

# The Holy Quran

## (Part Seven)



Split Word Translation  
(English)

***Wa-Idha Sami'u***

Seventh Part of the Holy Quran

With English Split-Word and Running Translation.

ISBN: 978-1-914379-76-5

Published by Majlis Ansarullah UK

All Rights Reserved.



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 ۝۳

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

↑  
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ  
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

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

و	إِذَا	سَمِعُوا	مَا	أُنْزِلَ	إِلَى	الرَّسُولِ
and	when	they heard	that	it was sent down	to	the Messenger

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ

And when they hear what has been revealed to this Messenger,

تَرَى	أَعْيُنُهُمْ	تَفِيضُ	مِنْ	الدَّمْعِ	مِمَّا	عَرَفُوا	مِنْ	الْحَقِّ
it sees	their eyes	it overflows	from	the tears	because of	they recognised	from	the truth

تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ<sup>٥٤</sup>

thou seest their eyes overflow with tears, because of the truth which they have recognized.

يَقُولُونَ	رَبَّنَا	أَمَنَّا	فَاكْتُبْنَا	مَعَ	الشَّاهِدِينَ
they say	our Lord	we believed	so you write us	among	those that bear witness

يَقُولُونَ رَبَّنَا أَمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ<sup>٥٤</sup>

They say, 'Our Lord, we believe, so write us down among those who bear witness.

وَمَا لَنَا	لَا	نُؤْمِنُ	بِاللَّهِ
and what's wrong with us	not	we believe	in Allah

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ

And why should we not believe in Allah

وَمَا	جَاءَنَا	مِنْ	الْحَقِّ	و	نُطْبِعُ
with	it came to us	from	the truth	and	we wish

وَمَا جَاءَنَا مِنَ الْحَقِّ<sup>٥٥</sup> وَنُطْبِعُ

and in the truth which has come to us, while we earnestly wish

أَنْ يُدْخِلَنَا	رَبُّنَا	مَعَ	الْقَوْمِ	الصَّالِحِينَ
that he enters us	our Lord	among	the people	the righteous

أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ<sup>٥٥</sup>

that our Lord should include us among the righteous people?'

فَأَثَابَهُمُ	اللَّهُ	بِمَا	قَالُوا	جَنَّتٍ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ
so He rewarded them	Allah	with that	they said	Gardens	it flows	under it	the streams

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

So Allah rewarded them, for what they said, with Gardens beneath which streams flow.

خَالِدِينَ	فِيهَا	وَ	ذَلِكَ	جَزَاءُ	الْمُحْسِنِينَ
those that abide	in it	and	this is	reward	those who do good

خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

Therein shall they abide; and that is the reward of those who do good.

وَ	الَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا	بِآيَاتِنَا	أُولَٰئِكَ	أَصْحَابُ	الْجَحِيمِ
and	those who	they disbelieved	and	they rejected	in Our Signs	these are	inmates	the Hell

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا تَحَرِّمُوا	طَيِّبَاتٍ	مَا	أَحَلَّ
O you	those who	they believed	you don't make unlawful	good things	that	He made lawful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ

O ye who believe! make not unlawful the good things which Allah has made lawful

اللَّهُ	لَكُمْ	وَ	لَا تَعْتَدُوا	إِنَّ	اللَّهَ	لَا يُحِبُّ	الْمُعْتَدِينَ
Allah	for you	and	you do not transgress	surely	Allah	He loves not	the transgressors

اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

for you, and do not transgress. Surely, Allah loves not the transgressors.

وَ	كُلُوا	مِمَّا	رَزَقَكُمُ	اللَّهُ	حَلَالًا	طَيِّبًا
and	you eat	from that	He provided you	Allah	lawful	good

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ

And eat of that which Allah has provided for you of what is lawful and good.



وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ	وَأَتَّقُوا	اللَّهُ	الَّذِي	أَنْتُمْ	بِهِ	مُؤْمِنُونَ
and	you fear	Allah	who	you	in it	the believers
وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾						
And fear Allah in Whom you believe.						
لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ	لَا	يَأْخُذُكُمُ	اللَّهُ	بِاللَّغْوِ	فِي	أَيْمَانِكُمْ
not	He calls you to account	Allah	with vain	in	your oaths	
لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ						
Allah will not call you to account for such of your oaths as are vain,						
وَلَكِنْ يَأْخُذُكُمُ اللَّهُ بِمَا عَقَّدْتُمُ الْأَيْمَانَ	وَلَكِنْ	يَأْخُذُكُمُ	بِمَا	عَقَّدْتُمُ	الْأَيْمَانَ	
but	he calls you to account	for that	you took oaths in earnest			
وَلَكِنْ يَأْخُذُكُمُ اللَّهُ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ٩٠						
but He will call you to account for the oaths which you take in earnest.						
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ	فَكَفَّارَتُهُ	إِطْعَامُ	عَشْرَةِ	مَسْكِينٍ	مِنْ	أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ
so its expiation	feeding	ten	poor persons	of	average	that you feed your family
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ						
The expiation for this is the feeding of ten poor persons with such average food as you feed your families with,						
أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ	أَوْ	كِسْوَتُهُمْ	أَوْ	تَحْرِيرُ	رَقَبَةٍ	فَمَنْ لَمْ يَجِدْ
or	clothing them	or	freeing	a neck	so whoso	he finds not
أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ٩١ فَمَنْ لَمْ يَجِدْ						
or the clothing of them or the freeing of a neck. But whoso finds not						
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ	فَصِيَامُ	ثَلَاثَةِ	أَيَّامٍ	ذَلِكَ	كَفَّارَةُ	أَيْمَانِكُمْ إِذَا حَلَفْتُمْ
so fasting	three	days	this is	an expiation	your oaths	when you took an oath
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ٩٢ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ						
the means shall fast for three days. That is the expiation of your oaths when you have sworn them.						

وَأَحْفَظُوا	أَيِّبَانَكُمْ	كَذَلِكَ	يُبَيِّنُ	اللَّهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ
and you guard	your oaths	like this	He explains	Allah	for you	His Signs	so that you

وَأَحْفَظُوا أَيِّبَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

And do keep your oaths. Thus does Allah explain to you His Signs that you may

تَشْكُرُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	إِنَّمَا	الْخَمْرُ	وَالْبَيْسِرُ
you be grateful	O you	those who	they believed	are only	intoxicants	the game of chance

تَشْكُرُونَ ﴿٩٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْبَيْسِرُ

be grateful. O ye who believe! intoxicants and games of chance

وَالْأَنْصَابُ	وَالْأَزْلَامُ	رِجْسٌ	مِّنْ	عَمَلِ	الشَّيْطَانِ
and idols	and	divining arrows	abomination	from	handiwork

وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

and idols and divining arrows are only an abomination of Satan's handiwork.

فَاجْتَنِبُوهُ	لَعَلَّكُمْ	تُفْلِحُونَ	إِنَّمَا	يُرِيدُ	الشَّيْطَانُ
so you keep away from it	so that you	you prosper	only	he desires	the Satan

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ

shun each one of them that you may prosper. Satan desires only

أَنْ يُوقِعَ	بَيْنَكُمْ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	فِي	الْخَمْرِ	وَالْبَيْسِرِ
that he causes	between you	the enmity	and	the hatred	in	intoxicants

أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْبَيْسِرِ

to create enmity and hatred among you by means of intoxicants and games of chance,

وَيَصُدَّكُمْ	عَنْ	ذِكْرِ	اللَّهِ	وَعَنِ	الصَّلَاةِ
it prevents you	from	remembrance	Allah	and	the Prayer

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

and to keep you back from the remembrance of Allah and from Prayer.

فَهَلْ	أَنْتُمْ	مُنْتَهُونَ	وَ	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا	الرَّسُولَ
so whether	you	those who keep back	and	you obey	Allah	and	you obey	the Messenger

فَهَلْ أَنْتُمْ مُنْتَهُونَ ٩٢ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

But will you keep back? And obey Allah and obey the Messenger,

وَ	احْذَرُوا	فَإِنْ	تَوَلَّيْتُمْ	فَاعْلَمُوا
and	you be on guard	so if	you turned away	then you should know

وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا

and be on your guard. But if you turn away, then know

أَنْبَأَ	عَلَى	رَسُولِنَا	الْبَدْعُ	الْبَيِّنُ
that only	upon	Our Messenger	conveying of the message	clear

أَنْبَأَ عَلَى رَسُولِنَا الْبَدْعُ الْبَيِّنُ ٩٣

that on Our Messenger lies only the clear conveyance of the Message.

لَيْسَ	عَلَى	الَّذِينَ	أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	جُنَاحٌ	فِيهَا	طَعَمُوا
not	on	those who	they believed	and	they did works	the good works	sin	in that	they ate

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا

On those who believe and do good works there shall be no sin for what they eat,

إِذَا مَا	اتَّقَوْا	وَ	أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	ثُمَّ	اتَّقَوْا
when	they feared	and	they believed	and	they did work	the good works	again	they feared

إِذَا مَا اتَّقَوْا وَأَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا

provided they fear God and believe and do good works, and again fear God

وَ	أَمَنُوا	ثُمَّ	اتَّقَوْا	وَ	أَحْسَنُوا	وَ	اللَّهُ	يُحِبُّ	الْمُحْسِنِينَ
and	they believed	again	they feared	and	they did good	and	Allah	He loves	those who do good

وَأَمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ٩٤

and believe, yet again fear God and do good. And Allah loves those who do good.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَيَبْلُوَنَّكُمْ	اللَّهُ	بِشَيْءٍ	مِّنَ	الصَّيْدِ
O you	those who	they believed	he will surely try you	Allah	with a thing	from	the game

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ

O ye who believe! Allah will surely try you in a little matter: the game

تَنَالَهُ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ	اللَّهُ	مَنْ	يَخَافُهُ	بِالْغَيْبِ
it seizes it	your hands	and your lances	so he may distinguish	Allah	who	he fears Him	in secret

تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ

which your hands and your lances can reach, so that Allah may distinguish those who fear Him in secret.

فَمَن	اِعْتَدَى	بَعْدَ	ذَلِكَ	فَلَهُ	عَذَابٌ	أَلِيمٌ
so who	he transgressed	after	this	so for him	punishment	grievous

فَمَن اِعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾

Whoso, therefore, will transgress after this shall have a grievous punishment.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَقْتُلُوا	الصَّيْدَ	وَأَنْتُمْ	حُرُمٌ
O you	those who	they believed	not	you kill	the game	and you	in state of pilgrimage

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

O ye who believe! kill not game while you are in a state of pilgrimage.

وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَبِّدًا	فَجَزَاءٌ
and	he killed it	among you	one that is done intentionally	so compensation

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَبِّدًا فَجَزَاءٌ

And whoso amongst you kills it intentionally, its compensation is

مِثْلُ	مَا	قَتَلَ	مِنْ	النَّعَمِ	يَحْكُمُ	بِهِ	ذَوَا عَدْلٍ	مِنْكُمْ
like	that	he killed	from	the quadruped	he determines	with it	two just men	among you

مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

is a quadruped like unto that which he has killed, as determined by two just men from among you,



هَدِيًّا	بِدْعٍ	الْكَعْبَةِ	أَوْ	كَفَّارَةً	طَعَامُ	مَسْكِينٍ	أَوْ	عَدْلٍ	ذَلِكَ
offering	one that reaches	the Ka'bah	or	expiation	food	poor persons	or	equivalent	this

هَدِيًّا بِدْعٍ الْكَعْبَةِ أَوْ كَفَّارَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلٍ ذَلِكَ

the same to be brought as an offering to the Ka'bah; or as an expiation he shall have to feed a number of poor persons,

صِيَامًا	لِيَذُوقَ	وَبَالَ	أَمْرِهِ	عَفَا	اللَّهُ	عَبًّا	سَلَفَ
fasting	so that he may taste	penalty	his deed	He forgave	Allah	that what	it past

صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَبًّا سَلَفَ ط

or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allah forgives it;

وَمَنْ	عَادَ	فَيَنْتَقِمُ	اللَّهُ	مِنْهُ	وَاللَّهُ	عَزِيزٌ	ذُو انْتِقَامٍ
and	he reverted	so He punishes	Allah	from him	and	Mighty	Lord of retribution

وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ط وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ٩٦

but whoso reverts to it, Allah will punish him for his offence. And Allah is Mighty, Lord of retribution.

أُحِلَّ	لَكُمْ	صَيْدُ	الْبَحْرِ	وَالطَّعَامُ	مَتَاعًا	لَكُمْ	وَالْ
it was made lawful	for you	game	the sea	and	eating it	provision	for you

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَ

The game of the sea and the eating thereof have been made lawful for you as a provision for you and

لِلسَّيَّارَةِ	وَالْحُرْمَ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا دُمْتُمْ
for the travellers	and	it was forbidden	upon you	game	the land

لِلسَّيَّارَةِ ط وَالْحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

the travellers; but forbidden to you is the game of the land as long as you are

حُرْمًا	وَاتَّقُوا	اللَّهُ	الَّذِي	إِلَيْهِ	تُحْشَرُونَ
those in a state of pilgrimage	and you fear	Allah	Who	towards Him	you shall be gathered

حُرْمًا ط وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ٩٧

in a state of pilgrimage. And fear Allah to Whom you shall be gathered.

جَعَلَ	اللَّهُ	الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيًّا	لِلنَّاسِ
He made	Allah	the Ka'bah	the House	the inviolable	means of standing	for mankind
جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيًّا لِلنَّاسِ						
Allah has made the Ka'bah, the inviolable House, as a means of support and uplift for mankind,						
وَ	الشَّهْرَ	الْحَرَامَ	وَ	الْهَدْيَ	وَ	الْقَلَائِدَ
and	the month	the Sacred	and	the offering	and	the (animals with) collar
وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ط						
as also the Sacred Month and the offerings and the animals with collars.						
ذَلِكَ	لِتَعْلَمُوا	أَنَّ	اللَّهُ	يَعْلَمُ	مَا	فِي السَّمَوَاتِ
that is	so you know	that	Allah	He knows	that	the heavens
ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ						
That is so that you may know that Allah knows what is in the heavens						
وَ	مَا	فِي	الْأَرْضِ	وَ	أَنَّ	اللَّهُ
and	that	in	the earth	and	that	Allah
وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٩٨						
and what is in the earth, and that Allah knows all things well.						
إِعْلَمُوا	أَنَّ	اللَّهُ	شَدِيدُ	الْعِقَابِ	وَ	أَنَّ
you know	that	Allah	severe	the punishment	and	that
إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ						
Know that Allah is severe in punishment and that Allah is also						
غَفُورٌ	رَحِيمٌ	مَا	عَلَى	الرَّسُولِ	إِلَّا	الْبَلْغُ
the Most Forgiving	the Merciful	not	upon	the Messenger	except	conveying of message
غَفُورٌ رَحِيمٌ ٩٩ مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ ط						
Most Forgiving, Merciful. On the Messenger lies only the conveying of the Message.						

قُلْ	تَكْتُمُونَ	مَا	وَ	تُبْدُونَ	مَا	يَعْلَمُ	اللَّهُ	وَ
you say	you hide	that	and	you reveal	that	He knows	Allah	and

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠٠﴾ قُلْ

And Allah knows what you reveal and what you hide. Say,

لَا	يَسْتَوِي	الْخَبِيثُ	وَ	الطَّيِّبُ	وَ	لَوْ	أَعْجَبَكَ	كَثْرَةُ	الْخَبِيثِ
the bad	it becomes alike	the bad	and	the good	and	even	it excited you	abundance	the bad

لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ٢

'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder.

