

The Holy Quran

(Part Twenty Three)



Split Word Translation
(English)

Wa Mā Liya

Part Twenty Three of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

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

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

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

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

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

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

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

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

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

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

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

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

وَمَا لِي	لَا أَعْبُدُ	الَّذِي	فَطَرَنِي	وَ	إِلَيْهِ	تُرْجَعُونَ
and what for me	I don't worship	Who	He created me	and	to Him	you will be brought back

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تَرْجَعُونَ ﴿٢٣﴾

‘And what reason have I that I should not worship Him Who has created me, and unto Whom you will be brought back?’

عَاتِّخُ	مِنْ	دُونَهُ	إِلَهَةً	إِنْ	يُرِدُنِ	الرَّحْمَنُ	بُضْرًا
shall I take	from	besides Him	gods	if	He intends me	the Gracious	with a harm

عَاتِّخُ مِنْ دُونِهِ إِلَهَةً إِنْ يُرِدُنِ الرَّحْمَنُ بُضْرًا

‘Shall I take others beside Him as gods? If the Gracious God should intend me any harm,

لَا تُغْنِ	عَنِّي	شَفَاعَتُهُمْ	شَيْئًا	وَأَ	لَا يُنْقِذُونِ
it does not avail	from Me	their intercession	naught	and	they will not rescue me

لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٤﴾

their intercession will avail me naught, nor can they rescue me.

إِنِّي	إِذَا	لَفِي	ضَلَلٍ	مُّبِينٍ
surely I	when	indeed in	error	manifest

إِنِّي إِذَا لَفِي ضَلَلٍ مُّبِينٍ ﴿٢٥﴾

‘In that case I should indeed be in manifest error.

إِنِّي	أَمَنْتُ	بِرَبِّكُمْ	فَاسْمَعُونَ	قِيلَ	ادْخُلِ	الْجَنَّةَ
surely I	I believed	with your Lord	so you listen to me	it was said	you enter	the Paradise

إِنِّي أَمَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ ﴿٢٦﴾ قِيلَ ادْخُلِ الْجَنَّةَ ط

‘I believe in your Lord; so listen to me.’ It was said to him, ‘Enter Paradise.’

قَالَ	يَلَيْتَ	قَوْمِي	يَعْلَمُونَ	بِمَا	غَفَرَ	لِي	رَبِّي
he said	O would that	my people	they know	with what	he forgave	for me	my Lord

قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٧﴾ بِمَا غَفَرَ لِي رَبِّي

He said, ‘O, would that my people knew, ‘How graciously my Lord has granted me forgiveness

وَجَعَلْنِي	مِنْ	الْمُكْرَمِينَ	وَ	مَا أَنْزَلْنَا	عَلَى	قَوْمِهِ
and	from	the honoured ones	and	We did not send down	against	his people
وَجَعَلْنِي مِنَ الْمُكْرَمِينَ ٢٨ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ						
and has made me of the honoured ones! And We sent not down against his people,						
مِنْ	بَعْدِهِ	مِنْ	جُنْدٍ	مِّنَ	السَّمَاءِ	وَ مَا كُنَّا
from	after Him	any	host	from	the heaven	We were
مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ٢٩						
after him, any host from heaven, nor did We need to send down any.						
إِنْ	كَانَتْ	إِلَّا	صَيْحَةً	وَاحِدَةً	فَإِذَا	هُمْ
not	it was	but	blast	single	then	they
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خِيدُونَ ٣٠						
It was but a single blast and lo! they were extinct.						
يُحْسَرَةٌ	عَلَى	الْعِبَادِ	مَا	يَأْتِيهِمْ	مِّنْ	رَّسُولٍ
O alas	upon	the mankind	not	it comes to them	from	Messenger
يُحْسَرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّنْ رَّسُولٍ						
Alas for mankind! there comes not a Messenger to them						
إِلَّا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	أَلَمْ يَرَوْا	كَمْ	أَهْلَكْنَا
but	were	with him	they mock	Have they not seen	how	We destroyed
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٣١ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا						
but they mock at him. Have they not seen how many						
قَبْلَهُمْ	مِّنَ	الْقُرُونِ	أَنَّهُمْ	إِلَيْهِمْ	لَا	يَرْجِعُونَ
before them	from	the generations	that they	to them	not	they return
قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ٣٢						
generations We have destroyed before them, and that they never return to them?						

و	اِنْ	كُلُّ	لَّا	جَمِيعٌ	لَدَيْنَا	مُحْضَرُونَ
and	not	all	except	together	with Us	those to be presented

وَإِنْ كُلُّ لَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٣﴾

And all of them, gathered together, will certainly be brought before Us.

و	آيَةٌ	لَّهُمْ	الْأَرْضُ	الْبَيَّتَةُ	أَحْيَيْنَاهَا
and	a Sign	for them	the earth	the dead	We quickened it

وَآيَةٌ لَهُمُ الْأَرْضُ الْبَيَّتَةُ ۖ أَحْيَيْنَاهَا

And the dead earth is a Sign for them: We quicken it

و	أَخْرَجْنَا	مِنْهَا	حَبًّا	فِيهِ	يَأْكُلُونَ
and	we brought forth	from it	grain	and from it	they eat

وَأَخْرَجْنَا مِنْهَا حَبًّا فَبِهِ يَأْكُلُونَ ﴿٣٤﴾

and bring forth therefrom grain, of which they eat.

و	جَعَلْنَا	فِيهَا	جَنَّاتٍ	مِّنْ	نَّخِيلٍ	وَّ	أَعْنَابٍ
and	We made	in it	gardens	of	date-palm	and	grapes

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ

And We have placed in it gardens of date-palms and grapes,

و	فَجَرَرْنَا	فِيهَا	مِّنْ	الْعُيُونِ	لِيَأْكُلُوا	مِّنْ	ثَمَرِهَا
and	We caused to gush forth	in it	of	the springs	so that they eat	from	its fruit

وَفَجَرَرْنَا فِيهَا مِنَ الْعُيُونِ ۖ لِيَأْكُلُوا مِنْ ثَمَرِهَا ۚ

and We have caused springs to gush forth therein, That they may eat of the fruit thereof,

و	مَا	عَمِلَتْهُ	أَيْدِيهِمْ	أَفَلَا	يَشْكُرُونَ
and	not	it did it	their hands	then will not	they be grateful

وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾

and it was not their hands that made them. Will they not then be grateful?

سُبْحَنَ	الَّذِي	خَلَقَ	الْأَزْوَاجَ	كُلَّهَا	مِمَّا	تُنبِتُ	الْأَرْضُ
Holy	He Who	He created	the pairs	all of it	from what	it grows	the earth
سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ							
Holy is He Who created all things in pairs, of what the earth grows,							
وَ	مِنْ	أَنْفُسِهِمْ	وَ	مِمَّا	لَا	يَعْلَمُونَ	
and	of	them selves	and	of what	not	they know	
وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾							
and of themselves, and of what they know not.							
وَ	آيَةً	لَهُمْ	الَّيْلُ	نَسْلَخُ	مِنْهُ	النَّهَارَ	
and	a Sign	for them	the night	We draw out	from it	the day	
وَآيَةً لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ							
And a Sign for them is the night from which We draw forth the day,							
فَإِذَا هُمْ	مُظْلِمُونَ	وَ	الشَّمْسُ	تَجْرِي	لِمُسْتَقَرٍّ	لَهَا	
they	those in darkness	and	the sun	it moves	for a fixed course	for it	
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٨﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا							
and lo! they are in darkness. And the sun is moving on the course prescribed for it.							
ذَلِكَ	تَقْدِيرُ	الْعَزِيزِ	الْعَلِيمِ	وَ	الْقَمَرِ	قَدَرْنَاهُ	مَنَازِلَ
that is	decree	the All-Mighty	the All-Knowing	and	the moon	We appointed its	stages
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ							
That is the decree of the Almighty, the All-Knowing God. And for the moon We have appointed stages,							
حَتَّىٰ	عَادَ	كَالْعُرْجُونِ	الْقَدِيمِ	لَا	الشَّمْسُ	يَنْبَغِي	لَهَا
till	it became again	like branch of a palm tree	the old one	not	sun	it becomes possible	for it
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٤٠﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا							
till it becomes again like an old dry branch of a palm-tree. It is not for the sun							

النَّهَارِ	سَابِقُ	الَّيْلِ	لَا	وَ	الْقَمَرَ	تُدْرِكُ	أَنْ
the day	one that outstrips	the night	not	and	the moon	it overtakes	that
أَنْ تُدْرِكَ الْقَمَرَ وَلَا الْيَلُّ سَابِقُ النَّهَارِ ط							
to overtake the moon, nor can the night outstrip the day.							
لَهُمْ	آيَةٌ	وَ	يَسْبَحُونَ	فَلَكَ	فِي	كُلِّ	وَ
for them	Sign	and	they float	orbit	in	all	and
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤١﴾ وَآيَةٌ لَهُمْ							
All of them float in an orbit. And a Sign for them							
الْمُشْحُونِ	الْفُلْكِ	فِي	ذُرِّيَّتَهُمْ	حَمَلْنَا	أَنَّا		
the laden one	the ship	in	their offspring	We carried	that We		
أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤٢﴾							
is that We carry their offspring in the laden ship,							
يَرْكَبُونَ	مَا	مِثْلَهُ	مِنْ	لَهُمْ	خَلَقْنَا	وَ	
they ride	what	like it	of	for them	We created	and	
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٣﴾							
And We will create for them the like thereof on which they will ride.							
لَهُمْ	صَرِيخٌ	فَلَا	نُغْرِقُهُمْ	إِنْ نَشَاءُ	وَ		
for them	one who succours	then not	We drown them	if We wish	and		
وَإِنْ نَشَاءُ نُغْرِقُهُمْ فَلَا صَرِيخَ لَهُمْ							
And if We so willed, We could drown them; then they would have no one to succour them,							
مِّنَّا	رَحْمَةً	إِلَّا	يُنْقَذُونَ	هُمْ	لَا	وَ	
from Us	mercy	except	they will be rescued	they	not	and	
وَلَا هُمْ يُنْقَذُونَ ﴿٤٤﴾ إِلَّا رَحْمَةً مِنَّا							
nor would they be rescued, Except through mercy from Us							

وَمَتَاعًا	إِلَى	حِينَ	وَ	إِذَا	قِيلَ	لَهُمْ	اتَّقُوا
provision	to	a time	and	when	it was said	to them	you guard
وَمَتَاعًا إِلَى حِينَ ⁽⁴⁵⁾ وَإِذَا قِيلَ لَهُمْ اتَّقُوا							
and as a provision for a time. And when it is said to them, 'Guard yourselves against that							
مَا	بَيْنَ أَيْدِيكُمْ	وَ	مَا	خَلْفَكُمْ	لَعَلَّكُمْ	تَرْحَمُونَ	
what	between your hands	and	that	behind you	so that you	you may receive mercy	
مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تَرْحَمُونَ ⁽⁴⁶⁾							
which is before you and that which is behind you, in order that you may receive mercy,' they turn away.							
وَ	مَا	تَأْتِيهِمْ	مِّنْ	آيَةٍ	مِّنْ	آيَاتِ	رَّبِّهِمْ
and	not	it comes to them	any	a Sign	of	Signs	their Lord
وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ							
And there comes not to them any Sign out of the Signs of their Lord,							
إِلَّا	كَانُوا	عَنْهَا	مُعْرِضِينَ	وَ	إِذَا	قِيلَ	لَهُمْ
but	they were	from it	those who turn away	and	when	it was said	to them
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ⁽⁴⁷⁾ وَإِذَا قِيلَ لَهُمْ							
but they turn away from it. And when it is said to them,							
أَنْفِقُوا	مِمَّا	رَزَقَكُمْ	اللَّهُ	قَالَ	الَّذِينَ	كَفَرُوا	لِلَّذِينَ
you spend	from that	He provided you	Allah	He said	those who	they disbelieved	for those who
أَنْفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ ⁽⁴⁸⁾ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ							
'Spend out of that with which Allah has provided you,' those who disbelieve say to those who believe,							
أَمْنُوا	أَنْطَعِمُ	مَنْ	لَوْ يَشَاءُ	اللَّهُ	أَطْعَمَهُ		
they believed	shall We feed	whom	if He will	Allah	He fed them		
أَمْنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ ⁽⁴⁹⁾							
'Shall We feed him whom Allah would have fed,							

مُبِينٍ	ضَلِيلٍ	فِي	إِلَّا	أَنْتُمْ	إِنْ			
manifest	error	in	but	you	not			
إِنْ أَنْتُمْ إِلَّا فِي ضَلِيلٍ مُّبِينٍ ﴿٤٨﴾								
if He had so willed? You are but in manifest error.'								
طٰدِقِيْنَ	كُنْتُمْ	إِنْ	الْوَعْدُ	هٰذَا	مَتٰى	يَقُولُوْنَ	وَ	
true ones	you were	if	the promise	this	when	they say	and	
وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾								
And they say, 'When will this promise be fulfilled, if indeed you are truthful?'								
يَخْصِمُونَ	هُمْ	وَ	تَأْخُذُهُمْ	وَاحِدَةً	صٰیْحَةً	إِلَّا	يَنْظُرُونَ	مَا
they are disputing	they	and	it seizes them	single	blast	but	they are waiting	not
مَا يَنْظُرُونَ إِلَّا صٰیْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخْصِمُونَ ﴿٥٠﴾								
They are waiting only for a single blast which will seize them while they are disputing.								
يَرْجِعُونَ	أَهْلِهِمْ	إِلَى	لَا	وَ	تَوْصِيَةً	يَسْتَطِيعُونَ	فَلَا	
they return	their family	to	nor	and	making a will	they be able	so not	
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥١﴾								
And they will not be able to make a will, nor will they return to their families.								
الْأَجْدَاثِ	مِّنْ	هُمْ	فَإِذَا	الصُّوْرِ	فِي	نُفِخَ	وَ	
the graves	from	they	then behold	the trumpet	in	it was blown	and	
وَنُفِخَ فِي الصُّوْرِ فَإِذَا هُمْ مِّنَ الْأَجْدَاثِ								
And the trumpet shall be blown, and lo! from the graves								
مَّرْقَدِنَا	مِنْ	بَعَثْنَا	مَنْ	يُؤْيِلَنَا	قَالُوا	يَنْسِلُونَ	رَبَّهُمْ	إِلَى
Our place of sleep	from	he raised us	who	O woe us	they said	they hasten	their Lord	to
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٢﴾ قَالُوا يٰوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَّرْقَدِنَا ۚ								
they will hasten on to their Lord. They will say, 'O! woe to us! who has raised us up from our place of sleep?'								

هَذَا	مَا	وَعَدَ	الرَّحْمَنُ	وَ	صَدَقَ	الرُّسُلُونَ
this	what	He promised	the Gracious	and	he spoke truth	the Messengers

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الرُّسُلُونَ ﴿٥٣﴾

This is what the Gracious God had promised, and the Messengers spoke the truth.'

إِنْ	كَانَتْ	إِلَّا	صَيْحَةً	وَاحِدَةً	فَإِذَا	هُمْ	جَمِيعٌ	لَدَيْنَا	مُحْضَرُونَ
not	it was	but	blast	one	so lo!	they	all	before Us	they are presented

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٤﴾

It will be but one blast and lo! they will all be brought before Us.

فَالْيَوْمَ	لَا تُظْلَمُ	نَفْسٌ	شَيْئًا	وَأَ	لَا	تُجْزَوْنَ
so that day	it will not be wronged	soul	aught	and	nor	you are rewarded

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ

And on that day, no soul will be wronged in aught; nor will you be rewarded

إِلَّا	مَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّ	أَصْحَابَ الْجَنَّةِ
but	what	you were	you do	verily	inhabitants of the Heaven

إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾ إِنَّ أَصْحَابَ الْجَنَّةِ

but for what you used to do. Verily, the inhabitants of Heaven,

الْيَوْمَ	فِي	شُغْلٍ	فَكِهِونَ	هُمْ	وَ
this day	in	occupation	those who are happy	they	and

الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٦﴾ هُمْ وَ

on that day, will be happily employed in several occupations. They and

أَزْوَاجُهُمْ	فِي	ظِلِّ	عَلَى	الْأَرَائِكِ	مُتَكِونُونَ
their wives	in	shades	on	the couches	those reclining

أَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكِونُونَ ﴿٥٧﴾

their wives will be in pleasant shades, reclining on raised couches.

