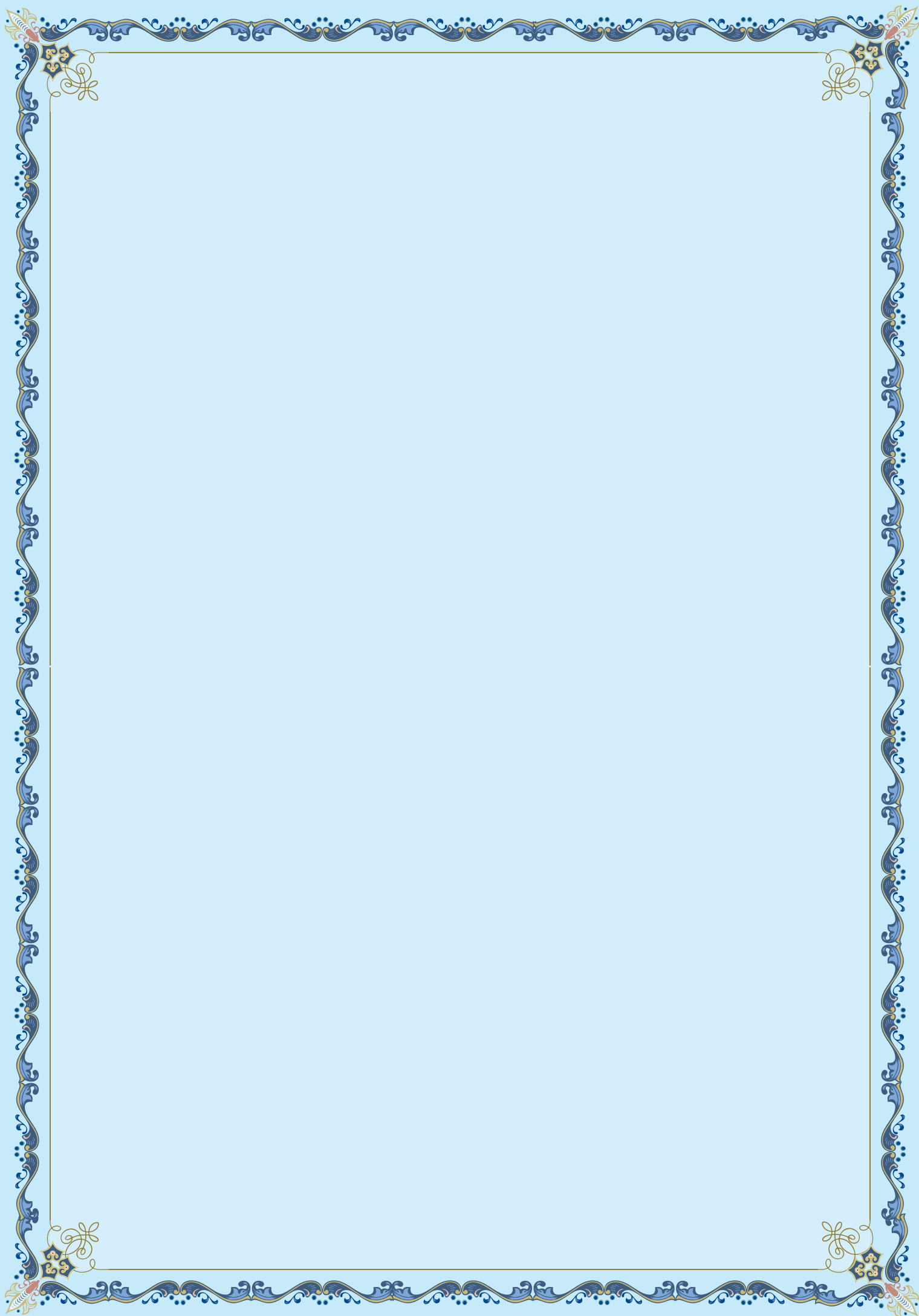


# The Holy Quran

(Part Twenty Four)

فَمِنْ أَظْلَم

Split Word Translation  
(English)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

### Foreword

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

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

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

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

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

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

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
September 2017

## Important Note

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

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



فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	كَذَبَ	عَلَى	اللَّهِ	وَ	كَذَّبَ
so	who	more unjust	than	who	lied	against	Allah	and	belied

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ

Who, then, is more unjust than he who lies against Allah or he who rejects

بِ	الصِّدْقِ	إِذَا	جَاءَ	هُ	أَ	لَيْسَ	فِي	جَهَنَّمَ	مَثْوًى
with	truth	when	comes	him	is	not	in	Hell	an abode

بِالصِّدْقِ إِذَا جَاءَهُ أَ لَيْسَ فِي جَهَنَّمَ مَثْوًى

the truth when it comes to him? Is there not in Hell an abode

لِ	الْكَافِرِينَ	وَ	الَّذِي	جَاءَ	بِ	الصِّدْقِ	وَ	صَدَّقَ	بِ	هُ
for	disbelievers	and	those who	brought	with	truth	and	testifies	with	it

لِلْكَافِرِينَ ۝ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ

for the disbelievers? But he who has brought the truth; and (he who) testifies to it (as such) --

أُولَئِكَ	هُمْ	الْمُتَّقُونَ	لِ	هُمْ	مَا	يَشَاءُونَ	عِنْدَ
those are	who	righteous	for	them	what	they desire	with

أُولَئِكَ هُمُ الْمُتَّقُونَ ۝ لَهُمْ مَا يَشَاءُونَ عِنْدَ

these it is who are the righteous. They will have with their Lord whatever

رَبِّ	هُمْ	ذَلِكَ	جَزَاءُ	الْمُحْسِنِينَ	لِ	يُكَفِّرُ	اللَّهُ
Lord	their	that is	reward	who do good	so that	remove	Allah

رَبِّهِمْ ۚ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ۝ لِيُكَفِّرَ اللَّهُ

they desire; that is the reward of those who do good. So that Allah will remove

عَنْ	هُمْ	أَسْوَأَ	الَّذِي	عَمِلُوا	وَ	يَجْزِي	هُمْ	أَجْرَ	هُمْ
from	them	evil	what	they did	and	give	them	reward	their

عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ

from them the evil (consequences) of what they did, and will give them their reward

بِ	أَحْسَنِ	الَّذِي	كَانُوا	يَعْمَلُونَ	أَ	لَيْسَ	اللَّهُ				
with	best	which	they were	they do	is	not	Allah				
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾ أَلَيْسَ اللَّهُ											
according to the best of their actions. Is not Allah											
بِ	كَافٍ	عَبْدَهُ	وَ	يُخَوِّفُونَ	كَ	بِ	الَّذِينَ	مِنْ	دُونِ	هُ	
with	sufficient	servant	and	they frighten	you	with	those who	from	beside	Him	
بِكَافٍ عَبْدَهُ ٣٦ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ٣٧											
sufficient for His servants? And yet they would frighten you with those beside Him.											
وَ	مَنْ	يُضِلُّ	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ	هَادٍ	وَ	مَنْ
and	whom	adjudges astray	Allah	so	no	for	him	from	any guide	and	whom
وَمَنْ يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾ وَمَنْ											
And he whom Allah adjudges astray -- for him there is no guide. And he whom											
يَهْدِي	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ	مُضِلٍّ	أَ	لَيْسَ	اللَّهُ	
guides	Allah	so	not	for	him	from	lead astray	is	not	Allah	
يَهْدِي اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ٣٧ أَلَيْسَ اللَّهُ											
Allah guides -- there is none to lead him astray. Is not Allah											
بِ	عَزِيزٍ	ذِي	اِنْتِقَامٍ	وَ	لَ	ئِنْ	سَأَلْتَ	هُمْ	مَنْ		
with	Mighty	possessor	retribution	and	for	if	you ask	them	Who		
بِعَزِيزٍ ذِي اِنْتِقَامٍ ﴿٣٨﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ											
the Mighty, the Lord of retribution? And if you ask them, 'Who											
خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	لَ	يَقُولَنَّ	اللَّهُ	قُلْ				
created	heavens	and	earth	surely	they say	Allah	you say				
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ ٣٨ قُلْ											
created the heavens and the earth?' they will surely say, 'Allah'. Say,											

أَفَرَأَيْتُمْ	مَا	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	إِنْ	أَرَادَ	نِي
you think	what	you call	from	beside	Allah	if	intends	me

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ

'What think you, if Allah intends to do me an injury, will those whom you call upon beside Allah

اللَّهُ	بِ	ضُرٍّ	هَلْ	هُنَّ	كَشِفْتُ	ضُرٍّ	هُ	أَوْ	أَرَادَ	نِي
Allah	with	an injury	are	they	be able to remove	injury	His	or	wills	me

اللَّهُ بِضُرٍّ هَلْ هُنَّ كَشِفْتُ ضُرَّهُ أَوْ أَرَادَنِي

be able to remove the injury inflicted by Him? Or if He wills to show me mercy,

بِ	رَحْمَةٍ	هَلْ	هُنَّ	مُمْسِكُ	رَحْمَةٍ	هُ	قُلْ	حَسْبِ	يَ
with	mercy	could	they	withhold	mercy	His	you say	sufficient	me

بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكُ رَحْمَتِهِ قُلْ حَسْبِي

could they withhold His mercy? Say, 'Allah is sufficient for me.

اللَّهُ	عَلَى	هُ	يَتَوَكَّلُ	الْمُتَوَكِّلُونَ	قُلْ	يَا	قَوْمِ
Allah	upon	Him	trust	those who trust	say	O	people

اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ٣٩ قُلْ يَقَوْمِ

In Him trust those who would trust.' Say, 'O my people,

اعْمَلُوا	عَلَى	مَكَانَةٍ	كُم	إِنَّ	يَ	عَامِلٌ	فَ	سَوْفَ	تَعْلَمُونَ
you act	at	place	your	surely	I	acting	so	soon	you know

اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ ٤٠ فَسَوْفَ تَعْلَمُونَ

act as (best) you can; I (too) am acting; soon shall you know,

مَنْ	يَأْتِي	هُ	عَذَابٌ	يُخْزِي	هُ	وَ	يَحِلُّ	عَلَى	هُ	عَذَابٌ
who	comes	him	punishment	disgrace	him	and	descends	upon	him	punishment

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ

'Who it is to whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.'

مُقِيمٌ	إِنْ	نَا	أَنْزَلْنَا	عَلَيْكَ	لِ	النَّاسِ	بِ	الْحَقِّ		
abiding	verily	We	We revealed	to	you	the Book	for	mankind	with	truth

مُقِيمٌ ٤١ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۚ

Verily, We have revealed to you the Book with truth for (the good of) mankind.

فَ	مَنْ	اهْتَدَى	فَ	لِ	نَفْسِ	هَ	وَ	مَنْ	ضَلَّ	فَ	إِنَّمَا
so	whoso	follow guidance	so	for	soul	his	and	who	goes astray	so	only

فَمَنْ اهْتَدَى فَلِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا

So whoever follows guidance, (follows it) for the benefit of his own soul; and whoever goes astray

يَضِلُّ	عَلَى	هَا	وَ	مَا	أَنْتَ	عَلَى	هَمْ	بِ	وَكَيِّلَ
goes astray	upon	it	and	not	you	upon	them	with	a guardian

يَضِلُّ عَلَيْهَا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٤٢

goes astray only to its detriment. And you are not a guardian over them.

اللَّهُ	يَتَوَفَّى	الْأَنْفُسَ	حِينَ	مَوْتِ	هَا	وَ	الَّتِي	لَمْ
Allah	takes away	souls	at time	death	their	and	those	not

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ

Allah takes away the souls of the living at the time of their death; and during their

تَمُتُ	فِي	مَنَامٍ	هَا	فَ	يُمْسِكُ	الَّتِي	قَضَى	عَلَى	هَا
dead	in	sleep	their	so	retains	those	decreed	against	those

تَمُتُ فِي مَنَامِهَا ۚ فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا

sleep of those (also) that are not (yet) dead. And then He retains those

الْمَوْتَ	وَ	يُرْسِلُ	الْآخَرَى	إِلَى	أَجَلٍ	مُسَمًّى
death	and	sends	others	till	term	appointed

الْمَوْتَ وَ يُرْسِلُ الْآخَرَى إِلَى أَجَلٍ مُسَمًّى ط

against which He has decreed death, and sends (back) the others till an appointed term.



إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	قَوْمٍ	يَتَفَكَّرُونَ	أَمْ
surely	in	that	are	Signs	for	people	who reflect	have

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٣﴾ أَمْ

In that surely are Signs for a people who reflect. Have

اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	شُفَعَاءَ	قُلْ	أَ	وَ	لَوْ	كَانُوا
they took	from	beside	Allah	intercessor	say	do	and	if	they have

اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۖ قُلْ أُولَٰئِكَ

they taken intercessors beside Allah? Say, 'Even if they have

لَا	يَمْلِكُونَ	شَيْئًا	وَّ	لَا	يَعْقِلُونَ	قُلْ	لِ	اللَّهِ	الشَّفَاعَةُ
no	power	anything	and	no	intelligence	you say	with	Allah	intercession

لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٤﴾ قُلْ لِلَّهِ الشَّفَاعَةُ

no power over anything and no intelligence?' Say, 'All intercession rests with Allah.

جَمِيعًا	لَ	هُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	ثُمَّ
all	to	Him	kingdom	the heavens	and	the earth	then

جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ ثُمَّ

To Him belongs the kingdom of the heavens and the earth.

إِلَى	هُ	تُرْجَعُونَ	وَ	إِذَا	ذُكِرَ	اللَّهُ	وَحْدَهُ
to	Him	you be brought back	and	when	mentioned	Allah	alone

إِلَيْهِ تُرْجَعُونَ ﴿٤٥﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ

And to Him then shall you be brought back.' And when Allah alone is mentioned

اَشْمَازَتْ	قُلُوبُ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ
wince in aversion	hearts	those who	not	they believe	with	Hereafter

اَشْمَازَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ

the hearts of those who believe not in the Hereafter wince in aversion;



وَ	إِذَا	ذُكِرَ	الَّذِينَ	مِنْ	دُونِ	هَ	إِذَا	هُمْ	يَسْتَبْشِرُونَ
	when	mentioned	those who	from	beside	Him	behold	they	begin to rejoice

وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٦﴾

but when those beside Him are mentioned, behold, they begin to rejoice.

قُلِ	اللَّهُمَّ	فَاطِرَ	السَّمَوَاتِ	وَ	الْأَرْضِ	عَلِمَ
say	O Allah	Originator	heavens	and	earth	Knower

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ

Say, 'O Allah! Originator of the heavens and the earth; Knower

الْغَيْبِ	وَ	الشَّهَادَةِ	أَنْتَ	تَحْكُمُ	بَيْنَ
the unseen	and	the seen	you	you judge	between

الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ

of the unseen and the seen; You (alone) will judge between

عِبَادِ	كَ	فِي	مَا	كَانُوا	فِي	هَ	يَخْتَلِفُونَ
servants	your	in	that	they were	in	it	they differed

عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾

Your servants concerning that in which they differed.'

وَ	لَوْ	أَنَّ	لِ	الَّذِينَ	ظَلَمُوا	مَا	فِي	الْأَرْضِ
and	if	that	for	those who	did wrong	what	in	the earth

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ

And even if the wrongdoers possessed all that is in the earth,

جَمِيعًا	وَ	مِثْلَ	هَ	مَعَ	هَ	لَ	اِفْتَدَوْا	بِ	هَ	مِنْ	سُوءِ
all	and	like	it	with	them	surely	ransom	with	it	from	the evil

جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ

and the like thereof in addition to it, they would surely (seek to) ransom themselves with it from the evil

الْعَذَابِ	يَوْمَ	الْقِيَمَةِ	وَ	بَدَا	لَ	هُمْ	مِّنَ	اللَّهِ
punishment	Day	Resurrection	and	appear	for	them	from	Allah

الْعَذَابِ يَوْمَ الْقِيَمَةِ ۖ وَبَدَا لَهُمْ مِنَ اللَّهِ

punishment on the Day of Resurrection; but there shall appear to them, from Allah,

مَا	لَمْ	يَكُونُوا	يَحْتَسِبُونَ	وَ	بَدَا	لَ	هُمْ	سَيِّئَاتُ
that	not	they be	they thought	and	become apparent	to	them	evil

مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ۚ ٤٨ وَبَدَا لَهُمْ سَيِّئَاتُ

And the evil (consequences) of what they had earned will that which they never thought of

مَا	كَسَبُوا	وَ	حَاقَ	بِ	هُمْ	مَا	كَانُوا	بِ	هَ	يَسْتَهْزِءُونَ
what	they earned	and	encompass	with	them	what	they used to	with	which	they mocked

مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٤٩

become apparent to them and that which they used to mock at will encompass them.

