

# The Holy Quran

## (Part Twenty Five)



Split Word Translation  
(English)

***Ilayhi Yuraddu***

Part Twenty Five of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

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

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

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

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

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

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

## Index of Symbols Denoting Pauses

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

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ③

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

↑  
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ③

(pause here) ↓

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

السُّورَةُ 25

إِلَيْهِ	يُرَدُّ	عِلْمُ	السَّاعَةِ	وَمَاتَخْرُجُ	مِنْ	ثَبَرَاتٍ
to Him	it is referred	knowledge	the Hour	and	it does not come forth	from
إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَاتَخْرُجُ مِنْ ثَبَرَاتٍ						
To Him alone is referred the knowledge of the Hour. And no fruits come forth from						
مِنْ	أَكْبَامِهَا	وَمَاتَخِلُ	مِنْ	أُنْثَى	وَلَا	
from	thier sheaths	and	it does not bear	any	female	not
مِنْ أَكْبَامِهَا وَمَاتَخِلُ مِنْ أُنْثَى وَلَا						
their spathes, nor does any female bear a child, nor						
تَضَعُ	إِلَّا	بِعِلْمِهِ	وَيَوْمَ	يُنَادِيهِمْ	أَيْنَ	شُرَكَائِي
it give birth	but	with His knowledge	and	day	where are	My partners
تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي						
does she give birth, but with His knowledge. And think of the day when He will call them, saying , ‘Where are						
قَالُوا	إِذْ نَكُنْ	مَامِنَّا	مِنْ شَهِيدٍ	وَضَلَّ	عَنْهُمْ	
they said	We declared you	not among us	from a witness	it lost	fom them	
قَالُوا إِذْ نَكُنْ مَامِنَّا مِنْ شَهِيدٍ ٤٨ وَضَلَّ عَنْهُمْ ٤٩						
the partners attributed to Me?’ They will say, ‘We declare to You, there is none among us as a witness to that.’						
مَا كَانُوا	يَدْعُونَ	مِنْ	قَبْلُ	وَضُنُّوا	مَا	لَهُمْ
that they used to	they call	from	before	and	they realised	no
مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَضُنُّوا مَا لَهُمْ						
And all that they used to call upon before will be lost to them, then will they realise that there is						
مِنْ	مَحِيصٍ	لَا	يَسْتَمُ	الْإِنْسَانُ	مِنْ	دُعَاءِ الْخَيْرِ
any	escape	not	he tires	the man	of	the good
مِنْ مَحِيصٍ ٤٩ لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ ٥٠						
no escape for them. Man does not tire of praying for good;						

وَلَيْنَ	وَ	قَنُوطٌ	فَيُؤُسُ	الشَّرُّ	مَسَّهُ	إِنْ	وَ
surely if	and	despair	so one that gives up hope	evil	it touched him	if	and
وَإِنْ مَسَّهُ الشَّرُّ فَيُؤُسُ قَنُوطٌ ﴿٥٠﴾ وَلَيْنَ							
but if evil touch him, he despairs, and gives up all hope. And if							
أَذَقْنَاهُ	رَحْمَةً	مِّنَّا	مِنْ بَعْدِ ضَرَاءٍ	مَسَّتْهُ	لَيَقُولَنَّ	هَذَا	لِي
for me	this	surely he will say	it befell him	from after affliction	from Us	mercy	We made him taste
أَذَقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي ٥١							
We make him taste of mercy from Ourselves, after affliction that has befallen him, he will surely say, This is my due;							
وَ	مَا	أَظُنُّ	السَّاعَةَ	قَابِيَةً	وَ	لَيْنَ	رُجِعْتُ
my Lord	to	I am returned	if	and	one that will be established	the Hour	I think
وَمَا أَظُنُّ السَّاعَةَ قَابِيَةً ٥٢ وَلَيْنَ رُجِعْتُ إِلَى رَبِّي ٥٣							
and I do not think the Hour will ever come. But if I am returned to my Lord,							
إِنِّي	عِنْدَهُ	لِلْحُسْنَى	فَلَنُنَبِّئَنَّ	الَّذِينَ كَفَرُوا	بِمَا عَمِلُوا		
with what they did	those who disbelieved	surely we will inform	surely the best	with Him	surely for me		
إِنِّي عِنْدَهُ لِلْحُسْنَى ٥٤ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ٥٥							
I shall surely have with Him the very best. Then We will surely tell the disbelievers all that they did							
وَ	لَنَذِيقَنَّهُمْ	مِّنْ	عَذَابٍ غَلِيظٍ	وَإِذَا أُنْعَمْنَا	عَلَى الْإِنْسَانِ		
upon the man	and when We bestowed favour	hard punishment	from	surely We make them taste	and		
وَلَنَذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٦﴾ وَإِذَا أُنْعَمْنَا عَلَى الْإِنْسَانِ							
and We will certainly make them taste hard punishment. And when We bestow a favour on man,							
أَعْرَضَ	وَ	نَا	بِجَانِبِهِ	وَ	إِذَا		
the evil	it touched him	when	and	with his side	he turned		
أَعْرَضَ وَنَا بِجَانِبِهِ ٥٨ وَإِذَا مَسَّهُ الشَّرُّ ٥٩							
he ignores it and turns aside; but when evil touches him,							

فَذُو دُعَاءٍ	عَرِيضٍ	قُلْ	أَرَأَيْتُمْ	إِنْ	كَانَ	مِنْ	عِنْدِ	اللَّهِ
so one having prayer	long	you say	do you tell me	if	it was	from	with	Allah

فَذُو دُعَاءٍ عَرِيضٍ ٥٢ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ

lo! there he is a supplicant of long prayers. Say, Tell me: if it is from Allah

ثُمَّ	كَفَرْتُمْ	بِهِ	مَنْ أَضَلُّ	مِمَّنْ	هُوَ فِي	شِقَاقٍ	بَعِيدٍ
then	you disbelieved	with it	who is more astray	from who	he is in	an opposition	far off

ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ٥٣

but you disbelieve in it who is more astray than one who has drifted away from Allah?

سَنُرِيهِمْ	آيَاتِنَا	فِي	الْأَفَاقِ	وَ	فِي	أَنْفُسِهِمْ
soon We will show them	Our Signs	in	parts of horizon	and	in	their people

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

Soon We will show them Our Signs appearing on the horizon and within themselves

حَتَّى	يَتَبَيَّنَ	لَهُمْ	أَنَّهُ	الْحَقُّ	أَوَلَمْ يَكْفِ	بِرَبِّكَ
until	it manifests	for them	indeed it	the truth	does it not suffice	your Lord

حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ٥٤ أَوَلَمْ يَكْفِ بِرَبِّكَ

until it becomes manifest to them that it is the truth. Is it not enough that thy Lord

أَنَّهُ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ	آلَا	إِنَّهُمْ
indeed He	upon	all	thing	Witness	behold	surely they

أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٥٤ آلَا إِنَّهُمْ

is Witness over all things? Aye, they are surely

فِي	مَرِيَّةٍ	مِّنْ	لِّقَاءِ	رَبِّهِمْ	آلَا	إِنَّهُ	بِكُلِّ	شَيْءٍ	مُّحِيطٌ
in	doubt	concerning	meeting	their Lord	beware	surely He	with all	things	one who encompasses

فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ٥٥ آلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ٥٥

in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

## سُورَةُ الشُّرَى مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ أَرْبَعٌ وَخَمْسُونَ آيَةً وَخَمْسَةُ زُكُوعَاتٍ

Ash-Shura is a Makki Surah, it has 54 verses and 5 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①			
In the name of Allah, the Gracious, the Merciful.			
حَمَّ	عَسَقَ	كَذَلِكَ يُوحَىٰ	
The Praiseworthy, the Lord of Honour	عَلِيمٌ سَمِيعٌ قَدِيرٌ	thus it reveals	The all-Knowing, the All-Hearing, the Possessor of Power
حَمَّ ② عَسَقَ ③ كَذَلِكَ يُوحَىٰ			
Ha Mim. The Praiseworthy, the Lord of Honour. Ain Sin Qaf. The All-Knowing, the All-Hearing, the Possessor			
إِلَيْكَ	وَ	إِلَى	الَّذِينَ
to you	and	to	those who
مِنْ قَبْلِكَ	اللَّهُ	الْعَزِيزُ	الْحَكِيمُ
from before you	Allah	the Mighty	the Wise
إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ④ اللَّهُ الْعَزِيزُ الْحَكِيمُ			
of Power. Thus Allah, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.			
لَهُ	مَا	فِي	السَّمَوَاتِ
for Him	what	in	the Heavens
وَمَا	فِي	الْأَرْضِ	
and	what	the earth	
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ⑤			
To Him belongs whatever is in the heavens and whatever is in the earth,			
وَهُوَ	الْعَلِيُّ	الْعَظِيمُ	تَكَادُ
He	the High	the Great	it is well nigh
مِنْ	يَتَفَطَّرُنْ	السَّمَوَاتِ	مِنْ
above them	it rends asunder	the heavens	from
وَهُوَ الْعَلِيُّ الْعَظِيمُ ⑤ تَكَادُ السَّمَوَاتُ يَتَفَطَّرُنْ مِنْ فَوْقِهِنَّ			
and He is the High, the Great. The heavens may rend asunder in their celestial heights;			

وَالْمَلَكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَهُمْ يَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ	and	the angles	they glorify	with Praise	their Lord	and	they ask forgiveness	for those	in the earth
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وَالْمَلَكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الْأَرْضِ ط

and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.

أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ	behold	surely	Allah	Who	the most Forgiving	the most Merciful
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أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ⑥

Behold! it is surely Allah Who is the Most Forgiving, the Merciful.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِیْظٌ عَلَيْهِمْ	and	those who took	from beside Him	friends	Allah	one who watches	over them
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وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِیْظٌ عَلَيْهِمْ ط

And as for those who take for themselves protectors beside Him, Allah watches over them;

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ	and	not	you	over them	guardian	and	thus
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وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ⑦ وَكَذَلِكَ

and thou art not a guardian over them. Thus have

أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَىٰ	We revealed	to you	Quran	in Arabic	so that you warn	mother of townships
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أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَىٰ

We revealed to you the Qur'an in Arabic that you may warn the Mother of townships,

وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ	and	whoever	around it	and	you warn	the Day of gathering	not	doubt	in it
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وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ط

and all around it; and that you may warn them of the Day of Gathering whereof there is no doubt:

فَرِيقٌ	فِي	الْجَنَّةِ	وَ	فَرِيقٌ	فِي	السَّعِيرِ
a section	in	the gardens	and	a section	in	the blazing Fire
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ⑧						
A section will abide in the gardens of paradise and a section will be in a blazing Fire.						
وَ	لَوْ	شَاءَ اللَّهُ	لَجَعَلَهُمْ	أُمَّةً	وَاحِدَةً	وَلَكِنْ
and	if	Allah willed	surely He made them	people	one	but
وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ						
And if Allah had so pleased, He could have made them one people; but						
يُدْخِلُ	مَنْ يَشَاءُ	فِي	رَحْمَتِهِ	وَ	الظَّالِمُونَ	
He admits	whom He pleases	in	His mercy	and	the wrongdoers	
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ						
He admits into His mercy whomsoever He pleases. And as for the wrongdoers,						
مَا	لَهُمْ	مِنْ	وَلِيٍّ	وَ	لَا	نَصِيرٍ
not	for them	from	a friend	and	not	helper
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ⑨						
they will have no protector and no helper.						
أَمْ اتَّخَذُوا	مِنْ دُونِهِ	أَوْلِيَاءَ	فَاللَّهُ	هُوَ الْوَلِيُّ		
have they taken	from beside Him	friends	so Allah	He is the protector		
أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ						
Have they taken for themselves protectors other than Him?						
وَ	هُوَ يُحْيِي	الْمَوْتَى	وَ	هُوَ	عَلَى	كُلِّ شَيْءٍ قَدِيرٌ
and	He quickens	the dead	and	He	over	powerful
وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑩						
And He quickens the dead, and He has power over all things.						

وَمَا	اِخْتَلَفْتُمْ	فِيهِ	مِنْ	شَيْءٍ	فَحُكْمُهُ	إِلَى	اللَّهِ
and	you differed	in it	from	anything	so His decision	with	Allah

وَمَا اِخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ط

And in whatsoever you differ, the decision thereof rests with Allah.

ذَلِكَ	اللَّهُ	رَبِّي	عَلَيْهِ	تَوَكَّلْتُ	وَ	إِلَيْهِ	أُنِيبُ
that is	Allah	my Lord	on Him	I put trust	and	to Him	I turn

ذَلِكَ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ⑪

Such is Allah, my Lord; in Him I put my trust, and to Him I always turn.

فَاطِرُ	السَّمَوَاتِ	وَ	الْأَرْضِ	جَعَلَ	لَكُمْ	مِنْ	أَنْفُسِكُمْ	أَزْوَاجًا
Creator	the heavens	and	the earth	He made	for you	from	your souls	pairs

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ط جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

He is the Prime Creator of the heavens and the earth. He made pairs from among you and also

وَمِنْ	الْأَنْعَامِ	أَزْوَاجًا	يَذْرُؤُكُمْ	فِيهِ	لَيْسَ	كَثِيرُهُ	شَيْءٌ
and	the cattle	pairs	He multiplies you	in it	nothing	like similar Him	thing

وَمِنْ الْأَنْعَامِ أَزْوَاجًا يَذْرُؤُكُمْ فِيهِ ط لَيْسَ كَثِيرُهُ شَيْءٌ ع

pairs from among the cattle for your benefit. He multiplies you therein. There is nothing whatever like unto Him;

وَهُوَ	السَّمِيعُ	الْبَصِيرُ	لَهُ	مَقَالِيدُ	السَّمَوَاتِ	وَ	الْأَرْضِ
He	the All-Hearing	the All-Seeing	to Him	keys	the heavens	and	the earth

وَهُوَ السَّمِيعُ الْبَصِيرُ ⑫ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ع

and He is the All-Hearing, the All-Seeing. To Him belong the keys of the heavens and the earth.

يَبْسُطُ	الرِّزْقَ	لِمَنْ	يَشَاءُ	وَ	يَقْدِرُ	إِنَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
He enlarges	provisions	for whom	He wills	and	He straitens	surely He	with all things	one who knows well

يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ⑬

He enlarges the provision for whomsoever He pleases and straitens Surely, He knows all things full well.

شَرَعَ	لَكُمْ	مِّنَ	الدِّينِ	مَا وَصَّى	بِهِ	نُوحًا	وَالَّذِي
he prescribed	for you	from	the religion	that enjoined	with it	Noah	and which

شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي

He has prescribed for you the religion which He enjoined on Noah, and which

أَوْحَيْنَا	إِلَيْكَ	وَمَا	وَصَّيْنَا	بِهِ	إِبْرَاهِيمَ	وَمُوسَى	وَعِيسَى
We revealed	to you	and what	We enjoined	with it	Abraham	Moses	Jesus

أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى

We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus,

أَنْ أَقِيمُوا	الدِّينَ	وَلَا	تَتَفَرَّقُوا	فِيهِ
that you remain steadfast	the obedience	and	be not divided	in it

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ<sup>ط</sup>

Remain steadfast in obedience, and be not divided therein.

كَبُرَ	عَلَى	الْمُشْرِكِينَ	مَا	تَدْعُوهُمْ	إِلَيْهِ
it hardened	upon	the idolaters	that	you call them	to which

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ<sup>ط</sup>

Hard upon the idolaters is that to which thou callest them.

اللَّهُ يَجْتَبِي	إِلَيْهِ	مَنْ	يَشَاءُ	وَيَهْدِي	إِلَيْهِ	مَنْ يُنِيبُ
Allah chooses	to Him	whom	He pleases	and	He guide	to Him

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ<sup>١٤</sup>

Allah chooses for Himself whom He pleases, and guides to Himself him who turns to Him.