لَهُمْ	فِيهَا	فَاكِهَةٌ	وَأَنْتُمْ	لَهُمْ	مَا	يَدْعُونَ
for them	in it	fruit	and	for them	what	they call
لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿58﴾						
They will have fruits therein, and they will have whatever they call for.						
سَلَامٌ	قَوْلًا	مِّنْ	رَّبِّ	رَحِيمٍ		
peace	a word	from	my Lord	Merciful		
سَلَامٌ قَوْلًا مِّنْ رَبِّ رَحِيمٍ ﴿59﴾						
'Peace on you' — a word of greeting from the Merciful Lord.						
وَأَمَّا	امْتَازُوا	الْيَوْمَ	أَيُّهَا	الْبُجْرُمُونَ		
and	you get separate	this day	O you	the guilty		
وَأَمَّا الْيَوْمَ أَيُّهَا الْبُجْرُمُونَ ﴿60﴾						
And God will say, 'Separate yourselves from the righteous this day, O ye guilty ones!'						
أَلَمْ	أَعْهَدُ	إِلَيْكُمْ	يَبْنَىٰ آدَمَ	أَنْ	لَّا تَعْبُدُوا	الشَّيْطَانَ
Did I not enjoin	to you	O sons of Adam	that	you worship not	the Satan	
أَلَمْ أَعْهَدُ إِلَيْكُمْ يَبْنَىٰ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ؕ ﴿61﴾						
'Did I not enjoin on you, O ye sons of Adam, that you worship not Satan						
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	وَأَنْ	اعْبُدُونِي	
surely he	for you	an enemy	open	and	you worship Me	
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿61﴾ وَأَنْ اعْبُدُونِي ؕ ﴿62﴾						
for he is to you an open enemy – 'And that you worship Me?						
هَذَا	صِرَاطٌ	مُّسْتَقِيمٌ	وَلَقَدْ	أَضَلَّ	مِنْكُمْ	جِبَلًا كَثِيرًا
this	path	right	and	for sure	he led astray	of you
هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿62﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا ؕ ﴿63﴾						
This is the right path. 'And he did lead astray a great multitude of you.						

أَفَلَمْ تَكُونُوا	تَعْقِلُونَ	هَذِهِ	جَهَنَّمَ	الَّتِي	كُنْتُمْ	تُوعَدُونَ
then Why did you not be	you understand	this	Hell	which	you were	you are promised

أَفَلَمْ تَكُونُوا تَعْقِلُونَ 63 هَذِهِ جَهَنَّمَ الَّتِي كُنْتُمْ تُوعَدُونَ 64

Why did you not then understand? 'This is the Hell which you were promised.

إِصْلَوْهَا	الْيَوْمَ	بِمَا	كُنْتُمْ	تَكْفُرُونَ	الْيَوْمَ	نَخْتِمُ	عَلَى	أَفْوَاهِهِمْ
you enter it	this day	with what	you were	you disbelieve	this day	We put a seal	on	their mouths

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ 65 الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ

'Enter it this day, because you disbelieved.' This day We shall put a seal on their mouths,

و	تُكَلِّمُنَا	أَيْدِيهِمْ	و	تَشْهَدُ	أَرْجُلُهُمْ	بِمَا	كَانُوا	يَكْسِبُونَ
and	you speak to Us	their hands	and	it bears witness	their feet	with what	they were	they earn

وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ 66

and their hands will speak to Us, and their feet will bear witness to what they had earned.

و	لَوْ نَشَاءُ	لَطَمَسْنَا	عَلَى	أَعْيُنِهِمْ	فَاسْتَبَقُوا	الصِّرَاطَ
and	if We will	surely We put out	upon	their eyes	then they rushed	the way

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We had so willed, We could have put out their eyes, then they would have rushed to find the way.

فَأَنى	يُبْصِرُونَ	و	لَوْ نَشَاءُ	لَبَسَخْنَاهُمْ	عَلَى	مَكَانَتِهِمْ
but where	they see	and	if We will	surely We transformed them	on	their places

فَأَنى يُبْصِرُونَ 67 وَلَوْ نَشَاءُ لَبَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

But how could they see? And if We had so willed, We could have transformed them so as to transfix them in their places,

فَمَا اسْتَطَاعُوا	مُضِيًّا	و	لَا يَرْجِعُونَ	وَمَنْ
then not be able	moving forward	and	they do not turn back	and whom

فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ 68 وَمَنْ

then they would not be able to move forward or turn back. And him whom

أَفَلَا يَعْقِلُونَ	الْخَلْقِ	فِي	نُنَكِّسُهُ	نُعَبِّرُهُ				
do they not understand then	the creation	in	We revert him to weak condition	We grant him long life				
نُعَبِّرُهُ نُنَكِّسُهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٩﴾								
We grant long life—We cause him to revert to a state of senility. Will they not then understand?								
لَهُ	يَنْبَغِي	مَا	و	الشَّعْرَ	عَلَّمْنَاهُ	مَا	و	
for him	it is befitting	not	and	the poetry	We taught him	not	and	
وَمَا عَلَّمْنَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ ۖ								
And We have not taught him poetry, nor does it befit him.								
مُبِينٌ	قُرْآنٌ	و	ذِكْرٌ	إِلَّا	هُوَ	إِنْ		
plain	Quran	and	a Reminder	but	it	not		
إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٧٠﴾								
It is but a Reminder and a Qur'an that makes things plain,								
لِيُنْذِرَ	مَنْ	كَانَ	حَيًّا	و	يَحِقُّ	الْقَوْلُ	عَلَى	الْكَافِرِينَ
the disbelievers	against	the decree	it comes to pass	and	living	he was	who	so that it warns
لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧١﴾								
So that it may warn all who live, and that the decree against the disbelievers may come to pass.								
أَوَلَمْ يَرَوْا	أَنَّا	خَلَقْنَا	لَهُمْ	مِمَّا	عَمِلَتْ	أَيْدِينَا		
Our hands	it fashioned	among what	for them	We created	that We	did they not see that		
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا								
Do they not see that, among the things which Our hands have fashioned,								
لَهُمْ	ذَلَّلْنَاهَا	و	مِلِكُونَ	لَهَا	فَهُمْ	أَنْعَامًا		
for them	We subjected it	and	masters	for them	so they	cattles		
أَنْعَامًا فَهُمْ لَهَا مِلِكُونَ ﴿٧٢﴾ وَذَلَّلْنَاهَا لَهُمْ								
We have created for them cattle of which they are masters? And We have subjected the same to them,								

فَبِمَنَّا	و	رَكُوبُهُمْ	و	مِنْهَا	يَاكُلُونَ	و	لَهُمْ	فِيهَا	مَنَافِعُ
so some of them	and	their rides	and	some of them	they eat	and	for them	in it	benefits
فَبِمَنَّا رَكُوبُهُمْ وَمِنْهَا يَاكُلُونَ ﴿٧٣﴾ وَلَهُمْ فِيهَا مَنَافِعُ									
so that some of them they use for riding and some others they eat. And in them they have other benefits									
و	مَشَارِبُ	أَفَلَا	يَشْكُرُونَ	و	اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	الِهَةِ
and	drinks	then will not	they be grateful	and	they took	from	besides	Allah	gods
وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٤﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً									
and also drinks. Will they not then be grateful? And they have taken other gods beside Allah,									
لَعَلَّهُمْ	يُنصَرُونَ	لَا	يَسْتَطِيعُونَ	نَصْرَهُمْ					
that they might be	they be helped	not	they are able to	their help					
لَعَلَّهُمْ يُنصَرُونَ ﴿٧٥﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۚ									
that they might be helped. They will not be able to help them; on the contrary,									
و	هُمْ	لَهُمْ	جُنْدٌ	مُخَضَّرُونَ	فَلَا يَحْزِنُكَ	قَوْلُهُمْ			
and	they	for them	hosts	those made to appear	So let it not	their speech			
وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ ﴿٧٦﴾ فَلَا يَحْزِنُكَ قَوْلُهُمْ ۚ									
they themselves will be made to appear along with them as hosts. So let not their speech grieve thee.									
إِنَّا	نَعْلَمُ	مَا	يُسرُونَ	و	مَا	يُعلنُونَ			
verily, We	We know	what	they conceal	and	what	they proclaim			
إِنَّا نَعْلَمُ مَا يُسرُونَ وَمَا يُعلنُونَ ﴿٧٧﴾									
Verily We know what they conceal and what they proclaim.									
أَوَلَمْ يَرَ	الْإِنْسَانُ	أَنَّا	خَلَقْنَاهُ	مِنْ	نُطْفَةٍ				
did he not see	the man	that We	We created him	from	a sperm-drop				
أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ									
Does not man see that We have created him from a mere spermdrop?									

فَإِذَا	هُوَ	خَصِيمٌ	مُبِينٌ	وَ	ضَرَبَ	لَنَا	مَثَلًا
then lo!	he	quarreller	open	and	he put forth	for us	similitude
فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٧٨ وَضَرَبَ لَنَا مَثَلًا							
Yet lo! he is an open quarreller! And he coins similitudes for Us							
وَأَنسَى	خَلْقَهُ	قَالَ	مَنْ	يُحْيِي	الْعِظَامَ	وَأَن	رَمِيمٌ
and	his creation	he said	who	he quickens	the bones	and	it
وَأَنسَى خَلْقَهُ ٧٩ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ٨٠							
and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?'							
قُلْ	يُحْيِيهَا	الَّذِي	أَنشَأَهَا	أَوَّلَ	مَرَّةً		
you say	he quickens it	He Who	He created them	first	time		
قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ٨١							
Say, 'He, Who created them the first time, will quicken them;							
وَأَن	هُوَ	بِكُلِّ	خَلْقٍ	عَلِيمٌ	الَّذِي	جَعَلَ	لَكُمْ
and	He	with all	creation	one who knows well	Who	He made	for you
وَأَن هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٨٢ الَّذِي جَعَلَ لَكُمْ							
and He knows every kind of creation full well, 'He Who produces for you							
مِّنَ	الشَّجَرِ	الْأَخْضَرِ	نَارًا	فَإِذَا	أَنْتُمْ	مِّنْهُ	تُوقِدُونَ
from	the tree	the green	fire	then behold	you	from it	you kindle
مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ ٨٣							
fire out of the green tree, and behold, you kindle from it.							
أَوَلَيْسَ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	بِقَدْرِ	عَلَى
and is not	He Who	He created	the heavens	and	the earth	the who has power	upon
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ بِقَدْرِ عَلَى							
'Has not He Who created the heavens and the earth the power							

أَنْ	يَخْلُقُ	مِثْلَهُمْ	بَلَى	وَ	هُوَ	الْخَلْقُ	الْعَلِيمُ
that	He creates	like them	why not	and	He	indeed the Supreme Creator	the All-Knowing

أَنْ يَخْلُقَ مِثْلَهُمْ ۖ بَلَىٰ ۚ وَهُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٢﴾

to create the like of them?' Yea, and He is indeed the Supreme Creator, the All-Knowing.

إِنَّمَا	أَمْرُهُ	إِذَا	أَرَادَ	شَيْئًا	أَنْ يَقُولَ	لَهُ	كُنْ	فَيَكُونُ
only	His command	when	He willed	a thing	that He says	to it	be	so it begins to be

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٣﴾

Verily His command, when He intends a thing, is only that He says to it, 'Be!', and it begins to be.

فَسُبْحَنَّ	الَّذِي	بِيَدِهِ	مَلَكُوتُ	كُلِّ	شَيْءٍ	وَ	إِلَيْهِ	تُرْجَعُونَ
so Holy	He Who	with His hand	kingdoms	all	thing	and	to Him	you will be brought back

فَسُبْحَنَّ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

So Holy is He, in Whose hand is the kingdom of all things. And to Him will you all be brought back.

سُورَةُ الصَّفَّتِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَثَلَاثٌ وَثَمَانُونَ آيَةً وَخَمْسَةٌ رُكُوعَاتٍ

As-Saffat is a Makki Surah, it has 183 verses and 5 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

وَالصَّفَّتِ صَفًّا	فَالزُّجُرَاتِ	رَجْرًا	فَالْتَلَّيْتُ
by those who range themselves in close ranks	then those who drive away	vigorously	then those who recite

وَالصَّفَّتِ صَفًّا ۚ ۚ ۚ فَالزُّجُرَاتِ رَجْرًا ۚ ۚ ۚ فَالْتَلَّيْتُ

By those who range themselves in close ranks, Then they drive away the enemy vigorously, Then they recite

ذِكْرًا	إِنَّ	إِلَهُكُمْ	لَوْاحِدٌ	رَبُّ	السَّمَوَاتِ	وَالْأَرْضِ
Reminder	surely	your God	surely one	Lord	the heavens	and the earth
ذِكْرًا ٤ إِنَّ إِلَهُكُمْ لَوْاحِدٌ ٥ رَبُّ السَّمَوَاتِ وَالْأَرْضِ						
the Qur'an as a Reminder, Surely your God is One, Lord of the heavens and the earth						
وَمَا بَيْنَهُمَا	وَالْبَشَارِقِ	رَبُّ	وَالْبَشَارِقِ	وَالْبَشَارِقِ	وَالْبَشَارِقِ	وَالْبَشَارِقِ
between the two of them	that	and	Lord	the sun's risings	and	the sun's risings
وَمَا بَيْنَهُمَا وَرَبُّ الْبَشَارِقِ ٦						
and all that is between them and the Lord of the sun's risings.						
إِنَّا	زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِزِينَةٍ	الْكَوَاكِبِ	الْكَوَاكِبِ
surely We	We adorned	the heaven	the lowest	with adornment	the stars	the stars
إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ٧						
We have adorned the lowest heaven with an adornment of stars;						
وَحِفْظًا	مِّنْ	كُلِّ	شَيْطَانٍ	مَّارِدٍ	وَحِفْظًا	وَحِفْظًا
guarding	from	all	satans	rebellious	and	and
وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ٨						
And have guarded it against all rebellious satans.						
لَا يَسْمَعُونَ	إِلَى	الْمَلَائِكَةِ	الْأَعْلَى	وَلَا يَسْمَعُونَ	وَلَا يَسْمَعُونَ	وَلَا يَسْمَعُونَ
they are not able to listen	to	the angels	the exalted one	and	and	and
لَا يَسْمَعُونَ إِلَى الْمَلَائِكَةِ الْأَعْلَى وَ						
They shall not be able to listen to the Exalted Assembly						
يُقَذَّفُونَ	مِنْ	كُلِّ	جَانِبٍ	دُحُورًا	وَلَهُمْ	عَذَابٌ
they are pelted	from	all	side	repulsed	and	perpetual
يُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ٩ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ١٠						
despite straining hard being pelted from all sides. Repulsed, and for them is a perpetual punishment —						

ثَابِتٌ	شِهَابٌ	فَاتَّبَعَهُ	الْخُطْفَةَ	خَطَفَ	مَنْ	إِلَّا
piercing	flame	so he pursued him	the snatching	he snatched	who	except

إِلَّا مَنْ خَطَفَ الْخُطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَابِتٌ ⑪

Except him who snatches away something by stealth, and then there pursues him a piercing flame of fire.

خَلَقْنَا	مَنْ	أَمْ	خَلْقًا	أَشَدُّ	أَهُمْ	فَاسْتَفْتِهِمْ
We created	whom	or	creation	more enduring	if they	so you ask them

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ط

So ask them if what they can create is more enduring than what We have created?

عَجِبْتَ	بَلْ	لَّا زِبْ	طِينٍ	مِنْ	خَلَقْنَاهُمْ	إِنَّا
you wondered	nay	cohesive	clay	of	We created them	indeed We

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّا زِبْ ⑫ بَلْ عَجِبْتَ

Them We have created of cohesive clay. Nay, thou dost wonder,

لَا يَذْكُرُونَ	ذُكِّرُوا	إِذَا	وَ	يَسْخَرُونَ	وَ
they pay no heed	they are admonished	when	and	they ridicule	and

وَيَسْخَرُونَ ⑬ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ⑭

and they ridicule. And when they are admonished, they pay no heed.

يَسْتَسْخِرُونَ	آيَةً	رَأَوْا	إِذَا	وَ
they ridicule	a Sign	they saw	when	and

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ⑮

And when they see a Sign, they seek to ridicule it.

مُبِينٌ	سِحْرٌ	إِلَّا	هَذَا	إِنْ	قَالُوا	وَ
plain	magic	but	this	not	they said	and

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ⑯

And they say, 'This is nothing but plain magic.'

عَإِذَا	مِثْنًا	وَ	كُنَّا	تُرَابًا	وَ	عِظَامًا	عَرَانَا	لَسَبْعُوثُونَ
what when	we died	and	we were	dust	and	bones	shall indeed we	those who will be raised

عَإِذَا مِثْنًا وَكُنَّا تُرَابًا وَعِظَامًا عَرَانَا لَسَبْعُوثُونَ ﴿١٧﴾

‘What! when we are dead and have become dust and bones, shall we then be raised up again?’

أَوْ	أَبَاؤُنَا	الْأَوَّلُونَ	قُلْ	نَعَمْ	وَ	أَنْتُمْ	دَاخِرُونَ
and whether	our forefathers	the past ones	say	yes	and	you	the abased ones

أَوْ أَبَاؤُنَا الْأَوَّلُونَ ﴿١٨﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٩﴾

‘And our forefathers of yore also?’ Say, ‘Yea; and you will then be abased.’

فَإِنَّا	هِيَ	زَجْرَةٌ	وَاحِدَةٌ	فَإِذَا	هُمْ	يَنْظُرُونَ
so only	it	shout of reproach	single	and when	they	they begin to see

فَإِنَّا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿٢٠﴾

Then it will be a single stern call, and behold, they will begin to see.

وَ	قَالُوا	يُؤْيِلَنَا	هَذَا	يَوْمُ	الدِّينِ
and	they said	O woe to us	this	Day	the requital

وَقَالُوا يُؤْيِلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢١﴾

And they will say, ‘Alas for us! this is the Day of Requit.

هَذَا	يَوْمُ	الْفَصْلِ	الَّذِي	كُنْتُمْ	بِهِ	تُكَذِّبُونَ
this	day	the decision	which	you were	with it	you deny

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٢﴾

‘This is the Day of the final decision which you used to deny.’

