	deeds	good	Gardens	flow		
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي								
will cause those who believe and do good deeds to enter Gardens								

مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	إِنَّ	اللَّهُ	يَفْعَلُ	مَا	يُرِيدُ
from	beneath	it	rivers	surely	Allah	does	what	He wills
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٥﴾								
beneath which rivers flow, surely Allah does what He will.								
مَنْ كَانَ	يَظُنُّ	أَنْ	لَنْ	يَنْصُرَ	هُ	اللَّهُ	فِي	الدُّنْيَا
whoso	thinks	that	not	help	him	Allah	in	this world
مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا								
Whoso thinks that Allah will not help him (the Prophet) in this world								
وَ	الْآخِرَةِ	فَ	لْ	يَمْدُدْ	بِ	سَبَبٍ	إِلَى	السَّمَاءِ ثُمَّ
and	Hereafter	so	let	extend	with	means	to	heaven then
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ								
and the Hereafter, let him, (if he can), find a way to heaven, and								
لْ	يَقْطَعُ	فَ	لْ	يَنْظُرُ	هَلْ	يُذْهِبَنَّ	كَيْدُ	هُ مَا
let	he cut off	then	let	he see	whether	can he remove	device	his which
لْيَقْطَعُ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا								
let him cut off (the divine help). Then let him see if his device can remove that which								
يَغِيظُ	وَ	كَ	ذَلِكَ	أَنْزَلْنَا	هُ	آيَاتٍ	بَيِّنَاتٍ	وَأَنَّ
enrages	and	like	this	We sent	it	Signs	manifest	surely
يَغِيظُ ﴿١٦﴾ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ								
enrages (him). And thus have We sent it (the Quran) down as manifest Signs, and surely								
اللَّهُ	يَهْدِي	مَنْ	يُرِيدُ	إِنَّ	الَّذِينَ	أَمَنُوا		
Allah	guides	whom	He wills	indeed	those who	believe		
اللَّهُ يَهْدِي مَنْ يُرِيدُ ﴿١٧﴾ إِنَّ الَّذِينَ آمَنُوا								
Allah guides whom He will. (As to) those who believe,								

وَالَّذِينَ هَادُوا	وَالصَّبِيَّانَ	وَالنَّصْرَى	وَالْمَجُوسَ
those who	Sabians	Christians	Magians
and	and	and	and
وَالَّذِينَ هَادُوا وَالصَّبِيَّانَ وَالنَّصْرَى وَالْمَجُوسَ			
and the Jews, and the Sabians, and the Christians, and the Magians			
وَالَّذِينَ أَشْرَكُوا	إِنَّ اللَّهَ	يُفْصِلُ	بَيْنَ هُمْ
idolators	Allah	will judge	between them
those who	verily	and	
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ			
and the idolators, verily Allah will judge between them			
يَوْمَ الْقِيَمَةِ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ	شَهِيدٌ
Resurrection	Allah	over all things	witness
Day	surely		
يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑮			
on the Day of Resurrection; surely Allah is Witness over all things.			
أَلَمْ تَرَ أَنَّ اللَّهَ	يَسْجُدُ لَهُ	مَنْ فِي	السَّمَوَاتِ
Allah	submit	in	the heavens
that	to	whosoever	and
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي			
Have you not seen that to Allah submits whosoever is in			
السَّمَوَاتِ	وَالْأَرْضِ	وَالشَّمْسِ	وَالْقَمَرِ
the heavens	the earth	the sun	the moon
and	and	and	and
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسِ وَالْقَمَرِ			
the heavens and whosoever is in the earth, and the sun, and the moon,			
وَالنُّجُومِ	وَالْجِبَالِ	وَالشَّجَرِ	وَالدَّوَابِّ
the stars	the mountains	the trees	the beasts
and	and	and	and
وَالنُّجُومِ وَالْجِبَالِ وَالشَّجَرِ وَالدَّوَابِّ وَكَثِيرٌ			
and the stars , and the mountains, and the trees, and the beasts, and many			

مِّنَ النَّاسِ	و	كَثِيرٌ	حَقٌّ	عَلَى	ه	الْعَذَابِ
of	and	many	deserve	upon	them	punishment

مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ط

of mankind? But there are many who become deserving of punishment.

وَمَنْ يُهِنِ اللَّهُ	فَ	مَا لَ ه	مِنْ	مُكْرِمٍ	إِنَّ	اللَّهَ
Allah	disgrace	whom	and	then	not	for
him	any	raise to honour	verily	Allah		

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ

And whomsoever Allah disgraces, none can raise him to honour. Verily, Allah

يَفْعَلُ	مَا	يَشَاءُ	هَذَانِ	خَصْمَيْنِ	اِخْتَصَمُوا
does	what	He pleases	these two	two disputants	who dispute

يَفْعَلُ مَا يَشَاءُ ⑲ هَذَانِ خَصْمَيْنِ اِخْتَصَمُوا السجدة

does what He pleases. These two are two disputants who dispute

فِي	رَبِّ	هَمُّ	فَ	الَّذِينَ	كَفَرُوا	قَطَّعَتْ	لَ	هُمْ
in	their	so	those who	disbelieve	cut out	for	them	

فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ

concerning their Lord. As for those who disbelieve, garments of Fire will be

ثِيَابٌ	مِّنْ	نَّارٍ	يُصَبُّ	مِنْ	فَوْقَ	رُءُوسِهِمْ	الْحَمِيمُ
garments	from	Fire	poured	from	over	heads	boiling water

ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ⑳

cut out for them; (and) boiling water will be poured down on their heads.

يُصْهَرُ	بِ	ه	مَا	فِي	بُطُونِهِمْ	و	الْجُلُودُ
will be melted	with	it	what	in	bellies	and	skin

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ㉑

Whereby that which is in their bellies, and (their) skins too, will be melted;