وَمَا تَفَرَّقُوا	إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمْ	الْعِلْمُ	بَغْيًا	بَيْنَهُمْ
they did not differ	but	from after that	it came to them	the knowledge	envy	between them

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ<sup>ط</sup>

They did not differ and split, but after knowledge had come to them, they did so out of envy against each other.

و	لَوْ لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَّبِّكَ	إِلَى	أَجَلٍ	مُسَمًّى
and	if not	word	it went forth	from	your Lord	to	term	appointed

وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى

And had it not been for a word that had already gone forth from thy Lord for an appointed term

لَقَضَىٰ	بَيْنَهُمْ	وَ	إِنَّ	الَّذِينَ	أُورِثُوا	الْكِتَابِ
surely decided	between them	and	surely	those who	they were made to inherit	the Book

لَقَضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابِ

would surely have been decided between them. And surely those who were made to inherit the Book after them

مِنْ	بَعْدِهِمْ	لَفِي	شَكٍّ	مِّنْهُ	مُرِيبٍ	فَلِذَلِكَ	فَادَعُ
from	after them	surely in	doubt	from it	disquieting	so for that	then you call

مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ۚ فَلِذَلِكَ فَادَعُ ١٥

are in a disquieting doubt concerning it. To this, then, do thou invite mankind.

وَاسْتَقِمَّ	كَمَا أُمِرْتَ	وَ	لَا تَتَّبِعْ	أَهْوَاءَهُمْ	وَ	قُلْ	أَمَنْتُ
and you be steadfast	such as you were commanded	and	follow not	their evil inclinations	and	you say	I believed

وَاسْتَقِمَّ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۚ وَقُلْ أَمَنْتُ

And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, I believe

بِمَا	أَنْزَلَ	اللَّهُ	مِنْ	كِتَابٍ	وَ	أُمِرْتُ	لِأَعْدِلَ	بَيْنَكُمْ
in what	He sent down	Allah	from	a Book	and	I was commanded	I judge justly	between you

بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ١٦

in whatever Book Allah has sent down, and I am commanded to judge justly between you.

اللَّهُ	رَبُّنَا	وَ	رَبُّكُمْ	لَنَا	أَعْمَالُنَا	وَ	لَكُمْ	أَعْمَالُكُمْ
Allah	our Lord	and	your Lord	for us	our deeds	and	for you	your deeds

اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ١٧

Allah is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works.

لَا	حُجَّةَ	بَيْنَنَا	و	بَيْنَكُمْ	اللَّهُ	يَجْمَعُ	بَيْنَنَا
no	quarrel	between us	and	between you	Allah	He gathers	between us
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا <sup>٤</sup>							
There is no quarrel between us and you. Allah will gather us together,							
و	إِلَيْهِ	الْبَصِيرُ	و	الَّذِينَ	يُحَاجُّونَ	فِي	اللَّهُ
and	to Him	the return	and	those who	they dispute	about	Allah
وَالِإِلَيْهِ الْبَصِيرُ <sup>١٦</sup> وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ							
and to Him is the return. And those who dispute concerning Allah							
مِنْ	بَعْدِ	مَا اسْتُجِيبَ	لَهُ	حُجَّتُهُمْ	دَاحِضَةً	عِنْدَ	رَبِّهِمْ
from	after	it was accepted	for Him	their dispute	futile	in sight	their Lord
مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ							
after He has been accepted their dispute is futile in the sight of their Lord;							
و	عَلَيْهِمْ	غَضَبٌ	و	لَهُمْ	عَذَابٌ	شَدِيدٌ	
and	upon them	wrath	and	for them	punishment	severe	
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ <sup>١٧</sup>							
and on them is God's wrath and for them will be a severe punishment.							
اللَّهُ	الَّذِي	أَنْزَلَ	الْكِتَابَ	بِالْحَقِّ	و	الْبِيزَانَ	
Allah	Who	He sent down	the Book	with truth	and	the balance	
اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْبِيزَانَ <sup>٤</sup>							
Allah it is Who has sent down the Book with truth and also the Balance.							
و	مَا	يُذَرِّكَ	لَعَلَّ	السَّاعَةَ	قَرِيبٌ	يَسْتَعْجِلُ	بِهَا
and	what	it makes you know	perhaps	the Hour	near	it seeks to hasten	with it
وَمَا يُذَرِّكَ لَعَلَّ السَّاعَةَ قَرِيبٌ <sup>١٨</sup> يَسْتَعْجِلُ بِهَا							
And what will make thee know that the Hour may be near at hand? Those who believe not therein seek to hasten it;							

الَّذِينَ	لَا يُؤْمِنُونَ	بِهَا	وَ	الَّذِينَ	أَمَنُوا	مُشْفِقُونَ	مِنْهَا
those who	they do not believe	with it	and	those who	they believed	fearful ones	from it

الَّذِينَ لَا يُؤْمِنُونَ بِهَا<sup>٢٤</sup> وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا<sup>٢٥</sup>

but those who believe are fearful of it,

و	يَعْلَمُونَ	أَنَّهَا	الْحَقُّ	آلَا	إِنَّ	الَّذِينَ
and	they know	that it is	the truth	beware	surely	those who

وَيَعْلَمُونَ أَنَّهَا الْحَقُّ<sup>٢٦</sup> آلا إِنَّ الَّذِينَ

and know that it is the truth. Beware! those who

يُبَارُونَ	فِي	السَّاعَةِ	لَعْنَى	ضَلِيلٍ	بَعِيدٍ	اللَّهُ	لَطِيفٌ	بِعِبَادِهِ
they dispute	in	the Hour	surely in	error	far gone	Allah	most kind	with His servants

يُبَارُونَ فِي السَّاعَةِ لَعْنَى ضَلِيلٍ بَعِيدٍ<sup>٢٧</sup> اللَّهُ لَطِيفٌ بِعِبَادِهِ<sup>٢٨</sup>

dispute concerning the Hour are in error, far gone. Allah is exquisitely kind to His servants.

يَرْزُقُ	مَنْ	يَشَاءُ	وَ	هُوَ	الْقَوِيُّ	الْعَزِيزُ
He provides	whom	He pleases	and	He is	the Powerful	the Mighty

يَرْزُقُ مَنْ يَشَاءُ<sup>٢٩</sup> وَهُوَ الْقَوِيُّ الْعَزِيزُ<sup>٣٠</sup>

He provides for whom He pleases. And He is the Powerful, the Mighty.

مَنْ	كَانَ	يُرِيدُ	حَرْثَ	الْآخِرَةِ	نَزِدْ	لَهُ	فِي	حَرْثِهِ
whoso	it was	he desire	harvest	the Hereafter	We increase	for him	in	his harvest

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ<sup>٣١</sup>

Whoso desires the harvest of the Hereafter, We give him increase in his harvest;

وَ	مَنْ	كَانَ	يُرِيدُ	حَرْثَ	الدُّنْيَا	نُؤْتِهِ	مِنْهَا
and	whoso	it was	he desires	harvest	the world	We give him	from it

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا<sup>٣٢</sup>

and whoso desires the harvest of this world, We give him thereof,

و	مَا	لَهُ	فِي	الْآخِرَةِ	مِنْ	نَصِيبٍ
and	not	for him	in	the Hereafter	any	share
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ <sup>(21)</sup>						
but in the Hereafter he will have no share.						
أَمْ	لَهُمْ	شُرَكَاءُ	شَرَعُوا	لَهُمْ	مِنْ	الدِّينِ
have	for them	associates	they prescribed	for them	in	the faith
أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ						
Have they such associates of Allah as have made lawful for them in religion						
مَا	لَمْ يَأْذَنْ	بِهِ	وَاللَّهُ	وَلَوْ	لَا	كَلِمَةً
that	it did not allow	with it	Allah	if	not	word
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْ لَا كَلِمَةُ الْفَصْلِ						
that which Allah has not allowed? And but for Our word about the final judgment,						
لَقَضَىٰ	بَيْنَهُمْ	وَأَنَّ	الظَّالِمِينَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
surely it was decided	between them	and	the wrongdoers	for them	punishment	grievous
لَقَضَىٰ بَيْنَهُمْ وَأَنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ <sup>(22)</sup>						
the matter would have been decided between them. And surely the wrongdoers will have a grievous punishment.						
تَرَىٰ	الظَّالِمِينَ	مُشْفِقِينَ	مِمَّا	كَسَبُوا	وَهُوَ	وَاقِعٌ
you see	the wrongdoers	fearful ones	from what	they earned	it is	one who befalls
تَرَىٰ الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ <sup>ط</sup>						
Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them.						
وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فِي رَوْضَاتِ	الْجَنَّاتِ	وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فِي رَوْضَاتِ
and	those who believed	and	they did	the good works	in	meadows
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ <sup>ع</sup>						
But those who believe and do good works will be in the meadows of the Gardens.						

لَهُمْ	مَا	يَشَاءُونَ	عِنْدَ	رَبِّهِمْ	ذَلِكَ	هُوَ	الْفَضْلُ	الْكَبِيرُ
for them	what	they desire	with	their Lord	that	it is	the bounty	the great

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٣﴾

They shall have with their Lord whatever they will desire. That is the great bounty of God.

ذَلِكَ	الَّذِي	يُبَشِّرُ	اللَّهُ	عِبَادَهُ	الَّذِينَ	آمَنُوا
that is	which	He gives glad tidings	Allah	His servants	those who	they believed

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا

This it is whereof Allah gives the glad tidings to His servants who believe

وَعَمِلُوا الصَّالِحَاتِ	قُلْ	لَا أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا
the good works	you say	I do not ask you	upon him	reward

وَعَمِلُوا الصَّالِحَاتِ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

and do good works. Say: I ask of you no reward for it,

إِلَّا	الْبُودَّةَ	فِي	الْقُرْبَىٰ	وَمَنْ	يَقْتَرِفْ	حَسَنَةً
except	the love	in	the kith and kin	and	who does an act	goodness

إِلَّا الْبُودَّةَ فِي الْقُرْبَىٰ ۚ وَمَنْ يَقْتَرِفْ حَسَنَةً

except a love displayed among kith and kin. And whoever does an act of goodness,

نَزِدْ لَهُ	فِيهَا	حُسْنًا	إِنَّ	اللَّهُ	غَفُورٌ	شَكُورٌ
We enhance	in it	beauty	surely	Allah	Most Forgiving	Most Appreciating

نَزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٤﴾

We further enhance for him the beauty of his goodness. Surely, Allah is Most Forgiving, Most Appreciating.

أَمْ يَقُولُونَ	افْتَرَىٰ	عَلَىٰ	اللَّهُ	كَذِبًا	فَإِنْ يَشَاءِ	اللَّهُ
they say	he forged	upon	Allah	lie	so if He wills	Allah

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِنْ يَشَاءِ اللَّهُ

Do they say, He has forged a lie against Allah? If Allah so willed,

يَخْتِمُ	عَلَى	قَلْبِكَ	وَ	يَمْحُ	اللَّهُ	الْبَاطِلَ
He seals	at	your heart	and	He blots out	Allah	the falsehood

يَخْتِمُ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ

He could have sealed your heart. But Allah blots out falsehood

وَيُحِقُّ	الْحَقَّ	بِكَلِمَتِهِ	إِنَّهُ	عَلِيمٌ	بِذَاتِ الصُّدُورِ
and	He establishes	the truth	with His commands	surely He	one who knows well

وَيُحِقُّ الْحَقَّ بِكَلِمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ٢٥

and establishes truth by His Commands. Surely, He knows full well what is in the breasts.

وَ	هُوَ	الَّذِي	يَقْبَلُ	التَّوْبَةَ	عَنْ	عِبَادِهِ
and	He	Who	He accepts	the repentance	from	His servants

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

And He it is Who accepts repentance from His servants,

وَ	يَعْفُو	عَنِ	السَّيِّئَاتِ	وَ	يَعْلَمُ	مَا	تَفْعَلُونَ
and	He forgives	from	the sins	and	He knows	what	you do

وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ٢٦

and forgives sins. And He knows what you do.

وَ	يَسْتَجِيبُ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
and	He accepts	those who	they believed	and	they did	the good works

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And He accepts the prayers of those who believe and do good works,

وَ	يَزِيدُهُمْ	مِّنْ	فَضْلِهِ	وَ	الْكَافِرُونَ	لَهُمْ	عَذَابٌ	شَدِيدٌ
and	He increases them	from	His grace	and	the disbelievers	for them	punishment	severe

وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ٢٧ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ٢٧

and gives them more out of His grace; and as for the disbelievers, they will have a severe punishment.

و	لَوْ	بَسَطَ	اللَّهُ	الرِّزْقَ	لِعِبَادِهِ	لَبَغَوْا	فِي	الْأَرْضِ
and	if	enlarges	Allah	the provisions	for His servants	surely they rebel	in	the earth

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

And if Allah should enlarge the provision for His servants, they would rebel in the earth;

وَلَكِنْ يُنْزِلُ	بِقَدَرٍ	مَا يَشَاءُ	إِنَّهُ	بِعِبَادِهِ	خَبِيرٌ	بَصِيرٌ
but He sends down	with measure	what He pleases	surely He	with His servants	All-Aware	All-Seeing

وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

but He sends down according to a measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants.

و	هُوَ	الَّذِي يُنْزِلُ	الْغَيْثَ	مِنْ	بَعْدِ	مَا	قَنَطُوا
and	He	Who sends down	the rain	from	after	that	they despaired

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا

And He it is Who sends down rain after they have despaired,

و	يَنْشُرُ	رَحْمَتَهُ	و	هُوَ	الْوَلِيُّ	الْحَمِيدُ
and	He spreads	His mercy	and	He	the protector	the Praiseworthy

وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٩﴾

and spreads out His mercy. And He is the Protector, the Praiseworthy.

و	مِنْ	آيَاتِهِ	خَلْقُ	السَّمَوَاتِ	و	الْأَرْضِ
and	from	His Signs	creation	the heavens	and	the earth

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ

And among His Signs is the creation of the heavens and the earth,

و	مَا	بَثَّ	فِيهِمَا	مِنْ	دَابَّةٍ	و	هُوَ
and	what	he spread	in both of them	from	a living creature	and	He

وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ

and of whatever living creatures He has spread forth in both. And He

عَلَى	جَمْعَهُمْ	إِذَا	يَشَاءُ	قَدِيرٌ	وَ	مَا	أَصَابَكُمْ	مِّنْ	مُّصِيبَةٍ
over	gathering them	when	He pleases	has power	and	whatever	it befalls you	from	misfortune

عَلَى جَمْعَهُمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٣٠﴾ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ

has the power to gather them together when He pleases. And whatever misfortune befalls you,

فَبِمَا	كَسَبَتْ	أَيْدِيكُمْ	وَ	يَعْفُوا	عَنْ	كَثِيرٍ
so with what	earned	your hands	and	He forgives	from	many

فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣١﴾

is due to what your own hands have wrought. And He forgives many of your sins.

وَ	مَا	أَنْتُمْ	بِغُجْرَيْنِ	فِي	الْأَرْضِ
and	not	you	those who frustrate	in	the earth

وَمَا أَنْتُمْ بِغُجْرَيْنِ فِي الْأَرْضِ ﴿٣٢﴾

And you cannot frustrate God's plan in the earth;

وَ	مَا	لَكُمْ	مِّنْ	دُونِ	اللَّهِ	مِنْ	وَلِيٍّ	وَ	لَا	نَصِيرٍ
and	not	for you	from	beside	Allah	any	friend	and	not	helper

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٣﴾

nor have you any friend or helper beside Allah.

