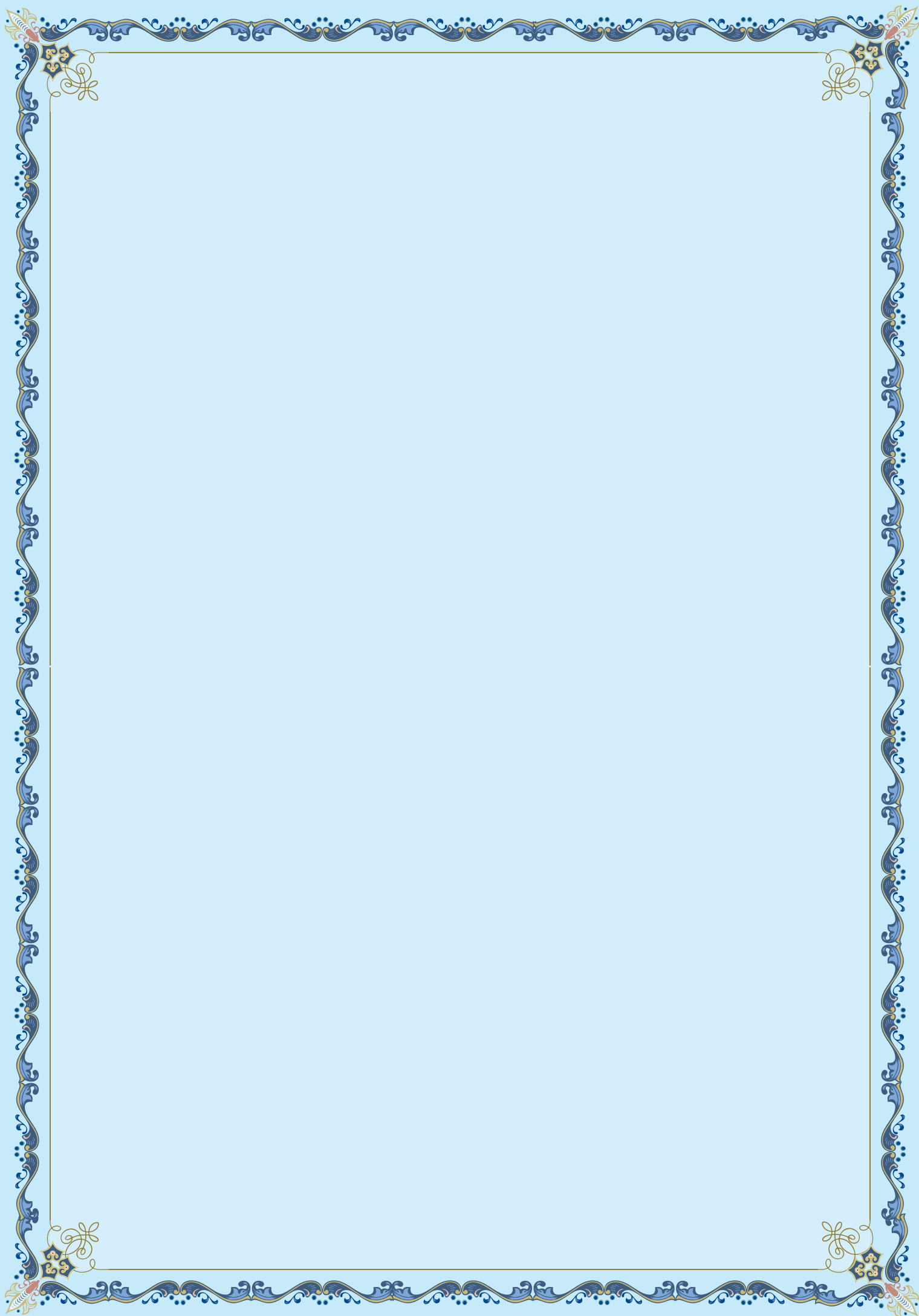


The Holy Quran

(Part Eighteen)

قَدْ أَفْلَحَ

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 Eighteen 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.

٢٣ - سُورَةُ الْمُؤْمِنُونَ مَكِّيَّةٌ

Revealed in Makkah

Sura Al-Mu'minun

رُكُوعَاتُهَا ٦

آيَاتُهَا ١١٩

Ruku 6

Verses 119

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

قَدْ	أَفْلَحَ	الْمُؤْمِنُونَ	الَّذِينَ	هُمْ	فِي	صَلَاةٍ	هُمْ	خَشِعُونَ
indeed	succeeded	believers	those who	they	in	Prayer	their	humble

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ② الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ③

Surely, success does come to the believers. Who are humble in their Prayers,

وَالَّذِينَ هُمْ	عَنِ	اللَّغْوِ	مُعْرِضُونَ
and	from	vain	shun

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ④

And who shun all that which is vain,

وَالَّذِينَ هُمْ	لِ	الزَّكَاةِ	فَاعِلُونَ	وَالَّذِينَ
and	for	Zakat	active in paying	those who

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ⑤ وَالَّذِينَ

And who are active in paying Zakat, And who

هُمْ	لِ	فُرُوجِهِمْ	هُمْ	حَافِظُونَ	إِلَّا	عَلَى	أَزْوَاجِهِمْ	هُمْ
they	for	private parts	their	guard	except	from	wives	their

هُمْ لِفُرُوجِهِمْ حَافِظُونَ ⑥ إِلَّا عَلَى أَزْوَاجِهِمْ

guard their chastity -- Except from their wives

أَوْ	مَا	مَلَكَتْ	أَيْمَانُ	هُمْ	فَ	إِنَّ	هُمْ	غَيْرُ	مَلُومِينَ
or	what	possess	right hand	their	then	surely	they	not	to be blamed

أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ⑦

or what their right hands possess, for then they are not to be blamed;

فَ	مَنْ	ابْتَغَى	وَرَاءَ	ذَلِكَ	فَ	أُولَئِكَ	هُمْ	الْعُدُونَ
but	whoever	seek	beyond	that	then	those	they	are transgressors

فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعُدُونَ ⑧

But those who seek (anything) beyond that are the transgressors --

وَ	الَّذِينَ	هُمْ	لِ	أَمْنٍ	هُمْ	وَ	عَهْدٍ	هُمْ	رِعُونَ
and	those who	they	for	trust	their	and	covenants	their	watchful

وَالَّذِينَ هُمْ لِأَمْنِهِمْ وَعَهْدِهِمْ رِعُونَ ⑨

And who are watchful of their trusts and their covenants,

وَ	الَّذِينَ	هُمْ	عَلَى	صَلَوَاتٍ	هُمْ	يُحَافِظُونَ
and	those who	they	upon	Prayers	their	guard

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ⑩

And who diligently guard the observance of their prayers.

أُولَئِكَ	هُمْ	الْوَرِثُونَ	الَّذِينَ	يَرِثُونَ	الْفِرْدَوْسَ
these are	they	heirs	those who	inherit	Paradise

أُولَئِكَ هُمُ الْوَرِثُونَ ⑪ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ ط

These are the heirs, Who will inherit Paradise.

هُمْ	فِي	هَا	خِلْدُونَ	وَ	لَ	قَدْ	خَلَقْنَا	الْإِنْسَانَ
they	in	it	abide	and	surely	indeed	We created	man

هُمْ فِيهَا خِلْدُونَ ⑫ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ

They will abide therein. Verily, We created man

مِنْ	سُلَّةٍ	مِّنْ	طِينٍ	ثُمَّ	جَعَلْنَاهُ	هُ	نُطْفَةً	فِي
from	extract	of	clay	then	We placed	him	drop of sperm	in
مِنْ سُلَّةٍ مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي								
from an extract of clay; Then We placed him as a drop of sperm								
قَرَارٍ	مَّكِينٍ	ثُمَّ	خَلَقْنَا	النُّطْفَةَ	عَلَقَةً	فَ	خَلَقْنَا	
depository	safe	then	We fashioned	the sperm	into a clot	then	We fashioned	
قَرَارٍ مَّكِينٍ ۖ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا								
in a safe depository; Then We fashioned the sperm into a clot; then We fashioned								
الْعَلَقَةَ	مُضْغَةً	فَ	خَلَقْنَا	الْمُضْغَةَ	عِظَامًا	فَ	كَسَوْنَاهَا	
the clot	lump	then	We fashioned	lump	bones	then	We clothed	
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَاهَا								
the clot into a (shapeless) lump; then We fashioned bones out of this (shapeless) lump; then We clothed								
الْعِظَمَ	لَحْمًا	ثُمَّ	أَنْشَأْنَا	هُ	خَلْقًا	آخَرَ	وَفَ	تَبَارَكَ اللَّهُ
the bones	flesh	then	We developed	it	creation	other	so	Allah
الْعِظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ								
the bones with flesh; then We developed it into another creation. So blessed be Allah,								
أَحْسَنُ	الْخَالِقِينَ	ثُمَّ	إِنَّ	كُمُ	بَعْدَ	ذَلِكَ	لَ	مَيِّتُونَ
best	of creators	then	surely	you	after	that	indeed	die
أَحْسَنُ الْخَالِقِينَ ۖ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۖ								
the Best of creators. Then after that you must surely die.								
ثُمَّ	إِنَّ	كُمُ	يَوْمَ	الْقِيَمَةِ	تُبْعَثُونَ	وَلَ	قَدْ	خَلَقْنَا
then	surely	you	day	resurrection	you will be raised	and	indeed	We created
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ۖ وَلَقَدْ خَلَقْنَا								
Then on the Day of Resurrection will you be raised up. And We have created								

فَوْقَ	كُمُ	سَبْعَ	طَرَائِقَ	وَ	مَا	كُنَّا	عَنِ	الْخَلْقِ	غَفِلِينَ
above	you	seven	pathways	and	not	We are	from	creation	neglectful
فَوْقَكُمْ سَبْعَ طَرَائِقَ ۖ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِلِينَ ﴿١٨﴾									
above you seven (heavens) lying one above the other, and We are never neglectful of the creation.									
وَ	أَنْزَلْنَا	مِنْ	السَّمَاءِ	مَاءً	بِ	قَدَرٍ			
and	We sent down	from	sky	water	with	measure			
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ									
And We sent down water from the sky according to measure,									
فَ	أَسْكَنَّا	هُ	فِي	الْأَرْضِ	وَ	إِنَّا	عَلَى	ذَهَابٍ	بِ
so	We cause to stay	it	in	earth	and	surely We	on	take away	with
فَاسْكَنَّهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٩﴾									
and We caused it to stay in the earth -- and surely it is We Who determine its taking away --									
فَ	أَنْشَأْنَا	لَ	كُمُ	بِ	هَ	جَنَّتٍ	مِّنْ	نَّخِيلٍ	
so	We produced	for	you	with	it	gardens	of	date-palm	
فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ									
And We produced for you thereby gardens of date-palm									
وَ	أَعْنَابٍ	لَ	كُمُ	فِي	هَا	فَوَاكِهَ	كَثِيرَةً	وَ	مِنْ
and	vines	for	you	in	it	fruits	abundant	and	of
وَأَعْنَابٍ ۖ لَكُمْ فِيهَا فَوَاكِهَ كَثِيرَةٌ ۖ وَمِنْهَا									
and vines; for you therein are abundant fruits; and of them									
تَأْكُلُونَ	وَ	شَجَرَةً	تَخْرُجُ	مِنْ	طُورٍ	سَيْنَاءَ	تَنْبُتُ		
you eat	and	tree	spring forth	from	mount	Sinai	it produces		
تَأْكُلُونَ ﴿٢٠﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ									
you eat. And a tree which springs forth from Mount Sinai; it produces									

بِ	الدُّهْنِ	وَ	صَبْغٍ	لَّ	لَا	كِلَيْنِ	وَ	إِنَّ	لَّ	كُمُ	فِي	الْأَنْعَامِ	لَ	عِبْرَةً
	oil	and	condiment	for	who	eat	and	surely	for	you	in	cattle	surely	lesson

بِالدُّهْنِ وَصَبْغٍ لِلَّ كِلَيْنِ⁽²¹⁾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً^ط

oil and (many) a condiment for those who eat. And in the cattle (also) there is a lesson for you.

هَآ	نُسْقِيْ	كُمُ	مِّنْ	مَا	فِي	بُطُونِ	هَآ	وَ	لَ	كُمُ	فِي	هَآ
them	We make to drink	you	from	what	in	bellies	their	and	for	you	in	them

نُسْقِيْكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا

We give you to drink of that which is in their bellies and you have in them

مَنَافِعُ	كَثِيرَةٌ	وَ	مِّنْ	هَآ	تَأْكُلُونَ	وَ	عَلَى	هَآ	وَ	عَلَى
benefits	many	and	of	it	you eat	and	on	them	and	on

مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ⁽²²⁾ وَعَلَيْهَا وَعَلَى

many benefits, and of them you (also) eat; And on them and on

الْفُلْكِ	تُحْمَلُونَ	وَ	لَ	قَدْ	أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِ	هَ
ships	you are borne	and	surely	indeed	We sent	Noah	to	people	his

الْفُلْكِ تُحْمَلُونَ⁽²³⁾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

ships you are borne. And We did send Noah to his people,

فَ	قَالَ	يَا	قَوْمِ	اعْبُدُوا	اللَّهَ	مَا	لَ	كُمُ	مِّنْ	إِلَهِ	غَيْرِ	هَ
so	he said	O	my people	you serve	Allah	not	for	you	from	God	beside	him

فَقَالَ يَقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ^ط

and he said, 'O my people, serve Allah. You have no God other than Him.

أَ	فَ	لَا	تَتَّقُونَ	فَ	قَالَ	الْمَلُؤَا	الَّذِينَ	كَفَرُوا	مِّنْ
will	so	not	you be righteous	then	said	chiefs	those who	disbelieved	from

أَفَلَا تَتَّقُونَ⁽²⁴⁾ فَقَالَ الْمَلُؤَا الَّذِينَ كَفَرُوا مِّنْ

Will you not then be righteous? And the chiefs of his people, who disbelieved, said

قَوْمِ هَ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ	make himself superior	that	he seeks	you	like	a man	except	he	not	his	people
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قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ لَا يُرِيدُ أَنْ يَتَفَضَّلَ

'He is only a man like yourselves; he seeks to make himself superior

عَلَىٰ كُمْ وَ لَوْ شَاءَ اللَّهُ لَ أَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا	we heard	never	angels	sent down	surely	Allah	willed	if	and	you	to
--------------------------------------------------------------------------	----------	-------	--------	-----------	--------	-------	--------	----	-----	-----	----

عَلَيْكُمْ ط وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَّا سَمِعْنَا

to you. And if Allah had so willed He could have surely sent down angels. We have never heard

بِ هَذَا فِي آبَاءِ نَا الْأَوَّلِينَ إِنْ هُوَ إِلَّا رَجُلٌ بٍ هَ جِنَّةٌ	madness	it	with	a man	but	he	if	before	our	forefathers	among	such	with
-----------------------------------------------------------------------------	---------	----	------	-------	-----	----	----	--------	-----	-------------	-------	------	------

بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ٢٥ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ

of such (a thing) among our forefathers.'He is only a man (stricken) with madness;

فَ تَرَبَّصُوا بٍ هَ حَتَّىٰ حِينٍ قَالَ رَبِّ انصُرْ نِي	me	help	O my Lord	he said	a while	till	him	concerning	you wait	so
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فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ٢٦ قَالَ رَبِّ انصُرْنِي

wait, therefore, concerning him for a while.' He said, 'O my Lord, help me

بِ مَا كَذَّبُوا نِ فَ أَوْحَيْنَا إِلَيْهِ هَ أَنْ اصْنَعْ الْفُلْكَ	Ark	you make	that	him	to	We sent revelation	so	me	treated as liar	what	with
-----------------------------------------------------------------------	-----	----------	------	-----	----	--------------------	----	----	-----------------	------	------

بِمَا كَذَّبُونِ ٢٧ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ

for they have treated me as a liar.' So We sent revelation to him, (saying)," Make the Ark

بِ أَعْيُنِنَا وَ وَحْيِ نَا فَ إِذَا جَاءَ أَمْرُنَا وَ فَارَ التَّنُورِ	fountains	gush forth	and	Our	command	comes	when	so	Our	revelation	and	Our	eyes	with
---------------------------------------------------------------------------	-----------	------------	-----	-----	---------	-------	------	----	-----	------------	-----	-----	------	------

بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

under Our eyes and (according to) Our revelation. And when Our command comes, and the fountains (of the earth) gush forth,

فَ	اسْأَلْكَ	فِي	هَا	مِنْ	كُلِّ	زَوْجَيْنِ	وَ	اِثْنَيْنِ	وَ	اَهْلَكَ	اِلَّا
except	your	family	and	two	male and female	every kind	from	it	into	you take	so

فَاسْأَلْكَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اِثْنَيْنِ وَ اَهْلَكَ اِلَّا

take you into it two of every kind, male and female, and your family, except

مَنْ	سَبَقَ	عَلَى	هَ	الْقَوْلُ	مِنْ	هُمْ	وَ	لَا	تُخَاطَبُ	نِي	فِي
concerning	Me	you address	not	and	them	from	word	whom	against	already	who

مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُنِي فِي

those of them against whom the word has already gone forth. And address Me not concerning

الَّذِينَ	ظَلَمُوا	إِنَّ	هُمْ	مُغْرَقُونَ	فَ	إِذَا	اسْتَوَيْتَ
those who	done wrong	surely	they	will be drowned	so	when	you have settled

الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٢٨﴾ فَإِذَا اسْتَوَيْتَ

those who have done wrong; they shall be drowned. "And when you have settled

أَنْتَ	وَ	مَنْ	مَعَ	كَ	عَلَى	الْفُلْكِ	فَ	قُلِ	الْحَمْدُ	لِ	اللَّهِ
you	and	who	with	you	upon	the Ark	then	you say	All praise	for	Allah

أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ

on the Ark -- you and those that are with you -- say, 'All praise belongs to Allah

الَّذِي	نَجَّى	نَا	مِنْ	الْقَوْمِ	الظَّالِمِينَ	وَ	قُلِ	رَبِّ
who	saved	us	from	people	unjust	and	you say	Lord

الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٩﴾ وَقُلِ رَبِّ

Who has saved us from the unjust people! "And say, 'My Lord,

أَنْزِلْنِي	مُنْزَلًا	مُبْرَكًا	وَ	أَنْتَ	خَيْرُ	الْمُنْزِلِينَ
cause me to land	landing	blessed	and	You	Best of those	who bring to land

أَنْزِلْنِي مُنْزَلًا مُبْرَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٣٠﴾

cause me to land a blessed landing, for You are the Best of those who bring (men) to land."