و	لَ	هُمْ	مَّقَامِعُ	مِنْ	حَدِيدٍ	كُلَّمَا	أَرَادُوا	أَنْ
and	for	them	maces	of	iron	whenever	they will seek	that
وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ ② كُلَّمَا أَرَادُوا أَنْ								
And for them there will be maces of iron (with which to punish them). Whenever they will seek to								
يَخْرُجُوا	مِنْ	هَا	مِنْ	غَمٍّ	أُعِيدُوا	فِي	هَا	و
get out	from	it	from	anguish	turned back	in	it	and
يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أَعِيدُوا فِيهَا وَذُوقُوا								
get out of it from anguish, they will be turned back into it: and (it will be said to them), 'Taste you								
عَذَابَ	الْحَرِيقِ	إِنَّ	اللَّهِ	يُدْخِلُ	الَّذِينَ			
punishment	burning	surely	Allah	cause to enter	those who			
عَذَابَ الْحَرِيقِ ③ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ								
the punishment of burning!' But Allah will cause those who								
أَمَنُوا	و	عَمِلُوا	الصَّالِحَاتِ	جَنَّتِ	تَجْرِي	مِنْ		
believe	and	deeds	good	Gardens	flow	from		
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتِ تَجْرِي مِنْ								
believe and do good deeds to enter Gardens beneath								
تَحْتِ	هَا	الْأَنْهَرُ	يُحَلَّوْنَ	فِي	هَا	مِنْ	أَسَاوِرَ	مِنْ
beneath	it	river	adorned	in	it	of	bracelets	of
تَحْتِهَا الْأَنْهَرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ								
which rivers flow. They will be adorned therein with bracelets of								
ذَهَبٍ	وَّ	لُؤْلُؤًا	و	لِبَاسُ	هُمْ	فِي	هَا	حَرِيرٍ
gold	and	pearls	and	raiment	their	in	it	silk
ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٍ ④								
gold, and with pearls; and their raiment therein will be of silk.								

وَ	هُدُوا	إِلَى	الطَّيِّبِ	مِنَ	الْقَوْلِ	وَ	هُدُوا	إِلَى
and	they were guided	to	virtuous	of	speech	and	they were guided	to
وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدُوا إِلَى								
And they will be guided only to virtuous speech, and they will be guided to								
صِرَاطِ	الْحَمِيدِ	إِنَّ	الَّذِينَ	كَفَرُوا	وَ	يَصُدُّونَ		
path	Praiseworthy	surely	those who	disbelieve	and	they hinder		
صِرَاطِ الْحَمِيدِ ⁽²⁵⁾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ								
the path of the Praiseworthy God. (As to) those who disbelieve, and hinder (men)								
عَنْ	سَبِيلِ	اللَّهِ	وَ	الْمَسْجِدِ	الْحَرَامِ	الَّذِي	جَعَلْنَا	هُ
from	way	Allah	and	Mosque	Sacred	which	We made	it
عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ								
from the way of Allah and from the Sacred Mosque, which We have appointed								
لِ	النَّاسِ	سَوَاءً	الْعَاكِفُ	فِي	هُ	وَ	الْبَادِ	وَمَنْ يُرِدْ
for	men	equal	dwellers	in	it	and	visitors	whoso seek
لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ								
equally for all men, be they dwellers therein or visitors from desert, and whoso seeks								
فِي	هُ	بِ	الْحَادِ	بِ	ظُلْمٍ	نُذِقُ	هُ	مِنْ
in	it	with	to deviate	with	wrongfully	We make to taste	them	from
فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقُهُ مِنْ عَذَابِ آلِيمٍ ⁽²⁶⁾								
wrongfully to deviate therein (from the right path)--We shall cause them to taste of grievous punishment.								
وَ	إِذْ	بَوَّأْنَا	لِ	إِبْرَاهِيمَ	مَكَانَ	الْبَيْتِ	أَنْ	لَّا
and	when	We assigned	to	Abraham	site	of House	that	not
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ								
And (remember the time) when We assigned to Abraham the site of the House (and said), 'Associate not								

بِ	يُ	شَيْئًا	وَّ	طَهَّرْ	بَيْتِي	لِ	الطَّائِفِينَ	وَّ	الْقَائِمِينَ
with	Me	anything	and	keep clean	My House	for	who perform circuits	and	who stand up
بِى شَيْئًا وَ طَهَّرْبَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ									
anything with Me, and keep My House clean for those who perform the circuits, and those who stand up									
وَّ	الرُّكَّعَ	السُّجُودَ	وَّ	أَذِّنْ	فِي	النَّاسِ	بِ	الْحَجِّ	
and	who bow down	fall prostrate	and	proclaim	to	mankind	with	Pilgrimage	
وَالرُّكَّعَ السُّجُودَ ⁽²⁷⁾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ									
and those who bow down (and) fall prostrate (in Prayers). 'And proclaim to mankind the Pilgrimage.									
يَأْتُونَ	كَ	رِجَالًا	وَّ	عَلَى	كُلِّ	ضَامِرٍ	يَأْتِينَ	مِنْ	
they will come	you	on foot	and	on	every	lean camel	they come	from	
يَأْتُونَكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ									
They will come to you on foot, and on every lean camel, coming by									
كُلِّ	فَجٍّ	عَمِيقٍ	لِ	يَشْهَدُوا	مَنَافِعَ	لِ	هُمْ		
every	track	distant	that	they witness	benefits	for	them		
كُلِّ فَجٍّ عَمِيقٍ ⁽²⁸⁾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ									
every distant track. ' That they may witness (its) benefits for them									
وَّ	يَذْكُرُوا	اسْمَ	اللَّهِ	فِي	أَيَّامٍ	مَّعْلُومَاتٍ	عَلَى		
and	mention	name	Allah	in	days	appointed	over		
وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى									
and may mention the name of Allah, during the appointed days, over									
مَا	رَزَقَ	هُمْ	مِّنْ	بَهِيمَةٍ	الْأَنْعَامِ	فَ	كُلُوا		
what	provided	them	from	quadrupeds	cattle	so	you eat		
مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ الْأَنْعَامِ فَكُلُوا									
the quadrupeds of (the class of) cattle that He has provided for them. Then eat you									

مِنْ	هَا	وَ	أَطْعِمُوا	الْبَائِسَ	الْفَقِيرَ	ثُمَّ	لِ	يَقْضُوا			
from	them	and	you feed	distressed	needy	then	let	accomplish the task			
مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ²⁹ ثُمَّ لِيَقْضُوا											
thereof and feed the distressed, the needy. Then let them accomplish the task of											
تَفَثَ	هُمْ	وَ	لِ	يُوفُوا	نُذُورَ	هُمْ	وَ	لِ	يَطُوفُوا	بِالْبَيْتِ	
cleaning	themselves	and	let	fulfil	vows	their	and	let	go round	House	
تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطُوفُوا بِالْبَيْتِ											
cleaning themselves, and fulfil their vows, and go around the Ancient											
الْعَتِيقِ	ذَلِكَ	وَ	مَنْ	يُعْظِمُ	حُرْمَتِ	اللَّهِ					
Ancient	that is	and	whoso	honours	sacred things	Allah					
الْعَتِيقِ ³⁰ ذَلِكَ وَمَنْ يُعْظِمُ حُرْمَتِ اللَّهِ											
House. That is (God's commandment). And whoso honours the sacred things of Allah											
فَ	هُوَ	خَيْرٌ	لِّ	هَ	عِنْدَ رَبِّ	هَ	وَ	أُحِلَّتْ	لِ	كُمُ	الْأَنْعَامُ
so	it	good	for	him	with	Lord	and	made lawful	for	you	cattle
فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ											
it will be good for him with his Lord. And cattle are made lawful to you											
إِلَّا	مَا	يُتْلَى	عَلَى	كُمُ	فَ	اجْتَنِبُوا	الرَّجْسَ	مِنْ			
except	what	announced	to	you	so	you shun	abomination	of			
إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرَّجْسَ مِنْ											
but not that which has been announced to you. Shun therefore the abomination of											
الْأَوْثَانِ	وَ	اجْتَنِبُوا	قَوْلَ	الزُّورِ	حُنَفَاءَ	لِ	اللَّهِ				
idols	and	you shun	speech	false	ever inclined	to	Allah				
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ³¹ حُنَفَاءَ لِلَّهِ											
idols, and shun false speech. Remaining ever inclined to Allah,											