وَ	مِنْ	آيَاتِهِ	الْجَوَارِ	فِي	الْبَحْرِ	كَأَلْعُلَامِ
and	from	His Signs	the sailing ships	in	the sea	like the mountains

وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٤﴾

And of His Signs are the sailing ships on the sea like mountain tops:

إِنْ يَشَاءُ	يُسْكِنُ	الرِّيحَ	فَيَظْلَنَ	رَوَاكِدَ	عَلَى	ظَهْرِهِ
if He wills	it causes to still	the wind	then they become	ones who are motionless	upon	its surface

إِنْ يَشَاءُ يُسْكِنُ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِ ﴿٣٥﴾

If He so will, He can cause the wind to become still so that they become motionless upon the surface

شُكْرٍ	صَبَّارٍ	لِّكُلِّ	لَايَةٍ	ذَلِكَ	فِي	إِنَّ
grateful	patient	for all	for Signs	that	in	surely
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٣٤						
thereof in that, surely, are Signs for every person who is most patient and grateful						
كَثِيرٍ	عَنْ	يَعْفُ	وَ	كَسَبُوا	بِهَا	يُؤْبِقُهُنَّ
many	from	He forgives	and	they earned	because	He destroys them
أَوْ يُؤْبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٣٥						
Or He can destroy them because of that which they have earned. but He forgives many of their sins						
أَيَّتِنَا	فِي	يُجَادِلُونَ	الَّذِينَ	يَعْلَمَ	وَ	
Our Signs	in	they dispute	those who	He knows	and	
وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا ٣٦						
And He destroys them so that those who dispute about the Signs						
شَيْءٍ	مِّنْ	أُوتِيتُمْ	فَبَا	مَّحِيصٍ	مِّنْ	لَّهُمْ
thing	from	you were given	so whatever	refuge	from	for them
مَا لَهُمْ مِّنْ مَّحِيصٍ ٣٦ فَبَا أُوتِيتُمْ مِّنْ شَيْءٍ						
Allah may know that they have no refuge. And whatever you have been given						
خَيْرٌ	اللَّهُ	عِنْدَ	مَا	وَ	الْحَيَاةِ الدُّنْيَا	فَمَتَّاعٌ
better	Allah	in sight of	that	and	this life	so temporary provision
فَمَتَّاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ						
is only a temporary provision of this life, but that which is with Allah is better						
يَتَوَكَّلُونَ	رَبَّهُمْ	عَلَى	وَ	أَمَنُوا	لِلَّذِينَ	أَبْقَى
they put trust	their Lord	upon	and	they believed	for those who	more lasting
وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٣٧						
and more lasting for those who believe and put their trust in their Lord,						

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَ الْفَوَاحِشَ	and	those who	eschew	more grievous	the sin	and	the indecencies
وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ							
And who eschew the more grievous sins and indecencies,							
وَ إِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ	and	when	that	they were angry	they forgive	and	those who
وَ إِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ۝ (38) وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ							
and, when they are wroth, they forgive, And those who hearken to their Lord,							
وَ أَقَامُوا الصَّلَاةَ وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ	and	they observed	the Prayer	and	their affairs	consultation	between them
وَ أَقَامُوا الصَّلَاةَ ۚ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ۖ							
and observe Prayer, and whose affairs are decided by mutual consultation,							
وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَ الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ	and	from what	We provided them	they spend	and	those who	when
وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ (39) وَ الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ							
and who spend out of what We have provided for them, And those who, when a wrong is done to them,							
هُمْ يَنْتَصِرُونَ وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا	and	they retaliate	recompense	an evil	an evil	like it	like it
هُمْ يَنْتَصِرُونَ ۝ (40) وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ							
defend themselves. And the recompense of an injury is an injury the like thereof;							
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ	and	he brought reformation	so his reward	upon	Allah	so who so	so who so
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۖ							
but whoso forgives and his act brings about reformation, his reward is with Allah.							

إِنَّهُ	لَا	يُحِبُّ	الظَّالِمِينَ	وَ	لَكِنْ	انْتَصَرَ	بَعْدَ	ظُلْمِهِ
surely He	not	He loves	the wrongdoers	and	for who	he took revenge	after	his wrong
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ٤١ وَلَكِنْ انْتَصَرَ بَعْدَ ظُلْمِهِ								
Surely, He loves not the wrongdoers. But there is no blame on those who defend themselves								
فَأُولَئِكَ	مَا	عَلَيْهِمْ	مِّنْ	سَبِيلٍ	إِنَّمَا	السَّبِيلُ	عَلَى	الَّذِينَ
so those	no	upon them	from	way	only	the way	on	those who
فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ ٤٢ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ								
after they have been wronged. he blame is only on those who wrong men								
يَظْلِمُونَ	النَّاسَ	وَ	يَبْغُونَ	فِي	الْأَرْضِ	بِغَيْرِ	الْحَقِّ	
they wrong	the men	and	they transgress	in	the earth	without	the justification	
يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط								
and transgress in the earth without justification.								
أُولَئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ	وَ	لَكِنْ	صَبَرَ		
such are those	for them	punishment	grievous	and	for whom	he remained		
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ٤٣ وَلَكِنْ صَبَرَ								
Such will have a grievous punishment. And he who is patient								
وَ	غَفَرَ	إِنَّ	ذَلِكَ	لَكِنْ	عَزِمَ	الْأُمُورِ		
and	he forgave	surely	that	is from	determination	the matters		
وَغَفَرَ إِنَّ ذَلِكَ لَكِنْ عَزِمَ الْأُمُورِ ٤٤								
and forgives that surely is a matter of strong determination.								
وَ	مَنْ يُضِلِلِ	اللَّهُ	فَمَا	لَهُ	مِنْ	وَلِيٍّ	مِّنْ	بَعْدِهِ
and	who adjudges astray	Allah	so not	for him	any	protector	of	after him
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ ط								
And he whom Allah adjudges astray there is no protector for him thereafter.								

وَقُلُوبُهُمْ	الْعَذَابِ	رَأَوْا	لَمَّا	الظَّالِمِينَ	تَرَى	وَ
they say	the punishment	they saw	when	the wrongdoers	you see	and

وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ

And thou wilt find the wrongdoers, when they see the punishment, saying:

هَلْ	إِلَى	مَرَدٍّ	مِنْ	سَبِيلٍ	وَ	تَرَاهُمْ
is	to	return	of	a way	and	you see them

هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ ٤٥ وَتَرَاهُمْ

Is there any way of return? And thou wilt see them

يُعْرَضُونَ عَلَيْهَا	خَشِعِينَ	مِنْ	الدُّلِّ	يَنْظُرُونَ	مِنْ	طَرَفٍ	خَفِيٍّ
they are brought before it	those casting down	from	the disgrace	they look	with	glance	stealthily

يُعْرَضُونَ عَلَيْهَا خَشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ ٤٦

brought before it casting down their eyes on account of disgrace, looking thereat with a stealthy glance.

وَقَالَ الَّذِينَ آمَنُوا	إِنَّ	الْخَسِرِينَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ
those who believed	surely	the losers	those who ruined	their souls

وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

And those who believe will say, The losers indeed are those who ruin themselves

وَأَهْلِيهِمْ	يَوْمَ	الْقِيَامَةِ	آلَا	إِنَّ	الظَّالِمِينَ	فِي	عَذَابٍ	مُقِيمٍ
their family	Day	the Resurrection	behold	surely	the wrongdoers	in	punishment	lasting

وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ٤٧ آلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ٤٨

and their families on the Day of Resurrection. Behold! the wrongdoers are in a lasting punishment.

وَمَا	كَانَ	لَهُمْ	مِنْ	أَوْلِيَاءَ	يَنْصُرُونَهُمْ	مِنْ	دُونِ	اللَّهِ
not	it was	for them	any	helpers	they help them	from	beside	Allah

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ٤٩

And they have no helpers to help them other than Allah.

وَمَنْ يُضِلِّ	اللَّهُ	فَمَا	لَهُ	مِنْ	سَبِيلٍ	و
whom adjudges astray	Allah	so no	for him	from	way	and

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٧﴾

And for him whom Allah adjudges astray there is no way at all.

إِسْتَجِيبُوا	لِرَبِّكُمْ	مِنْ	قَبْلِ	أَنْ يَأْتِيَ	يَوْمٌ
they listen	to your Lord	from	after	that it comes	day

إِسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ

Hearken ye to your Lord before there comes a day

لَا مَرَدَّ	لَهُ	مِنْ	اللَّهِ	مَا لَكُمْ	مِنْ	مَلْجَأٍ	يَوْمَئِذٍ
not averting	for it	from	Allah	not for you	from	refuge	that day

لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ

for which there will be no averting in opposition to of Allah. There will be no refuge for you on that day,

وَأَعْرَضُوا	فَإِنْ	نَكِيرٍ	مِنْ	لَكُمْ	مَا	و
they turned away	so if	denial	any	for you	not	and

وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٨﴾ فَإِنْ أَعْرَضُوا

nor will there be for you any possibility of denial. But if they turn away,

فَمَا	أَرْسَلْنَاكَ	عَلَيْهِمْ	حَفِظًا	إِنْ	عَلَيْكَ	إِلَّا	الْبَدْعُ
so not	We sent you	on them	guardian	not	upon you	but	the conveying

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَدْعُ ۖ

We have not sent thee as a guardian over them. Thy duty is only to convey the Message.

و	إِنَّا	إِذَا	أَذَقْنَا	الْإِنْسَانَ	مِنَّا	رَحْمَةً	فَرِحَ	بِهَا
and	surely We	when	We causes to taste	the man	from Us	Mercy	he rejoiced	with it

وَأِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ

And truly when We cause man to taste of mercy from Us, he rejoices therein.

و	إِنْ تُصِيبُهُمْ	سَيِّئَةٌ	بِمَا	قَدَّمَتْ	أَيْدِيَهُمْ
and	if it befalls them	evil	with what	it sent forth	their hands
وَأِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيَهُمْ					
But if an evil befalls them because of what their hands have sent forth,					
فَإِنَّ	الْإِنْسَانَ	كَفُورٌ	لِلَّهِ	مُلْكٌ	السَّمَوَاتِ
so surely	the man	ungrateful	for Allah	kingdom	the heavens
فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط					
then lo! man is ungrateful. To Allah belongs the kingdom of the heavens and the earth.					
يَخْلُقُ	مَا	يَشَاءُ	يَهَبُ	لِمَنْ	يَشَاءُ
He creates	what	He pleases	He bestows	to whom	He pleases
يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا					
He creates what He pleases. He bestows daughters upon whom He pleases,					
وَيَهَبُ	لِمَنْ	يَشَاءُ	الذُّكُورَ	أَوْ	يُزَوِّجُهُمْ
He bestows	to whom	He pleases	the sons	or	He mixes them
وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٥٠﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا					
and He bestows sons upon whom He pleases; Or He mixes them, males and females;					
وَيَجْعَلُ	مَنْ	يَشَاءُ	عَقِيْبًا	إِنَّهُ	عَلِيْمٌ
He makes	whom	He pleases	barren	surely He	All-Knowing
وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْبًا إِنَّهُ عَلِيْمٌ قَدِيْرٌ ﴿٥١﴾					
and He makes whom He pleases barren. Surely, He is All-Knowing, Powerful.					
وَمَا	كَانَ	لِبَشَرٍ	أَنْ يُكَلِّمَهُ	اللَّهُ	
not	it was	for man	that He speaks to him	Allah	
وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ					
And it is not for a man that Allah should speak to him					

إِلَّا	وَحْيًا	أَوْ	مِنْ	وَرَأَى	حِجَابٍ	أَوْ	يُرْسِلَ	رَسُولًا
except	by revelation	or	from	behind	a veil	or	He sends	messenger
إِلَّا وَحْيًا أَوْ مِنْ وَرَأَى حِجَابٍ أَوْ يُرْسِلَ رَسُولًا								
except by revelation or from behind a veil or by sending a messenger								
فَيُوحِي	بِأُذُنِهِ	مَا	يَشَاءُ	إِنَّهُ	عَلِيٌّ	حَكِيمٌ		
so he reveals	with His command	what	He pleases	surely He	High	Wise		
فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴿52﴾								
to reveal by His command what He pleases. Surely, He is High, Wise.								
وَ	كَذَلِكَ	أَوْحَيْنَا	إِلَيْكَ	رُوحًا	مِّنْ	أَمْرِنَا		
and	like that	We revealed	to you	spirit	by	Our command		
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ط								
And thus have We revealed to thee the Word by Our command.								
مَا كُنْتَ	تَدْرِي	مَا	الْكِتَابُ	وَ	لَا	الْإِيمَانُ		
you were not	you know	what	the Book	and	nor	the faith		
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ								
Thou didst not know what the Book was, nor what the faith.								
وَلَكِنْ	جَعَلْنَاهُ	نُورًا	نَهْدِي	بِهِ	مَنْ نَّشَاءُ	مِنْ	عِبَادِنَا	
but	We made it	light	We guide	with it	whom We please	of	our servants	
وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ط								
But We have made it a light, whereby We guide such of Our servants as We please.								
وَ	إِنَّكَ	لَتَهْدِي	إِلَى	صِرَاطٍ	مُّسْتَقِيمٍ			
and	surely you	surely you guide	to	path	right			
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُُّسْتَقِيمٍ ﴿53﴾								
And truly, thou guidest mankind to the right path,								

صِرَاطِ	اللَّهُ	الَّذِي	لَهُ	مَا	فِي	السَّمَوَاتِ
path	Allah	whom	for Him	what	in	the heavens

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ

The path of Allah, to Whom belongs whatever is in the heavens

وَمَا	فِي	الْأَرْضِ	آلَا	إِلَى	اللَّهُ	تَصِيرُ	الْأُمُورُ
and	in	the earth	behold	to	Allah	it returns	all the matters

وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٤﴾

and whatever is in the earth. Behold! to Allah do all things return.

سُورَةُ الزُّكْرَفِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تَسْعُونَ آيَةً وَسَبْعَةُ رُكُوعَاتٍ

Az-Zukhruf is a Makki Surah, it has 90 verses and 7 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

حَمْدٌ	وَالْكِتَابِ	الْبَيِّنِ	إِنَّا جَعَلْنَاهُ	قُرْءَانًا عَرَبِيًّا
حَمْدٌ	By the Book	the perspicuous	surely We made it	Quran in clear eloquent language

حَمْدٌ ۝٢ وَالْكِتَابِ الْبَيِّنِ ۝٣ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا

Ha Mim. The Praiseworthy, the Lord of Honour. By this perspicuous Book, We have made it a Qur'an in clear,

لَعَلَّكُمْ	تَعْقِلُونَ	وَ	إِنَّهُ	فِي	أُمِّ الْكِتَابِ	لَدَيْنَا
so that you	you understand	and	surely it	in	the Mother of the Book	with Us

لَعَلَّكُمْ تَعْقِلُونَ ۝٤ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا

eloquent language that you may understand. And surely, it is safe with Us in the Mother of the Book,

لَعَلَّ	حَكِيمٌ	أَفَنَضْرِبُ	عَنْكُمْ	الذِّكْرُ	صَفْحًا
for exalted	full of wisdom	so shall we take away	from you	the Reminder	neglecting
لَعَلَّ حَكِيمٌ ٥ أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا					
exalted and full of wisdom. Shall We then take away the Reminder from you, neglecting					
أَنْ	كُنْتُمْ	قَوْمًا	مُسْرِفِينَ	وَ	كَمْ
that	you are	people	extravagant	and	how many
أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ٦ وَكَمْ					
because you are an extravagant people? and how many					
أَرْسَلْنَا	مِنْ	نَبِيِّ	فِي	الْأَوَّلِينَ	وَمَا يَأْتِيهِمْ
We sent	from	Prophet	in	the earlier people	it does not come to them
أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٧ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ					
a Prophet did We send among the earlier peoples! But there never came to them a Prophet					
إِلَّا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	فَاهْلَكْنَاهُ	أَشَدَّ مِنْهُمْ
except	they were	at him	they mock	so We destroyed	stronger
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٨ فَاهْلَكْنَاهُ أَشَدَّ مِنْهُمْ بَطْشًا					
but they mocked at him. And We destroyed those who were stronger in grip than these,					
وَ	مَضَى	مَثَلُ	الْأَوَّلِينَ	وَ	لَئِنْ
and	it went before	example	the earlier people	and	surely if
وَمَضَى مَثَلُ الْأَوَّلِينَ ٩ وَلَئِنْ سَأَلْتَهُمْ					
and the example of the earlier peoples has gone before. And if thou ask them,					
مَنْ خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	لَيَقُولَنَّ	خَلَقَهُنَّ
who created	the heavens	and	the earth	surely they say	it created them
مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ١٠					
Who created the heavens and the earth? they will surely say, The Mighty, the All-Knowing created them.					

الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ	وَمَهْدًا	وَجَعَلَ	لَكُمْ	فِيهَا	سُبُلًا
Who made	for you	the earth	cradle	and	He made	in it	pathways
الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا							
Who has made the earth for you a cradle, and has made pathways, for you therein,							
لَعَلَّكُمْ	تَهْتَدُونَ	وَالَّذِي نَزَّلَ	مِنَ السَّمَاءِ	مَاءً	بِقَدَرٍ		
so that you	you may be rightly guided	and	Who sent down	from	the sky	water	with proper measure
لَعَلَّكُمْ تَهْتَدُونَ ﴿١١﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ ۚ							
that you may follow the right way; And Who sends down water from the sky in proper measure,							
فَأَنْشَرْنَا	بِهِ	بِلَدَّةٍ	مَيِّتًا	كَذَلِكَ	تُخْرَجُونَ		
so We quickened	with it	land	dead	like that	you will be raised		
فَأَنْشَرْنَا بِهِ بِلَدَّةٍ مَيِّتًا كَذَلِكَ تُخْرَجُونَ ﴿١٢﴾							
and We thereby quicken a dead land; even so will you be raised;							
وَالَّذِي خَلَقَ	الْأَزْوَاجَ كُلَّهَا	وَجَعَلَ	لَكُمْ	مِنَ الْفُلْكِ			
and	Who has created all the pairs	and	He made for you	from the ships			
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ							
And Who has created all the pairs, and has made for you ships							
وَالْأَنْعَامِ	مَا تَرْكَبُونَ	لِتَسْتَوُوا	عَلَى	ظُهُورِهِ			
and	that	you ride	that you may sit firmly	upon	its backs		
وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٣﴾ لِتَسْتَوُوا عَلَى ظُهُورِهِ							
and cattle whereon you ride, That you may sit firmly upon their backs,							
ثُمَّ تَذْكُرُوا	نِعْمَةَ	رَبِّكُمْ	إِذَا	اسْتَوَيْتُمْ	عَلَيْهِ		
you remember	favour	your Lord	when	you firmly seated	on it		
ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ							
then, when you are firmly seated thereon, you may remember the favour of your Lord,							

و	تَقُولُوا	سُبْحَنَ	الَّذِي سَخَّرَ لَنَا هَذَا	هَذَا
and	you say	Holy	Who subjected us	this
وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا				
and say, Holy is He Who has subjected this to us,				
وَمَا كُنَّا لَهُ مُقْرِنِينَ	وَ	إِنَّا	إِلَىٰ رَبِّنَا	لَبُنْقَلِبُونَ
and	by ourselves, were unable to harness	and	surely we	to our Lord
وَمَا كُنَّا لَهُ مُقْرِنِينَ <sup>(14)</sup> وَإِنَّا إِلَىٰ رَبِّنَا <sup>(15)</sup>				
by ourselves, were unable to harness it. And to our Lord surely shall we return.				
وَجَعَلُوا	لَهُ	مِنْ	عِبَادِهِ	جُزْءًا
and	they made	for Him	from	His servants
وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا <sup>ط</sup>				
And they assert some of His servants to be a part of Him.				
إِنَّ	الْإِنْسَانَ	لَكَفُورٌ	مُّبِينٌ	أَمِ اتَّخَذَ
surely	the man	surely ungrateful	manifest	has He taken
إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ <sup>(16)</sup> أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ				
Indeed man is manifestly ungrateful. Has He taken daughters from what He has created,				
وَأَصْفُكُمْ	بِالْبَنِينَ	وَ	إِذَا	بِشْرَ أَحَدُهُمْ
and	he selected you	and	when	tidings given to one of them
وَأَصْفُكُمْ بِالْبَنِينَ <sup>(17)</sup> وَإِذَا بَشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ				
and honoured you with sons? Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious				
مَثَلًا	ظَلَّ	وَجْهَهُ	مُسْوَدًّا	وَهُوَ كَظِيمٌ
like of which	it became	his face	darkened	and he choked with grief
مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ <sup>(18)</sup>				
his face becomes darkened and he is choked with grief.				

هُوَ	وَ	الْحِلْيَةِ	فِي	مَنْ يُنْشَأُ	أَوْ	
he	and	the ornaments	in	who is reared	or	
أَوْ مَنْ يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ						
Do you ascribe to God one who is reared among ornaments,						
مُبِينٍ	غَيْرُ	الْخِصَامِ	فِي			
clear	not	the disputation	in			
فِي الْخِصَامِ غَيْرُ مُبِينٍ ①٩						
and who is not clear in disputation?						
إِنَاثًا	الرَّحْمَنِ	عِبْدُ	هُمْ	الَّذِينَ	جَعَلُوا	وَ
females	the Gracious	servants	they	those who	the angels	they made and
وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنَاثًا ط						
And they describe the angels, who are the servants of the Gracious God, as females.						
يُسْأَلُونَ	وَ	شَهِادَتُهُمْ	سَتُكْتَبُ	خَلْقَهُمْ	أَشْهَدُوا	
they will be questioned	and	their witness	surely will be recorded	their creation	did they witness	
أَشْهَدُوا خَلْقَهُمْ ط سَتُكْتَبُ شَهِادَتُهُمْ وَيُسْأَلُونَ ②٠						
Did they witness their creation? Then their testimony will be recorded, and they shall be questioned.						
عَبَدْنَاهُمْ	مَا	الرَّحْمَنُ	شَاءَ	لَوْ	قَالُوا	وَ
we worshipped them	not	the Gracious	He willed	if	they said	and
وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ط						
And they say, If the Gracious God had so willed, we should not have worshipped them.						
يَخْرُصُونَ	إِلَّا	إِنْ هُمْ	عِلْمٍ	مِنْ	بِذَلِكَ	مَا لَهُمْ
they conjecture	but	they are not	knowledge	from	with that	not for them
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ②١ إِنْ هُمْ إِلَّا يَخْرُصُونَ ط						
They have no knowledge whatsoever of that. They do nothing but conjecture.						

أَمْ	آتَيْنَهُمْ	كِتَابًا	مِّنْ	قَبْلِهِ	فَهُمْ	بِهِ	مُسْتَسْكُونَ
have	We gave them	Scripture	from	before this	so they	with it	those holding fast
أَمْ آتَيْنَهُمْ كِتَابًا مِّنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَسْكُونَ ﴿٢٢﴾							
Have We given them a Scripture before this, so that they are holding fast to it?							
بَلْ	قَالُوا	إِنَّا	وَجَدْنَا	أَبَاءَنَا	عَلَىٰ	أُمَّةٍ	
nay	they said	surely we	we found	our fathers	on	a course	
بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ							
Nay, they say, We found our fathers following a certain course,							
وَ	إِنَّا	عَلَىٰ	أَثَرِهِمْ	مُهْتَدُونَ	وَ	كَذَلِكَ	
and	surely we	on	their footsteps	guided ones	and	like that	
وَإِنَّا عَلَىٰ أَثَرِهِمْ مُهْتَدُونَ ﴿٢٣﴾ وَكَذَلِكَ							
and we are guided by their footsteps. And thus has it always been							
مَا	أَرْسَلْنَا	مِّنْ	قَبْلِكَ	فِي	قَرْيَةٍ	مِّنْ	نَّذِيرٍ
not	We sent	from	before you	in	township	from	Warner
مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ							
that We never sent any Warner before you to any township							
إِلَّا	قَالَ	مُتَرَفُوهَا	إِنَّا	وَجَدْنَا	أَبَاءَنَا	عَلَىٰ	أُمَّةٍ
but	he said	its prosperous	surely we	we found	our fathers	on	a way
إِلَّا قَالَ مُتَرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ							
but the prosperous thereof said: 'We found our ancestors set on a certain course;							
وَ	إِنَّا	عَلَىٰ	أَثَرِهِمْ	مُقْتَدُونَ	قُلْ		
and	surely we	on	their footsteps	those following	he said		
وَإِنَّا عَلَىٰ أَثَرِهِمْ مُّقْتَدُونَ ﴿٢٤﴾ قُلْ							
and we are following in their footsteps. Their Warner said:							

أَوَلَوْ	جِئْتُكُمْ	بَاهْدَى	مِمَّا	وَجَدْتُمْ	عَلَيْهِ	آبَاءَكُمْ
or if	i brought you	with better guidance	than that	you found	on it	your fathers
أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءُكُمْ ٥						
What! even though I bring you a better guidance than that which you found your fathers following?						
قَالُوا	إِنَّا	بِمَا	أُرْسِلْتُمْ	بِهِ	كُفِرُوا	نَافِرُونَ
they said	surely we	with what	you were sent	with it	disbelievers	
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كُفِرُونَ ٦						
They said: 'Certainly we disbelieve in that which you are sent with.						
فَانْتَقَمْنَا	مِنْهُمْ	فَانْظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ
so We exacted retribution	from them	so you behold	how	it was	end	those who reject
فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ٧						
So We exacted retribution from them. Behold then what was the end of those who rejected the Prophets!						
وَ	إِذْ	قَالَ	إِبْرَاهِيمُ	لِأَبِيهِ	وَقَوْمِهِ	
and	when	he said	Abraham	to his father	and his people	
وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ						
And remember when Abraham said to his father and his people:						
إِنِّي	بِرَاءٌ	مِّمَّا	تَعْبُدُونَ	إِلَّا	الَّذِي فَطَرَنِي	فَإِنَّهُ
surely I	disinterested	from what	you worship	except	Who created me	surely He
إِنِّي بِرَاءٌ مِّمَّا تَعْبُدُونَ ٨ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ٩						
I positively disown what you worship, Except Him Who created me, and He will surely guide me.						
وَ	جَعَلَهَا	كَلِمَةً	بَاقِيَةً	فِي عَقِبِهِ	لَعَلَّهُمْ	يَرْجِعُونَ
and	He made it	word	lasting	in its posterity	so that they	they return
وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ١٠						
And He made it a byword to last among his posterity, that they might turn to God.						

بَلْ	مَتَّعْتُ	هَؤُلَاءِ	وَ	أَبَاءَهُمْ	حَتَّى
Nay	I provided enjoyment	these	and	their fathers	until
بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّى					
Nay, but I allowed them and their fathers temporary enjoyment until					
جَاءَهُمُ الْحَقُّ	وَ	رَسُولٌ	مُّبِينٌ	وَ	لَمَّا
the truth came to them	and	Messenger	clear	and	when
جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ٣٠ وَلَمَّا جَاءَهُمُ الْحَقُّ					
there came to them the truth and a Messenger who makes his Message clear. But when the truth came to them					
قَالُوا	هَذَا	سِحْرٌ	وَ	إِنَّا	بِهِ
they said	this	magic	and	surely we	with it
لَوْ لَا	قَالُوا	وَ	كُفْرُونَ	وَ	قَالُوا
why not	they said	and	those who reject	and	they said
قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كُفْرُونَ ٣١ وَقَالُوا لَوْ لَا					
they said, This is magic, and we do reject it. And they say, Why has not					
نُزِّلَ	هَذَا	الْقُرْآنُ	عَلَى	رَجُلٍ	مِّنَ
it was sent down	this	the Quran	upon	man	of
نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ٣٢					
this Qur'an been sent to some great man of the two towns?					
أَهُمْ يَقْسِمُونَ	رَحْمَتَ	رَبِّكَ	نَحْنُ قَسَمْنَا	بَيْنَهُمْ	مَعِيشَتَهُمْ
do they distribute	mercy	your Lord	We distributed	between them	their livelihood
أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ٣٣ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ					
Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood					
فِي	الْحَيَاةِ	الدُّنْيَا	وَ	رَفَعْنَا	بَعْضَهُمْ
in	the life	the world	and	We exalted	some of them
دَرَجَاتٍ	بَعْضٍ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	بَعْضٍ
in rank	others	above	some of them	We exalted	some of them
فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ					
in the present life, and We exalt some of them above others in degrees of rank, but alas merely					

يَجْمَعُونَ	مِمَّا	خَيْرٌ	رَبِّكَ	وَرَحْمَتٌ	سُخْرِيًّا	بَعْضًا	بَعْضُهُمْ	لِيَتَّخِذَ
they amass	from that	better	your Lord	and mercy	subjugation	others	some of them	so that it makes

لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۖ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٣﴾

to result in the subjugation of some by others. And the mercy of your Lord is better than that which they amass.

وَ	لَوْلَا	أَنْ يَكُونَ	النَّاسُ	أُمَّةً	وَاحِدَةً
		that it would become	the mankind	people	one

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً

And were it not that mankind would have all become one type of people,

لَجَعَلْنَا	لِئِنْ يَكْفُرْ	بِالرَّحْمَنِ	لِبُيُوتِهِمْ	سُقْفًا	مِنْ	فِضَّةٍ
surely We made	for who disbelieves	with the Gracious God	for their houses	roofs	of	silver

لَجَعَلْنَا لِئِنْ يَكْفُرْ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ

We would have given to those who disbelieve in the Gracious God, roofs of silver for their houses,

وَ	مَعَارِجَ	عَلَيْهَا	يَظْهَرُونَ	وَ	لِبُيُوتِهِمْ	أَبْوَابًا
and	stairways	upon it	they go up	and	for their houses	doors

وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٤﴾ وَلِبُيُوتِهِمْ أَبْوَابًا

and silver stairways by which they could go up; And doors of silver to their houses,

وَ	سُرُرًا	عَلَيْهَا	يَتَّكِنُونَ	وَ	زُخْرَفًا
and	couches	upon which	they recline	and	gold ornaments

وَسُرُرًا عَلَيْهَا يَتَّكِنُونَ ﴿٣٥﴾ وَزُخْرَفًا

and couches of silver, on which they could recline, And other articles of embellishment.

وَ	إِنْ كُلُّ ذَلِكَ	لَهَا	مَتَاعٌ	الْحَيَاةِ	الدُّنْيَا
and	not all that	except	provision	the life	the worldly

وَإِنْ كُلُّ ذَلِكَ لَهَا مَتَاعٌ الْحَيَاةِ الدُّنْيَا

But all that is nothing but a temporary provision of the present life.