ثُمَّ	مُبْتَلِينَ	لَ	كُنَّا	وَ	إِنْ	أَيِّ	لَ	ذَلِكَ	فِي	إِنَّ
then	bringing to trial	indeed	we have been	verily	and	Signs	indeed	this	in	verily

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣١﴾ ثُمَّ

Verily, in this there are Signs. And verily We have always been bringing (people) to trial. Then

هُمْ	فِي	أَرْسَلْنَا	فَ	الْآخِرِينَ	قَرْنًا	هُمْ	بَعْدَ	مِنْ	أَنْشَأْنَا
them	in	We sent	and	other	generation	them	after	from	We raised

أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا الْآخِرِينَ ﴿٣٢﴾ فَأَرْسَلْنَا فِيهِمْ

We raised after them another generation. And We sent among them

رَسُولًا	مِّنْ	هُمُ	أَنْ	اعْبُدُوا	اللَّهَ	مَا	لَ	كُمُ	مِّنْ	إِلَهِ
God	from	you	for	not	Allah	serve	that	them	from	a Messenger

رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ

a Messenger from among themselves (who said), 'Serve Allah. You have no God

غَيْرُ	هَ	أَ	فَ	لَا	تَتَّقُونَ	وَ	قَالَ	الْمَلَأُ	مِنْ	قَوْمِ	هَ	الَّذِينَ
those who	his	people	of	chiefs	said	and	fear God	not	then	will	him	other than

غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٣﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ

other than Him. Will you not then fear God?' And the chiefs of his people, who

كَفَرُوا	وَ	كَذَّبُوا	بِ	لِقَاءِ	الْآخِرَةِ	وَ	أَتْرَفْنَا	هُمْ	فِي
in	them	We afforded ease and comfort	and	Hereafter	meeting	with	denied	and	disbelieved

كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي

disbelieved and denied the meeting of the Hereafter and whom We had afforded ease and comfort

الْحَيَاةِ	الدُّنْيَا	مَا	هَذَا	إِلَّا	بَشَرٌ	مِّثْلُ	كُمُ	يَأْكُلُ	مِنْ	مَا
what	from	he eats	you	like	man	but	this	not	world	life

الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ لَا يَأْكُلُ مِمَّا

in this life, said, 'This is but a man like yourselves. He eats of that

تَأْكُلُونَ	مِنْ	هُ	وَ	يَشْرَبُ	مِنْ	مَا	تَشْرَبُونَ	وَ	لَ	إِنْ
you eat	from	it	and	drinks	of	that	you drink	and	surely	if

تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ³⁴ وَلَئِنْ

of which you eat, and drinks of that of which you drink. 'And if

أَطَعْتُمْ	بَشَرًا	مِثْلَ	كُم	إِنَّ	كُم	إِذَا	لَ	خَسِرُونَ
you obey	a man	like	you	surely	you	then	surely	losers

أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ³⁵

you obey a man like yourselves, you will then be surely losers.

أَ	يَعِدُ	كُم	أَنَّ	كُم	إِذَا	مِتُّم	وَ	كُنْتُمْ	تُرَابًا	وَّ	عِظَامًا
does	he promise	you	that	you	when	dead	and	you became	dust	and	bones

أَيَعِدُكُمْ أَنْكُمْ إِذَا مِتُّم وَكُنْتُمْ تُرَابًا وَعِظَامًا

'Does he promise you that when you are dead and have become dust and bones,

أَنَّ	كُم	مُخْرَجُونَ	هَيْهَاتَ	هَيْهَاتَ	لِ	مَا	تُوعَدُونَ
indeed	you	brought forth	far	far	for	which	you are promised

أَنْكُمْ مُخْرَجُونَ³⁶ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ³⁷

you will be brought forth (again)? 'Far, far (from truth) is that which you are promised.

إِنْ	هِيَ	إِلَّا	حَيَاةُ	نَا	الدُّنْيَا	نَمُوتُ	وَ	نَحْيَا	وَ	مَا	نَحْنُ
not	it	except	life	our	the world	we die	and	we live	and	never	we

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ

It is only here that we live our life. (Here) we die and (here) we live, and never shall we

بِ	مَبْعُوثِينَ	إِنْ	هُوَ	إِلَّا	رَجُلٌ	افْتَرَى	عَلَى	اللَّهِ	كَذِبًا
with	raised	not	he	but	man	forged	against	Allah	lie

بِمَبْعُوثِينَ³⁸ إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا

be raised again. 'He is only a man who has forged a lie against Allah

وَّ	مَا	نَحْنُ	لَ	هَ	بِ	مُؤْمِنِينَ	قَالَ	رَبِّ	أَنْصُرْ	نِي
and	not	we	for	him	with	believe	he said	my Lord	help	me
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنْصُرْنِي										
and we are not going to believe him.' He said, 'My Lord, help me										
بِ	مَا	كَذَّبُوا	نِ	قَالَ	عَنْ	مَا	قَلِيلٍ	لَّ	يُصْبِحَنَّ	
with	what	they belied	me	He said	from	what	little	surely	they become	
بِمَا كَذَّبُونِ ﴿٤٠﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحَنَّ										
for they have treated me as a liar.' (God) said, 'In a little while they will surely become										
نَدِمِينَ	فَ	أَخَذَتْ	هُمْ	الصَّيْحَةُ	بِ	الْحَقِّ	فَ	جَعَلْنَا	هُمْ	
repentant	then	overtook	them	punishment	with	rightly	and	We made	them	
نَدِمِينَ ﴿٤١﴾ فَأَخَذَتْهُمْ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ										
repentant.' Then punishment overtook them rightfully, and We made them										
غُثَاءً	فَ	بُعْدًا	لِ	الْقَوْمِ	الظَّالِمِينَ	ثُمَّ	أَنْشَأْنَا	مِنْ		
rubbish	then	cursed	for	people	do wrong	then	We raised	from		
غُثَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٢﴾ ثُمَّ أَنْشَأْنَا مِنْ										
(as) rubbish. Cursed, then, be the people who do wrong! Then We raised										
بَعْدَ	هُمْ	قُرُونًا	الْآخِرِينَ	مَا	تَسْبِقُ	مِنْ	أُمَّةٍ	أَجَلٍ	هَا	
after	them	generation	other	no	go ahead	of	people	appointed time	their	
بَعْدَهُمْ قُرُونًا الْآخِرِينَ ﴿٤٣﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا										
after them other generations. No people can go ahead of their appointed time,										
وَ	مَا	يَسْتَأْخِرُونَ	ثُمَّ	أَرْسَلْنَا	رُسُلًا	نَا	تَتَرَا			
and	nor	they can remain behind	then	We sent	Messengers	Our	one after another			
وَمَا يَسْتَأْخِرُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا										
nor they can remain behind (it). Then We sent Our Messengers one after another.										

كُلَّمَا	جَاءَ	أُمَّةٌ	رَّسُولٌ	هَآ	كَذَّبُوهُ	هُ	فَ	أَتَّبَعْنَا		
whenever	came	people	Messenger	their	belied	him	then	We made them follow		
كُلَّمَا جَاءَ أُمَّةٌ رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا										
Every time there came to a people their Messenger, they treated him as a liar. So We made them follow										
بَعْضُ	هُمْ	بَعْضًا	وَّ	جَعَلْنَا	هُمْ	أَحَادِيثَ	فَ	بُعْدًا	لِ	قَوْمٍ
some	them	other	and	We made	them	tales	then	curse	for	people
بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبُعْدًا لِقَوْمٍ										
one another (to Destruction) and We made them mere tales. Cursed, then, be the people										
لَّا	يُؤْمِنُونَ	ثُمَّ	أَرْسَلْنَا	مُوسَىٰ	وَ	آخَاهُ	هُ	هَارُونَ		
not	who believe	then	We sent	Moses	and	brother	his	Aaron		
لَّا يُؤْمِنُونَ ﴿٤٥﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَآخَاهُ هَارُونَ										
who believe not! Then We sent Moses and his brother Aaron,										
بِ	آيَاتِنَا	وَّ	سُلْطٰنٍ	مُّبِينٍ	إِلَىٰ	فِرْعَوْنَ	وَ	مَلَائِكَةٍ	هُ	
with	Signs	Our	and	authority	clear	Pharoah	and	chiefs	his	
بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَائِكَةٍ										
with Our Signs and a clear authority. To Pharoah and his chiefs;										
فَ	اسْتَكْبَرُوا	وَ	كَانُوا	قَوْمًا	عَالِينَ	فَ	قَالُوا	أَ	نُؤْمِنُ	
so	behaved arrogantly	and	they were	people	haughty	and	they said	does	we believe	
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٧﴾ فَقَالُوا أَ نُؤْمِنُ										
but they behaved arrogantly and they were a haughty people. And they said,' Shall we believe										
لِ	بَشَرَيْنِ	مِثْلِ	نَا	وَ	قَوْمِ	هُمَا	لِ	نَا	عِبْدُونَ	
for	two men	like	us	and	people	their	for	us	servants	
لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبْدُونَ ﴿٤٨﴾										
in two men like ourselves while their people are our servants?'										

فَ	كَذَّبُوا	هُمَا	فَ	كَانُوا	مِنْ	الْمُهْلِكِينَ	وَ	لَ	قَدْ
so	they belied	them	and	they were	of	those who destroyed	and	surely	indeed

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلِكِينَ ﴿٤٩﴾ وَلَقَدْ

So they called them liars, and they were of those who were destroyed. And

اتَيْنَا	مُوسَى	الْكِتَابَ	لَعَلَّ	هُمْ	يَهْتَدُونَ	وَ	جَعَلْنَا
We gave	Moses	the Book	so that	they	be guided	and	We made

اتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٥٠﴾ وَجَعَلْنَا

We gave Moses the Book, that they might be guided. And We made

ابْنَ	مَرْيَمَ	وَ	أُمَّ	هَآءِ	آيَةً	وَّ	أَوَيْنَا	هُمَا	إِلَى	رَبْوَةٍ
son	Mary	and	mother	his	Sign	and	We rescued	them	to	elevated land

ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَا هُمَا إِلَى رَبْوَةٍ

the son of Mary and his mother a Sign, and We rescued them (and helped them reach) an elevated land,

ذَاتِ	قَرَارٍ	وَ	مَعِينٍ	يَا أَيُّهَا	الرُّسُلُ	كُلُوا	مِنْ
having	restful place	and	flowing spring	O you	Messengers	eat	of

ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥١﴾ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنْ

a restful place with springs of running water. O you Messengers, eat of

الطَّيِّبَاتِ	وَ	اعْمَلُوا	صَالِحًا	إِنَّ	يَٰ	بِ	مَا	تَعْمَلُونَ	عَلِيمٌ
pure things	and	do	good works	verily	I	with	what	you do	well aware

الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٢﴾

the things that are pure, and do good works. Verily, I am well aware of what you do.

وَ	إِنَّ	هَذِهِ	أُمَّةٌ	كُمُ	أُمَّةٌ	وَاحِدَةٌ
and	surely	this	community	yours	community	one

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

And (know) that this community of yours is one community

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هُمْ	بِ	آيَاتِ	رَبِّ	هُمْ	وَالَّذِينَ	هُمْ	بِ	رَبِّ	هُمْ
they	with	Signs	their	Lord	and	those who	they	with	their
هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ⁵⁹ وَالَّذِينَ هُمْ بِرَبِّهِمْ									
believe in the Signs of their Lord, And those who ascribe not partners									
لَا	يُشْرِكُونَ	وَالَّذِينَ	يُؤْتُونَ	مَا	آتَوْا	وَقُلُوبُ	هُمْ		
not	ascribe partners	and	give	what	they give	and	their	hearts	
لَا يُشْرِكُونَ ⁶⁰ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ									
to their Lord. And those who give what they give while their hearts									
وَجِلَّةٌ	أَنَّ	هُمْ	إِلَى	رَبِّ	هُمْ	رَجِعُونَ	أُولَئِكَ	يُسْرِعُونَ	
full of fear	that	they	to	their	Lord	they return	these	who hasten	
وَجِلَّةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَجِعُونَ ⁶¹ أُولَئِكَ يُسْرِعُونَ									
are full of fear because to their Lord they will return --- These it is who hasten									
فِي	الْخَيْرَاتِ	وَهُمْ	لَهَا	سَبْقُونَ	وَلَا	نُكَلِّفُ	نَفْسًا		
in	good works	and	for	who are foremost	and	We burden	any soul		
فِي الْخَيْرَاتِ وَهُمْ لَهَا سَبْقُونَ ⁶² وَلَا نُكَلِّفُ نَفْسًا									
to do good works, and these it is who are foremost in them. And We burden not any soul									
إِلَّا	وُسْعَ	هَا	وَلَدَى	نَا	كِتَابٌ	يَنْطِقُ	بِ	الْحَقِّ	وَهُمْ
but	its	and	with	Us	a Book	that speaks	with	truth	and
إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ									
beyond its capacity, and with Us is a Book that speaks the truth, and they									
لَا	يُظْلَمُونَ	بَلْ	قُلُوبُ	هُمْ	فِي	غَمْرَةٍ	مِّنْ	هَذَا	
not	will be wrong	no	hearts	their	in	heedless	of	this	
لَا يُظْلَمُونَ ⁶³ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا									
will not be wronged. No, their hearts are utterly heedless of this (Book)									

وَلَهُمْ	أَعْمَالٌ	مِّنْ	دُونِ	ذَلِكَ	هُمْ	لَ	هَآ	عَمِلُونَ
and	deeds	from	besides	that	they	for	it	going to do

وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٤﴾

and besides that they have deeds in which they are engaged;

حَتَّىٰ	إِذَا	أَخَذْنَا	مُتْرَفِي	هُمْ	بِ	الْعَذَابِ	إِذَا	هُمْ
until	when	We seize	prosperous	them	with	punishment	behold	they

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ

Until, when We seize those of them who indulge in luxury with punishment, behold, they

يَجْعُرُونَ	لَا	تَجْعُرُوا	الْيَوْمَ	إِنَّ	كُم	مِّنْ	نَّا	لَا	تُنصَرُونَ
cry for help	not	you cry	this day	surely	you	from	Us	not	you helped

يَجْعُرُونَ ﴿٦٥﴾ لَا تَجْعُرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ ﴿٦٦﴾

cry for help. 'Cry not for help this day, surely you shall not be helped by Us.