غَيْرَ	مُشْرِكِينَ	بِ	ه	وَ	مَنْ	يُشْرِكُ	بِ	اللَّهِ	فَ	كَ	أَنَّ	مَا
not	associating	with	Him	and	whoso	associate	with	'Allah	so	as	if	it

غَيْرَ مُشْرِكِينَ بِهِ طَوْسٌ يُشْرِكُ بِاللَّهِ فَكَأَنَّمَا

not associating anything with Him. And whoso associate anything with Allah, falls, as it

خَرَّ	مِنْ	السَّمَاءِ	فَ	تَخْطِفُ	هُ	الطَّيْرُ	أَوْ	تَهْوِي	بِ	ه
falls	from	height	and	snatch	it	birds	or	blow away	with	him

خَرَّ مِنَ السَّمَاءِ فَتَخْطِفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ

were, from a height, and the birds snatch him up, or the wind blow him

الرَّيْحُ	فِي	مَكَانٍ	سَحِيقٍ	ذَلِكَ	وَ	مَنْ	يُعَظِّمُ
wind	in	place	far away	that	and	who	respect

الرَّيْحُ فِي مَكَانٍ سَحِيقٍ ③٢ ذَلِكَ وَمَنْ يُعَظِّمُ

away to a distant place. That (is so), And whoso respect

شَعَائِرَ	اللَّهِ	فَ	إِنَّ	هَا	مِنْ	تَقْوَى	الْقُلُوبِ	لَ	كُمُ
sacred Signs	Allah	so	indeed	that	from	righteousness	of hearts	for	them

شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ③٣ لَكُمْ

the sacred Signs of Allah -- that indeed (proceeds) from the righteousness of hearts.

فِي	هَا	مَنَافِعُ	إِلَى	أَجَلٍ	مُسَمًّى	ثُمَّ	مَحَلُّ	هَا	إِلَى
in	them	benefits	till	term	appointed	then	place of sacrifice	their	to

فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحَلُّهَا إِلَى

In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is

الْبَيْتِ	الْعَتِيقِ	وَ	لِ	كُلِّ	أُمَّةٍ	جَعَلْنَا	مَنْسَكًا
House	Ancient	and	for	every	people	We appointed	rites of sacrifice

الْبَيْتِ الْعَتِيقِ ③٤ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا

at the Ancient House. And to every people We appointed rites of sacrifice,

لَ	يَذْكُرُوا	اسْمَ	اللَّهِ	عَلَى	مَا	رَزَقَ	هُمْ	مِّنْ	بَهِيمَةِ	الْأَنْعَامِ
	mention	name	Allah	over	what	provided	them	from	quadrupeds	cattle

لَيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ط

that they might mention the name of Allah over the quadrupeds of (the class of) cattle that He has provided for them.

فَ	إِلَهُ	كُمُ	إِلَهُ	وَاحِدٌ	فَ	لَ	هَ	أَسْلِمُوا
so	God	your	God	One	so	for	Him	you submit

فَالِهَكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ط

So your God is One God; therefore submit you (all) to Him.

وَ	بَشِيرِ	الْمُخْبِتِينَ	الَّذِينَ	إِذَا	ذَكَرَ	اللَّهُ	وَجِلَتْ	قُلُوبُ	هُمْ
and	give glad tidings	humble	those who	when	mention	Allah	filled with awe	hearts	their

وَبَشِّرِ الْمُخْبِتِينَ ٣٥) الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

And give you glad tidings to the humble. Whose hearts are filled with awe when Allah is mentioned,

وَ	الصَّابِرِينَ	عَلَى	مَا	أَصَابَ	هُمْ
and	who patiently endure	upon	whatever	befalls	them

وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ

and who patiently endure whatever befalls them,

وَ	الْمُقِيمِي	الصَّلَاةِ	وَ	مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ
and	observe	Prayer	and	from	what	We provided	them	they spend

وَالْمُقِيمِي الصَّلَاةِ لَوْ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ ٣٦)

and who observe Prayer, and spend out of what We have provided for them.

وَ	الْبُدْنَ	جَعَلْنَا	هَا	لَ	كُمُ	مِّنْ	شَعَائِرِ	اللَّهِ
and	sacrificial camels	We appointed	for	you	from	Signs	Allah	

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ

And among the sacred Signs of Allah We have appointed for you the sacrificial camels.

لَ	كُم	فِي	هَا	خَيْرٌ	فَ	اذْكُرُوا	اِسْمَ			
for	them	in	it	good	so	mention	name			
لَكُمْ فِيهَا خَيْرٌ ۖ فَادْكُرُوا اسْمَ										
In them there is (much) good for you. So mention the name										
اللَّهُ	عَلَى	هَا	صَوَافٍ	فَ	إِذَا	وَجَبَتْ	جُنُوبُ	هَا	فَ	كُلُوا
Allah	over	them	stand tied up in lines	so	when	fall down	side	their	so	you eat
اللَّهُ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا										
of Allah over them as they stand tied up in line. And when they fall down (dead) on their sides, eat										
مِنْ	هَا	وَ	أَطْعِمُوا	الْقَانِعَ	وَ	الْمُعْتَرِّ	كَ	ذَلِكَ	سَخَّرْنَا	هَا
from	it	and	feed	who does not ask	and	who beg	like	this	We subjected	them
مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۖ كَذَلِكَ سَخَّرْنَاهَا										
thereof and feed him who is (needy but) contented and him who supplicates. Thus We have subjected them										
لَ	كُم	لَعَلَّ	كُم	تَشْكُرُونَ	لَنْ	يَنَالَ	اللَّهُ	لُحُومُ	هَا	
for	you	so that	you	be thankful	never	reaches	Allah	flesh	their	
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿37﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا										
to you, that you may be thankful. Their flesh reaches not Allah,										
وَ	لَا	دِمَآؤُ	هَا	وَ	لَكِنْ	يَنَالَ	هُ	التَّقْوَى	مِنْ	كُم
and	nor	blood	their	and	but	reaches	Him	righteousness	from	your
وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ ۖ										
nor does their blood, but it is your righteousness that reaches Him.										
كَ	ذَلِكَ	سَخَّرَ	هَا	لَ	كُم	لَ	تُكَبِّرُوا	اللَّهُ	عَلَى	مَا
like	this	He subjected	them	for	you	so that	you glorify	Allah	upon	what
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا										
Thus has He subjected them to you, that you may glorify Allah for										