فَاتَّقُوا	اللَّهُ	يَا أُولِي الْأَلْبَابِ	لَعَلَّكُمْ	تُفْلِحُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
so you fear	Allah	O men of understanding	so that you	you prosper	O you	those who	they believed

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

So fear Allah, O men of understanding, that you may prosper. O ye who believe!

لَا تَسْأَلُوا	عَنْ	أَشْيَاءَ	إِنْ	تُبَدِّلْ لَكُمْ	تَسْوِكُمْ
you ask not	about	things	if	it reveals for you	it causes pain to you

لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلْ لَكُمْ تَسْوِكُمْ ٣

ask not about things which, if revealed to you, would cause you trouble;

وَ	إِنْ	تَسْأَلُوا	عَنْهَا	حِينَ	يُنْزَلُ	الْقُرْآنُ	تُبَدِّلْ لَكُمْ
and	if	you ask	about it	while	is being sent down	the Quran	it is revealed

وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنْزَلُ الْقُرْآنُ تُبَدِّلْ لَكُمْ ٤

though if you ask about them while the Qur'an is being sent down, they will be revealed to you.

عَفَا	اللَّهُ	عَنْهَا	وَ	اللَّهُ	غَفُورٌ	حَلِيمٌ
he pardoned	Allah	about it	and	Allah	the Most Forgiving	the most Forbearing

عَفَا اللَّهُ عَنْهَا ٥ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠٢﴾

Allah has left them out of kindness. And Allah is Most Forgiving, Forbearing.

كَافِرِينَ	بِهَا	أَصْبَحُوا	ثُمَّ	مِّن قَبْلِكُمْ	قَوْمٌ	سَأَلَهَا	قَدْ
disbelievers	with it	they became	then	before you	people	he asked about	it surely

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٣﴾

A people before you asked about such things, but then they became disbelievers therein.

مَا	جَعَلَ	اللَّهُ	مِنْ بَحِيرَةٍ	وَّ	لَا	سَائِبَةٍ
Sa'ibah	He made	Allah	any Bahirah	and	not	

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ

Allah has not ordained any 'Bahirah' or 'Sa'ibah'

وَّ	لَا	وَصِيلَةٍ	وَّ	لَا	حَامٍ
and	not	Wasilah	and	not	Hami

وَلَا وَصِيلَةٍ وَلَا حَامٍ ۖ

or 'Wasilah' or 'Hami';

وَلَكِنَّ	الَّذِينَ	كَفَرُوا	يَفْتَرُونَ	عَلَى	اللَّهُ	الْكُذِبَ
but	those who	they disbelieved	they forge	on	Allah	the lie

وَلَكِنَّ الَّذِينَ كَفَرُوا يُفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ ط

but those who disbelieve forge a lie against Allah,

وَ	أَكْثَرُهُمْ	لَا	يَعْقِلُونَ	وَ	إِذَا	قِيلَ	لَهُمْ
and	most of them	not	they understand	and	when	it was said	to them

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾ وَإِذَا قِيلَ لَهُمْ

and most of them do not make use of their understanding. And when it is said to them,

تَعَالَوْا	إِلَى	مَا	أَنْزَلَ	اللَّهُ	وَ	إِلَى	الرَّسُولِ
you come	to	that	He sent	Allah	and	to	the Messenger

تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ

'Come to what Allah has revealed, and to the Messenger,'



قَالُوا	حَسْبُنَا	مَا	وَجَدْنَا	عَلَيْهِ	آبَاءَنَا
they said	sufficient (for) us	that	we found	upon it	our fathers
قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا <sup>ط</sup>					
they say, 'Sufficient for us is that wherein we found our fathers.'					
أَوْ لَوْ كَانَ آبَاؤُهُمْ	كَانَ	لَا	يَعْلَمُونَ	شَيْئًا	وَلَا
and if	it was	not	they know	any thing	and
أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ <sup>١٠٥</sup>					
What! even though their fathers had no knowledge and no guidance?					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	عَلَيْكُمْ	أَنْفُسُكُمْ	لَا
O ye	those who	they believed	upon you	yourselves	not
يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ					
O ye who believe! Stand guard over yourselves. He who goes astray cannot harm you					
إِذَا	اهْتَدَيْتُمْ	إِلَى	اللَّهِ	مَرْجِعُكُمْ	جَمِيعًا
when	you were guided	to	Allah	your return	all
إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا					
when you yourselves are rightly guided. To Allah will you all return;					
فَيَنْبِئُكُمْ	بِمَا	كُنْتُمْ	تَعْمَلُونَ	يَا أَيُّهَا	الَّذِينَ
so He will disclose to you	with that	you were	you do	O ye	those who
فَيَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ <sup>١٠٦</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا					
then will He disclose to you what you used to do. O ye who believe!					
شَهَادَةٌ	بَيْنَكُمْ	إِذَا	حَضَرَ	أَحَدُكُمْ	الْمَوْتُ
evidence	among you	when	it presented	one of you	the death
شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ					
the right evidence among you, when death presents itself to one of you,					

حِينَ	الْوَصِيَّةِ	اِثْنَيْنِ	ذَوَا عَدْلٍ	مِنْكُمْ	أَوْ	اٰخَرَيْنِ	مِنْ	غَيْرِكُمْ
time	the bequest	two men	two just ones	among you	or	two others	among	other than you
حِينَ الْوَصِيَّةِ اِثْنَيْنِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ اٰخَرَيْنِ مِنْ غَيْرِكُمْ								
at the time of making a bequest, is of two just men from among you; or of two others not from among you,								
اِنْ	اَنْتُمْ	ضَرَبْتُمْ	فِي	الْاَرْضِ	فَاَصَابَتْكُمْ	مُصِيبَةٌ	الْمَوْتِ	
if	you are	you journeyed	in	the land	so it befell you	calamity	the death	
اِنْ اَنْتُمْ ضَرَبْتُمْ فِي الْاَرْضِ فَاَصَابَتْكُمْ مُصِيبَةٌ الْمَوْتِ ط								
if you be journeying in the land and the calamity of death befall you.								
تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	فَيُقْسِمُنِ	بِاللّٰهِ	اِنْ	ارْتَبْتُمْ		
you detain both of them	after	the Prayer	so they both swear	with Allah	if	you doubted		
تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمُنِ بِاللّٰهِ اِنْ ارْتَبْتُمْ								
You shall detain them both after Prayer for giving evidence; if you doubt, they shall both swear by Allah, saying,								
لَا	نَشْتَرِيْ	بِهٖ	ثَمَنًا	وَّ	لَوْ	كَانَ	ذَا قُرْبٰى	
not	we take in exchange	with this	price	and	if	it was	near relation	
لَا نَشْتَرِيْ بِهٖ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبٰى ٧								
'We take not in exchange for this any price, even though he be a near relation,								
وَّ	لَا	نَكْتُمُ	شَهَادَةَ	اللّٰهِ	اِنَّا	اِذَا	لَبِنَ	الْاٰثِمِيْنَ
and	not	we hide	testimony	Allah	surely we	then	in that case among	the sinners
وَلَا نَكْتُمُ شَهَادَةَ اللّٰهِ اِنَّا اِذَا لَبِنَ الْاٰثِمِيْنَ ١٠٧								
and we conceal not the testimony enjoined by Allah; surely, in that case, we should be among the sinners.'								
فَاِنْ	عُثِرَ	عَلٰى	اَنْهٰمَا	اسْتَحَقَّا ثٰمًا				
so if	it was discovered	upon	that those two	those two were guilty of sin				
فَاِنْ عُثِرَ عَلٰى اَنْهٰمَا اسْتَحَقَّا ثٰمًا								
But if it becomes evident that they have committed the sin of perjury								

الَّذِينَ	مِنْ	مَقَامَهُمَا	يَقُومُونَ	فَاٰخَرَيْنِ				
those who	among	their place	they stand-up	so two others				
فَاٰخَرَيْنِ يَقُومُونَ مَقَامَهُمَا مِنَ الَّذِينَ								
then the other two from among those against whose interest they had witnessed should stand in their place								
بِاللّٰهِ	فَيُقْسِمْنَ	اَسْتَحَقَّ عَلَيْهِمُ الْاَوَّلِينَ						
by Allah	so two shall swear	the former two have deposed against them						
اَسْتَحَقَّ عَلَيْهِمُ الْاَوَّلِينَ فَيُقْسِمْنَ بِاللّٰهِ								
Then having taken oath in the name of Allah give testimony against the former two affirming,								
وَمَا عَتَدَيْنَا	شَهَادَتِهِمَا	مِنْ	اَحَقُّ	لشَهَادَتُنَا				
and we have not been unfair	testimony of those two	from	truer	surely our testimony				
لشَهَادَتُنَا اَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا عَتَدَيْنَا ١٠٨								
'Our testimony is truer than the testimony of the former two and we have not transgressed.								
اَدْنٰى	ذٰلِكَ	الظّٰلِمِيْنَ	لَيْنَ	اِذَا	اِنَّا			
more likely	this	unjust	among	then	surely we			
اِنَّا اِذَا لَبِئْسَ الظّٰلِمِيْنَ ١٠٩ ذٰلِكَ اَدْنٰى								
In case we are false we should be counted amongst the transgressors in the sight of Allah., Thus it is more likely								
يَخَافُوْا	اَوْ	وَجْهَهَا	عَلٰى	بِالشَّهَادَةِ	اَنْ يَّاتُوْا			
they fear	or	its face	upon	with evidence	that they come			
اَنْ يَّاتُوْا بِالشَّهَادَةِ عَلٰى وَجْهَهَا اَوْ يَخَافُوْا								
that pressure will be put upon them so that they will remain factual in their testimony fearing								
اَنْ تُرَدَّ	اَيَّانُ	بَعْدَ	اَيَّانِهِمْ	وَاتَّقُوا	اللّٰهَ وَ	اسْمَعُوْا		
you hearken	and	Allah	you fear	and	their oaths	after	oaths	that it will be rejected
اَنْ تُرَدَّ اَيَّانُ بَعْدَ اَيَّانِهِمْ ١١٠ وَاسْمَعُوْا								
that other testimonies could also be entertained after their testimony. And fear Allah and hearken.								

و	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الْفَاسِقِينَ
and	Allah	not	He guides	the people	the disobedient
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ <sup>١٠٩</sup>					
And Allah guides not the disobedient people.					
يَوْمَ	يَجْعَلُ	اللَّهُ	الرُّسُلَ	فَيَقُولُ	مَاذَا أَجِبْتُمْ
day	He will assemble	Allah	the Messengers	then he says	what you were replied
يَوْمَ يَجْعَلُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجِبْتُمْ <sup>ط</sup>					
Think of the day when Allah will assemble the Messengers 'What reply was made to you?'					
قَالُوا	لَا	عِلْمَ	لَنَا	إِنَّكَ	أَنْتَ
they said	no	knowledge	for us	surely you	you
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ <sup>١١٠</sup>					
They will say, 'We have no knowledge, it is only You Who are the Best Knower of hidden things.'					
إِذْ	قَالَ	اللَّهُ	يُعِيسَى	ابْنُ	مَرْيَمَ
when	He said	Allah	O Jesus	son	Mary
إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ					
When Allah will say, "O Jesus, son of Mary, remember My favour upon thee					
و	عَلَى	وَالِدَتِكَ	إِذْ	أَيَّدْتُكَ	بِرُوحِ
and	upon	your mother	when	I strengthened you	with spirit
وَعَلَى وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ <sup>١١١</sup>					
and upon thy mother; when I strengthened thee with the Spirit of holiness					
تُكَلِّمُ	النَّاسَ	فِي	الْمَهْدِ	و	كَهْلًا
you speak	the people	in	the cradle	and	middle age
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا <sup>ج</sup>					
so that thou didst speak to the people in the cradle and in middle age;					



وَ	إِذْ	عَلَّمْتُكَ	الْكِتَابَ	وَ	الْحِكْمَةَ	وَ	التَّوْرَةَ	وَ	الْإِنْجِيلَ
and	when	I taught you	the Book	and	the Wisdom	and	the Torah	and	the Gospel
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ <sup>٥</sup>									
and when I taught thee the Book and Wisdom and the Torah and the Gospel;									
وَ	إِذْ	تَخْلُقُ	مِنْ	الطِّينِ	كَهَيْئَةِ	الطَّيْرِ	بِإِذْنِي		
and	when	you fashion	from	the clay	in the likeness	the bird	with My command		
وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي									
and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command;									
	فَتَنْفُخُ	فِيهَا	فَتَكُونُ	طَيْرًا	بِإِذْنِي				
	then you breathe	in it	then it becomes	bird	with My command				
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي									
then thou didst breathe into it a new spirit and it became a soaring being by My command;									
وَ	تُبْرِئُ	الْأَكْمَةَ	وَ	الْأَبْرَصَ	بِإِذْنِي				
and	you heal	the blind	and	the leprous	with My command				
وَ تُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي									
and thou didst heal the night-blind and the leprous by My command;									
وَ	إِذْ	تُخْرِجُ	الْمَوْتَى	بِإِذْنِي					
and	when	you raise	the dead	with My command					
وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي <sup>٦</sup>									
and when thou didst raise the dead by My command;									
وَ	إِذْ	كَفَعْتُ	بَنِي إِسْرَآءِيلَ	عَنْكَ	إِذْ	جِئْتَهُمْ	بِالْبَيِّنَاتِ		
and	when	I restrained	children of Israel	from you	when	you came to them	with clear Signs		
وَإِذْ كَفَعْتُ بَنِي إِسْرَآءِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ									
and when I restrained the children of Israel from putting thee to death when thou didst come to them with clear Signs;									

فَقَالَ	الَّذِينَ	كَفَرُوا	مِنْهُمْ	إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُّبِينٌ
then he said	those who	they disbelieved	among them	is not	this	except	deception	clear
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١١﴾								
and those who disbelieved from among them said, 'This is nothing but clear deception.'								
وَ	إِذْ	أَوْحَيْتُ	إِلَى	الْحَوَارِيِّينَ	أَنْ آمِنُوا	بِي	وَ	بِرَسُولِي
and	when	I inspired	to	the disciples	that you believe	in Me	and	my Messenger
وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي ۚ								
And when I inspired the disciples of Jesus to believe in Me and in My Messenger,								
قَالُوا	أَمَّا	وَ	أَشْهَدُ	بِأَنَّنا	مُسْلِمُونَ			
they said	we believed	and	you bear witness	with that we	those who submit			
قَالُوا أَمَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ﴿١١٢﴾								
they said, 'We believe and bear Thou witness that we have submitted.'								
إِذْ	قَالَ	الْحَوَارِيُّونَ	يَعِيسَى	ابْنِ	مَرْيَمَ			
when	they said	the disciples	O Jesus	son	Mary			
إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنِ مَرْيَمَ								
When the disciples said, 'O Jesus, son of Mary,								
هَلْ	يَسْتَطِيعُ	رَبُّكَ	أَنْ يُنْزِلَ	عَلَيْنَا	مَائِدَةً			
is	He is capable	your Lord	that He sends down	upon us	table spread with food			
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً								
is thy Lord able to send down to us a table spread with food								
مِّنَ السَّمَاءِ	قَالَ	اتَّقُوا	اللَّهَ	إِنْ كُنْتُمْ	مُؤْمِنِينَ			
from the heaven	he said	you fear	Allah	if you were	believers			
مِّنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١١٣﴾								
from heaven?' he said, 'Fear Allah, if you are believers.'								