فَ	إِذَا	مَسَّ	الْإِنْسَانَ	ضُرُّ	دَعَا	نَا	ثُمَّ	إِذَا	خَوَّلْنَا	هُ
so	when	touches	man	trouble	he cries	us	but	when	We bestowed	him

فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَا نَا ثُمَّ إِذَا خَوَّلْنَاهُ

And when trouble touches man, he cries to Us. But when We bestow on him

نِعْمَةً	مِّنْ	نَّا	قَالَ	إِنَّ	مَا	أُوتِيْتُ	هُ	عَلَى	عِلْمٍ	بَلْ
a favour	from	Us	he says	only		given	him	upon	knowledge	no

نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ ۖ بَلْ

a favour from Us, he says, 'This has been given to me on account of (my own) knowledge.' No,

هِيَ	فِتْنَةٌ	وَ	لَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ
it is	trial	and	but	most	not	they know

هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٠

it is only a trial; but most of them know not.

قَدْ	قَالَ	هَا	الَّذِينَ	مِنْ	قَبْلُ	هُمْ	فَ	مَا	أَغْنَى
indeed	said	it	those who	from	before	them	then	not	availed

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى

Those who were before them said the same things,

عَنْ	هُمْ	مَا	كَانُوا	يَكْسِبُونَ	فَ	أَصَابَ	هُمْ
from	them	that	they had	they earned	then	overtook	them

عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ٥١ فَاصَابَهُمْ

yet all that they had earned availed them not; So the evil (consequences) of

سَيِّئَاتِ	مَا	كَسَبُوا	وَ	الَّذِينَ	ظَلَمُوا	مِنْ	هَؤُلَاءِ
evil	that	they earned	and	those who	do wrong	among	these

سَيِّئَاتِ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ

what they had earned overtook them; and those who do wrong from among these (disbelievers) --

سَ	يُصِيبُ	هُمْ	سَيِّئَاتِ	مَا	كَسَبُوا	وَ	مَا	هُمْ
soon	overtake	them	evil	what	they earned	and	not	they

سَيُصِيبُهُمْ سَيِّئَاتِ مَا كَسَبُوا ٥٢ وَمَا هُمْ

the evil (consequences) of what they earned shall also overtake them. They cannot

بِ	مُعْجِزِينَ	أَ	وَ	لَمْ	يَعْلَمُوا	أَنَّ	اللَّهِ	يَبْسُطُ
are	escape	do	and	not	they know	that	Allah	enlarges

بِمُعْجِزِينَ ٥٢ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ

escape. Know they not that Allah enlarges

الرِّزْقِ	لِ	مَنْ	يَشَاءُ	وَ	يَقْدِرُ	إِنَّ	فِي	ذَلِكَ
provisions	for	whom	He pleases	and	straitens	verily	in	that

الرِّزْقِ لِمَنْ يَشَاءُ وَيَقْدِرُ ٥٣ إِنَّ فِي ذَلِكَ

the provisions for whomsoever He pleases, and straitens (it for whomsoever He pleases)? Verily, in that

لَ	آيَاتِ	لِ	قَوْمِ	يُؤْمِنُونَ	قُلْ	يَا عِبَادِ	يَ	الَّذِينَ
are	Signs	for	people	who believe	say	O servants	My	those who
لَا يَتْلُو لِقَوْمِ يُؤْمِنُونَ ﴿٥٣﴾ قُلْ يِعْبَادِيَ الَّذِينَ								
are Signs for a people who believe. Say, 'O My servants who								
أَسْرَفُوا	عَلَى	أَنْفُسِ	هَمْ	لَا	تَقْنَطُوا	مِنْ	رَحْمَةِ	
committed excesses	against	souls	their	not	you despair	from	mercy	
أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ								
have committed excesses against their own souls! despair not of the mercy								
اللَّهُ	إِنَّ	اللَّهُ	يَغْفِرُ	الدُّنُوبَ	جَمِيعًا	إِنَّ	هُوَ	
Allah	surely	Allah	forgives	sins	all	verily	He	Who
اللَّهُ ط إِنَّ اللَّهَ يَغْفِرُ الدُّنُوبَ جَمِيعًا ط إِنَّهُ هُوَ								
of Allah, surely Allah forgives all sins. Verily He is								
الْغَفُورُ	الرَّحِيمُ	وَ	أَنِيبُوا	إِلَى	رَبِّ	كُم	وَ	أَسْلِمُوا
Most Forgiving	Merciful	and	you turn	to	Lord	your	and	submit yourselves
الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا								
Most Forgiving, Merciful. "And turn you to your Lord, and submit yourselves								
لَ	هُوَ	مِنْ	قَبْلِ	أَنْ	يَأْتِيَ	كُم	الْعَذَابُ	ثُمَّ لَا
to	Him	from	before	that	comes	you	the punishment	not then
لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا								
to Him, before there comes to you the punishment; (for) then								
تَنْصَرُونَ	وَ	اتَّبِعُوا	أَحْسَنَ	مَا	أُنْزِلَ	إِلَى	كُم	
you be helped	and	follow	the best	that	revealed	to	you	
تَنْصَرُونَ ﴿٥٥﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمُ								
you shall not be helped. And follow the best (teaching) that has been revealed to you								



مِّنْ	رَّبِّ	كُمْ	مِّنْ	قَبْلَ	أَنْ	يَأْتِيَ	كُمُ	الْعَذَابُ	بَغْتَةً
from	Lord	your	from	before	that	comes	you	punishment	unaware

مِّنْ رَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً

from your Lord, before the punishment comes upon you unawares,

وَأَنْتُمْ	لَا	تَشْعُرُونَ	أَنْ	تَقُولَ	نَفْسٌ	يَا	حَسْرَتِي
and	not	perceive	that	you say	soul	O	my grief

وَأَنْتُمْ لَا تَشْعُرُونَ ۖ أَنْ تَقُولَ نَفْسٌ يَحْسَرَتِي

while you perceive not; "Lest a soul should say, 'O my grief!

عَلَى	مَا	فَرَّطْتُ	فِي	جَنْبِ	اللَّهِ	وَ	إِنْ	كُنْتُ	لَ	مِنْ
upon	what	I neglected	in	in respect of	Allah	and	surely	I was	of	those

عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ

I fell short (in my conduct) despite being in the presence of Allah and surely I was of those

السَّخِرِينَ	أَوْ	تَقُولَ	لَوْ	أَنَّ	اللَّهَ	هَدَى	نِي	لَ	كُنْتُ
who scoffed	or	he says	if	that	Allah	guided	me	certainly	I should

السَّخِرِينَ ۖ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ

who scoffed; "Or lest it should say, 'If Allah had guided me, I should certainly

مِنْ	الْمُتَّقِينَ	أَوْ	تَقُولَ	حِينَ	تَرَى	الْعَذَابَ
from	the righteous	or	he say	when	sees	the punishment

مِنَ الْمُتَّقِينَ ۖ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ

have been among the righteous; 'Or lest it should say, when it sees the punishment,

لَوْ	أَنَّ	لِ	يُ	كَرَّةً	فَ	أَكُونُ	مِنْ	الْمُحْسِنِينَ	بَلَى	قَدْ
would	that	for	me	return	then	I be	of	who do good	why not	infact

لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ۖ بَلَى قَدْ

"Would that there were for me a return (to the world), I would then be among those who do good". (God will answer), 'Aye,



جَاءَتْ	كَ	اِيْتِي	فَ	كَذَّبَتْ	بِ	هَا	وَ	اِسْتَكْبَرَتْ	وَ	كُنْتَ	
came	you	Signs	My	so	treated as lie	with	it	and	you were arrogant	and	you were

جَاءَتْكَ اِيْتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ

there came to you My Signs, but you did treat them as lies, and you were arrogant, and you were

مِنْ	الْكَافِرِينَ	وَ	يَوْمَ	الْقِيَمَةِ	تَرَى	الَّذِينَ	كَذَبُوا
of	the disbelievers	and	Day	of Resurrection	you see	those who	lied

مِنْ الْكَافِرِينَ ٥٠ وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا

of the disbelievers.' And on the Day of Resurrection, you will see those who lied

عَلَى	اللَّهِ	وُجُوهُهُمْ	هُمُ	مُسْوَدَّةٌ	أَ	لَيْسَ	فِي	جَهَنَّمَ
against	Allah	faces	their	blackened	is	not	in	Hell

عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ٥١ لَيْسَ فِي جَهَنَّمَ

against Allah with their faces blackened. Is there not in Hell

مَثْوًى	لِ	الْمُتَكَبِّرِينَ	وَ	يُنَجِّي	اللَّهُ	الَّذِينَ	اتَّقَوْا
abode	for	the proud	and	deliver	Allah	those who	fear

مَثْوًى لِّلْمُتَكَبِّرِينَ ٥٢ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا

an abode for the proud? Allah delivers those who fear (Him)

بِ	مَفَازَةٍ	هُمْ	لَا	يَمَسُّ	هُمْ	السُّوءُ	وَ	لَا	هُمْ
with	security and success	their	not	touch	them	evil	and	nor	they

بِمَفَازَتِهِمْ ٥٣ لَا يَمَسُّهُمْ السُّوءُ وَلَا هُمْ

to their rightful place of security and success; evil shall not touch them, nor shall they

يَحْزَنُونَ	اللَّهُ	خَالِقُ	كُلِّ	شَيْءٍ	وَ	هُوَ	عَلَى
grieve	Allah	Creator	all	things	and	He is	over

يَحْزَنُونَ ٥٤ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ٥٥ وَهُوَ عَلَى

grieve. Allah is the Creator of all things, and He is

كُلِّ شَيْءٍ	وَكَيْلٌ	لَ هَ	مَقَالِيدُ	السَّمَوَاتِ	وِ	الْأَرْضِ
all	Guardian	to	keys	heavens	and	earth
كُلِّ شَيْءٍ وَكَيْلٌ ٦٣ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ط						
Guardian over all things. To Him belongs the keys of the heavens and the earth;						
وَالَّذِينَ	كَفَرُوا	بِ	آيَاتِ	اللَّهِ	أُولَئِكَ	هُمْ
and	disbelieve	with	Sign	Allah	those	they
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ ٦٤						
and as for those who disbelieve in the Signs of Allah, these it is who are the losers.						
قُلْ	أَفْ	غَيْرَ	اللَّهِ	تَأْمُرُونَ	نِيَّ	أَعْبُدُ
say	is	other than	Allah	you command	me	I worship
قُلْ أَغَيْرَ اللَّهِ تَأْمُرُونِيَّ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ٦٥						
Say, 'Is it other (gods) than Allah that you bid me worship, O you ignorant ones?'						
وَلَقَدْ	أَوْحَى	إِلَى	كَ	وَ	إِلَى	الَّذِينَ
and	revealed	to	you	and	to	those who
وَلَقَدْ أَوْحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ؕ						
And verily it has been revealed to you as to those before you:						
لَ	إِنْ	أَشْرَكَتَ	لَ	يَحْبَطَنَّ	عَمَلُ	كَ
surely	if	you attribute	surely	go vain	work	your
لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ						
'If you attribute partners (to God), your work shall surely go vain and you shall certainly be						
الْخَسِرِينَ	بَلِ	اللَّهِ	فَ	اعْبُدُ	وَ	كُنْ
the losers	no	Allah	so	worship	and	you be
الْخَسِرِينَ ٦٦ بَلِ اللَّهُ فَاعْبُدُ وَكُنْ مِّنْ						
of the losers.' Aye, worship Allah and be among						

الشَّكِرِينَ	وَ	مَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدَرِ	هُ	وَ	الْأَرْضُ
the thankful	and	not	proper respect	Allah	due	Majesty	Him	and	earth

الشَّكِرِينَ ٥٧ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ

the thankful. They did not pay proper respect to the Majesty of Allah as was due to Him. And the earth

جَمِيعًا	قَبْضَةً	هُ	يَوْمَ	الْقِيَمَةِ	وَ	السَّمَوَاتِ	مَطْوِيَّتٍ
all	in grasp	His	Day	the Resurrection	and	heavens	rolled up

جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتِ مَطْوِيَّتٍ

will be entirely in His grasp on Doomsday; so will the heavens be rolled up

بِ	يَمِينِ	هُ	سُبْحَنَ	هُ	وَ	تَعَالَى	عَنْ	مَا	يُشْرِكُونَ
with	right hand	His	Glory	Him	and	exalted	from	that	they associate

بِیَمِينِهِ ٥٨ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

by His right hand. Glory to Him and exalted is He above that which they associate (with Him).

وَ	نُفِخَ	فِي	الصُّورِ	فَ	صَعِقَ	مَنْ	فِي	السَّمَوَاتِ
and	blown	in	trumpet	so	swoon	who	in	heavens

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ

And the trumpet will be blown, and (all) who are in the heavens and (all) who are in the earth will

وَ	مَنْ	فِي	الْأَرْضِ	إِلَّا	مَنْ	شَاءَ	اللَّهُ	ثُمَّ	نُفِخَ
and	who	in	earth	except	whom	will	Allah	then	blown

وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ

(fall down in a ) swoon, except those whom Allah will please (to exempt). Then will it be blown

فِي	هُ	أُخْرَى	فَ	إِذَا	هُمْ	قِيَامٌ	يَنْظُرُونَ	وَ	أَشْرَقَتْ
in	it	second time	so	behold	they	standing	awaiting	and	shine

فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ٥٩ وَأَشْرَقَتْ

a second time, and lo! they will be standing, awaiting. And the earth will shine

الْأَرْضُ	بِ	نُورِ	رَبِّ	هَا	وَ	وُضِعَ	الْكِتَابُ	وَ	جِئَءَ
the earth	with	light	Lord	her	and	laid	the Book	and	brought

الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَ جِئَءَ

with the light of her Lord, and the Book would be laid (open before them), and the Prophets

بِ	النَّبِيِّينَ	وَ	الشُّهَدَاءِ	وَ	قُضِيَ	بَيْنَ	هُمْ	بِ	الْحَقِّ
with	Prophets	and	witnesses	and	judgement	between	them	with	justice

بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ

and the witnesses will be brought, and the judgement will be given between them with justice,

وَ	هُمْ	لَا	يُظْلَمُونَ	وَ	وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا
and	they	not	wronged	and	fully rewarded	every	soul	what

وَهُمْ لَا يُظْلَمُونَ ٧٠ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا

and they will not be wronged. And every soul will be fully rewarded for what

عَمِلَتْ	وَ	هُوَ	أَعْلَمُ	بِ	مَا	يَفْعَلُونَ	وَ	سَيِّقَ
it did	and	He	knows full	with	what	they do	and	driven to

عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧١ وَ سَيِّقَ

it did. And He knows full well what they do. And those who

الَّذِينَ	كَفَرُوا	إِلَى	جَهَنَّمَ	زُمَرًا	حَتَّى	إِذَا	جَاءَ وَ	هَا
those who	disbelieve	to	Hell	troops	until	when	reach	it

الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا ٧٢ حَتَّى إِذَا جَاءَ وَهَا

disbelieve will be driven to Hell in troops until, when they reach it,

فُتِحَتْ	أَبْوَابُ	هَا	وَ	قَالَ	لَ	هُمْ	خَزَنَةُ	هَا	أَ	لَمْ	يَأْتِ	كُمُ
opened	gates	its	and	say	to	them	Keepers	its	did	not	come	you

فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ

its gates will be opened, and its Keepers will say to them: 'Did not Messengers from



رُسُلٌ	مِّنْ	كُمُ	يَتْلُونَ	عَلَىٰ	كُمُ	آيَاتِ رَبِّ	كُمُ	وَ	يُنذِرُونَ	كُمُ
Messengers	from	you	reciting	to	you	Signs	your	and	warning	you

رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

among yourselves come to you, reciting to you the Signs of your Lord, and warning you

لِقَاءَ	يَوْمِ	كُمُ	هَذَا	قَالُوا	بَلَىٰ	وَ	لَكِنْ	حَقَّتْ	كَلِمَةُ
meeting	Day	yours	this	they say	yes	and	but	justly due	word of

لِقَاءَ يَوْمِكُمْ هَذَا ۖ قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ

of the meeting of this Day of yours? They will say, 'Yes, but the sentence of punishment has become justly due

الْعَذَابِ	عَلَىٰ	الْكَافِرِينَ	قِيلَ	ادْخُلُوا	أَبْوَابَ
punishment	against	disbelievers	said	enter	gates

الْعَذَابِ عَلَى الْكَافِرِينَ ۖ قِيلَ ادْخُلُوا أَبْوَابَ

against the disbelievers.' It will be said, 'Enter you the gates

جَهَنَّمَ	خَالِدِينَ	فِي	هَا	فَ	بِئْسَ	مَثْوًى	الْمُتَكَبِّرِينَ
Hell	abiding	in	it	so	evil	abode	the arrogant

جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ۖ

of Hell, abiding therein. And evil is the abode of arrogant.'