هَدَى	كُم	وَ	بَشِّرْ	الْمُحْسِنِينَ	إِنَّ	اللَّهَ	يُدْفِعُ	عَنِ
His guiding	you	and	give glad tidings	who do good	surely	Allah	defends	from

هَدَىٰكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾ إِنَّ اللَّهَ يُدْفِعُ عَنِ

His guiding you. And give glad tidings to those who do good. Surely, Allah defends

الَّذِينَ	آمَنُوا	إِنَّ	اللَّهَ	لَا	يُحِبُّ	كُلَّ	خَوَّانٍ	كَفُورٍ
those who	believe	surely	Allah	not	loves	every	perfidious	ungrateful

الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾

those who believe. Surely, Allah loves not any one who is perfidious (or) ungrateful.

أُذِنَ	لِ	الَّذِينَ	يُقْتَلُونَ	بِ	أَنَّ	هُمْ	ظَلِمُوا	وَ	إِنَّ	اللَّهَ
permission given	to	those who	against whom war is made	with	that	they	wronged	and	indeed	Allah

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ

Permission (to fight) is given to those against whom war is made, because they have been wronged -- and Allah indeed

عَلَى	نَصْرٍ	هُمْ	لَ	قَدِيرٌ	الَّذِينَ	أُخْرِجُوا	مِنْ
upon	help	their	surely	has power	those who	driven out	from

عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٠﴾ الَّذِينَ أُخْرِجُوا مِنْ

has power to help them. Those who have been driven out from

دِيَارٍ	هُمْ	بِ	غَيْرِ	حَقٍّ	إِلَّا	أَنْ	يَقُولُوا	رَبُّ	نَا	اللَّهُ
homes	their	with	without	any right	except	that	they say	Lord	our	Allah

دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

their homes unjustly only because they said, 'Our Lord is Allah,

وَ	لَوْ	لَا	دَفَعُ	اللَّهُ	النَّاسَ	بَعْضَ	هُمْ	بِ	بَعْضِ
and	if	not	repel	Allah	men	some	them	with	other

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ

And if Allah did not repel some men by means of other

لََّ	هُدِمَتْ	صَوَامِعُ	وَ	بِيعَ	وَ	صَلَوَاتُ	وَ	مَسْجِدُ
indeed	pulled down	cloisters	and	churches	and	synagogues	and	mosques

لَهُدِمَتْ صَوَامِعُ وَبِيعَ وَصَلَوَاتُ وَ مَسْجِدُ

there would surely have been pulled down cloisters and churches and synagogues and mosques,

يُذَكِّرُ	فِي	هَا	اسْمُ	اللَّهِ	كَثِيرًا	وَ	لََّ	يَنْصُرَنَّ	اللَّهُ
commemorated	in	it	name	'Allah	often	and	surely	help	Allah

يُذَكِّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ط وَ لَيَنْصُرَنَّ اللَّهُ

wherein the name of Allah is oft commemorated. And Allah will surely help

مَنْ	يَنْصُرُ	هُ	إِنَّ	اللَّهُ	لََّ	قَوِيٌّ	عَزِيزٌ
one who	helps	Him	indeed	Allah	has	Powerful	Mighty

مَنْ يَنْصُرُهُ ط إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ④١

one who helps Him. Allah is indeed Powerful, Mighty.

الَّذِينَ	إِنْ	مَكَّنَّا	هُمْ	فِي	الْأَرْضِ	أَقَامُوا
those who	if	We establish	them	in	earth	they observe

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا

Those who, if We establish them in the earth, will observe

الصَّلَاةَ	وَ	آتَوْا	الزَّكَاةَ	وَ	أَمَرُوا	بِ	الْمَعْرُوفِ
Prayer	and	give	Zakat	and	enjoin	with	good

الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ

Prayer and pay Zakat and enjoin good

وَ	نَهَوْا	عَنِ	الْمُنْكَرِ	وَ	لِ	اللَّهِ	عَاقِبَةُ	الْأُمُورِ
and	forbid	from	evil	and	for	Allah	final issue	affairs

وَنَهَوْا عَنِ الْمُنْكَرِ ط وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ④٢

and forbid evil. And with Allah rests the final issue of all affairs.

وَ	إِنْ	يُكَذِّبُونَ	كَ	فَ	قَدْ	كَذَّبْتَ	قَبْلَ	هُمْ	قَوْمُ
	if	they accuse	you	so	indeed	accuse of falsehood	before	them	people

وَأَنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ

And if they accuse you of falsehood, even so, before them, the people of

نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	قَوْمُ	إِبْرَاهِيمَ
Noah	and	A'd	and	Thamud	and	people	Abraham

نُوحٍ وَ عَادٍ وَ ثَمُودَ⁽⁴³⁾ وَ قَوْمُ إِبْرَاهِيمَ

Noah and (the tribes of) A'd and Thamud (also) accused (their Prophets) of falsehood (So did) the people of Abraham

وَ	قَوْمُ	لُوطٍ	وَ	أَصْحَابُ	مَدْيَنَ	وَ	كُذِّبَ
and	people	Lot	and	inhabitants	Midian	and	belied

وَقَوْمُ لُوطٍ⁽⁴⁴⁾ وَ أَصْحَابُ مَدْيَنَ وَ كُذِّبَ

and the people of Lot. And the inhabitants of Midian. And Moses (too) was

مُوسَى	فَ	أَمْلَيْتُ	لِ	الْكَافِرِينَ	ثُمَّ	أَخَذْتُ	هُمْ
Moses	so	gave respite	to	disbelievers	then	seized	them

مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ

accused of falsehood. But I gave respite to the disbelievers; then I seized them,

فَ	كَيْفَ	كَانَ	نَكِيرٌ	فَ	كَأَيُّ	مِّنْ	قَرْيَةٍ
and	how	was	change	and	how many	from	city