أُحْشَرُوا	الَّذِينَ	ظَلَمُوا	وَ	أَزْوَاجَهُمْ	وَ	مَا	كَانُوا
you assemble	those who	they acted wrongfully	and	their companions	and	what	they were

أُحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا

And it will be said to the angels, ‘Assemble those who acted wrongfully, along with their companions, and what

يَعْبُدُونَ	مِنْ دُونِ اللَّهِ	فَاهْدُوهُمْ	إِلَى	صِرَاطِ	الْجَحِيمِ
they worship	from beside Allah	so you lead them	to	path	the Fire
يَعْبُدُونَ ⁽²³⁾ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ⁽²⁴⁾					
they used to worship – ‘Beside Allah; and lead them to the path of the Fire;					
وَقِفُّهُمْ	إِنَّهُمْ	مَسْئُولُونَ	مَا لَكُمْ	لَا تَنَاصَرُونَ	
you stop them	surely they	those who are questioned	what for you	you do not help one another	
وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ ⁽²⁵⁾ مَا لَكُمْ لَا تَنَاصَرُونَ ⁽²⁶⁾					
‘And stop them; for they must be questioned.’ ‘What is the matter with you that you help not one another?’					
بَلْ	هُمْ	الْيَوْمَ	مُسْتَسْلِمُونَ	و	
nay	they	this day	those who surrender	and	
بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ⁽²⁷⁾ وَ					
Nay, on that day they will surrender themselves. And					
أَقْبَلَ	بَعْضُهُمْ	عَلَى	بَعْضٍ	يَتَسَاءَلُونَ	
he addressed	some of them	to	others	those who question one another	
أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ⁽²⁸⁾					
some of them will address the others, questioning one another.					
قَالُوا	إِنَّكُمْ	كُنْتُمْ	تَأْتُونَنَا	عَنِ	الْيَمِينِ
they said	verily you	you were	you come at us	from	the right
قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ⁽²⁹⁾					
They will say, ‘Verily, you used to come at us from the right.’					
قَالُوا	بَلْ	لَمْ تَكُونُوا	مُؤْمِنِينَ		
they said	nay	you were not	the believers		
قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ⁽³⁰⁾					
They will answer, ‘Nay, you yourselves were not believers.’					

وَمَا	كَانَ	لَنَا	عَلَيْكُمْ	مِّنْ	سُلْطٰنٍ
and	it was	for us	over you	any	power

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ

‘And we had no power over you;

بَلْ	كُنْتُمْ	قَوْمًا	طٰغِيْنَ	فَحَقَّ	عَلَيْنَا	قَوْلُ	رَبِّنَا	إِنَّا
nay	you were	people	transgressor	so it justified	upon us	word	our Lord	surely we

بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣١﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا

but you yourselves were a transgressing people. ‘Now the word of our Lord has been justified against us that

لَذَآئِقُوْنَ	فَاغْوَيْنٰكُمْ	إِنَّا كُنَّا	غٰوِيْنَ	فَإِنَّهُمْ
the ones surely going to taste	so we caused you to go astray	surely we were	those who go astray	so verily they

لَذَآئِقُوْنَ ﴿٣٢﴾ فَاغْوَيْنٰكُمْ إِنَّا كُنَّا غٰوِيْنَ ﴿٣٣﴾ فَإِنَّهُمْ

we shall surely have to taste the punishment. ‘And we caused you to go astray for we ourselves had gone astray.’

يَوْمَئِذٍ	فِي	الْعَذَابِ	مُشْتَرِكُوْنَ	إِنَّا	كَذٰلِكَ	نَفْعَلُ	بِالْمُجْرِمِيْنَ
that day	in	the punishment	sharers	surely We	like that	We do	with the guilty

يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٤﴾ إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٥﴾

Truly, on that day they will all be sharers in the punishment. Surely, thus do We deal with the guilty:

إِنَّهُمْ	كَانُوا	إِذَا	قِيلَ	لَهُمْ	لَا	إِلٰهَ	إِلَّا	اللَّهُ
surely they	they were	when	it was said	to them	not	God	but	Allah

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلٰهَ إِلَّا اللَّهُ ۚ

For when it was said to them, ‘There is no God but Allah,’

يَسْتَكْبِرُوْنَ	وَيَقُولُوْنَ	أَيْنَا	لَتَارْكُوْا	إِلٰهَتِنَا	إِشَاعِيْ	مَّجْنُوْنٍ
they behave arrogantly	and they say	surely we are	surely those who give	Our gods	for a poet	mad

يَسْتَكْبِرُوْنَ ﴿٣٦﴾ وَيَقُولُوْنَ إِنَّا لَتَارْكُوْا إِلٰهَتِنَا لِشَاعِيْ مَّجْنُوْنٍ ﴿٣٧﴾

they turned away with disdain, And said, ‘Shall we give up our gods for a mad poet?’

بَلْ	جَاءَ	بِالْحَقِّ	وَ	صَدَّقَ	الرُّسُلِينَ
nay	he came	with the truth	and	he testified truth	the Messengers

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الرُّسُلِينَ ﴿٣٨﴾

Nay, he has brought the truth and has testified to the truth of all the Messengers.

إِنَّكُمْ	لَذَآئِقُوا	الْعَذَابِ	الْآلِيمِ	وَ	مَا	تُجْزَوْنَ
surely you	those who are going to taste	the punishment	the painful	and	what	you will be rewarded

إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْآلِيمِ ﴿٣٩﴾ وَمَا تُجْزَوْنَ

You shall surely taste the painful punishment. And you will be rewarded

إِلَّا	مَا	كُنْتُمْ	تَعْمَلُونَ	إِلَّا	عِبَادَ	اللَّهِ	الْمُخْلِصِينَ
but	what	you were	you do	but	servants	Allah	the chosen ones

إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤١﴾

only for what you have wrought — Save the chosen servants of Allah;

أُولَئِكَ	لَهُمْ	رِزْقٌ	مَّعْلُومٌ	فَوَاكِهُ	وَ	هُمْ	مُّكْرَمُونَ
those	for them	provision	known	fruits	and	they	honoured ones

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾ فَوَاكِهُ ؕ وَهُمْ مُكْرَمُونَ ﴿٤٣﴾

These will have a known provision; Fruits; and they shall be honoured,

فِي	جَنَّاتٍ	النَّعِيمِ	عَلَى	سُرُرٍ	مُتَقَابِلِينَ
in	Gardens	the Bliss	on	thrones	those facing one another

فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٥﴾

In the Gardens of Bliss, Seated on thrones, facing one another.

يُطَافُ	عَلَيْهِمْ	بِكُأْسٍ	مِّنْ	مَّعِينٍ	بَيضَاءَ	لَذَّةٍ	لِّلشَّارِبِينَ
it is passed around	on them	with a cup	from	a flowing fountain	white	delicious	for drinkers

يُطَافُ عَلَيْهِمْ بِكُأْسٍ مِّنْ مَّعِينٍ ﴿٤٦﴾ بَيضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ﴿٤٧﴾

They will be served round with a cup from a flowing fountain, Sparkling white, delicious to the drinkers,

يُنْزَفُونَ	عَنْهَا	هُمْ	لَا	وَ	غَوْلٌ	فِيهَا	لَا
they are exhausted	there by	they	nor	and	intoxication	in it	not

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٨﴾

Wherein there will be no intoxication, nor will they be exhausted thereby.

مَكْنُونٌ	بَيْضٌ	كَأَنَّهُنَّ	عَيْنٌ	قُصِرَاتُ الطَّرْفِ	عِنْدَهُمْ	وَ
sheltered	egg	as if they	large beautiful eyes	women with restrained looks	with them	and

وَعِنْدَهُمْ قُصِرَاتُ الطَّرْفِ عَيْنٌ ﴿٤٩﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٥٠﴾

And with them will be chaste women, with restrained looks and large beautiful eyes, As though they were sheltered eggs.

فَاقْبَلْ	بَعْضُهُمْ	عَلَى بَعْضٍ	يَتَسَاءَلُونَ	قَالَ	قَائِلٌ	مِنْهُمْ
so he addressed	some of them	upon some	they question one another	he said	speaker	among them

فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥١﴾ قَالَ قَائِلٌ مِنْهُمْ

Then some of them will address the others, questioning one another. A speaker from among them

إِنِّي	كَانَ	لِي	قَرِينٌ	يَقُولُ	أَإِنَّكَ	لَبِنٌ	الْبَصْدِيقِينَ	عَإِذَا
indeed I	it was	for me	a companion	he says	are indeed you	is among	the verifiers	do when

إِنِّي كَانَ لِي قَرِينٌ ﴿٥٢﴾ يَقُولُ أَإِنَّكَ لَبِنٌ الْبَصْدِيقِينَ ﴿٥٣﴾ عَإِذَا

will say, "I had a companion, "Who used to say, 'Art thou indeed among those who believe it to be true?"

مِثْنًا	وَ	كُنَّا	تُرَابًا	وَ	عِظَامًا	عَرَانَا	لَبَدِينُونَ
we died	and	we became	dust	and	bones	are indeed we	indeed those who will be requited

مِثْنًا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَبَدِينُونَ ﴿٥٤﴾

'When we are dead, and have become dust and bones, shall we indeed be requited?'"

قَالَ	هَلْ	أَنْتُمْ	مُطْلِعُونَ	فَاطْدَعْ	فَرَاهُ	فِي	سَوَاءِ	الْجَحِيمِ
he said	will	you	those who have a look	so he had a look	so he saw him	in	midst	the Fire

قَالَ هَلْ أَنْتُمْ مُطْلِعُونَ ﴿٥٥﴾ فَاطْدَعْ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٦﴾

He will ask, 'Will you have a look at him?' Then he will look and see him in the midst of the Fire.

قَالَ	تَاللَّهِ	إِنْ	كِدْتَ	لَتُرْدِينَ	وَلَوْ	لَا	نِعْمَةً	رَّبِّي
he said	by Allah	surely	you almost did	indeed you will perish me	if	not	favour	my Lord

قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينَ ٥٧ وَلَوْ لَا نِعْمَةَ رَبِّي

He will say, 'By Allah, thou didst almost cause me to perish. 'And had it not been for the favour of my Lord,

لَكُنْتُ	مِنْ	الْبُحْضَرِيِّينَ	أَفَبَا	نَحْنُ	بِئْسَتَيْنِ
surely I was	of	those who were called up	Is it not so	we	those going to die

لَكُنْتُ مِنَ الْبُحْضَرِيِّينَ ٥٨ أَفَبَا نَحْنُ بِئْسَتَيْنِ ٥٩

I should surely have been of those who are called up before Him. 'Is it not so that we are not going to die again,

إِلَّا	مَوْتَتَنَا	الْأُولَى	وَمَا	نَحْنُ	بِعَذَابَيْنِ
except	our death	the previous one	and	we	those to be punished

إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِعَذَابَيْنِ ٦٠

'Save our previous death, and that we are not to be punished?

إِنَّ	هَذَا	لَهُوَ	الْفَوْزُ	الْعَظِيمُ	لِشِّ	هَذَا	فَلْيَعْمَلِ	الْعَامِلُونَ
surely	this	it is	the triumph	the supreme	for like	this	so let him work	the workers

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ٦١ لِشِّ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ٦٢

'Surely this is the supreme triumph. 'For the like of this, then, let the workers work.'

أَذِيكَ	خَيْرٌ	نُزُلًا	أَمْ	شَجَرَةً	الزَّقُومِ	إِنَّا	جَعَلْنَاهَا
is that	better	hospitality	or	tree	the Zaqqum	verily We	We made it

أَذِيكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُومِ ٦٣ إِنَّا جَعَلْنَاهَا

Is that better as an entertainment, or the tree of Zaqqum? Verily We have made it

فِتْنَةً	لِلظَّالِمِينَ	إِنَّهَا	شَجَرَةٌ	تَخْرُجُ	فِي	أَصْلِ	الْجَحِيمِ
a trial	for the wrongdoers	verily it	tree	it springs forth	in	bottom	the Hell

فِتْنَةً لِلظَّالِمِينَ ٦٤ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ٦٥

a trial for the wrongdoers. It is a tree that springs forth in the bottom of Hell;

طَلْعُهَا	كَأَنَّهُ	رُءُوسُ	الشَّيَاطِينِ	فَإِنَّهُمْ	لَا يَكُونُونَ	مِنْهَا
its fruit	like it as if	heads	serpents	then surely they	surely the ones going to eat	of it
طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٦﴾ فَإِنَّهُمْ لَكَاكُونَ مِنْهَا						
The fruit thereof is as though it were the heads of serpents. And they shall eat of it						
فَمَا لَكُونَ	مِنْهَا	الْبُطُونَ	ثُمَّ	إِنَّ	لَهُمْ	عَلَيْهَا لَشَوْبًا
so those who fill up	with it	the bellies	then	surely	for them	upon it a mixture of
فَمَا لَكُونَ مِنْهَا الْبُطُونَ ﴿٦٧﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ						
and fill their bellies therewith. Then will they have in addition to it a mixture of						
حَيِّمٍ	ثُمَّ	إِنَّ	مَرْجِعَهُمْ	لَا إِلَى	الْجَحِيمِ	
boiling water	then	surely	their return	indeed shall be toward	the Hell	
حَيِّمٍ ﴿٦٨﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٩﴾						
boiling water as a drink. Then surely their return shall be to Hell.						
إِنَّهُمْ	الْفَوَّا	أَبَاءَهُمْ	ضَالِّينَ	فَهُمْ	عَلَى	أَثَرِهِمْ
indeed they	they found	their fathers	the erring ones	so they	on	their footsteps
إِنَّهُمْ الْفَوَّا أَبَاءَهُمْ ضَالِّينَ ﴿٧٠﴾ فَهُمْ عَلَى أَثَرِهِمْ يُهْرَعُونَ ﴿٧١﴾						
They indeed found their fathers erring, And they hurried on in their footsteps.						
وَ	لَقَدْ	ضَلَّ	قَبْلَهُمْ	أَكْثَرُ	الْأَوَّلِينَ	
and	for sure	it erred	before them	most	the ancient ones	
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧٢﴾						
And most of the ancient peoples had erred before them,						
وَ	لَقَدْ	أَرْسَلْنَا	فِيهِمْ	مُنْذِرِينَ		
and	for sure	We sent	in them	Warners		
وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٣﴾						
And We had sent Warners among them.						

فَانْظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُنْذَرِينَ		
so behold	how	it was	end	those who are warned		
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٤﴾						
Behold, then, how evil was the end of those who were warned,						
إِلَّا	عِبَادَ	اللَّهِ	الْمُخْلِصِينَ	وَلَقَدْ	نَادَانَا	نُوحٌ
except	servants	Allah	the chosen ones	and	for sure	he cried to Us
إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٧٥﴾ وَلَقَدْ نَادَانَا نُوحٌ						
Save the chosen servants of Allah. And Noah indeed did cry unto Us,						
فَلَنِعْمَ	الْمُجِيبُونَ	وَنَجَّيْنَاهُ	وَأَهْلَهُ	مِنْ		
so how excellent	those giving response	and	We saved him	and	his family	from
فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٦﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنْ						
and what an excellent answer did We give to his prayer! And We saved him and his family from						
الْكَرْبِ الْعَظِيمِ	وَجَعَلْنَا	ذُرِّيَّتَهُ	هُمْ	الْبَاقِينَ		
the great distress	and We made	his offspring	only they	the survivors		
الْكَرْبِ الْعَظِيمِ ﴿٧٧﴾ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٨﴾						
the great distress; And We made his offspring the only survivors.						
وَتَرَكْنَا	عَلَيْهِ	فِي	الْآخِرِينَ			
We left	upon him	in	the following generations			
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٩﴾						
And We left for him a good name among the following generations —						
سَلَامٌ	عَلَى	نُوحٍ	فِي	الْعَالَمِينَ		
peace	upon	Noah	in	the worlds		
سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٨٠﴾						
'Peace be upon Noah among people of the worlds!'						

إِنَّا	كَذَلِكَ	نَجْزِي	الْمُحْسِنِينَ	إِنَّهُ	مِنْ	عِبَادِنَا	الْمُؤْمِنِينَ
We surely	like that	We reward	those who do good	surely he	from	Our servants	the believers

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨٢﴾

Thus indeed do We reward those who do good. He was surely one of Our believing servants.

ثُمَّ	أَغْرَقْنَا	الْآخَرِينَ	وَ	إِنَّ	مِنْ	شِيعَتِهِ	لِإِبْرَاهِيمَ
then	We drowned	the others	and	verily	from	his party	surely Abraham

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٣﴾ وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ ﴿٨٤﴾

Then We drowned the others. And verily of his party was Abraham;

إِذْ	جَاءَ	رَبَّهُ	بِقَلْبٍ	سَلِيمٍ
when	it came	his Lord	with heart	submissive

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٥﴾

When he came to his Lord with a submissive heart.

إِذْ	قَالَ	لِأَبِيهِ	وَ	قَوْمِهِ	مَاذَا	تَعْبُدُونَ
when	said	to his father	and	his people	what	you worship

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٦﴾

When he said to his father and to his people, 'What is it that you worship?

أَفِغْكَ	الِهَةً	دُونَ	اللَّهِ	تُرِيدُونَ
whether false	gods	instead	Allah	you seek

أَفِغْكَ الْهَةَ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٧﴾

Do you seek lies as gods instead of Allah?