و	الْآخِرَةُ	عِنْدَ	رَبِّكَ	لِلْمُتَّقِينَ		
and	the hereafter	with	your Lord	for the righteous		
وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾						
And the Hereafter with thy Lord is for the righteous.						
وَمَنْ يَعْشُ	عَنْ	ذِكْرِ	الرَّحْمَنِ	نُقِصُ	لَهُ	شَيْطَانًا
and	from	remembrance	the Gracious	We appoint	for him	Satan
وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِصُ لَهُ شَيْطَانًا						
And he who turns away from the remembrance of the Gracious God, We appoint for him a satan,						
فَهُوَ	لَهُ	قَرِيبٌ	و	إِنَّهُمْ	لَيَصُدُّونَهُمْ	عَنِ السَّبِيلِ
so he	for him	a companion	and	surely they	surely they hinder them	from the way
فَهُوَ لَهُ قَرِيبٌ ﴿٣٧﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ						
who becomes his companion. And surely they hinder them from the way of God,						
و	يَحْسَبُونَ	أَنَّهُمْ	مُهْتَدُونَ	حَتَّىٰ		
and	they think	that they	rightly guided ones	until		
وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٨﴾ حَتَّىٰ						
but they think that they are rightly guided; Till						
إِذَا	جَاءَنَا	قَالَ	يَلَيْتَ	بَيْنِي	و	بَيْنَكَ
when	it came to Us	he said	O would that	between me	and	between you
إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ						
when such a one comes to Us, he says to his companion, Would that between me and thee						
بُعْدَ	الْمَشْرِقَيْنِ	فَبِئْسَ	الْقَرِيبُ	و	لَنْ يَنْفَعَكُمُ	الْيَوْمَ
distance	the East and the West	so what an evil	the companion	and	it never avails you	this day
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيبُ ﴿٣٩﴾ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ						
were the distance of the East and the West! What an evil companion is he! 'Having transgressed as you did,						

أَنْتُمْ	فِي	الْعَذَابِ	مُشْتَرِكُونَ	أَفَأَنْتَ	تُسَبِّعُ	الصُّمَّ		
indeed you	in	the punishment	being partners	so can you	you make hear	the deaf		
أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٤٠﴾ أَفَأَنْتَ تُسَبِّعُ الصُّمَّ								
your being partners in punishment will be of no avail to you this day. 'Canst thou, then, make the deaf hear,								
أَوْ	تَهْدِي	الْعُمَى	وَ	مَنْ	كَانَ	فِي	ضَلَلٍ	مُّبِينٍ
or	you guide	the blind	and	who	it was	in	error	manifest
أَوْ تَهْدِي الْعُمَى وَمَنْ كَانَ فِي ضَلَلٍ مُّبِينٍ ﴿٤١﴾								
or guide the blind and him who is in manifest error?								
فَإِمَّا	نَذْهَبَنَّ	بِكَ	فَإِنَّا	مِنْهُمْ	مُنْتَقِمُونَ			
so if	We take away	with you	so surely we	from them	those who exact retribution			
فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾								
And if We take thee away, We shall surely exact retribution from them,								
أَوْ	نُرِيَنَّكَ	الَّذِي	وَعَدْنَاهُمْ	فَإِنَّا	عَلَيْهِمْ	مُقْتَدِرُونَ		
or	We show you	which	We promised them	so surely we	over them	All powerful		
أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٣﴾								
Or We shall show thee that which We have promised them; for surely We have complete power over them.								
فَاسْتَمْسِكْ	بِالَّذِي	أُوحِيَ	إِلَيْكَ	إِنَّكَ	عَلَى	صِرَاطٍ	مُسْتَقِيمٍ	
so hold fast	which to	it was revealed	to you	surely you	on	path	right	
فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾								
So hold thou fast to that which has been revealed to thee; for thou art on the right path.								
وَ	إِنَّهُ	لَذِكْرٌ	لَّكَ	وَ	لِقَوْمِكَ	وَ	سَوْفَ	تُسْأَلُونَ
and	surely it	surely the reminder	for you	and	for your people	and	soon	you shall be called to account
وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ٤٥ وَسَوْفَ تَسْأَلُونَ ﴿٤٥﴾								
And, truly, it is a reminder for you and for your people, and you shall be called to account.								

رُسِلْنَا	مِنْ	قَبْلِكَ	مِنْ	أَرْسَلْنَا	مَنْ	وَسَأَلَ
Our Messengers	from	before you	from	We sent	those	and you ask

وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسِلْنَا

And ask those of Our Messengers whom We sent before thee,

يُعْبَدُونَ	إِلَهَةً	الرَّحْمَنِ	دُونِ	مِنْ	أَجَعَلْنَا
they will be worshipped	deities	the Gracious	beside	from	did We appoint

أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبَدُونَ ﴿٤٦﴾

Did We appoint any deities beside the Gracious God, to be worshipped?

وَلَقَدْ	أَرْسَلْنَا	مُوسَى	بِآيَاتِنَا	إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ
surely	We sent	Moses	with Our Signs	to	Pharaoh	and	his chiefs

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَائِهِ

And We did send Moses with Our Signs to Pharaoh and his chiefs,

فَقَالَ	إِنِّي	رَسُولُ	رَبِّ	الْعَالَمِينَ
so he said	surely I	Messenger	my Lord	the worlds

فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

and he said, I am truly a Messenger of the Lord of the worlds.

فَلَمَّا	جَاءَهُمْ	بِآيَاتِنَا	إِذَا	هُمْ	مِنْهَا	يُضْحَكُونَ
so when	he came to them	with Our Signs	when	they	from it	they laugh

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يُضْحَكُونَ ﴿٤٨﴾

But when he came to them with Our Signs, lo! they laughed at them.

وَ	مَا نُرِيهِمْ	مِنْ	آيَةٍ	إِلَّا	هِيَ	أَكْبَرُ	مِنْ	أُخْتِهَا
and	not We show them	of	a sign	but	it	greater	from	its sister

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

And We showed them no Sign but it was greater than its preceding sister,

وَ	أَخَذْنَاهُمْ	بِالْعَذَابِ	لَعَلَّهُمْ	يَرْجِعُونَ	وَ	قَالُوا	يَا أَيُّهَ السَّحِرِ
and	We seized them	with the punishment	so that they	they return	and	they said	O ye the magician
وَ أَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾ وَقَالُوا يَا أَيُّهَ السَّحِرِ							
and We seized them with punishment, that they might turn to Us. And they said, O thou magician,							
ادْعُ	لَنَا	رَبَّكَ	بِمَا	عَهَدَ	عِنْدَكَ	إِنَّا	لَنُهْتَدُونَ
you pray	for us	your Lord	with what	the promised	with you	surely we	surely the guided ones
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَنُهْتَدُونَ ﴿٥٠﴾							
pray for us to thy Lord, according to the covenant He has made with thee: for, then we will surely accept guidance.							
فَلَمَّا	كَشَفْنَا	عَنْهُمْ	الْعَذَابَ	إِذَا	هُمْ يَنْكُثُونَ		
so when	We removed	from them	the punishment	when	they break		
فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥١﴾							
But when We removed the punishment from them, behold! they broke their word.							
وَ	نَادَى	فِرْعَوْنُ	فِي	قَوْمِهِ	قَالَ	يَقَوْمِ	
and	it proclaimed	Pharaoh	among	his people	he said	O my people	
وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَقَوْمِ							
And Pharaoh proclaimed among his people, saying, O my people!							
أَلَيْسَ لِي	مُلْكُ	مِصْرَ	وَ	هَذِهِ	الْأَنْهَارُ		
is not for me	kingdom	Egypt	and	these	the streams		
أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ							
does not the kingdom of Egypt belong to me and these streams							
تَجْرِي	مِنْ	تَحْتِي	أَفَلَا تُبْصِرُونَ	أَمْ	أَنَا	خَيْرٌ	مِنْ هَذَا
flowing	from	under me	do you not see	or	I am	better	this
تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥٢﴾ أَمْ أَنَا خَيْرٌ مِنْ هَذَا							
flowing under me? Do you not then see? Nay, I am better than this fellow							

الَّذِي	هُوَ	مَهِيْنٌ	وَ	لَا	يَكَادُ	يُبَيِّنُ
who	he	despicable	and	not	it nears	he expresses clearly
الَّذِي هُوَ مَهِيْنٌ ۚ وَلَا يَكَادُ يُبَيِّنُ ﴿٥٣﴾						
who is despicable and can scarcely express himself clearly.						
فَلَوْلَا	الَّتِي	عَلَيْهِ	أَسْوَرَةٌ	مِّنْ	ذَهَبٍ	
so why not	it was bestowed	on him	bracelets	of	gold	
فَلَوْلَا الَّتِي عَلَيْهِ أَسْوَرَةٌ مِّنْ ذَهَبٍ						
And why have not bracelets of gold been bestowed on him,						
أَوْ	جَاءَ	مَعَهُ	الْمَلٰٓئِكَةُ	مُقْتَرِنِينَ	فَاسْتَخَفَّ	قَوْمَهُ
or	it came	with him	the angels	those in company	so he made light	his people
أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٤﴾ فَاسْتَخَفَّ قَوْمَهُ فَطَاعُوهُ ط						
or angels accompanied him in serried ranks? Thus did he make light of his people, and they obeyed him.						
إِنَّهُمْ كَانُوا	قَوْمًا	فٰسِقِينَ	فَلَمَّا	أَسْفُونَا	انْتَقَمْنَا	مِنْهُمْ
indeed they were	people	disobedient	so when	they excited Our anger	We exacted retribution	from them
إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ ﴿٥٥﴾ فَلَمَّا أَسْفُونَا انْتَقَمْنَا مِنْهُمْ						
Indeed they were a wicked people. So, when they excited Our anger, We exacted retribution from them,						
فَاَعْرَضْنَاهُمْ اَجْعٰلَيْنَ	فَجَعَلْنَاهُمْ	سَلَفًا	وَ	مَثَلًا	لِّلْآخِرِيْنَ	
so We drowned them all	so We made them	precedent	and	an exmaple	for the coming generations	
فَاَعْرَضْنَاهُمْ اَجْعٰلَيْنَ ﴿٥٦﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِيْنَ ﴿٥٧﴾						
and drowned them all. And We made them a precedent, and an example for the coming generations.						
وَ	لَمَّا	ضُرِبَ	ابْنُ مَرْيَمَ	مَثَلًا	اِذَا	قَوْمُكَ مِنْهُ
and	when	it was mentioned	Son of Mary	as a parable	behold	your people
وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿٥٨﴾						
And when the son of Mary is mentioned as a parable, lo! your People raise a clamour thereat;						

هُوَ	أَمْ	خَيْرٌ	إِلَهْتُنَا	أَمْ	قَالُوا	وَ
he	or	better	Our gods	or	they said	and
وَقَالُوا أَلِإِلَهْتُنَا خَيْرٌ أَمْ هُوَ ط						
And they say, Are our gods better, or he?						
خَصِصُونَ	قَوْمٌ	هُمْ	بَلْ	جَدَلًا	إِلَّا	لَكَ مَا ضَرَبُوهُ
contentious ones	people	they	nay	disputation	but	to you they mentioned it not
مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ط بَلْ هُمْ قَوْمٌ خَصِصُونَ ﴿59﴾						
They mention not this to thee but for the sake of disputation. Nay, but they are a contentious people.						
عَلَيْهِ	أَنْعَمْنَا		عَبْدٌ	إِلَّا	إِنْ هُوَ	
on him	We bestowed Our favour		servant	but	not he	
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ						
He was only Our servant on whom We bestowed Our favour,						
نَشَاءُ	لَوْ	وَ	لِبَنِي إِسْرَءِيلَ	مَثَلًا	جَعَلْنَاهُ	وَ
We will	if	and	for the children of Israel	an example	We made him	and
وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَءِيلَ ﴿60﴾ وَلَوْ نَشَاءُ						
and We made him an example for the children of Israel. And if We so willed,						
يَخْلُقُونَ	الْأَرْضِ	فِي	مَلَائِكَةٍ	مِنْكُمْ	لَجَعَلْنَا	
they succeded	the earth	in	angels	from you	surely We made	
لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿61﴾						
We could make from among you angels in the earth to be successors therein.						
اتَّبِعُونِ	وَ	بِهَا	فَلَا تَبْتَئِرَنَّ	لِلَّسَّاعَةِ	لَعَلَّكُمْ	وَ إِنَّهُ
you follow me	and	with it	so you doubt not	for the Hour	surely a sign	surely he and
وَإِنَّهُ لَعَلَّكُمْ لِلَّسَّاعَةِ فَلَا تَبْتَئِرَنَّ بِهَا وَاتَّبِعُونِ ط						
But verily, he is a sign of the Hour. So have no doubt about it, but follow me. This is the right path.						

هَذَا	صِرَاطٌ	مُسْتَقِيمٌ	وَ	لَا يَصُدُّنَكُمْ	الشَّيْطَانُ
this	path	right	and	let it not hinders you	the Satan
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾ وَلَا يَصُدُّنَكُمْ الشَّيْطَانُ ۚ					
This is the right path.And let not Satan hinder you.					
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُبِينٌ	وَ	لَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ
surely he	for you	enemy	open	and	when
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٣﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ					
Surely, he is to you an open enemy.And when Jesus came with clear proofs, he said,					
قَدْ	جِئْتُكُمْ	بِالْحِكْمَةِ	وَ	لِأُبَيِّنَ	لَكُمْ بَعْضَ الَّذِي
surely	I came to you	with the wisdom	and	that I make clear	for you some which
قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي					
Truly I am come to you with wisdom, and to make clear to you some of that about which					
تَخْتَلِفُونَ	فِيهِ	فَاتَّقُوا	اللَّهَ	وَ	أَطِيعُونِ إِنَّ اللَّهَ هُوَ رَبِّي
you differ	in it	so you fear	Allah	and	you obey me surely Allah He my Lord
تَخْتَلِفُونَ فِيهِ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٦٤﴾ إِنَّ اللَّهَ هُوَ رَبِّي					
you differ. So fear Allah and obey me.Verily Allah He is my Lord					
وَ	رَبُّكُمْ	فَاعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ
and	your Lord	so you worship Him	this	path	right
وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٥﴾					
and your Lord. So worship Him. This is the right path.					
فَاخْتَلَفَ	الْأَحْزَابُ	مِنْ	بَيْنِهِمْ	فَوَيْلٌ	لِلَّذِينَ ظَلَمُوا
so he differed	the parties	from	between them	so woe	to those who they wronged
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۚ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا					
But the parties differed among themselves. So woe to the wrongdoers					

مِنْ	عَذَابٍ	يَوْمٍ	الْيَمِّ	هَلْ	يَنْظُرُونَ	إِلَّا	السَّاعَةِ
from	punishment	day	grievous	not	they wait	but	the Hour
مِنْ عَذَابٍ يَوْمِ الْيَمِّ ٦٦ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ							
because of the punishment of a grievous day. They wait not but for the Hour							
أَنْ	تَأْتِيَهُمْ	بَغْتَةً	وَّ	هُمْ	لَا	يَشْعُرُونَ	
that	it comes to them	suddenly	and	they	not	they perceive	
أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٧							
to come suddenly upon them, while they perceive it not.							
أَلَا خِلَاءٌ	يَوْمَئِذٍ	بَعْضُهُمْ	لِبَعْضٍ	عَدُوٌّ	إِلَّا	الْمُتَّقِينَ	
friends	this day	some of them	for them	enemy	except	the righteous ones	
أَلَا خِلَاءٌ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ٦٨							
Friends on that day will be foes to each other, except the righteous.							
لِعِبَادٍ	لَا	خَوْفٌ	عَلَيْكُمْ	الْيَوْمَ	وَّ	لَا	أَنْتُمْ
O my servants	not	fear	upon you	this Day	and	not	you are
لِعِبَادٍ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ٦٩							
O My servants, there is no fear for you this day, nor shall you grieve;							
الَّذِينَ	أَمَنُوا	بِآيَاتِنَا	وَّ	كَانُوا	مُسْلِمِينَ		
those who	they believed	with Our Signs	and	they were	those who submit		
الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ٧٠							
'Those who believed in Our Signs and submitted,							
أَدْخُلُوا	الْجَنَّةَ	أَنْتُمْ	وَّ	أَزْوَاجُكُمْ	تُحْبَرُونَ		
you enter	the garden	you	and	your spouses	you are made happy		
أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ٧١							
Enter ye the Garden, you and your spouses will be honoured and made happy.'							