قَالُوا	نُرِيدُ	أَنْ نَأْكُلَ	مِنْهَا	وَ	تَطْمِئِنَّ	قُلُوبُنَا
they said	we desire	that we eat	from it	and	it be at rest	our hearts

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمِئِنَّ قُلُوبُنَا

They said, 'We desire that we may eat of it, and that our hearts be at rest

و	نَعْلَمَ	أَنْ	قَدْ	صَدَقْتَنَا	وَ	نَكُونُ	عَلَيْهَا	مِنْ	الشَّاهِدِينَ
and	we know	that	surely	you spoke truth to us	and	we are	upon it	among	the witnesses

وَعَلَّمَهُ

وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾

and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.'

قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	اللَّهُمَّ	رَبَّنَا	أَنْزِلْ	عَلَيْنَا
he said	Jesus	son	Mary	O Allah	our Lord	you send down	upon us

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا

Said Jesus, son of Mary, 'O Allah, our Lord, send down to us

مَائِدَةً	مِّنَ	السَّمَاءِ	تَكُونُ	لَنَا	عِيدًا	لِأَوَّلِنَا	وَ	آخِرِنَا
table spread with food	from	the heaven	it be	for us	a festival	for first of us	and	the last of us

مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا

a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us,

وَ	آيَةً	مِّنكَ	وَ	ارْزُقْنَا	وَ	أَنْتَ	خَيْرُ	الرَّازِقِينَ
and	a Sign	from you	and	you provide us	and	you	best	the sustainers

وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.'

قَالَ	اللَّهُ	إِنِّي	مُنْزِلُهَا	عَلَيْكُمْ	فَمَنْ	يَكْفُرْ	بَعْدُ	مِنْكُمْ
he said	Allah	surely I	one that sends down it	upon you	so whoso	he disbelieved	after	among you

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ

Allah said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards

فَإِنِّي	أُعَذِّبُهُ	عَذَابًا	لَّا	أُعَذِّبُهُ	أَحَدًا	مِّن	الْعَالَمِينَ
then surely I	I punish him	a punishment	not	I punish him	any other	from	the people
فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٦﴾							
I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'							
وَ	إِذْ	قَالَ	اللَّهُ	يَعِيسَى	ابْنُ	مَرْيَمَ	
and	when	He said	Allah	O Jesus	son	Mary	
وَإِذْ قَالَ اللَّهُ لِيَعِيسَى ابْنَ مَرْيَمَ							
And when Allah will say, "O Jesus, son of Mary,							
أَ أَنتَ	قُلْتَ	لِلنَّاسِ	اتَّخِذُونِي	وَ	أُمِّي	إِلَهَيْنِ	مِنْ دُونِ اللَّهِ
you did	you said	to the people	you take me	and	my mother	two gods	besides Allah
أَ أَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ							
didst thou say to men, 'Take me and my mother for two gods beside Allah?'"							
قَالَ	سُبْحَنَكَ	مَا	يَكُونُ	لِي	أَنْ أَقُولَ	مَا	لَيْسَ لِي
he said	Holy are you	not	it is	for me	that I say	that	for me
قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ							
he will answer, "Holy art Thou. I could never say that to which I had no right.							
إِنْ	كُنْتُ	قُلْتُهٖ	فَقَدْ	عَلِمْتَهُ	تَعْلَمَ	مَا	فِي نَفْسِي
if	I had	I said it	then surely	you knew it	you know	that	in my mind
إِنْ كُنْتُ قُلْتُهٖ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي							
If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind,							
وَ	لَا	أَعْلَمُ	مَا	فِي	نَفْسِكَ	إِنَّكَ	أَنْتَ
and	not	I know	that	in	your mind	surely you	you are
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٧﴾							
and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.							



مَا	قُلْتُ	لَهُمْ	إِلَّا	مَا	أَمَرْتَنِي	بِهِ
not	I said	to them	except	that	you commanded me	with it
مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ						
“I said nothing to them except that which Thou didst command me						
أَنْ	اعْبُدُوا	اللَّهُ	رَبِّي	وَ	رَبِّكُمْ	
that	you worship	Allah	my Lord	and	your Lord	
أَنْ اِعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ <sup>ج</sup>						
‘Worship Allah, my Lord and your Lord.’						
وَ	كُنْتُ	عَلَيْهِمْ	شَهِيدًا	مَا دُمْتُ	فِيهِمْ	
and	I was	upon them	witness	while I was	in them	
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ <sup>ج</sup>						
And I was a witness over them as long as I remained among them,						
فَلَمَّا	تَوَفَّيْتَنِي	كُنْتَ	أَنْتَ	الرَّقِيبَ	عَلَيْهِمْ	
then when	you caused me to die	you were	you	the watchor	over them	
فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ <sup>ط</sup>						
but since Thou didst cause me to die, Thou hast been the Watcher over them;						
وَ	أَنْتَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ	
and	you	upon	all	things	witness	
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ <sup>(118)</sup>						
and Thou art Witness over all things.						
إِنْ	تُعَذِّبُهُمْ	فَإِنَّهُمْ	عِبَادُكَ			
if	you punish them	thus surely they	your servants			
إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ <sup>ج</sup>						
“If Thou punish them, they are Thy servants;						

و	إِنْ	تَغْفِرْ لَهُمْ	فَإِنَّكَ	أَنْتَ	الْعَزِيزُ	الْحَكِيمُ
and	if	you forgive them	then surely you	you	the Mighty	the Wise
وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ <sup>(119)</sup>						
and if Thou forgive them, Thou surely art the Mighty, the Wise."						
قَالَ	اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ	الصَّادِقِينَ	صِدْقُهُمْ
He said	Allah	this	Day	he shall profit	the truthful	by their truthfulness
قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ <sup>ط</sup>						
Allah will say, 'This is a day when only the truthful shall profit by their truthfulness.						
لَهُمْ	جَنَّاتٌ	تَجْرِي	مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا أَبَدًا
for them	Gardens	it flows	under it	the streams	those that shall abide	in it for ever
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا <sup>ط</sup>						
For them are Gardens beneath which streams flow; therein shall they abide for ever.						
رَضِيَ	اللَّهُ	عَنْهُمْ	و	رَضُوا	عَنْهُ	ذَلِكَ الْفَوْزُ الْعَظِيمُ
He is pleased	Allah	with them	and	they were pleased	with Him	that is the great triumph
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ <sup>ط</sup> ذَلِكَ الْفَوْزُ الْعَظِيمُ <sup>(120)</sup>						
Allah is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.'						
بِاللَّهِ	مُلْكُ	السَّمَوَاتِ	و	الْأَرْضِ	و	مَا فِيهِنَّ
for Allah	kingdom	the heavens	and	the earth	and	whatever in them
بِاللَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ <sup>ط</sup>						
To Allah belongs the kingdom of the heavens and the earth and whatever is in them;						
و	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	
and	He is	upon	all	things	powerful	
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ <sup>(121)</sup>						
and He has power over all things.						

سُورَةُ الْاَنْعَامِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةٌ وَسِتُّ وَسِتُّونَ آيَةً وَعِشْرُونَ رُكُوعًا

Al-An'am is a Makki Sura and it has 166 verses and 20 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
in the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الْحَمْدُ	لِلَّهِ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ
all praise	belongs to Allah	Who	He created	the heavens	and	the earth

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

All praise belongs to Allah Who created the heavens and the earth

وَجَعَلَ	الظُّلُمَاتِ	وَالنُّورَ	ثُمَّ	الَّذِينَ	كَفَرُوا
He made	the darkness	and	the light	then	those who
and	they disbelieved				

وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا

and brought into being every kind of darkness and light; yet those who disbelieve

بِرَبِّهِمْ	يَعْدِلُونَ	هُوَ	الَّذِي	خَلَقَكُمْ	مِّنْ	طِينٍ
with their Lord	they set up equal	He	Who	He created you	from	clay

بِرَبِّهِمْ يَعْدِلُونَ ② هُوَ الَّذِي خَلَقَكُمْ مِّنْ طِينٍ

set up equals to their Lord. He it is Who created you from clay,

ثُمَّ	قَضَىٰ	أَجَلًا	وَ	أَجَلٌ	مُّسَمًّى	عِنْدَهُ	ثُمَّ	أَنْتُمْ	تَبْتَزُونَ
then	He decreed	a term	and	term	fixed	with Him	then	you are	you doubt

ثُمَّ قَضَىٰ أَجَلًا ③ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَبْتَزُونَ

and then He decreed a term. And there is another term fixed with Him. Yet you doubt!

وَهُوَ	اللَّهُ	فِي	السَّمَوَاتِ	وَالْأَرْضِ	فِي	وَالْأَرْضِ	وَالْأَرْضِ
and	Allah	in	the heavens	and	in	the earth	the earth
وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ط							
And He is Allah, the God, both in the heavens and in the earth.							
يَعْلَمُ	سِرَّكُمْ	وَأَن تَكْسِبُونَ	وَأَن تَكْسِبُونَ	يَعْلَمُ	وَأَن تَكْسِبُونَ	وَأَن تَكْسِبُونَ	وَأَن تَكْسِبُونَ
He knows	your secret	and	your outside	He knows	and	that	you earn
يَعْلَمُ سِرَّكُمْ وَأَن تَكْسِبُونَ ④							
He knows your secrets and also that which is apparent. And He knows what you earn.							
وَمَا تَأْتِيهِمْ	مِّنْ آيَةٍ	مِّنْ آيَةٍ	مِّنْ آيَةٍ	مِّنْ آيَةٍ	مِّنْ آيَةٍ	مِّنْ آيَةٍ	مِّنْ آيَةٍ
and	not	it comes to them	any Sign	from	Signs	their Lord	their Lord
وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَةٍ رَبِّهِمْ							
And there comes not to them any Sign of the Signs of their Lord,							
إِلَّا كَانُوا	عَنْهَا	مُعْرِضِينَ	فَقَدْ كَذَّبُوا	بِالْحَقِّ	بِالْحَقِّ	بِالْحَقِّ	بِالْحَقِّ
except	they were	from it	those that turn away	so surely	they rejected	with the truth	with the truth
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ⑤ فَقَدْ كَذَّبُوا بِالْحَقِّ							
but they turn away from it. So they rejected the truth							
لَبَّأِ	جَاءَهُمْ	فَسَوْفَ	يَأْتِيهِمْ	أَنْبِئُوا	مَا كَانُوا	بِهِ	يَسْتَهْزِءُونَ
when	it came to them	then shall soon	it comes to them	tidings	that	with it	they mocked
لَبَّأِ جَاءَهُمْ ط فَسَوْفَ يَأْتِيهِمْ أَنْبِئُوا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑥							
when it came to them; but soon shall come to them the tidings of that at which they mocked.							
أَلَمْ يَرَوْا	كَمْ	أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَبْلِهِمْ	مِنْ قَبْلِهِمْ	مِنْ قَبْلِهِمْ	مِنْ قَبْلِهِمْ
didn't they see	how many	We destroyed	before them	from	age	age	age
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ							
See they not how many ages have We destroyed before them?							



لَكُمْ	لَمْ نُنْكِحْ	مَا	الْأَرْضِ	فِي	مَكَّنْهُمْ
for you	We have not established	that	the earth	in	We established them
مَكَّنْهُمْ فِي الْأَرْضِ مَا لَمْ نُنْكِحْ لَكُمْ					
We had established them in the earth as We have established you not,					
وَجَعَلْنَا	مِدْرَارًا	عَلَيْهِمْ	السَّيَّاءَ	وَأَرْسَلْنَا	
and We made	pouring abundant rain	over them	the clouds	and We sent	
وَأَرْسَلْنَا السَّيَّاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا					
and We sent the clouds over them, pouring down abundant rain; and We caused					
بِذُنُوبِهِمْ	فَاهْلَكْنَاهُمْ	مِنْ تَحْتِهِمْ	تَجْرِي	الْأَنْهَارُ	
because of their sins	so We destroyed them	beneath them	it flows	the streams	
الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهِمْ فَاهْلَكْنَاهُمْ بِذُنُوبِهِمْ					
streams to flow beneath them; then did We destroy them because of their sins					
أَخْرَيْنَ	قَرْنًا	مِنْ بَعْدِهِمْ	أَنْشَأْنَا	وَ	
others	generation	after them	We raised	and	
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ٧					
and raised up after them another people					
قِرْطَاسٍ	فِي	كِتَابًا	عَلَيْكَ	نَزَّلْنَا	لَوْ
parchment	in	writing	on you	We sent down	if
وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ					
And if We had sent down to thee a writing upon parchment					
كَفَرُوا	الَّذِينَ	لَقَالَ	بِأَيْدِيهِمْ	فَلَسَوْهُ	
they disbelieved	those who	surely he said	with their hands	then they touched it	
فَلَسَوْهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا					
and they had felt it with their hands, even then the disbelievers would have surely said,					

قَالُوا	وَ	مُبِينٌ	سِحْرٌ	إِلَّا	هَذَا	إِنْ		
they said	and	one that is manifest	sorcery	except	this	not		
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ٨ وَقَالُوا								
'This is nothing but manifest sorcery.' And they say,								
مَلَكًا	أَنْزَلْنَا	لَوْ	وَ	مَلَكٌ	عَلَيْهِ	أُنْزِلَ	لَا	لَوْ
angel	We sent down	if	and	angel	on him	it was sent down	not	why
لَوْ لَا أُنْزِلَ عَلَيْهِ مَلَكٌ ٩ وَلَوْ أَنْزَلْنَا مَلَكًا								
'Why has not an angel been sent down to him?' But if We had sent down an angel,								
يُنْظَرُونَ		لَا	ثُمَّ	الْأَمْرُ	لَقُضِيَ			
they are granted respite		not	then	the matter	surely it was decided			
لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ٩								
the matter would have been settled, and then they would not have been granted a respite.								
رَجُلًا	لَجَعَلْنَاهُ	مَلَكًا	جَعَلْنَاهُ	لَوْ	وَ			
man	surely We made him	angel	We made him	if	and			
وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا								
And if We had appointed as Messenger an angel, We would have made him appear as a man;								
يَلْبِسُونَ		مَا	عَلَيْهِمْ	لَلْبَسْنَا	وَ			
they confuse themselves		that	on them	We confused	and			
وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ١٠								
and thus We would have made confused to them what they are themselves confusing.								
مِّنْ قَبْلِكَ	بِرُسُلٍ	اسْتَهْزِئَ	لَقَدْ	وَ				
before you	with Messengers	he was mocked	surely	and				
وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ								
And surely have the Messengers been mocked at before thee,								

1  
ع  
7

فَحَاقَ	بِالَّذِينَ	سَخِرُوا	مِنْهُمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
so it encompassed	those who	they scoffed	in them	that	they were	with it	they mocked

فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑪

but that which they mocked at encompassed those of them who scoffed.

قُلْ	سِيرُوا	فِي	الْأَرْضِ	ثُمَّ	انْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ
you say	you go about	in	the earth	then	you see	what	it was	end	those that treat as liars

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ⑫

Say, 'Go about in the earth, and see what was the end of those who treated the Prophets as liars.'

قُلْ	لِّبَنٍ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
you say	to whom	that	in	the heavens	and	the earth

قُلْ لِّبَنٍ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ⑬

Say, 'To whom belongs what is in the heavens and the earth?'