فَكَيْفَ كَانَ نَكِيرٌ⁽⁴⁵⁾ فَكَأَيُّ مِّنْ قَرْيَةٍ

and how (terrible) was the change I (effected in them)! And how many a city

أَهْلَكْنَا	هَا	وَ	هِيَ	ظَالِمَةٌ	فَ	هِيَ	خَاوِيَةٌ	عَلَى
We destroyed	them	and	it	one who does wrong	so	it	is fallen	upon

أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى

have We destroyed, while it was given to wrongdoing, so that it is fallen down on

عُرُوشٍ	هَا	وَ	مُعْطَلَةٍ	وَّ	قَصْرٍ	مَّشِيدٍ
roofs	its	and	deserted	and	castles	lofty
عُرُوشِهَا وَبِئْرٍ مُّعْطَلَةٍ وَقَصْرٍ مَّشِيدٍ ④٦						
its roofs; and (how many a) deserted well and lofty castle!						
أَ	فَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَ تَكُونُ لَهُمْ
have	so	not	travelled	in	land	so that they may have
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ						
Have they not travelled in the land, so that they may have						
قُلُوبٌ	يَعْقِلُونَ	بِ	هَا	أَوْ	أَذَانٌ	يَسْمَعُونَ
hearts	understand	with	them	or	ears	hear
قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ أَذَانٌ يَسْمَعُونَ بِهَا						
hearts wherewith to understand, or ears wherewith to hear?						
فَ	إِنَّ	هَا	لَا	تَعْمَى	الْأَبْصَارُ	وَلَكِنْ تَعْمَى
so	surely	it	not	blind	eyes	but and
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى						
But (the fact is that) it is not the eyes that are blind, but it is the						
الْقُلُوبُ	الَّتِي	فِي	الصُّدُورِ	وَ	يَسْتَعْجِلُونَ	كَ
hearts	that	in	breasts	and	ask to hasten	you
الْقُلُوبُ الَّتِي فِي الصُّدُورِ ④٧ وَيَسْتَعْجِلُونَكَ						
hearts which are in the breast that are blind. And they ask you to hasten						
بِ	الْعَذَابِ	وَ	لَنْ	يُخْلِفَ	اللَّهُ	وَعْدَهُ
with	punishment	and	never	break	Allah	promise
بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ						
on punishment, but Allah will never break His promise. And verily,						

يَوْمًا	عِنْدَ	رَبِّ	كَ	كَ	أَلْفِ	سَنَةٍ	مِّنْ	مَا	تَعُدُّونَ
a day	with	Lord	your	like	thousand	year	of	what	you reckon

يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٨﴾

a day with your Lord is a thousand years of your reckoning.

وَ	كَأَيِّنْ	مِّنْ	قَرْيَةٍ	أَمْلَيْتُ	لَهَا	وَأَنتِ	هِيَ
and	how many	of	city	I gave respite	for	them	they

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ

And how many a city there is to which I gave respite, while it was

ظَالِمَةً	ثُمَّ	أَخَذْتُ	هَا	وَ	إِلَى	يَّ	الْمَصِيرُ
doing wrong	then	I seized	it	and	to	Me	is return

ظَالِمَةً ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٩﴾

given to wrongdoing. Then I seized it, and to Me is the return.

قُلْ	يَا أَيُّهَا	النَّاسُ	إِنَّمَا	أَنَا	لَكُمْ	نَذِيرٌ	مُّبِينٌ
say	O	mankind	surely	I	for	you	plain

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

Say, 'O mankind, I am but a plain Warner for you.'

فَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
so	those who	believe	and	do	good works

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Those who believe and do good works,

لَهُمْ	مَغْفِرَةٌ	وَأَرْزَاقٌ	كَرِيمٌ	وَالَّذِينَ
for	forgiveness	and	honourable	those who

لَهُمْ مَغْفِرَةٌ وَأَرْزَاقٌ كَرِيمٌ ﴿٥١﴾ وَالَّذِينَ

for them is forgiveness and an honourable provision. But those who

سَعَوْا	فِي	آيَاتِ	نَا	مُعْجِزِينَ	أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ
strive	against	Signs	Our	seeking to frustrate	these	inmates	of Fire
سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٢﴾							
strive against Our Signs, seeking to frustrate (Our purpose) -- these shall be inmates of the Fire.							
وَمَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	مِنْ	رَّسُولٍ	وَلَا	نَبِيٍّ
and	We sent	from	before	any	Messenger	nor	Prophet
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ							
Never sent We a Messenger or a Prophet before you,							
إِلَّا	إِذَا	تَمَنَّى	أَلْقَى	الشَّيْطَانُ	فِي	أُمْنِيَّتِهِ	
but	when	he sought	put	Satan	in	what he sought after	
إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۚ							
but when he sought (to attain what he aimed at), Satan put (obstacles in the way of) what he sought after.							
فَ	يَنْسَخُ	اللَّهُ	مَا	يُلْقِي	الشَّيْطَانُ	ثُمَّ	يُحْكِمُ اللَّهُ
so	removes	Allah	what	are placed	Satan	the	Allah firmly establish
فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ							
But Allah removes (the obstacles) that are placed by Satan. Then Allah firmly establishes							
آيَاتِ	هُ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	لِّ	يَجْعَلَ	مَا
Signs	His	and	Allah	Wise	so that	He make	what
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٣﴾ لِّيَجْعَلَ مَا							
His Signs. And Allah is All-Knowing, Wise. (He permits this) that He may make (the obstacles) which							
يُلْقِي	الشَّيْطَانُ	فِتْنَةً	لِّ	الَّذِينَ	فِي	قُلُوبِ	هُمْ
put	Satan	a trial	for	those who	in	hearts	their
يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ							
Satan puts (in the way of Prophets) a trial for those in whose hearts							

مَرَضٌ	وَ	الْقَاسِيَةِ	قُلُوبُ	هُمْ	وَ	إِنَّ	الظَّالِمِينَ
disease	and	hardened	hearts	their	and	surely	wrongdoers

مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ

is a disease and those whose hearts are hardened -- and surely the wrongdoers

لَ	فِي	شِقَاقٍ	بَعِيدٍ	وَ	لِ	يَعْلَمَ	الَّذِينَ	أُوتُوا	الْعِلْمَ
indeed	in	error	gone far	and	so that	know	those who	given	knowledge

لَفِي شِقَاقٍ بَعِيدٍ⁵⁴ وَلَيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ

are gone far (in error). And that those to whom knowledge has been given may know

أَنَّ	هُ	الْحَقُّ	مِنْ	رَبِّ	كَ	فَ	يُؤْمِنُوا	بِ	هِ
that	it	the truth	from	Lord	your	so	they believe	with	it

أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ

that it is the truth from your Lord, so that they may believe therein

فَ	تُخِبَتِ	لَ	هَ	قُلُوبُ	هُمْ	وَ	إِنَّ	اللَّهَ	لَ	هَادٍ
and	become lowly	for	them	hearts	their	and	surely	Allah	for	guide

فَتُخِبَتِ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ

and their hearts may become lowly to Him. And surely Allah guides

الَّذِينَ	آمَنُوا	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ
those who	believe	to	path	right

الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ⁵⁵

those who believe to the right path.