قَدْ	كَانَتْ	آيَاتِ	ى	تُتْلَىٰ	عَلَىٰ	كُم	وَ	كُنْتُمْ
verily	were	Signs	My	recited	to	you	so	were

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ

'Verily, My Signs were recited to you, but you used to

عَلَىٰ	أَعْقَابِ	كُم	تَنْكِصُونَ	مُسْتَكْبِرِينَ	بِ	هَ	سَمِرًا
on	heels	your	you turn back	big pride	about	it	telling stories by night

عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ ﴿٦٧﴾ مُسْتَكْبِرِينَ ۖ بِهِ سَمِرًا

turn back on your heels, 'Big with pride, telling stories about it (the Quran) by night

تَهْجُرُونَ	أَ	فَ	لَمْ	يَدَّبَّرُوا	الْقَوْلَ	أَمْ	جَاءَ	هُمْ
talking nonsense	have	then	not	they pondered	the word	or	has come	them

تَهْجُرُونَ ﴿٦٨﴾ أَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَ هُمْ

talking nonsense.' Have they not, then, pondered over the (Divine) word, or has that come to them

يَعْرِفُوا	لَمْ	أَمْ	الْأَوَّلِينَ	هُمْ	آبَاءَ	يَأْتِ	لَمْ	مَا
they recognize	not	or do	earlier	their	fathers	came to	not	that
مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ⁶⁹ أَمْ لَمْ يَعْرِفُوا								
which came not to their fathers of old? Or do they not recognize								
رَسُولَ	هُمْ	فَ	هُمْ	لَ	هُ	مُنْكَرُونَ	أَمْ	يَقُولُونَ
their Messenger	they	so	they	for	him	deny	or do	they say
رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ⁷⁰ أَمْ يَقُولُونَ بِهِ جِنَّةٌ ^ط								
their Messenger, that they (thus) deny him? Or do they say , there is madness in him?								
بَلْ	جَاءَ	هُمْ	بِ	الْحَقِّ	وَ	أَكْثَرُ	هُمْ	لِ
no	he came to	them	with	truth	and	most of	them	for
بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمُ لِلْحَقِّ كَرِهُونَ ⁷¹								
No, he has brought them the truth, and most of them hate the truth.								
وَ	لَوْ	اتَّبَعَ	الْحَقُّ	أَهْوَاءَ	هُمْ	لَ	فَسَدَتْ	السَّمَوَاتُ
and	if	to follow	truth	desire	their	surely	chaos	heavens
وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ								
And if the truth was to follow their desires, the heavens								
وَ	الْأَرْضُ	وَ	مَنْ	فِي	هِنَّ	بَلْ	آتَيْنَا	هُمْ
and	earth	and	whoso	in	them	no	We gave	them
وَالْأَرْضُ وَمَنْ فِيهِنَّ ^ط بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ								
and the earth and all that lies therein would have turned into chaos. No, We have brought them their admonition,								
فَ	هُمْ	عَنْ	ذِكْرِ	هُمْ	مُعْرِضُونَ	أَمْ	تَسْأَلُ	هُمْ
but	they	from	admonition	their	turn aside	or do	you ask	them
فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ⁷² أَمْ تَسْأَلُهُمْ خَرْجًا								
but from their own admonition they (now) turn aside. Or do you ask them any reward?								

فَ	خَرَجَ	رَبِّ	كَ	خَيْرٌ	وَ	هُوَ	خَيْرُ	الرَّزِقِينَ	وَ	إِنَّ	كَ
so	reward	Lord	your	best	and	He	best	providers	and	surely	you

فَخَرَجَ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّزِقِينَ ﴿٧٣﴾ وَإِنَّكَ

But the reward of your Lord is best; and He is the Best of providers. And most surely you

لَ	تَدْعُو	هُمْ	إِلَىٰ	صِرَاطٍ	مُسْتَقِيمٍ	وَ	إِنَّ	الَّذِينَ
indeed	you call	them	to	path	right	and	surely	those who

لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٤﴾ وَإِنَّ الَّذِينَ

invite them to a right path. And those who

لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	عَنِ	الصِّرَاطِ	لَ	نَكِبُونَ
not	believe	in	Hereafter	from	path	indeed	deviating

لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَكِبُونَ ﴿٧٥﴾

believe not in the Hereafter, are indeed deviating from that path.

وَ	لَوْ	رَحِمْنَا	هُمْ	وَ	كَشَفْنَا	مَا	بِ	هُمْ	مِّنْ	ضُرٍّ	لَّ	لَجُّوا	فِي
and	if	We have mercy	them	and	We relieved	what	with	they	of	affliction	indeed	they persist	in

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّجُّوا فِي

And if We have mercy on them and relieved them of their affliction, they would still persist in

طُغْيَانٍ	هُمْ	يَعْمَهُونَ	وَ	لَ	قَدْ	أَخَذْنَا	هُمْ	بِ	الْعَذَابِ
transgression	their	wandering blindly	and	surely	indeed	seize	them	with	punishment

طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ

their transgression, wandering blindly. We did seize them with punishment,

فَ	مَا	اسْتَكَانُوا	لِ	رَبِّ	هُمْ	وَ	مَا	يَتَضَرَّعُونَ	حَتَّىٰ	إِذَا
but	not	they humbled	for	Lord	their	and	nor	they supplicate	until	when

فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٧﴾ حَتَّىٰ إِذَا

but they humbled not themselves to their Lord, nor would they supplicate (in lowliness). Until, when

فَتَحْنَا	عَلَىٰ	هَمَّ	بَابًا	ذَا	عَذَابٍ	شَدِيدٍ	إِذَا	هُمْ	فِي	ه	مُبِلِسُونَ
We open	on	them	gate	of	chastisement	severe	then	they	in	it	despair thereat

فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبِلِسُونَ ﴿٧٨﴾

We open on them a gate of severe chastisement, behold, they are in despair thereat.

و	هُوَ	الَّذِي	أَنْشَأَ	لَ	كُمُ	السَّمْعَ	وَ	الْأَبْصَارَ
and	He	Who	created	for	you	ears	and	eyes

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

And He it is Who has created for you ears, and eyes,

و	الْأَفْئِدَةَ	قَلِيلًا	مَا	تَشْكُرُونَ	وَ	هُوَ	الَّذِي	ذَرَأَ	كُمُ
and	hearts	little	that	you thankful	and	He	Who	multiplied	you

وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي ذَرَأَكُمْ

and hearts; (but) little thanks do you give. And He it is Who multiplied you

فِي	الْأَرْضِ	وَ	إِلَىٰ	ه	تُحْشَرُونَ	وَ	هُوَ	الَّذِي	يُحْيِي
in	earth	and	to	him	you gathered	and	He	Who	give life

فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٨٠﴾ وَهُوَ الَّذِي يُحْيِي

in the earth, and to Him shall you be gathered. And He it is Who gives life

و	يُمِيتُ	وَ	لَ	هُ	اِخْتِلَافُ	الَّيْلِ	وَ	النَّهَارِ	أَفَ لَا	تَعْقِلُونَ
and	cause to die	and	for	him	alternation	night	and	day	will	not then understand

وَيُمِيتُ وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨١﴾

and causes death, and in His hands is the alternation of night and day. Will you not then understand?

بَلْ	قَالُوا	مِثْلَ	مَا	قَالَ	الْأَوَّلُونَ	قَالُوا	ءَ إِذَا	مِتْنَا	وَ	كُنَّا
but	they say	like	what	said	former people	they say	what	when	and	have become

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨٢﴾ قَالُوا ۚ إِذَا مِتْنَا وَكُنَّا

But they say like what the former people said. They say, 'What! when we are dead and have become

تُرَابًا	وَّ	عِظَامًا	ءَ	إِنَّا	لَ	مَبْعُوثُونَ	لَ	قَدْ	وَعِدْنَا
dust	and	bones	are	we surely	to	be raised again	surely	indeed	we have been promised

تُرَابًا وَ عِظَامًا إِنَّا لَمَبْعُوثُونَ ﴿٨٣﴾ لَقَدْ وَعِدْنَا

(mere) dust and bones, shall we indeed be raised up again? 'That is what we have been promised

نَحْنُ	وَّ	آبَاؤُ	نَا	هَذَا	مِنْ	قَبْلُ	إِنْ	هَذَا	إِلَّا	أَسَاطِيرُ
we	and	fathers	our	this	from	before	not	this	but	fables

نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ

before, we and our fathers. This is nothing but fables

الْأَوَّلِينَ	قُلْ	لِ	مَنْ	الْأَرْضُ	وَ	مَنْ	فِي	هَآ	إِنْ
of ancient	say	for	whom	earth	and	whoso	in	it	if

الْأَوَّلِينَ ﴿٨٤﴾ قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ

of the ancients.' Say,' To whom belongs the earth and whosoever is therein, if

كُنْتُمْ	تَعْلَمُونَ	سَ	يَقُولُونَ	لِ	اللَّهِ	قُلْ	أَ	فَ	لَا	تَذَكَّرُونَ
you are	you know	will	they say	to	Allah	say	will	then	not	you be admonished

كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ ط قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾

you know? 'To Allah', they will say. Say,' Will you not then be admonished?

قُلْ	مَنْ	رَبُّ	السَّمَوَاتِ	السَّبْعِ	وَ	رَبُّ	الْعَرْشِ	الْعَظِيمِ
you say	who	Lord	heavens	seven	and	Lord	throne	great

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾

Say,' Who is the Lord of the seven heavens, and the Lord of the Great Throne?

سَ	يَقُولُونَ	لِ	اللَّهِ	قُلْ	أَ	فَ	لَا	تَتَّقُونَ
will	they say	to	Allah	say	will	then	not	live in fear

سَيَقُولُونَ لِلَّهِ ط قُلْ أَفَلَا تَتَّقُونَ ﴿٨٨﴾

They will say, ' To Allah they belong.' Say,' Will you not then live in fear?'

قُلْ	مَنْ	بِ	يَدِ	ه	مَلَكُوتُ	كُلِّ	شَيْءٍ	وَّ	هُوَ	يُجِيرُ
say	who	with	hand	it	dominion	all	things	and	Who	protects
قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ										
Say, 'In Whose hand is the dominion over all things and Who protects,										
و	لَا	يُجَارُ	عَلَى	ه	إِنْ	كُنْتُمْ	تَعْلَمُونَ	س	يَقُولُونَ	
and	not	protection	against	it	if	you are	you know	will	they say	
وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ⁸⁹ سَيَقُولُونَ										
but against Whom there is not protection, if you know?' They will say,										
لِ	اللَّهِ	قُلْ	فَ	أَنَّى	تُسْحَرُونَ	بَلْ	آتَيْنَا	هُمْ	بِ	الْحَقِّ
for	Allah	say	so	where	you are deluded	but	We brought	them	with	truth
لِلَّهِ طُلْ فَإِنِّي تُسْحَرُونَ ⁹⁰ بَلْ آتَيْنَاهُم بِالْحَقِّ										
'(All this belongs) to Allah.' Say, 'How then are you deluded? Yes, We have brought them the truth,										
و	إِنَّ	هُمْ	لَ	كَذِبُونَ	مَا	اتَّخَذَ	اللَّهُ	مِنْ	وَلَدٍ	وَّ
and	surely	they	indeed	they liars	not	taken	Allah	from	son	and
وَأَنَّهُمْ لَكَذِبُونَ ⁹¹ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا										
and they are certainly liars. Allah has not taken to Himself any son, nor										
كَانَ	مَعَ	ه	مِنْ	إِلَهِ	إِذَا	لَ	ذَهَبَ	كُلُّ	إِلَهِم	بِ
is	with	it	from	God	when	surely	taken away	each	god	what
كَانَ مَعَهُ مِنْ إِلَهِ إِذَا الذَّهَبَ كُلُّ إِلَهِ بِمَا										
is there any (other) God along with Him; in that case each god would have taken away what										
خَلَقَ	وَ	لَ	عَلَا	بَعْضُ	هُمْ	عَلَى	بَعْضٍ	سُبْحَنَ	اللَّهُ	
he created	and	indeed	dominated	some	them	upon	others	Glorified be	Allah	
خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ										
he had created, and some of them would surely have dominated over others. Glorified be Allah										

عَنْ	مَا	يَصِفُونَ	عَلِمَ	الْغَيْبِ	وَ	الشَّهَادَةِ	فَ	تَعْلَى
from	what	they attribute	Knower	of unseen	and	seen	so	exalted

عَمَّا يَصِفُونَ⁹² عَلِمَ الْغَيْبِ وَالشَّهَادَةِ فَتَعْلَى

above all that which they attribute (to Him)! Knower of the unseen and of the seen! Exalted therefore

عَنْ	مَا	يُشْرِكُونَ	قُلْ	رَبِّ	إِنْ مَا	تُرِينِ	يَ	مَا	يُوعَدُونَ
from	what	they associate	say	my Lord	if	you show	me	which	they are threatened

عَمَّا يُشْرِكُونَ⁹³ قُلْ رَبِّ إِمَّا تُرِينِي مَا يُوعَدُونَ⁹⁴

is He above (all) that which they associate (with Him). Say, 'My Lord, if you will show me that with which they are threatened.

رَبِّ	فَ	لَا	تَجْعَلْ	نِيْ	فِي	الْقَوْمِ	الظَّالِمِينَ	وَ	إِنَّا
my Lord	then	not	you place	me	in	people	wrongdoing	and	certainly we

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ⁹⁵ وَإِنَّا

'My Lord, then place me not with the wrongdoing people.' And certainly we

عَلَى	أَنْ	نُرَى	كَ	مَا	نَعِدُ	هُمْ	لَ	قَدِرُونَ
upon	that	We show	you	that	We threaten	them	have	power

عَلَى أَنْ تُرِيكَ مَا نَعِدُ هُمْ لَقَدِرُونَ⁹⁶

have the power to show you that with which We threaten them.

إِدْفَعْ	بِ	الَّتِي	هِيَ	أَحْسَنُ	السَّيِّئَةِ	نَحْنُ
repel	with	which	it	is best	the evil	We are

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ

Repel evil with that which is best. We are

أَعْلَمُ	بِ	مَا	يَصِفُونَ	وَ	قُلْ	رَبِّ	أَعُوذُ	بِ	كَ
knowing well	with	what	they allege	and	say	my Lord	I seek refuge	with	you

أَعْلَمُ بِمَا يَصِفُونَ⁹⁷ وَقُلْ رَبِّ أَعُوذُ بِكَ

well acquainted with (the things) they allege. And say, 'My Lord I seek refuge in you

مِنْ	هَمَزَاتِ	الشَّيْطَانِ	وَ	أَعُوذُ	بِ	كَ	رَبِّ	أَنْ
from	incitements	of satans	and	I seek refuge	in	you	my Lord	that
مِنْ هَمَزَاتِ الشَّيْطَانِ ٩٨ وَأَعُوذُ بِكَ رَبِّ أَنْ								
from the incitements of the satans. 'And I seek refuge in you, my Lord, lest								
يَحْضُرُونِي	نِ	حَتَّى	إِذَا	جَاءَ	أَحَدَ	هُمْ	الْمَوْتُ	
they come near	me	until	when	comes	to one	of them	death	
يَحْضُرُونِي ٩٩ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ								
they come near me.' Until, when death comes to one of them,								
قَالَ	رَبِّ	ارْجِعُونِي	نِ	لَعَلَّ	يَ	أَعْمَلُ	صَالِحًا	
he says	my Lord	send back	me	so that	I	I do	righteous	
قَالَ رَبِّ ارْجِعُونِي ١٠٠ لَعَلِّي أَعْمَلُ صَالِحًا								
he says (entreating), 'My Lord, send me back, 'That I may do righteous (deeds)								
فِي	مَا	تَرَكْتُ	كَلَّا	إِنَّ	هَا	كَلِمَةً	هُوَ	قَائِلٌ
in	what	left behind	never	certainly	it is	word	he	utters
فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ								
in (the life) that I have left (behind). ' Never, It is but a word that he utters. And behind them								
وَرَاءَ	هُمْ	بَرْزَخٌ	إِلَى	يَوْمٍ	يُبْعَثُونَ	فَ	إِذَا	نُفِخَ
behind	them	barrier	until	day	they raised	so	when	blown
وَرَأَيْهِمْ بَرْزَخٌ إِلَى يَوْمٍ يُبْعَثُونَ ١٠١ فَإِذَا نُفِخَ								
is a barrier until the day when they shall be raised again. And when the trumpet								
فِي	الصُّورِ	فَ	لَا	أَنْسَابَ	بَيْنَ	هُمْ	يَوْمَئِذٍ	وَلَا
in	trumpet	then	no	relationship	between	them	that day	nor
فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا								
is blown there will be no ties of relationship between them that day, nor								

يَسْتَأْذِنُ لَوْ	فَ	مَنْ	ثَقُلَتْ	مَوَازِينُ	هَ	فَ	أُولَئِكَ	هُمْ
they ask one another	then	whose	heavy	scales	his	so	these	who

يَسْتَأْذِنُ لَوْ ⑩② فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ

will they ask after one another. Then those whose scales are heavy (in deeds), it is these who

الْمُفْلِحُونَ	وَ	مَنْ	خَفَّتْ	مَوَازِينُ	هَ	فَ	أُولَئِكَ
are successful	and	whose	light	scales	his	so	these

الْمُفْلِحُونَ ⑩③ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ

will be prosperous. But those whose good works are light -- these

الَّذِينَ	خَسِرُوا	أَنْفُسَ	هُمْ	فِي	جَهَنَّمَ	خَالِدُونَ
those who	ruin	souls	their	in	Hell	they abide

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ⑩④

are they who ruin their souls; in Hell will they abide.

تَلْفَحُ	وُجُوهُ	هُمْ	النَّارِ	وَ	هُمْ	فِي	هَا	كَلِحُونَ
burn	faces	their	Fire	and	they	in	it	they grin

تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَلِحُونَ ⑩⑤

The Fire will burn their faces and they will grin therein (in agony).

أَمْ	لَمْ	تَكُنْ	آيَاتِي	تُتْلَى	عَلَيْكُمْ	فَ	كُنْتُمْ	بِهَا	تَكْذِبُونَ
were	not	were	My	recited	to	you	then	with	you belied

أَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ⑩⑥

'Were not My Signs recited to you, and you treated them as lies?'