قُلْ	لِلَّهِ	كَتَبَ	عَلَى	نَفْسِهِ	الرَّحْمَةَ
you say	for Allah	He decreed	on	himself	the mercy

قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ⑭

Say, 'To Allah.' He has taken upon Himself to show mercy.

لَيَجْعَلَنَّكُمْ	إِلَى	يَوْمِ الْقِيَامَةِ	لَا	رَيْبَ	فِيهِ
surely he will assemble you	on	the Day of Resurrection	no	doubt	in it

لَيَجْعَلَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ⑮

He will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it.

الَّذِينَ	خَسِرُوا	أَنْفُسَهُمْ	فَهُمْ	لَا	يُؤْمِنُونَ
those who	they ruined	themselves	so they	not	they believe

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ⑯

Those who have ruined themselves will not believe.

وَالنَّهَارِ	وَ	الَّيْلِ	فِي	سَكَنَ	مَا	لَهُ	وَ
the day	and	the night	in	He dwelled	what	for him	and
وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ط							
To Him belongs whatever dwells in the night and the day.							
وَاللَّهُ	غَيْرَ	أَ	قُلْ	الْعَلِيمُ	السَّمِيعُ	هُوَ	وَ
Allah	other than	do	you say	the All-Knowing	the All-Hearing	He is	and
وَهُوَ السَّمِيعُ الْعَلِيمُ ١٤ قُلْ أَغْيَرَ اللَّهُ							
And He is the All-Hearing, the All-Knowing. Say, 'Shall I take any protector other than Allah,							
أَتَّخِذُ	وَلِيًّا	فَاطِرِ	السَّمَوَاتِ	وَ	الْأَرْضِ		
I take	protector	Creator	the heavens	and	the earth		
أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ							
the Maker of the heavens and the earth,							
وَ	هُوَ	يُطْعِمُ	وَ	لَا	يُطْعَمُ	قُلْ	إِنِّي
and	He	feeds	and	not	is fed	you say	surely I
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ							
Who feeds and is not fed?' Say, 'I have been commanded to be							
أَنْ أَكُونَ	أَوَّلَ	مَنْ	أَسْلَمَ	وَ	لَا	تَكُونَنَّ	مِنْ
that I be	first	who	he submitted	and	not	you be	from
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ١٥							
the first of those who submit.' And be thou not of those who associate partners with God.							
قُلْ	إِنِّي	أَخَافُ	إِنْ	عَصَيْتُ	رَبِّي	عَذَابَ	يَوْمٍ عَظِيمٍ
you say	surely I	I fear	if	I disobeyed	my Lord	punishment	great day
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ١٦ مَنْ							
Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of 'an enormous day.'							



يُصْرَفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَ ذَلِكَ الْفَوْزُ الْمُبِينُ	it is averted from it this day so indeed He had mercy on him and that is a manifest triumph
---	---

يُصْرَفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۖ وَ ذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٧﴾

He from whom it is averted on that day, God indeed has had mercy on him. And that indeed is a manifest triumph.

وَ إِنْ يَسْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ	and if Allah touches you with affliction so no remover for him except He
---	--

وَ إِنْ يَسْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

And if Allah touch thee with affliction, there is none that can remove it but He;

وَ إِنْ يَسْسِسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	and if Allah touches you with good so He is on all things powerful
---	--

وَ إِنْ يَسْسِسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

and if He bestows upon you good fortune then He has power to do all that He wills.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ	and He is All-Powerful over His servants and He is the Wise, the All-Aware
---	--

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَ هُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٩﴾

And He is All-Powerful over His creatures — the humankind; and He is the Wise, the All-Aware.

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ	say what thing is most weighty as a witness say Allah
---	---

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۚ

Say, 'What thing is most weighty as a witness?' Say, 'Allah is

شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ وَ أُوحِيَ إِلَىٰ هَذَا الْقُرْآنُ	witness between me and you and between you and I it was revealed the Quran
--	--

شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ ۚ وَ أُوحِيَ إِلَىٰ هَذَا الْقُرْآنُ

a Witness between me and you. And this Qur'an has been revealed to me

لَا تُذَرِّكُمْ بِهِ	وَمَنْ	بَدَغَ	it reached	whom	and	with it	so that I warn you
لَا تُذَرِّكُمْ بِهِ وَمَنْ بَدَغَ ط							
so that with it I may warn you and whomsoever it reaches.							
أَيِّنُّكُمْ	لَتَشْهَدُونَ	أَنَّ	مَعَ	اللَّهِ	إِلَهَةً	أُخْرَى	do you surely
indeed you bear witness	that	with	Allah	gods	other		
أَيِّنُّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى ط							
What! do you really bear witness that there are other gods beside Allah?							
قُلْ	لَا أَشْهَدُ	قُلْ	إِنَّمَا	هُوَ	إِلَهُ	وَاحِدٌ	you say
I bear witness	not	you say	only	He is	God	One	
قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ							
Say, 'I bear not witness thereto.' Say, 'He is the One God,							
وَأَنَا	إِنِّى	بَرِيءٌ	مِّمَّا	تُشْرِكُونَ			
and	surely I am	one that is absolved	from that	you associate			
وَأَنَا بَرِيءٌ مِّمَّا تُشْرِكُونَ ٢٠							
and I am completely absolved of what you associate with Him.'							
الَّذِينَ	آتَيْنَهُمُ	الْكِتَابَ	يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ	أَبْنَاءَهُمْ	those
We gave them	the Book	they recognise it	as	they recognise	their sons		
الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ٢١							
Those to whom We gave the Book recognize him as they recognize their sons.							
الَّذِينَ	خَسِرُوا	أَنْفُسَهُمْ	فَهُمْ	لَا	يُؤْمِنُونَ		
those who	they ruined	their souls	so they	not	they believe		
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢١							
But those who ruin their souls will not believe.							

وقوله

وقوله

2  
10  
8

وَ	مَنْ	أَظْلَمُ	مِمَّنْ	افْتَرَى	عَلَى	اللَّهِ	كَذِبًا
and	who	more unjust	from who	he forged	on	Allah	a lie
وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا							
And who is more unjust than he who forges a lie against Allah							
أَوْ	كَذَّبَ	بِآيَاتِهِ	إِنَّهُ	لَا	يُفْدِحُ	الظَّالِمُونَ	وَيَوْمَ
or	he treated as lie	with His Signs	surely he	not	He prospers	the unjust	day
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْدِحُ الظَّالِمُونَ 22 وَيَوْمَ							
or gives the lie to His Signs? Surely, the unjust shall not prosper. And think of the day							
نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ	نَقُولُ	لِلَّذِينَ	أَشْرَكُوا		
We shall gather them	all	then	We will say	to those who	they associated partners with God		
نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا							
when We shall gather them all together; then shall We say to those who associated partners with God,							
أَيْنَ	شُرَكَائِكُمْ	الَّذِينَ	كُنْتُمْ تَزْعُمُونَ	ثُمَّ	لَمْ	تَكُنْ	فِتْنَتُهُمْ
where	your partners	those who	you used to assert	then	naught	it is	their mischief
أَيْنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ 23 ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ							
'Where are the partners you spoke of, those whom you used to assert?' Then the end of their mischief will be naught							
إِلَّا	أَنْ	قَالُوا	وَ	اللَّهُ	رَبَّنَا	مَا	كُنَّا
save	that	they said	and	Allah	our Lord	not	we were
إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ 24							
save that they shall say, 'By Allah, our Lord, we were not idolaters.'							
أَنْظُرْ	كَيْفَ	كَذَّبُوا	عَلَى	أَنْفُسِهِمْ	وَ	ضَلَّ	عَنْهُمْ
you see	how	they lied	against	themselves	and	he lost	to them
أَنْظُرْ كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ 25							
See how they lie against themselves. And what they fabricated was of no avail to them.							

وَ	مِنْهُمْ	مَنْ	يَسْتَبِعُ	إِلَيْكَ	وَ	جَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً
and	among them	whoso	he gives ear	to you	and	We made	over	their hearts	veils
وَمِنْهُمْ مَّنْ يَسْتَبِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً									
And among them are some who give ear to thee; but We have put veils on their hearts,									
أَنْ يَفْقَهُوهُ	وَ	فِي	أَذَانِهِمْ	وَقَرًا					
that they understand it	and	in	their ears	deafness					
أَنْ يَفْقَهُوهُ وَفِي أَذَانِهِمْ وَقَرًا ط									
that they should not understand, and deafness in their ears.									
وَ	إِنْ	يَرَوْا	كُلَّ	آيَةٍ	لَّا	يُؤْمِنُوا	بِهَا		
and	if	they see	every	Sign	not	they believe	in it		
وَإِنْ يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا ط									
And even if they see every Sign, they would not believe therein,									
حَتَّىٰ	إِذَا	جَاءُوكَ	يُجَادِلُونَكَ	يَقُولُ	الَّذِينَ	كَفَرُوا			
until	when	they came to you	disputing with you	he says	those who	they disbelieved			
حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا									
so much so, that when they come to thee, disputing with thee, those who disbelieve say,									
إِنْ هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ	وَ	هُمْ	يَنْهَوْنَ	عَنْهُ		
this is nothing	except	fables	the ancients	and	they	they forbid	from it		
إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾ وَهُمْ يَنْهَوْنَ عَنْهُ									
'This is nothing but fables of the ancients.' And they forbid others to believe it									
وَ	يَنْتَوْنَ	عَنْهُ	وَ	إِنْ يُهْلِكُونَ	إِلَّا	أَنْفُسَهُمْ	وَ	مَا	يَشْعُرُونَ
and	they keep away	from it	and	they don't ruin	except	themselves	and	not	they perceive
وَيَنْتَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٧﴾									
and themselves too they keep away from it. And they ruin none but their own selves; only they perceive not.									



وَقَالُوا	النَّارِ	عَلَى	وَقِفُّوا	إِذْ	تَرَى	لَوْ	وَ
then they said	the Fire	before	they were made to stand	when	you see	if	and

وَلَوْ تَرَى إِذْ وَقِفُّوا عَلَى النَّارِ فَقَالُوا

And if thou couldst only see when they are made to stand before the Fire! They will say,

يَلَيْتَنَا	نُرَدُّ	وَ	لَا	نُكَذِّبُ	بِآيَاتِ	رَبِّنَا
Oh would that we	we might be sent back	and	not	we treat as lies	with Signs	our Lord

يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا

‘Oh, would that we might be sent back! And then we would not treat the Signs of our Lord as lies,

وَنَكُونُ	مِنَ	الْمُؤْمِنِينَ	بَلْ	بَدَا لَهُمْ	مَا	كَانُوا	يُخْفُونَ
and	we be	from	the believers	no	it became clear for them	that	they were

وَنَكُونُ مِنَ الْمُؤْمِنِينَ ②٨ بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ

and we would be of the believers.’ Nay, that which they used to conceal before has now become clear to them.

مِنْ قَبْلُ	وَ	لَوْ	رُدُّوا	لَعَادُوا
before	and	if	they were sent back	indeed they turned back

مِنْ قَبْلُ ٢٩ وَلَوْ رُدُّوا لَعَادُوا

And if they were sent back, they would surely return to that

لَبَا	نُهُوا	عَنْهُ	وَ	إِنَّهُمْ	لَكَذِبُونَ	وَ	قَالُوا
for that	they were forbidden	from it	and	surely they	surely liars	and	they said

لَبَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَذِبُونَ ٢٩ وَقَالُوا

which they were forbidden. And they are certainly liars. And they say,

إِنْ هِيَ إِلَّا	حَيَاتُنَا	الدُّنْيَا	وَ	مَا	نَحْنُ	بِبَعُوثَيْنِ
that is nothing except	our life	the worldly	and	not	we	with those that are raised again

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِبَعُوثَيْنِ ٣٠

‘There is nothing except this our present life, and we shall not be raised again.’

و	لَوْ	تَرَى	إِذْ	وُقِفُوا	عَلَى	رَبِّهِمْ
and	if	you see	when	they were made to stand	before	their Lord
وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ ط						
And if thou couldst only see when they are made to stand before their Lord!						
قَالَ	أَلَيْسَ هَذَا بِالْحَقِّ		قَالُوا	بَلَى	وَرَبَّنَا	
they said	is this not true		they will say	Yes	by our Lord	
قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ط قَالُوا بَلَى وَرَبَّنَا ط						
He will say, 'Is not this second life the truth?' They will say, 'Yea, by our Lord.'						
قَالَ	فَذُوقُوا	الْعَذَابَ	بِهَا	كُنْتُمْ	تَكْفُرُونَ	
He said	then you taste	the punishment	because that	you were	you disbelieve	
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣١﴾						
He will say, 'Then taste the punishment because you disbelieved.'						
قَدْ	خَسِرَ	الَّذِينَ	كَذَّبُوا	بِلِقَاءِ	اللَّهِ	
indeed	he lost	those who	they denied	the meeting	Allah	
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ط						
Those indeed are the losers who deny the meeting with Allah,						
حَتَّى	إِذَا	جَاءَتْهُمْ	السَّاعَةُ	بَغْتَةً	قَالُوا	يَحْسِرَتْنَا
until	when	it came (to) them	the Hour	unawares	they said	O our grief
حَتَّى إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرَتْنَا						
so much so, that when the Hour shall come on them unawares, they will say, 'O our grief						
عَلَى	مَا	فَرَّطْنَا	فِيهَا	وَ	هُمْ	يَحْمِلُونَ
on	that	we neglected	in it	and	they	they bear
عَلَى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ						
for our neglecting this Hour!' And they shall bear their burdens						

يَزُرُونَ	مَا	سَاءَ	أَلَا	ظُهُورِهِمْ	عَلَى
they bear	that	it was evil	surely	their backs	on
عَلَى ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣٢﴾					
on their backs. Surely, evil is that which they bear.					
لَهُوَ	وَمَا	الْحَيَاةُ	الدُّنْيَا	إِلَّا	لَعِبٌ
a pastime	and	a sport	but	the worldly	the life
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ ۖ					
And worldly life is nothing but a sport and a pastime.					
يَتَّقُونَ	لِلَّذِينَ	خَيْرٌ	الْآخِرَةُ	لَلَّذَارِ	وَلِلَّذِينَ
they are righteous	for those who	better	the Hereafter	indeed the abode	and
وَلِلَّذِينَ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۖ					
And surely the abode of the Hereafter is better for those who are righteous.					
أَفَلَا	تَعْقِلُونَ	قَدْ	نَعْلَمُ	إِنَّهُ	لِيَحْزُنَكَ
they say	that	surely it grieves you	surely that	We know	indeed
أَفَلَا تَعْقِلُونَ ۖ ﴿٣٣﴾ قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ					
Will you not then understand? We know full well that what they say verily grieves thee;					
فَإِنَّهُمْ	لَا يُكْذِبُونَكَ	وَلَكِنَّ	الظَّالِمِينَ	بِآيَاتِ	اللَّهِ
so surely they	they charge you not with falsehood	but	the unjust people	with Signs	Allah
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ					
for surely it is not thee that they charge with falsehood but it is the Signs of Allah that the evil-doers reject.					
يَجْحَدُونَ	وَلَقَدْ	كُذِّبَتْ	رُسُلٌ	مِّنْ قَبْلِكَ	فَصَبَرُوا
they reject	and surely indeed	it was rejected	Messengers	before you	they were patient
يَجْحَدُونَ ۖ ﴿٣٤﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا					
And Messengers indeed have been rejected before thee; but notwithstanding their rejection					

عَلَى	مَا	كَذَّبُوا	وَ	أُودُوا	حَتَّى	أَتَتْهُمْ	نَصْرَنَا
on	that	they were rejected	and	they were persecuted	until	it came to them	Our help
عَلَى مَا كَذَّبُوا وَأُودُوا حَتَّى أَتَتْهُمْ نَصْرُنَا ٥							
and persecution they remained patient until Our help came to them.							
وَ	لَا	مُبَدِّلَ	لِكَلِمَاتِ	اللَّهِ			
and	none	one that can change	for words	Allah			
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ٦							
There is none that can change the words of Allah.							
وَ	لَقَدْ	جَاءَكَ	مِنْ	نَّبَايَ	الرُّسُلِينَ		
and	surely indeed	it came to you	from	tidings	the Messengers		
وَلَقَدْ جَاءَكَ مِنْ نَّبَايَ الرُّسُلِينَ ٣٥							
And there have already come to thee tidings of past Messengers.							
وَ	إِنْ	كَانَ	كَبْرٌ	عَلَيْكَ	إِعْرَاضُهُمْ		
and	if	it was	it was grievous	to you	their aversion		
وَإِنْ كَانَ كَبْرٌ عَلَيْكَ إِعْرَاضُهُمْ							
And if their aversion is grievous to thee,							
فَإِنْ	اسْتَطَعْتَ	أَنْ تَبْتَغِيَ	نَفَقًا	فِي	الْأَرْضِ		
then if	you were able	that you seek	a passage	into	the earth		
فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ							
then, if thou art able to seek a passage into the earth							
أَوْ	سُلْبًا	فِي	السَّمَاءِ	فَتَأْتِيَهُمْ	بَايَةً		
or	a ladder	into	the heaven	then you bring them	with a Sign		
أَوْ سُلْبًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَايَةً ٦							
or a ladder unto heaven, and bring them a Sign,							



وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى	وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى
and	if	He willed	Allah	surely He brought them together	on	the guidance

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

thou canst do so. And had Allah enforced His will, He could surely have brought them together into the guidance.

فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ	فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ
so not	you be	amongst	those who lack knowledge	only	he accepts	those who listen

فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ٣٦

So be thou not of those who lack knowledge. Only those who listen sincerely respond.

وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ	وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ
and	the dead	He will raise them	Allah	then	towards Him	they shall be brought back

وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ٣٧

And as for the dead, Allah will raise them to life, then to Him shall they be brought back.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ	وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ
and	they said	why	not	it was sent down	upon him	Sign

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ط

And they say, 'Why has not a Sign been sent down to him from his Lord?'

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً	قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً
you say	surely	Allah	powerful	on	that He sends down	a Sign

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً

Say, 'Surely, Allah has power to send down a Sign,

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
but	most of them	not	they know			

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٨

but most of them do not know.'

و	مَا	مِنْ	دَابَّةٍ	فِي	الْأَرْضِ
and	not	from	an animal	in	the earth
وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ					
There is not an animal that crawls in the earth,					
و	لَا	طَيْرٍ	يَطِيرُ	بِجَنَاحَيْهِ	إِلَّا أُمَمٌ
and	not	a bird	it flies	with its two wings	but communities
وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ					
nor a bird that flies on its two wings, but they are communities like you.					
مَا	فَرَّطْنَا	فِي	الْكِتَابِ	مِنْ شَيْءٍ ثُمَّ	إِلَى رَبِّهِمْ يُحْشَرُونَ
not	We left	in	the Book	anything	then towards their Lord they will be gathered
مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ <sup>39</sup>					
We have left out nothing in the Book. Then to their Lord shall they be gathered together.					
و	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	صُمٌّ	وَبُكْمٌ
and	those who	they rejected	in Our Signs	deaf	dumb
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ <sup>ط</sup>					
Those who have rejected Our Signs are deaf and dumb, in utter darkness.					
مَنْ	يَشَاءُ	اللَّهُ	يُضِلُّهُ	و	
who	He wills	Allah	He lets him go astray	and	
مَنْ يَشَاءُ اللَّهُ يُضِلُّهُ <sup>ط</sup>					
About whomever Allah so adjudges He permits him to go astray. And					
مَنْ	يَشَاءُ	يَجْعَلُهُ	عَلَى	صِرَاطٍ	مُسْتَقِيمٍ
whom	He wills	He places him	on	path	straight
مَنْ يَشَاءُ يَجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ <sup>40</sup>					
about whomever He decides, He leads him to the straight path.					

أَوْ	اللَّهُ	عَذَابُ	أَتَكُمُ	إِنْ	أَرَعَيْتَكُمْ	قُلْ
or	Allah	punishment	it came to you	if	what do you think	you say

قُلْ أَرَعَيْتَكُمْ إِنْ أَتَكُمُ عَذَابُ اللَّهِ أَوْ

Say, 'What do you think your response will be if the punishment of Allah comes upon you or

أَتَكُمُ	السَّاعَةُ	أَ	غَيْرَ	اللَّهُ	تَدْعُونَ	إِنْ	كُنْتُمْ	صَادِقِينَ
it came to you	the Hour	will	other	Allah	you call	if	you were	truthful

أَتَكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ<sup>٤١</sup> إِنْ كُنْتُمْ صَادِقِينَ

there comes upon you the destined Hour, will you call upon any other than Allah, if you are truthful?

بَلْ	إِيَّاهُ	تَدْعُونَ	فَيَكْشِفُ	مَا	تَدْعُونَ	إِلَيْهِ
Nay	Him alone	you call	so He will remove	that	you call	towards Him

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ

Nay, but on Him alone will you call; then will He remove that which you call on Him to remove,

إِنْ	شَاءَ	وَ	تَنْسُونَ	مَا	تُشْرِكُونَ
if	He pleased	and	you forget	that	you associate

إِنْ شَاءَ وَتَنْسُونَ مَا تُشْرِكُونَ<sup>٤٢</sup>

if He please, and you will forget what you associate with Him.

وَ	لَقَدْ	أَرْسَلْنَا	إِلَى	أُمَمٍ	مِّنْ قَبْلِكَ
and	surely indeed	We sent	to	the peoples	before you

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِّنْ قَبْلِكَ

And indeed We sent Messengers to peoples before thee;

فَاخْذُنْهُمْ	بِالْبَاسَاءِ	وَ	الضَّرَآءِ	لَعَلَّهُمْ	يَتَضَرَّعُونَ
so We afflicted them	with poverty	and	the adversity	so that they	they humble themselves

فَاخْذُنْهُمْ بِالْبَاسَاءِ وَالضَّرَآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ<sup>٤٣</sup>

then We afflicted them with poverty and adversity that they might humble themselves.

فَلَوْلَا	إِذْ	جَاءَهُمْ	بِأَسْنَا	تَضَرَّعُوا	وَلَكِنْ
so why not	when	it came to them	our punishment	they grew humble	but

فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَا تَضَرَّعُوا وَلَكِنْ

Why, then, when Our punishment came upon them, did they not grow humble?

قَسَتْ	قُلُوبُهُمْ	وَ	زَيْنَ	لَهُمْ	الشَّيْطَانُ	مَا	كَانُوا	يَعْمَلُونَ
hardened	their hearts	and	he commended	to them	Satan	what	they were	their deeds

قَسَتْ قُلُوبُهُمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾

But their hearts were hardened and Satan made all that they did seem fair to them.

فَلَمَّا	نَسُوا	مَا	ذُكِّرُوا	بِهِ	فَتَحْنَا	عَلَيْهِمْ	أَبْوَابَ	كُلِّ شَيْءٍ
so when	they forgot	that	they were admonished	with it	We opened	on them	gates	everything

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ط

Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things,

حَتَّى	إِذَا	فَرِحُوا	بِهَا	أُوتُوا	أَخَذْنَاهُمْ	بَغْتَةً
until	when	they rejoiced	with that	they were given	We seized them	suddenly

حَتَّى إِذَا فَرِحُوا بِهَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً

until, when they became exultant at what they were given, We seized them suddenly,

فَإِذَا	هُمْ	مُبْلِسُونَ	فَقُطِعَ	دَابِرُ	الْقَوْمِ	الَّذِينَ	ظَلَمُوا
then when	they	those plunged into despair	so it was cut off	root	the people	those who	they wronged

فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٥﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ط

and lo! they were plunged into despair. So the very roots of the people who did wrong were cut off;

وَ	الْحَمْدُ	لِلَّهِ	رَبِّ	الْعَالَمِينَ
and	all praise	for Allah	Lord	all the worlds

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

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



قُلْ	أَرَأَيْتُمْ	إِنْ	أَخَذَ	اللَّهُ	سَمْعَكُمْ	وَ	أَبْصَارَكُمْ
you say	what you saw	if	He took	Allah	your hearing	and	your sight

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ

Say, 'What think ye? If Allah should take away your hearing and your sight,

وَحَتَمَ	عَلَى	قُلُوبِكُمْ	مَنْ	إِلَهٌ	غَيْرُ	اللَّهِ	يَأْتِيَكُمْ	بِهِ
and	on	your hearts	who	God	other	Allah	it would come to you	with it

وَحَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ<sup>ط</sup>

who is the God other than Allah who could bring it back to you?

أَنْظُرْ	كَيْفَ	نُصَرِّفُ	الْآيَاتِ	ثُمَّ	هُمْ	يَصْرِفُونَ
you see	how	We vary	the Signs	then	they	they turn away

أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْرِفُونَ<sup>٤٧</sup>

See how We vary the Signs, yet they turn away.

قُلْ	أَرَأَيْتُمْ	إِنْ	آتَاكُمْ	عَذَابُ	اللَّهِ	بَغْتَةً
you say	what you saw	if	it came to you	punishment	Allah	suddenly

قُلْ أَرَأَيْتُمْ إِنْ آتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً

Say, 'What think ye? If the punishment of Allah come upon you suddenly

أَوْ	جَهْرَةً	هَلْ	يُهْلِكُ	إِلَّا	الْقَوْمَ	الظَّالِمُونَ
or	openly	will	it is destroyed	except	the people	the wrongdoers

أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ<sup>٤٨</sup>

or openly, will any be destroyed save the wrongdoing people?

وَ	مَا	نُرْسِلُ	الرُّسُلِينَ	إِلَّا	مُبَشِّرِينَ	وَ	مُنذِرِينَ
and	not	We send	the Messengers	except	bearers of glad tidings	and	warners

وَمَا نُرْسِلُ الرُّسُلِينَ إِلَّا مُبَشِّرِينَ وَنُنذِرِينَ<sup>ج</sup>

And We send not the Messengers but as bearers of glad tidings and as warners.

فَبْنُ	أَمَنْ	وَ	أَصْلَحَ	فَلَا	خَوْفٌ	عَلَيْهِمْ
so who	he believed	and	he reformed	so not	fear	on them
فَبْنُ أَمَنْ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ						
So those who believe and reform themselves, on them shall come no fear						
وَ	لَا	هُمْ	يَحْزَنُونَ	وَ	الَّذِينَ	كَذَّبُوا
and	not	they	they will grieve	and	those who	they rejected
وَلَا هُمْ يَحْزَنُونَ ﴿٤٩﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا						
no fear nor shall they grieve. And those who reject Our Signs,						
يَسَّهُمْ	الْعَذَابُ	بِأَنَّ	كَانُوا	يَفْسُقُونَ		
it touches them	the punishment	because that	they were	they disobey		
يَسَّهُمُ الْعَذَابُ بِأَنَّ كَانُوا يَفْسُقُونَ ﴿٥٠﴾						
punishment will befall them, because they disobeyed.						
قُلْ	لَا	أَقُولُ	لَكُمْ	عِنْدِي	خَزَائِنُ	اللَّهِ
you say	not	I say	to you	I possess	treasures	Allah
قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ						
Say: "I do not say to you: 'I possess the treasures of Allah,'						
وَ	لَا	أَعْلَمُ	الْغَيْبِ	وَ	لَا	أَقُولُ
and	not	I know	the unseen	and	not	I say
وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ؕ						
nor do I know the unseen; nor do I say to you: 'I am an angel.'						
إِنْ	أَتَّبِعُ	إِلَّا	مَا	يُوحَى	إِلَيَّ	
not	I follow	except	that	it is revealed	to me	
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ ؕ						
I follow only that which is revealed to me.						

قُلْ	هَلْ	يَسْتَوِي	الْأَعْمَى	وَ	الْبَصِيرُ	أَفَلَا	تَتَفَكَّرُونَ
you say	can	it is alike	the blind	and	one who sees	will then not	you reflect
قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿51﴾							
Say: 'Can a blind man and one who sees be alike?' Will you not then reflect?							
وَ	أَنْذِرْ	بِهِ	الَّذِينَ	يَخَافُونَ	أَنْ يُحْشَرُوا	إِلَى	رَبِّهِمْ
and	you warn	with it	those who	they fear	that they shall be gathered	to	their Lord
وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَى رَبِّهِمْ							
And warn thereby those who fear that they shall be gathered to their Lord,							
لَيْسَ	لَهُمْ	مِنْ دُونِهِ	وَلِيٌّ	وَ	لَا	شَفِيعٌ	لَعَلَّهُمْ
not	for them	besides Him	a friend	and	not	intercessor	so that they
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿52﴾							
that they shall have no friend nor intercessor beside Him, so that they may become righteous.							
وَ	لَا	تَطْرُدِ	الَّذِينَ	يَدْعُونَ	رَبَّهُمْ	بِالْغَدَاةِ	وَالْعِشَاءِ
and	not	you drive away	those who	they call	their Lord	in the morning	the evening
وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعِشَاءِ							
And drive not away those who call upon their Lord morning and evening,							
يُرِيدُونَ	وَجْهَهُ	مَا عَلَيْكَ مِنْ حِسَابِهِمْ		مِنْ شَيْءٍ			
they desire	His countenance	you are not accountable for them		anything			
يُرِيدُونَ وَجْهَهُ <sup>ط</sup> مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ							
seeking His countenance. Thou art not at all accountable for them							
وَمَا مِنْ حِسَابِكَ		عَلَيْهِمْ		مِنْ شَيْءٍ			
and nor they are accountable for you		on them		anything			
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ							
nor are they at all accountable for thee,							

الظَّالِمِينَ	مِنْ	فَتَكُونُ	فَتَطْرُدَهُمْ						
the unjust	from	so you be	so you drive them away						
فَتَطْرُدَهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٣﴾									
that thou shouldst drive them away and be of the unjust.									
بِبَعْضٍ	بَعْضَهُمْ	فَتَنَّا	كَذَلِكَ	وَ					
by some (others)	some of them	We tried	like this	and					
وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ									
And in like manner have We tried some of them by others,									
بَيْنَنَا	مِّنْ	عَلَيْهِمْ	اللَّهُ	مَنْ	أَهْوَاءِ	لَيَقُولُوا			
between us	from	on them	Allah	he favoured	are these	they say			
لَيَقُولُوا أَهْوَاءِ مَنْ اللَّهُ عَلَيْهِمْ مِّنْ بَيْنَنَا ط									
that they may say, 'Is it these whom Allah has favoured from among us?									
بِالشَّاكِرِينَ	بِأَعْلَمَ		اللَّهُ	الْأَيْسَ					
the grateful	knows best		Allah	does not					
الْأَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٤﴾									
Does not Allah know best those who are grateful?									
عَلَيْكُمْ	سَلَامٌ	فَقُلْ	بِآيَاتِنَا	يُؤْمِنُونَ	الَّذِينَ	جَاءَكَ	إِذَا	وَ	
on you	peace	so you say	with Our Signs	they believe	those who	it came to you	when	and	
وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ									
And when those who believe in Our Signs come to thee, say: 'Peace be unto you!'									
كُتِبَ	رَبُّكُمْ	عَلَى	نَفْسِهِ	الرَّحْمَةِ	أَنَّهُ	مَنْ	عَمِلَ	مِنْكُمْ	سُوءٌ
He ordained	your Lord	on	His self	the mercy	so that he	who	he did	among you	evil
كُتِبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ ۚ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءٌ									
Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly,									