وَ	سَيَقَ	الَّذِينَ	اتَّقَوْا	رَبَّ	هُمُ	إِلَى	الْجَنَّةِ	زُمَرًا
and	driven to	those who	feared	Lord	their	to	Heavens	in groups

وَسَيَقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

And those who feared their Lord will be conducted to Heavens in groups

حَتَّىٰ	إِذَا	جَاءُوا	هَا	وَفُتِحَتْ	أَبْوَابُ	هَا	وَ	قَالَ	لَ	هُمْ
until	when	they reach	it	and	gates	its	and	say	to	them

حَتَّىٰ إِذَا جَاءُوا هَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ

until, when they reach it, and its gates are opened, and its Keepers say to them,



خَزَنَتُ	هَا	سَلَامٌ	عَلَيْ	كُمْ	طِبْتُمْ	فَ	ادْخُلُوا	هَا	خَلِيدِينَ
keepers	its	peace	upon	you	be you happy	so	enter	it	abiding

خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَلِيدِينَ ﴿٧٤﴾

'Peace be upon you! be you happy, and enter it abiding (therein).'

وَقَالُوا	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	صَدَقَ	نَا	وَعْدَ	هُ
and	all praise	for	Allah	who	fulfilled	us	promise	His

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

And they will say, 'All praise belongs to Allah who has fulfilled His promise to us,

وَأَوْرَثَ	نَا	الْأَرْضَ	نَتَّبِأُ	مِنْ	الْجَنَّةِ	حَيْثُ
made to inherit	us	the land	making our abode	in	Garden	wherever

وَأَوْرَثَنَا الْأَرْضَ نَتَّبِأُ مِنَ الْجَنَّةِ حَيْثُ

and has given us the land for an inheritance, making our abode in the Garden wherever

نَشَاءُ	فَ	نِعْمَ	أَجْرُ	الْعَمَلِينَ	وَ	تَرَى	الْمَلَائِكَةَ
we please	then	excellent	reward	the workers	and	you see	angels

نَشَاءُ ۚ فَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿٧٥﴾ وَتَرَى الْمَلَائِكَةَ

we please.' How excellent then is the reward of the (righteous) workers! And you will see the angels

حَافِينَ	مِنْ	حَوْلِ	الْعَرْشِ	يُسَبِّحُونَ	بِ	حَمْدِ
going round	from	around	Throne	they glorify	with	praise

حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ

going round the Throne, glorifying their Lord with (His) praise.

رَبِّ	هُمْ	وَ	قُضِيَ	بَيْنَ	هُمْ	بِ	الْحَقِّ	وَ	قِيلَ
Lord	their	and	judged	between	them	with	justice	and	will be said

رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ

And it will be judged between them with justice. And it will be said:

الْعَلَمِينَ	رَبِّ	اللَّهُ	لِ	الْحَمْدُ				
all the worlds	Lord	'Allah	for	all praise				
الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ ﴿٧٦﴾								
'All praise belongs to Allah, the Lord of all the worlds.								
٢٠- سُورَةُ الْمُؤْمِنِينَ مَكِّيَّةٌ								
Revealed in Makkah		Surah Al-Mumin						
رُكُوعَاتُهَا ٩		آيَاتُهَا ٨٦						
Ruku 9		Verses 86						
الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	اسْمِ	بِ				
the Merciful	the Gracious	Allah	name	with				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾								
In the name of Allah, the Gracious, the Merciful.								
الْعَلِيمِ	الْعَزِيزِ	اللَّهُ	الْكِتَابِ مِنْ	تَنْزِيلُ	مَ	حَ		
All-Knowing	the Mighty	Allah	from the Book	the revelation	The Lord of Honour	The Praiseworthy		
حَمْ ﴿٢﴾ تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٣﴾								
Ha Mim(The Praiseworthy ,The Lord of Honour). The revelation of the Book is from Allah, the Mighty, the All-Knowing.								
الْعِقَابِ	شَدِيدِ	التَّوْبِ	قَابِلِ	وَ	الذَّنْبِ	غَافِرِ		
punishment	Severe	of repentance	Acceptor	and	of sins	the Forgiver		
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ﴿٤﴾								
The Forgiver of sin and the Acceptor of repentance, Severe in punishment,								
الْمَصِيرُ	هِ	إِلَى	هُوَ	إِلَّا	إِلَهَ	لَا	الطَّوْلِ	ذِي
the return	Him	to	He	except	God	not	of bounty	possessor
ذِي الطَّوْلِ ﴿٥﴾ لَا إِلَهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ ﴿٦﴾								
the Possessor of bounty. There is no God but He. Towards Him is the final return.								

مَا	يُجَادِلُ	فِي	آيَاتِ	اللَّهِ	إِلَّا	الَّذِينَ	كَفَرُوا
not	dispute	in	Signs	Allah	except	those who	disbelieve

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

None disputes about the Signs of Allah except those who disbelieve.

فَ	لَا	يَغُرُّ	كَ	تَقْلُبُ	هُمْ	فِي	الْبِلَادِ	كَذَّبَتْ
so	not	deceive	you	going about	their	in	the land	denied

فَلَا يَغُرُّكَ تَقْلُبُهُمْ فِي الْبِلَادِ ٥ كَذَّبَتْ

Let not, then, their going about in the land deceive you. The people of Noah

قَبْلَ	هُمْ	قَوْمُ	نُوحٍ	وَ	الْأَحْزَابِ	مِنْ	بَعْدِ	هُمْ
before	them	people	Noah	and	groups	from	after	them

قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابِ مِنْ بَعْدِهِمْ ٥

and (other) groups after them denied (Our Signs) before these (people),

وَ	هَمَّتْ	كُلُّ	أُمَّةٍ	بِ	رَسُولٍ	هُمْ	لِ	يَأْخُذُوهُ	هُ	وَ	جَدَلُوا
and	intended	every	nation	with	Messengers	their	to	seize	him	and	they dispute

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا

and every nation strove to seize their Messengers, and dispute

بِ	الْبَاطِلِ	لِ	يُدْحِضُوا	بِ	هُ	الْحَقِّ	وَ	أَخَذْتُ	هُمْ	فَ	كَيْفَ
with	false	that	rebut	with	it	the truth	so	I seized	them	so	how

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ

by means of their false (arguments) that they might rebut the truth thereby. Then I seized them, and how (terrible)

كَانَ	عِقَابِ	وَ	كَ	ذَلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّ	كَ	عَلَى
was	My retribution	and	like	that	proved true	words	Lord	your	against

كَانَ عِقَابِ ٥ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

was My retribution! Thus was the word of your Lord proved true against

الَّذِينَ	كَفَرُوا	أَنَّ	هُمْ	أَصْحَابُ	النَّارِ	الَّذِينَ	يَحْمِلُونَ
those who	disbelieve	that	they	inmates	the Fire	those who	they bear
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ٧ الَّذِينَ يَحْمِلُونَ							
the disbelievers; that they are the inmates of the Fire. Those who bear							
الْعَرْشِ	وَمَنْ	حَوْلَ	هَ	يُسَبِّحُونَ	بِ	حَمْدِ	رَبِّ هُمْ
the Throne	and	around	it	they glorify	with	praise	their Lord
الْعَرْشِ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ							
the Throne and those who are around it, glorify their Lord with (His) praise,							
وَيُؤْمِنُونَ	بِهِ	وَيَسْتَغْفِرُونَ	لِلَّذِينَ	آمَنُوا	وَيُؤْمِنُونَ	بِهِ	وَيَسْتَغْفِرُونَ
they believe	and	ask forgiveness	for	those who	believe	and	ask forgiveness
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا							
and believe in Him, and ask forgiveness for those who believe, (saying):							
رَبِّ نَا	وَسِعَتْ	كُلَّ	شَيْءٍ	رَّحْمَةً	وَعِلْمًا	فَ	اغْفِرْ
Our Lord	comprehend	all	things	mercy	and knowledge	so	forgive
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ							
'Our Lord, you do comprehend all things in Your mercy and knowledge. So forgive							
لِ	الَّذِينَ	تَابُوا	وَ	اتَّبَعُوا	سَبِيلَ	كَ	وَقِ
for	those who	repent	and	follow	way	your	protect
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ							
those who repent and follow your way, and protect them from the punishment							
الْجَهَنَّمَ	رَبِّ نَا	و	أَدْخِلْ	هُمْ	جَنَّتْ	عَدْنِ	الَّتِي
of Hell	our Lord	and	make enter	them	Gardens	Eternity	which
الْجَهَنَّمَ ٨ رَبَّنَا وَأَدْخِلْهُمْ جَنَّتْ عَدْنِ الَّتِي							
of Hell. 'And make them, our Lord, enter the Gardens of Eternity which							



وَعَدْتَ	هُمْ	وَ	مَنْ	صَلَحَ	مِنْ	أَبَائِهِ	هُمْ	وَ	أَزْوَاجَ	هُمْ
you promised	them	and	who	virtuous	of	fathers	their	and	wives	their
وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ										
you have promised them, as well as such of their fathers and their wives and their										
وَذُرِّيَّتِ	هُمْ	إِنَّ	كَ	أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	وَ	قِ	هُمْ	
their children	and	surely	you	you are	the Mighty	the Wise	and	protect	them	
وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ٩ وَقِهِمْ										
children as are virtuous. Surely you are Mighty, the Wise. 'And protect them										
السَّيِّئَاتِ	وَ	مَنْ	تَقِ	السَّيِّئَاتِ	يَوْمَئِذٍ	فَ	قَدْ			
the evils	and	whom	you protect	evils	that day	so	surely			
السَّيِّئَاتِ ١٠ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ										
from evils; and he whom you do protect from evils on that day -- him have You surely										
رَحِمْتَ	هَ	وَ	ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ	إِنَّ			
mercy	him	and	that	is	triumph	greater	certainly			
رَحِمْتَهُ ١١ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ١٢ إِنَّ										
shown mercy. And that (indeed) is the supreme triumph.' Certainly										
الَّذِينَ	كَفَرُوا	يُنَادُونَ	لَ	مَقْتُ	اللَّهِ	أَكْبَرُ	مِنْ			
those who	disbelieved	will be called	surely	detestation	Allah	greater	than			
الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ										
to those who disbelieved a call will be made to them, 'The detestation of Allah is greater than										
مَقَّتِ	كُفْرَكُمْ	أَنْفُسَكُمْ	كُفْرَكُمْ	إِذْ	تُدْعَوْنَ	إِلَى	الْإِيمَانِ			
detestation	your	souls	your	when	you were called	to	faith			
مَقَّتْكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ										
your detestation of yourselves, when you were called to have faith										



فَ	تَكْفُرُونَ	قَالُوا	رَبِّ	نَا	أَمَتَّ	نَا	اِثْنَيْنِ	وَ	أَحْيَيْتَ	نَا
us	you rejected	they say	Lord	our	you caused to die	us	twice	and	you gave life	us

فَتَكْفُرُونَ ۝ قَالُوا رَبَّنَا أَمَتْنَا اِثْنَيْنِ وَأَحْيَيْتَنَا

and you rejected (it). They will say, 'Our Lord, You have caused us to die twice, and You have given us life

اِثْنَيْنِ	فَ	اعْتَرَفْنَا	بِ	ذُنُوبِ	نَا	فَ	هَلْ	إِلَى	خُرُوجِ	مِّنْ
twice	so	we confess	with	sins	our	so	is	to	out	from

اِثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجِ مِّنْ

twice, and now we confess our sins. Is then there a way out?

سَبِيلِ	ذَلِكَ	بِ	أَنَّ	هَ	إِذَا	دُعِيَ	اللَّهُ	وَحْدَ	هَ
way	that is	with	that	he	when	proclaimed	Allah	alone	He

سَبِيلِ ۝ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ

(it) will (be said to them), 'That is because when Allah alone was proclaimed

كَفَرْتُمْ	وَ	إِنْ	يُشْرِكُ	بِ	هَ	تُؤْمِنُوا	فَ	الْحُكْمُ	لِ	اللَّهُ
you rejected	and	if	associate partner	with	Him	you believed	so	the judgement	belong	Allah

كَفَرْتُمْ ۚ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا ۖ فَالْحُكْمُ لِلَّهِ

you rejected (the call) but when partners were associated with Him, you believed. But the (last) word belongs to Allah,

الْعَلِيِّ	الْكَبِيرِ	هُوَ	الَّذِي	يُرِي	كُم	آيَاتِ	هَ	وَ	يُنَزِّلُ
the Lofty	the Great	He	Who	show	you	Signs	His	and	sends down

الْعَلِيِّ الْكَبِيرِ ۝ هُوَ الَّذِي يُرِيكُم آيَاتِهِ وَيُنَزِّلُ

the Lofty, the Great.' He it is Who shows you His Signs, and sends down

لَ	كُم	مِّنْ	السَّمَاءِ	رِزْقًا	وَ	مَا	يَتَذَكَّرُ	إِلَّا
for	you	from	heaven	provisions	and	not	take heed	save

لَكُمْ مِّنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَذَكَّرُ إِلَّا

provisions for you from heaven; but none pays heed save

مَنْ	يُنِيبُ	فَ	ادْعُوا	اللَّهَ	مُخْلِصِينَ	لَ	هُ	الدِّينَ	وَ	لَوْ
who	turns	so	you call	Allah	being sincere	to	Him	the faith	and	though

مَنْ يُنِيبُ ⑭ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ

he who turns (to God). Call you then Allah, being sincere to Him in faith, though

كَرِهَ	الْكَافِرُونَ	رَفِيعُ	الدَّرَجَاتِ	ذُو	الْعَرْشِ
averse	disbelievers	the Exalter	of ranks	possessor	the Throne

كَرِهَ الْكَافِرُونَ ⑮ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ

the disbelievers may be averse. The Exalter of ranks, the Lord of the Throne.

يُلْقِي	الرُّوحَ	مِنْ	أَمْرِ	هُ	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ	هُ
he puts	the spirits	from	command	His	upon	whom	He wills	from	servants	His

يُلْقِي الرُّوحَ مِنْ أَمْرِ هُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

He causes the spirit to descend with His command to whomsoever of His servants He pleases,

لِ	يُنْذِرَ	يَوْمَ	التَّلَاقِ	يَوْمَ	هُمْ	بِرْزُونَهُ	لَا	يَخْفَى
that	He may warn	Day	the Meeting	the day	they	come forth	not	hidden

لِيُنْذِرَ يَوْمَ التَّلَاقِ ⑯ يَوْمَ هُمْ بَرْزُونَهُ ۚ لَا يَخْفَى

that He may give warning of the Day of Meeting (Him). The day when they will (all) come forth, nothing

عَلَى	اللَّهِ	مِنْ	هُمْ	شَيْءٌ	لِ	مَنْ	الْمُلْكُ	الْيَوْمَ	لِ	اللَّهِ
upon	Allah	of	them	thing	for	whom	kingdom	this day	to	Allah

عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ

concerning them will be hidden from Allah. 'To whom belongs the kingdom this day?' To Allah,

الْوَاحِدِ	الْقَهَّارِ	الْيَوْمَ	تُجْزَى	كُلُّ	نَفْسٍ	بِ	مَا
the One	Most Supreme	this day	requited	every	soul	with	what

الْوَاحِدِ الْقَهَّارِ ⑰ الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا

the One, the Most Supreme. 'This day will every soul be requited for that which

كَسَبَتْ	لَا	ظَلَمَ	الْيَوْمَ	إِنَّ	اللَّهَ	سَرِيعٌ	الْحِسَابِ
it earned	no	injustice	this day	surely	Allah	Swift	at reckoning

كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑮

it has earned. No injustice this day ; Surely, Allah is Swift at reckoning.'

وَأَنْذِرْهُمْ	يَوْمَ	الْأَزْفَةِ	إِذَا	الْقُلُوبُ	لَدَى	الْحَنَاجِرِ
and	the day	drawing near	when	hearts	reach	the throats

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ

And warn them of the Approaching Day, when the hearts will reach to the throats

كَظْمِينَ	مَا	لِ	الظَّالِمِينَ	مِنْ	حَمِيمٍ	وَلَا	شَفِيعٍ
full of grief	not	for	the wrongdoers	any	friend	and	intercessor

كَظْمِينَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ

while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor

يُطَاعُ	يَعْلَمُ	خَائِنَةَ	الْأَعْيُنِ	وَمَا	تُخْفِي	الْصُّدُورُ
whose will be complied with	He knows	treachery	the eyes	and	what	conceal

يُطَاعُ ⑯ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ⑰

whose (intercession) will be complied with. He knows the treachery of the eyes and what the breasts conceal.