قَالُوا	رَبِّ	نَا	غَلَبَتْ	عَلَيْ	نَا	شَقْوَةُ	نَا
they say	Lord	our	overcame	upon	us	wickedness	our

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا

They will say, 'Our Lord, our wickedness overcame us,

وَ	كُنَّا	قَوْمًا	ضَالِّينَ	رَبِّ	نَا	أَخْرَجُ	نَا	مِنْ	هَا	فَ	إِنْ
and	we were	people	erring	Lord	our	take out	us	from	this	then	if

وَ كُنَّا قَوْمًا ضَالِّينَ ﴿١٠٧﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ

and we were an erring people. 'Our Lord, take us out of this , then if

عُدْنَا	فَ	إِنَّا	ظَلِمُونَ	قَالَ	أَخْسِئُوا	فِي	هَا	وَ	لَا
we return	then	surely we	wrongdoers	He says	be lost	in	there	and	not

عُدْنَا فَإِنَّا ظَلِمُونَ ﴿١٠٨﴾ قَالَ أَخْسِئُوا فِيهَا وَلَا

we return (to disobedience), we shall indeed be wrongdoers. (God) will say, 'Be lost therein and speak

تُكَلِّمُوا	نِ	إِنَّ	هَ	كَانَ	فَرِيقٌ	مِّنْ	عِبَادِ	يَ	يَقُولُونَ
you speak	me	certainly	it	was	a party	among	servants	My	who said

تُكَلِّمُونَ ﴿١٠٩﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ

not to me.' "There was a party from among My servants who said,

رَبِّ	نَا	أَمَنَّا	فَ	اغْفِرْ	لَ	نَا	وَ	أَرْحَمْ	نَا	وَ	أَنْتَ	خَيْرُ
Lord	our	we believe	so	forgive	for	us	and	have mercy	us	and	You	Best

رَبَّنَا أَمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ

' Our Lord, we believe; forgive us therefore (our sins), and have mercy on us; for you are the Best

الرَّحِمِينَ	فَ	اتَّخَذُ	تُمُو	هُمْ	سِخْرِيًّا	حَتَّى
those who show mercy	but	you made	them	laughing stock	until	

الرَّحِمِينَ ﴿١١٠﴾ فَاتَّخَذُ تُمُوهُمْ سِخْرِيًّا حَتَّى

of those who show mercy.' "But you made them a laughing stock until

أَنْسَوْ	كُم	ذِكْرِي	يَ	وَ	كُنْتُمْ	مِّنْ	هُمْ	تَضَحَكُونَ
they made to forget	you	remembrance	My	and	you were	at	them	you laugh

أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ ﴿١١١﴾

they became the cause of your forgetting My remembrance while you (continued) laughing at them.

إِنَّ	يَ جَزَيْتُ	هُمْ	الْيَوْمَ	بِ	مَا	صَبَرُوا	أَنَّ	هُمْ	هُمْ
surely	I	reward	them	with	what	their steadfastness	that	they	alone

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۖ إِنَّهُمْ هُمُ

"I have rewarded them this day for their steadfastness so that they alone

الْفَائِزُونَ	قُلْ	كَمْ	لَبِثْتُمْ	فِي	الْأَرْضِ
those who triumph	say	how much	you tarried	in	earth

الْفَائِزُونَ ⑪② قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ

have triumphed. (God) will say,' What number of years did you

عَدَدَ	سِنِينَ	قَالُوا	لَبِثْنَا	يَوْمًا	أَوْ	بَعْضَ
number	year	they wil say	we tarried	a day	or	part

عَدَدَ سِنِينَ ⑪③ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ

tarry in the earth?" They will say,' We tarried for a day or part

يَوْمٍ	فَ	سُئِلَ	الْعَادِينَ	قُلْ	إِنْ	لَبِثْتُمْ	إِلَّا
of day	but	ask	who keep count	He will say	not	you tarried	but

يَوْمٍ فَسُئِلَ الْعَادِينَ ⑪④ قُلْ إِنْ لَبِثْتُمْ إِلَّا

of a day, but ask those who keep count.' He will say,'You tarried but

قَلِيلًا	لَوْ	أَنَّ	كُم	كُنْتُمْ	تَعْلَمُونَ	أَ	فَ	حَسِبْتُمْ
a little	if only	indeed	you	you were	you know	did	then	you think

قَلِيلًا لَّوَأَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ⑪⑤ أَفَحَسِبْتُمْ

a little, if only you knew! 'Did you then think

أَنَّ	مَا	خَلَقْنَا	كُم	عَبَثًا	وَّ	أَنَّ	كُم	إِلَى	نَا	لَا	تُرْجَعُونَ
that	not	created	you	without purpose	and	that	you	to	Us	not	brought back

أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ⑪⑥

that We had created you without purpose, and that you would not be brought back to Us?

فَ	تَعْلَى	اللَّهُ	الْمَلِكُ	الْحَقُّ	لَا	إِلَهَ	إِلَّا	هُوَ	رَبُّ		
then	Exalted	Allah	Sovereign	Rightful	no	God	but	He	Lord		
فَتَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ											
Exalted then be Allah, the Rightful Sovereign. There is no God but He, the Lord											
الْعَرْشِ	الْكَرِيمِ	وَ	مَنْ	يَدْعُ	مَعَ	اللَّهُ	إِلَهًا				
throne	glorious	and	who	calls on	with	Allah	God				
الْعَرْشِ الْكَرِيمِ ۝ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا											
of the Glorious Throne. And he who calls on another God along with Allah,											
اٰخَرُ	لَا	بُرْهَانَ	لَ	هَ	بِ	هَ	فَ	إِنَّ	مَا	حِسَابُ	هَ
other	no	proof	for	which	with	it	so	not	only	account	his
اٰخَرًا لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ											
for which he has no proof, shall have to render an account											
عِنْدَ	رَبِّ	هَ	إِنَّ	هَ	لَا	يُفْلِحُ	الْكَافِرُونَ				
with	Lord	his	certainly	He	not	prosper	disbelievers				
عِنْدَ رَبِّهِ ط إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۝											
to his Lord. Certainly the disbelievers will not prosper.											
وَ	قُلْ	رَبِّ	اغْفِرْ	وَ	ارْحَمْ	وَ	أَنْتَ	خَيْرُ			
and	say	my Lord	forgive	and	have mercy	and	You are	Best			
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ											
And say, ' My Lord, forgive and have mercy, and you are the Best of those											
الرَّحِيمِينَ ۝											
who show mercy.											

٢٤ - سُورَةُ النُّورِ مَدَنِيَّةٌ

Revealed in Madina

Surah Al-Nur - 24

رُكُوعُهَا ٩

آيَاتُهَا ٦٥

Ruku 9

Verses 65

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

سُورَةٌ	أَنْزَلْنَا	هَا وَ	فَرَضْنَا	هَا وَ	أَنْزَلْنَا	فِي	هَا	آيَاتِ
chapter	We revealed	it	made obligatory	and	it	and	in	Signs

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ

(This is) a Surah (chapter) which We have revealed and which We have made obligatory; and We have revealed therein

بَيَّنَّتْ	لَعَلَّ	كُمُ	تَذَكَّرُونَ	وَالزَّانِيَةُ	وَالزَّانِي	فَ	اجْلِدُوا
clear	so that	you	take heed	fornicatress	and	so	flog

بَيَّنَّتْ لَعَلَّكُمْ تَذَكَّرُونَ ② الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا

clear Signs, that you may take heed. The adulteress and the adulterer (or the fornicatress and the fornicator) flog

كُلِّ	وَاحِدٍ	مِّنْ	هُمَا	مِائَةٍ	جَلْدَةٍ	وَلَا	تَأْخُذُ	كُمُ
each	one	from	them	hundred	stripes	and	take hold	you

كُلِّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذُ كُمُ

each one of them with a hundred stripes. And let not pity for the twain

بِ	هِمَا	رَأْفَةٍ	فِي	دِينِ	اللَّهِ	إِنْ	كُنْتُمْ	تُؤْمِنُونَ
with	twain	pity	in	judgement	Allah	if	you are	you believe

بِهِمَا رَأْفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ

take hold of you regarding the (execution of the) divine law of Allah, if you believe

بِ	اللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَل	يَشْهَدُ	عَذَابَ	هُمَا	طَائِفَةً	مِّنَ	الْمُؤْمِنِينَ
	in	and	last	and	let	witness	of both	a party	from	believers

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ③

in Allah and the Last Day. And let a party of believers witness this punishment.

الزَّانِي	لَا	يَنْكِحُ	إِلَّا	زَانِيَةً	أَوْ	مُشْرِكَةً	وَّ	الزَّانِيَةَ
adulterer	not	marry	but	adulteress	or	idolatrous	and	adulteress

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ

The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress)

لَا	يَنْكِحُ	هَآ	إِلَّا	زَانٍ	أَوْ	مُشْرِكٌ	وَّ	حُرِّمَ	ذَلِكَ	عَلَى
not	marry	her	but	adulterer	or	idolatrous man	and	forbidden	this	upon

لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى

shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to

الْمُؤْمِنِينَ	وَّ	الَّذِينَ	يَرْمُونَ	الْمُحْصَنَاتِ	ثُمَّ	لَمْ
believers	and	those who	calumniate	chaste women	then	not

الْمُؤْمِنِينَ ④ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ

believers. And those who calumniate chaste women but bring

يَأْتُوا	بِ	أَرْبَعَةٍ	شُهَدَاءَ	فَ	اجْلِدُوا	هُمْ	ثَمْنِينَ	جَلْدَةً
bring	with	four	witnesses	then	flog	them	eighty	stripes

يَأْتُوا بِأَرْبَعَةٍ شُهَدَاءَ فَاجْلِدُواهُمْ ثَمْنِينَ جَلْدَةً

not four witnesses -- flog them with eighty stripes,

وَّ	لَا	تَقْبَلُوا	لَ	هُمْ	شَهَادَةً	أَبَدًا	وَّ	أُولَئِكَ	هُمْ
and	not	admit	of	them	any evidence	ever	and	those	they

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ

and never admit their evidence (thereafter), and it is they that

الْفَاسِقُونَ	إِلَّا	الَّذِينَ	تَابُوا	مِنْ	بَعْدِ	ذَلِكَ	وَ	أَصْلَحُوا
transgressors	except	those who	repent	from	after	that	and	make amends

الْفَاسِقُونَ^٥ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا^٥

are the transgressors. Except those who repent thereafter and make amends,

فَ	إِنَّ	اللَّهَ	غَفُورٌ	رَّحِيمٌ	وَ	الَّذِينَ	يَرْمُونَ	أَزْوَاجَهُمْ	هُمْ
so	surely	Allah	Most Forgiving	Merciful	and	those who	calumniate	wives	their

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ^٦ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ

for truly Allah is Most Forgiving, Merciful. And as for those who calumniate their wives,

وَلَمْ	يَكُنْ	لَهُمْ	شُهَدَاءُ	إِلَّا	أَنْفُسُهُمْ	هُمْ	فَ	شَهَادَةُ
and	have	not	witnesses	except	selves	them	so	evidence

وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ

and have not witnesses except themselves -- the evidence

أَحَدٍ	هُمْ	أَرْبَعُ	شَهَدَاتٍ	بِ	اللَّهِ	إِنَّ	هُ	لَ	مِنْ	الصَّادِقِينَ
one	of them	four times	witnesses	by	Allah	surely	he	is	of	those who are truthful

أَحَدٍ هُمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ^٧

of any such people (shall suffice) if he bear witness four times in the name of Allah (saying) that he is surely of those who speak the truth.

وَ	الْخَامِسَةُ	أَنَّ	لَعْنَتَ	اللَّهِ	عَلَى	هُ	إِنْ	كَانَ	مِنْ
and	fifth one	that	curse	of Allah	upon	him	if	he be	of

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنْ

And (his) fifth (oath shall be to say) that Allah's curse be upon him if he be

الْكَذِبِينَ	وَ	يَذَرُوهَا	عَنْ	هَا	الْعَذَابَ	أَنْ	تَشْهَدَ
the liars	and	avert	from	her	punishment	if	she bear witness

الْكَذِبِينَ^٨ وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ

of the liars. But it shall avert the punishment from her if she bears witness

أَرْبَعَ	شَهَدَاتٍ	بِ	اللَّهِ	إِنَّ	هُ	لَ	مِنْ	الْكَذِبِينَ	وَ	الْخَامِسَةَ
four times	witnesses	by	Allah	surely	he	is	of	the liar	and	fifth time

أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ^٩ وَالْخَامِسَةَ

four times in the name of Allah (saying) that he is of the liars. And (her) fifth (oath shall be to say)

أَنَّ	غَضَبَ	اللَّهِ	عَلَى	هَآ	إِنْ	كَانَ	مِنْ	الصَّادِقِينَ
that	wrath	Allah	upon	her	if	he was	of	who speak truth

أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ^{١٠}

that the wrath of Allah be upon her if he speaks the truth.

وَلَوْ	لَا	فَضْلُ	اللَّهِ	عَلَى	كُمُ	وَرَحْمَتُ	هُ	وَ	أَنَّ	اللَّهِ
and	if	not	grace	Allah	upon	you	and	mercy	His	that Allah

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ

And were it not for Allah's grace and His mercy upon you, and (the fact) that Allah

تَوَّابٌ	حَكِيمٌ	إِنَّ	الَّذِينَ	جَاءُوا	بِ	الْإِفْكِ	عُصْبَةٌ
is Compassionate	Wise	verily	those who	brought forth	with	lie	a party

تَوَّابٌ حَكِيمٌ^{١١} إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ

is Compassionate (and) Wise, (you should have come to grief). Verily, those who brought forth the lie are a party

مِنْ	كُمُ	لَا	تَحْسَبُو	هُ	شَرًّا	لَ	كُمُ	بَلْ	هُوَ	خَيْرٌ	لَ	كُمُ
among	you	not	you think	it	evil	for	you	no	it	good	for	you

مِنْكُمْ^ط لَا تَحْسَبُوهُ شَرًّا لَكُمْ^ط بَلْ هُوَ خَيْرٌ لَكُمْ^ط

from among you. Think it not to be an evil for you; no, it is good for you.

لِ	كُلِّ	أَمْرٍ	مِّنْ	هُمُ	مَا	اِكْتَسَبَ	مِنْ	الْإِثْمِ	وَ	الَّذِي
for	every	person	of	them	what	he earned	of	sin	and	he

لِكُلِّ أَمْرٍ مِّنْهُمْ مَا اِكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي

Every one of them shall have (his share of) what he has earned of the sin; and he

تَوَلَّى	كَبْرَ	هَ	مِنْ	هُمْ	لَ	هَ	عَذَابٍ	عَظِيمٍ	لَوْ	لَا	إِذَا
took	chief part	its	among	them	for	him	punishment	grievous	why	not	when

تَوَلَّى كَبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١٢﴾ لَوْ لَا إِذَا

among them who took the chief part therein shall have a grievous punishment. Why did not

سَمِعْتُمُوهُ	هَ	ظَنَّ	الْمُؤْمِنُونَ	وَ	الْمُؤْمِنَاتُ	بِ	أَنْفُسِهِمْ	هُمْ	خَيْرًا
you heard	it	think	believing men	and	believing women	with	selves	them	well

سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا ۖ

the believing men and believing women, when you heard of it, think well of their own people,

وَقَالُوا	هَٰذَا	إِفْكٌ	مُبِينٌ	لَوْ	لَا	جَاءَ	وَعَلَىٰ	هَ
say	this	lie	manifest	why	not	bring	upon	it

وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ﴿١٣﴾ لَوْ لَا جَاءَ وَعَلَيْهِ

and say, 'This is a manifest lie?' Why did they not bring four

بِأَرْبَعَةٍ	شُهَدَاءَ	فَإِذَا	لَمْ	يَأْتُوا	بِ	الشُّهَدَاءِ	فَ	أُولَٰئِكَ	عِنْدَ
with	four	witnesses	so	when	not	bring	with	witnesses	then

بِأَرْبَعَةٍ شُهَدَاءَ ۖ فَإِذَا لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ

witnesses (to prove) it? Since they have not brought the (required) witnesses, they are indeed

اللَّهُ	هُمْ	الْكَذِبُونَ	وَ	لَوْ	لَا	فَضْلُ	اللَّهِ	عَلَىٰ	كُم
Allah	they	liars	and	if	not	grace	Allah	upon	you

اللَّهُ هُمُ الْكَذِبُونَ ﴿١٤﴾ وَلَوْ فَضَّلُ اللَّهُ عَلَيْكُمْ

liars in the sight of Allah! Were it not for the grace of Allah and His mercy upon you,

وَرَحْمَتُهُ	هَ	فِي	الدُّنْيَا	وَ	الْآخِرَةِ	لَ	مَسَّ	كُم	فِي	مَا	أَفْضَتْكُمْ
and	His	mercy	in	this world	and	Hereafter	indeed	befallen	you	in	what

وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ

in this world and the Hereafter, a great punishment would have befallen you for (the slander) into

فِي	هِ	عَذَابٍ	عَظِيمٍ	إِذْ	تَلْقَوْنَ	هُ	بِ	الْسِّنَةِ	كُم	و	تَقُولُونَ
in	it	punishment	great	when	you pick up	it	with	tongues	your	and	you say