وَ	لَا	يَزَالُ	الَّذِينَ	كَفَرُوا	فِي	مِرْيَةٍ	مِّنْ	هُ
and	not	cease	those who	disbelieve	in	doubt	about	it

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ

And those who disbelieve will not cease to be in doubt about it

هُمْ	يَأْتِي	أَوْ	بَغْتَةً	السَّاعَةُ	هُمْ	تَأْتِي	حَتَّى
them	comes	or	suddenly	Hour	them	comes	until
حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ							
until the Hour comes suddenly upon them or there comes to them							
يَحْكُمُ	اللَّهُ	لِ	يَوْمَئِذٍ	الْمُلْكُ	عَقِيمٍ	يَوْمٍ	عَذَابُ
He will judge	Allah	of	that day	the kingdom	destructive	day	punishment
عَذَابُ يَوْمٍ عَقِيمٍ ٥٦ الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ							
the punishment of a destructive day. The kingdom on that day shall be Allah's. He will judge							
الصَّالِحَاتِ	عَمِلُوا	وَ	أَمَنُوا	الَّذِينَ	فَ	هُمْ	بَيْنَ
good deeds	do	and	believe	those who	so	them	between
بَيْنَهُمْ طَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ							
between them. So those who believe and do good deeds							
كَذَّبُوا	وَ	كَفَرُوا	الَّذِينَ	وَ	النَّعِيمِ	جَنَّاتٍ	فِي
reject	and	disbelieve	those who	and	Delight	Gardens	in
فِي جَنَّاتِ النَّعِيمِ ٥٧ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا							
will be in Gardens of Delight. But those who disbelieve and reject							
مُهِينٌ	عَذَابُ	هُمْ	لَ	أُولَئِكَ	فَ	نَا	آيَاتِ
humiliating	punishment	them	for	these	so	Our	Signs
بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ٥٨							
Our Signs, will have an humiliating punishment.							
قُتِلُوا	ثُمَّ	اللَّهُ	سَبِيلِ	فِي	هَاجَرُوا	الَّذِينَ	وَ
slain	then	Allah	cause of	in	leave their homes	those who	and
وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا							
And those who leave their homes for the cause of Allah, and are then slain							

أَوْ	مَاتُوا	لَ	يَرْزُقَنَّ	هُمْ	اللَّهُ	رِزْقًا	حَسَنًا	وَ	إِنَّ	اللَّهُ
or	they died	surely	provide	them	Allah	provision	goodly	and	surely	Allah

أَوْ مَا تُوَا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ

or die, Allah will surely provide for them a goodly provision. And surely Allah is

لَ	هُوَ	خَيْرُ	الرَّزِقِينَ	لَ	يُدْخِلَنَّ	هُمْ	مُدْخَلًا	يَرْضَوْنَ	هُ
for	He	Best	of providers	surely	cause to enter	them	place of entry	they are pleased	it

لَهُوَ خَيْرُ الرَّزِقِينَ ﴿٥٩﴾ لَيَدْخِلْنَهُمْ مُدْخَلًا يَرْضَوْنَهُ ط

the Best of providers. He will surely cause them to enter a place with which they will be pleased.

وَ	إِنَّ	اللَّهُ	لَ	عَلِيمٌ	حَلِيمٌ	ذَلِكَ	وَ	مَنْ	عَاقَبَ
and	indeed	Allah	is	All-Knowing	Forbearing	that	and	whoso	retaliates

وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٦٠﴾ ذَلِكَ وَمَنْ عَاقَبَ

And Allah is indeed All-Knowing, Forbearing. That (shall be so). And whoso retaliates

بِ	مِثْلِ	مَا	عُوقِبَ	بِ	هُ	ثُمَّ	بُغِيَ	عَلَى	هُ	لَ	يَنْصُرَنَّ	هُ	اللَّهُ
with	like	what	afflicted	with	it	then	transgressed	against	him	indeed	help	him	Allah

بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ط

with the like of that with which he has been afflicted and is then transgressed against, Allah will surely help him.

إِنَّ	اللَّهُ	لَ	عَفُوٌّ	غَفُورٌ	ذَلِكَ	بِ	أَنَّ	اللَّهُ
surely	Allah	is	the Effacer	Forgiving	that is	with	that	Allah

إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦١﴾ ذَلِكَ بَأَنَّ اللَّهَ

Allah is indeed the Effacer of sins (and) is Forgiving. That is because Allah

يُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَ	يُؤَلِّجُ	النَّهَارَ	فِي
causes to enter	night	into	day	and	causes to enter	day	into

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي

causes the night to enter into day, and causes the day to enter into

اللَّهِ	أَنَّ	بِ	ذَلِكَ	بَصِيرٌ	سَمِيعٌ	اللَّهِ	أَنَّ	وَ	الَّيْلِ
Allah	that is	because	that	All-Seeing	All-Hearing	Allah	that is	and	night
الَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٦٢ ذَلِكَ بَانَ لِلَّهِ									
night, and because Allah is All-Hearing, All-Seeing. That is because it is Allah									
هُوَ	الْحَقُّ	وَ	أَنَّ	مَا	يَدْعُونَ	مِنْ	دُونِ	هُوَ	الْبَاطِلُ
falsehood	it is	Him	beside	from	they call on	what	that is	and	the Truth
هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ									
Who is the Truth, and that which they call on beside Him is falsehood,									
وَ	أَنَّ	اللَّهِ	هُوَ	الْعَلِيُّ	الْكَبِيرُ	أَ	لَمْ	تَرَ	أَنَّ
and	that	Allah	Who is	High	the Great	have	not	you seen	that
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ٦٣ أَلَمْ تَرَ أَنَّ									
and because Allah is the High, the Great. Have you not seen that									
اللَّهُ	أَنْزَلَ	مِنْ	السَّمَاءِ	مَاءً	فَ	تُصْبِحُ	الْأَرْضُ		
Allah	sends down	from	heaven	water	and	becomes	earth		
اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ									
Allah sends down water from the sky and the earth becomes									
مُخْضَرَّةً	إِنَّ	اللَّهِ	لَطِيفٌ	خَبِيرٌ	لَ	هُوَ	مَا	فِي	
green	indeed	Allah	Exquisite	All-Aware	for	Him	that	in	
مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ٦٤ لَهُ مَا فِي									
green? Allah is indeed Exquisite, All-Aware. To Him belongs all that is in									
السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	إِنَّ	اللَّهِ	لَ	هُوَ
heavens	and	that	in	earth	and	surely	Allah	indeed	He
السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَنِيُّ									
the heavens and all that is in the earth. And surely Allah is Self-Sufficient,									