وَاللَّهُ	يَقْضِي	بِ	الْحَقِّ	وَالَّذِينَ	يَدْعُونَ	مِنْ	دُونِ	هُ
Allah	judges	with	truth	and	those who	they call	from	beside

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ

And Allah judges with truth while those on whom they call beside Him

لَا	يَقْضُونَ	بِ	شَيْءٍ	إِنَّ	اللَّهَ	هُوَ	السَّمِيعُ	الْبَصِيرُ
not	they judge	with	anything	surely	Allah	He is	All-Hearing	All-Seeing

لَا يَقْضُونَ بِشَيْءٍ ۖ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ⑱

judge nothing. Surely Allah is the All-Hearing , the All-Seeing.

أَ	وَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَ	يَنْظُرُوا	كَيْفَ	كَانَ
did	and	not	they travelled	in	the earth	so	they saw	how	was

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ

Have they not travelled in the earth and seen what was

عَاقِبَةُ	الَّذِينَ	كَانُوا	مِنْ	قَبْلُ	هُمْ	كَانُوا	هُمْ	أَشَدَّ
the end	those who	were	from	before	them	they were	they	more strong

عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۖ كَانُوا هُمْ أَشَدَّ

the end of those before them? They were far more powerful than these

مِنْ	هُمْ	قُوَّةٌ	وَ	آثَارًا	فِي	الْأَرْضِ	فَ	أَخَذَ	هُمْ	اللَّهُ
of	they	power	and	marks	in	earth	so	seized	them	Allah

مِنْهُمْ قُوَّةٌ وَآثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ

and stronger in the marks they left in the earth. But Allah seized them

بِ	ذُنُوبٍ	هُمْ	وَ	مَا	كَانَ	لَهُمْ	مِّنْ	اللَّهِ	مِنْ	وَاقٍ
with	sins	their	and	not	was	for	them	against	Allah	from

بِذُنُوبِهِمْ ۖ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۝٢٢

for their sins, and they had no protector against Allah.

ذَلِكَ	بِ	أَنَّ	هُمْ	كَانَتْ	تَأْتِي	هُمْ	رُسُلُ	هُمْ	بِ	الْبَيِّنَاتِ
that	with	indeed	they	were	came to	them	Messngers	their	with	manifest Signs

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ

That was because their Messengers came to them with manifest Signs,

فَ	كَفَرُوا	فَ	أَخَذَ	هُمْ	اللَّهُ	إِنَّ	هُ	قَوِيٌّ	شَدِيدُ	الْعِقَابِ
so	they disbelieved	so	seized	them	Allah	surely	He	Powerful	Severe	in punishment

فَكَفَرُوا فَآخَذَهُمُ اللَّهُ ۖ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝٢٣

but they disbelieved; so Allah seized them. Surely He is Powerful, Severe in punishment.



وَ	لَ	قَدْ	أَرْسَلْنَا	مُوسَى	بِ	آيَاتِنَا	وَ	سُلْطَانٍ	مُّبِينٍ	إِلَى
and	for	sure	We sent	Moses	with	Signs	and	authority	manifest	to

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ۖ إِلَى

And We did send Moses, with Our Signs and manifest authority. To

فِرْعَوْنَ	وَ	هَامَانَ	وَ	قَارُونَ	فَ	قَالُوا	سِحْرٌ	كَذَّابٌ
Pharoah	and	Haman	and	Korah	so	they said	a magician	an imposter

فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذَّابٌ ۖ

Pharoah and Haman and Korah; but they said, (He is) a magician and an imposter.'

فَ	لَمَّا	جَاءَ	هُمْ	بِ	الْحَقِّ	مِنْ	عِنْدِ	نَا	قَالُوا	اقتُلُوا
so	when	came	them	with	truth	from	near	Us	they said	slay

فَلَمَّا جَاءَ هُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا

And when he came to them with truth from Us, they said: 'Slay

أَبْنَاءَ	الَّذِينَ	آمَنُوا	مَعَ	هَ	وَ	اسْتَحْيُوا	نِسَاءَ	هُمْ
the sons	those who	believe	with	him	and	let live	women	their

أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَ هُمْ ط

the sons of those who have believed with him , and let their women live.'

وَ	مَا	كَيْدُ	الْكَافِرِينَ	إِلَّا	فِي	ضَلَالٍ	وَ	قَالَ
and	not	design	the disbelievers	except	in	wasteful	and	said

وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۖ ۚ وَقَالَ

But the design of the disbelievers is nothing but wasteful. And

فِرْعَوْنُ	ذَرُونِي	نَيِّ	أَقْتُلْ	مُوسَى	وَ	لَ	يَدْعُ	رَبِّ	هَ
Pharaoh	leave	me	I slay	Moses	and	let	he call	Lord	his

فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ ۚ

Pharaoh said: 'Leave me (alone) that I may kill Moses; and let him call on his Lord.

إِنَّ	يَٰ	أَخَافُ	أَنْ	يُبَدِّلَ	دِينَ	كُمْ	أَوْ	أَنْ	يُظْهِرَ	فِي
indeed	I	fear	that	he change	religion	your	or	that	inundate	in

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي

I fear lest he should change your religion or inundate

الْأَرْضِ	الْفَسَادَ	وَ	قَالَ	مُوسَىٰ	إِنِّي	عُدْتُ	بِ	رَبِّ	يَٰ
the land	disorder	and	said	Moses	surely I	take refuge	with	Lord	my

الْأَرْضِ الْفَسَادَ ۖ وَقَالَ مُوسَىٰ إِنِّي عُدْتُ بِرَبِّي

the land with disorder (and corruption). And Moses said, 'I take refuge with my Lord

وَ	رَبِّ	كُمْ	مِّنْ	كُلِّ	مُتَكَبِّرٍ	لَّا	يُؤْمِنُ	بِ	يَوْمِ	الْحِسَابِ
and	Lord	your	from	every	arrogant	not	believe	with	the Day	of Reckoning

وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ۝<sup>28</sup>

and your Lord from every arrogant (person) who believes not in the Day of Reckoning.'

وَ	قَالَ	رَجُلٌ	مُّؤْمِنٌ	مِّنْ	الِ	فِرْعَوْنَ	يَكْتُمُ
and	said	a man	one believing	from	people	Pharaoh	who concealed

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ

And a believing man from among the people of Pharaoh, who concealed his

إِيمَانَهُ	هَـ	أَ	تَقْتُلُونَ	رَجُلًا	أَنْ	يَقُولَ	رَبِّ	يَٰ	اللَّهُ	وَ	قَدْ
faith	his	will	you slay	a man	that	he says	Lord	my	Allah	while	in fact

إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ

faith, said, 'Will you slay a man because he says, 'My Lord is Allah,' while

جَاءَ	كُمْ	بِ	الْبَيِّنَاتِ	مِنْ	رَّبِّ	كُمْ	وَ	إِنْ	يَكُ	كَاذِبًا
he brought	you	with	clear proof	from	Lord	your	and	if	he be	a liar

جَاءَ كُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنْ يَكُ كَاذِبًا

he has brought you clear proofs from your Lord? And if he be a liar,

فَ	عَلَىٰ	هِ	كَذِبُ	هُ	وَ	إِنْ	يَكُ	صَادِقًا	يُصِبُ	كُمُ	بَعْضُ
so	on	him	lie	his	and	if	he be	truthful	befall	you	some

فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ

on him will be (the sin of) his lie; but if he is truthful, then some of that which

الَّذِي	يَعِدُ	كُمُ	إِنَّ	اللَّهَ	لَا	يَهْدِي	مَنْ	هُوَ	مُسْرِفٌ
who	threatens	you	surely	Allah	not	guide	who	he	transgressor

الَّذِي يَعِدُكُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ

he threatens you with will (surely) befall you. Certainly Allah guides not one who is a transgressor,

كَذَّابٌ	يَا	قَوْمِي	لَ	كُمُ	الْمُلْكُ	الْيَوْمَ	ظَاهِرِينَ	فِي
a liar	O	my people	for	you	the sovereignty	this day	being dominant	in

كَذَّابٌ ۚ يَقُومُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي

(and) a liar. "O my people, yours is the sovereignty this day, you being dominant in

الْأَرْضِ	فَ	مَنْ	يَنْصُرُ	نَا	مِنْ	بَاسٍ	اللَّهِ	إِنْ	جَاءَ	نَا
the land	so	who	will help	us	from	punishment	Allah	if	it comes	us

الْأَرْضِ ۚ فَمَنْ يَنْصُرُنَا مِنْ بَاسِ اللَّهِ إِنْ جَاءَ نَا ۚ

the land. But who will help us (and protect us) from the punishment of Allah if it comes upon us?'

قَالَ	فِرْعَوْنُ	مَا	أَرَىٰ	كُمُ	إِلَّا	مَا	أَرَىٰ	وَمَا	أَهْدِي	كُمُ
said	Pharaoh	not	I show	you	except	what	I see	and	I guide	you

قَالَ فِرْعَوْنُ مَا أَرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ

Pharaoh said: 'I only point out to you that which I see myself, and I guide you

إِلَّا	سَبِيلَ	الرَّشَادِ	وَ	قَالَ	الَّذِي	أَمَنَ	يَا	قَوْمِي
except	path	rectitude	and	said	who	believed	O	my people

إِلَّا سَبِيلَ الرَّشَادِ ۚ وَقَالَ الَّذِي آمَنَ يَقُومُ

only to the path of rectitude. And he who believed said: 'O my people,

إِنَّ	يَ	أَخَافُ	عَلَى	كُم	مِثْلَ	يَوْمِ	الْأَحْزَابِ	مِثْلَ	دَابِ			
surely	I	fear	upon	you	like	day	of the confederates	like	case			
إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣١﴾ مِثْلَ دَابِ												
I fear for you like the (fateful) time of the confederates. "Like the case of												
قَوْمِ	نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	الَّذِينَ	مِنْ	بَعْدِ	هَمِ		
people	Noah	and	Ad	and	Thamud	and	those who	from	after	them		
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ط												
the people of Noah, and 'Ad and Thamud and those after them.												
وَ	مَا	اللَّهُ	يُرِيدُ	ظُلْمًا	لِ	الْعِبَادِ	وَ	يَا	قَوْمِ	إِنْ	نِي	أَخَافُ
and	not	Allah	intends	injustice	to	servants	and	O	my people	surely	I	I fear
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣٢﴾ وَيَقُومُ إِنِّي أَخَافُ												
And Allah intends no injustice to (His) servants.'And O my people, I fear												
عَلَى	كُم	يَوْمَ	التَّنَادِ	يَوْمَ	تَوَلَّوْنَ	مُدْبِرِينَ	مَا	لَ	كُم			
for	you	day	calling each other	a day	you turn	your backs	no	for	you			
عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٣﴾ يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ ؕ مَا لَكُمْ												
for you the day of calling each other (for help). 'A day when you shall turn your backs fleeing. No												
مِّنَ	اللَّهِ	مِنْ	عَاصِمٍ	وَ	مَنْ	يُضِلُّ	اللَّهُ	فَ	مَا	لَ	هُ	
from	Allah	from	defender	and	whom	adjudges astray	Allah	so	no	for	him	
مِّنَ اللَّهِ مِنْ عَاصِمٍ ؕ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ												
defender shall you have against Allah. And for him for whom Allah adjudges astray shall have no												
مِنْ	هَادٍ	وَ	لَ	قَدْ	جَاءَ	كُم	يُوسُفُ	مِنْ	قَبْلُ			
of	guide	and	for	sure	came to	you	Joseph	from	before			
مِنْ هَادٍ ﴿٣٤﴾ وَلَقَدْ جَاءَ كُمْ يُوسُفُ مِنْ قَبْلُ												
guide. "And Joseph did come to you before												



بِ	الْبَيِّنَاتِ	فَ	مَا	زِلْتُمْ	فِي	شَكٍّ	مِّنْ	مَا	جَاءَ	كُمُ	بِ	ه
it	clear proof	but	not	you ceased	in	doubt	from	that	came to	you	with	ه

بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَ كُمْ بِهِ ط

with clear proofs, but you ceased not to be in doubt concerning that with which he came to you

حَتَّى	إِذَا	هَلَكَ	قُلْتُمْ	لَنْ	يَبْعَثَ	اللَّهُ	مِنْ	بَعْدِ	ه	رَسُولًا
till	when	died	you said	never	raise	Allah	from	after	him	Messenger

حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ط

till, when he died, you said: 'Allah will never raise up a Messenger after him.'

كَ	ذَلِكَ	يُضِلُّ	اللَّهُ	مَنْ	هُوَ	مُسْرِفٌ
like	that	let go astray	Allah	who	he	transgress

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ

Thus does Allah adjudge as lost those who transgress,

مُرْتَابٍ	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِ	اللَّهِ	بِغَيْرِ
doubters	those who	they dispute	in	Signs	Allah	without

مُرْتَابٍ ۝ ٣٥ ۝ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ

(and) are doubters. 'Those who dispute concerning the Signs of Allah without

سُلْطَنٍ	أَتَى	هُمْ	كَبُرَ	مَقْتًا	عِنْدَ	اللَّهِ	وَ	عِنْدَ
any authority	come	them	grievously	hateful	in sight of	Allah	and	in sight of

سُلْطَنٍ أَتَاهُمْ ط كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ

any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of

الَّذِينَ	آمَنُوا	كَ	ذَلِكَ	يَطْبَعُ	اللَّهُ	عَلَى	كُلِّ	قَلْبٍ
those who	believe	like	that	seals	Allah	upon	every	heart

الَّذِينَ آمَنُوا ط كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ

those who believe, Thus does Allah seal up the heart of every

مُتَكَبِّرٍ	جَبَّارٍ	وَ	قَالَ	فِرْعَوْنُ	يَا	هَامَنُ	ابْنِ	لِ	ئِي
arrogant	haughty	and	said	Pharaoh	O	Haman	build	for	me

مُتَكَبِّرٍ جَبَّارٍ ③٦ وَقَالَ فِرْعَوْنُ يَا هَامَنُ ابْنِ لِي

arrogant, haughty (person).' And Pharaoh said : 'O Haman build for me

صَرَحًا	لَعَلَّ	ئِي	أَبْلُغْ	الْأَسْبَابَ	أَسْبَابَ	السَّمَوَاتِ
lofty mansion	so that	I	attain	the means of approach	the means of approach	the heavens

صَرَحًا لَعَلَّيْ أَبْلُغَ الْأَسْبَابَ ③٧ أَسْبَابَ السَّمَوَاتِ

a lofty mansion that I may gain access. 'The means of approach to the heavens,

فَ	أَطَّلِعَ	إِلَى	إِلَهِ	مُوسَى	وَ	إِنَّ	ئِي	لَ	أَظُنُّ	هُ	كَاذِبًا	وَ	كَ	ذَلِكَ
so	I have a look	at	God	Moses	and	indeed	I	surely	think	him	a liar	and	like	that

فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ٥ وَكَذَلِكَ

so that I may have a look at the God of Moses, and I surely think him to be a liar.' And thus

رُئِينَ	لِ	فِرْعَوْنٍ	سُوءَ	عَمَلٍ	هُ	وَ	صُدَّ	عَنِ	السَّبِيلِ
adorned	for	Pharaoh	evil	doings	his	and	turned away	from	the path

رُئِينَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ٦

the evil of his doings was made (to look) fair in the eyes of Pharaoh, and he was turned away from the (right) path;

وَ	مَا	كَيْدُ	فِرْعَوْنَ	إِلَّا	فِي	تَبَابٍ	وَ	قَالَ	الَّذِي	أَمَنَ
and	not	design	Pharaoh	but	in	ruin	and	said	he who	believed

وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ③٨ وَقَالَ الَّذِي آمَنَ

and the design of Pharaoh ended in nothing but ruin. And he who believed said:

يَا	قَوْمِ	اتَّبِعُونِي	نِ	أَهْدِ	كُمُ	سَبِيلَ	الرَّشَادِ
O	my people	follow	me	I guide	you	path of	rectitude

يَقَوْمِ اتَّبِعُونِي أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ③٩

'O my people, follow me, I will guide you to the path of rectitude.