فِيهِ عَذَابٌ عَظِيمٌ^ج ⑮ إِذْ تَلْقَوْنَهِ بِالْسِّنَتِكُمْ وَتَقُولُونَ

which you plunged. When you pick up the word spread by your tongues and start uttering

بِ	أَفْوَاهِكُمْ	مَا	لَيْسَ	لَكُم	بِ	هُ	عِلْمٌ	وَّ	تَحْسِبُونَ	هُ	هَيِّنًا
with	your mouths	of which	not	you	with	it	knowledge	and	you consider	it	insignificant

بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسِبُونَهُ هَيِّنًا^ص

with your mouths (that) of which you have no real knowledge and consider it to be of no significance,

وَّ	هُوَ	عِنْدَ	اللَّهِ	عَظِيمٌ	و	لَوْ	لَا	إِذْ	سَمِعْتُمُوهُ	هُ	قُلْتُمْ
and	it	in sight of	Allah	an enormity	and	why	not	when	you heard	it	you say

وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ⑯ وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ

whereas in the sight of Allah it is an enormity. And wherefore did you not say, when you heard of it,

مَا	يَكُونُ	لَ	نَا	أَنْ	تَتَكَلَّمَ	بِ	هَذَا	سُبْحَنَ	كَ	هَذَا
not	be	for	us	that	we talk	about	it	Holy	You	this

مَا يَكُونُ لَنَا أَنْ تَتَكَلَّمَ بِهَذَا^ص سُبْحَنَكَ هَذَا

'It is not proper for us to talk about it. Holy are You, (O God), this

بُهْتَانٌ	عَظِيمٌ	يَعِظُ	كُم	اللَّهُ	أَنْ	تَعُودُوا	لِ	مِثْلِ	هُ	أَبَدًا
calumny	grievous	admonishes	you	Allah	that	you return	to	like	it	ever

بُهْتَانٌ عَظِيمٌ ⑰ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا إِلَى مِثْلِهِ أَبَدًا

is a grievous calumny!' Allah admonishes you never to return to the like thereof,

إِنْ	كُنْتُمْ	مُؤْمِنِينَ	و	يُبَيِّنُ	اللَّهُ	لَ	كُم	الْآيَاتِ
if	you are	believers	and	explains	Allah	for	you	commandments

إِنْ كُنْتُمْ مُؤْمِنِينَ ⑱ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ^ط

if you are believers. And Allah explains to you the commandments;

وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	إِنَّ	الَّذِينَ	يُحِبُّونَ	أَنْ
Allah	All-Knowing	Wise	surely	those who	love	that
وَاللَّهُ عَلِيمٌ حَكِيمٌ ①٩ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ						
And Allah is All-Knowing, Wise. Those who love that						
تَشِيعُ	الْفَاحِشَةُ	فِي	الَّذِينَ	أَمَّنُوا	لَ	هُمْ
spread	immorality	in	those who	believe	for	them
تَشِيعُ الْفَاحِشَةُ فِي الَّذِينَ أَمَّنُوا لَهُمْ عَذَابٌ أَلِيمٌ ٢٠						
immorality should spread among the believers, will have a painful punishment						
فِي	الدُّنْيَا	وَالْآخِرَةِ	وَاللَّهُ	يَعْلَمُ	وَأَنْتُمْ	
in	this world	and Hereafter	Allah	knows	and you	
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ						
in this world and the Hereafter, And Allah knows, and you						
لَا تَعْلَمُونَ	وَلَوْ	فَضْلُ	عَلَى	كُمُ	وَرَحْمَةً	هُ
you know not	if	grace	upon	you	and	His
لَا تَعْلَمُونَ ②٠ وَلَوْ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ						
know not. And but for the grace of Allah and His mercy upon you						
وَأَنَّ	اللَّهُ	رَءُوفٌ	رَحِيمٌ	يَا أَيُّهَا	الَّذِينَ	أَمَّنُوا
that	Allah	Compassionate	Merciful	O you	those who	believe
وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ②١ يَا أَيُّهَا الَّذِينَ أَمَّنُوا						
and (the fact) that Allah is Compassionate (and) Merciful, (you would have been ruined). O you who believe!						
لَا تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	وَمَنْ	يَتَّبِعْ		
not	footsteps	of Satan	and	follows		
لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ						
follow not the footsteps of Satan, and whoso follows						

خُطُوتِ	الشَّيْطَانِ	فَ	إِنَّ	هَ	يَأْمُرُ	بِ	الْفَحْشَاءِ	وَ	الْمُنْكَرِ
footsteps	of Satan	then	surely	he	enjoins	of	immorality	and	manifest evil

خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

the footsteps of Satan (should know that) he surely enjoins immorality and manifest evil

وَلَوْ	لَا	فَضْلُ	اللَّهِ	عَلَى	كُمُ	وَ	رَحْمَةً	هَ	مَا	زَكَّى	مِنْ	كُمُ
and	if	not	grace	upon	you	and	mercy	His	not	be pure	from	you

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّى مِنْكُمْ

And but for the grace of Allah and His mercy upon you, not one of you

مِنْ	أَحَدٍ	أَبَدًا	وَ	لَكِنَّ	اللَّهِ	يُزَكِّي	مَنْ	يَشَاءُ	وَ	اللَّهُ
of	one	ever	and	but	Allah	purifies	whom	He pleases	and	Allah

مِنْ أَحَدٍ أَبَدًا ۖ وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ

would ever be pure, but Allah purifies whom He pleases. And Allah

سَمِيعٌ	عَلِيمٌ	وَ	لَا	يَأْتِلِ	أُولُوا	الْفَضْلِ	مِنْ	كُمُ
All-Hearing	All-Knowing	and	not	swear	possess	wealth	among	you

سَمِيعٌ عَلِيمٌ ۚ وَلَا يَأْتِلِ أُولُوا الْفَضْلِ مِنْكُمْ

is All-Hearing, All-Knowing. And let not those who possess wealth and plenty

وَ	السَّعَةِ	أَنْ	يُؤْتُوا	أُولَى	الْقُرْبَى	وَ	الْمَسْكِينِ
and	plenty	that	give	to	kindred	and	needy

وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ

among you swear not to give (ought) to the kindred and to the needy

وَ	الْمُهَاجِرِينَ	فِي	سَبِيلِ	اللَّهِ	وَلِ	يَعْفُوا	وَ	لِ	يَصْفَحُوا
and	those who migrate	in	cause	Allah	and	let	and	let	they forbear

وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلِيَعْفُوا وَلِيَصْفَحُوا ۗ

and to those who have left their homes in the cause of Allah. Let them forgive and forbear.

أَ لَا تُحِبُّونَ	أَنْ يَغْفِرَ	اللَّهُ لَكُمْ	وَاللَّهُ	غَفُورٌ
you desire	that	for	Allah	Most Forgiving

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ

Do you not desire that Allah should forgive you? And Allah is Most Forgiving

رَّحِيمٌ	إِنَّ	الَّذِينَ	يَرْمُونَ	الْمُحْصَنَاتِ	الْغَفِلَاتِ
Merciful	verily	those who	accuse	chaste	unwary

رَّحِيمٌ ②③ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَفِلَاتِ

Merciful. Verily, those who accuse chaste, unwary,

الْمُؤْمِنَاتِ	لُعِنُوا	فِي	الدُّنْيَا	وَالْآخِرَةِ	وَلَهُمْ
believing women	they are cursed	in	this world	and	them

الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ

believing women are cursed in this world and the Here after. And for them

عَذَابٌ	عَظِيمٌ	يَوْمَ	تَشْهَدُ	عَلَيْهِمْ	أَلْسِنَتُهُمْ	وَهُمْ
punishment	grievous	day	witness	against	them	their

عَذَابٌ عَظِيمٌ ②④ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ

is a grievous chastisement. On the day when their tongues and their hands and their

وَأَيْدِيهِمْ	وَأَرْجُلُهُمْ	بِمَا	كَانُوا	يَعْمَلُونَ	يَوْمَئِذٍ
and	feet	with	what	they do	that day

وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ②⑤ يَوْمَئِذٍ

feet will bear witness against them as to what they used to do. On that day

يُوفَّى	هُمُ	اللَّهُ	دِينَهُمْ	وَالْحَقُّ	وَيَعْلَمُونَ	أَنَّ	اللَّهُ
give full	them	Allah	due	just	they will know	that	Allah

يُوفَّى اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ

will Allah pay them their just due, and they will know that Allah

هُوَ الْحَقُّ	الْمُبِينُ	الْخَبِيثُ	لِ	الْخَبِيثِينَ	وَ	الْخَبِيثُونَ
He	Manifest	bad things	for	bad men	and	bad men
هُوَ الْحَقُّ الْمُبِينُ ②٦ الْخَبِيثُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ						
alone is the Manifest Truth. Bad things are for bad men, and bad men						
لِ	الْخَبِيثِ	وَ	الطَّيِّبِ	لِ	الطَّيِّبُونَ	الطَّيِّبِ
for	bad things	and	good things	for	good men	good things
لِلْخَبِيثِ وَالطَّيِّبِ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبِ						
are for bad things. And good things are for good men, and good men are for good things;						
أُولَئِكَ	مُبْرَأُونَ	مِنْ	مَا	يَقُولُونَ	لِ	هُمْ
these	innocent	of	that	they allege	for	them
أُولَئِكَ مُبْرَأُونَ وَمَا يَقُولُونَ لَهُمْ مَغْفِرَةٌ						
these are innocent of all that they (calumniators) allege. For them is forgiveness						
وَ	رِزْقُ	كَرِيمٌ	يَا أَيُّهَا	الَّذِينَ	أَمَنُوا	لَا
and	provision	honourable	O you	those who	believe	not
وَرِزْقُ كَرِيمٌ ②٧ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا						
and honourable provision. O you who believe! enter not						
بُيُوتًا	غَيْرَ	بُيُوتِ	كُمُ	حَتَّى	تَسْتَأْذِنُوا	وَ
houses	other	houses	your	until	have asked leave	and
بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا						
houses other than your own until you have asked leave and saluted						
عَلَى	أَهْلِ	هَا	ذَلِكَ	خَيْرٌ	لَّ	كُمُ
upon	inmates	its	this is	better	for	you
عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ②٨						
the inmates thereof. That is better for you, that you may be heedful.						

فَ	إِنْ	لَمْ	تَجِدُوا	فِي	هَآ	أَحَدًا	فَ	لَا	تَدْخُلُوا	هَآ	حَتَّى
and	if	not	you find	in	it	anyone	then	not	you enter	it	until

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى

And if you find no one therein, do not enter them until

يُؤْذَنَ	لَ	كُمُ	وَ	إِنْ	قِيلَ	لَ	كُمُ	ارْجِعُوا	فَ	ارْجِعُوا
given permission	to	you	and	if	said	to	you	go back	then	go back

يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا

you are given permission. And if it be said to you, 'Go back' then go back;

هُوَ	أَزْكَى	لَ	كُمُ	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	عَلِيمٌ
that is	purser	for	you	and	Allah	with	what	you do	knows well

هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٩﴾

that is purser for you. And Allah knows well what you do.

لَيْسَ	عَلَى	كُمُ	جُنَاحٌ	أَنْ	تَدْخُلُوا	بُيُوتًا	غَيْرَ
nor	on	you	sin	that	you enter	houses	not

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ

And it is no sin on your part to enter uninhabited houses

مَسْكُونَةٍ	فِي	هَآ	مَتَاعٍ	لَ	كُمُ	وَ	اللَّهُ	يَعْلَمُ	مَا	تُبْدُونَ
habited	in	it	goods	for	your	and	Allah	knows	what	you reveal

مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ

wherein are your goods. And Allah knows what you reveal

وَ	مَا	تَكْتُمُونَ	قُلْ	لِ	الْمُؤْمِنِينَ	يَغْضُوا	مِنْ
and	what	you conceal	say	to	believing men	they restrain	from

وَمَا تَكْتُمُونَ ﴿٣٠﴾ قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ

and what you conceal! Say to the believing men that they restrain

أَبْصَارِهِمْ	و	يَحْفَظُوا	فُرُوجَ	هُمْ	ذَلِكَ	أَزْكَى	لَ	هُمْ
their eyes	and	guard	private parts	their	that is	purer	for	them

أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ

their eyes and guard their private parts. That is purer for them.

إِنَّ	اللَّهَ	خَبِيرٌ	بِ	مَا	يَصْنَعُونَ	و	قُلْ	لِ	الْمُؤْمِنَاتِ
surely	Allah	well aware	with	what	they do	and	say	to	believing women

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۖ وَقُلْ لِلْمُؤْمِنَاتِ

Surely, Allah is well aware of what they do. And say to the believing women

يَغْضُضْنَ	مِنْ	أَبْصَارِ	هِنَّ	و	يَحْفَظْنَ	فُرُوجَ	هِنَّ
they restrain	from	eyes	their	and	guard	private parts	their

يَغْضُضْنَ مِنْ أَبْصَارِ هِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

that they restrain their eyes and guard their private parts,

وَلَا	يُبْدِينَ	زِينَةَ	هُنَّ	إِلَّا	مَا	ظَهَرَ	مِنْ	هَا	و	لَ	يَضْرِبْنَ
and	display	beauty and adornment	their	except	which	apparent	from	it	and	let	they draw

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ

and that they display not their beauty and embellishments except that which is apparent thereof, and they draw

بِ	خُمُرٍ	هِنَّ	عَلَىٰ	جُيُوبِ	هِنَّ	و	لَا	يُبْدِينَ	زِينَتَ	هِنَّ
with	headcovers	their	upon	bosom	their	and	not	display	beauty and adornment	their

بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ

their headcovers over their bosom, and that they display not their beauty and embellishments thereof

إِلَّا	لِ	بُعُولَتِهِنَّ	هِنَّ	أَوْ	أَبَائِهِنَّ	هِنَّ	أَوْ	أَبَائِهِنَّ	بُعُولَتِهِنَّ	هِنَّ
save	to	husbands	their	or	father	their	or	fathers	husbands	their

إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

save to their husbands, or to their fathers, or the fathers of their husbands,

أَوْ	أَبْنَاءِ	هِنَّ	أَوْ	أَبْنَاءِ	بُعُولَةِ	هِنَّ	أَوْ	إِخْوَانِ	هِنَّ	أَوْ	بَنِيَّ
sons	or	their	brothers	or	their	husbands	sons	or	their	sons	or
أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِيَّ											
or their sons, or sons of their husbands, or their brothers, or the sons											
إِخْوَانِ	هِنَّ	أَوْ	بَنِيَّ	أَخَوَاتِ	هِنَّ	أَوْ	نِسَاءِ	هِنَّ	أَوْ	مَا	
brothers	or	their	sons	sisters	or	their	women	or	their	what	
إِخْوَانِهِنَّ أَوْ بَنِيَّ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا											
of their brothers, or the sons of their sisters, or their women, or what											
مَلَكَتْ	أَيْمَانُ	هِنَّ	أَوْ	التَّبَعِينَ	غَيْرِ	أُولَى	الْإِرْبَةِ	مِنْ			
possess	right hand	or	their	attendants	not	have	physical need	from			
مَلَكَتْ أَيْمَانَهُنَّ أَوِ التَّبَعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنْ											
their right hands possess, or such male attendants who have no wickedness in them,											
الرِّجَالِ	أَوْ	الطِّفْلِ	الَّذِينَ	لَمْ	يَظْهَرُوا	عَلَى	عَوْرَتِ				
men	or	children	those who	not	attained any concept	of	private parts				
الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ											
or young children who have not yet attained any concept of the private parts											
النِّسَاءِ	وَ	لَا	يَضْرِبْنَ	بِ	أَرْجُلِهِنَّ	لِ	يُعْلَمَ	مَا	يُخْفِينَ		
women	and	not	walk in a style	with	their	feet	so that	they notice	what		
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ											
of women. And they walk not in a style that such of their beauty as they conceal is noticed.											
مِنْ	زِينَتِ	هِنَّ	وَ	تُوبُوا	إِلَى	اللَّهِ	جَمِيعًا	أَيُّهُ	الْمُؤْمِنُونَ		
of	beauty	their	and	turn you	to	Allah	altogether	O	believers		
مِنْ زِينَتِهِنَّ ۖ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ											
And turn you to Allah altogether, O believers											

لَعَلَّ	كُم	تُفْلِحُونَ	وَ	أَنْكِحُوا	الْأَيَامَى	مِنْ	كُم
so that	you	succeed	and	marry	widow	among	you
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ							
that you may succeed. And marry widows from among you,							
وَ	الصَّالِحِينَ	مِنْ	عِبَادِ	كُم	وَ	إِمَاءِ	كُم
and	fit	of	male slaves	your	and	female slave	your
وَالصَّالِحِينَ مِنْ عِبَادِ كُمْ وَإِمَائِكُمْ إِنْ							
and your male slaves and female slaves who are fit (for marriage). If							
يَكُونُوا	فُقَرَاءَ	يُغْنِ	هُمْ	اللَّهُ	مِنْ	فَضْلِ	هُ
they are	poor	grant means	them	Allah	out	bounty	His
يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ							
they are poor, Allah will grant them means out of His bounty; and Allah							
وَاسِعٌ	عَلِيمٌ	وَ	لُ	يَسْتَعْفِفُ	الَّذِينَ	لَا	يَجِدُونَ
Bountiful	All-Knowing	and	let	keep chaste	those who	not	find
وَاسِعٌ عَلِيمٌ ﴿٣٣﴾ وَلَيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ							
is Bountiful, All-Knowing. And those who find no (means of) marriage should							
نِكَاحًا	حَتَّى	يُغْنِيَ	هُمْ	اللَّهُ	مِنْ	فَضْلِ	هُ
marriage	until	grant means	them	Allah	of	bounty	His
نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ							
keep themselves chaste, until Allah grants them means out of His bounty. And those of							
يَبْتَغُونَ	الْكِتَابَ	مِنْ	مَا	مَلَكَتْ	أَيْمَانُ	كُم	
desire	deed of liberation	from	what	possess	right hand	your	
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ							
your slaves who desire a deed of liberation to be contracted,							