فَمَا	ظَنُّكُمْ	بِرَبِّ	الْعَالَمِينَ	فَنَظَرَ	نَظْرَةً	فِي	النُّجُومِ
so what	your idea	with Lord	the worlds	so he saw	glance	at	the stars

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٨﴾ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٩﴾

'So what is your idea about the Lord of the worlds?' Then he cast a glance at the stars,

فَقَالَ	إِنِّي	سَقِيمٌ	فَتَوَلَّوْا	عَنْهُ	مُدْبِرِينَ
so he said	indeed I	unwell	so they went	from him	those turning their back
فَقَالَ إِنِّي سَقِيمٌ ٩٠ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ٩١					
And said, 'I am indeed feeling unwell.' So they went away from him turning their backs.					
فَرَاغَ	إِلَى	الِهَتِهِمْ	فَقَالَ	أَلَا	تَأْكُلُونَ
so he went secretly	to	their gods	so he said	will not	you eat
فَرَاغَ إِلَى إِلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ٩٢					
Then he went secretly to their gods and said, 'Will you not eat?					
مَا لَكُمْ	لَا	تَنْطِقُونَ	فَرَاغَ	عَلَيْهِمْ	ضَرْبًا
what for you	not	you speak	so it turned secretly	against them	striking
مَا لَكُمْ لَا تَنْطِقُونَ ٩٣ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ٩٤					
'What is the matter with you that you speak not?' Then he began suddenly to strike them with the right hand.					
فَاتَّبَعُوا	إِلَيْهِ	يَزِفُونَ	قَالَ	أَتَعْبُدُونَ	
so they came	to him	they hasten	he said	do you worship	
فَاتَّبَعُوا إِلَيْهِ يَزِفُونَ ٩٥ قَالَ أَتَعْبُدُونَ					
Thereupon the people came towards him hastening. He said, 'Do you worship					
مَا تَنْحِتُونَ	وَ	اللَّهُ	خَلَقَكُمْ	وَمَا	تَعْمَلُونَ
that you carve out	and	Allah	he created you	and what	you do
مَا تَنْحِتُونَ ٩٦ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ٩٧					
that which you have yourselves carved out, 'Whereas Allah has created you and your handiwork?'					
قَالُوا	ابْنُوا	لَهُ	بُنْيَانًا	فَأَنقُرُوهُ	فِي
they said	you build	for him	a structure	so they casted him	in
قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَنقُرُوهُ فِي الْجَحِيمِ ٩٨					
They said, 'Build for him a structure and cast him into the fire.'					

الْأَسْفَلِينَ	فَجَعَلْنَهُمْ	كَيْدًا	بِهِ	فَارَادُوا			
the most humiliated ones	so We made them	a plot	with him	so they intended			
فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَهُمُ الْأَسْفَلِينَ ﴿٩٩﴾							
Thus they intended an evil design against him, but We made them most humiliated.							
وَقَالَ	إِنِّي	ذَاهِبٌ	إِلَى	رَبِّي	سَيَهْدِينِ		
and	surely I	one going	to	my Lord	soon he will guide me		
وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ ﴿١٠٠﴾							
And he said, 'I am going to my Lord, Who will guide me.'							
رَبِّ	هَبْ	لِي	مِنْ	الصَّالِحِينَ			
My Lord	grant	for me	from	the righteous ones			
رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾							
'My Lord, grant me a righteous son.'							
فَبَشَّرْنَاهُ	بِغُلَمٍ	حَلِيمٍ	فَلَمَّا	بَدَغَ	مَعَهُ	السَّعْيِ	
so We gave him glad tidings	of a son	forbearing	so when	it reached	with him	the work	
فَبَشَّرْنَاهُ بِغُلَمٍ حَلِيمٍ ﴿١٠٢﴾ فَلَمَّا بَدَغَ مَعَهُ السَّعْيِ							
So We gave him the glad tidings of a forbearing son. And when he was old enough to work with him,							
قَالَ	يُبْنَى	إِنِّي	أَرَى	فِي	الْهَنَامِ	أَنِّي	أَذْبَحُكَ
he said	O my son	indeed I	I saw	in	the dream	that I	I slaughter you
قَالَ يَبْنَى إِنِّي أَرَى فِي الْهَنَامِ أَنِّي أَذْبَحُكَ							
he said, 'O my dear son, I have seen in a dream that I am slaughtering thee.							
فَانْظُرْ	مَاذَا	تَرَى	قَالَ	يَا بَتِ	أَفْعَلْ	مَا	تُؤْمَرُ
so consider	what	you think	he said	O my father	you do	what	you are commanded
فَانْظُرْ مَاذَا تَرَى قَال يَا بَتِ أَفْعَلْ مَا تُؤْمَرُ							
So consider, what thou thinkest of it! He replied, 'O my father, do as thou art commanded;							

سَتَجِدُنِي	إِنْ	شَاءَ	اللَّهُ	مِنْ	الصَّابِرِينَ	فَلَمَّا
surely you find me	if	he pleases	Allah	of	the patient	so when

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾ فَلَمَّا

thou wilt find me, if Allah please, of those who are patient.' And when

أَسْلَمَا	وَ	تَلَّه	لِلْجَبِينِ	وَ	نَادَيْنَاهُ	أَنْ	يَأْبُرْهِيمُ
they both submitted	and	he laid him	with face down	and	We called him	that	O Abraham

أَسْلَمَا وَتَلَّه لِّلْجَبِينِ ﴿١٠٤﴾ وَنَادَيْنَاهُ أَنْ يَأْبُرْهِيمُ ﴿١٠٥﴾

they both submitted to the Will of God, and he laid him on the ground face down, We called to him: 'O Abraham,

قَدْ	صَدَّقْتَ	الرُّعْيَا	إِنَّا	كَذَلِكَ	نَجْزِي	الْحُسَيْنِينَ
indeed	you made true	the dream	indeed We like	that	We reward	those who do good

قَدْ صَدَّقْتَ الرُّعْيَا إِنَّا كَذَلِكَ نَجْزِي الْحُسَيْنِينَ ﴿١٠٦﴾

'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.

إِنَّ	هَذَا	لَهُوَ	الْبَلَاءُ	الْبَيِّنُ	وَ	فَدَيْنَاهُ	بِذَبْحٍ	عَظِيمٍ
surely	that	was it	the trial	the manifest	and	We ransomed him	with sacrifice	great

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْبَيِّنُ ﴿١٠٧﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٨﴾

That surely was a manifest trial. And We ransomed him with a great sacrifice.

وَ	تَرَكْنَا	عَلَيْهِ	فِي	الْآخِرِينَ	سَلَامٌ	عَلَى	إِبْرَاهِيمَ
and	We left	for him	in	the following generations	peace be	upon	Abraham

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٩﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١١٠﴾

And We left for him a good name among the following generations — 'Peace be upon Abraham!'

كَذَلِكَ	نَجْزِي	الْحُسَيْنِينَ	إِنَّهُ	مِنْ	عِبَادِنَا	الْمُؤْمِنِينَ
like that	We reward	those who do good	surely he	of	Our servants	the believing ones

كَذَلِكَ نَجْزِي الْحُسَيْنِينَ ﴿١١١﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾

Thus do We reward those who do good. Surely, he was one of Our believing servants.

وَالصَّالِحِينَ	مِّنْ	نَّبِيًّا	بِإِسْحَاقَ	بَشَرْنَاهُ	وَ
the righteous ones	of	a Prophet	with Isaac	We gave him glad tidings	and

وَبَشَرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٣﴾

And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous.

وَمِنْ	و	إِسْحَاقَ	عَلَى	و	عَلَيْهِ	بَرَكْنَا	وَ
among	and	Isaac	on	and	on him	We blessed	and

وَبَرَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ

And We bestowed blessings on him and Isaac. And from among

مُبِينٌ	لِّنَفْسِهِ	ظَالِمٌ	وَ	مُحْسِنٌ	ذُرِّيَّتَهُمَا
manifest	for him self	cruel	and	doer of good	progeny of both of them

ذُرِّيَّتَهُمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٤﴾

the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.

وَلَقَدْ	مَنْنَا	عَلَى	مُوسَى	وَ	هَارُونَ
and	We bestowed favours	on	Moses	and	Aaron

وَلَقَدْ مَنْنَا عَلَى مُوسَى وَهَارُونَ ﴿١١٥﴾

And, indeed, We bestowed favours on Moses and Aaron.

وَنَجَّيْنَاهُمَا	وَ	قَوْمَهُمَا	مِّنْ	الْكَرْبِ	الْعَظِيمِ
We saved both of them	and	people of both of them	of	the distress	the great

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٦﴾

And We saved them both and their people from the great distress;

وَنَصَرْنَاهُمْ	فَكَانُوا	هُمْ	الْغَلَبِينَ
We helped them	so they were	they	the victorious ones

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَلَبِينَ ﴿١١٧﴾

And We helped them, and it was they who were victorious.

وَاتَيْنَاهُمَا	و	الْكِتَابَ	الْمُسْتَبِينَ	و	هَدَيْنَاهُمَا
We gave both of them	and	the Book	manifestly clear		We guided both of them
وَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ⁽¹¹⁸⁾ وَهَدَيْنَاهُمَا					
And We gave them the manifestly clear Book. And We guided them to					
الصِّرَاطَ الْمُسْتَقِيمَ	وَتَرَكْنَا	عَلَيْهِمَا	فِي	الْآخِرِينَ	
the right path	and We left	upon both of them	in	the following generations	
الصِّرَاطَ الْمُسْتَقِيمَ ⁽¹¹⁹⁾ وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ⁽¹²⁰⁾					
the right path. And We left for them a good name among the following generations —					
سَلَامٌ	عَلَى	مُوسَى	وَ	هَارُونَ	إِنَّا
peace	on	Moses	and	Aaron	surely We
سَلَامٌ عَلَى مُوسَى وَهَارُونَ ⁽¹²¹⁾ إِنَّا كَذَبْنَاكَ					
'Peace be on Moses and Aaron!' Thus indeed do					
نَجْزِي	الْحَسَنِينَ	إِنَّهُمَا	مِنْ	عِبَادِنَا	الْمُؤْمِنِينَ
We reward	those who do good	surely both of them	of	Our servants	the believing ones
نَجْزِي الْحَسَنِينَ ⁽¹²²⁾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ⁽¹²³⁾					
We reward those who do good. Surely they were both among Our believing servants.					
وَ	إِنَّ	إِلْيَاسَ	لَبَيْنَ	الرُّسُلِينَ	
and	surely	Elias	indeed amongst	the Messengers	
وَإِنَّ إِلْيَاسَ لَبَيْنَ الرُّسُلِينَ ⁽¹²⁴⁾					
And assuredly Elias also was one of the Messengers,					
إِذْ	قَالَ	لِقَوْمِهِ	أَلَا	تَتَّقُونَ	
when	he said	to his people	will not	you fear	
إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ⁽¹²⁵⁾					
When he said to his people, 'Will you not fear God?					

اَتَدْعُونَ	بَعْلًا	وَا	تَذَرُونَ	اَحْسَنَ	الْخَالِقِينَ
do you call	Ba'l	and	you forsake	the Best	the creators
اَتَدْعُونَ بَعْلًا وَتَذَرُونَ اَحْسَنَ الْخَالِقِينَ ﴿١٢٦﴾					
'Do you call on Ba'l, and forsake the Best of creators,					
اللَّهُ	رَبِّكُمْ	وَا	رَبِّ	اَبَائِكُمْ	الْاَوَّلِينَ
Allah	your Lord	and	Lord	your fathers	the first ones
اللَّهُ رَبِّكُمْ وَرَبِّ اَبَائِكُمُ الْاَوَّلِينَ ﴿١٢٧﴾					
'Allah, your Lord and the Lord of your forefathers of old?'					
فَكَذَّبُوهُ	فَانْتَهُمُ	لَمُحْضَمُونَ	اِلَّا	عِبَادَ	اللَّهُ
so they treated him as a liar	so surely they	those who are presented	except	servants	Allah
فَكَذَّبُوهُ فَاِنَّهُمْ لَمُحْضَمُونَ ﴿١٢٨﴾ اِلَّا عِبَادَ اللَّهِ					
But they treated him as a liar, and they will surely be brought before God to render an account; Except					
الْمُخْلِصِينَ	وَتَرَكْنَا	عَلَيْهِ	فِي	الْاٰخِرِينَ	
the chosen ones	and We left	on him	in	the following generations	
الْمُخْلِصِينَ ﴿١٢٩﴾ وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِينَ ﴿١٣٠﴾					
the chosen servants of Allah. And We left for him a good name among the following generations —					
سَلَامٌ	عَلَى	اِلَٰ يَاسِيْنَ	اِنَّا	كَذٰلِكَ	نَجْزِي
peace	on	Elias	indeed We	like that	We reward
سَلَامٌ عَلَىٰ اِلَٰ يَاسِيْنَ ﴿١٣١﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٢﴾					
'Peace be on Elias and his people!' Thus indeed do We reward those who do good.					
اِنَّهُ	مِنْ	عِبَادِنَا	الْمُؤْمِنِينَ	وَا	اِنَّ
surely he	of	Our servants	the believing ones	and	surely
اِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٣﴾ وَاِنَّ لُوطًا لِّمِنَ الرُّسُلِ ﴿١٣٤﴾					
Surely he was one of Our believing servants. And assuredly Lot too was one of the Messengers,					

أَجْعَيْنَ	أَهْلَهُ	وَ	نَجَّيْنَهُ	إِذْ		
all	his family	and	We delivered him	when		
إِذْ نَجَّيْنَهُ وَأَهْلَهُ أَجْعَيْنَ ﴿١٣٥﴾						
When We delivered him and all his family,						
الْآخَرِينَ	دَمَّرْنَا	ثُمَّ	الْغَابِرِينَ	فِي	عَجُوزًا	إِلَّا
the others	We destroyed	then	those who stayed behind	among	an old woman	except
إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٦﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٧﴾						
Except an old woman who was among those who stayed behind. Then We utterly destroyed the others.						
مُصْبِحِينَ	عَلَيْهِمْ	لَتَمُرُّوْنَ	إِنَّكُمْ	وَ		
those in the morning	upon them	surely you pass by	surely you	and		
وَأَنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٨﴾						
And surely you pass by them in the morning,						
يُونُسَ	إِنَّ	وَ	تَعْقِلُونَ	أَفَلَا	بِالَّيْلِ	وَ
Jonah	surely	and	you understand	do so not	with the night	and
وَبِالَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٩﴾ وَإِنَّ يُونُسَ						
And by night. Then why do you not understand? And surely Jonah also was						
الْمَشْحُونِ	الْفُلْكِ	إِلَى	أَبَقَ	إِذْ	الرُّسُلِينَ	لَبِنَ
the laden	ship	to	he fled	when	the Messengers	was of
لَبِنَ الرُّسُلِينَ ﴿١٤٠﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤١﴾						
one of the Messengers, When he fled to the laden ship;						
الْحُوتِ	فَالْتَقَبَهُ	الْمُدْحَضِينَ	مِنْ	فَكَانَ	فَسَاهَمَ	
the fish	so he swallowed him	the rejected ones	of	so it was	so he drew lots	
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٢﴾ فَالْتَقَبَهُ الْحُوتِ						
And he drew lots at the bidding of his shipmates and was of the losers. And the fish swallowed him						

وَهُوَ مُلِيمٌ	فَلَوْلَا	أَنَّهُ	كَانَ	مِنْ	الْمُسَبِّحِينَ
while he was blaming himself	so if not	indeed he	it was	of	those who glorify
وَهُوَ مُلِيمٌ ⁽¹⁴³⁾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ⁽¹⁴⁴⁾					
while he was blaming himself. And had he not been of those who glorify God,					
لَلْبَيْتِ	فِي	بَطْنِهِ	إِلَى	يَوْمِ	يُبْعَثُونَ
surely he tarried	in	its belly	till	Day	they will be resurrected
لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ⁽¹⁴⁵⁾					
He would have surely tarried in its belly till the Day of Resurrection.					
فَنَبَذْنَاهُ	بِالْعَرَاءِ	وَ	هُوَ	سَقِيمٌ	
so We cast him	with the barren land	and	he	sick	
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ⁽¹⁴⁶⁾					
Then We cast him on a bare tract of land, and he was sick;					
وَ	أَنْبَتْنَا	عَلَيْهِ	شَجَرَةً	مِّنْ	يَقْطِينٍ
and	We caused to grow	over him	plant	of	gourd
وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ⁽¹⁴⁷⁾					
And We caused a plant of gourd to grow over him.					
وَ	أَرْسَلْنَاهُ	إِلَى	مِائَةِ أَلْفٍ	أَوْ	يَزِيدُونَ
and	We sent him	to	hundred thousand	or	they are more
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ⁽¹⁴⁸⁾					
And We sent him as a Messenger to a hundred thousand people or more,					
فَأَمَّنُوا	فَبَتَّعْنَاهُمْ	إِلَى	حِينَ	فَاسْتَفْتَاهُمْ	أَلَرَبِّكَ
then they believed	so We provided them	for	a while	so you ask them	do for your Lord
فَأَمَّنُوا فَبَتَّعْنَاهُمْ إِلَى حِينَ ⁽¹⁴⁹⁾ فَاسْتَفْتَاهُمْ أَلَرَبِّكَ					
And they believed; so We gave them provision for a while. Now ask them whether thy Lord has					

الْبَنَاتُ	وَلَهُمْ	الْبَنُونَ	أَمْ	خَلَقْنَا	الْمَلَكَةَ	إِنَاثًا
the daughters	and for them	the sons	did	We created	the angels	females

الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٥٠﴾ أَمْ خَلَقْنَا الْمَلَكَةَ إِنَاثًا

daughters whereas they have sons. Did We create the angels females

وَهُمْ	شَهِدُونَ	آلَا	إِنَّهُمْ	مِّنْ	إِفْكِهِمْ	لَيَقُولُونَ
they	those who witness	beware	surely they	from	their fabrication	surely they say

وَهُمْ شَهِدُونَ ﴿١٥١﴾ آلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٢﴾

while they were witnesses? Beware, verily it is of their fabrication when they say,

وَلَدَ	اللَّهُ	وَ	إِنَّهُمْ	لَكَذِبُونَ
He has begotten	Allah	and	certainly they	surely liars

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَذِبُونَ ﴿١٥٣﴾

‘Allah has begotten children;’ and they are certainly liars.