يَا	قَوْمِ	إِنَّمَا	هَذِهِ	الْحَيَاةُ	الدُّنْيَا	مَتَاعٌ	وَوَ	إِنَّ
O	my people	only	this	life	world	provision	and	certainly
يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ								
'O my people, this life of the world is but a (temporary) provision; and								
الْآخِرَةِ	هِيَ	دَارُ	الْقَرَارِ	مَنْ	عَمِلَ	سَيِّئَةً		
Hereafter	is	home	permanent	whoso	does	evil		
الْآخِرَةِ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾ مَنْ عَمِلَ سَيِّئَةً								
the Hereafter is certainly the home for permanent stay. 'Whoso does evil								
فَ	لَا	يُجْزَى	إِلَّا	مِثْلَ	هَا	وَمَنْ	عَمِلَ	صَالِحًا
so	not	be requited	but	like	it	and	does	good
فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ								
will be requited only with the like of it; but whoso does good, whether								
ذَكَرٍ	أَوْ	أُنْثَى	وَهُوَ	مُؤْمِنٌ	فَ	أُولَئِكَ	يَدْخُلُونَ	
male	or	female	he	a believer	so	those	will enter	
ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ								
male or female, and is a believer -- these will enter								
الْجَنَّةِ	يُرْزَقُونَ	فِي	هَا	بِغَيْرِ	حِسَابٍ	وَيَا	قَوْمِ	
the Garden	they be provided	in	it	without	measure	and	O	my people
الْجَنَّةِ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾ وَيَقُومُ								
the Garden; they will be provided therein without measure. 'And O my people,								
مَا	لِ	ئِي	أَدْعُو	كُمُ	إِلَى	النَّجْوَةِ	وَتَدْعُونَ	نِيَّ
what	for	me	I call	you	to	salvation	and	you call
مَا لِي أَدْعُو كُمُ إِلَى النَّجْوَةِ وَتَدْعُونَ نِيَّ إِلَى النَّارِ ﴿٤٢﴾								
how (strange) it is that I call you to salvation, and you call me to the Fire.								

تَدْعُونَ	نِي	لِ	اَكْفُرْ	بِ	اللّٰهِ	وَ	اُشْرِكْ	بِ	ه	مَا	لَيْسَ
you call	me	to	disbelieve	with	Allah	and	I associate	with	Him	that	no

تَدْعُونَنِي لِأَكْفُرَ بِاللّٰهِ وَأُشْرِكَ بِهِ مَا لَيْسَ

'You invite me to disbelieve in Allah and to associate with Him that of which

لِ	يَ	بِ	ه	عِلْمٌ	وَ	أَنَا	أَدْعُو	كُم	إِلَى	الْعَزِيزِ	الْغَفَّارِ
for	me	with	it	knowledge	and	I	invite	you	to	the Mighty	Great Forgiver

لِي بِهِ عِلْمٌ وَأَنَا أَدْعُو كُم إِلَى الْعَزِيزِ الْغَفَّارِ ٤٣

I have no knowledge, while I invite you to the Mighty , the Great Forgiver.

لَا	جَرَمَ	أَنَّ	مَا	تَدْعُونَ	نِي	إِلَى	ه	لَيْسَ	لِ	ه	دَعْوَةٌ
no	doubt	that	what	you call	me	to	which	no	for	him	any invitation

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ

'Surely that to which you call me has no (title) to be called upon

فِي	الدُّنْيَا	وَ	لَا	فِي	الْآخِرَةِ	وَ	أَنَّ	مَرَدًّا	نَا	إِلَى	اللّٰهِ	وَ	أَنَّ
in	this world	and	nor	in	Hereafter	and	that	return	our	to	Allah	and	that

فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ

in this world or in the Hereafter, and that our return is certainly to Allah and that

الْمُسْرِفِينَ	هُمْ	أَصْحَابُ	النَّارِ	فَ	سَ	تَذْكُرُونَ
the transgressors	they	inmates	the Fire	so	soon	you will remember

الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ٤٤ فَسَتَذْكُرُونَ

the transgressors will be the inmates of the Fire. 'So you will soon remember

مَا	أَقُولُ	لَ	كُم	وَ	أَفْوِضُ	أَمْرِي	إِلَى	اللّٰهِ	إِنَّ	اللّٰهِ
what	I say	to	you	and	I entrust	cause	my	to	Allah	verily

مَا أَقُولُ لَكُمْ ٥ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ

what I say to you . And I entrust my cause to Allah. Verily, Allah



بَصِيرٌ	بِ	الْعِبَادِ	فَ	وَقَى	هُ	اللَّهُ	سَيَّاتٍ	مَا	مَكَرُوا
All seer	with	the servants	so	saved	him	Allah	evils	whatever	they plotted

بَصِيرٌ بِالْعِبَادِ ﴿٤٥﴾ فَوَقَى اللَّهُ سَيَّاتٍ مَا مَكَرُوا

sees (all His) servants. The result was that Allah preserved him from the evils of whatever they plotted,

و	حَاقَ	بِ	الِ	فِرْعَوْنَ	سُوءَ	الْعَذَابِ	النَّارِ
and	encompassed	with	people	Pharaoh	grievous	punishment	the Fire

وَحَاقَ بِأَلِ فِرْعَوْنَ سُوءَ الْعَذَابِ ﴿٤٦﴾ النَّارِ

and a grievous punishment encompassed the people of Pharaoh -- The Fire,

يُعْرَضُونَ	عَلَى	هَا	غُدُوًّا	وَّ	عَشِيًّا	و	يَوْمَ	تَقُومُ
they are presented	to	it	morning	and	evening	and	the day	will come

يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ

They are exposed to it morning and evening. And on the day

السَّاعَةِ	أَدْخِلُوا	الِ	فِرْعَوْنَ	أَشَدَّ	الْعَذَابِ
the Hour	cast in	people	Pharaoh	severest	punishment

السَّاعَةِ قَدْ أَدْخِلُوا أَلِ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٧﴾

when the Hour will come, (it will be said); 'Cast Pharaoh's people into the severest punishment.

وَ	إِذْ	يَتَحَاجُّونَ	فِي	النَّارِ	فَ	يَقُولُ	الضُّعْفَاءُ
and	when	they dispute one another	in	the Fire	so	he says	the weak

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ

And when they will dispute with one another in the Fire, the weak will say

لِ	الَّذِينَ	اسْتَكْبَرُوا	إِنْ	نَا	كُنَّا	لِ	كُم	تَبَعًا	فَ	هَلْ
to	those who	one proud	surely	we	we were	for	you	followers	so	will

لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ

to those who are proud, 'Verily we were your followers;

أَنْتُمْ	مُغْنُونَ	عَنْ	نَا	نَصِيبًا	مِّنَ	النَّارِ	قَالَ	الَّذِينَ	
you are	relieve	from	us	a portion	of	Fire	say	those who	
أَنْتُمْ مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٨﴾ قَالَ الَّذِينَ									
will you then relieve us of a portion of the Fire? Those, who were proud,									
اسْتَكْبَرُوا	إِنَّا	كُلُّ	فِي	هَآ	إِنَّ	اللَّهِ	قَدْ	حَكَمَ	بَيْنَ
proud	surely we	all	in	it	indeed	Allah	in fact	judged	between
اسْتَكْبَرُوا إِنَّا كُلُّ فِيهَا ۚ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ									
will say; 'We are all in it. Allah has already judged between (His)									
الْعِبَادِ	وَقَالَ	الَّذِينَ	فِي	النَّارِ	لِ	خَزَنَةِ	جَهَنَّمَ		
servants	say	those who	in	the Fire	to	Keepers	Hell		
الْعِبَادِ ﴿٤٩﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ									
servants. And those in the Fire will say to the Keepers of Hell,									
ادْعُوا	رَبَّ	كُم	يُخَفِّفُ	عَنْ	نَا	يَوْمًا	مِّنَ	الْعَذَابِ	
you pray	Lord	your	He lighten	from	us	a day	from	punishment	
ادْعُوا رَبَّكُمْ يَخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٥٠﴾									
'Pray to your Lord that He may lighten for us the punishment for a (single) day.'									
قَالُوا	أَوَلَمْ	تَكُ	تَأْتِي	كُم	رُسُلُ	كُم	بِ	الْبَيِّنَاتِ	قَالُوا
they say	did	be	you	come to	Messengers	your	with	manifest Signs	they say
قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُ كُم بِالْبَيِّنَاتِ ط قَالُوا									
They will say; 'Did not your Messengers come to you with manifest Signs? They will say:									
بَلَىٰ	قَالُوا	فَ	ادْعُوا	وَمَا	دُعَا	الْكَافِرِينَ	إِلَّا	فِي	
yes	they say	then	you pray	and	not	the prayer	the disbelievers	but	in
بَلَىٰ ط قَالُوا فَادْعُوا ۚ وَمَا دُعَا الْكَافِرِينَ إِلَّا فِي									
'Yes.' (The Keepers) will say, 'Then pray on .' But the prayer of the disbelievers is of no									

ضَلَّلِ	إِنَّا	لَ	نَنْصُرُ	رُسُلَ	نَا	وَ	الَّذِينَ	آمَنُوا	فِي
avail	we surely	surely	We help	Messengers	Our	and	those who	believe	in

ضَلَّلِ ٥١ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي

avail. Most surely We help Our Messengers and those who believe, (both) in

الْحَيَاةِ	الدُّنْيَا	وَ	يَوْمَ	يَقُومُ	الْأَشْهَادُ	يَوْمَ	لَا	يَنْفَعُ
life	worldly	and	day	they stand	witness	day	not	profit

الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ٥٢ يَوْمَ لَا يَنْفَعُ

the present life and on the day when the witnesses will stand forth. The day when

الظَّالِمِينَ	مَعَذَرَتُ	هُمْ	وَ	لَ	هُمْ	اللَّعْنَةُ	وَ	لَ	هُمْ	سُوءُ
the wrongdoers	excuses	their	and	for	them	curse	and	for	them	evil

الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ

their excuses will not profit the wrongdoers, and theirs will be curse and theirs the evil abode.

الدَّارِ	وَ	لَقَدْ	آتَيْنَا	مُوسَى	الْهُدَى	وَ	أَوْرَثْنَا	بَنِيَّ
abode	and	indeed	We gave	Moses	guidance	and	made inheritor	children of

الدَّارِ ٥٣ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِيَّ

And indeed We gave Moses the guidance, and made the children of Israel the inheritors

إِسْرَآءِيلَ	الْكِتَابَ	هُدًى	وَ	ذِكْرًا	لِ	أُولَى
Israel	the Book	a guidance	and	Reminder	for	possessor

إِسْرَآءِيلَ الْكِتَابَ ٥٤ هُدًى وَذِكْرًا لِأُولَى

of the Book -- A guidance and a Reminder for

الْأَلْبَابِ	فَ	اصْبِرْ	إِنَّ	وَعْدَ	اللَّهِ	حَقٌّ	وَ	اسْتَغْفِرْ
men of understanding	so	have patience	surely	promise	Allah	truth	and	ask forgiveness

الْأَلْبَابِ ٥٥ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ

men of understanding. So have patience. Surely the promise of Allah is true. And ask forgiveness

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أَكْثَرُ	النَّاسِ	لَا	يَعْلَمُونَ	وَمَا	يَسْتَوِي	الْأَعْمَى
most	men	not	they know	and	equal	the blind

أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ٥٨ وَمَا يَسْتَوِي الْأَعْمَى

most men know not. And the blind and the seeing are not equal;

وَالْبَصِيرُ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
and	the seeing	and	those who	believe	and	do

وَالْبَصِيرُ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

neither are those who believe and do good deeds

وَلَا	الْمُسِيءُ	قَلِيلًا	مَا	تَتَذَكَّرُونَ	إِنَّ	السَّاعَةَ
and	one who does evil	little	that	you reflect	surely	the Hour

وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ٥٩ إِنَّ السَّاعَةَ

(equal to) those who do evil. Little do you reflect. The Hour

لَآ	آتِيَةٌ	لَا	رَيْبَ	فِيَّ	هَآ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
surely	to come	no	doubt	in	it	and	but	most

لَآ آتِيَةٌ ۚ لَا رَيْبَ فِيَّهَا وَلَكِنَّ أَكْثَرَ النَّاسِ

will surely come; there is no doubt about it; yet most men

لَا	يُؤْمِنُونَ	وَقَالَ	رَبُّ	كُم	ادْعُونِي	أَسْتَجِبْ	لَكُمْ
not	they believe	says	your	Lord	pray	Me	I answer

لَا يُؤْمِنُونَ ٦٠ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ٦١

believe not. And your Lord says: 'Pray to Me; I will answer your (prayer).

إِنَّ	الَّذِينَ	يَسْتَكْبِرُونَ	عَنْ	عِبَادَةِ	يُ	سَ	يَدْخُلُونَ
surely	those who	seek to be proud	from	worship	My	soon	will they enter

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

But those who are too proud to worship Me will surely enter

جَهَنَّمَ	ذَخِرِينَ	اللَّهُ	الَّذِي	جَعَلَ	لَ	كُم
Hell	despised	Allah	Who	made	for	you
جَهَنَّمَ ذَخِرِينَ ۖ اللَّهُ الَّذِي جَعَلَ لَكُم						
Hell, despised.' It is Allah Who has made the night for you						
الَّيْلِ	لِ	تَسْكُنُوا	فِي	هِ	وَ	النَّهَارَ
night	that	may rest	in	it	and	the day
الَّيْلِ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۖ						
that you may rest therein, and the day (to enable you) to see.						
إِنَّ	اللَّهِ	لَ	ذُو	فَضْلٍ	عَلَى	النَّاسِ
verily	Allah	is	possessor	bounty	for	mankind
وَلَكِنَّ						
Verily, Allah is the Lord of bounty for mankind, yet						
أَكْثَرُ	النَّاسِ	لَا	يَشْكُرُونَ	ذَلِكَ	اللَّهُ	
most	men	not	grateful	that your	Allah	
أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ۖ ذَلِكُمُ اللَّهُ						
most men are ungrateful. Such is Allah,						
رَبُّ	كُم	خَالِقُ	كُلِّ	شَيْءٍ	لَا	إِلَهَ إِلَّا هُوَ
Lord	your	Creator	all	things	not	God
فَ أَنَّى						
your Lord, the Creator of all things. There is no God but He. How then						
تُؤْفَكُونَ	كَ	ذَلِكَ	يُؤْفَكُ	الَّذِينَ	كَانُوا	
you turned away	like	that	turned away	those who	were	
تُؤْفَكُونَ ۖ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا						
are you turned away? Thus indeed are turned away those who						

بِ	آيَاتِ	اللَّهِ	يَجْحَدُونَ	اللَّهُ	الَّذِي	جَعَلَ	لَ	كُمُ
with	Signs	Allah	they deny	Allah	which	made	for	you
بِآيَاتِ اللَّهِ يَجْحَدُونَ ٦٤ اللَّهُ الَّذِي جَعَلَ لَكُمُ								
deny the Signs of Allah. Allah it is Who has made for you								
الْأَرْضَ	قَرَارًا	وَّ	السَّمَاءَ	بِنَاءً	وَّ	صَوَّرَ	كُمُ	فَ أَحْسَنَ
the earth	resting place	and	the heaven	a canopy	and	fashioned	you	so excellent
الْأَرْضَ قَرَارًا وَ السَّمَاءَ بِنَاءً وَ صَوَّرَ كُمُ فَأَحْسَنَ								
the earth a resting place, and the heaven a means of dependence and into figures He fashioned you								
صَوَّرَ	كُمُ	وَّ	رَزَقَ	كُمُ	مِّنَ	الطَّيِّبَاتِ	ذَلِكُمْ	اللَّهُ
shape	your	and	provided	you	of	the pure	that is your	Allah
صَوَّرَ كُمُ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ٦٥ ذَلِكُمْ اللَّهُ								
and made your shapes excellent and provided you with wholesome provisions. Such is Allah,								
رَبُّ	كُمُ	فَ	تَبَرَّكَ	اللَّهُ	رَبُّ	الْعَالَمِينَ	هُوَ	الْحَيُّ
Lord	your	so	blessed	Allah	Lord	the worlds	He is	Living
رَبُّكُمْ ٦٦ فَتَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ ٦٥ هُوَ الْحَيُّ								
your Lord. So blessed is Allah, the Lord of the worlds. He is the Living (God).								
لَا	إِلَهَ	إِلَّا	هُوَ	فَ	ادْعُوْهُ	هُوَ	مُخْلِصِينَ	لَهُ
no	God	but	He	so	pray	Him	sincere	to Him
لَا إِلَهَ إِلَّا هُوَ فَادْعُوْهُ مُخْلِصِينَ لَهُ الدِّينَ ٦٦								
There is no God but He. So pray to Him, being sincere to Him in religion.								
الْحَمْدُ	لِ	اللَّهِ	رَبِّ	الْعَالَمِينَ	قُلْ	إِنِّ	أَنَا	نُهَيْتُ
All praise	for	Allah	Lord	of the world	say	surely	I	that forbidden
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٦٦ قُلْ إِنِّي نُهَيْتُ أَنْ								
All praise belongs to Allah, the Lord of the worlds. Say, 'I have been forbidden to								