أَصْلَحَ	وَ	مِنْ بَعْدِهِ	تَابَ	ثُمَّ	بِجَهَالَةٍ
he amended	and	after it	he repented	then	with ignorance
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ					
and repents thereafter and amends,					
كَذَلِكَ	وَ	رَحِيمٌ	غَفُورٌ	فَإِنَّهُ	
like this	and	the Merciful	the Most Forgiving	so surely He	
فَإِنَّهُ غَفُورٌ رَحِيمٌ ٥٥ وَكَذَلِكَ					
then He is Most Forgiving, Merciful.' And thus					
نُفَصِّلُ	وَالْآيَاتِ	وَالَّتِي	لِتَسْتَبِينَ	سَبِيلُ	الْبُجُرْمِينَ
We expound	the Signs	and	so it becomes manifest	way	the sinners
نُفَصِّلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْبُجُرْمِينَ ٥٦					
do We expound the Signs that you may seek forgiveness and that the way of the sinners may become manifest.					
قُلْ	إِنِّي	نَهَيْتُ	أَنْ أَعْبُدَ	الَّذِينَ	تَدْعُونَ مِنْ دُونِ اللَّهِ
you say	surely I	I am forbidden	that I worship	those who	besides Allah
قُلْ إِنِّي نَهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ط					
Say: 'I am forbidden to worship those on whom you call beside Allah.					
قُلْ	لَا	أَتَّبِعُ	أَهْوَاءَكُمْ	قَدْ	ضَلَلْتُ إِذَا
you say	not	I will follow	your vain desires	indeed	then I went astray
قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا					
Say: 'I will not follow your vain desires. In that case, I shall become lost					
وَأَنَا	مِنْ	الْمُهْتَدِينَ	وَمَا	وَأَنَا	وَمَا
and	among	I	not	and	and
وَمَا أَنَا مِنَ الْمُهْتَدِينَ ٥٧					
and I shall not be of the guided.'					

قُلْ	إِنِّي	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي	وَ	كَذَّبْتُمْ بِهِ
you say	surely I	on	clear evidence	from	my Lord	and	you rejected with it
قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ط							
Say: 'I take my stand on a clear evidence from my Lord and you reject it.							
مَا	عِنْدِي	مَا	تَسْتَعْجِلُونَ	بِهِ	إِنَّ الْحُكْمَ	إِلَّا	لِلَّهِ
not	with me	that	you hasten	with it	the decision is not	except	for Allah
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ط إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ط							
That which you desire to be hastened is not in my power. The decision rests with none but Allah.							
يَقْضُ	الْحَقُّ	وَ	هُوَ	خَيْرُ	الْفَصِيلِينَ		
He explains	the truth	and	He is	best	the judges		
يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَصِيلِينَ ﴿٥٨﴾							
He explains the truth, and He is Best of judges.'							
قُلْ	لَوْ أَنَّ	عِنْدِي	مَا	تَسْتَعْجِلُونَ	بِهِ	لَقُضِيَ	
you say	if it was	I have	that	you hasten	with it	surely it was decided	
قُلْ لَّوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ							
Say: 'If that which you desire to be hastened were in my power,							
الْأَمْرُ	بَيْنِي	وَ	بَيْنَكُمْ	وَ	اللَّهُ	أَعْلَمُ	بِالظَّالِمِينَ
the matter	between me	and	between you	and	Allah	one who knows best	the unjust
الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٩﴾							
surely the matter would be decided between me and you. And Allah knows best the unjust.'							
وَ	عِنْدَهُ	مَفَاتِحُ	الْغَيْبِ	لَا	يَعْلَمُهَا	إِلَّا	هُوَ
and	with Him	keys	the unseen	not	he knows it	except	He
وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ط							
And with Him are the keys of the unseen; none knows them but He.							

وَالْبَحْرِ	وَ	الْبَرِّ	فِي	مَا	يَعْلَمُ	وَالْبَحْرِ
the sea	and	the land	in	that	He knows	and
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ <sup>ط</sup>						
And He knows whatsoever is in the land and in the sea.						
حَبَّةٍ	لَا	وَ	يَعْلَمُهَا	إِلَّا	مِنْ وَرَقَةٍ	تَسْقُطُ
a grain	not	and	He knows it	except	any leaf	it falls
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ						
And there falls not a leaf but He knows it; nor is there a grain						
يَابِسٍ	لَا	وَ	رَطْبٍ	لَا	وَالْأَرْضِ	ظُلُمَتِ
dry	not	and	moist	not	the earth	the deep darkness
فِي ظُلُمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ						
in the deep darkness of the earth, nor anything green or dry,						
بِالْإِيلِ	يَتَوَفَّكُمُ	الَّذِي	هُوَ	وَ	مُبِينٍ	كِتَابٍ
in night	He takes your soul	Who	He	and	one that is clear	Book
إِلَّا فِي كِتَابٍ مُبِينٍ <sup>٦٠</sup> وَهُوَ الَّذِي يَتَوَفَّكُمُ بِالْإِيلِ						
but is recorded in a clear Book. And He it is Who takes your souls by night						
بِالنَّهَارِ	جَرَحْتُمْ	مَا	يَعْلَمُ	وَ		
by day	you did	that	He knows	and		
وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ						
and knows that which you do by day;						
مُسَيِّ	أَجَلٍ	لِيُقْضَى	فِيهِ	يَبْعَثُكُمْ	ثُمَّ	
appointed	term	so that it is completed	in it	He raises you	then	
ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَيِّ <sup>ج</sup>						
then He raises you up again therein, that the appointed term may be completed.						

تَعْمَلُونَ	كُنْتُمْ	بِأَنَّ	يُنَبِّئُكُمْ	ثُمَّ	مَرْجِعُكُمْ	إِلَيْهِ	ثُمَّ
you do	you were	of that	He will inform you	then	your return	to Him	then
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦١﴾							
Then to Him is your return. Then will He inform you of what you used to do.							
حَفَظَةً	عَلَيْكُمْ	يُرْسِلُ	وَ	عِبَادِهِ	فَوْقَ	الْقَاهِرُ	هُوَ
guardians	over you	He sends	and	His servants	over	the Supreme	He
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ٥							
And He is Supreme over His servants, and He sends guardians to watch over you,							
الْمَوْتُ	أَحَدَكُمْ	جَاءَ	إِذَا	حَتَّى			
the death	anyone of you	it came	when	until			
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ							
until, when death comes to anyone of you,							
يُفْرِطُونَ	لَا	هُمْ	وَ	رُسُلَنَا	تَوَفَّتْهُ		
they fail	not	they	and	our Messengers	it took his soul		
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦٢﴾							
Our messengers take his soul, and they fail not.							
الْحَقِّ	مَوْلَاهُمْ	اللَّهُ	إِلَى	رُدُّوْا	ثُمَّ		
the truth	their Lord	Allah	to	they returned	then		
ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ٥							
Then are they returned to Allah, their true Lord.							
الْحُسْبَيْنِ	أَسْرَعُ	هُوَ	وَ	الْحُكْمُ	لَهُ	أَلَا	
reckoners	Quickest	He	and	the judgment	for His	surely	
أَلَا لَهُ الْحُكْمُ ٦ وَهُوَ أَسْرَعُ الْحُسْبَيْنِ ﴿٦٣﴾							
Surely, His is the judgment. And He is the Quickest of reckoners.							



قُلْ	مَنْ	يُنَجِّيكُمْ	مِّنْ	ظُلُمَاتٍ	الْبَرِّ	وَ	الْبَحْرِ
you say	who	He delivers you	from	calamities	the land	and	the sea
قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ							
Say, "Who delivers you from the calamities of the land and the sea,							
تَدْعُونَهُ	تَضَرُّعًا	وَ	خُفْيَةً	لِّئِنْ	أَنْجَيْنَا	مِّنْ	هَذِهِ
you call Him	humility	and	secret	indeed if	He delivered us	from	this
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنْجَيْنَا مِنْ هَذِهِ							
when you call upon Him in humility and in secret, saying, 'If He deliver us from this,							
لَنَكُونَنَّ	مِنْ	الشَّاكِرِينَ	قُلْ	اللَّهُ	يُنَجِّيكُمْ	مِنْهَا	
surely we be	of	those that are grateful	you say	Allah	He delivers you	from it	
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٤﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا							
we will surely be of those who are grateful?' Say, 'Allah delivers you from them							
وَ	مِنْ	كُلِّ	كَرْبٍ	ثُمَّ	أَنْتُمْ	تُشْرِكُونَ	
and	from	every	distress	then	you	you associate partners	
وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾							
and from every distress, yet you associate partners with Him.'							
قُلْ	هُوَ	الْقَادِرُ	عَلَى	أَنْ يَبْعَثَ	عَلَيْكُمْ	عَذَابًا	مِّنْ
you say	He is	the powerful	to/on	that He sends	upon you	punishment	from
قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ							
Say, 'He has power to send punishment upon you from above you							
أَوْ	مِنْ	تَحْتِ	أَرْجُلِكُمْ	أَوْ	يَلْبِسَكُمْ	شِيْعًا	
or	from	beneath	your feet	or	He confounds you	sects	
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا							
or from beneath your feet, or make it your lot to split into mutually hostile sects							

وَيُذِيقُ	بَعْضَكُمْ	بَأْسَ	بَعْضٍ	أَنْظُرْ	كَيْفَ	نُصَرِّفُ	الْآيَاتِ
He makes (you) taste	some of you	violence	some	you see	how	We expound	the Signs

وَيُذِيقُ بَعْضَكُمْ بَأْسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ

and make you taste the violence of one another.' See how We expound the Signs in various ways

لَعَلَّهُمْ	يَفْقَهُونَ	وَ	كَذَّبَ	بِهِ	قَوْمُكَ
so that they	they understand	and	he rejected	with it	your people

لَعَلَّهُمْ يَفْقَهُونَ ٦٦ وَكَذَّبَ بِهِ قَوْمُكَ

that they may understand! And thy people have rejected it,

وَ	هُوَ	الْحَقُّ	قُلْ	لَسْتُ	عَلَيْكُمْ	بِوَكِيلٍ
and	it is	the truth	you say	I was not	over you	a guardian

وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ٦٧

though it is the truth. Say, 'I am not a guardian over you.'

لِكُلِّ	نَبَأٍ	مُّسْتَقَرٌّ	وَ	سَوْفَ	تَعْلَمُونَ
for every	prophecy	appointed time	and	soon	you know

لِكُلِّ نَبَأٍ مُسْتَقَرٌّ ٦٨ وَسَوْفَ تَعْلَمُونَ

For every prophecy there is a fixed time; and soon will you come to know.

وَ	إِذَا	رَأَيْتَ	الَّذِينَ	يَخُوضُونَ	فِي	آيَاتِنَا
and	when	you saw	those who	they engage	in	Our Signs

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا

And when you see those who trifle with Our Signs,

فَاعْرِضْ	عَنْهُمْ	حَتَّى	يَخُوضُوا	فِي	حَدِيثٍ	غَيْرِهَا	وَ	إِمَّا
then you turn away	from them	until	they engage	in	discourse	other than it	and	if

فَاعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهَا ٦٩ وَإِمَّا

then turn thou away from them until they engage in a discourse other than that. And if

يُنْسِيَنَّكَ	الشَّيْطَانُ	فَلَا تَقْعُدْ	بَعْدَ الذِّكْرَى	مَعَ	الْقَوْمِ	الظَّالِمِينَ
he causes you to forget	the Satan	then sit not	after the recollection	with	the people	the unjust
يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾						
Satan cause thee to forget, then sit not, after recollection, with the unjust people.						
وَ	مَا	عَلَى	الَّذِينَ	يَتَّقُونَ	مِنْ	حِسَابِهِمْ
and	not	for	those who	they are righteous	from	thier account
وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ						
And those who are righteous are not at all accountable for them,						
وَلَكِنْ	ذِكْرَى	لَعَلَّهُمْ	يَتَّقُونَ	وَ	ذَرِ	الَّذِينَ
but	admonishment	so that they	they fear	and	you leave alone	those who
وَلَكِنْ ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾ وَذَرِ الَّذِينَ						
but their duty is to admonish them, that they may fear God. And let alone those						
اتَّخَذُوا	دِينَهُمْ	لَعِبًا	وَ	لَهُوَ	وَ	غَرَّتْهُمْ
they took	their religion	sport	and	pastime	and	it beguiled them
اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهُوَ غَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا						
who take their religion for a sport and a pastime, and whom worldly life has beguiled.						
وَ	ذَكَرْ	بِهِ	أَنْ تُبْسَلَ	نَفْسٌ	بِهَا	كَسَبَتْ
and	you admonish	with it	that it is consigned to perdition	soul	by that	it earned
وَذَكَرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ﴿٧١﴾						
And admonish people thereby lest a soul be consigned to perdition for what it has wrought.						
لَيْسَ	لَهَا	مِنْ دُونِ	اللَّهِ	وَلِيٌّ	وَ	لَا
not	for it	beside	Allah	helper	and	not
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ﴿٧٢﴾						
It shall have no helper nor intercessor beside Allah;						

و	إِنْ تَعْدِلْ كُلَّ عَدْلٍ	لَا	يُؤْخَذُ	مِنْهَا				
and	if it offers every ransom	not	it is accepted	from it				
وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ط								
and even if it offer every ransom, it shall not be accepted from it.								
أُولَئِكَ	الَّذِينَ	أُبْسِلُوا	بِهَا	كَسَبُوا لَهُمْ				
these are	those who	they were destroyed	by that	they earned for them				
أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ								
These are they who have been delivered over to destruction for their own acts.								
شَرَابٌ	مِّنْ	حَمِيمٍ	وَّ	عَذَابٌ	أَلِيمٌ	بِهَا	كَانُوا	يَكْفُرُونَ
drink	from	boiling water	and	punishment	grievous	because of	they were	they disbelieve
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾								
They will have a drink of boiling water and a grievous punishment, because they disbelieved.								
قُلْ	أَنْدَعُوا	مِنْ دُونِ	اللَّهِ	مَا	لَا	يَنْفَعُنَا		
you say	do we call	beside	Allah	that	not	he profits us		
قُلْ أَنْدَعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا								
Say: "Shall we call, beside Allah, upon that which can neither profit us								
وَلَا	يُضُرُّنَا	وَّ	نُرَدُّ	عَلَىٰ	أَعْقَابِنَا	بَعْدَ	إِذْ	هَدَانَا
and	he harms us	and	we will be turned back	on	our heels	after	when	he guided us
وَلَا يُضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا								
nor harm us, and shall we be turned back on our heels after Allah has guided us,								
اللَّهُ	كَالَّذِي	اسْتَهْوَتْهُ	الشَّيَاطِينُ	فِي	الْأَرْضِ	حَيْرَانَ		
Allah	like whom	it enticed him	the satans	in	the earth	bewildered		
اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ ص								
like one whom the evil ones entice away leaving him bewildered in the land,								