أَصْطَفَى	الْبَنَاتِ	عَلَى	الْبَنِينَ	مَا لَكُمْ	كَيْفَ	تَحْكُمُونَ
has He chosen	the daughters	over	the sons	what for you	how	you judge

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٤﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٥﴾

Has He chosen daughters in preference to sons? What is the matter with you? How judge ye?

أَفَلَا	تَذَكَّرُونَ	أَمْ	لَكُمْ	سُلْطَنٌ	مُّبِينٌ
will not then	you reflect	or	for you	authority	clear

أَفَلَا تَذَكَّرُونَ ﴿١٥٦﴾ أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ﴿١٥٧﴾

Will you not then reflect? Or have you a clear authority?

فَاتُوا	بِكُتُبِكُمْ	إِنْ	كُنْتُمْ	صَادِقِينَ
then bring	with your Book	if	you were	truthful ones

فَاتُوا بِكُتُبِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٨﴾

Then produce your Book, if you are truthful.

وَجَعَلُوا	بَيْنَهُ	وَ	بَيْنَ	الْجِنَّةِ	نَسَبًا
and	between him	and	between	the Jinns	blood relationship
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ^ط					
And they assert a blood relationship between Him and the Jinn					
وَلَقَدْ	عَلِمْتِ	الْجِنَّةُ	إِنَّهُمْ	لَبُخْرُونَ	
and	you knew	the Jinn	surely they	those who will be summoned	
وَلَقَدْ عَلِمْتِ الْجِنَّةُ إِنَّهُمْ لَبُخْرُونَ ^{١٥٩}					
while the Jinn know full well that they too will be summoned to His presence.					
سُبْحَنَ	اللَّهِ	عَمَّا	يَصِفُونَ	إِلَّا	عِبَادَ اللَّهِ
Holy	Allah	from what	they attribute	but	servants Allah
سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ^{١٦٠} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ^{١٦١}					
Holy is Allah and free from what they attribute to Him. But the chosen servants of Allah do not do so.					
فَإِنَّكُمْ	وَمَا	تَعْبُدُونَ	مَا	أَنْتُمْ	عَلَيْهِ
so verily you	and	what	you worship	not	against Him
فَإِنَّكُمْ وَمَا تَعْبُدُونَ ^{١٦٢} مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ^{١٦٣}					
Verily, you and what you worship — None of you can mislead anyone against Him,					
إِلَّا	مَنْ	هُوَ	صَالٍ	الْبَحِيمِ	
except	who	he	one who burns	the Hell	
إِلَّا مَنْ هُوَ صَالٍ الْبَحِيمِ ^{١٦٤}					
Except him who shall burn in Hell.					
وَمَا	مِنَّا	إِلَّا	لَهُ	مَقَامٌ	مَّعْلُومٌ
and	not	but	for him	station	appointed
وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ^{١٦٥}					
And the angels say: 'And there is not one of us but has an appointed station.					

وَالَّذِينَ	إِنَّا	لَنَحْنُ	وَالصَّافُّونَ	وَ	إِنَّا	لَنَحْنُ	وَالْمُسَبِّحُونَ
those who glorify	for we	verily we	and	those who stood ranged in ranks	we are	verily	and
وَأَنَّا لَنَحْنُ الصَّافُّونَ ١٦٦ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ١٦٧							
'And, verily, we are those who stand ranged in ranks. 'And we are verily those who glorify God.'							
وَالَّذِينَ	إِنْ	كَانُوا	لَيَقُولُونَ	لَوْ	أَنَّ	عِنْدَنَا	
with us	that	if	surely they say	they were	surely	and	
وَأِنْ كَانُوا لَيَقُولُونَ ١٦٨ لَوْ أَنَّ عِنْدَنَا							
And surely they used to say, 'If we had with us							
ذِكْرًا	مِّنَ	الْأَوَّلِينَ	لَكُنَّا	عِبَادَ	اللَّهِ	الْمُخْلِصِينَ	
Reminder	from	the old people	for we have been	servants	Allah	the chosen ones	
ذِكْرًا مِّنَ الْأَوَّلِينَ ١٦٩ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ١٧٠							
a Book like that of the people of old, 'We would surely have been Allah's chosen servants.'							
فَكَفَرُوا	بِهِ	فَسَوْفَ	يَعْلَمُونَ				
so they disbelieved	with it	so soon	they come to know				
فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ١٧١							
Yet when it is come to them they disbelieve therein, but they will soon come to know.							
وَالَّذِينَ	لَقَدْ	سَبَقَتْ	كَلِمَتُنَا	لِعِبَادِنَا	الْمُرْسَلِينَ		
and	for sure	it went forth	Our word	for Our servants	the Messengers		
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ١٧٢							
And surely Our word has gone forth respecting Our servants, the Messengers,							
إِنَّهُمْ	لَهُمْ	الْمَنْصُورُونَ	وَ	إِنَّ	جُنْدَنَا	لَهُمْ	الْغَالِبُونَ
certainly they	for them	those who will be helped	and	surely	Our host	for them	the victorious ones
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ١٧٣ وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ١٧٤							
That it is certainly they who would be helped; And that it is Our host that would certainly be victorious.							

فَتَوَلَّ	عَنْهُمْ	حَتَّى	وَحِينَ	وَأَبْصُرُهُمْ	فَسَوْفَ	يُبْصِرُونُ
so he turned away	from them	till	a while	and you watch them	so soon	they will see

فَتَوَلَّ عَنْهُمْ حَتَّى حِينَ⁽¹⁷⁵⁾ وَأَبْصُرُهُمْ فَسَوْفَ يُبْصِرُونَ⁽¹⁷⁶⁾

So turn thou away from them for a while. And watch them, for they will soon see.

أَفْبِعْذَابِنَا	يَسْتَعْجِلُونَ	فَإِذَا	نَزَلَ	بِسَاحَتِهِمْ
whether with Our punishment	they seek to hasten	so when	it descend	in their courtyard

أَفْبِعْذَابِنَا يَسْتَعْجِلُونَ⁽¹⁷⁷⁾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ

Is it then Our punishment that they seek to hasten on? But when it descends into their courtyard,

فَسَاءَ	صَبَاحٌ	الْمُنْذَرِينَ	وَتَوَلَّ	عَنْهُمْ	حَتَّى	حِينَ
so evil	morning	those who are warned	and it turned away	from them	till	a while

فَسَاءَ صَبَاحٌ الْمُنْذَرِينَ⁽¹⁷⁸⁾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينَ⁽¹⁷⁹⁾

it shall be an evil morning to those who were warned. So turn thou away from them for a while.

وَأَبْصُرُ	فَسَوْفَ	يُبْصِرُونَ	سُبْحَنَ	رَبِّكَ	رَبِّ الْعِزَّةِ
you watch	so soon	they see	Holy	your Lord	Lord of the Honour

وَأَبْصُرُ فَسَوْفَ يُبْصِرُونَ⁽¹⁸⁰⁾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ

And watch, for they will soon see. Holy is thy Lord, the Lord of Honour and Power,

عَبَّأَ	يَصِفُونَ	وَالْ	سَلَامٌ	عَلَى	الرُّسُلِينَ
from what	they assert	and	peace be	upon	the Messengers

عَبَّأَ يَصِفُونَ⁽¹⁸¹⁾ وَسَلَامٌ عَلَى الرُّسُلِينَ⁽¹⁸²⁾

far above that which they assert. And peace be upon the Messengers!

وَالْحَمْدُ	لِلَّهِ	رَبِّ	الْعَالَمِينَ
and all praise	for Allah	Lord	the worlds

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ⁽¹⁸³⁾

And all praise belongs to Allah, the Lord of the worlds.

سُورَةُ صَّ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعٌ وَثَنَانُونَ آيَةً وَخَمْسَةٌ رُكُوعَاتٍ

Sad is a Makki Surah, it has 89 verses and 5 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the Merciful	the Gracious	Allah	with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

بَلْ	ذِي الذِّكْرِ	وَالْقُرْآنِ	صَّ
but	one having the exhortation	by the Quran	Truthful God صَادِقُ الْقَوْلِ

صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ② بَلْ

Sad. Truthful God! By the Qur'an, full of exhortation, it is Our revealed word.

شِقَاقٍ	وَّ	عِزَّةٍ	فِي	كَفَرُوا	الَّذِينَ
enmity	and	pride	in	disbelieve	those who

الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ③

But those who disbelieve are steeped in false pride and enmity.

قَرْنٍ	مِّنْ	قَبْلِهِمْ	مِّنْ	أَهْلَكْنَا	كَمْ
generation	of	before them	from	We destroyed	how many

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

How many a generation before them have We destroyed!

مَنَاصٍ	حِينَ	لَا تَ	وَّ	فَنَادَوْا
escape	time	not	and	so they cried

فَنَادَوْا وَلَا تَ حِينَ مَنَاصٍ ④

They cried out for help, but it was no longer the time for escape.

و	عَجِبُوا	أَنْ	جَاءَهُمْ	مُنْذِرٌ	مِنْهُمْ
and	they wondered	that	it came to them	Warner	from among them
وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ٥					
And they wonder that a Warner has come to them from among themselves;					
و	قَالَ	الْكَافِرُونَ	هَذَا	سِحْرٌ	كَذَّابٌ
and	he said	the disbelievers	this	magician	great liar
وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ٥					
and the disbelievers say, 'This is a magician, a great liar.'					
أَجَعَلَ	الْأِلَهَةَ	إِلَهًا	وَاحِدًا	إِنَّ	هَذَا
did he make	the gods	God	One	verily	this
عَجَابٌ	لَشَيْءٍ	أَنْ	مِنْهُمْ	أَمْشُوا	و
strangest	surely a thing	that	of them	you go	and
أَجَعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ٦					
'Has he forged the gods into One God? This, verily, is the strangest thing we have heard.'					
و	انْطَلَقَ	الْبَلَاءُ	مِنْهُمْ	أَنْ	أَمْشُوا
and	he disputed	the leaders	of them	that	you go
وَانْطَلَقَ الْبَلَاءُ مِنْهُمْ أَنْ أَمْشُوا					
At that their leaders disputed admonishing them, 'Go					
و	اصْبِرُوا	عَلَى	إِلَهَتِكُمْ	إِنَّ	هَذَا
and	you hold fast	to	your gods	verily	this
يُرَادُ	لَشَيْءٍ	أَنْ	مِنْهُمْ	أَمْشُوا	و
it is much desired	surely a thing	that	of them	you go	and
وَاصْبِرُوا عَلَى إِلَهَتِكُمْ ۖ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ٧					
hold fast to your gods. This is a thing much desired.					
مَا	سَمِعْنَا	بِهَذَا	فِي	الْبَلَّةِ	الْآخِرَةِ
not	we heard	with this	in	the religions	the other
مَا سَمِعْنَا بِهَذَا فِي الْبَلَّةِ الْآخِرَةِ ٧					
'We never heard of such a thing in any other religion.'					

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كَذَّبَتْ	قَبْلَهُمْ	قَوْمُ	نُوحٍ	وَ	عَادٍ	وَ	فِرْعَوْنَ	ذُو الْأَوْتَادِ
it rejected	before them	people	Noah	and	A'd	and	Pharaoh	lord of the encampments

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٣﴾

Much as before them the people of Noah, and the tribe of 'Ad and Pharaoh, the lord of encampments, had rejected.

وَ	ثَمُودُ	وَ	قَوْمُ	لُوطٍ	وَ	أَصْحَابُ لَيْكَةِ	أُولَئِكَ	الْأَحْزَابِ
and	Thamud	and	people	Lot	and	companions of the Wood	these were	the hordes

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ﴿١٤﴾

So the tribe of Thamud, and the people of Lot, and the dwellers of the Wood — these were the hordes routed one and all.

إِنْ	كُلُّ	إِلَّا	كَذَّبَ	الرُّسُلَ	فَحَقَّ	عِقَابِ
not	all	but	he rejected	the Messengers	so it justified	My punishment

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٥﴾

All without exception rejected the Messengers, thus My punishment became inevitable.

وَ	مَا	يَنْظُرُ	هَؤُلَاءِ	إِلَّا	صِيحَةً	وَاحِدَةً
and	not	he waits	these	but	scream	one

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صِيحَةً وَاحِدَةً

They wait not but for a long drawn out scream

مَا	لَهَا	مِنْ	فَوَاقٍ	وَ	قَالُوا	رَبَّنَا
no	for them	any	respite	and	they said	our Lord

مَا لَهَا مِنْ فَوَاقٍ ﴿١٦﴾ وَقَالُوا رَبَّنَا

from which there is no respite. They say, 'Our Lord,

عَجِّلْ	لَنَا	قِطْنَا	قَبْلَ	يَوْمِ	الْحِسَابِ
you hasten	for us	our portion	before	the day	Reckoning

عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٧﴾

hasten to us our portion of the punishment before the Day of Reckoning.'

إِصْبِرْ	عَلَى	مَا	يَقُولُونَ	وَ	أَذْكُرْ	عَبْدَنَا	دَاوُدَ
you bear patiently	upon	what	they say	and	you remember	Our servant	David
إِصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ							
Bear patiently with what they say, and remember Our servant David,							
ذَٰلِ الْأَيْدِ	إِنَّهُ	أَوَّابٌ	إِنَّا	سَخَّرْنَا	الْجِبَالَ	مَعَهُ	
having powers	surely he	one turning to God	surely We	We subjected	the mountains	with him	
ذَٰلِ الْأَيْدِ إِنَّهُ أَوَّابٌ ۝١٨ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ							
a man of many powers; surely he was always turning to God. We subjected to him the mountains.							
يُسَبِّحْنَ	بِالْعَشِيِّ	وَ	الْإِشْرَاقِ	وَ	الطَّيْرِ	مَحْشُورَةً	
they glorify God	with the night	and	the sunrise	and	the birds	gathered together	
يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ۝١٩ وَالطَّيْرِ مَحْشُورَةً ۖ							
They celebrated God's praises with him at nightfall and sunrise. And We subjected to him the birds gathered together:							
كُلُّ	لَهُ	أَوَّابٌ	وَ	شَدَدْنَا	مُلْكَهُ		
all	to him	one who turns	and	We strengthened	his kingdom		
كُلُّ لَّهُ أَوَّابٌ ۝٢٠ وَشَدَدْنَا مُلْكَهُ							
all turned to him. And We strengthened his kingdom,							
وَ	أَتَيْنَهُ	الْحِكْمَةَ	وَ	فَضْلَ	الْخِطَابِ		
and	We gave him	the wisdom	and	decisive	the speech		
وَأَتَيْنَهُ الْحِكْمَةَ وَفَضْلَ الْخِطَابِ ۝٢١							
and gave him wisdom and talent for decisive speech.							
وَ	هَلْ	أَتَاكَ	نَبَأُ	الْخَصْمِ	إِذْ	تَسَوَّرُوا	الْبَحْرَابِ
and	did	it reached you	story	the disputant	when	they climbed over the wall	the chamber
وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْبَحْرَابِ ۝٢٢							
And has the story of the disputants reached thee when they climbed over the wall of his chamber?							