أَعْبُدْ	الَّذِينَ	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	لَمَّا
I worship	those who	you call	of	beside	Allah	when
أَعْبُدِ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا						
worship those whom you call upon beside Allah since						
جَاءَ نَبِيٌّ	الْبَيِّنَاتُ	مِنْ رَبِّ	يَ وَ	أَمَرْتُ	أَنْ	أُسَلِّمَ
come	clear proof	from	my Lord	I am commanded	that	submit
جَاءَ نَبِيٌّ الْبَيِّنَاتُ مِنْ رَبِّي وَأَمَرْتُ أَنْ أُسَلِّمَ						
there have come to me clear proofs from my Lord; and I have been commanded to submit myself						
لِ	رَبِّ	الْعَالَمِينَ	هُوَ	الَّذِي	خَلَقَ	كُم مِّنْ
to	Lord	the worlds	He is	Who	created	you from
لِرَبِّ الْعَالَمِينَ ۖ هُوَ الَّذِي خَلَقَكُمْ مِّنْ						
to the Lord of the worlds.' He it is Who created you from						
تُرَابٍ	ثُمَّ	مِنْ	نُطْفَةٍ	ثُمَّ	مِنْ	عَلَقَةٍ ثُمَّ
dust	then	from	sperm-drop	then	from	clot then
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ						
dust, then from a sperm-drop, then from a clot; then						
يُخْرِجُ	كُم	طِفْلًا	ثُمَّ	لِ	تَبْلُغُوا	أَشَدَّ كُمْ ثُمَّ
bring forth	you	a child	then	that	you attain	strength your then
يُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبْلُغُوا أَشَدَّ كُمْ ثُمَّ						
He brings you forth as a child; then (He lets you grow) that you may attain your full strength; then						
لِ	تَكُونُوا	شُيُوخًا	وَ	مِنْ	كُم مِّنْ	يُتَوَفَّى مِنْ
that	you become	old	and	of	you who	from cause to die
لَتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَّنْ يُتَوَفَّى مِنْ						
(He lets) you become old -- though some among you are caused to die						



مِنْ	قَبْلُ	وَ	لِ	تَبْلُغُوا	أَجَلًا	مُسَمًّى	وَ	لَعَلَّ	كُمْ
from	before	and	that	you may reach	term	appointed	and	so that	you
قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ									
before -- and (He lets you live) that you may reach a term appointed, and that you may									
تَعْلُمُونَ	هُوَ	الَّذِي	يُحْيِي	وَ	يُمِيتُ	فَ	إِذَا		
learn wisdom	He is	Who	gives life	and	causes death	so	when		
تَعْلُمُونَ ﴿٦٨﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا									
learn wisdom. Allah it is He Who gives life and causes death. And when									
قَضَىٰ	أَمْرًا	فَ	إِنَّمَا	يَقُولُ	لَ	هَ	كُنْ	فَ	يَكُونُ
decrees	thing	so	only	He says	to	it	be	so	it is
قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٩﴾									
He decrees a thing, He says to it only, 'Be!', and it is.									
أَ	لَمْ	تَرَ	إِلَى	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِ	اللَّهِ	أَنَّى
has	not	you seen	to	those who	they dispute	in	Signs	Allah	where
أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ ۖ أَنَّى									
Have you not seen those who dispute concerning the Signs of Allah? How									
يُصْرَفُونَ	الَّذِينَ	كَذَّبُوا	بِ	الْكِتَابِ	وَ	بِ	مَا		
they are being turned	those who	reject	with	the Book	and	with	that		
يُصْرَفُونَ ﴿٧٠﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا									
they are being turned away (from the truth)! Those who reject the Book and that									
أَرْسَلْنَا	بِ	هَ	رُسُلَ	نَا	فَ	سَوْفَ	يَعْلَمُونَ		
we sent	with	which	Messengers	Our	so	soon	come to know		
أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾									
with which We sent Our Messengers. But soon will they come to know,									

إِذَا	الْأَغْلُلُ	فِي	أَعْنَاقِ	هُمْ	وَ	السَّلْسِلُ	يُسَبَّحُونَ
when	iron-collar	in	necks	their	and	chains	they be dragged
إِذَا الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ <sup>٧٢</sup> يُسَبَّحُونَ							
When the iron-collars will be round their necks, and chains (too). They will be dragged							
فِي	الْحَمِيمِ	ثُمَّ	فِي	النَّارِ	يُسْجَرُونَ	ثُمَّ	قِيلَ
in	boiling water	then	in	the Fire	they are burnt	then	it will be said
فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ <sup>٧٣</sup> ثُمَّ قِيلَ							
Into boiling water; then in the Fire will they be burnt. Then it will be said							
لَ	هُمْ	أَيْنَ	مَا	كُنْتُمْ	تُشْرِكُونَ	مِنْ	دُونِ
to	them	where	whom	you were	you associated	from	beside
لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ <sup>٧٤</sup> مِنْ دُونِ							
to them, 'Where are those whom you associated (with God) 'Beside							
اللَّهُ	قَالُوا	ضَلُّوا	عَنْ	نَا	بَلْ	لَمْ	نَكُنْ نَدْعُوا
Allah	they say	were lost	from	us	no	never	we were we prayed
اللَّهُ <sup>٧٥</sup> قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا							
Allah?' They will say, 'They have vanished away from us. No, we never prayed							
مِنْ	قَبْلُ	شَيْئًا	كَ	ذَلِكَ	يُضِلُّ	اللَّهُ	الْكَافِرِينَ
from	before	anything	like	that	leave to astray	Allah	the disbelievers
مِنْ قَبْلُ شَيْئًا <sup>٧٥</sup> كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ							
to anything before.' Thus will Allah confound the disbelievers.							
ذَلِكَ	بِ	مَا	كُنْتُمْ	تَفْرَحُونَ	فِي	الْأَرْضِ	بِغَيْرِ
that is	with	that	you were	you exulted	in	the earth	without
ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ							
'That is because you exulted in the earth without							

أَبْوَابَ	أَدْخُلُوا	تَمَرَحُونَ	كُنْتُمْ	مَا	بِ	وَ	الْحَقِّ
gates	you enter	behave insolently	you were	what	with	and	justification

الْحَقِّ وَبِمَا كُنْتُمْ تَمَرَحُونَ ﴿٧٦﴾ أَدْخُلُوا أَبْوَابَ

justification, and because you behaved insolently. 'Enter you the gates

الْمُتَكَبِّرِينَ	مَثْوَى	بِئْسَ	فَ	هَا	فِي	خَالِدِينَ	جَهَنَّمَ
the proud	the abode	evil	so	it	in	abide	Hell

جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٧﴾

of Hell, to abide therein. And evil is the abode of the proud.'

فَ	اصْبِرْ	إِنَّ	وَعْدَ	اللَّهِ	حَقٌّ	فَ	إِمَّا	نُرِيَنَّ	كَ	بَعْضَ
part of	you	We show	whether	so	true	Allah	promise	surely	have patience	so

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأِمَّا نُرِيَنَّكَ بَعْضَ

Then have patience. Surely, the promise of Allah is true. And whether We show you part of

الَّذِي	نَعِدُ	هُمْ	أَوْ	نَتَوَفَّيَنَّ	كَ	فَ	إِلَى	نَا	يُرْجَعُونَ
which	We have promised	them	or	We cause to die	you	SO	to	Us	they be brought back

الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٨﴾

what We have promised them, or whether We cause you to die (before the fulfilment of Our promise), to Us (in any case) will they be brought back.

وَ	لَ	قَدْ	أَرْسَلْنَا	رُسُلًا	مِّنْ	قَبْلِكَ	كَ	مِّنْ	هُمْ	مَّنْ
and	for	sure	We send	Messengers	from	before	you	of	them	whom

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّنْ

And We did send Messengers before you; of them are some whom

قَصَصْنَا	عَلَيْكَ	وَ	مِنْ	هُمْ	مَّنْ	لَّمْ	تَقْصُصْ	عَلَيْكَ
We have mentioned	to	you	and	of	them	whom	not	We mentioned

قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ تَقْصُصْ عَلَيْكَ ط

We have mentioned to you, and of them are some whom We have not mentioned to you;

وَ	مَا	كَانَ	لِ	رَسُولٍ	أَنْ	يَأْتِيَ	بِ	آيَةٍ	إِلَّا	بِ	إِذْنِ
	was	not	for	any Messenger	that	he brings	with	Sign	except	with	leave of

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ

and it is not possible for any Messenger to bring a Sign except by leave of

اللَّهُ	فَ	إِذَا	جَاءَ	أَمْرُ	اللَّهِ	قُضِيَ	بِ	الْحَقِّ	وَ	خَسِرَ
Allah	so	when	came	decree	Allah	decided	with	truth	and	was in loss

اللَّهُ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ

Allah. But when Allah's decree came, the matter was decided with truth, and

هُنَالِكَ	الْمُبْطِلُونَ	اللَّهُ	الَّذِي	جَعَلَ	لَ	كُمُ
then there	who uttered falsehoods	Allah	Who	made	for	you

هُنَالِكَ الْمُبْطِلُونَ ۖ اللَّهُ الَّذِي جَعَلَ لَكُمُ

then there perished those who uttered falsehoods. It is Allah Who has made cattle for you,

الْأَنْعَامَ	لِ	تَرْكَبُوا	مِنْ	هَا	وَ	مِنْ	هَا	تَأْكُلُونَ	وَ	لَ	كُمُ
cattle	that	you ride	of	them	and	of	them	you eat	and	for	you

الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۖ وَلَكُمْ

that you may ride on some of them, and eat of some of them -- And you have

فِي	هَا	مَنَافِعُ	وَ	لِ	تَبْلُغُوا	عَلَى	هَا	حَاجَةً	فِي	صُدُورِ	كُمُ
in	them	benefit	and	that	you satisfy	on	it	any desire	in	breasts	your

فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

(other) advantages in them -- and that, by means of them, you may satisfy any desire (that there may be ) in your breasts.

وَ	عَلَى	هَا	وَ	عَلَى	الْفُلْكِ	تَحْمَلُونَ	وَ	يُرِي	كُمُ	آيَاتِ	هِ
and	on	them	and	on	ships	you are borne	and	He shows	you	Signs	His

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۖ وَيُرِيكُمْ آيَاتِهِ ۖ

And on them and on ships are you borne. And He shows you His Signs;



فَ	أَيَّ	آيَاتِ	اللَّهِ	تُنْكِرُونَ	أَمْ	فَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ
so	which	Signs	of Allah	you deny	have	so	not	they travelled	in	the earth

فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨٢﴾ أَلَمْ يَسِيرُوا فِي الْأَرْضِ

which then of the Signs of Allah will you deny? Have they not travelled in the earth

فَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ
so	they might see	what	was	the end	those who	from

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

that they might see what was the end of those who were

قَبْلَ	هُمْ	كَانُوا	أَكْثَرَ	مِنْ	هُمْ	وَ	أَشَدَّ	قُوَّةً	وَ	آثَارًا
before	them	they were	more numerous	of	them	and	mightier	in power	and	the marks

قَبْلِهِمْ ط كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا

before them? They were more numerous than these, and mightier in power and (in) the marks (they left behind them)

فِي	الْأَرْضِ	فَ	مَا	أَغْنَى	عَنْ	هُمْ	مَا	كَانُوا	يَكْسِبُونَ
in	the earth	so	no	avail	to	them	which	was	they earned

فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

in the earth. But all that which they earned was of no avail to them.

فَ	لَمَّا	جَاءَتْ	هُمْ	رُسُلُ	هُمْ	بِ	الْبَيِّنَاتِ	فَرِحُوا	بِ	مَا
so	when	came	them	Messengers	their	with	manifest Signs	they exulted	with	what

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا

And when their Messengers came to them with manifest Signs, they exulted in the

عِنْدَ	هُمْ	مِنْ	الْعِلْمِ	وَ	حَاقَ	بِ	هُمْ	مَا	كَانُوا	بِ	هَ
possessed	them	of	knowledge	and	encompassed	with	them	that	they were	with	it

عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

knowledge which they possessed. And that at which they mocked encompassed them.

يَسْتَهْزِءُ وُنَ	فَ	لَمَّا	رَأَوْا	بَاسَ	نَا	قَالُوا	أَمَّا
mocked at	so	when	they saw	punishment	Our	they said	We believe
يَسْتَهْزِءُ وُنَ ﴿٨٤﴾ فَلَمَّا رَأَوْا بَاسَنَا قَالُوا أَمَّا							
And when they saw Our punishment, they said: 'We believe							
بِ	اللَّهِ	وَحْدَهُ	هُ	وَ	كَفَرْنَا	بِ	مَا
with	Allah	alone	He	and	we reject	with	that
بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ							
in Allah alone and we reject all that which we used to							
مُشْرِكِينَ	فَ	لَمْ	يَكْ	يَنْفَعُ	هُمْ	إِيمَانُ	هُمْ
associate partners	so	not	was	profit	them	faith	their
مُشْرِكِينَ ﴿٨٥﴾ فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ							
associate with Him.' But their faith could not profit them							
لَمَّا	رَأَوْا	بَاسَ	نَا	سُنَّتَ	اللَّهِ	الَّتِي	قَدْ
when	they saw	punishment	Our	law	of Allah	which	in fact
لَمَّا رَأَوْا بَاسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي قَدْ							
(at the time) when they saw Our punishment. This is Allah's law that							
خَلَّتْ	فِي	عِبَادِهِ	هُ	وَ	خَسِرَ	هُنَالِكَ	
passed	in	servants	His	and	was in loss	there	
خَلَّتْ فِي عِبَادِهِ ۖ وَخَسِرَ هُنَالِكَ							
has (ever) been in operation in respect of His servants. And thus have perished							
				الْكَافِرُونَ			
				those who disbelieved.			
الْكَافِرُونَ ﴿٨٦﴾							
those who disbelieved.							

# ٢١- سُورَةُ حَمِ السَّجْدَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Ha Mim Sajdah

رُكُوعَاتُهَا ٦

آيَاتُهَا ٥٥

Ruku 6

Verses 55

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

حَا	مَ	تَنْزِيلُ	مِّنَ	الرَّحْمَنِ	الرَّحِيمِ
The Praiseworthy	The Lord of Honour	a revelation	from	the Gracious	the Merciful

حَمَّ ② تَنْزِيلُ مِّنَ الرَّحْمَنِ الرَّحِيمِ ③

Ha Mim (The Praiseworthy, The Lord of Honour). (This is) a revelation from the Gracious, the Merciful.

كِتَابٌ	فُصِّلَتْ	آيَاتُهَا	هَـ	قُرْآنًا	عَرَبِيًّا	لِّ	قَوْمٍ
a Book	expounded in detail	verses	which	oft recited	made manifestly clear	for	people

كِتَابٌ فُصِّلَتْ آيَاتُهَا قُرْآنًا عَرَبِيًّا لِّقَوْمٍ

A Book, the verses of which have been expounded in detail -- oft recited, made manifestly clear -- for people

يَعْلَمُونَ	بَشِيرًا	وَّ	نَذِيرًا	فَ	أَعْرَضَ	أَكْثَرُ	هُمْ
they know	bearer of glad tidings	and	a warner	so	turn away	most	them

يَعْلَمُونَ ④ بَشِيرًا وَنَذِيرًا ⑤ فَأَعْرَضَ أَكْثَرُهُمْ

who have knowledge. A bringer of glad tidings and a warner. But most of them turn away

فَ	هُمْ	لَا	يَسْمَعُونَ	وَّ	قَالُوا	قُلُوبُ	نَا	فِي
so	they	not	they hear	and	they say	hearts	our	under

فَهُمْ لَا يَسْمَعُونَ ⑤ وَقَالُوا قُلُوبُنَا فِي

and they hear not. And they say: 'Our hearts are under

وَقَرُّ	نَا	اِذَا	فِي	وَ	ه	إِلَى	نَا	تَدْعُو	مَا	مِّنْ	أَكِنَّةٍ
deafness	our	ears	in	and	which	to	us	you call	that	from	cover

أَكِنَّةٍ بِمَا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقَرُّ

cover (and are protected) against that to which you call us, and in our ears there is deafness,

وَمِنْ	بَيْنَ	نَا	وَ	بَيْنَ	كَ	حِجَابٌ	فَ	اعْمَلْ
and	between	us	and	between	you	a veil	so	work

وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاَعْمَلْ

and between us and you there is a veil. So carry on your work;

إِنَّ	نَا	عَمِلُونَ	قُلْ	إِنَّمَا	أَنَا	بَشَرٌ	مِّثْلُ	كُمُ
surely	we	are working	say	only	I am	a man	like	you

إِنَّا عَمِلُونَ ٦ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

We (too) are working.' say, 'I am only a man like you.