فَ	كَاتِبُوهُمْ	هُمْ	إِنْ	عَلِمْتُمْ	فِي	هُمْ	خَيْرًا	وَّ	أَتُوهُمْ	هُمْ
so	write it down	them	if	you know	in	them	any good	and	you give	them

فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ

write it down for them if you see in them any good (potential and) give them

مِّنْ	مَّالِ	اللَّهِ	الَّذِي	آتَىٰ	كُمُ	وَّ	لَا	تُكْرَهُوْا
out of	wealth	Allah	which	bestow	you	and	not	you force

مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ ط وَلَا تُكْرَهُوْا

out of that wealth which (truly) belongs to Allah which He has bestowed upon you. And force not

فَتَيِّبَٰتٍ	كُمُ	عَلَىٰ	الْبَغَآءِ	إِنْ	أَرَدْنَ	تَحْصُنَآ	لِّ	تَبْتَغُوا
maids	your	upon	being unchaste	if	they desire	keep chaste	so that	you seek

فَتَيِّبَٰتِكُمْ عَلَىٰ الْبَغَآءِ إِنْ أَرَدْنَ تَحْصُنَآ لِّتَبْتَغُوا

your maids to unchaste life (by keeping them unmarried) if they desire to keep chaste, in order that you may seek

عَرَضَ	الْحَيٰوةِ	الدُّنْيَا	وَ	مَنْ	يُكْرِهُ	هُنَّ	فَ	إِنَّ
gains	life	this world	and	who	force	anyone	then	surely

عَرَضَ الْحَيٰوةِ الدُّنْيَا وَمَنْ يُكْرِهُهُنَّ فَإِنَّ

the gain of the present life. But if anyone forces them, then

اللَّهُ	مِنْ	بَعْدِ	إِكْرَاهٍ	هِنَّ	غَفُورٌ	رَّحِيمٌ	وَ	لَ	قَدْ
Allah	from	after	compulsion	their	Forgiving	Merciful	and	surely	indeed

اللَّهُ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ۖ وَلَقَدْ

after their compulsion Allah will be Forgiving (and) Merciful (to them). And

أَنْزَلْنَا	إِلَيْكَ	كُمُ	آيَاتٍ	مُّبَيِّنَاتٍ	وَ	مَثَلًا	مِّنَ	الَّذِينَ
We sent down	to	you	Signs	manifest	and	example	of	those who

أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُّبَيِّنَاتٍ وَ مَثَلًا مِّنَ الَّذِينَ

We sent down to you manifest Signs, and the example of those who

خَلَوْا	مِنْ	قَبْلُ	كُم	وَ	مَوْعِظَةً	لِ	الْمُتَّقِينَ	اللَّهُ
have passed	from	before	you	and	exhortation	for	God-fearing	Allah
خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ٣٥ اللَّهُ								
have passed away before you, and an exhortation to the God-fearing. Allah								
نُورُ	السَّمَوَاتِ	وَ	الْأَرْضِ	مَثَلُ	نُورِ	هِ	كَ	مِشْكَاةٍ
Light	of heavens	and	the earth	similitude	of light	his	like	niche
نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ								
is lthe Light of the heavens and the earth. The similitude of His light is as a (lustrous) niche,								
فِي	هَا	مِصْبَاحٌ	الْمِصْبَاحُ	فِي	زُجَاجَةٍ	الزُّجَاجَةُ		
in	it	lamp	the lamp	in	glass	the glass		
فِيهَا مِصْبَاحٌ ط الْمِصْبَاحُ فِي زُجَاجَةٍ ط الزُّجَاجَةُ								
wherein is a lamp. The lamp is in glass. The glass is								
كَ	أَنَّ	هَا	كَوْكَبٌ	دُرِّيٌّ	يُوقَدُ	مِنْ	شَجَرَةٍ	مُبْرَكَةٍ
as	that	it	star	glittering	it is lit	from	tree	blessed
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبْرَكَةٍ								
as it were a glittering star. It is lit from a blessed tree --								
زَيْتُونَةٍ	لَّا	شَرْقِيَّةٍ	وَ	لَا	غَرْبِيَّةٍ	يَكَادُ	زَيْتُ	هَا
olive	neither	of east	and	nor	of west	well nigh	oil	its
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا								
an olive -- neither of the east nor of the west, whose oil would well-nigh								
يُضِيءُ	وَ	لَوْ	لَمْ	تَمْسَسْهُ	هُ	نَارٌ	نُورٌ	عَلَى
glow forth	and	even if	not	touch	it	fire	Light	upon
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ط نُورٌ عَلَى نُورٍ ط								
glow forth even though fire touched it not. Light upon light!								

يَهْدِي	اللَّهُ	لِ	نُورِ	هِ	مَنْ	يَشَاءُ	وَ	يَضْرِبُ	اللَّهُ	الْأَمْثَالَ
guides	Allah	to	light	His	whom	He wills	and	sets forth	Allah	parables

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ

Allah guides to His light whomsoever He will. And Allah sets forth parables

لِ	النَّاسِ	وَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	فِي	بُيُوتٍ	أَذِنَ	اللَّهُ
for	men	and	Allah	with	all	thing	know well	in	houses	ordained	Allah

لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ³⁶ فِي بُيُوتٍ أَدِنَ اللَّهُ

to men, and Allah knows all things full well. (This light is now lit) in houses with which Allah has ordained

أَنْ	تُرْفَعَ	وَ	يُذَكَّرَ	فِي	هَا	اسْمُهُ	هَ	يُسَبِّحُ	لَ	هَ	فِي	هَا
that	they be exalted	and	remember	in	them	name	His	Glorify	for	Him	in	it

أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ لَا يُسَبِّحُ لَهُ فِيهَا

that they be exalted and that His name be remembered in them. Glorify Him therein

بِ	الْغُدُوِّ	وَ	الْأَصَالِ	رِجَالٌ	لَّا	تُلْهِى	هُمْ	تِجَارَةً
with	morning	and	evening	men	not	make oblivious	them	commerce

بِالْغُدُوِّ وَالْأَصَالِ³⁷ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ

in the mornings and the evenings; Men whom neither trade nor commerce makes oblivious

وَلَا	بَيْعٌ	عَنْ	ذِكْرِ	اللَّهِ	وَ	إِقَامِ	الصَّلَاةِ	وَ	إِيتَاءِ	الزَّكَاةِ
and	trade	of	remembrance	Allah	and	observe	Prayer	and	give	Zakat

وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

of the remembrance of Allah and the observance of Prayer, and the giving of the Zakat.

يَخَافُونَ	يَوْمًا	تَتَقَلَّبُ	فِي	هِ	الْقُلُوبُ	وَ	الْأَبْصَارُ
they fear	day	state of agitation	in	it	hearts	and	eyes

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ³⁸

They fear a day in which hearts and eyes will be agitated,

لِ	يَجْزِي	هُمْ	اللَّهُ	أَحْسَنَ	مَا	عَمِلُوا	وَ	يَزِيدُ	هُمْ	مِنْ
so that	give reward	them	Allah	best	what	they did	and	increase	them	of

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّنْ

So that Allah may give them the best reward of their deeds, and give them increase out of

فَضْلٍ	هَ	وَ	اللَّهُ	يَرْزُقُ	مَنْ	يَشَاءُ	بِغَيْرِ	حِسَابٍ
bounty	His	and	Allah	provide	whom	He pleases	without	measure

فَضْلِهِ ۖ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

His bounty. And Allah does provide for whomsoever He pleases without measure.

وَ	الَّذِينَ	كَفَرُوا	أَعْمَالُ	هُمْ	كَ	سَرَابٍ	بِ	قِيَعَةٍ
and	those who	disbelieve	deeds	their	like	mirage	in	desert

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ

And (as to) those who disbelieve, their deeds are like a mirage in a desert.

يَحْسَبُ	هُ	الْظَّمَانُ	مَاءً	حَتَّى	إِذَا	جَاءَ	هُ	لَمْ	يَجِدْ	هُ
consider	it	who is thirsty	water	until	when	he comes	it	not	find	it

يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ

One who is thirsty considers it to be water until when he comes up to it, he finds it

شَيْئًا	وَّ	وَجَدَ	اللَّهُ	عِنْدَ	هُ	فَ	وَقَى	هُ	حِسَابَ	هُ	وَ	اللَّهُ
nothing	and	find	Allah	near	it	so	Who pays	him	account	his	and	Allah

شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ ۖ وَاللَّهُ

to be nothing. And he finds Allah to be there Who pays him his account; And Allah

سَرِيعُ	الْحِسَابِ	أَوْ	كَ	ظُلُمٍ	فِي	بَحْرٍ لَّجِيٍّ	يَغْشَى	هُ	مَوْجٌ
swift	reckoning	and	like	thick darkness	in	sea	deep	cover	wave

سَرِيعُ الْحِسَابِ ۚ^{٤٠} أَوْ كَظُلُمٍ فِي بَحْرٍ لَّجِيٍّ يَغْشَى مَوْجٌ

is swift at reckoning. Or (their deeds are) like thick darkness in a vast deep sea, which a wave covers

مِّنْ	فَوْقَ	هَـ	مَوْجٍ	مِّنْ	فَوْقَ	هَـ	سَحَابٍ	ظُلُمَاتٍ
from	over	it	another wave	from	over	it	clouds	darkness

مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٍ

over which there is another wave, above which are clouds: layers of darkness,

بَعْضُ	هَا	فَوْقَ	بَعْضٍ	إِذَا	أَخْرَجَ	يَدَـ	هَـ	لَمْ	يَكِدْ	يَرَى	هَا
some	it	over	another	when	holds out	hand	his	not	near	see	it

بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِرْهَا

one upon another. When he holds out his hand, he can hardly see it:

وَمَنْ	لَّمْ	يَجْعَلِ	اللَّهُ	لَ	هَ	نُورًا	فَ	مَا	لَ	هَ	مِنْ	نُّورٍ	أَ	أَلَمْ	تَرَ
and	not	gives	Allah	for	him	light	then	no	for	him	any	light	has	not	seen

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ۖ أَلَمْ تَرَ

and he whom Allah gives no light -- for him there is no light at all. Have you not seen

أَنَّ	اللَّهُ	يُسَبِّحُ	لَـ	هَـ	مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
that	it is Allah	Glorify	for	Him	whoso	in	the heavens	and	the earth

أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

that it is Allah Whose praises all who are in the heavens and the earth celebrate,

وَالطَّيْرِ	صَفَّتْ	كُلُّ	قَدْ	عَلِمَ	صَلَاةَ	هَـ	وَ	تَسْبِيحَ	هَـ
and	wings outspread	each one	indeed	knows	prayer	his	and	praise	his

وَالطَّيْرِ صَفَّتْ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

and (so do) the birds with their wings outspread? Each one knows his own (mode of) prayer and praise.

وَاللَّهُ	عَلِيمٌ	بِـ	مَا	يَفْعَلُونَ	وَ	لِـ	اللَّهُ	مُلْكُ	السَّمَوَاتِ
and	knows well	with	what	they do	and	for	Allah	kingdom	the heavens

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۖ وَلِلَّهِ مُلْكُ السَّمَوَاتِ

And Allah knows well what they do. And to Allah belongs the kingdom of the heavens

وَالْأَرْضِ	وَاللَّهُ	إِلَى	الْمَصِيرُ	أَمْ	لَمْ	تَرَ	أَنَّ	اللَّهُ			
the earth	Allah	to	is the return	have	not	seen	that	Allah			
وَالْأَرْضِ وَاللَّهُ الْمَصِيرُ ﴿٤٣﴾ أَمْ تَرَ أَنَّ اللَّهَ											
and the earth, and to Allah shall be the return. Have you not seen that Allah											
يُزْجِي	سَحَابًا	ثُمَّ	يُوَلِّفُ	بَيْنَ	هَ	ثُمَّ	يَجْعَلُ	هَ	رُكَّامًا		
drives	cloud	then	joins together	between	them	then	makes	it	layer upon layer		
يُزْجِي سَحَابًا ثُمَّ يُوَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا											
drives the cloud, then joins them together, then piles them up											
فَ تَرَى	الْوَدْقَ	يَخْرُجُ	مِنْ خِلَالِ	هَ	وَ	يُنْزِلُ	مِنْ	السَّمَاءِ			
so	rain	issue forth	from	midst	and	He sends down	from	sky			
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنْزِلُ مِنَ السَّمَاءِ											
so that you see rain issue forth from the midst thereof? And He sends down from the sky (clouds like)											
مِنْ	جِبَالٍ	فِي	هَا	مِنْ	بَرْدٍ	فَ	يُصِيبُ	بِ	هَ	مَنْ	يَشَاءُ
from	mountains	in	it	from	hail	so	He smites	with	it	who	He pleases
مِنْ جِبَالٍ فِيهَا مِنْ بَرْدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ											
mountains wherein is hail, and He smites therewith whom He pleases,											
وَ	يَصْرِفُ	هَ	عَنْ	مَنْ	يَشَاءُ	يَكَادُ	سَنَا	بَرْقٍ	هَ	يَذْهَبُ	
and	turns away	it	from	whom	He pleases	is near	flash	lightning	it	take away	
وَ يَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ											
and turns it away from whom He pleases. The flash of its lightning may well take away											
بِ	الْأَبْصَارِ	يُقَلِّبُ	اللَّهُ	الَّيْلَ	وَ	النَّهَارَ	إِنَّ	فِي	ذَلِكَ		
with	the sight	alternates	Allah	the night	and	the day	surely	in	this		
بِالْأَبْصَارِ ﴿٤٤﴾ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ											
the sight. Allah alternates the night and the day. Therein surely											

لَ	عِبْرَةٌ	لِ	أُولَى	الْأَبْصَارِ	وَ	اللَّهُ	خَلَقَ	كُلَّ	دَابَّةٍ	مِّنْ
	is a lesson	for	have	eyes	and	Allah	created	every	animal	from

لَعِبْرَةٌ لِّلْأُولَى الْأَبْصَارِ ﴿٤٥﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ

is a lesson for those who have eyes. And Allah has created every animal from

مَّاءٍ	فَ	مِّنْ	هُمُ	مَّنْ	يَمْشَى	عَلَى	بَطْنٍ	وَ	مِّنْ	هُمُ	مَّنْ
water	then	of	them	who	crawl	upon	bellies	and	of	them	who

مَّاءٍ فَمِنْهُمْ مَّنْ يَمْشَى عَلَى بَطْنِهِ وَمِنْهُمْ مَّنْ

water. Of them are (some) that crawl upon their bellies, and of them are (some)

يَمْشَى	عَلَى	رِجْلَيْنِ	وَ	مِّنْ	هُمُ	مَّنْ	يَمْشَى	عَلَى	أَرْبَعٍ
walk	upon	two feet	and	among	them	who	walk	upon	four

يَمْشَى عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَمْشَى عَلَى أَرْبَعٍ ط

that go upon two feet, and among them are (some) that go upon four.

يَخْلُقُ	اللَّهُ	مَا	يَشَاءُ	إِنَّ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
He creates	Allah	what	He pleases	surely	Allah	upon	all	things	power

يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

Allah creates what He pleases. Surely, Allah has the power to do all that He pleases.