لَهُ	أَصْحَابٌ	يَدْعُونَهُ	إِلَى	الْهُدَى	اِئْتِنَا
for him	companions	they call him	to	the guidance	you come to us
لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى اِئْتِنَا <sup>ط</sup>					
and who has companions who call him to guidance,					
قُلْ	إِنَّ	هُدًى	اللَّهُ	هُوَ	الْهُدَى
you say	surely	guidance	Allah	that is	the guidance
قُلْ إِنَّ هُدًى اللَّهِ هُوَ الْهُدَى <sup>ط</sup>					
saying, 'Come to us?' Say: "Surely, the guidance of Allah is the only guidance					
وَ	أَمَرْنَا	لِنُسَلِّمَ	لِرَبِّ	الْعَالَمِينَ	
and	we were commanded	that we submit to	to Lord	the worlds	
وَأَمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ <sup>٧٢</sup>					
and we have been commanded to submit to the Lord of all the worlds.					
وَ	أَنْ	أَقِمْوْا	الصَّلَاةَ	وَ	اتَّقَوْهُ
and	that	you observe	the Prayer	and	you fear Him
وَأَنْ أَقِمْوْا الصَّلَاةَ وَاتَّقَوْهُ <sup>ط</sup>					
"And we have been given the command: 'Observe Prayer and fear Him;'					
وَ	هُوَ	الَّذِي	إِلَيْهِ	تُحْشَرُونَ	وَ
and	He it is	One Whom	to Him	you shall be gathered	and
وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ <sup>٧٣</sup> وَهُوَ الَّذِي					
and He it is to Whom you shall be gathered." And He it is Who					
خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	بِالْحَقِّ	
He created	the heavens	and	the earth	with justice	
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ <sup>ط</sup>					
created the heavens and the earth the right way;					

وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ	قَوْلُهُ	الْحَقُّ
and	His word	the truth
وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ٥ قَوْلُهُ الْحَقُّ		
and the day when He will say, "Be!" And it is." His word is the truth,		
وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ	فِي	الصُّورِ
and	in	the trumpet
وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ		
and His will be the kingdom on the day when the trumpet will be blown.		
عَلِمُ الْغَيْبِ وَ الشَّهَادَةِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ	وَهُوَ	الْحَكِيمُ
the All-Aware	He is	the Wise
عَلِمُ الْغَيْبِ وَ الشَّهَادَةِ ٦ وَ هُوَ الْحَكِيمُ الْخَبِيرُ		
He is the Knower of the unseen and the seen. And He is the Wise, the All-Aware.		
وَ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَتَتَّخِذُ أَصْنَامًا إِهَةً	أَزَرَ	إِبْرَاهِيمُ
and	Azar	Abraham
وَ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَتَتَّخِذُ أَصْنَامًا إِهَةً ٧		
And remember the time when Abraham said to his father, Azar: 'Dost thou take idols for gods?		
إِنِّي أَرَاكَ	وَقَوْمَكَ	فِي ضَلَالٍ مُّبِينٍ
I see you	your people	in
إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ٧٥		
Surely, I see thee and thy people in manifest error.'		
وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَ الْأَرْضِ	وَالْأَرْضِ	وَالسَّمَوَاتِ
and	Abraham	the heavens
وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَ الْأَرْضِ		
And thus did We show Abraham the kingdom of the heavens and the earth		

فَلَمَّا	الْمُوقِنِينَ	مِنْ	لِيَكُونَ	وَ			
so when	those who have firm faith	among	so that he be	and			
وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٦﴾ فَلَمَّا							
and that he might be of those who have certainty of faith. And when							
رَبِّي	هَذَا	قَالَ	كَوْكَبًا	رَأَى	الَّيْلُ	عَلَيْهِ	جَنَّ
my Lord	this is	he said	a star	He saw	the night	on him	it darkened
جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي ٧٦							
the night darkened upon him, he saw a star. He said: 'This is my Lord!'							
الْأَفِلِينَ	أَحِبُّ	لَا	قَالَ	أَفَلْ	فَلَمَّا		
those that set	I like	not	he said	it set	then when		
فَلَمَّا أَفَلْ قَالَ لَا أَحِبُّ الْأَفِلِينَ ﴿٧٧﴾							
But when it set, he said: 'I like not those that set.'							
رَبِّي	هَذَا	قَالَ	بَارِئًا	الْقَمَرَ	رَأَى	فَلَمَّا	
my Lord	this is	he said	one that spread light	the moon	he saw	then when	
فَلَمَّا رَأَى الْقَمَرَ بَارِئًا قَالَ هَذَا رَبِّي ٧٧							
And when he saw the moon rise with spreading light, he said: 'This is my Lord.'							
رَبِّي	لَمْ يَهْدِنِي	لَئِنْ	قَالَ	أَفَلْ	فَلَمَّا		
my Lord	He didn't guide me	surely if	he said	it set	then when		
فَلَمَّا أَفَلْ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي							
But when it set, he said, 'If my Lord guide me not,							
فَلَمَّا	الضَّالِّينَ	الْقَوْمِ	مِنْ	لَا كُونَنَّ			
so when	those gone astray	the people	from	surely I will be			
لَا كُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٨﴾ فَلَمَّا							
I shall surely be of the people who go astray.' And when							

رَأَى	الشَّمْسُ	بَازِغَةً	قَالَ	هَذَا	رَبِّي	هَذَا	أَكْبَرُ
he saw	the sun	one that spreads light	he said	this is	my Lord	this is	bigger
رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ <sup>ج</sup>							
he saw the sun rise with spreading light, he said: 'This is my Lord, this is the greatest.'							
فَلَمَّا	أَفَلَتْ	قَالَ	يَقُومُ	إِنِّي	بَرِيءٌ	مِمَّا	تُشْرِكُونَ
so when	it set	he said	O my people	surely I am	one that is clear of	from that	you associate
فَلَمَّا أَفَلَتْ قَالَ يُقِيمُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ <sup>٧٩</sup>							
But when it set, he said, 'O my people, surely I am clear of that which you associate with God.'							
إِنِّي	وَجَّهْتُ	وَجْهِيَ	لِلَّذِي	فَطَرَ	السَّمَوَاتِ	وَالْأَرْضِ	حَنِيفًا
surely I	I turned	my face	to Whom	He created	the heavens	and the earth	one that is ever inclined
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا							
'I have turned my face toward Him Who created the heavens and the earth, being ever inclined to God,							
وَمَا	أَنَا	مِنْ	الْمُشْرِكِينَ	وَحَاجَّهُ	قَوْمُهُ	وَمَا	أَنَا
and	I am	among	the idolators	he argued him	his people	and	I am
وَمَا أَنَا مِنَ الْمُشْرِكِينَ <sup>٨٠</sup> وَحَاجَّهُ قَوْمُهُ <sup>ط</sup>							
and I am not of those who associate gods with God.' And his people argued with him.							
قَالَ	أَتُحَاجُّونِي	فِي	اللَّهِ	وَقَدْ	هَدَانِي	قَالَ	أَتُحَاجُّونِي
he said	do you argue with me	in	Allah	surely	He guided me	he said	do you argue with me
قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِي <sup>ط</sup>							
He said: 'Do you argue with me concerning Allah when He has guided me aright?							
وَلَا	أَخَافُ	مَا	تُشْرِكُونَ	بِهِ	وَلَا	أَخَافُ	مَا تُشْرِكُونَ
and	I fear	that	you associate	with Him	and	I fear	that which you associate
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ							
And I fear not that which you associate with Him,							



إِلَّا	أَنْ يَشَاءَ	رَبِّي	شَيْئًا	وَسِعَ	رَبِّي	كُلَّ	شَيْءٍ	عِلْمًا
unless	that He wills	my Lord	anything	He encompassed	my Lord	every	thing	knowledge

إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا<sup>ط</sup>

unless my Lord will something. My Lord comprehends all things in His knowledge.

أَفَلَا تَتَذَكَّرُونَ	وَ	كَيْفَ	أَخَافُ	مَا	أَشْرَكْتُمْ
will you not then be admonished	and	how	I fear	that	you associated

أَفَلَا تَتَذَكَّرُونَ<sup>٨١</sup> وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ

Will you not then be admonished? 'And why should I fear that which you associate with God,

وَا	لَا	تَخَافُونَ	أَنْتُمْ	أَشْرَكْتُمْ	بِاللَّهِ
and	not	you fear	that you	you associated	with Allah

وَلَا تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ

when you fear not to associate with Allah

مَا	لَمْ	يُنْزِلْ	بِهِ	عَلَيْكُمْ	سُلْطَانًا
that	not	He sends down	with it	on you	authority

مَا لَمْ يُنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا<sup>ط</sup>

that for which He has sent down to you no authority?'

فَأَيُّ	الْفَرِيقَيْنِ	أَحَقُّ	بِالْأَمْنِ	إِنْ	كُنْتُمْ	تَعْلَمُونَ
so which	two parties	greater right	to security	if	you were	you know

فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ<sup>٨٢</sup>

Which, then, of the two parties has greater right to security, if indeed you know?

الَّذِينَ	آمَنُوا	وَ	لَمْ	يَلْبِسُوا	إِيمَانَهُمْ	بِظُلْمٍ
those who	they believed	and	not	they mix up	their belief	with injustice

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

Those who believe and mix not up their belief with injustice

أُولَئِكَ	لَهُمْ	الْأَمْنُ	وَ	هُمْ	مُهْتَدُونَ	
these are	for them	the security	and	they	those that are guided	
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾						
it is they who shall have peace, and who are rightly guided.						
وَ	تِلْكَ	حُجَّتُنَا	آتَيْنَاهَا	إِبْرَاهِيمَ	عَلَى قَوْمِهِ	
and	that is	Our argument	We gave it	Abraham	against his people	
وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ط						
And that is Our argument which We gave to Abraham against his people.						
نَرْفَعُ	دَرَجَاتٍ	مَنْ	نَشَاءُ	إِنَّ	رَبَّكَ حَكِيمٌ عَلِيمٌ	
We exalt	degrees of rank	whomso	We please	surely	All-Knowing Wise your Lord	
نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ط إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾						
We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.						
وَ	وَهَبْنَا	لَهُ	إِسْحَاقَ	وَ	يَعْقُوبَ كُلًّا هَدَيْنَا	
and	We gave	to him	Isaac	and	Jacob each	
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ط كُلًّا هَدَيْنَا ع						
And We gave him Isaac and Jacob; each did We guide aright,						
وَ	نُوحًا	هَدَيْنَا	مِنْ قَبْلُ	وَ	مِنْ ذُرِّيَّتِهِ	
and	Noah	We guided	before	and	his progeny	
وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ						
and Noah did We guide aright aforetime, and of his progeny,						
دَاوُدَ	وَ	سُلَيْمِينَ	وَ	أَيُّوبَ	وَ	يُوسُفَ
David	and	Solomon	and	Job	and	Joseph
دَاوُدَ وَسُلَيْمِينَ وَأَيُّوبَ وَيُوسُفَ						
David and Solomon and Job and Joseph						

وَالْمُحْسِنِينَ	نَجْزِي	كَذَلِكَ	وَ	هَارُونَ	وَ	مُوسَى	وَ
those who do good	We reward	like this	and	Aaron	and	Moses	and
وَمُوسَى وَهَارُونَ ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾							
and Moses and Aaron. Thus do We reward those who do good.							
وَذَكَرِيَّا	وَ	يَحْيَى	وَ	عِيسَى	وَ	إِلْيَاسَ	وَالصَّالِحِينَ
Zachariah	and	John	and	Jesus	and	Elias	the virtuous
وَذَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ ۖ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٦﴾							
And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous.							
وَإِسْمَاعِيلَ	وَ	إِلْيَاسَ	وَ	يُونُسَ	وَ	و	و
Ishmael	and	Elisha	and	Jonah	and		
وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ							
And We also guided Ishmael and Elisha and Jonah							
وَلُوطًا	وَ	كُلًّا	فَضَّلْنَا	عَلَى	الْعَالِينَ	و	و
Lot	and	each one	We exalted	above	the people		
وَلُوطًا ۖ وَكُلًّا فَضَّلْنَا عَلَى الْعَالِينَ ﴿٨٧﴾							
and Lot; and each one did We exalt above the people.							
وَمِنْ آبَائِهِمْ	وَ	ذُرِّيَّتِهِمْ	وَ	إِخْوَانِهِمْ	وَ	و	و
their fathers	and	their children	and	their brothers	and		
وَمِنْ آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ ۚ							
And We exalted some of their fathers and their children and their brethren,							
وَجَتَبَيْنَهُمْ	وَ	هَدَيْنَهُمْ	إِلَى	صِرَاطٍ	مُّسْتَقِيمٍ	وَ	وَ
We chose them	and	We guided them	to	straight path			
وَجَتَبَيْنَهُمْ وَهَدَيْنَهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٨﴾							
and We chose them and We guided them in the straight path.							

ذٰلِكَ	هُدًى	اللّٰهُ	يَهْدِيْ	بِهٖ	مَنْ	يَّشَاءُ	مِنْ	عِبَادِهٖ
this is	guidance	Allah	He guides	with it	whom	He pleases	from	His servants

ذٰلِكَ هُدًى اللّٰهُ يَهْدِيْ بِهٖ مَنْ يَّشَاءُ مِنْ عِبَادِهٖ ط

That is the guidance of Allah. He guides thereby those of His servants whom He pleases.

وَ	لَوْ	اَشْرَكُوْا	لَحَبِطَ	عَنْهُمْ	مَا	كَانُوْا	يَعْمَلُوْنَ
and	if	they associated	surely it was of no avail	for them	what	they were	they do

وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَا كَانُوْا يَعْمَلُوْنَ ٨٩

And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

اُولٰٓئِكَ	الَّذِيْنَ	اَتَيْنٰهُمْ	الْكِتٰبَ	وَ	الْحُكْمَ	وَ	النُّبُوَّةَ
these are	those who	We gave them	the Book	and	the judgement	and	the prophethood

اُولٰٓئِكَ الَّذِيْنَ اَتَيْنٰهُمْ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ج

It is these to whom We gave the Book and the faculty of judgement and prophethood.

فَاِنْ	يَكْفُرْ	بِهَا	هَؤُلَاءِ	فَقَدْ
so if	he is ungrateful	for it	these	so indeed

فَاِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ

But if these people are ungrateful for them, it matters not,

وَكَلَّلْنَا	بِهَا	قَوْمًا	لَّيْسُوْا	بِهَا	بِكٰفِرِيْنَ
We entrusted	with it	a people	they were not	with it	with ungrateful

وَكَلَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ٩٠

for We have now entrusted them to a people who are not ungrateful for them.

اُولٰٓئِكَ	الَّذِيْنَ	هَدٰى	اللّٰهُ	فَبِهْدٰهُمْ	اَقْتَدِهٖ
these are	whom	He guided	Allah	so their guidance	you follow it

اُولٰٓئِكَ الَّذِيْنَ هَدٰى اللّٰهُ فَبِهْدٰهُمْ اَقْتَدِهٖ ط

These it is whom Allah guided aright, so follow thou their guidance.