إِذْ	دَخَلُوا	عَلَى	دَاوُدَ	فَفَزِعَ	مِنْهُمْ
when	they entered	upon	David	and he was afraid	of them
إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ					
When they entered in upon David, and he was afraid of them.					
قَالُوا	لَا	تَخَفْ	خَصْمَيْنِ	بَغَى	بَعْضُنَا عَلَى بَعْضٍ
they said	not	you fear	two disputants	it transgressed	other against some of us
قَالُوا لَا تَخَفْ خَصْمَيْنِ بَغَى بَعْضُنَا عَلَى بَعْضٍ					
They said, "Fear not. We are two disputants; one of us has transgressed against the other;					
فَاحْكُم بَيْنَنَا	وَالْحَقِّ	وَلَا تُشْطِطْ	و	و	و
so you judge	between us	with the justice	and	not to be unjust	
فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ					
so judge between us with justice, and deviate not from the right course					
وَ	اهْدِنَا	إِلَى	سَوَاءٍ	الصِّرَاطِ	إِنَّ هَذَا أَخِي
and	you guide us	to	right	the path	surely my brother
وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ②٣ إِنَّ هَذَا أَخِي					
and guide us to the right way. "This is my brother;					
لَهُ	تِسْعٌ وَتِسْعُونَ	و	لِي	نَعْجَةً	وَاحِدَةً
for him	ninety-nine	and	for me	ewe	one
لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ					
he has ninety-nine ewes, and I have one ewe. Yet he says, 'Give it to me,'					
فَقَالَ	أَكْفَلْنِيهَا	و	عَرَّيْنِي	فِي	الْخِطَابِ
so he said	you give it to me	and	he outshone me	in	his address
فَقَالَ أَكْفَلْنِيهَا وَعَرَّيْنِي فِي الْخِطَابِ ②٤ قَالَ لَقَدْ					
and has been overbearing to me in his address." David said, 'Surely,					

ظَلَمَكَ	بِسُؤَالٍ	نُعْجَتِكَ	إِلَى	نِعَاجِهِ	وَ	إِنَّ	كَثِيرًا	مِّنْ
he wronged you	with demanding	your ewe	to	his ewes	and	certainly	many	of

ظَلَمَكَ بِسُؤَالٍ نُعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنْ

he has wronged thee in demanding thy ewe in addition to his own ewes. And certainly many partners

الْخُلَطَاءِ	لَيَبْغِيْ	بَعْضُهُمْ	عَلَى	بَعْضٍ	إِلَّا	الَّذِينَ	أَمَنُوا
the partners	surely he transgresses	some of them	against	other	except	those who	they believed

الْخُلَطَاءِ لَيَبْغِيْ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ أَمَنُوا

transgress against one another, except those who believe in God

وَعَمِلُوا	الصَّالِحَاتِ	وَ	قَلِيلٌ	مَّا هُمْ	وَ	ظَنَّ	دَاوُدُ	أَنَّهُ
and	the good works	and	few	these of	and	he perceived	David	only

وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّهُ

and do good works; and these are but few.' And David perceived that

فَتَنَّهُ	فَاسْتَغْفَرَ	رَبَّهُ	وَ	خَرَّ	رَاكِعًا	وَ
We tried him	so he asked forgiveness	his Lord	and	he fell down	bowing	and

فَتَنَّهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَ

We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and

أَنَابَ	فَغَفَرْنَا	لَهُ	ذَلِكَ	وَ	إِنَّ	لَهُ	عِنْدَنَا	لَرْزُقِي
he turned in repentance	so We forgave	to him	that	and	indeed	for him	with us	surely nearness

أَنَابَ ٢٥ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَرْزُقِي

turned to Him. So We forgave him that; and indeed, he had a position of nearness with Us

وَ	حُسْنٍ	مَّابٍ	يَدَاوُدُ	إِنَّا	جَعَلْنَكَ	خَلِيفَةً	فِي	الْأَرْضِ
and	excellent	retreat	O David	surely We	We made you	vicegerent	in	the earth

وَحُسْنٍ مَّابٍ ٢٦ يَدَاوُدُ إِنَّا جَعَلْنَكَ خَلِيفَةً فِي الْأَرْضِ

and an excellent retreat. 'O David, We have made thee a vicegerent in the earth;

فَاحْكُمْ	بَيْنَ	النَّاسِ	بِالْحَقِّ	وَلَا تَتَّبِعِ	الْهَوَى
so you judge	between	the men	with the justice	and	the vain desires

فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى

so judge between men with justice, and follow not vain desire,

فَيُضِلَّكَ	عَنْ سَبِيلِ	اللَّهِ	إِنَّ	الَّذِينَ	يَضِلُّونَ	عَنْ سَبِيلِ	اللَّهِ
so it leads you astray	from	way	surely	those who	they go astray	from	Allah

فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ

lest it should lead thee astray from the way of Allah.' Surely those who go astray from the way of Allah

لَهُمْ	عَذَابٌ	شَدِيدٌ	بِمَا	نَسُوا	يَوْمَ	الْحِسَابِ
for them	punishment	severe	because	they forgot	Day	the reckoning

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ٢٧

will have a severe punishment, because they forgot the Day of Reckoning.

وَمَا	خَلَقْنَا	السَّمَاءَ	وَالْأَرْضَ	وَمَا	بَيْنَهُمَا	بَاطِلًا
and	We created	the heavens	and	the earth	between the two of them	in vain

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ٢٨

And We have not created the heaven and the earth and all that is between them in vain.

ذَلِكَ	ظَنُّ	الَّذِينَ	كَفَرُوا	فَوَيْلٌ	لِلَّذِينَ	كَفَرُوا	مِنَ	النَّارِ
that	view	those who	they disbelieved	then woe	to those who	they disbelieved	from	the Fire

ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ٢٩

That is the view of those who disbelieve. Woe, then, to the disbelievers because of the Fire.

أَمْ	نَجْعَلُ	الَّذِينَ	آمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ
shall	We treat	those who	they believed	and	the good works

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Shall We treat those who believe and do good works

كَالْفُجَّارِ	الْمُتَّقِينَ	نَجْعَلُ	أَمْ	الْأَرْضِ	فِي	كَالْمُفْسِدِينَ
like the wicked ones	the righteous ones	We treat	shall	the earth	in	like those who do mischief
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ٢٩						
like those who act corruptly in the earth? Shall We treat the righteous like the wicked?						
كِتَابٍ	أَنْزَلْنَاهُ	إِلَيْكَ	مُبْرَكٌ	لِّيَذَكَّرُوا	آيَاتِهِ	
Book	We revealed it	to you	blessed	that they reflect	its verses	
كِتَابٍ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّيَذَكَّرُوا آيَاتِهِ						
This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses,						
وَلِيَتَذَكَّرَ	أُولُوا الْأَلْبَابِ	وَهَبْنَا	لِدَاوُدَ	سُلَيْمَانَ	وَلِيَتَذَكَّرَ	وَلِيَتَذَكَّرَ
and	the gifted ones with understanding	We bestowed	for David	Solomon	so that he take heed	and
وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ٣٠ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ٣١						
and that those gifted with understanding may take heed. And We bestowed on David, Solomon						
نِعْمَ	الْعَبْدُ	إِنَّهُ	أَوَّابٌ	إِذْ	عُرِضَ	عَلَيْهِ
excellent	the servant	verily he	one turning to God	when	it was brought	upon him
نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ٣١ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ						
who was an excellent servant. He was always turning to Us. When there were brought before him at eventide steeds						
الْصَفْنُ	الْجِيَادُ	فَقَالَ	إِنِّي	أَحْبَبْتُ	حُبَّ الْخَيْرِ	
the noblest breed of horses	the ones swift of foot	so he said	surely I	I loved	love of horses	
الْصَفْنُ الْجِيَادُ ٣٢ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ						
of noblest breed and swift of foot, He said, 'The love of horses is dear to me						
عَنْ	ذِكْرِ رَبِّي	حَتَّى	تَوَارَتْ	بِالْحِجَابِ	عَنْ	
of	remembrance	until	it disappeared	with the veil		
عَنْ ذِكْرِ رَبِّي ٣٣ حَتَّى تَوَارَتْ بِالْحِجَابِ ٣٣						
because they remind me of my Lord. So he sat until they disappeared behind the veil.						

رُدُّوْهَا	عَلَى	فَطَفِقَ	مَسْحًا	بِالسُّوقِ	وَ	الْأَعْنَاقِ
you bring them back	upon me	so he started	stroking	with the legs	and	the necks

رُدُّوْهَا عَلَى فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ③④

He said, 'Bring them back to me.' Then he started stroking their legs and their necks.

وَلَقَدْ	فَتَنَّا	سُلَيْمَانَ	وَ	الْقَيْنَا	عَلَى	كُرْسِيِّهِ	جَسَدًا
surely	we tried	Solomon	and	We placed	on	his throne	body

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا

And We did try Solomon and We placed on his throne a mere body.

ثُمَّ	أَنَابَ	قَالَ	رَبِّ	اغْفِرْ لِي	وَ	هَبْ لِي	مُلْكًا
then	he turned	he said	my Lord	forgive me	and	bestow me	kingdom

ثُمَّ أَنَابَ ③⑤ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا

Then he turned to God, seeking His mercy. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom

لَا يَنْبَغِي لِأَحَدٍ	مِّنْ بَعْدِي	إِنَّكَ أَنْتَ	الْوَهَّابُ	فَسَخَّرْنَا لَهُ
that doesn't suit for anyone	after me	surely you	the Great Bestower	so We subjected to him

لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ③⑥ فَسَخَّرْنَا لَهُ

which none unworthy of it may possess after me. Surely Thou art so Generous. So We subjected to him

الرِّيحَ	تَجَرَّى	بِأَمْرِهِ	رُخَاءً	حَيْثُ	أَصَابَ	وَ	الشَّيَاطِينَ
the wind	it blows	with his command	gently	where	he reached	and	the satans

الرِّيحَ تَجَرَّى بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ③⑦ وَالشَّيَاطِينَ

the wind, blowing gently by his command whithersoever he desired to go, And the giants,

كُلِّ	بَنَاءٍ	وَ	غَوَاصٍ	وَ	آخَرِينَ	مُقَرَّرِينَ	فِي	الْأَصْفَادِ
all	builders	and	divers	and	others	bound ones	in	the fetters

كُلِّ بَنَاءٍ وَغَوَاصٍ ③⑧ وَآخَرِينَ مُقَرَّرِينَ فِي الْأَصْفَادِ ③⑨

all sorts of builders and divers, And others bound in fetters.

هَذَا	عَطَاؤُنَا	فَأَمْنُنْ	أَوْ	أَمْسِكْ	بِغَيْرِ	حِسَابٍ
this	Our gift	so you show favour	or	you withhold	without	reckoning

هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٤٠﴾

'This is Our gift — so give freely or withhold — without reckoning.'

وَ	إِنَّ	لَهُ	عِنْدَنَا	لَرْزُقِي	وَ	حُسْنٍ	مَّابٍ
and	certainly	for him	with Us	surely position of nearness	and	excellent	retreat

وَإِنَّ لَهُ عِنْدَنَا لَرْزُقِي وَحُسْنٍ مَّابٍ ﴿٤١﴾

And certainly he had a position of nearness with Us and an excellent retreat.

وَ	اذْكُرْ	عَبْدَنَا	أَيُّوبَ	إِذْ	نَادَى	رَبَّهُ	أَنِّي
and	you remember	Our servant	Job	when	he cried	his Lord	that I

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي

And remember Our servant Job, when he cried unto his Lord, saying,

مَسَّنِي	الشَّيْطَانُ	بِنُصْبٍ	وَ	عَذَابٍ	أُرْكُضْ	بِرِجْلِكَ
it afflicted me	the Satan	with toil	and	torment	you strike	with your feet

مَسَّنِي الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤٢﴾ أُرْكُضْ بِرِجْلِكَ

'Satan has afflicted me with toil and torment.' 'Spur on your mount.

هَذَا	مُغْتَسَلٌ	بَارِدٌ	وَ	شَرَابٌ	وَ	وَهَبْنَا	لَهُ	أَهْلَهُ
this	a place to wash	cool	and	a drink	and	We bestowed	to him	his family

هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٣﴾ وَوَهَبْنَا لَهُ أَهْلَهُ

Here is cool water to wash with and a drink.' And We bestowed on him his family

وَ	مِثْلَهُمْ	مَعَهُمْ	رَحْمَةً	مِّنَّا	وَ	ذِكْرًا	لِّأُولِي الْأَلْبَابِ
and	like them	along them	mercy	from Us	and	a reminder	to men of understanding

وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٤﴾

and many like them along with them, by way of mercy from Us, and as a reminder to men of understanding.

و	خُذْ	بِيَدِكَ	ضَعْنَا	فَاَضْرِبْ	بِهِ	و	لَا تَحْنُثْ
and	you take	with your hand	dry twig	so you strike	with it	and	don't break your oath
وَحُذِّبِيَدِكَ ضِعْثًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ ط							
And We said to him, 'Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath.'							
إِنَّا	وَجَدْنَاهُ	صَابِرًا	نِعَمَ	الْعَبْدُ	إِنَّهُ	أَوَّابٌ	وَادْكُرْ
indeed We	We found him	steadfast	excellent	the servant	surely he	one turning to God	and you remember
إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ٤٥ وَادْكُرْ							
Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning to God.							
عِبْدَنَا	إِبْرَاهِيمَ	وَ	إِسْحَاقَ	وَ	يَعْقُوبَ	أُولَى الْأَيْدِي	وَالْأَبْصَارِ
Our servant	Abraham	and	Isaac	and	Jacob	men of strong hands	and the visions
عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ٤٦							
And remember Our servants Abraham, and Isaac, and Jacob, men of might and vision.							
إِنَّا	أَخْلَصْنَاهُمْ	بِخَالِصَةٍ	ذِكْرَى	الدَّارِ	وَ	إِنَّهُمْ	عِنْدَنَا
surely We	We chose them	with especially	reminding	the abode	and	truly they	in our sight
إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ٤٧ وَإِنَّهُمْ عِنْدَنَا							
We choose them especially to remind people of the abode of the Hereafter. And truly, they are							
لَبِنَ	الْمُصْطَفَيْنَ	الْأَخْيَارِ	وَ	ادْكُرْ	إِسْمَاعِيلَ	وَ	الْيَسَعَ
surely amongs	the chosen ones	the best ones	and	you remember	Ishmael	and	Elisha
لَبِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ٤٨ وَادْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ							
in Our sight among the elect and the best. And remember Ishmael and Elisha							
وَ	ذَا الْكِفْلِ	وَ	كُلُّ	مِّنَ	الْأَخْيَارِ	هَذَا	ذِكْرٌ
and	Dhu'l-Kifl	and	all	of	the best ones	this	a reminder
وَمَا الْكُفْلُ ط وَكُلُّ مِّنَ الْأَخْيَارِ ٤٩ هَذَا ذِكْرٌ ط وَإِنَّ لِلْمُتَّقِينَ							
and Dhu'l-Kifl; and all were of the best. This is a reminder. And the righteous							

لَحْسَنَ	مَابٍ	جَنَّتْ	عَدْنٍ	مُفْتَحَةً	لَهُمْ	الْأَبْوَابُ
surely excellent	retreat	Gardens	Eternity	thrown open	for them	the gates
لَحْسَنَ مَابٍ ﴿٥٠﴾ جَنَّتْ عَدْنٍ مُفْتَحَةً لَهُمُ الْأَبْوَابُ ﴿٥١﴾						
will surely have excellent retreat: Gardens of Eternity, with their gates thrown open to them,						
مُتَكِّينَ	فِيهَا	يَدْعُونَ	فِيهَا	بِفَاكِهَةٍ	كَثِيرَةٍ	وَشَرَابٍ
reclining ones	in it	they call	in it	with fruits	plenty	and drink
مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥٢﴾						
Reclining therein on cushions; they will therein call at pleasure for plenteous fruit and drink.						
وَ عِنْدَهُمْ	قُصِرَاتُ	الطَّرْفِ	أَثْرَابٍ	هَذَا	مَا تُوعَدُونَ	
and	ones restraining	looks	companions of the equal age	this is	what you are promised	
وَ عِنْدَهُمْ قُصِرَاتُ الطَّرْفِ أَثْرَابٍ ﴿٥٣﴾ هَذَا مَا تُوعَدُونَ						
And with them will be chaste women, restraining their looks, companions of equal age. This is what you are promised						
لِيَوْمِ الْحِسَابِ	إِنَّ	هَذَا	لِرِزْقِنَا	مَالَهُ	مِنْ	نَفَادٍ
for the Day of Reckoning	surely	this	surely Our provision	not for it	to	exhausted one
لِيَوْمِ الْحِسَابِ ﴿٥٤﴾ إِنَّ هَذَا لِرِزْقِنَا مَالَهُ مِنْ نَفَادٍ ﴿٥٥﴾						
for the Day of Reckoning, Verily, this is Our provision which will never be exhausted.						
هَذَا	وَ	إِنَّ	لِلطَّغْيِينَ	لَشَرًّا	مَابٍ	جَهَنَّمَ
this is	and	surely	for the rebellious	indeed evil	place of return	Hell
هَذَا وَإِنَّ لِلطَّغْيِينَ لَشَرًّا مَابٍ ﴿٥٦﴾ جَهَنَّمَ يَصْلَوْنَهَا						
This is for the believers. But for the rebellious there is an evil place of return — Hell, wherein they will burn.						
فَبِئْسَ	الْبِهَادُ	هَذَا	فَلْيَذُوقُوهُ	حَيِّمٌ		
so evil	resting place	this is	So let them taste it	boiling fluid water		
فَبِئْسَ الْبِهَادُ ﴿٥٧﴾ هَذَا فَلْيَذُوقُوهُ حَيِّمٌ						
What an evil resting-place! This is what they will have. So let them taste it: a boiling fluid,						

و	و	و	و	و	و	و	و
and	stinking drink	and	other	of its similar nature	MIN SHUKHAT AZWAJ	MIN SHUKHAT AZWAJ	MIN SHUKHAT AZWAJ
وَعَسَاقٌ ۝٥٨ وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ۝٥٩							
and an intensely cold and stinking drink. And various kinds of other torments of a similar nature.							
هَذَا	فَوْجٌ	مُقْتَحِمٌ	مَعَكُمْ	لَا	مَرْحَبًا	بِهِمْ	إِنَّهُمْ
this is	a host	rushing headlong	with you	not	welcome	with them	verily they
هَذَا فَوْجٌ مُّقْتَحِمٌ مَعَكُمْ ۚ لَا مَرْحَبًا بِهِمْ ۖ إِنَّهُمْ							
'This is a host of yours rushing headlong with you, O leaders of mischief.' No welcome for them. They must							
صَالُوا	النَّارِ	قَالُوا	بَلْ	أَنْتُمْ	لَا	مَرْحَبًا	بِكُمْ
those who enter to burn	the Fire	they said	nay	you are	no	welcome	for you
صَالُوا النَّارِ ۖ قَالُوا بَلْ أَنْتُمْ ۚ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ							
burn in the Fire. They will say, 'Nay, it is you. No welcome for you in truth. It is you							
قَدَّمْتُمُوهُ	لَنَا	فَبِئْسَ	الْقَرَارُ	قَالُوا	رَبَّنَا	مَنْ	قَدَّمَ لَنَا
those you presented this	for us	so evil	the resting place	they said	our Lord	who	he prepared for us
قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ۖ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا							
who prepared this for us. So what an evil resting-place it is!' They will also say, 'Our Lord, whosoever prepared this for us							
هَذَا	فَرِيدُهُ	عَذَابًا	ضِعْفًا	فِي	النَّارِ	وَقَالُوا	مَا لَنَا
this	so add him	punishment	double	in	the Fire	and they said	what for us
هَذَا فَرِيدُهُ عَذَابًا ضِعْفًا فِي النَّارِ ۖ وَقَالُوا مَا لَنَا							
so add to him a double punishment in the Fire.' And they will say, 'What has happened to us							
لَا	نَرَى	رِجَالًا	كُنَّا	نَعُدُّهُمْ	مِنْ	الْأَشْرَارِ	
not	we see	men	we were	we reckon them	among	the wicked ones	
لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۖ							
that we see not the men whom we used to reckon among the wicked?							