لَ	قَدْ	أَنْزَلْنَا	آيَاتٍ	مُّبَيِّنَاتٍ	وَ	اللَّهُ	يَهْدِي
surely	indeed	We sent down	Signs	manifest	and	Allah	guides

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي

We have indeed sent down manifest Signs. And Allah guides

مَنْ	يَشَاءُ	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	وَ	يَقُولُونَ	أَمَّا
whom	He pleases	to	path	right	and	they say	we believe

مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٧﴾ وَيَقُولُونَ أَمَّا

whom He pleases to the right path. And they say, 'We believe

بِ	اللَّهِ	وَ	بِ	الرَّسُولِ	وَ	أَطَعْنَا	ثُمَّ	يَتَوَلَّى	فَرِيقٌ	مِّنْ	هُمْ
	Allah	and	with	the Messenger	and	we obey	then	turn away	some	of	them
بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ											
in Allah and in the Messenger and we obey; and after that some											
مِّنْ	بَعْدِ	ذَلِكَ	وَ	مَا	أُولَئِكَ	بِ	الْمُؤْمِنِينَ	وَ	إِذَا		
from	after	that	and	not	those	with	believers	and	when		
مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٨﴾ وَإِذَا											
of them turn away. But such are not believers. And when											
دُعُوا	إِلَى	اللَّهِ	وَ	رَسُولِ	ه	لِ	يَحْكُمَ	بَيْنَ	هُمْ	إِذَا	فَرِيقٌ
they are called	to	Allah	and	Messenger	His	so that	judge	between	them	lo	a party
دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ											
they are called to Allah and His Messenger that he may judge between them, lo! a party											
مِّنْ	هُمْ	مُّعْرِضُونَ	وَ	إِنْ	يَكُنْ	لَّ	هُمْ	الْحَقُّ	يَأْتُوا		
of	them	turn away	and	if	to be	for	them	the right	they come		
مِّنْهُمْ مُّعْرِضُونَ ﴿٤٩﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا											
of them turn away. And if (they consider) the right (to be) on their side, they come											
إِلَى	ه	مُدْعَيْنِ	أ	فِي	قُلُوبِ	هُمْ	مَرَضٌ	أَمْ	ارْتَابُوا	أَمْ	
to	him	in submission	is	in	hearts	their	disease	or	they doubt	or	
إِلَيْهِ مُدْعَيْنِ ﴿٥٠﴾ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ											
to him running in (all) submission. Is it that there is a disease in their hearts? Or do they doubt, or											
يَخَافُونَ	أَنْ	يَّحِيفَ	اللَّهُ	عَلَى	هُمْ	وَ	رَسُولُ	ه	بَلْ	أُولَئِكَ	
they fear	that	unjust	Allah	to	them	and	Messenger	His	no	it is they	
يَخَافُونَ أَنْ يَّحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ											
do they fear that Allah and His Messenger will be unjust to them? No, it is they											

هُمْ	الظَّالِمُونَ	إِنَّ مَا	كَانَ	قَوْلَ	الْمُؤْمِنِينَ	إِذَا	دُعُوا					
them	who are wrongdoers	indeed	was	saying	of believers	when	they are called					
هُمْ الظَّالِمُونَ ﴿٥١﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا												
themselves who are wrongdoers. The response of the believers, when they are called												
إِلَى	اللَّهِ	وَ	رَسُولِ	ه	لِ	يَحْكَمَ	بَيْنَ	هُمْ	أَنْ	يَقُولُوا	سَمِعْنَا	
to	Allah	and	Messenger	His	so that	judge	between	them	that	they say	we hear	
إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكَمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا												
to Allah and His Messenger in order that he may judge between them, is only that they say: 'We hear												
وَ	أَطَعْنَا	وَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ	وَ	مَنْ	يُطِيعِ	اللَّهَ			
and	we obey	and	it is they	who	will prosper	and	whoso	obey	Allah			
وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾ وَمَنْ يُطِيعِ اللَّهَ												
and we obey,' And it is they who will prosper. And whoso obeys Allah												
وَ	رَسُولَ	ه	وَ	يَخْشَى	اللَّهَ	وَ	يَتَّقِ	ه	فَ	أُولَئِكَ	هُمْ	الْفَائِزُونَ
and	Messenger	His	and	fear	Allah	and	take shield	Him	so	it is they	who	are successful
وَرَسُولُهُ وَيَخْشَى اللَّهَ وَيَتَّقُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾												
and His Messenger, and fears Allah, and takes Him as a shield (for protection), it is they who will be successful.												
وَ	أَقْسَمُوا	بِ	اللَّهِ	جَهْدَ	أَيْمَانِهِمْ	هَمُ	لَ	ئِنْ	أَمَرْتَ	هُمْ	لَ	يَخْرُجْنَ
and	they swear	by	Allah	strongest	oaths	their	that	if	you command	them	surely	they go forth
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ ط												
And they swear by Allah their strongest oaths that, if you command them, they will surely go forth.												
قُلْ	لَا	تُقْسِمُوا	طَاعَةَ	مَعْرُوفَةً	إِنَّ	اللَّهَ	خَبِيرٌ					
you say	not	you swear	obedience	in what is right	surely	Allah	well aware					
قُلْ لَا تُقْسِمُوا طَاعَةَ مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ												
Say,'Swear not; (what is required is actual) obedience in what is right. Surely Allah is well aware												

بِ	مَا	تَعْلَمُونَ	قُلْ	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا	الرَّسُولَ
with	what	you do	say	you obey	Allah	and	you obey	Messenger
بِمَا تَعْمَلُونَ ﴿٥٤﴾ قُلْ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ ج								
of what you do. Say, 'Obey Allah, and obey the Messenger.'								
فَ إِنْ	تَوَلَّوْا	فَ	إِنْ مَا	عَلَى	هِ	مَا	حُمِّلَ	
so	if	you turn away	then	only	upon	him	what	reposed in him
فَإِنْ تَوَلَّوْا فَمَا عَلَيْهِ مَا حُمِّلَ								
And if they turn away then (remember, whoever does so) will be held responsible for that reposed in him,								
وَ عَلَى كُمْ	مَا	حُمِّلْتُمْ	وَ	إِنْ	تُطِيعُوهُ	هُ	تَهْتَدُوا	وَ
and	on	you	that	reposed in you	if	and	you obey	him
وَ عَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ط								
as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And								
مَا عَلَى الرَّسُولِ إِلَّا	الْبَلْغُ	الْمُبِينُ	وَعَدَ	اللَّهُ	الَّذِينَ	آمَنُوا مِنْكُمْ		
you	from	believe	those who	Allah	promised	plain	delivery of message	but
مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٥﴾ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ								
the messenger is not responsible but for the plain delivery of the Message. Allah has promised to those among you who believe								
وَ عَمَلُوا الصَّالِحَاتِ	لَ	يَسْتَخْلِفَنَّهُمْ	هُمْ	فِي	الْأَرْضِ			
and	works	good	surely	make successor	in	earth		
وَ عَمَلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ								
and do good works that He will surely make them Successors in the earth,								
كَ	مَا	اسْتَخْلَفَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	و	لَ	يُمْكِنَنَّ
like	that	made successor	those who	from	before	them	and	indeed
كَأَمْ اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلِيُمْكِنَنَّ								
as He made Successors (from among) those who were before them; and that He will surely establish								

لَهُمْ	دِينَهُمْ	الَّذِي	ارْتَضَى	لَهُمْ	وَل	يُبَدِّلَنَّ	هُمْ
them	their religion	which	chosen	for	and	give in exchange	them

لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ

for them their religion which He has chosen for them; and that He will surely give them in exchange

مِّنْ	بَعْدَ	خَوْفِهِمْ	أَمْنًا	يَعْبُدُونَ	نِيْ	لَا	يُشْرِكُونَ	بِ	شَيْئًا
from	after	their fear	security	they worship	Me	not	associate	with	anything

مِّنْ بَعْدَ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

security (and peace) after their fear. They will worship Me, (and) they will not associate anything with Me.

وَمَنْ	كَفَرَ	بَعْدَ	ذَلِكَ	فَ	أُولَئِكَ	هُمْ	الْفَاسِقُونَ
and	ungrateful	after	that	so	these	they	rebellious

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

.Then whoso is ungrateful after that, they will be the rebellious.

وَأَقِمْوْا	الصَّلَاةَ	وَاتُوا	الزَّكَاةَ	وَاطِيعُوا	الرَّسُولَ
observe	Prayer	and	you give	Zakat	and

وَأَقِمْوُ الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرِّسُولَ

And observe Prayer and give the Zakat and obey the Messenger,

لَعَلَّكُمْ	تُرْحَمُونَ	لَا	تَحْسَبَنَّ	الَّذِينَ	كَفَرُوا	مُعْجِزِينَ	فِي	الْأَرْضِ
so that you	you shown mercy	not	you think	those who	disbelieve	frustrate	in	earth

لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ

that you may be shown mercy. Think not that those who disbelieve can frustrate (Our plan) in the earth;

وَمَاوَى	هُمْ	النَّارُ	وَل	بِئْسَ	الْمَصِيرُ	يَا أَيُّهَا
abode	their	Hell	and	evil	resort	O you

وَمَاوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ ﴿٥٨﴾ يَا أَيُّهَا

their abode is Hell; and it is indeed an evil resort. O you

الَّذِينَ	كُم	يَسْتَأْذِنُ	لِ	اٰمَنُوْا	الَّذِينَ					
those who	you	ask leave	so	believe	those who					
الَّذِينَ اٰمَنُوْا لِيَسْتَأْذِنُكُمُ الَّذِيْنَ										
who believe! let those whom your right										
مَلَكَتْ	اِيْمَانُكُمْ	وَ	الَّذِيْنَ	لَمْ	يَبْلُغُوْا	الْحُلُمَ	مِنْ	كُم		
possess	your right hand	and	those who	not	attained	puberty	from	you		
مَلَكَتْ اِيْمَانُكُمْ وَالَّذِيْنَ لَمْ يَبْلُغُوْا الْحُلُمَ مِنْكُمْ										
hands possess, and those of you who have not attained to puberty, ask leave of you										
ثَلَاثَ	مَرَّتٍ	مِّنْ	قَبْلِ	صَلٰوةٍ	الْفَجْرِ	وَ	حِيْنَ	تَضَعُوْنَ		
three	times	from	before	Prayer	morning	and	when	you take off		
ثَلَاثَ مَرَّتٍ مِّنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ										
at three times (before coming into your presence): before the morning Prayer, and when you take off										
ثِيَابَ	كُم	مِّنَ	الظَّهِيرَةِ	وَ	مِّنْ	بَعْدِ	صَلٰوةِ	الْعِشَاءِ	ثَلَاثَ	
clothes	your	at	afternoon	and	from	after	Prayer	night	three	
ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلٰوةِ الْعِشَاءِ وَقَدْ ثَلَاثَ										
your clothes at noon in summer, and after the night Prayer. (These are) three										
عَوْرَتٍ	لَّ	كُم	لَيْسَ	عَلَى	كُم	وَ	لَا	عَلَى	هَمَّ	جُنَاحٌ
time of privacy	for	you	no	upon	you	and	nor	upon	them	any blame
عَوْرَتٍ لَّكُمْ طَلَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ										
times of privacy for you. At (times) other than these there is no blame on you or on them,										
بَعْدَ	هٰنَ	طَوَّفُوْنَ	عَلَى	كُم	بَعْضُ	كُم	عَلَى	بَعْضِ		
other than	these	move	about	you	some	you	upon	others		
بَعْدَهُنَّ طَوَّفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ط										
(for) they have to move about (waiting upon) you, some of you (attending) upon others.										

لَٰكِ	ذَٰلِكَ	يُبَيِّنُ	اللَّهُ	لَٰكُمُ	الْآيَاتِ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ
like	this	make plain	Allah	you	Signs	and	All-Knowing	Wise

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

Thus does Allah make plain to you the Signs; for Allah is All-Knowing, Wise.

وَإِذَا	بَلَغَ	الْأَطْفَالُ	مِنْكُمْ	الْحُلُمَ	فَ	لَٰكِ	يَسْتَأْذِنُوا
and	attain	children	among	you	puberty	so	ask permission

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا

And when the children among you attain to puberty, they (too) should ask permission,

لَٰكِ	مَا	اسْتَأْذَنَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	كَ	ذَٰلِكَ	يُبَيِّنُ
like	that	asked permission	those who	from	before	them	like	make plain

كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ

even as those (mentioned) before them asked permission. Thus does Allah make

اللَّهُ	لَٰكُمُ	آيَاتِ	هَـ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	وَالْقَوَاعِدُ
Allah	you	commandments	His	and	All-Knowing	Wise	and elderly

اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ وَالْقَوَاعِدُ

plain to you His commandments; and Allah is All-Knowing, Wise. (As to) elderly

مِنْ	النِّسَاءِ	الَّتِي	لَا	يَرْجُونَ	نِكَاحًا	فَ	لَيْسَ
from	women	who	not	expect	wedlock	so	no

مِنْ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ

women, who are past marriageable age, there is no

عَلَىٰ	هِنَّ	جُنَاحٌ	أَنْ	يَضَعْنَ	ثِيَابَ	هُنَّ	غَيْرَ
upon	them	blame	that	lay aside	garments	their	not

عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ

blame on them if they lay aside their (outer) garments but do not

مُتَبَرِّجَاتٍ	بِ	زِينَةٍ	وَ	أَنْ	يَسْتَعْفِفْنَ	خَيْرَ	لَّ	هُنَّ
deliberately display	with	their beauty	and	that	they exercise more caution	better	for	them
مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ط								
deliberately display their charms. And if they prefer to exercise more caution (to guard their purity) it is (even) better for them.								
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ	لَيْسَ	عَلَى	الْأَعْمَى	حَرَجٌ		
Allah	All-Hearing	All-Knowing	no	upon	blind	harm		
وَاللَّهُ سَمِيعٌ عَلِيمٌ ٦١ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ								
And Allah is All-Hearing, All-Knowing. There is no harm for the blind								
وَلَا	عَلَى	الْأَعْرَجِ	وَلَا	عَلَى	الْمَرِيضِ	حَرَجٌ		
and	upon	lame	and	upon	sick	harm		
وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ								
and there is no harm for the lame, and there is no harm for the sick								
وَلَا	عَلَى	أَنْفُسِكُمْ	أَنْ	تَأْكُلُوا	مِنْ	بُيُوتِكُمْ	أَوْ	
and	upon	yourselves	that	you eat	from	houses	or	
وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ								
and none for yourselves, that you eat from your own houses, or								
بُيُوتِ	أَبَائِكُمْ	أَوْ	بُيُوتِ	أُمَّهَاتِكُمْ	أَوْ	بُيُوتِ		
houses	fathers	or	houses	mothers	or	houses		
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ								
the houses of your fathers, or the houses of your mothers, or the houses								
إِخْوَانِكُمْ	أَوْ	بُيُوتِ	أَخَوَاتِكُمْ	أَوْ	بُيُوتِ	أَعْمَامِكُمْ		
brothers	or	houses	sisters	or	houses	father's brothers		
إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ								
of your brothers, or the houses of your sisters, or the houses of your father's brothers								

أَوْ بُيُوتٍ	عَمَّتِ	كُمُ	أَوْ بُيُوتٍ	أَخْوَالِ	كُمُ	أَوْ بُيُوتٍ
houses	father's sisters	or your	houses	mother's brothers	or your	houses
أَوْ بُيُوتٍ عَمَّتِكُمْ أَوْ بُيُوتٍ أَخْوَالِكُمْ أَوْ بُيُوتٍ						
or the houses of your father's sisters, or the houses of your mother's brothers, or houses						
خَلَّتِ	كُمُ	أَوْ مَا	مَلَكْتُمْ	مَفَاتِحَهُ	أَوْ	صَدِيقِ كُمُ
mother's sisters	or your	that	in your possession	its keys	or	your friends
خَلَّتِكُمْ أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ط						
of your mother's sisters, or (from) that of which the keys are in your possession, or (from the house of) a friend of yours.						
لَيْسَ	عَلَى	كُمُ	جُنَاحُ	أَنْ	تَأْكُلُوا	جَمِيعًا أَوْ
no	upon	you	harm	that	you eat	together or
لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ط						
There is no harm for you whether you eat together or separately.						
فَ	إِذَا	دَخَلْتُمْ	بُيُوتًا	فَ	سَلِّمُوا	عَلَى
but	when	you enter	houses	then	salute	upon
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً						
But when you enter houses, salute your people -- a greeting						
مِّنْ	عِنْدِ	اللَّهِ	مُبْرَكَةً	طَيِّبَةً	كَ	ذَلِكَ
from	before	Allah	blessing	purity	like	that
مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ						
from your Lord, full of blessing and purity. Thus does Allah make plain						
اللَّهُ	لَ	كُمُ	الْأَيِّتِ	لَعَلَّ	كُمُ	تَعْقِلُونَ
Allah	for	you	commandments	so that	you	understand
اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٢﴾ إِنَّمَا						
to you the commandments, that you may understand. Verily,						

إِذَا	وَ	هُ	رَسُولِ	وَ	اللَّهِ	بِ	أَمَنُوا	الَّذِينَ	الْمُؤْمِنُونَ
when	and	His	Messenger	and	Allah	with	believe	those who	the believers
الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا									
the true believers are only those who believe in Allah and His Messenger and do not									
كَانُوا	مَعَ	هُ	عَلَى	أَمْرٍ	جَامِعٍ	لَّمْ	يَذْهَبُوا	حَتَّى	
were	with	him	on	matter	collective	not	leave	until	
كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى									
leave without seeking permission from him when they are with him on some matter of									
يَسْتَأْذِنُونَ	هُ	إِنَّ	الَّذِينَ	يَسْتَأْذِنُونَ	كَ	أُولَئِكَ	الَّذِينَ		
seek permission	him	surely	those who	ask leave	you	it is they	those who		
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ									
collective importance. Surely, those who ask leave of you, it is they who (really)									
يُؤْمِنُونَ	بِ	اللَّهِ	وَ	رَسُولِ	هُ	فَإِذَا	اسْتَأْذَنُوا	كَ	بَعْضِ
believe	in	Allah	and	Messenger	him	so	ask leave	your	some
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ									
believe in Allah and His Messenger. So when they ask your leave for some									
شَأْنِهِمْ	فَإِذَا	أَذْنُ	لِ	مَنْ	شِئْتَ	مِنْ	هُمْ	وَ	اسْتَغْفِرُ
their affair	so	give leave	to	whom	you please	of	them	and	ask forgiveness
شَأْنِهِمْ فَإِذَا لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرُ									
affair of theirs, give leave to those of them whom you please, and ask forgiveness									
لَهُمْ	اللَّهُ	إِنَّ	اللَّهُ	غَفُورٌ	رَحِيمٌ	لَا	تَجْعَلُوا	دُعَاءَ	
for	Allah	surely	Allah	Most Forgiving	Merciful	not	you treat	calling	
لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٦٣ لَا تَجْعَلُوا دُعَاءَ									
of Allah for them. Surely, Allah is Most Forgiving, Merciful. Treat not the calling									

الرَّسُولِ	بَيْنَ	كُمُ	كَ	دُعَاءِ	بَعْضِ	كُمُ	بَعْضًا	قَدْ
the Messenger	among	you	like	calling	one of	you	to another	indeed

الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ

of the Messenger among you like the calling of one of you to another.