يُطَافُ	عَلَيْهِمْ	بِصِحَافٍ	مِّنْ	ذَهَبٍ	وَ	أَكْوَابٍ
it is passed around	on them	with dishes	of	gold	and	cups
يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ ٢٥						
To them will be passed round dishes of gold and cups,						
وَ	فِيهَا	مَا	تَشْتَهِيهِ	الْأَنفُسُ	وَ	تَلَذُّ
and	in it	what	she desires it	the souls	and	she gets delight
وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ ٢٦						
and therein will be all that the souls desire and in which the eyes delight.						
وَ	أَنْتُمْ	فِيهَا	خَالِدُونَ	وَ	تِلْكَ	الْجَنَّةُ
and	you	in it	those who abide	and	this	the Garden
وَأَنْتُمْ فِيهَا خَالِدُونَ ٢٧ وَتِلْكَ الْجَنَّةُ ٢٨						
And therein will you abide. And this is the Garden						
الَّتِي أَوْرَثْتُمُوهَا	بِأَنَّ	كُنْتُمْ	تَعْمَلُونَ	لَكُمْ	فِيهَا	
which you made its heirs	because of	you were	you do	for you	in it	
الَّتِي أَوْرَثْتُمُوهَا بِأَنَّ كُنْتُمْ تَعْمَلُونَ ٢٩ لَكُمْ فِيهَا						
to which you have been made heirs because of what you have been doing. Therein for you						
فَاكِهَةٌ	كَثِيرَةٌ	مِنْهَا	تَأْكُلُونَ	إِنَّ	الْمُجْرِمِينَ	فِي
fruit	abundance	from it	you eat	surely	the guilty ones	in
فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ٣٠ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ٣١						
is fruit in abundance, which you will eat. The guilty will certainly abide in the punishment of Hell.						
لَا يُفْتَرُّ	عَنْهُمْ	وَ	هُمْ	فِيهِ	مُبْلِسُونَ	
it is not mitigated	from them	and	they	in it	those seized with despair	
لَا يُفْتَرُّ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ٣٢						
It will not be mitigated to them, and they will be seized therein with despair.						

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ	مَا	ظَلَمْنَاهُمْ	وَلَكِنْ	كَانُوا	هُمْ الظَّالِمِينَ
and	not	We wronged them	but	they were	they the wrongdoers
وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾					
And We wronged them not, but it was they themselves who were the wrongdoers.					
وَنَادُوا يَلِيلُكَ لِيَقْضَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِشُونَ	يَلِيلُكَ	لِيَقْضَ	عَلَيْنَا	رَبُّكَ	قَالَ إِنَّكُمْ مَكِشُونَ
O custodian	for it causes to perish	on us	your Lord	he said	surely you remain
وَنَادُوا يَلِيلُكَ لِيَقْضَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِشُونَ ﴿٧٨﴾					
And they will cryout, 'O custodian of Hell , your Lord cause us to perish . He will reply, You must remain.					
لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِرِهْونَ	جِئْنَاكُمْ بِالْحَقِّ	وَلَكِنَّ	أَكْثَرَكُمْ	لِرِهْونَ	لَقَدْ
We brought you with the truth	but	most of you	for the truth	those who averse	surely
لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِرِهْونَ ﴿٧٩﴾					
God will say: We certainly brought you the truth; but most of you were averse to the truth.					
أَمْ أَمْرًا أَمْ أَمْرًا فَإِنَّا مُبْرَمُونَ	أَمْ	أَمْ	أَمْ	أَمْ	أَمْ
they think	do	determined ones	so surely We	upon a course	they determined
أَمْ أَمْرًا أَمْ أَمْرًا فَإِنَّا مُبْرَمُونَ ﴿٨٠﴾ أَمْ يَحْسَبُونَ					
Have they determined upon a course? Then We too are determined. Do they think					
أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ	أَنَا	لَا	نَسْمَعُ	سِرَّهُمْ	وَنَجْوَاهُمْ
that We	not	We hear	their secret	and	their private counsel
أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ					
that We hear not their secrets and their private counsels?					
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ قُلْ إِنْ	بَلَىٰ	وَرُسُلُنَا	لَدَيْهِمْ	يَكْتُبُونَ	قُلْ إِنْ
why not	and	Our Messengers	with them	they record	if
بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨١﴾ قُلْ إِنْ					
Yea! And Our messengers remain with them recording everything. Say, if					

كَانَ	لِلرَّحْمَنِ	وَلَدٌ	فَإِنَّا	أَوَّلُ	الْعَبِيدِينَ	سُبْحَنَ
it was	for the Gracious	son	so I	first	those who worship	Holy
كَانَ لِلرَّحْمَنِ وَلَدٌ ۖ فَإِنَّا أَوَّلُ الْعَبِيدِينَ ۖ سُبْحَنَ ٨٢						
there had been a son to the Gracious God, I would have been the first of worshippers. Holy is Allah,						
رَبِّ	السَّمَوَاتِ	وَالْأَرْضِ	رَبِّ	الْعَرْشِ	عَمَّا	يَصِفُونَ
Lord	the heavens	and the earth	my Lord	the Throne	from what	they attribute
رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ٨٣						
the Lord of the heavens and the earth, the Lord of the Throne, from all that which they attribute						
فَذَرَّهُمْ	يَخُوضُوا	وَالَّذِينَ	يَلْعَبُوا	حَتَّىٰ	يُلْقُوا	يَوْمَهُمْ
so you leave them	they indulge in vain talk	and	they play	until	they meet	their Day
فَذَرَّهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلْقُوا يَوْمَهُمْ						
So leave them alone to indulge in vain discourse and amuse themselves until they meet that Day						
الَّذِي يُوعَدُونَ	وَهُوَ	الَّذِي	فِي	السَّمَاءِ	إِلَهُ	وَالَّذِي
which they are promised	and He	Who	in	the heavens	God	and
الَّذِي يُوعَدُونَ ٨٤ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ ٨٥						
of theirs which they have been promised. And He it is Who is God in heaven, and God on earth;						
وَهُوَ	الْحَكِيمُ	وَالْعَلِيمُ	وَتَبَرَّكَ	الَّذِي	لَهُ	وَالَّذِي
He	the Wise	the All-Knowing	and	got blessed	Who	for Him
وَهُوَ الْحَكِيمُ الْعَلِيمُ ٨٥ وَتَبَرَّكَ الَّذِي لَهُ						
and He is the Wise, the All-Knowing. And blessed is He to Whom belongs						
مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	بَيْنَهُمَا	مُلْكُ
kingdom	the heavens	and the earth	and	what	between both of them	the kingdom
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا						
the kingdom of the heavens and the earth and all that is between them,						

وَعِنْدَهُ	عِلْمُ	السَّاعَةِ	وَ	إِلَيْهِ	تُرْجَعُونَ
and	knowledge	the Hour	and	to Him	you will be brought back
وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾					
and with Him is the knowledge of the Hour, and to Him shall you be brought back.					
وَلَا	يَسْلِكُ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِهِ
and	it possesses	those who	they call	from	beside Him
وَلَا يَسْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ					
And those on whom they call beside Him possess no power of intercession					
إِلَّا	مَنْ	شَهِدَ	بِالْحَقِّ	وَ	هُمْ
but	who	it bore witness	with the truth	and	they
إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٧﴾					
but he who bears witness to the truth, and they know him.					
وَلَيْنِ	سَأَلْتَهُمْ	مَنْ خَلَقَهُمْ	لَيَقُولَنَّ	اللَّهُ	فَأَنَّى
and	you asked them	who created them	surely they will say	Allah	so where
وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٨﴾					
And if thou ask them, Who created them? they will surely say, Allah! How then are they being turned away?					
وَقِيلَهُ	يَرْبِّ	إِنَّ	هَؤُلَاءِ	قَوْمٌ	لَا
and	his saying	O my Lord	surely	these	people
وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٩﴾					
I swear by his repeated cry O my Lord! that these are a people who will not believe.					
فَاصْفَحْ	عَنْهُمْ	وَ	قُلْ	سَلَامٌ	فَسَوْفَ
so turn aside	from them	and	you say	peace	so soon
فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٩٠﴾					
Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.					

# سُورَةُ الدُّخَانِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سِتُّونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Ad-Dukhan is a Makki Surah, it has 60 verses and 3 sections (Rukus).

الرَّحِيمِ

the Merciful

الرَّحْنِ

the Gracious

اللَّهُ

Allah

بِسْمِ

with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الْبَيِّنِ

the perspicuous

وَالْكِتَابِ

by the Book

حَمْدٌ

حَبِيدٌ مَجِيدٌ The Praiseworthy, The Lord of Honour

حَمْدٌ ② وَالْكِتَابِ الْبَيِّنِ ③

Ha Mim. The Praiseworthy, the Lord of Honour. By this perspicuous Book.

مُنْذِرِينَ

warners

إِنَّا كُنَّا

surely We were

فِي لَيْلَةٍ مُبَارَكَةٍ

in blessed night

أَنْزَلْنَاهُ

We revealed it

إِنَّا

surely We

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ④

Truly, We revealed it in a blessed Night. Truly, We have ever been warning

مُرْسِلِينَ

those who send

إِنَّا كُنَّا

surely We were

مِنْ عِنْدِنَا

from Us

أَمْرًا

command

حَكِيمٍ

wise

كُلُّ أَمْرٍ

all matters

يُفْرَقُ

it is decided

فِيهَا

in it

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ⑤ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ⑥

In it all wise things are decided, By Our own command. Verily, We have ever been sending Messengers,

الْعَلِيمِ

the All-Knowing

السَّيِّعِ

the All-Hearing

هُوَ

He

إِنَّهُ

surely he

رَبِّكَ

your Lord

مِنْ

from

رَحْمَةً

mercy

رَحْمَةً مِنْ رَبِّكَ ⑦ إِنَّهُ هُوَ السَّيِّعُ الْعَلِيمُ ⑧

As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَبِّ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	إِنْ	كُنْتُمْ	مُوقِنِينَ
my Lord	the heavens	and the earth	and what	between both of them	if	you were	they have faith

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ⑧

The Lord of the heavens and the earth and all that is between them, if you would only have faith.

لَا إِلَهَ	إِلَّا	هُوَ	يُحْيِي	وَيُمِيتُ
not God	but	He	He gives life	and He causes death

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ⑨

There is no God but He. He gives life and He causes death.

رَبُّكُمْ	وَرَبُّ	أَبَائِكُمْ	الْأَوَّلِينَ
your Lord	and	your forefathers	the earlier ones

رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ⑩

He is your Lord, and the Lord of your forefathers.

بَلْ	هُمْ	فِي	شَكٍّ	يَلْعَبُونَ
nay	they	in	doubt	they play

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ⑪

Yet they play about in doubt.

فَارْتَقِبْ	يَوْمَ	تَأْتِي	السَّمَاءُ	بِدُخَانٍ	مُبِينٍ
so watch	day	it brings forth	the sky	with smoke	visible

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ⑫

But watch thou for the day when the sky will bring forth a visible smoke,

يَغْشَى	النَّاسَ	هَذَا	عَذَابٌ	أَلِيمٌ
it envelops	the people	this	torment	painful

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ⑬

That will envelop the people. This will be a painful torment.

رَبَّنَا	اُكْشِفْ	عَنَّا	الْعَذَابَ	إِنَّا	مُؤْمِنُونَ				
our Lord	you remove	from us	the punishment	surely we	believers				
رَبَّنَا اُكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٣﴾									
Then will the people cry:Our Lord, remove from us the torment;truly, we are believers.									
أَنَّى	لَهُمْ	الذِّكْرَى	وَ	قَدْ	جَاءَهُمْ	رَسُولٌ	مُّبِينٌ		
from where	for them	the admonition	and	surely	it came to them	messenger	clearly		
أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٤﴾									
How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,									
ثُمَّ	تَوَلَّوْا	عَنْهُ	وَ	قَالُوا	مُعَلَّمٌ	مَجْنُونٌ			
then	they turned	from him	and	they said	he is tutored	madman			
ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٥﴾									
And yet they turned away from him and said: He is tutored, a man possessed?									
إِنَّا	كَاشِفُوا	الْعَذَابِ	قَلِيلًا	إِنَّكُمْ	عَآدُونَ				
surely we	remove	the punishment	little while	surely you	those who revert				
إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَآدُونَ ﴿١٦﴾									
We shall remove the punishment for a little while, but you will certainly revert to disbelief.									
يَوْمَ	نَبْطِشُ	الْبَطْشَةَ	الْكُبْرَى	إِنَّا	مُنْتَقِمُونَ				
day	We seize	the seizure	the great	certainly We	those who exact retribution				
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٧﴾									
On the day when We shall seize you with the great seizure, then certainly We will exact retribution.									
وَ	لَقَدْ	فَتَنَّا	قَبْلَهُمْ	قَوْمَ	فِرْعَوْنَ	وَ	جَاءَهُمْ	رَسُولٌ	كَرِيمٌ
and	surely	We tried	before them	people	Pharaoh	and	it came to them	Messenger	noble
وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾									
And We tried the people of Pharaoh before them, and there came to them a noble Messenger,									

أَنْ	أَدُّوْا	إِلَى	عِبَادَ	اللَّهِ	إِنِّي	لَكُمْ	رَسُولٌ	أَمِينٌ
that	you deliver	to me	servants	Allah	surely I	for you	Messenger	trustworthy
أَنْ أَدُّوْا إِلَى عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٩﴾								
Saying, Deliver to me the servants of Allah. Truly, I am to you a Messenger, faithful to my trust;								
وَأَنْ	لَّا تَعْلُوْا	عَلَى	اللَّهِ	إِنِّي آتِيكُمْ	بِسُلْطٰنٍ	مُّبِيْنٍ		
and	don't you exalt	upon	Allah	surely I come to you	with authority	clear		
وَأَنْ لَّا تَعْلُوْا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٢٠﴾								
And exalt not yourselves in defiance of Allah. Surely, I come to you with a clear authority.								
وَ	إِنِّي عُذْتُ	بِرَبِّي	وَأَنْ	رَّبِّكُمْ	تَرْجُمُونِ			
and	surely I take refuge	with my Lord	and	your Lord	that	you stone me		
وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢١﴾								
And I seek refuge in my Lord and your Lord, lest you stone me.								
وَ	إِنْ	لَّمْ تُؤْمِنُوْا	لِي	فَاعْتَرِلُونِ				
and	if	you didn't believe	for me	so you keep away from me				
وَإِنْ لَّمْ تُؤْمِنُوْا لِي فَاعْتَرِلُونِ ﴿٢٢﴾								
And if you believe me not, then keep yourselves away from me.								
فَدَعَا	رَبَّهُ	أَنْ	هَؤُلَاءِ	قَوْمٌ	مُّجْرِمُونَ			
so he prayed	his Lord	that	these	people	sinful			
فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾								
Then he prayed unto his Lord, saying, These are indeed a sinful people.								
فَأَسْرٰ	بِعِبَادِي	لَيْلًا	إِنَّكُمْ	مُتَّبَعُونَ				
so you take	with my servants	night	surely you	those who are pursued				
فَأَسْرٰ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ﴿٢٤﴾								
God said, Take My servants away by night; for you will surely be pursued.								

وَمَعْرُقُونَ	جُنْدٌ	إِنَّهُمْ	رَهْوًا	الْبَحْرَ	اتْرُكْ	وَ
those who are drowned	host	surely they	motionless	the sea	you leave	and
وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مَّعْرُقُونَ ﴿٢٥﴾						
And leave thou the sea at a time when it is motionless. Surely, they are a host that are doomed to be drowned.						
عُيُونٍ	وَ	جَنَّاتٍ	مِّنْ	تَرَكُوا	كَمْ	
springs	and	gardens	from	they left behind	how many	
كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٦﴾						
How many were the gardens and the springs that they left behind!						
كَرِيمٍ	مَقَامٍ	وَ	زُرُوعٍ	وَ		
noble	place	and	cornfields	and		
وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٧﴾						
And the cornfields and the noble places!						
فَكِهِينَ	فِيهَا	كَانُوا	نَعْمَةٍ	وَ		
those who live happily	in it	they are	comfort	and		
وَنَعْمَةٍ كَانُوا فِيهَا فَكِهِينَ ﴿٢٨﴾						
And the comforts wherein they took delight!						
آخَرِينَ	قَوْمًا	أَوْرَثْنَاهَا	وَ	كَذَلِكَ		
another	people	We made inherit it	and	like that		
كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٩﴾						
Thus it was destined to be. And We made another people inherit these things.						
كَانُوا مُنْظَرِينَ	مَا	وَ	الْأَرْضُ	وَ	السَّمَاءُ	عَلَيْهِمْ
they were given respite	not	and	the earth	and	the heaven	upon them
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٣٠﴾						
And the heaven and the earth wept not for them, nor were they given a respite.						