الْأَبْصَارُ	عَنْهُمْ	زَاغَتْ	أَمْ	سِخْرِيًّا	أَتَّخَذْنَاهُمْ
the eyes	from them	it turned aside	or	ridicule	Is it because we subjected them

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٤﴾

‘Is it because we subjected them to ridicule unjustly, or have the eyes missed them?’

مُنْذِرٌ	أَنَا	إِنَّمَا	قُلْ	أَهْلِ النَّارِ	تَخَاصُمُ	لَحَقُّ	ذَلِكَ	إِنَّ
a Warner	I	only	say	people of the Fire	mutual disputing	is true	that	verily

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٥﴾ قُلْ إِنَّمَا أَنَا مُنْذِرٌ ﴿٦٦﴾

Verily it is true — the disputing together of the people of the Fire. Say, ‘I am only a Warner;

وَمَا	مِنْ	إِلَهِ	إِلَّا	اللَّهُ	الْوَاحِدُ	الْقَهَّارُ
and	of	God	except	Allah	the One	the Most Supreme

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٦﴾

and there is no God but Allah, the One, the Most Supreme;

رَبُّ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	الْعَزِيزُ	الْغَفَّارُ
Lord	the heavens	and	that	between the two of them	the Mighty	the Great Forgiver

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٧﴾

‘The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgiver.’

قُلْ	هُوَ	نَبَأٌ	عَظِيمٌ	أَنْتُمْ	عَنْهُ	مُعْرِضُونَ
you say	it is	news	big	you are	from which	those turning away

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٨﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٩﴾

Say, ‘It is a big news, ‘From which you are turning away.

مَا	كَانَ	لِي	مِنْ	عِلْمٍ	بِالْمَلَأِ الْعُلَى	إِذْ	يَخْتَصِمُونَ
not	it was	for me	any	knowledge	with the exalted Assembly	when	they discuss

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْعُلَى إِذْ يَخْتَصِمُونَ ﴿٧٠﴾

‘I had no knowledge of the exalted Assembly when they discussed it among themselves,

مُبِينٌ	نَذِيرٌ	أَنَا	أَنْتَا	إِلَّا	إِلَى	يُوحَى	إِنْ
plain	Warner	I	that not	but	to me	it is revealed	that

إِنْ يُوحَى إِلَى إِلَّا أَنْتَا أَنَا نَذِيرٌ مُبِينٌ ٧١

‘But this that it has been revealed to me, that I am a plain Warner.’

طِينٍ	مِّنْ	بَشَرًا	خَالِقٌ	إِنِّ	لِلْمَلَكَةِ	رَبُّكَ	قَالَ	إِذَا
clay	from	man	about to create	surely I	for the angels	your Lord	he said	when

إِذَا قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّ خَالِقٌ بَشَرًا مِّنْ طِينٍ ٧٢

When thy Lord said to the angels, ‘I am about to create man from clay,

فَإِذَا	سَوَّيْتُهُ	وَ	نَفَخْتُ	فِيهِ	مِنْ	رُّوحِي	فَقَعُوا	لَهُ
for him	then they fell down	my spirit	of	into him	I breathed	and	I have fashioned him	so when

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ

‘And so when I have fashioned him in perfection, and have breathed into him of My Spirit, fall ye down

سَاجِدِينَ	فَسَجَدَ	الْمَلَكَةُ	كُلُّهُمْ	أَجْعُونَ	إِلَّا	إِبْلِيسَ
those in submission	so he submitted	the angels	all of them	together ones	except	Iblis

سَاجِدِينَ ٧٣ فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْعُونَ ٧٤ إِلَّا إِبْلِيسَ ٧٥

in submission to him.’ So the angels submitted, all of them together. But Iblis did not.

إِسْتَكْبَرَ	وَكَانَ	مِنْ	الْكُفْرَيْنِ	قَالَ	يَا إِبْلِيسُ
he behaved proudly	and it was	of	those who disbelieve	he said	O Iblis

إِسْتَكْبَرَ وَكَانَ مِنَ الْكُفْرَيْنِ ٧٥ قَالَ يَا إِبْلِيسُ

He behaved proudly, and was of those who disbelieved. God said, ‘O Iblis,

مَا	مَنْعَكَ	أَنْ تَسْجُدَ	لِهَا	خَلَقْتُ	بِيَدَيَّ	أَسْتَكْبَرْتَ
what	he hindered you	that you submit	to what	I created	with My two hands	Have you acted out of pride

مَا مَنْعَكَ أَنْ تَسْجُدَ لَهَا خَلَقْتُ بِإِدْيَاسٍ ٧٦ أَسْتَكْبَرْتَ ٧٧

what hindered thee from submitting to what I had created with My two hands? Have you acted out of pride

أَمْ	كُنْتَ	مِنْ	الْعَالِينَ	قَالَ	أَنَا	خَيْرٌ	مِّنْهُ
or	you was	of	the exalted ones	he said	I	better	than him
أَمْ كُنْتَ مِنَ الْعَالِينَ ٧٦ قَالَ أَنَا خَيْرٌ مِنْهُ ط							
or you really belong to the exalted ones?' He said, 'I am better than he.							
خَلَقْتَنِي	مِنْ	نَّارٍ	وَّ	خَلَقْتَهُ	مِنْ	طِينٍ	
you created me	of	fire	and	you created him	of	clay	
خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ٧٧							
Thou hast created me of fire and him hast Thou created of clay.'							
قَالَ	فَاخْرُجْ	مِنْهَا	فَإِنَّكَ	رَجِيمٌ			
said	so get out	from it	so surely you	rejected one			
قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧٨							
God said, 'Then get out hence, for, surely thou art rejected.							
وَّ	إِنَّ	عَلَيْكَ	لَعْنَتِي	إِلَى	يَوْمِ	الدِّينِ	
and	surely	on you	My curse	till	Day	the Judgement	
وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ٧٩							
'And surely on thee shall be My curse till the Day of Judgment.'							
قَالَ	رَبِّ	فَانْظِرْنِي	إِلَى	يَوْمِ	يُبْعَثُونَ		
he said	my Lord	so grant me respite	till	Day	they be raised		
قَالَ رَبِّ فَانْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ٨٠							
He said, 'My Lord, then grant me respite till the day when they shall be raised.'							
قَالَ	فَإِنَّكَ	مِنْ	الْمُنْظَرِينَ	إِلَى	يَوْمِ	الْوَقْتِ	الْمَعْلُومِ
he said	so certainly you	of	those granted respite	till	Day	the time	the appointed
قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ٨١ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ٨٢							
God said, 'Certainly thou art of those that are granted respite, 'Till the day of the appointed time.'							

قَالَ	فَبِعِزَّتِكَ	لَا أُغْوِيَنَّهُمْ	أَجْمَعِينَ	إِلَّا	عِبَادَكَ
he said	So by Thy might	surely I will lead them astray	all	except	your servants

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ⁽⁸³⁾ إِلَّا عِبَادَكَ

He said, 'So by Thy might, I will surely lead them all astray, 'Except Thy chosen servants

مِنْهُمْ	الْمُخْلِصِينَ	قَالَ	فَالْحَقُّ	وَالْحَقُّ	أَقُولُ
among them	the chosen ones	he said	so the truth	and	I speak

مِنْهُمْ الْمُخْلِصِينَ⁽⁸⁴⁾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ⁽⁸⁵⁾

from among them.' God said, 'Then the truth is, and the truth I speak,

لَأَمْلَأَنَّ	جَهَنَّمَ	مِنْكَ	وَمِمَّنْ	تَبِعَكَ	مِنْهُمْ	أَجْمَعِينَ
certainly I will fill	Hell	with you	and with those	it followed you	of them	all together

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ⁽⁸⁶⁾

'That I will certainly fill Hell with thee and with those who follow thee, all together.'

قُلْ	مَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ	أَجْرٍ	وَأَنَا
say	I ask not of you	upon him	any	reward	I

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا

Say, 'I ask not of you any reward for it, nor am I

مِنْ	الْمُتَكَبِّرِينَ	إِنْ	هُوَ	إِلَّا	ذِكْرٌ	لِّلْعَالَمِينَ
of	those who show pretence	not	it is	but	Reminder	for the worlds

مِنْ الْمُتَكَبِّرِينَ⁽⁸⁷⁾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ⁽⁸⁸⁾

of those who are given to affectation. It is nothing but a Reminder for all peoples.

وَلَتَعْلَمَنَّ	نَبَأَهُ	بَعْدَ	حِينٍ
surely you know	its news	after	a while

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ⁽⁸⁹⁾

'And you will surely learn its implication after a while.'

سُورَةُ الزُّمَرِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سِتُّ وَ سَبْعُونَ آيَةً وَ ثَنَانِيَّةُ رُكُوعَاتٍ

Az-Zumar is a Makki Surah, it has 76 verses and 8 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ					
the Merciful	the Gracious	Allah	with name					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①								
In the name of Allah, the Gracious, the Merciful.								
تَنْزِيلُ	الْكِتَابِ	مِنْ	اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	إِنَّا	أَنْزَلْنَاهُ	إِلَيْكَ
revelation	this Book	from	Allah	the Mighty	the Wise	surely We	We revealed	to you
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ② إِنَّا أَنْزَلْنَاهُ إِلَيْكَ								
The revelation of this Book is from Allah, the Mighty, the Wise. Surely it is We Who have revealed								
الْكِتَابِ	بِالْحَقِّ	فَاعْبُدِ	اللَّهَ	مُخْلِصًا	لَّهُ	الدِّينَ	أَلَا	
the Book	with the truth	so you worship	Allah	in all sincerity	to him	the faith	heed	
الْكِتَابِ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ③ أَلَا								
the Book to you with truth; so worship Allah, dedicating your faith to Him in all sincerity. Hearken,								
لِلَّهِ	الدِّينُ	الْخَالِصُ	وَ	الَّذِينَ	اتَّخَذُوا	مِنْ	دُونِهِ	أَوْلِيَاءَ
for Allah	the faith	the sincere	and	those who	they took	from	beside Him	protectors
لِلَّهِ الدِّينُ الْخَالِصُ ۖ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ								
it is to Allah alone that sincere obedience is due. And those who take for protectors others beside Him say,								
مَا نَعْبُدُهُمْ	إِلَّا	لِيُقَرِّبُونَا	إِلَى	اللَّهِ	زُلْفَى	إِنَّ	اللَّهَ	
we don't serve them	but	for they bring near to us	to	Allah	in station	surely	Allah	
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ۖ إِنَّ اللَّهَ								
'We serve them only that they may bring us near to Allah in station.' Surely, Allah								

يَحْكُمُ	بَيْنَهُمْ	فِي مَا هُمْ فِيهِ	يَخْتَلِفُونَ	إِنَّ	اللَّهُ
he judges	between them	between them concerning that wherein	they differ	surely	Allah
يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ					
will judge between them concerning that wherein they differ. Surely, Allah					
لَا يَهْدِي	مَنْ	هُوَ	كَذِبٌ	كَفَّارٌ	لَوْ أَرَادَ
he doesn't guide	who	he	one who lies	ungrateful	if he desired
لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ ④ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ					
guides not him who is an ungrateful liar. If Allah had desired to take to Himself					
وَلَدًا	لَا صُطْفَى	مِمَّا	يَخْلُقُ	مَا يَشَاءُ	سُبْحَنَهُ
son	surely he has chosen	of that	He creates	what He pleases	Holy is He
وَلَدًا ۚ لَا صُطْفَى مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَنَهُ ۚ هُوَ اللَّهُ					
a son, He could have chosen whom He pleased out of what He creates. Holy is He! He is Allah,					
الْوَّاحِدُ	الْقَهَّارُ	خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ	بِالْحَقِّ
only the One	the Dominant	he created	the heavens	and the earth	with the truth
الْوَّاحِدُ الْقَهَّارُ ⑤ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ ۚ يَكْوُرُ اللَّيْلِ					
the only One the Dominant. He created the heavens and the earth in accordance with the requirements of wisdom.					
عَلَى	النَّهَارِ	وَيَكْوُرُ	النَّهَارِ	عَلَى	الَّيْلِ
upon	the day	and He cover	the day	upon	the night
الشَّمْسِ					
the sun					
عَلَى النَّهَارِ وَيَكْوُرُ النَّهَارِ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ					
He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun					
وَالْقَمَرَ	كُلٌّ	يَجْرِي	لِأَجَلٍ مُّسَمًّى	أَلَا	هُوَ
and the moon	each	he pursues course	for an appointed time	heed	He
وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ					
and the moon into service; each pursues its course until an appointed time. Hearken, it is He alone Who is the Mighty					

الْعَفَّارُ	خَلَقَكُمْ	مِنْ	نَفْسٍ وَاحِدَةٍ	ثُمَّ	جَعَلَ	مِنْهَا	زَوْجَهَا
the Great Forgiver	He created you	from	being single	then	He made	from it	its mate

الْعَفَّارُ ٦ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

the Great Forgiver. He created you from a single being; then from that He made its mate;

وَ	أَنْزَلَ	لَكُمْ	مِّنَ	الْأَنْعَامِ	ثَنِيَّةً	أَزْوَاجٍ
and	He sent down	for you	of	the cattles	eight	pairs

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَنِيَّةً أَزْوَاجٍ ٧

and He has sent down for you eight head of cattle in pairs.

يَخْلُقُكُمْ	فِي	بُطُونِ	أُمَّهَاتِكُمْ	خَلْقًا	مِّنْ	بَعْدِ	خَلْقِ
He creates you	in	wombs	your mothers	creation	from	after	creation

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ

He creates you in the wombs of your mothers, creation after creation,

فِي	ظُلُمَاتٍ	ثَلَاثَ	ذُرُكُمُ	اللَّهُ	رَبُّكُمْ	لَهُ	الْمُلْكُ
in	darkness	three	that is	Allah	your Lord	for Him	the kingdom

فِي ظُلُمَاتٍ ثَلَاثَ ذُرُكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ٨

in three tiers of darkness. This is Allah, your Lord. His is the kingdom.