يُوحَىٰ	إِلَى	يَ	أَنَّ	مَا	إِلَهَ	كُمُ	إِلَهَ	وَاحِدٌ
it is revealed	to	me	no	that	God	your	God	One

يُوحَىٰ إِلَىَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ

It is revealed to me that your God is One God;

فَ	اسْتَقِيمُوا	إِلَى	ه	وَ	اسْتَغْفِرُوا	ه	وَ	وَيْلٌ
so	go straight	to	Him	and	ask forgiveness	His	and	woe

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ٧ وَوَيْلٌ

so go you straight to Him (without deviating), and ask forgiveness of Him.' And woe

لِ	الْمُشْرِكِينَ	الَّذِينَ	لَا	يُؤْتُونَ	الزَّكَاةَ
to	the idolators	those who	not	give	Zakat

لِلْمُشْرِكِينَ ٧ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ

to the idolators, Who give not the Zakat,



وَهُمْ	بِ	الْآخِرَةِ	هُمْ	كَفِرُونَ	إِنَّ	الَّذِينَ	آمَنُوا		
they	with	Hereafter	they	deny	surely	those who	believe		
وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ⑧ إِنَّ الَّذِينَ آمَنُوا									
and they it is who deny the Hereafter. (As to) those who believe									
وَعَمِلُوا	الصَّالِحَاتِ	لَ	هُمْ	أَجْرٌ	غَيْرُ	مَمْنُونٍ	وَ		
they do	good works	for	them	reward	never	endless	and		
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑨									
and do good works, they will surely have a reward that will never end.									
قُلْ	أَ	إِنَّ	كُم	لَ	تَكْفُرُونَ	بِ	الَّذِي	خَلَقَ	الْأَرْضَ
say	do	really	you	surely	disbelieve	with	Who	created	the earth
قُلْ أَتِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ									
Say: 'Do you really disbelieve in Him Who created the earth									
فِي	يَوْمَيْنِ	وَ	تَجْعَلُونَ	لَ	هَ	أَنْدَادًا	ذَلِكَ	رَبُّ	
in	two days	and	you set up	to	Him	equals	that is	Lord	
فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ٭ ذَلِكَ رَبُّ									
in two periods? And do you set up equals to Him? That is the Lord									
الْعَالَمِينَ	وَ	جَعَلَ	فِي	هَا	رَوَاسِيَ	مِنْ	فَوْقَ	هَا	
the worlds	and	made	in	it	mountains	from	above	it	
الْعَالَمِينَ ⑩ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا									
of the worlds. He set therein firm mountains rising above its (surface),									
وَبَرَكَ	فِي	هَا	وَ	قَدَّرَ	فِي	هَا	أَقْوَاتَ	فِي	أَرْبَعَةٍ
and	in	it	and	balanced	in	it	means of sustenance	in	four
وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةٍ									
and placed blessings therein and finely balanced its means of sustenance in four									

أَيَّامٍ	سَوَاءً	لِ	السَّائِلِينَ	ثُمَّ	اسْتَوَى	إِلَى	السَّمَاءِ					
days	equal	for	who seek	then	He turned	to	the heaven					
أَيَّامٌ ٥ سَوَاءً لِّلَّسَّائِلِينَ ٦ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ												
periods -- alike for (all) who seek. Then He turned to the heaven												
وَهِيَ	دُخَانٌ	فَ	قَالَ	لَ	هَا	وَ	لِ	الْأَرْضِ	اِئْتِيَا	طَوْعًا	أَوْ	
and	it	smoke	so	said	to	it	and	to	the earth	come you both	willingly	or
وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ اِئْتِيَا طَوْعًا أَوْ												
while it was (something Like) smoke, and said to it and to the earth: Come you both of you, willingly or												
كَرْهًا	قَالَتَا	اَتَيْنَا	طَائِعِينَ	فَ	قَضَى	هُنَّ	سَبْعَ					
unwillingly	they said	we come	willingly	so	completed	them	seven					
كَرْهًا ٧ قَالَتَا اَتَيْنَا طَائِعِينَ ٨ فَقَضَاهُنَّ سَبْعَ												
unwillingly.' They said,' We come willingly.' So He completed them into seven												
سَمَوَاتٍ	فِي	يَوْمَيْنِ	وَ	اَوْحَى	فِي	كُلِّ	سَمَاءٍ	أَمْرَ	هَا			
heavens	in	two days	and	He revealed	in	each	heaven	function	its			
سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا ٩												
heavens in two days, and He revealed to each heaven its function.												
وَ	زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِ	مَصَابِيحَ	وَ	حِفْظًا	ذَلِكَ				
and	We adorned	the heaven	the lowest	with	lamps	and	for protection	that is				
وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ١٠ وَحِفْظًا ١١ ذَلِكَ												
And We adorned the lowest heaven with lamps (for light) and for protection. That is												
تَقْدِيرُ	الْعَزِيزِ	الْعَلِيمِ	فَ	إِنْ	أَعْرَضُوا	فَ	قُلْ					
decree	the Mighty	the All-Knowing	so	if	they turn away	so	say					
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ١٢ فَإِنْ أَعْرَضُوا فَقُلْ												
the decree of the Mighty, the All-Knowing. But if they turn away, then say:												

أَنْذَرْتُكُمْ	صُعِقَةً	مِثْلَ	صُعِقَةِ	عَادٍ	وَّ	ثَمُودَ
I warn you	destructive punishment	like	the punishment	A'd	and	Thamud

أَنْذَرْتُكُمْ صُعِقَةً مِثْلَ صُعِقَةِ عَادٍ وَثَمُودَ ۝<sup>14</sup>

I warn you of a destructive punishment like the punishment which (overtook) Ad and Thamud.'

إِذْ	جَاءَتْ	هُمْ	الرُّسُلُ	مِنْ	بَيْنِ	أَيْدِي	هُمْ	وَّ	مِنْ
when	came	them	Messengers	from	before	hands	their	and	of

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ

When their Messenger came to them from before them and

خَلْفَ	هُمْ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	اللَّهُ	قَالُوا	لَوْ	شَاءَ	رَبُّ	نَا
behind	them	that	not	you worship	but	Allah	they said	if	willed	Lord	our

خَلْفِهِمْ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ ۝<sup>15</sup> قَالُوا لَوْ شَاءَ رَبُّنَا

behind them, (saying): 'Worship none but Allah,' they said: 'If our Lord had (so) willed,

لَ	أَنْزَلَ	مَلَائِكَةً	فَإِنْ	إِنْ	نَا	بِ	مَا	أُرْسِلْتُمْ	بِ	هَ	كُفِرُونَ
certainly	sent down	angels	so	surely	we	with	that	you sent	with	which	disbelieve

لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كُفِرُونَ ۝<sup>15</sup>

He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.'

فَ	أَمَّا	عَادٌ	فَ	اسْتَكْبَرُوا	فِي	الْأَرْضِ	بِغَيْرِ	الْحَقِّ
so	as for	A'd	so	they behaved arrogantly	in	earth	without	justification

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

As for 'Ad, they behaved arrogantly in the earth without any justification

وَّ	قَالُوا	مَنْ	أَشَدُّ	مِنْ	نَا	قُوَّةَ	أَ	وَّ	لَمْ	يَرَوْا	أَنَّ
and	said	Who	mightier	from	us	in power	do	and	not	they see	that

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةَ ۝<sup>16</sup> أَوَلَمْ يَرَوْا أَنَّ

and said, 'Who is mightier than we in power?' Do they not see that

اللَّهُ	الَّذِي	خَلَقَ	هُمْ	هُوَ	أَشَدُّ	مِنْ	هُمْ	قُوَّةً
Allah	Who	created	them	He is	Mightier	than	they	in power
اللَّهُ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ط								
Allah, Who created them, is mightier than they in power?								
وَ	كَانُوا	بِ	آيَاتِنَا	يَجْحَدُونَ	فَ	أَرْسَلْنَا	عَلَى	هُمْ
and	were	with	Our	Signs	so	We sent down	upon	them
وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ١٦ فَارْسَلْنَا عَلَيْهِمْ								
Still they continued to deny Our Signs. So We sent upon them								
رِيحًا	صَرَصْرًا	فِي	أَيَّامٍ	نَحِسَاتٍ	لِ	نَذِيقُ	هُمْ	
wind	furious	in	days	of evil omen	that	We make them taste	them	
رِيحًا صَرَصْرًا فِي أَيَّامٍ نَحِسَاتٍ لِنَذِيقَهُمْ								
a furious wind for several ominous days, that We might make them taste								
عَذَابُ	الْخِزْيِ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	لِ	عَذَابُ	
punishment	humiliation	in	life	this world	and	the	punishment	
عَذَابُ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ط وَلِعَذَابُ								
the punishment of humiliation in this life. And punishment of the								
الْآخِرَةِ	أَخْزَى	وَ	هُمْ	لَا	يُنْصَرُونَ	وَ	أَمَّا	
Hereafter	more humiliating	and	they	not	be helped	and	as for	
الْآخِرَةِ أَخْزَى وَهُمْ لَا يُنْصَرُونَ ١٧ وَأَمَّا								
Hereafter will surely be more humiliating, and they will not be helped. And as for								
ثَمُودُ	فَ	هَدَيْنَا	هُمْ	فَ	اسْتَحَبُّوا	الْعَمَى	عَلَى	
Thamud	so	gave guidance	them	so	preferred	blindness	to	
ثَمُودُ فَهَدَيْنَهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى								
Thamud, We gave them guidance, but they preferred blindness to								



الْهُدَى	فَ	أَخَذَتْ	هُمْ	صُعِقَتْ	الْعَذَابِ	الْهُونِ
guidance	so	seized	them	thunderbolt	punishment	humiliating
الْهُدَى فَأَخَذَتْهُمْ صُعِقَةُ الْعَذَابِ الْهُونِ						
guidance, so the calamity of a humiliating punishment seized them,						
بِ	مَا	كَانُوا	يَكْسِبُونَ	وَ	نَجَّيْنَا	الَّذِينَ
with	what	they used to	they earned	and	We saved	those who
بِمَا كَانُوا يَكْسِبُونَ ﴿١٨﴾ وَنَجَّيْنَا الَّذِينَ آمَنُوا						
on account of what they had earned. And We saved those who believed						
وَ	كَانُوا	يَتَّقُونَ	وَ	يَوْمَ	يُحْشَرُ	أَعْدَاءُ اللَّهِ
and	they were	acted righteously	and	day	gathered together	Allah
وَكَانُوا يَتَّقُونَ ﴿١٩﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ						
and acted righteously. And on the day when the enemies of Allah will be flocked together						
إِلَى	النَّارِ	فَ	هُمْ	يُوزَعُونَ	حَتَّى	إِذَا
to	fire	so	they	divided into groups	till	when
إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٢٠﴾ حَتَّى إِذَا مَا جَاءُ وَهَا						
and led to the fire, they will be marched in order. Till, when they reach it,						
شَهِدَ	عَلَى	هُمْ	سَمِعَ	هُمْ	وَ	أَبْصَارُ
witness	against	them	ears	their	and	eyes
شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ						
their ears and their eyes and their skins will bear witness against them						
وَ	جُلُودُ	هُمْ	بِ	مَا	كَانُوا	يَعْمَلُونَ
and	skins	their	with	what	they were	they do
وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾ وَقَالُوا						
as to what they had been doing. And they will say						

لِ	جُلُودِهِمْ	هَمَّ	لِمَ	شَهِدْتُمْ	عَلَى	نَا	قَالُوا	أَنْطَقَ	نَا
us	skins	their	why	you witness	against	us	they say	made to speak	us
لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا									
to their skins: 'Why bear you witness against us? They will say: Allah has made us to speak									
اللَّهُ	الَّذِي	أَنْطَقَ	كُلَّ	شَيْءٍ	وَّ	هُوَ	خَلَقَ	كُمُ	
Allah	He	made to speak	every	thing	and	He Who	created	you	
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ									
as He has made everything (else) to speak. And He it is Who created you									
أَوَّلَ	مَرَّةٍ	وَّ	إِلَى	هَ	تُرْجَعُونَ	وَّ	مَا	كُنْتُمْ	تَسْتَتِرُونَ
first	time	and	to	Him	brought back	and	you were	hide yourself	
أَوَّلَ مَرَّةٍ وَ إِلَيْهِ تُرْجَعُونَ 22 وَمَا كُنْتُمْ تَسْتَتِرُونَ									
the first time, and to Him have you been brought back. 'And you did not fear (while committing sins)									
أَنْ	يَشْهَدَ	عَلَى	كُمُ	سَمْعُ	كُمُ	وَّ	لَا		
that	witness	against	you	ears	your	and	not		
أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا									
that your ears and your eyes and									
أَبْصَارُ	كُمُ	وَّ	لَا	جُلُودُ	كُمُ	وَّ	لَكِنْ	ظَنَنْتُمْ	أَنْ
eyes	your	and	not	skins	your	and	no	you thought	that
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنْ									
your skins would bear witness against you, no you thought that									
اللَّهُ	لَا	يَعْلَمُ	كَثِيرًا	مِّنْ	مَا	تَعْمَلُونَ	وَّ	ذَلِكَ	
Allah	not	they know	much	of	what	they used to do	and	that yours	
اللَّهُ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ 23 وَ ذَلِكَ									
even Allah did not know much of what you used to do. 'And									

ظَنُّكُمْ	الَّذِي	ظَنَنْتُمْ	بِ	رَبِّكُمْ	كُمُ	أَرَدَى	كُمُ	فَ	أَصْبَحْتُمْ
you have become	so	you	ruined	your	Lord	with	you thought	which	your thought
ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدَكُمْ فَأَصْبَحْتُمْ									
that thought of yours, which you entertained concerning your Lord, has ruined you. So (now) you									
مِّنَ	الْخَسِرِينَ	فَ	إِنْ	يَصْبِرُوا	فَ	النَّارُ	مَثْوًى		
abode	Fire	so	they can endure	if	so	of the losers	of		
مِّنَ الْخَسِرِينَ ۖ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى ۖ									
have become of those who are lost. Now if they can endure, the Fire is their abode;									
لَّ	هُمْ	وَ	إِنْ	يَسْتَعْتِبُوا	فَ	مَا	هُمْ	مِّنَ	الْمُعْتَبِينَ
who are heard	of	they	not	so	seek a hearing	if	and	them	for
لَّهُمْ ۚ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ۚ									
and if they seek a hearing they will not be of those who are heard.									
وَ	قَيِّضْنَا	لَهُمْ	لَ	هُمْ	قُرْنَاءَ	فَ	زَيْنُوا	لَ	هُمْ
that	them	for	made attractive	so	companions	them	for	We have assigned	and
وَقَيِّضْنَا لَهُمْ قُرْنَاءَ فَزَيْنُوا لَهُمْ مَا									
And We have assigned for them companions who made (to appear) attractive to them that									
بَيْنَ	أَيْدِي	هُمْ	وَ	مَا	خَلَفَ	هُمْ	وَ	حَقَّ	عَلَى
judgement	them	against	justified	and	them	gone before	that	and	their
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ									
which had gone before and that which lay ahead of them; and the judgement was passed against them									
فِي	أُمَّةٍ	قَدْ	خَلَتْ	مِنْ	قَبْلُ	هُمْ	مِّنَ	الْجِنِّ	
Jinn	of	them	before	from	was passed	in fact	people	in	
فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ									
as it was passed regarding the peoples before them belonging to the Jinn (great people)									