يَعْلَمُ	اللَّهُ	الَّذِينَ	يَتَسَلَّلُونَ	مِنْ	كُمُ	لِوَاذًا	فَ	لُ	يَحْذَرِ
know	Allah	those who	steal away	of	you	covertly	so	let	beware

يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ

Allah does know those of you who steal away covertly. So let those

الَّذِينَ	يُخَالِفُونَ	عَنْ	أَمْرِ	هُ	أَنْ	تُصِيبَ	هُمْ	فِتْنَةً
those who	go against	from	command	his	that	afflict	them	a trial

الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ

who go against His command beware lest a trial afflict them

أَوْ	يُصِيبَ	هُمْ	عَذَابٌ	الْيَمِّ	آلَا	إِنَّ
or	overtake	them	punishment	grievous	listen you!	surely

أَوْ يُصِيبَهُمْ عَذَابُ الْيَمِّ ۖ آلَا إِنَّ

or a grievous punishment overtake them. Listen you!

لِ	اللَّهُ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	قَدْ	يَعْلَمُ
for	Allah	that	in	heavens	and	earth	indeed	He knows

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ

To Allah belongs whatsoever is in heavens and the earth. Verily, He knows

مَا	أَنْتُمْ	عَلَى	هُ	وَ	يَوْمَ	يُرْجَعُونَ	إِلَى	هُ
what	you are	upon	it	and	day	they returned	to	Him

مَا أَنْتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ

what you are. And on the day when they will be returned to Him,

فَ	يُنَبِّئُ	هُمْ	بِ	مَا	عَمِلُوا	وَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ
so	He inform	them	of	what	they did	and	Allah	with	every	thing	know full well

فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٥﴾

He will inform them of what they did. And Allah knows everything full well.

٢٥ - سُورَةُ الْفُرْقَانِ مَكِّيَّةٌ

Revealed in Makkah

Sura Al-Furqan

رُكُوعَاتُهَا ٦

آيَاتُهَا ٤٨

6 Ruku

Verses 78

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah the Gracious, the Merciful

تَبَرَّكَ	الَّذِي	نَزَّلَ	الْفُرْقَانَ	عَلَى	عَبْدِهِ	هَ	لِ	يَكُونَ
blessed	He Who	sent down	Discrimination	upon	servant	His	so that	He may

تَبَرَّكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ

Blessed is He Who has sent down the Discrimination to His servant, that he may

لِ	الْعَالَمِينَ	نَذِيرًا	الَّذِي	لَ	هَ	مُلْكُ	السَّمَوَاتِ
for	worlds	Warner	He	to	Whom	the kingdom	heavens

لِلْعَالَمِينَ نَذِيرًا ﴿٢﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ

be a Warner to (all) the worlds -- He to Whom belongs the kingdom of the heavens

وَ	الْأَرْضِ	وَ	لَمْ	يَتَّخِذْ	وَلَدًا	وَ	لَمْ	يَكُنْ	لَ	هَ	شَرِيكُ
and	the earth	and	not	taken to himself	son	and	no	has	for	him	partner

وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكُ

and the earth. And He has taken to Himself no son, and has no partner

فِي	الْمُلْكِ	وَ	خَلَقَ	كُلَّ	شَيْءٍ	فَ	قَدَّرَ	هُ	تَقْدِيرًا
in	kingdom	and	created	every	thing	then	ordained	for it	proper measure
فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ③									
in the kingdom, and has created everything, and has ordained for it (its) proper measure.									
وَ	اتَّخَذُوا	مِنْ	دُونِ	هُ	الِهَةِ	لَا	يَخْلُقُونَ	شَيْئًا	وَهُمْ
and	they have taken	from	beside	Him	gods	not	who create	anything	they
وَاتَّخَذُوا مِنْ دُونِ الْإِلَهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ									
Yet they have taken beside Him gods, who create nothing but are themselves									
يُخْلِقُونَ	وَلَا	يَمْلِكُونَ	لِ	أَنْفُسِهِمْ	هُمْ	ضَرًّا	وَلَا	نَفْعًا	
created	and	no	have power	for	themselves	harm	and	not	benefit
يُخْلِقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا									
created, and who have no power to harm or benefit themselves									
وَلَا	يَمْلِكُونَ	مَوْتًا	وَلَا	حَيَوَةً	وَلَا	نُشُورًا	وَقَالَ		
and	not	control	and	life	nor	resurrection	and	say	
وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوَةً وَلَا نُشُورًا ④ وَقَالَ									
and they control not death nor life nor resurrection. And those									
الَّذِينَ	كَفَرُوا	إِنْ	هَذَا	إِلَّا	إِفْكٌ	افْتَرَى	هُ	وَ	أَعَانُ
those who	who disbelieve	not	this	but	a lie	he forged	it	and	help
الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ									
those who disbelieve say, 'It is naught but a lie which he has forged, and other people									
عَلَى	هُ	قَوْمٌ	الْآخَرُونَ	فَ	قَدْ	جَاءُوا	ظُلْمًا	وَزُورًا	
on	it	people	other	so	indeed	brought forth	injustice	and	untruth
عَلَيْهِ قَوْمٌ الْآخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ⑤									
have helped him with it.' Indeed, they have brought forth an injustice and an untruth.									

وَقَالُوا	أَسَاطِيرُ الْأَوَّلِينَ	اُكْتُبَ هَـذَا فِى هِىَ تُمْلَى
they say	ancient fables	dictated they so these written down

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا فِيْ هِىَ تُمْلَى

And they say, '(These are) fables of the ancient; (and) he has got them written down, and they are dictated

عَلَىٰ هِىَ بُكْرَةً وَآصِيلاً	قُلْ	أَنْزَلَ هِىَ الَّذِى يَعْلَمُ
morning him to	you say	sent down it who knows

عَلَيْهِ بُكْرَةً وَآصِيلاً ٦ قُلْ أَنْزَلَهُ الَّذِى يَعْلَمُ

to him morning and evening.' Say, 'He who knows (every) secret (that is) in the

السِّرِّ فِي السَّمَوَاتِ وَالْأَرْضِ	إِنَّ هِىَ كَانَتْ	رَحِيماً
heavens in secrets	verily He is	Merciful

السِّرِّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيماً ٧

heavens and the earth has revealed it. Verily, He is Most Forgiving , Merciful.

وَقَالُوا	مَا لِىْ هَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
they say	what for this Messenger he eats food

وَقَالُوا مَا لِىْ هَـذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ

And they say, 'What is the matter with this Messenger that he eats food,

وَيَمْشِىٰ فِى الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ الْمَلَائِكَةُ	فَإِنْ يَكُونُ
streets in walks and	he might be

وَيَمْشِىٰ فِى الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ الْمَلَائِكَةُ

and walks in the streets? Why has not an angel been sent down to him that he might be

مَعَهُ نَذِيرًا أَوْ يُقْلَىٰ أَوْ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
with him warner or thrown down or treasure him to have had for garden

مَعَهُ نَذِيرًا ٨ أَوْ يُقْلَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ

a warner with him? Or a treasure should have been thrown down to him, or he should have had a garden

يَأْكُلُ	مِنْ	هَا	وَ	قَالَ	الظَّالِمُونَ	إِنْ	تَتَّبِعُونَ	إِلَّا
eat	from	it	and	say	wrongdoers	no	you follow	but

يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا

to eat therefrom.' And the wrongdoers say, 'You follow none but

رَجُلًا	مَسْحُورًا	أَنْظُرْ	كَيْفَ	ضَرَبُوا	لَ	كَ	الْأَمْثَالَ
a man	bewitched	see	how	they coin	for	you	similitude

رَجُلًا مَسْحُورًا ⑨ أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

a man bewitched.' See how they coin similitudes for you!

فَ	ضَلُّوا	فَ	لَا	يَسْتَطِيعُونَ	سَبِيلًا	تَبَرَّكَ	الَّذِي
so	they gone astray	so	not	are capable	find a way	Blessed	He Who

فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ⑩ تَبَرَّكَ الَّذِي

Thus they have gone astray and cannot find a way. Blessed is He Who,

إِنْ	شَاءَ	جَعَلَ	لَ	كَ	خَيْرًا	مِّنْ	ذَلِكَ	جَنَّتِ	تَجْرِي
if	He pleases	made	for	you	better	than	this	gardens	flow

إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّتِ تَجْرِي

if He please, will assign you better than all that --Gardens

مِنْ	تَحْتِ	هَا	وَالْأَنْهَارُ	وَيَجْعَلُ	لَ	كَ	قُصُورًا	بَلْ
from	through	it	rivers	and	assign	for	you	palaces

مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ⑪ بَلْ

through which rivers flow -- and will (also) assign you palaces. No,

كَذَّبُوا	بِ	السَّاعَةِ	وَ	أَعْتَدْنَا	لِ	مَنْ	كَذَّبَ	بِ	السَّاعَةِ
they deny	with	the Hour	and	prepared	for	who	deny	with	Hour

كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ

they deny the Hour, and for those who deny the Hour We have prepared

سَعِيرًا	إِذَا	رَأَتْ	هُمْ	مِّنْ	مَّكَانٍ	بَعِيدٍ	سَمِعُوا	لَ	هَا
blazing fire	when	it sees	them	from	a place	far off	they hear	of	it

سَعِيرًا⁽¹²⁾ إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا

a blazing fire. When it sees them from a place far off, they will hear its

تَغِيْظًا	وَّ	زَفِيرًا	وَّ	أَذَا	أَلْقُوا	مِّنْ	هَا	مَكَانًا	ضَيِّقًا
raging	and	roaring	and	when	they are thrown	in	it	place	narrow

تَغِيْظًا وَزَفِيرًا⁽¹³⁾ وَإِذَا أَلْقُوا مِنْهَا مَكَانًا ضَيِّقًا

raging and roaring. And when they are thrown into a narrow place thereof,

مُقَرَّنِينَ	دَعَوْا	هُنَالِكَ	تُبُورًا	لَا	تَدْعُوا	الْيَوْمَ
chained together	they pray	there	for destruction	not	you pray	today

مُقَرَّنِينَ دَعَوْا هُنَالِكَ تُبُورًا⁽¹⁴⁾ لَا تَدْعُوا الْيَوْمَ

chained together, they will pray there for destruction. 'Pray not today

تُبُورًا	وَاحِدًا	وَّ	ادْعُوا	تُبُورًا	كَثِيرًا	قُلْ	أَ	ذَلِكَ	خَيْرٌ
destruction	one	and	you pray	destruction	many	say	is	that	better

تُبُورًا وَاحِدًا وَادْعُوا تُبُورًا كَثِيرًا⁽¹⁵⁾ قُلْ أَذَلِكَ خَيْرٌ

for one destruction, but pray for many destructions.' Say, 'Is that better

أَمْ	جَنَّةٍ	الْخُلْدِ	الَّتِي	وَعْدَ	الْمُتَّقُونَ	كَانَتْ
or	Garden	of Eternity	which	is promised	the righteous	it will be

أَمْ جَنَّةِ الْخُلْدِ الَّتِي وَعْدَ الْمُتَّقُونَ⁽¹⁶⁾ كَانَتْ

or the Garden of Eternity, which is promised to the righteous? It will be

لَ	هُمْ	جَزَاءٌ	وَّ	مَصِيرًا	لَ	هُمْ	فِي	هَا	مَا	يَشَاءُونَ
for	their	reward	and	resort	for	them	in	it	what	they desire

لَهُمْ جَزَاءٌ وَمَصِيرًا⁽¹⁶⁾ لَهُمْ فِيهَا مَا يَشَاءُونَ

their reward and resort.' They will have therein whatsoever they desire,

يَوْمَ	وَ	مَسْئُولًا	وَعْدًا	لَكَ	رَبِّ	عَلَى	كَانَ	خَالِدِينَ
day	and	prayed for	promise	your	Lord	upon	it is	abiding

خَالِدِينَ ٭ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ①٧ وَيَوْمَ

abiding (therein for ever). It is a promise from your Lord, to be (always) prayed for. And the day

يَحْشُرُ	هُمْ	وَ	مَا	يَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	فَ	يَقُولُ
He assemble	them	and	those	they worship	from	beside	Allah	then	He will ask

يَحْشُرُ هُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ

when He will assemble them and those whom they worship beside Allah, He will ask,

ءَ	أَنْتُمْ	أَضَلَلْتُمْ	عِبَادِ	ى	هَؤُلَاءِ	أَمْ	هُمْ	ضَلُّوا
was	you	who led astray	servants	My	these	or	they	stray away

ءَ أَنْتُمْ أَضَلَلْتُمْ عِبَادِى هَؤُلَاءِ أَمْ هُمْ ضَلُّوا

'Was it you who led astray these My servants, or did they (themselves) stray away

السَّبِيلَ	قَالُوا	سُبْحَنَ	كَ	مَا	كَانَ	يَنْبَغِى	لَ	نَا	أَنْ
the path	they will say	Holy	You	not	was	proper	for	us	that

السَّبِيلَ ①٨ قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِى لَنَا أَنْ

from the path? They will say, 'Holy are you! It was not proper for us

تَتَّخِذَ	مِنْ	دُونِ	كَ	مِنْ	أَوْلِيَاءَ	وَ	لَكِنْ	مَتَّعْتَ	هُمْ
take protectors	from	beside	you	from	friend	and	but	bestow good things	them

تَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ

to take protectors other than you; but you did bestow on them and their fathers the good things (of this life)

وَ	آبَاءَ	هُمْ	حَتَّى	نَسُوا	الذِّكْرَ	وَ	كَانُوا	قَوْمًا	بُورًا
and	father	them	until	forgot	admonition	and	were	people	ruined

وَ آبَاءَ هُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ①٩

until they forgot the admonition and became a ruined people.'

فَ	قَدْ	كَذَّبُوا	كُم	بِ	مَا	تَقُولُونَ	فَ	مَا
so	surely	lie	you	with	what	you said	so	not
فَقَدْ كَذَّبُوا كُمْ بِمَا تَقُولُونَ لَافَمَا								
(Then We shall say to the idolators); 'Now have they given you the lie regarding what you said, so you								
كُم	تَسْتَطِيعُونَ	صَرَفًا	وَ	لَا	نَصْرًا	وَمَنْ	يَظْلِمُ	مِنْ
you	you are capable	avert	and	no	help	and	do wrong	among
تَسْتَطِيعُونَ صَرَفًا وَ لَا نَصْرًا وَمَنْ يَظْلِمُ مِنْكُمْ								
cannot avert (the punishment) or (get) help.' And whosoever among you does wrong,								
نُذِقْ	هُ	عَذَابًا	كَبِيرًا	وَ	مَا	أَرْسَلْنَا	قَبْلَ	كَ
We make taste	him	punishment	grievous	and	not	We sent	before	you
نُذِقُهُ عَذَابًا كَبِيرًا ②⁰ وَمَا أَرْسَلْنَا قَبْلَكَ								
We shall make him taste a grievous punishment. And We never sent								
مِنْ	الْمُرْسَلِينَ	إِلَّا	إِنَّ	هُمْ	لَ	يَأْكُلُونَ	الطَّعَامَ	
from	Messenger	but	surely	they	for	they ate	food	
مِنْ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ								
any Messenger before you but surely they ate food								
وَ	يَمْشُونَ	فِي	الْأَسْوَاقِ	وَ	جَعَلْنَا	بَعْضَ	كُم	لِ
and	walked	in	streets	and	We make	some	you	for
وَيَمْشُونَ فِي الْأَسْوَاقِ ٭ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ								
and walked in the streets. And We make some of you								
فِتْنَةً	أَ	تَصْبِرُونَ	وَ	كَانَ	رَبُّ	كَ	بَصِيرًا	
trial	will	you steadfast	and	were	Lord	you	All-Seeing	
فِتْنَةً ٭ أَتَصْبِرُونَ ٭ وَكَانَ رَبُّكَ بَصِيرًا ②¹								
a trial for others. Will you (then) be steadfast? And your Lord is All-Seeing.								

‘Qadd Aflaha’

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

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