وَلَقَدْ	نَجَّيْنَا	بَنِي إِسْرَآءِيلَ	مِّنَ	الْعَذَابِ	الْمُهِنِ
surely	We delivered	children of Israel	from	the torment	the abasing

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَآءِيلَ مِنَ الْعَذَابِ الْمُهِنِ ﴿٣١﴾

And We delivered the children of Israel from the abasing torment

مِّنْ	فِرْعَوْنَ	إِنَّهُ	كَانَ	عَالِيًا	مِّنَ	الْمُسْرِفِينَ
from	Pharaoh	surely he	it was	haughty	from	the extravagant ones

مِّنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ ﴿٣٢﴾

Inflicted by Pharaoh; he was surely haughty even among the extravagant.

وَلَقَدْ	اخْتَرْنَاهُمْ	عَلَىٰ	عِلْمٍ	عَلَىٰ	الْعَالِينَ
surely	We chose them	on	knowledge	upon	the people

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالِينَ ﴿٣٣﴾

And We chose them knowingly above the peoples of their time.

وَأَتَيْنَاهُمُ	مِّنَ	الْآيَاتِ	مَا	فِيهِ	بَلَاءٌ	مُّبِينٌ
We gave them	from	the signs	what	in it	trial	clear

وَأَتَيْنَاهُمُ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٤﴾

And We gave them some Signs wherein was a clear trial.

إِنَّ	هَؤُلَاءِ	لَيَقُولُونَ	إِنْ هِيَ	إِلَّا	مَوْتُنَا	الْأُولَىٰ
surely	these	surely they say	not this	but	our death	the first

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٥﴾ إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ

These people do say: It is but our first and only death, after which there is no life

وَمَا	نَحْنُ بِنُشْرِينَ	فَأْتُوا	بِآبَائِنَا	إِنْ	كُنْتُمْ	صَادِقِينَ
not	we will be raised again	so you bring	with our fathers	if	you are	truthful

وَمَا نَحْنُ بِنُشْرِينَ ﴿٣٦﴾ فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

and we shall not be raised again. So bring back our fathers, if you speak the truth.

أ	هُمْ	خَيْرٌ	أَمْ	قَوْمُ	تُبَّعٍ
whether	they	better	or	people	Tubba
أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ <sup>٤٣</sup>					
Are they better or the people of Tubba					
وَالَّذِينَ	مِنْ	قَبْلِهِمْ	أَهْلَكْنَاهُمْ	إِنَّهُمْ	كَانُوا
and	from	before them	We destroyed them	surely they	they were
وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ <sup>٣٨</sup>					
and those before them? We destroyed them because they were sinful.					
وَمَا خَلَقْنَا	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا بَيْنَهُمَا	لِالْعِبِينَ	
We created not	the heavens	and	all that is between them	those who are indulged in sports	
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِالْعِبِينَ <sup>٣٩</sup>					
And We created not the heavens and the earth, and all that is between them, in sport.					
مَا	خَلَقْنَاهُمَا	إِلَّا	بِالْحَقِّ	وَلَكِنَّ	أَكْثَرَهُمْ
not	We created both of them	but	with the truth	but	most of them
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ <sup>٤٠</sup>					
We created them not but with the requirements of truth and justice, but most of them understand not.					
إِنَّ	يَوْمَ	الْفَصْلِ	مِيقَاتِهِمْ	أَجْمَعِينَ	يَوْمَ
surely	day	the Decision	their appointed time	all	day
إِنَّ يَوْمَ الْفَصْلِ مِيقَاتِهِمْ أَجْمَعِينَ <sup>٤١</sup> يَوْمَ					
Verily, the Day of Decision is the appointed time for all of them, The Day					
لَا يُغْنِي	مَوْلى	عَنْ	مَوْلى	شَيْئًا	وَلَا
it does not avail	friend	from	friend	at all	and
لَا يُغْنِي مَوْلى عَنْ مَوْلى شَيْئًا وَلَا هُمْ يُنصَرُونَ <sup>٤٢</sup>					
when a friend shall not avail a friend at all, nor shall they be helped,					

إِلَّا	مَنْ	رَّحِمَ	اللَّهُ	إِنَّهُ	هُوَ	الْعَزِيزُ	الرَّحِيمُ
save	whom	He showed mercy	Allah	surely He	He	the Mighty	the Merciful
إِلَّا مَنْ رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٣﴾							
Save those to whom Allah shows mercy. Surely, He is the Mighty, the Merciful.							
إِنَّ	شَجَرَتَ	الزَّقُومِ	طَعَامُ	الْآثِمِ	كَالْمُهْلِ	يَغْلَى	فِي
surely	tree	the Zaqqum	food	the sinful	like the molten copper	it boils	in
إِنَّ شَجَرَتَ الزَّقُومِ ﴿٤٤﴾ طَعَامُ الْآثِمِ ﴿٤٥﴾ كَالْمُهْلِ يَغْلَى فِي الْبُطُونِ ﴿٤٦﴾							
Verily, the tree of Zaqqum. Will be the food of the sinful, Like molten copper, it will boil in their bellies,							
كَغَلِي	الْحَمِيمِ	خُذُوهُ	فَاعْتَلُوهُ	إِلَى	سَوَاءٍ	الْجَحِيمِ	
like boiling	the scalding water	you seize him	so you drag him	to	midst	the blazing Fire	
كَغَلِي الْحَمِيمِ ﴿٤٧﴾ خُذُوهُ فَاعْتَلُوهُ إِلَى سَوَاءٍ الْجَحِيمِ ﴿٤٨﴾							
Like the boiling of scalding water. Seize him and drag him into the midst of the blazing Fire;							
ثُمَّ	صُبُّوا	فَوْقَ	رَأْسِهِ	مِنْ	عَذَابٍ	الْحَمِيمِ	
then	you pour	upon	his head	from	punishment	the boiling water	
ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٩﴾							
Then pour upon his head the torment of boiling water.							
ذُقْ	إِنَّكَ	أَنْتَ	الْعَزِيزُ	الْكَرِيمُ			
you taste	surely you	you	the mighty	the honourable			
ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٥٠﴾							
Taste it! Thou didst consider thyself the mighty, the honourable.							
إِنَّ	هَذَا	مَا	كُنْتُمْ	بِهِ	تَمْتَرُونَ		
indeed	this	what	you were	in it	you doubt		
إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥١﴾							
This indeed is what you did doubt.							

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عَذَابِ النَّارِ

إِنَّ	الْمُتَّقِينَ	فِي	مَقَامٍ	أَمِينٍ	فِي	جَنَّاتٍ	وَأَنْ	عُيُونٍ
verily	the righteous ones	in	place	security	in	gardens	and	springs
إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥٢﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٣﴾								
Verily, the righteous will be in a place of security, And gardens and springs,								
يَلْبَسُونَ	مِنْ	سُنْدُسٍ	وَأَسْتَبْرَقٍ	مُتَقَابِلِينَ				
they attire	in	fine silk	and	heavy brocade	facing each other			
يَلْبَسُونَ مِنْ سُنْدُسٍ وَأَسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٤﴾								
Attired in fine silk and heavy brocade, facing one another.								
كَذَلِكَ	وَأَعْيُنُهُمْ	بِخُورٍ	عِوِينَ					
like that	and	We shall consort them	with fair maidens	wide eyes				
كَذَلِكَ ۖ وَزَوْجُهُمْ فِي خُورٍ عِوِينَ ﴿٥٥﴾								
Thus will it be. And We shall consort them with fair maidens, having wide, beautiful eyes.								
يَدْعُونَ	فِيهَا	بِكُلِّ	فَاكِهَةٍ	أَمِينِينَ				
they call	in it	with every	fruit	those in security				
يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٦﴾								
They will call therein for every kind of fruit, in peace and security.								
لَا	يَذُوقُونَ	فِيهَا	الْمَوْتَ	إِلَّا	الْمَوْتَ	الْأُولَى		
not	they taste	in there	the death	but	the death	first		
لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَ الْأُولَى ۚ								
They will not taste death therein, other than the first death.								
وَوَقَّهٖمُ	عَذَابَ	الْجَحِيمِ	فَضْلًا	مِّنْ	رَّبِّكَ			
he saved them	punishment	the blazing Fire	grace	from	your Lord			
وَوَقَّهٖمُ عَذَابَ الْجَحِيمِ ۖ فَضْلًا مِّنْ رَبِّكَ ۚ ﴿٥٧﴾								
And He will save them from the punishment of the blazing Fire, As an act of grace from thy Lord.								

ذَلِكَ	هُوَ	النُّفُورُ	الْعَظِيمُ	فَإِنَّا	يَسِّرْنَاهُ	بِلِسَانِكَ
that is	it is	the triumph	the supreme	so only	We made it easy	with your tongue

ذَلِكَ هُوَ النُّفُورُ الْعَظِيمُ ﴿٥٨﴾ فَإِنَّا يَسِّرْنَاهُ بِلِسَانِكَ

That is the supreme triumph. And We have made it easy in thy tongue

لَعَلَّهُمْ	يَتَذَكَّرُونَ	فَارْتَقِبْ	إِنَّهُمْ مُرْتَقِبُونَ
so that they	they take heed	so you wait	surely they are waiting

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٩﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٦٠﴾

that they may give heed. So wait thou; they too are waiting.

سُورَةُ الْجَاثِيَةِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثُونَ آيَةً وَأَرْبَعَةُ رُكُوعَاتٍ

Al-Jathiyah is a Makki Surah, it has 38 verses and 4 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

حَمْدٌ	تَنْزِيلٌ	الْكِتَابِ
حَمْدٌ مَجِيدٌ	revelation	the Book

The Praiseworthy, The Lord of Honour

حَمْدٌ ﴿٢﴾ تَنْزِيلُ الْكِتَابِ

Ha Mim. The Praiseworthy, the Lord of Honour. The revelation of this Book

مِنَ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	إِنَّ فِي السَّمَوَاتِ	وَالْأَرْضِ	لَآيَاتٍ	لِّلْمُؤْمِنِينَ
from Allah	the Mighty	the Wise	surely in the heavens	and the earth	surely signs	for believers

مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٣﴾ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٤﴾

from Allah, the Mighty, the Wise. Verily in the heavens and the earth are Signs for those who believe.

وَ	فِي	خَلْقِكُمْ	وَ	مَا	يَبُثُّ	مِنْ	دَابَّةٍ
and	in	your creation	and	that	it scatters	of	creature
وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ							
And in your own creation and in that of all the creatures which He scatters in the earth							
آيَاتٍ	لِّقَوْمٍ	يُوقِنُونَ	وَ	اِخْتِلَافِ	الَّيْلِ	وَ	النَّهَارِ
signs	for people	they have firm faith	and	alternation	the night	and	the day
آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ٥ وَ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ							
are Signs for a people who possess firm faith. And in the alternation of night and day,							
وَ	مَا	أَنْزَلَ	اللَّهُ	مِنْ	السَّمَاءِ	مِنْ	رِزْقٍ
and	what	He sent down	Allah	from	the sky	from	provision
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ							
and the provision that Allah sends down from the sky,							
فَاحْيَا	بِهِ	الْأَرْضَ	بَعْدَ	مَوْتِهَا	وَ	تَصْرِيفِ	الرِّيْحِ
so He quickened	with it	the earth	after	its death	and	changing	the winds
فَاحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيفِ الرِّيْحِ							
whereby He quickens the earth after its death, and in the change of the winds,							
آيَاتٍ	لِّقَوْمٍ	يَعْقِلُونَ	تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُوهَا	عَلَيْكَ
signs	for people	they understand	these	Signs	Allah	We rehearse it	upon you
آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ٦ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ٧							
are Signs for a people who try to understand. These are the Signs of Allah which We rehearse unto thee with truth.							
فَبِأَيِّ	حَدِيثٍ	بَعْدَ	اللَّهِ	وَ	آيَاتِهِ	يُؤْمِنُونَ	
so with what	word	after	Allah	and	His signs	they believe	
فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ٧							
In what word, then, after rejecting that of Allah and His Signs will they believe?							

وَيْلٌ	لِّكُلِّ	أَفَّاكٍ	أَثِيمٍ	يَسْمَعُ	آيَاتِ	اللَّهِ
woe	for every	big liar	sinful	he hears	Signs	Allah
وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ٨ يَسْمَعُ آيَاتِ اللَّهِ						
Woe to every sinful liar, Who hears the Signs of Allah						
تُتْلَى	عَلَيْهِ	ثُمَّ	يُصِرُّ	مُسْتَكْبِرًا	كَأَنَّهُ	لَمْ يَسْمَعْهَا
it is recited	on him	then	he persists	proudly	like that	he did not hear it
تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنَّهُ لَمْ يَسْمَعْهَا						
recited unto him, and then proudly persists in his disbelief, as though he heard them not.						
فَبَشِّرْهُ	بِعَذَابٍ	أَلِيمٍ	وَ	إِذَا	عَلِمَ	مِنْ آيَاتِنَا شَيْئًا
so you give tidings to him	with punishment	painful	and	when	he learned	from Our Signs something
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ٩ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا						
So give him the tidings of a painful punishment. And when he learns something of Our Signs,						
اتَّخَذَهَا	هُزُوءًا	أُولَئِكَ	لَهُمْ	عَذَابٌ	مُّهِينٌ	
he made it	jest	those	for them	punishment	abasing	
اتَّخَذَهَا هُزُوءًا ١٠ أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ						
he makes a jest of them. For such there is an abasing punishment.						
مِنْ	وَرَأَيْهِمْ	جَهَنَّمَ	وَ	لَا يُغْنِي	عَنْهُمْ	مَا كَسَبُوا شَيْئًا
from	before them	Hell	and	he does not avail	from them	what they earned an aught
مِنْ وَرَأَيْهِمْ جَهَنَّمَ ١١ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا						
Before them is Hell; and that which they have earned shall not avail them aught,						
وَ	لَا	مَا	اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ أَوْلِيَاءَ
and	not	what	they have taken	from	beside	Allah protectors
وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ						
nor shall those whom they have taken for protectors beside Allah.						

وَلَهُمْ	عَذَابٌ	عَظِيمٌ	هَذَا	هُدًى	و			
for them	punishment	great	this	guidance	and			
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١١﴾ هَذَا هُدًى ﴿١٢﴾								
And they will have a great punishment. This is guidance.								
وَالَّذِينَ كَفَرُوا	بِآيَاتِ	رَبِّهِمْ	لَهُمْ	عَذَابٌ	مِّنْ	رَّجْزٍ	أَلِيمٌ	و
those who disbelieved	with Signs	their Lord	for them	torture	from	punishment	painful	and
وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٌ ﴿١٢﴾								
And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.								
اللَّهُ	الَّذِي سَخَّرَ	لَكُمْ	الْبَحْرَ	لِتَجْرِيَ	الْفُلُكُ	فِيهِ	بِأَمْرِهِ	و
Allah	Who subjected	for you	the sea	so that it sails	the ships	in it	with His command	
اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ								
Allah it is Who has subjected the sea to you that ships may sail thereon by His command,								
وَلِتَبْتَغُوا	مِّنْ	فَضْلِهِ	و	لَعَلَّكُمْ تَشْكُرُونَ	و			
that you seek	from	His bounty	and	so that you be grateful	and			
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾								
and that you may seek of His bounty, and that you may be grateful.								
وَسَخَّرَ	لَكُمْ	مَا	فِي	السَّمَوَاتِ	و	مَا	فِي	الْأَرْضِ
He subjected	for you	what	in	the heavens	and	what	in	the earth
وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ								
And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth:								
جَمِيعًا	مِّنْهُ	إِنَّ	فِي	ذَلِكَ	لَآيَاتٍ	لِّقَوْمٍ	يَتَفَكَّرُونَ	و
all	from Him	surely	in	this	surely Signs	for people	those who reflect	
جَمِيعًا مِّنْهُ ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾								
all this is from Him. In that surely are Signs for a people who reflect.								