وَالْإِنْسِ	إِنَّ	هُمْ	كَانُوا	خَسِرِينَ	وَقَالَ	الَّذِينَ				
the man	surely	they	were	losers	say	those who				
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ٢٦ وَقَالَ الَّذِينَ										
or common men. Surely they were (the) losers. And those who										
كَفَرُوا	لَا	تَسْمَعُوا	لِ	هَذَا	وَالْقُرْآنِ	وَالْغَوَا				
disbelieve	not	you listen	for	this	Quran	make noise				
كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا										
disbelieve say: 'Listen not to this Quran, but make noise										
فِي	ه	لَعَلَّ	كُم	تَغْلِبُونَ	فَ	لَ	نُذِيقَنَّ	الَّذِينَ		
in	it	perhaps	you	you overcome	so	surely	make taste	those who		
فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ٢٧ فَلَنُذِيقَنَّ الَّذِينَ										
during its (recital) that you may have the upper hand.' And most certainly We will make those who disbelieve										
كَفَرُوا	عَذَابًا	شَدِيدًا	وَل	نَجْزِيَنَّهُمْ	أَسْوَأَ	الَّذِي				
disbelieve	punishment	severe	and	We requite	the worst	which				
كَفَرُوا عَذَابًا شَدِيدًا ٢٨ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي										
taste a severe punishment, and, most certainly, We will requite them for the worst of										
كَانُوا	يَعْمَلُونَ	ذَلِكَ	جَزَاءُ	أَعْدَاءِ	اللَّهِ	النَّارِ				
they were	they do	that	reward	enemies	of Allah	the Fire				
كَانُوا يَعْمَلُونَ ٢٩ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ										
their deeds. That is the reward of the enemies of Allah -- the Fire.										
لَهُمْ	فِي	هَا	دَارُ	الْخُلْدِ	جَزَاءُ	بِ	مَا	كَانُوا	بِ	آيَاتِنَا
for	in	it	home	abiding	requital	with	what	they used to	with	Our signs
لَهُمْ فِيهَا دَارُ الْخُلْدِ ٣٠ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا										
For them there will be an abiding home therein as a requital because they used to										



يَجْحَدُونَ	وَ	قَالَ	الَّذِينَ	كَفَرُوا	رَبِّ	نَا
they deny	and	say	those who	disbelieve	Lord	Our
يَجْحَدُونَ ﴿٢٩﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا						
deny Our Signs. And those who disbelieve will say: 'Our Lord,						
أَرِ	نَا	الَّذِينَ	أَضَلَّا	نَا	مِنْ	الْجِنِّ
show	us	those who	led astray	us	among	the Jinn
أَرِنَا الَّذِينَ أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسِ						
show us those who led us astray from among both the Jinn and men,						
نَجْعَلُ	هُمَا	تَحْتَ	أَقْدَامِ	نَا	لِ	يَكُونَا
we put	them	under	feet	our	so that	they become
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنْ						
that we may put them under our feet so that both of them may become						
الْأَسْفَلِينَ	إِنَّ	الَّذِينَ	قَالُوا	رَبُّ	نَا	اللَّهُ
the lowest	surely	those who	say	Lord	our	Allah
الْأَسْفَلِينَ ﴿٣٠﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ						
of the lowest. (As for) those who say, 'Our Lord is Allah, and then						
اسْتَقَامُوا	تَنْزِلُ	عَلَى	هُمْ	الْمَلَائِكَةُ	أَنْ	لَّا
remain steadfast	descend	on	them	angels	that	not
اسْتَقَامُوا تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ						
remain steadfast, the angels descend on them, (saying):						
تَخَافُوا	وَ	لَا	تَحْزَنُوا	وَ	أَبْشِرُوا	بِ
fear	and	not	you grieve	and	rejoice	with
الَّتِي						
that Garden						
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَابْشِرُوا بِالْجَنَّةِ الَّتِي						
'Fear you not, nor grieve; and rejoice in the Garden that						

كُنْتُمْ	تُوعَدُونَ	نَحْنُ	أَوْلِيَاؤُكُمْ	كُمُ	فِي	
you were	you are promised	We	friends	your	in	
كُنْتُمْ تُوعَدُونَ ﴿٣١﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي						
you were promised. 'We are your friends in						
الْحَيَاةِ	الدُّنْيَا	وَ	فِي	الْآخِرَةِ	وَ	لَكُمْ
life	this world	and	in	Hereafter	for	you
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ						
this life and in the Hereafter. Therein you will have						
فِي	هَا	مَا	تَشْتَهَى	أَنْفُسُكُمْ	وَ	لَكُمْ
in	it	that	you desire	souls	and	you
فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ						
all that your souls will desire, and therein you will						
فِي	هَا	مَا	تَدْعُونَ	نُزُلًا	مِّنْ	غَفُورٍ
in	it	that	you ask for	entertainment	from	Most Forgiving
فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ نُزُلًا مِّنْ غَفُورٍ						
have all that you will ask for -- 'An entertainment from the Most Forgiving,						
رَحِيمٍ	وَ	مَنْ	أَحْسَنُ	قَوْلًا	مِّنْ	مَّنْ
the Merciful	and	who	is better	in speech	than	he who
رَحِيمٍ ﴿٣٣﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ						
the Merciful.' And who is better in speech than he who						
دَعَا	إِلَى	و	عَمِلَ	و	قَالَ	إِنَّ
invites	to	and	do	and	say	surely
دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي						
invites (men) to Allah and does good works and says, 'I am surely						

مِنْ	الْمُسْلِمِينَ	وَ	لَا	تَسْتَوِي	الْحَسَنَةُ						
of	who submit	and	not	alike	good						
مِنْ الْمُسْلِمِينَ 34 وَلَا تَسْتَوِي الْحَسَنَةُ											
of those who submit? And good and evil are											
وَ	لَا	السَّيِّئَةُ	إِذْفَعُ	بِ	الَّتِي	هِيَ	أَحْسَنُ				
and	not	evil	repel	with	which	is	best				
وَلَا السَّيِّئَةُ ٣٥ إِذْفَعُ بِالَّتِي هِيَ أَحْسَنُ											
not alike. Repel (evil) with that which is best.											
فَ	إِذَا	الَّذِي	بَيْنَ	كَ	وَ	بَيْنَ	هُ	عَدَاوَةٌ	كَ	أَنَّ	هُ
so	lo	who	between	you	and	between	him	enmity	as	though	he
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ											
And lo, he between whom and yourself was enmity will become as though he were											
وَلِيٌّ	حَمِيمٌ	وَ	مَا	يُلْقَى	هَآ	إِلَّا	الَّذِينَ				
friend	warm	and	not	granted	it	save	those who				
وَلِيٌّ حَمِيمٌ 35 وَمَا يُلْقَاهَا إِلَّا الَّذِينَ											
a warm friend. But none is granted that save those who											
صَبْرُوا	وَ	مَا	يُلْقَى	هَآ	إِلَّا	ذُو	حَظٍّ	عَظِيمٍ			
steadfast	and	not	granted	it	except	who possesses	share	large			
صَبْرُوا ٣٦ وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ											
are steadfast; and none is granted that except the one who possesses a large share (of excellence).											
وَ	إِمَّا	يَنْزَعَنَّ	كَ	مِنْ	الشَّيْطَانِ	نَزْعٌ					
and	if	incite	you	from	Satan	an incitement					
وَإِمَّا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ											
And if an incitement from Satan incite you											

فَ	اسْتَعِذْ	بِ	اللَّهِ	إِنَّ	هُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
so	seek refuge	with	Allah	surely	He	He is	the All-Hearing	the All-Knowing
فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾								
then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing.								
وَ	مِنْ	آيَاتِ	هِ	الَّيْلِ	وَ	النَّهَارِ	وَ	الشَّمْسِ
and	among	Signs	His	the night	and	the day	and	the sun
وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ								
And among His Signs are the night and the day and the sun								
وَ	الْقَمَرِ	لَا	تَسْجُدُوا	لِ	الشَّمْسِ	وَ	لَا	الْقَمَرِ
and	the moon	not	you prostrate	to	sun	and	nor	to
وَالْقَمَرِ ۖ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ								
and the moon. Prostrate not yourselves before the sun, nor before moon,								
وَ	اسْجُدُوا	لِ	اللَّهِ	الَّذِي	خَلَقَ	هُنَّ	إِنْ	كُنْتُمْ
and	prostrate	to	Allah	who	created	them	if	you are
وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ								
but prostrate yourselves before Allah, Who created them, if it is								
إِيَّا	هُ	تَعْبُدُونَ	فَ	إِنْ	اسْتَكْبَرُوا	فَ	الَّذِينَ	
only	Him	you worship	so	if	turn away with disdain	so	those who	
إِيَّاهُ تَعْبُدُونَ ۚ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ								
Him whom you (really) worship. But if they turn away with disdain (they do it to their own detriment), while								
عِنْدَ	رَبِّ	كَ	يُسَبِّحُونَ	لَ	هُ	بِ	الَّيْلِ	وَالنَّهَارِ
with	Lord	your	glorify	for	Him	with	night	and day
عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ								
those who are with your Lord glorify Him night and day,								



وَهُمْ لَا يَسْتَمُونَ	وَمِنْ	آيَاتِ	هُوَ	أَنَّ	كَ
they grow weary	among	Signs	His	that	you
وَهُمْ لَا يَسْتَمُونَ <sup>39</sup> وَمِنْ آيَاتِهِ أَنْتَ					
and they are never wearied. And among His Signs is (this): that you					
تَرَى	الْأَرْضَ	خَاشِعَةً	فَإِذَا	أَنْزَلْنَا	عَلَى
you see	the earth	subdued	so	We send	on
تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا					
see the earth dried up, but when We send down water on it,					
الْمَاءِ اهْتَزَّتْ	وَرَبَّتْ	إِنَّ	الَّذِي	أَحْيَا	هَا
it stirs	and	surely	Who	quicken	it
الْمَاءِ اهْتَزَّتْ وَرَبَّتْ <sup>ط</sup> إِنَّ الَّذِي أَحْيَاهَا					
it stirs and swells (with verdure). Surely, He Who quickened it					
لَمْ يَحْيِ	الْمَوْتَى	إِنَّ	هُوَ	عَلَى	كُلِّ شَيْءٍ قَدِيرٌ
quicken	the dead	verily	He	over	all things power
لَمْ يَحْيِ الْمَوْتَى <sup>ط</sup> إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ <sup>40</sup>					
can quicken the dead. Verily He has power over all things.					
إِنَّ الَّذِينَ	يُلْحِدُونَ	فِي	آيَاتِ	نَا	لَا يَخْفُونَ
those who	quarrel	in	Signs	Our	hidden
إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ					
Surely, those who quarrel regarding Our Signs are not hidden					
عَلَى	نَا	أَفَمَنْ	يُلْقَى	فِي	النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي
upon	Us	is	cast	into	the Fire better or who comes out
عَلَيْنَا <sup>ط</sup> أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي					
from Us. Is he, then, who is cast into the Fire better or he who comes out					

اِمْنًا	يَوْمَ	الْقِيَمَةِ	اِعْمَلُوا	مَا	شِئْتُمْ		
safe	Day	Resurrection	do	what	you will		
اِمْنًا يَوْمَ الْقِيَمَةِ ۖ اِعْمَلُوا مَا شِئْتُمْ ۚ							
safe on the Day of Resurrection? Do what you will.							
اِنَّ	هَ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ	اِنَّ	الَّذِيْنَ
surely	He	with	that	you do	He sees	surely	those who
اِنَّهٗ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾ اِنَّ الَّذِيْنَ							
Surely He sees all that you do. Those who							
كَفَرُوْا	بِ	الذِّكْرِ	لَمَّا	جَاءَ	هُمُ	وَ	اِنَّ
disbelieve	with	Reminder	when	comes	them	and	truly
Book	is	it	truly	and	them	comes	when
كَفَرُوْا بِالذِّكْرِ لَمَّا جَاءَ هُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ							
disbelieve in the Reminder when it comes to them (are the losers), And, truly, it is							
عَزِيْزٌ	لَّا	يَاْتِيْ	هَ	الْبَاطِلُ	مِنْ	بَيْنِ	يَدَيْ
mighty	not	comes	it	falsehood	from	between	hands
not	and	it	hands	between	from	falsehood	it
عَزِيْزٌ ﴿٤٢﴾ لَّا يٰٓاْتِيْهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا							
a mighty Book. Falsehood cannot approach it (either) from before or							
مِنْ	خَلْفٍ	هَ	تَنْزِيْلٌ	مِّنْ	حَكِيْمٍ	حَمِيْدٍ	
from	behind	it	a revelation	from	the Wise	the Praiseworthy	
مِنْ خَلْفِهٖ ۖ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ﴿٤٣﴾							
from behind it. (It is) a revelation from the Wise, the Praiseworthy.							
مَا	يُقَالُ	لَ	كَ	اِلَّا	مَا	قَدْ	قِيْلَ
not	is said	to	you	but	what	in fact	was said
of	Messengers	to	was said	in fact	what	but	you
مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ							
Nothing is said to you but what was said to the Messengers							

قَبْلَ	كَ	إِنَّ	رَبَّ	كَ	لَ	ذُو	مَغْفِرَةٍ	وَّ	ذُو	عِقَابٍ
before	you	indeed	Lord	your	is	possessor	of forgiveness	and	possessor	chastisement

قَبْلِكَ ۖ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ

before you. Your Lord is indeed the Master of forgiveness; and (also) the Master of

أَلَيْمٍ	وَ	لَوْ	جَعَلْنَا	هُ	قُرْآنًا	أَعْجَمِيًّا	لَ	قَالُوا
painful	and	if	We had made	it	Quran	foreign language	surely	they say

أَلَيْمٍ ۖ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا

painful chastisement. And if We had made it a Quran in a foreign tongue, they surely would have said,

لَوْ	لَا	فُصِّلَتْ	آيَاتُ	هَ	ءَ	أَعْجَمِيٍّ	وَ	عَرَبِيٍّ
why	not	made clear	verses	its	what	foreign language	and	an Arab

لَوْ لَا فُصِّلَتْ آيَاتُهُ ۖ أَعْجَمِيٍّ وَعَرَبِيٍّ ۖ

'Why have not its verses been made clear? What! a foreign tongue and an Arab?

قُلْ	هُوَ	لِ	الَّذِينَ	آمَنُوا	هُدًى	وَّ	شِفَاءً
say	it is	for	those who	believe	a guidance	and	healing

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً ۖ

Say, 'It is a guidance and a healing for those who believe.

وَّ	الَّذِينَ	لَا	يُؤْمِنُونَ	فِي	أَذَانٍ	هَمَّ
and	those who	not	believe	in	ears	their

وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ

But (as to those) who believe not, there is deafness in their ears,

وَقُرْءٌ	وَ	هُوَ	عَلَى	هَمَّ	عَمًى	أُولَئِكَ
deafness	and	it is	for	them	blindness	they are

وَقُرْءٌ هُوَ عَلَيْهِمْ عَمًى ۖ أُولَئِكَ

and it is blindness for them. They are, (as it were),

يُنَادُونَ	مِنْ	مَّكَانٍ	بَعِيدٍ	و	لَ	قَدْ
being called	from	place	far off	and	for	sure
يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ٤٥ وَلَقَدْ						
being called to from a far off place. And We did						
آتَيْنَا	مُوسَى	الْكِتَابَ	فَ	اِخْتَلَفَ	فِي	هِ
We gave	Moses	the Book	so	difference	in	it
آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ						
give Moses the Book, but differences were created concerning it;						
و	لَوْ	لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَبِّ
and	if	not	a word	gone before	of	Lord
قُضِيَ	لَ	كَ	مِنْ	رَبِّ	لَ	قُضِيَ
decided	for	you	gone before	of	Lord	decided
وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ						
and had it not been for a word that had gone before from your Lord, (the matter) would have been decided						
بَيْنَ	هُمْ	و	إِنَّ	هُمْ	لَ	فِي
between	them	and	certainly	they	are	in
مُرِيبٍ	هُ	مِنْ	شَكٍّ	فِي	لَ	قُضِيَ
disquieting	it	of	doubt	in	are	decided
بَيْنَهُمْ ٤٦ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ						
between them; and certainly they are in a disquieting doubt about it.						
مَنْ	عَمِلَ	صَالِحًا	فَ	لِ	نَفْسٍ	هُ
whoso	does	right	so	for	soul	his
و	مَنْ	أَسَاءَ	و	مَنْ	أَسَاءَ	و
and	whoso	does evil	and	whoso	does evil	and
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ						
Whoso does right, it is for his own soul; and whoso does evil,						
فَ	عَلَى	هَا	وَ	مَا	رَبُّ	كَ
so	against	it	and	not	Lord	your
بِ	ظَلَامٍ	لِ	الْعَبِيدِ	بِ	ظَلَامٍ	لِ
is	unjust	for	servants	is	unjust	for
فَعَلَيْهَا ٤٧ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ						
it will (only go) against it. And your Lord is not at all unjust to (His) servants.						



# **‘Faman Azlamo’**

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