الْحَمِيدُ	أَلَمْ	تَرَ	أَنَّ	اللَّهَ	سَخَّرَ	لَ	كُم	مَا	فِي
Praiseworthy	have not	you seen	that	Allah	subjected	for	you	whatever	in

الْحَمِيدُ ٦٥ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي

Praiseworthy. Have you not seen that Allah has subjected to you whatever is in

الْأَرْضِ	وَ	الْفُلْكَ	تَجْرِي	فِي	الْبَحْرِ	بِ	أَمْرِ	هِ
earth	and	ships	sail	in	sea	by	command	His

الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

the earth, and the ships sail through the sea by His command?

و	يُمْسِكُ	السَّمَاءَ	أَنْ	تَقَعَ	عَلَى	الْأَرْضِ	إِلَّا
and	He prevents	heavens	that	it falls	upon	earth	except

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

And He prevents heavenly bodies from falling upon earth except

بِ	إِذْنِ	هِ	إِنَّ	اللَّهَ	بِ	النَّاسِ	لَ	رَءُوفٌ	رَّحِيمٌ
by	leave	His	surely	Allah	with	men	indeed	Compassionate	Merciful

بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ ٦٦

by His leave. Surely, Allah is Compassionate (and) Merciful to men.

وَ	هُوَ	الَّذِي	أَحْيَا	كُم	ثُمَّ	يُمِيتُ	كُم	ثُمَّ
and	He	Who	gave life	you	then	cause to die	you	then

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ

And He it is Who gave you life, then He will cause you to die, then

يُحْيِي	كُم	إِنَّ	الْإِنْسَانَ	لَ	كَفُورٌ	لِ	كُلِّ	أُمَّةٍ
give life	you	surely	man	indeed	ungrateful	for	every	people

يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ٦٧ لِكُلِّ أُمَّةٍ

will give you life (again). Surely, man is most ungrateful. To every people

جَعَلْنَا	مَنْسَكًا	هُمْ	نَاسِكُوا	هُ	فَ	لَا	يُنَازِعَنَّ	كَ
We made	ways of worship	they	observe	it	so	not	they dispute	you
جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ								
have We appointed ways of worship which they observe; so let them not dispute with you								
فِي	الْأَمْرِ	وَ	ادْعُ	إِلَى	رَبِّ	كَ	إِنَّ	كَ
in	the matter	and	invite	to	Lord	your	surely	your
فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى								
in the matter; and invite you to your Lord, for surely, you follow								
هُدًى	مُسْتَقِيمٍ	وَ	إِنْ	جَدَلُوا	كَ	فَ	قُلِ	اللَّهُ
guidance	right	and	if	they contend	you	so	say	Allah
هُدًى مُسْتَقِيمٍ ⁶⁸ وَإِنْ جَدَلُوا فَقُلِ اللَّهُ أَعْلَمُ								
the right guidance. And if they contend with you, say, 'Allah knows best								
بِ	مَا	تَعْمَلُونَ	اللَّهُ	يَحْكُمُ	بَيْنَ	كُمُ	يَوْمَ	
with	what	you do	Allah	will judge	between	you	Day	
بِمَا تَعْمَلُونَ ⁶⁹ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ								
what you do. 'Allah will judge between you on the Day								
الْقِيَمَةِ	فِي	مَا	كُنْتُمْ	فِي	هِ	تَخْتَلِفُونَ		
Resurrection	in	that	you were	in	which	you used to differ		
الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ⁷⁰								
of Resurrection concerning that about which you used to differ.'								
أَلَمْ	تَعْلَمُ	أَنَّ	اللَّهُ	يَعْلَمُ	مَا	فِي	السَّمَاءِ	
do not	you know	that	Allah	knows	what	in	heavens	
أَلَمْ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ								
Do you not know that Allah knows whatsoever is in the heavens								

وَ	الْأَرْضِ	إِنَّ	ذَلِكَ	فِي	كِتَابٍ	إِنَّ	ذَلِكَ	عَلَى
and	earth	surely	that	in	Book	surely	that	upon
وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى								
and the earth? Surely, it is (all preserved) in a Book, (and) that is								
اللَّهُ	يَسِيرٌ	وَ	يَعْبُدُونَ	مِنْ	دُونِ	اللَّهُ	مَا	لَمْ
Allah	easy	and	they worship	from	beside	Allah	what	not
اللَّهُ يَسِيرٌ ⁷¹ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ								
easy for Allah. And they worship beside Allah that for which He								
يُنَزِّلُ	بِ	هُ	سُلْطَانًا	وَ	مَا	لَيْسَ	لَ	هُمْ
sent down	with	it	authority	and	that	no	for	them
يُنَزِّلُ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ								
sent down no authority, and that of which they have no knowledge.								
وَ	مَا	لِ	الظَّالِمِينَ	مِنْ	نَصِيرٍ	وَ	إِذَا	تُتْلَى
and	that	for	who do wrong	any	helper	and	when	recite
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ⁷² وَإِذَا تُتْلَى عَلَيْهِمْ								
And for those that do wrong there is no helper. And when our clear								
آيَاتٍ	نَا	بَيِّنَاتٍ	تَعْرِفُ	فِي	وُجُوهِ	الَّذِينَ	كَفَرُوا	
Signs	Our	clear	you notice	on	faces	those who	disbelieve	
آيَاتِنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا								
Signs are recited to them, you will notice a denial on the faces of those								
الْمُنْكَرَ	يَكَادُونَ	يَسْطُونَ	بِ	الَّذِينَ	يَتْلُونَ			
denial	well-nigh	they attack	with	those who	they recite			
الْمُنْكَرُ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ								
who disbelieve. They would well-nigh attack those who recite								