قُلْ	لِلَّذِينَ آمَنُوا	يَغْفِرُوا	لِلَّذِينَ لَا	يَرْجُونَ	أَيَّامَ	اللَّهِ
you say	for those who believed	they forgive	not	they expect	days	Allah
قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ						
Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days						
لِيَجْزِيَ	قَوْمًا	بِمَا	كَانُوا	يَكْسِبُونَ		
that it requites	people	for what	they were	they earn		
لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾						
of Allah to come to pass, that He may requite a people for what they earn.						
مَنْ عَمِلَ	صَالِحًا	فَلِنَفْسِهِ	وَ	مَنْ أَسَاءَ	فَعَلَيْهَا	
who did	good work	for his soul	and	who did wrong	so upon it	
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ						
Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment.						
ثُمَّ	إِلَىٰ	رَبِّكُمْ	تُرْجَعُونَ	وَ	لَقَدْ	
then	to	your Lord	you are brought back	and	surely	
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٦﴾ وَلَقَدْ						
Then to your Lord will you all be brought back. And verily,						
آتَيْنَا	بَنِي إِسْرَءِيلَ	الْكِتَابَ	وَ	الْحُكْمَ	وَ	النُّبُوَّةَ
We gave	children of Israel	the Book	and	the sovereignty	and	the prophethood
آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ						
We gave the children of Israel the Book, and sovereignty, and prophethood;						
وَ	رَزَقْنَاهُمْ	مِّنَ	الطَّيِّبَاتِ	وَ	فَضَّلْنَاهُمْ	عَلَىٰ
and	We provided them	from	the pure things	and	We exalted them	over
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٧﴾						
and We provided them with good and pure things, and We exalted them over the peoples of the time.						

وَ	أَتَيْنَهُمْ	بَيِّنَاتٍ	مِّنَ	الْأَمْرِ	فَمَا	اِخْتَلَفُواْ
and	We gave them	clear signs	from	the law	so not	they differed

وَأَتَيْنَهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُواْ

And We gave them clear instructions regarding the law. And they did not differ

إِلَّا	مِّنْ	بَعْدِ	مَا	جَاءَهُمْ	الْعِلْمُ	بَغْيًا	بَيْنَهُمْ
but	from	after	that	it came to them	the knowledge	transgression	between them

إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ط

but after true knowledge had come to them, through mutual envy.

إِنَّ	رَبَّكَ يَقْضِي	بَيْنَهُمْ	يَوْمَ	الْقِيَةِ	فِيهَا	كَانُوا	فِيهِ	يَخْتَلِفُونَ
surely	your Lord judges	between them	day	the Resurrection	in that	they were	in it	they differ

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَةِ فِيهَا كَانُوا فِيهِ يَخْتَلِفُونَ ١٨

Verily, thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

ثُمَّ	جَعَلْنَاكَ	عَلَى	شَرِيعَةٍ	مِّنَ	الْأَمْرِ	فَاتَّبِعَهَا
then	We set you	upon	a clear path	of	the law	so you follow it

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعَهَا

Then We set you upon a clear path of the law; so follow it,

وَ	لَا تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	لَا	يَعْلَمُونَ
and	you follow not	evil inclinations	those who	not	they know

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ١٩

and follow not the evil inclinations of those who know not.

إِنَّهُمْ	لَنْ يُغْنُوا	عَنْكَ	مِنْ	اللَّهِ	شَيْئًا
surely they	they will never avail	from you	against	Allah	aught

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ط

Verily, they will not avail thee aught against Allah.

و	إِنَّ	الظَّالِمِينَ	بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ
and	surely	the wrongdoers	some of them	friends	other
وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ٢٥					
And as for the wrongdoers, some of them are friends of others;					
و	اللَّهُ	وَلِيُّ	الْمُتَّقِينَ	هَذَا	بَصَائِرُ
and	Allah	friend	the righteous	this	clear evidences
وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ٢٥ هَذَا بَصَائِرُ لِلنَّاسِ					
but Allah is the Friend of the righteous. This Book contains clear evidences for mankind					
و	هُدًى	و	رَحْمَةً	لِّقَوْمٍ	يُوقِنُونَ
and	guidance	and	mercy	for people	those who believe
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ ٢٦					
and is a guidance and a mercy for a people who possess firm faith.					
أَمْ	حَسِبَ	الَّذِينَ اجْتَرَحُوا	السَّيِّئَاتِ	أَنْ	نَجْعَلَهُمْ
do	he thought	those who commit	the evil deeds	that	We make them
أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ					
Do those who commit evil deeds think that We shall make them like those					
أَمَنُوا	و	عَمِلُوا	الصَّالِحَاتِ	سَوَاءً	مَحْيَاهُمْ
they believed	and	they did	the good works	equal	their life
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ ٢٧					
who believe and do good works, so that their life and their death					
سَاءَ	مَا	يَحْكُمُونَ	و	خَلَقَ اللَّهُ	السَّمَوَاتِ
evil	what	they judge	and	Allah created	the heavens
سَاءَ مَا يَحْكُمُونَ ٢٨ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ					
shall be equal? Evil indeed is what they judge. And Allah has created the heavens and the earth with truth					

وَلَا يُظْلَمُونَ	لَا	هُمْ	وَ	كَسَبَتْ	بِمَا	نَفْسٍ	كُلُّ	لِتُجْزَى	وَلَا
they are wronged	not	they	and	it earned	with what	soul	every	so that it is requited	and

وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٣

and that every soul may be requited for that which it earns;and they shall not be wronged.

أَفَرَأَيْتَ	مَنْ اتَّخَذَ	إِلَهَهُ	هُوَ	وَ	أَضَلَّهُ	اللَّهُ
have you not seen	who made	his Lord	his desire	and	He adjudged him astray	Allah

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هُوَ وَأَضَلَّهُ اللَّهُ

Have you seen him who makes his own desire his lord, and whom Allah has adjudged astray

عَلَى	عِلْمٍ	وَوُ	خَتَمَ	عَلَى	سَمْعِهِ	وَ	قَلْبِهِ
upon	knowledge	and	he sealed	upon	his ears	and	his heart

عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ

knowingly and whose ears and whose heart He has sealed up,

وَجَعَلَ	عَلَى	بَصَرِهِ	غَشْوَةً	فَمَنْ	يَهْدِيهِ	مِنْ	بَعْدِ	اللَّهُ	
and	he made	upon	his eye	covering	so who	he gives guidance to him	from	after	Allah

وَجَعَلَ عَلَى بَصَرِهِ غَشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ٢٤

and on whose eyes He has put a covering? Who, then, will guide him after Allah has condemned him?

أَفَلَا	تَذَكَّرُونَ	وَ	قَالُوا	مَا	هِيَ	إِلَّا	حَيَاتُنَا	الدُّنْيَا
so not	you take heed	and	they said	not	this	but	our life	the worldly

أَفَلَا تَذَكَّرُونَ ٢٤ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

Will you not then heed? And they say, There is nothing but this our present life;

نَمُوتُ	وَ	نَحْيَا	وَ	مَا	يُهْلِكُنَا	إِلَّا	الدَّهْرُ
we die	and	we live	and	not	it destroys us	but	the Time

نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

we die and we live here;and nothing but Time destroys us.

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ	وَمَا	لَهُمْ	بِذَلِكَ	مِنْ	عِلْمٍ	إِنْ	هُمْ	إِلَّا	يَظُنُّونَ
they conjecture	not	for them	with that	from	knowledge	not	they	but	
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٥﴾									
But they have no knowledge of that; they do but conjecture.									
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ	وَ	إِذَا	تُلِيَتْ	عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ			
clear signs	and	when	it is recited	upon them	Our Signs				
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ									
And when Our clear Signs are recited unto them,									
مَا كَانَتْ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا	مَا	كَانَ	حُجَّتَهُمْ	إِلَّا	أَنْ	قَالُوا			
they said	not	was	their argument	but	that				
مَا كَانَتْ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا									
their only contention is that they say,									
اُتُّوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ	اُتُّوا	بِآبَائِنَا	إِنْ	كُنْتُمْ	صَادِقِينَ				
you bring	with our fathers	if	you were	truthful ones					
اُتُّوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٦﴾									
Bring back our fathers, if you are truthful.									
قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْعَلُكُمْ	قُلِ	اللَّهُ	يُحْيِيكُمْ	ثُمَّ	يُمِيتُكُمْ	ثُمَّ	يَجْعَلُكُمْ		
you say	Allah	He gives you life	then	He causes you to die	then	He gathers you	then		
قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْعَلُكُمْ									
Say, It is Allah Who gives you life, then causes you to die; then He will gather you together									
إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ	إِلَى	يَوْمِ	الْقِيَمَةِ	لَا	رَيْبَ	فِيهِ			
to	Day	the Resurrection	no	doubt	in it				
إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ									
unto the Day of Resurrection about which there is no doubt.									

يَعْلَمُونَ	لَا	النَّاسِ	أَكْثَرُ	وَلَكِنَّ		
they know	not	the men	most	but		
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾						
But most men know not.						
الْأَرْضِ	وَ	السَّمَوَاتِ	مُلْكُ	لِلَّهِ	وَ	
the earth	and	the heavens	kingdom	for Allah	and	
وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط						
To Allah belongs the kingdom of the heavens and the earth;						
الْبُاطِلُونَ	يَخْسِرُ	يَوْمَئِذٍ	السَّاعَةُ	تَقُومُ	يَوْمَ	وَ
those who lie	he loses	this day	the Hour	it establishes	day	and
وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْبُاطِلُونَ ﴿٢٨﴾						
and on the day when the Hour shall come, on that day those who reject the truth will suffer.						
كِتَابِهَا	إِلَى	تُدْعَى	أُمَّةٍ	كُلُّ	جَائِيَةٍ	كُلِّ أُمَّةٍ تَرَى
its record	to	it is summoned	people	every	on knees	every you see
وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٍ كُلُّ أُمَّةٍ تَدْعَى إِلَى كِتَابِهَا ط						
And thou wilt see every people on their knees. Every people will be summoned to their record,						
تَعْمَلُونَ	كُنْتُمْ	مَا	تُجْزَوْنَ	الْيَوْمَ		
you do	you were	what	you are required	this day		
الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾						
and it shall be said to them, This day shall you be required for that which you did.						
بِالْحَقِّ	عَلَيْكُمْ	يَنْطِقُ	كِتَابَنَا	هَذَا		
with the truth	against you	he speaks	Our Book	this		
هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ط						
This is Our Book; it speaks against you with truth.						

تَعْمَلُونَ	كُنْتُمْ	مَا	نَسْتَنْسِخُ	كُنَّا	إِنَّا			
you do	you were	what	we cause to record	We were	surely We			
إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾								
We caused all that you did to be fully recorded.								
الصَّالِحَاتِ	عَمِلُوا	وَ	أَمَنُوا	الَّذِينَ	فَأَمَّا			
the good works	they did	and	they believed	those who	so as for			
فَأَمَّا الَّذِينَ أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ								
Now as for those who believed and did good works,								
الْبَيِّنِ	الْفَوْزُ	هُوَ	ذَلِكَ	رَحْمَتِهِ	فِي	رَبُّهُمْ	فَيُدْخِلُهُمْ	
the clear one	the success	it is	that	His mercy	in	their Lord	so he admits them	
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْبَيِّنُ ﴿٣١﴾								
their Lord will admit them into His mercy. That is the clear achievement.								
عَلَيْكُمْ	تُتْلَى	آيَاتِي	أَفَلَمْ تَكُنْ	الَّذِينَ كَفَرُوا	أَمَّا	وَ		
upon you	it is recited	My signs	did it not	those who disbelieved	as for	and		
وَأَمَّا الَّذِينَ كَفَرُوا ۖ أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ								
But as to those who disbelieved: Were not My Signs recited unto you?								
مُجْرِمِينَ	قَوْمًا	كُنْتُمْ	وَ	فَاسْتَكْبَرْتُمْ				
the guilty ones	people	you were	and	so you were arrogant				
فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٢﴾								
But you were arrogant, and were a guilty people.								
السَّاعَةِ	وَ	حَقُّ	اللَّهِ	وَعْدَ	إِنَّ	قِيلَ	إِذَا	وَ
the Hour	and	true	Allah	promise	verily	it was said	when	and
وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَالسَّاعَةُ								
And when it was said, The promise of Allah is certainly true, and as to the Hour,								

لَا	رَيْبَ	فِيهَا	قُلْتُمْ	مَا	نَدْرِي	مَا	السَّاعَةُ
not	doubt	in it	you said	not	we know	what	the Hour
لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ <sup>33</sup>							
there is no doubt about its coming, you said, We know not what the Hour is;							
إِنْ	نُظُنُّ	إِلَّا	ظَنًّا	وَ	مَا	نَحْنُ بِمُسْتَيْقِنِينَ	
not	we think	but	a conjecture	and	not	we are convinced	
إِنْ نُظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ <sup>33</sup>							
we think it to be nothing but a conjecture, and we are not convinced.							
وَ	بَدَا لَهُمْ	سَيِّئَاتُ	مَا	عَمِلُوا			
and	it became apparent to them	evils	what	they did			
وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا							
And the evil consequences of their deeds will become apparent to them,							
وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	
and	it encompassed	with them	what	they were	with it	they mock	
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ <sup>34</sup>							
and that which they used to mock at shall encompass them.							
وَ	قِيلَ	الْيَوْمَ	نَنْسِيكُمْ	كَأَنَّا	نَسِيتُمْ	لِقَاءَ	يَوْمِكُمْ هَذَا
and	it was said	the day	We forget you	like that	you forgot	meeting	this your day
وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا							
And it will be said to them, This day shall We forget you, as you forgot the meeting of this day of yours.							
وَ	مَأْوِكُمْ	النَّارُ	وَ	مَا	لَكُمْ	مِّنْ	نَّصِيرِينَ
and	your resort	the Fire	and	not	for you	any	helpers
وَمَأْوِكُمُ النَّارُ وَمَالَكُمْ مِّنْ نَّصِيرِينَ <sup>35</sup>							
And your resort is the Fire, and you will have no helpers.							

ذِكُّكُمْ	بِأَنَّكُمْ	اتَّخَذْتُمْ	آيَاتِ	اللَّهِ	هُزُوا		
this is	that you	you made	Signs	Allah	a jest		
ذِكُّكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوا							
This is so, because you made a jest of the Signs of Allah,							
وَ	غَرَّتْكُمْ	الْحَيَاةُ	الدُّنْيَا	فَالْيَوْمَ	لَا	يُخْرَجُونَ	مِنْهَا
and	you deceived	the life	the world	so this day	not	they are taken out	from it
وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ٣٦ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا							
and the life of the world deceived you. Therefore, that day they will not be taken out from thence,							
وَ	لَا	هُمْ يُسْتَعْتَبُونَ	فَلِلَّهِ	الْحَمْدُ	رَبِّ	السَّمَوَاتِ	
and	not	they are taken back into favour	so for Allah	all Praise	my Lord	the heavens	
وَلَا هُمْ يُسْتَعْتَبُونَ ٣٦ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ							
nor will they be granted access to the threshold. All praise, then, belongs to Allah, Lord of the heavens,							
وَ	رَبِّ	الْأَرْضِ	رَبِّ	الْعَالَمِينَ	وَ	لَهُ	الْكِبْرِيَاءُ
and	my Lord	the earth	my Lord	the worlds	and	for Him	the Majesty
وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ٣٧ وَلَهُ الْكِبْرِيَاءُ							
and Lord of the earth, the Lord of all the worlds. And His is the majesty							
فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ
in	the heavens	and	the earth	and	He	the Mighty	the Wise
فِي السَّمَوَاتِ وَالْأَرْضِ ٣٨ وَهُوَ الْعَزِيزُ الْحَكِيمُ							
in the heavens and the earth; and He is the Mighty, the Wise.							



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