لَا	إِلَهَ	إِلَّا	هُوَ	فَأَنَّى	تُصْرَفُونَ	إِنْ تَكْفُرُوا	فَإِنَّ	اللَّهَ
no	God	but	He	so whither	you are turned away	If you are ungrateful	so surely	Allah

لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ٩ إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ

There is no God but He. Whither then are you being turned away? If you are ungrateful, surely Allah is

غَنِيٌّ	عَنْكُمْ	وَلَا	يَرْضَى	لِعِبَادِهِ	الْكُفْرَ	وَ	إِنْ تَشْكُرُوا
Self-Sufficient	of you	and	He is pleased not	for His servant	the ingratitude	and	if you be grateful

غَنِيٌّ عَنْكُمْ ١٠ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ ١١ وَإِنْ تَشْكُرُوا

Self-Sufficient being independent of you. And He is not pleased with ingratitude in His servants. But if you show

يَرْضَهُ	لَكُمْ	وَ	لَا تَزِرُ	وَازِرَةً	وَزِرَ	أُخْرَى	ثُمَّ
He likes it	for you	and	it will bear not	bearer of burden	burden	another	then
يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةً وَزِرَ أُخْرَى ثُمَّ							
gratefulness, He likes it in you. And no bearer of burden shall bear the burden of another. Then							
إِلَى	رَبِّكُمْ	مَرْجِعُكُمْ	فَيُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	تَعْمَلُونَ	
to	your Lord	your return	and He informs you	with what	you were	you do	
إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ط							
to your Lord is your return; And He will inform you of what you have been doing.							
إِنَّهُ	عَلِيمٌ	بِذَاتِ الصُّدُورِ	وَ	إِذَا	مَسَّ	الْإِنْسَانَ	ضُرٌّ
surely He	all knower	with having in the breasts	and	when	it befall	the man	affliction
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ							
Surely, He knows full well all that is hidden in the breasts. And when an affliction befalls a man,							
دَعَا	رَبَّهُ	مُنِيبًا	إِلَيْهِ	ثُمَّ	إِذَا	خَوَّلَهُ	نِعْمَةً
he called	his Lord	turning	to Him	then	when	He conferred him	favour
دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسَىٰ							
he calls upon his Lord, turning penitently to Him. Then, when He confers upon him a favour from Himself, he forgets							
مَا	كَانَ	يَدْعُوًا	إِلَيْهِ	مِنْ	قَبْلُ	وَجَعَلَ	لِلَّهِ
what	it was	he prays	to Him	from	before	and	for Allah
مَا كَانَ يَدْعُوًا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا							
what he used to pray for before, and begins to assign rivals to Allah,							
لِّيُضِلَّ	عَنْ	سَبِيلِهِ	قُلْ	تَتَّبِعْ	بِكُفْرِكَ	قَلِيلًا	
that he leads astray	from	His way	say	you benefit	with your disbelief	little while	
لِّيُضِلَّ عَنْ سَبِيلِهِ ط قُلْ تَتَّبِعْ بِكُفْرِكَ قَلِيلًا ط							
that he may lead men astray from His way. Say, 'Benefit thyself with thy disbelief a little while;							

إِنَّكَ	مِنْ	أَصْحَابِ النَّارِ	أَمَّنْ	هُوَ	قَانِتٌ	أَنَاءَ	الَّيْلِ
surely you	of	inmates of the Fire	Is who	he	one who prays devoutly	hours	the night
إِنَّكَ مِنْ أَصْحَابِ النَّارِ ٩ أَمَّنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ							
thou art surely of the inmates of the Fire.' Is he who prays devoutly to God in the hours of the night,							
سَاجِدًا	وَ	قَائِمًا	يَحْذَرُ	الْآخِرَةَ	وَ	يَرْجُوا	
prostrating	and	standing	he fears	the Hereafter	and	he hopes	
سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا							
prostrating himself and standing, and fears the Hereafter and hopes for the mercy							
رَحْمَةً	رَبِّهِ	قُلْ	هَلْ	يَسْتَوِي	الَّذِينَ	يَعْلَمُونَ	وَ
mercy	his Lord	you say	can	it is equal	those who	they know	and
رَحْمَةً رَبِّهِ ١٠ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ							
of his Lord, like him who does not do so? Say, 'Can those who know and those who do not know be equal?'							
لَا يَعْلَمُونَ	إِنَّمَا	يَتَذَكَّرُ	أُولُوا الْأَلْبَابِ	قُلْ	يُعْبَادُ		
they don't know	only	he takes heed	those endowed with understanding	you say	O my servants		
لَا يَعْلَمُونَ ١١ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ١٢ قُلْ يُعْبَادُ							
Verily, only those endowed with understanding will take heed. Say, 'O ye My servants							
الَّذِينَ	أَمَنُوا	اتَّقُوا	رَبَّكُمْ	لِلَّذِينَ	أَحْسَنُوا	فِي	هَذِهِ الدُّنْيَا حَسَنَةٌ
those who	they believed	you fear	your Lord	for those who	they did good	in	the life this
الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ١٣ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ١٤							
who believe, fear your Lord. There is good for those who do good in this life.							
وَ	أَرْضُ	اللَّهِ	وَاسِعَةٌ	إِنَّمَا	يُؤْتَى	الصَّابِرُونَ	أَجْرَهُمْ
and	land	Allah	spacious	only	he is given in full	the steadfast	their reward
وَأَرْضُ اللَّهِ وَاسِعَةٌ ١٥ إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ١٦							
And Allah's earth is spacious. Verily the steadfast will have their reward without measure.'							

قُلْ	إِنِّي	أُمِرْتُ	أَنْ أَعْبُدَ	اللَّهِ	مُخْلِصًا	لَّهُ	الدِّينَ
you say	verily I	I was commanded	that I worship	Allah	being sincere	to Him	the religion
قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾							
Say, 'Verily I am commanded to worship Allah, being sincere to Him in religion.							
وَأُمِرْتُ	لَأَنْ أَكُونَ	أَوَّلَ الْمُسْلِمِينَ	قُلْ	إِنِّي	أَخَافُ	إِنْ عَصَيْتُ رَبِّي	
and I am commanded	for that I be	first of those who submit	you say	indeed I	I fear	if I disobey	my Lord
وَأُمِرْتُ لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي							
'And I am commanded to be the first of those who submit to Him.' Say, 'Indeed I fear, if I disobey my Lord,							
عَذَابٍ	يَوْمٍ عَظِيمٍ	قُلْ	أَعْبُدُ	اللَّهِ	مُخْلِصًا	لَّهُ	دِينِي
punishment	great day	you say	I worship	Allah	being sincere	to Him	my religion
عَذَابٍ يَوْمٍ عَظِيمٍ ﴿١٤﴾ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾							
the punishment of the great day.' Say, 'It is Allah I worship, being sincere to Him in my religion.							
فَاعْبُدُوا	مَا شِئْتُمْ	مِنْ دُونِهِ	قُلْ	إِنَّ	الْخَاسِرِينَ	الَّذِينَ	خَسِرُوا
so you worship	what you liked	from beside Him	you say	surely	the losers	those who	they ruined
فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۖ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا							
'So worship what you like beside Him.' Say, 'Surely the losers will be those who ruin their souls							
أَنْفُسَهُمْ	وَأَهْلِيَهُمْ	يَوْمَ الْقِيَمَةِ	أَلَا	ذَلِكَ	هُوَ	الْخُسْرَانُ	الْبَيِّنُ
their souls	and their families	the Day of Resurrection	beware	that	it	the loss	the manifest
أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْبَيِّنُ ﴿١٦﴾							
and ruin their families on the Day of Resurrection.' Beware! that will surely be the manifest loss.							
لَهُمْ	مِنْ	فَوْقِهِمْ	ظُلُلٌ	مِّنَ	النَّارِ	وَمِنْ	تَحْتِهِمْ
for them	from	above them	coverings	of	the fire	and	beneath them
لَهُمْ مِنْ فَوْقِهِمْ ظُلُلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلُلٌ ۖ							
They will have over them coverings of fire, and beneath them similar coverings.							

ذَلِكَ	يُخَوِّفُ	اللَّهُ	بِهِ	عِبَادَهُ	لِعِبَادِ	فَاتَّقُونِ
that	he warns against	Allah	with it	His servants	O My servant	so you fear Me

ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ لِعِبَادِ فَاتَّقُونِ ①٧

It is this against which Allah warns His servants. Hence 'O My servants! Fear Me alone.'

وَالَّذِينَ	اجْتَنَبُوا	الطَّاغُوتَ	أَنْ يَّعْبُدُوهَا	وَ	أَنَابُوا	إِلَى اللَّهِ
and	they shunned	the false god	that they worship them	and	the turned	to Allah

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَّعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ

And those who shun false gods lest they worship them and turn to Allah — for them is glad tidings.

لَهُمْ	الْبُشْرَى	فَبَشِّرْ	عِبَادِ	الَّذِينَ	يَسْتَمِعُونَ	الْقَوْلَ
for them	the glad tidings	so you give glad tidings	My servants	those who	they listen	the Word

لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ①٨ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ

So give glad tidings to My servants, Who listen to the Word

فَيَتَّبِعُونَ	أَحْسَنَهُ	أُولَئِكَ	الَّذِينَ	هَدَاهُمْ	اللَّهُ	وَ	أُولَئِكَ
so they follow	best of it	it is they	those whom	he guided them	Allah	and	it is they

فَيَتَّبِعُونَ أَحْسَنَهُ ①٩ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ

and follow the best thereof. It is they whom Allah has guided, and it is they

هُمْ	أُولُوا الْأَلْبَابِ	أَفَمَنْ	حَقَّ	عَلَيْهِ	كَلِمَةُ	الْعَذَابِ
they	men of understanding	whether than he	he justified	against him	sentence	the punishment

هُمْ أُولُوا الْأَلْبَابِ ②٠ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ②١

who are men of understanding. Is he, then, against whom the sentence of punishment has become due fit to be rescued?

أَفَأَنْتَ	تُنْقِذُ	مَنْ	فِي	النَّارِ	لَكِنَّ الَّذِينَ	اتَّقَوْا	رَبَّهُمْ	لَهُمْ
do so you	you rescue	who	in	the Fire	but those who	they feared	their Lord	for them

أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ②٢ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ

Canst thou rescue him who is in the Fire? But for them who fear their Lord there are

غُرْفٌ	مِّنْ	فَوْقَهَا	غُرْفٌ	مَّبْنِيَّةٌ	تَجْرِي	مِنْ	تَحْتَهَا	الْأَنْهَارُ
lofty mansions	from	above them	lofty mansions	built	it flows	from	beneath it	the rivers

غُرْفٌ مِّنْ فَوْقَهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

lofty mansions built over lofty mansions, beneath which rivers flow.

وَعَدَ	اللَّهُ	لَا يُخْلِفُ	اللَّهُ	الْبَيْعَاءَ	أَلَمْ تَرَ	أَنَّ	اللَّهُ	أَنْزَلَ
promise	Allah	he doesn't go against	Allah	the promise	have you not seen	that	Allah	he sent down

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ الْبَيْعَاءَ ۚ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ

Allah has made that promise; and Allah breaks not His promise. Hast thou not seen that Allah sends down

مِنْ	السَّمَاءِ	مَاءً	فَسَلَكَهُ	يَنَابِيعَ	فِي	الْأَرْضِ	ثُمَّ
from	the sky	water	so he caused to flow	streamlets	in	the earth	then

مِنْ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ

water from the sky, and causes it to flow in the form of streamlets in the earth and then

يُخْرِجُ	بِهِ	زَرْعًا	مُخْتَلِفًا	أَلْوَانُهُ	ثُمَّ	يَهْبِجُ	فَتَرَاهُ	مُصْفَرًّا
he brings forth	with it	herbage	varying	its colours	then	it dries up	so you see it	yellow

يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُصْفَرًّا

brings forth thereby herbage, varying in its colours? Then it dries up and thou seest it turn yellow;

ثُمَّ	يَجْعَلُهُ	حُطَامًا	إِنَّ	فِي	ذَلِكَ	لَذِكْرَى	لِأُولِي الْأَلْبَابِ
then	He makes it	broken pieces	surely	in	that	verily reminder	for men of understanding

ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَلْبَابِ ۚ

then He reduces it to broken straw. In that verily is a reminder for men of understanding.

أَفَبَنْ	شَرَحَ	اللَّهُ	صَدْرَهُ	لِلْإِسْلَامِ	فَهُوَ	عَلَى	نُورٍ
is so whose	he opened	Allah	his bosom	for Islam	so he	upon	light

أَفَبَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ

Is he then whose bosom Allah has opened for the acceptance of Islam, so that he possesses a light from his Lord,

مِّنْ	رَّبِّهِ	فَوَيْلٌ	لِّلْقَسِيَةِ	قُلُوبُهُمْ	مِّنْ	ذِكْرِ	اللَّهِ
from	his Lord	so woe	for hardened	their hearts	against	remembrance	Allah
مِّنْ رَّبِّهِ ۖ فَوَيْلٌ لِّلْقَسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۖ							
like him who is groping in the darkness of disbelief? Woe, then, to those whose hearts are hardened against							
أُولَٰئِكَ	فِي	ضَلَلٍ	مُّبِينٍ	اللَّهُ	نَزَّلَ	أَحْسَنَ	الْحَدِيثِ
they	in	error	manifest	Allah	he sent down	best	the message
أُولَٰئِكَ فِي ضَلَلٍ مُّبِينٍ ۚ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ							
the remembrance of Allah! They are in manifest error. Allah has sent down the best Message in the form of							
كِتَابًا	مُّتَشَابِهًا	مَّثَانِي	تَقْشَعِرُّ	مِنْهُ	جُلُودُ	الَّذِينَ	يَخْشَوْنَ
a Book	mutually supporting	oft repeated	it creeps	from it	skins	those who	the fear
كِتَابًا مُّتَشَابِهًا مَّثَانِي ۚ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۚ							
a Book, whose verses are mutually supporting and repeated in diverse forms at which do creep the skins of those who fear							
ثُمَّ	تَلَيُّنُ	جُلُودَهُمْ	وَ	قُلُوبَهُمْ	إِلَى	ذِكْرِ	اللَّهِ
then	it softens	their skins	and	their hearts	to	remembrance	Allah
ثُمَّ تَلَيُّنُ جُلُودَهُمْ وَقُلُوبَهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۖ							
their Lord; then their skins and their hearts soften to the remembrance of Allah.							
ذَٰلِكَ	هُدًى	اللَّهُ	يَهْدِي	بِهِ	مَنْ	يَشَاءُ	
that is	guidance	Allah	He guides	with it	whom	He pleases	
ذَٰلِكَ هُدًى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۖ							
Such is the guidance of Allah; He guides therewith whom He pleases.							
وَ	مَنْ يُضِلِلِ	اللَّهُ	فَمَا	لَهُ	مِنْ	هَادٍ	
and	whom he adjudges astray	Allah	so not	for him	any	guide	
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ							
And he whom Allah adjudges astray — he shall have no guide.							

أَفَنْ يَّتَقَىٰ	بِوَجْهِهِ	سُوءَ	الْعَذَابِ	يَوْمَ	الْقِيَمَةِ
he protects	with his face	evil	the punishment	Day	the Resurrection

أَفَنْ يَّتَقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ ط

Is he, then, who has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection

وَقِيلَ لِلظَّالِمِينَ	ذُوقُوا	مَا	كُنْتُمْ	تَكْسِبُونَ
for the wrongdoers	you taste	what	you were	you earn

وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ٢٥

like him who is secure? And it will be said to the wrongdoers, 'Taste ye what you used to earn.'

كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	فَأَتْهُمْ	الْعَذَابُ	مِنْ	حَيْثُ
he rejected	those who	from	before them	so it came upon them	the punishment	from	where

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتْهُمْ الْعَذَابُ مِنْ حَيْثُ

Those who were before them rejected Our Messengers, so the punishment came upon them

لَا يَشْعُرُونَ	فَإِذَا أَقْتَهُمُ	اللَّهُ	الْخِرَىٰ	فِي	الْحَيَاةِ الدُّنْيَا
they don't know	so He made them taste	Allah	the humiliation	in	the present life

لَا يَشْعُرُونَ ٢٦ فَإِذَا أَقْتَهُمُ اللَّهُ الْخِرَىٰ فِي الْحَيَاةِ الدُّنْيَا

whence they knew not. So Allah made them taste humiliation in the present life

وَلَعَذَابُ	الْآخِرَةِ	أَكْبَرُ	لَوْ	كَانُوا	يَعْلَمُونَ
the punishment	the Hereafter	greater	if	they were	they know

وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ٢٧

and the punishment of the Hereafter will certainly be greater, if they but knew!

وَلَقَدْ	ضَرَبْنَا	لِلنَّاسِ	فِي	هَذَا	الْقُرْآنِ
for sure	We set forth	for the men	in	this	the Quran

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ

And, indeed, We have set forth to men all kinds of parables in this Qur'an

مِنْ	كُلِّ	مَثَلٍ	لَّعَلَّهُمْ	يَتَذَكَّرُونَ	قُرْآنًا	عَرَبِيًّا
of	all	kinds of parables	so that they	they may take heed	Quran	manifestly clear
مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾ قُرْآنًا عَرَبِيًّا						
that they may take heed. We have revealed the Qur'an manifestly clear,						
غَيْرَ	ذِي عِوَجٍ	لَّعَلَّهُمْ	يَتَّقُونَ	ضَرَبَ	اللَّهُ	
no	with crookedness	so that they	they are righteous	he sets forth	Allah	
غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٩﴾ ضَرَبَ اللَّهُ						
with no crookedness about it, that they may become righteous. Allah sets forth a parable:						
مَثَلًا	رَّجُلًا	فِيهِ	شُرَكَاءُ	مُتَشَكِّسُونَ	وَ	رَجُلًا
a parable	a man	in it	partners	disagreeing with one another	and	man
مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا						
a man belonging to several partners, disagreeing with one another, and a man						
سَلْبًا	لِرَجُلٍ	هَلْ	يَسْتَوِينَ	مَثَلًا	الْحَمْدُ	لِلَّهِ
belonging exclusively	for a man	whether	they both are equal	as example	All praise	for Allah
سَلْبًا لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا الْحَمْدُ لِلَّهِ						
belonging exclusively to one man. Are they both equal in example? All praise belongs to Allah.						
بَلْ	أَكْثَرُهُمْ	لَا يَعْلَمُونَ	إِنَّكَ	مَيِّتٌ	وَ	إِنَّهُمْ
nay	most of them	they don't know	surely you	one who will die	and	surely they
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٠﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾						
But most of them know not. Surely thou wilt die, and surely they too will die.						
ثُمَّ	إِنَّكُمْ	يَوْمَ	الْقِيَمَةِ	عِنْدَ	رَبِّكُمْ	تَخْتَصِمُونَ
then	surely you	Day	the Resurrection	before	your Lord	you dispute with one another
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٢﴾						
Then surely on the Day of Resurrection you will dispute with one another before your Lord.						

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