عَلَى	هِمْ	آيَاتِ	نَا	قُلْ	أَ	فَ	أُنَبِّئُكُمْ	بِ	شَرِّ
upon	them	Signs	Our	say	shall	then	I tell	you	of something worse
عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرِّ									
Our Signs to them. Say, 'Shall I tell you of something worse									
مِّنْ	ذَلِكَ	النَّارِ	وَعَدَ	هَا	اللَّهُ	الَّذِينَ			
than	that	Fire	promised	it	Allah	those who			
مِّنْ ذَلِكَ النَّارِ طَوَعَهَا اللَّهُ الَّذِينَ									
than that? (It is) Fire! Allah has promised it to those who									
كَفَرُوا	وَ	بِئْسَ	الْمَصِيرُ	يَا أَيُّهَا	النَّاسُ				
disbelieve	and	vile	destination	O	men				
كَفَرُوا وَبِئْسَ الْمَصِيرُ ٧٣ يَا أَيُّهَا النَّاسُ									
disbelieve. And a vile destination it is! O men,									
ضَرْبَ	مَثَلٍ	فَ	اسْتَمِعُوا	لَ	هَ	إِنَّ	الَّذِينَ		
set forth	similitude	so	you listen	to	it	surely	those		
ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ									
a similitude is set forth, so listen to it. Surely, those									
تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	لَنْ	يَخْلُقُوا	ذُبَابًا			
you call	from	instead	Allah	cannot	they create	a fly			
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا									
on whom you call instead of Allah cannot create (even) a fly,									
وَ	لَوْ	اجْتَمَعُوا	لَ	هَ	وَ	إِنْ	يَسْلُبُ	هُمْ	
and	even if	they get together	for	it	and	if	snatch away	them	
وَلَوْ اجْتَمَعُوا لَهُ ط وَإِنْ يَسْلُبْهُمْ									
though they combine together for the purpose. And if the fly should snatch away									

هُ	مِنْ	هُ	يَسْتَنْقِذُوا	لَا	شَيْئًا	الذُّبَابُ
it	from	it	they recover	not	anything	fly
الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ط						
anything from them, they cannot recover it therefrom.						
قَدَرُوا	مَا	الْمَطْلُوبُ	وَ	الطَّالِبُ	ضَعْفَ	
they esteem	not	sought	and	seeker	weak	
ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ٧٤ مَا قَدَرُوا						
Weak indeed are (both) the seeker and the sought. They esteem not						
قَوِيٌّ	لَ	اللَّهُ	إِنَّ	هُ	قَدَرِ	حَقٌّ
powerful	indeed	Allah	surely	His	estimation	due
اللَّهُ حَقٌّ قَدَرِهِ ط إِنَّ اللَّهَ لَقَوِيٌّ						
Allah with the estimation which is His due. Surely, Allah is Powerful,						
رُسُلًا	الْمَلَائِكَةِ	مِنْ	يُصْطَفِي	اللَّهُ	عَزِيزٌ	
Messengers	angels	from	chooses	Allah	Mighty	
عَزِيزٌ ٧٥ اللَّهُ يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا						
Mighty. Allah chooses Messengers from among the angels,						
بَصِيرٌ	سَمِيعٌ	اللَّهُ	إِنَّ	النَّاسِ	مِنْ	وَ
All-Seeing	All-Hearing	Allah	surely	men	from	and
وَ مِنَ النَّاسِ ط إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٧٦						
and from among men. Surely, Allah is All-Hearing, All-Seeing.						
يَعْلَمُ	مَا	بَيْنَ	أَيْدِي	هُمْ	وَ	خَلْفَ
He knows	what	between	before	them	and	behind
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ط						
He knows what is before them and what is behind them.						

وَالِلّٰهِ تُرْجَعُ	الْأُمُورُ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
returned	affairs	O	those who	believe
وَالِلّٰهِ تُرْجَعُ الْأُمُورُ ٧٧ يَا أَيُّهَا الَّذِينَ آمَنُوا				
and to Allah shall (all) affairs be returned. O you who believe!				
ارْكَعُوا	وَ	اسْجُدُوا	وَ	اعْبُدُوا
bow down	and	prostrate	and	worship
ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ				
bow down and prostrate yourselves in Prayer, and worship your Lord,				
وَفَاعِلُوا	الْخَيْرَ	لَعَلَّكُمْ	تُفْلِحُونَ	كُمُ
and	you do	good	so that	you
وَفَاعِلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ٧٨				
and do good deeds that you may prosper.				
وَجَاهِدُوا	فِي	اللّٰهِ	حَقَّ	جِهَادِ
and	in	Allah	as it behoves	to strive
وَجَاهِدُوا فِي اللّٰهِ حَقَّ جِهَادِهِ ٧٩ هُوَ				
And strive in the cause of Allah as it behoves you to strive for it. He				
اجْتَبَ	كُمُ	وَ	مَا	جَعَلَ
chose	you	and	no	laid
اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ				
has chosen you, and has laid no hardship upon you				
مِّنْ	حَرَجٍ	مِّلَّةَ	أَبِي	كُمُ
from	hardship	faith	father	your
مِّنْ حَرَجٍ ٨٠ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ٨١				
in religion; (so follow) the faith of your father Abraham.				

هُوَ	سَمَى	كُمُ	الْمُسْلِمِينَ	مِنْ	قَبْلُ	وَ	فِي
He	named	you	Muslim	from	before	and	in
هُوَ سَمَّكُمُ الْمُسْلِمِينَ لَا مِنْ قَبْلُ وَفِي							
He named you Muslims (both) before and in							
هَذَا	لِ	يَكُونَ	الرَّسُولُ	شَهِيدًا	عَلَى	كُمُ	
this	so that	be	Messenger	witness	over	you	
هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ							
this (Book), so that Messenger may be a witness over you,							
وَ	تَكُونُوا	شُهَدَاءَ	عَلَى	النَّاسِ	فَ	أَقِيمُوا	
and	you may be	witness	over	mankind	so	observe	
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَاقِيمُوا							
and that you may be witness over mankind. Therefore observe							
الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ	وَ	أَعْتَصِمُوا		
Prayer	and	you give	Zakat	and	hold fast		
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَعْتَصِمُوا							
Prayer and pay the Zakat, and hold fast							
بِ	اللَّهِ	هُوَ	مَوْلَى	كُمُ	فَ	نِعَمَ	الْمَوْلَى
with	Allah	He	Master	your	so	excellent	Master
بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعَمَ الْمَوْلَى							
to Allah. He is your Master. An excellent Master							
	وَ	نِعَمَ	النَّصِيرُ				
	and	excellent	Helper				
وَنِعَمَ النَّصِيرُ ٧٩							
and an excellent Helper!							

‘Aqtarabo’

Part Seventeen of the Holy Quran with split word English translation
Published by Majlis Ansarullah UK

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