قُلْ	لَّا	أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا
you say	not	I ask you	for it	reward
قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ط				
Say: 'I ask not of you any reward for it.'				
إِنْ	هُوَ	إِلَّا	ذِكْرًا	لِلْعَالَمِينَ
it is not	this	except	an admonition	for all mankind
إِنْ هُوَ إِلَّا ذِكْرًا لِلْعَالَمِينَ ﴿٩١﴾				
This is naught but an admonition for all mankind.'				
وَمَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدْرَهُ
and	they appraised	Allah	true	His appraisal
قَالُوا	إِذْ	قَدَرُوا	اللَّهَ	حَقَّ
they said	when	His appraisal	true	Allah
وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا				
And they failed to respect Allah as He should be respected when they said:				
مَا	أَنْزَلَ	اللَّهُ	عَلَى	بَشَرٍ
not	He revealed	Allah	on	any man
أَنْزَلَ	اللَّهُ	عَلَى	بَشَرٍ	مِنْ شَيْءٍ
the Book	He revealed	who	you say	anything
مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ط قُلْ مَن أَنْزَلَ الْكِتَابَ				
'Allah has not revealed anything to any man.' Say: 'Who revealed the Book				
الَّذِي	جَاءَ	بِهِ	مُوسَىٰ	نُورًا
that	it came	with it	Moses	light
الَّذِي	جَاءَ	بِهِ	مُوسَىٰ	نُورًا
for people	guidance	and	who	you say
الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ				
which Moses brought, a light and guidance for the people				
تَجْعَلُونَهُ	قَرَاطِيسَ	تُبْدُونَهَا	وَتُخْفُونَ	كَثِيرًا
you treat it	scraps of paper	you show it	and	many
تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا				
though you treat it as scraps of paper which you show while you conceal much;				

وَعَلِّمْتُمْ مَالَكُمْ تَعْلَمُوا أَنْتُمْ	وَأَبَاؤُكُمْ لَا	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor your fathers knew?
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
and you were taught that which neither you nor your fathers knew?	and you were taught that which neither you nor								

اِفْتَرَىٰ	عَلَى	اللّٰهُ	كَذِبًا	أَوْ	قَالَ	أَوْحَىٰ	إِلَىٰ
he forged	on	Allah	lie	or	he said	it was revealed	to me
اِفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ							
who forges a lie against Allah, or says, ‘It has been revealed to me,’							
وَ	لَمْ يُوْحَ	إِلَيْهِ	شَيْءٌ	وَّ	مَنْ		
and	it was not revealed	to him	anything	and	who		
وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ وَمَنْ							
while nothing has been revealed to him; and who							
قَالَ	سَأُنْزِلُ	مِثْلَ	مَا	أَنْزَلَ	اللّٰهُ		
he said	soon I will send down	like	that	He sent down	Allah		
قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ <sup>ط</sup>							
says, ‘I will send down the like of that which Allah has sent down?’							
وَ	لَوْ تَرَىٰ	إِذِ	الظَّالِمُونَ	فِي	غَمَرَاتِ	الْمَوْتِ	
and	you see	when	the wrongdoers	in	agonies	the death	
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ							
And if thou couldst only see, when the wrongdoers are in the agonies of death,							
وَالْمَلَائِكَةُ	بَاسِطُوا	أَيْدِيَهُمْ	أَخْرِجُوا أَنْفُسَكُمْ	الْيَوْمَ			
and the angels	those that stretch	their hands	yield up your souls	this day			
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ <sup>ج</sup> أَخْرِجُوا أَنْفُسَكُمْ <sup>ط</sup> الْيَوْمَ							
and the angels stretch forth their hands, saying, ‘Yield up your souls. This day							
تُجْزَوْنَ	عَذَابَ	الْهُونِ	بِأَنَّ	كُنْتُمْ	تَقُولُونَ	عَلَى	اللّٰهُ
you shall be rewarded	punishment	the disgrace	because that	you used to	you speak	against	Allah
تُجْزَوْنَ عَذَابَ الْهُونِ بِأَنَّ كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ							
shall you be awarded the punishment of disgrace, because of that which you spoke against Allah falsely							

غَيْرَ	الْحَقِّ	وَ	كُنْتُمْ	عَنْ	آيَاتِهِ	تَسْتَكْبِرُونَ
without	justice	and	you were	about	His Signs	you disdained
غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾						
and because you turned away from His Signs with disdain.						
وَ	لَقَدْ	جِئْتُمُونَا	فَرَادَى	كَمَا	خَلَقْنَكُمْ	أَوَّلَ
and	indeed	you come to us	alone	as that	We created you	first
وَلَقَدْ جِئْتُمُونَا فَرَادَى كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ						
And now you come to Us one by one even as We created you at first,						
وَ	تَرَكْتُمْ	مَا	خَوَّلْنَكُمْ	وَرَاءَ	ظُهُورِكُمْ	وَ
and	you left	that	We bestowed upon you	behind	your backs	not
وَتَرَكْتُمْ مَا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا						
and you have left behind you that which We bestowed upon you, and						
نَرَى	مَعَكُمْ	شُفَعَاءَكُمْ	الَّذِينَ	زَعَمْتُمْ	أَنَّهُمْ	فِيكُمْ
We see	with you	your intercessors	those who	you asserted	that they	in you
نَرَى مَعَكُمْ شُفَعَاءَكُمْ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ط						
We see not with you your intercessors of whom you asserted that they were partners with God in your affairs.						
لَقَدْ	تَقَطَّعَ	بَيْنَكُمْ	وَ	ضَلَّ	عَنْكُمْ	مَا كُنْتُمْ
surely	you cut off	between you	and	it failed	from you	you were
لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾						
Now you have been cut off from one another and that which you presumed has failed you.						
إِنَّ	اللَّهَ	فَالِقُ	الْحَبِّ	وَ	النَّوَى	
verily	Allah	one that causes to sprout	the grain	and	the date-stones	
إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ط						
Verily, it is Allah Who causes the grain and the date-stones to sprout.						



يُخْرِجُ	الْحَيَّ	مِنْ	الْمَيِّتِ	وَ	مُخْرِجُ	الْبَيْتِ	مِنْ	الْحَيِّ
He brings forth	the living	from	the dead	and	one that brings forth	the dead	from	the living

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ط

He brings forth the living from the dead, and He is the Bringer forth of the dead from the living.

ذِكُّكُمْ	اللَّهُ	فَإِنِّي	تُوفِّكُونَ	فَإِنِّي	الْإِصْبَاحَ
this is	Allah	so wherefore	you are turned back	one that causes to break	the day

ذِكُّكُمْ اللَّهُ فَإِنِّي تُوفِّكُونَ ٩٦ فَإِنِّي الْإِصْبَاحَ ٩٧

That is Allah; wherefore, then, are you turned back? He causes the break of day;

وَجَعَلَ	الَّيْلَ	سَكَنًا	وَالشَّمْسَ
He made	the night	means for rest	the sun

وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ

and He made the night for rest and the sun

وَالْقَمَرَ	حُسْبَانًا	ذَلِكَ	تَقْدِيرُ	الْعَزِيزِ	الْعَلِيمِ
the moon	means for reckoning	this is	decree	the Mighty	the Wise

وَالْقَمَرَ حُسْبَانًا ط ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٩٧

and the moon for reckoning time. That is the decree of the Mighty, the Wise.

وَهُوَ	الَّذِي	جَعَلَ	لَكُمْ	النُّجُومَ
He is	Who	He made	for you	the stars

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ

And He it is Who has made the stars for you

لِتَهْتَدُوا	بِهَا	فِي	ظُلُمَاتٍ	الْبَرِّ	وَالْبَحْرِ
that you follow the right direction	with it	in	darkness	the land	the sea

لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ط

for you that you may follow the right direction with their help amid the deep darkness of the land and the sea.

يَعْلَمُونَ	لِقَوْمٍ	الْآيَاتِ	فَصَّلْنَا	قَدْ			
they have knowledge	for people	the Signs	We explained	indeed			
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٨﴾							
We have explained the Signs in detail for a people who possess knowledge.							
فَمُسْتَقَرٌّ	وَاحِدَةٍ	نَفْسٍ	مِّنْ	أَنْشَأَكُمْ	الَّذِي	هُوَ	وَ
so a home	single	person	from	He produced you	Who	He is	and
وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ							
And He it is Who has produced you from a single person and there is for you a home							
يَفْقَهُونَ	لِقَوْمٍ	الْآيَاتِ	فَصَّلْنَا	قَدْ	مُسْتَوْدَعٌ	وَ	
they understand	for people	the Signs	We explained	indeed	a lodging	and	
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾							
and a lodging. We have explained the Signs in detail for a people who understand.							
مَاءٍ	السَّيِّءِ	مِنْ	أَنْزَلَ	الَّذِي	هُوَ	وَ	
water	the clouds	from	He sent down	One Who	He is	and	
وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّيِّءِ مَاءً ۚ							
And it is He Who sends down water from the cloud;							
شَيْءٍ	كُلِّ	نَبَاتٍ	بِهِ	فَأَخْرَجْنَا			
thing	every	growth	with it	so We brought forth			
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ							
and We bring forth therewith every kind of growth;							
مُتْرَاكِبًا	حَبًّا	مِنْهُ	نُخْرِجُ	خَضِرًا	مِنْهُ	فَأَخْرَجْنَا	
clustered	grains	from it	We bring forth	green foliage	from it	then We brought forth	
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتْرَاكِبًا ۚ							
then We bring forth with that green foliage wherefrom We produce clustered grain.							

و	مِنْ	النَّخْلِ	مِنْ	طَلْعِهَا	قِنْوَانٌ	دَانِيَةٌ			
and	from	the date-palm	from	its sheaths	bunches	one that hangs low			
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ									
And from the date-palm, out of its sheaths, come forth bunches hanging low.									
وَ	جَنَّتِ	مِّنْ	أَعْنَابٍ	وَ	الزَّيْتُونِ	وَالرُّمَّانِ	مُشْتَبِهًا		
and	gardens	from	grapes	and	the olive	the pomegranate	similar		
وَجَنَّتِ مِّنْ أَعْنَابٍ وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا									
And We produce therewith gardens of grapes, and the olive and the pomegranate — similar and dissimilar.									
وَ	غَيْرِ	مُتَشَابِهٍ	أَنْظُرُوا	إِلَى	شَرَّةٍ	إِذَا	أَشْرَ	وَ	يَنْعِهِ
and	not	similar	you look	to	its fruit	when	it bore fruit	and	its ripening
وَّغَيْرِ مُتَشَابِهٍ أَنْظُرُوا إِلَى شَرَّةٍ إِذَا أَشْرَ وَيَنْعِهِ ط									
Look at the fruit thereof when it bears fruit, and the ripening thereof.									
إِنَّ	فِي	ذِكْرِكُمْ	لَآيَاتٍ	لِّقَوْمٍ	يُؤْمِنُونَ				
surely	in	this	surely Signs	for people	they believe				
إِنَّ فِي ذِكْرِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾									
Surely, in this are Signs for a people who believe.									
وَ	جَعَلُوا	لِلَّهِ	شُرَكَاءَ	الْجِنَّ	وَ	خَلَقَهُمْ			
and	they held	for Allah	partners	the Jinn	and	He created them			
وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ									
And they hold the Jinn to be partners with Allah, although He created them;									
وَ	خَرَقُوا	لَهُ	بَنِينَ	وَ	بَنَاتٍ	بِغَيْرِ	عِلْمٍ		
and	they falsely ascribed	to Him	sons	and	daughters	without	knowledge		
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ط									
and they falsely ascribe to Him sons and daughters without any knowledge.									

يُصِفُونَ	عَمَّا	تَعْلَى	وَ	سُبْحَنَهُ					
they attribute	of what	He is exalted	and	Holy is He					
سُبْحَنَهُ وَتَعْلَىٰ عَمَّا يُصِفُونَ ﴿١٠١﴾									
Holy is He and exalted far above what they attribute to Him!									
وَلَدٌ	لَهُ	يَكُونُ	أَنَّى	الْأَرْضِ	وَ	السَّمَوَاتِ	بَدِيعُ		
son	for Him	it is	how can	the earth	and	the heavens	The Originator		
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ									
The Originator of the heavens and the earth! How can He have a son									
شَيْءٍ	كُلِّ	خَلَقَ	وَ	لَمْ تَكُنْ لَهُ صَاحِبَةً	وَ				
thing	every	He created	and	he had no consort	and				
وَلَمْ تَكُنْ لَهُ صَاحِبَةً ۖ وَخَلَقَ كُلَّ شَيْءٍ ۚ									
when He has no consort, and when He has created everything									
عَلِيمٌ	شَيْءٍ	بِكُلِّ	هُوَ	وَ					
All-Knowing	things	all	He	and					
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾									
and has knowledge of all things?									
هُوَ	إِلَّا	إِلَهَ	لَا	رَبُّكُمْ	اللَّهُ	ذِكُّكُمْ			
He	except	God	no	your Lord	Allah	this			
ذِكُّكُمْ اللَّهُ رَبُّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ									
Such is Allah, your Lord. There is no God but He,									
وَكَانَ	شَيْءٍ	كُلِّ	عَلَىٰ	هُوَ	وَ	فَاعْبُدُوهُ	شَيْءٍ	كُلِّ	خَالِقُ
Guardian	thing	every	over	He	and	so you worship Him	thing	every	Creator
خَالِقُ كُلِّ شَيْءٍ ۚ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾									
the Creator of all things, so worship Him. And He is Guardian over everything.									



لَا	تُدْرِكُهُ	الْأَبْصَارُ	وَهُوَ	يُدْرِكُ	الْأَبْصَارَ	وَهُوَ	لَا
no	it reaches Him	the eyes	and	He reaches	the eyes	and	He is
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ							
Eyes cannot reach Him but He reaches the eyes.							
اللَّطِيفُ	الْخَبِيرُ	قَدْ	جَاءَكُمْ	بَصَائِرُ	مِنْ	رَبِّكُمْ	
the Incomprehensible	the All-Aware	indeed	it came to you	clear evidences	from	your Lord	
اللَّطِيفُ الْخَبِيرُ ١٠٤ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ							
And He is the Incomprehensible, the All-Aware. Proofs have indeed come to you from your Lord;							
فَمَنْ	أَبْصَرَ	فَلِنَفْسِهِ	وَمَنْ	عَمِيَ	فَعَلَيْهَا		
so whoso	he saw	so for his own good	and	he was blind	so upon him		
فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا							
so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm.							
وَمَا	أَنَا	عَلَيْكُمْ	بَحْفِيزٍ				
and	I am	upon you	a guardian				
وَمَا أَنَا عَلَيْكُمْ بِحَفِيزٍ ١٠٥							
And I am not a guardian over you.							
وَكَذَلِكَ	نُصَرِّفُ	الْآيَاتِ	وَهُوَ				
and	like this	We vary	the Signs	and			
وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَهُوَ							
And thus do We vary the Signs that the truth may become established, but the result is that they say,							
لَيَقُولُوا	دَرَسْتَ	وَلَنُبَيِّنَهُ	لِقَوْمٍ	يَعْلَمُونَ			
so that they say	you learnt	and	for people	they have knowledge			
لَيَقُولُوا دَرَسْتَ وَلَنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ١٠٦							
'Thou hast learnt well;' and We vary the Signs that We may explain it to a people who have knowledge.							

رَّبِّكَ	مِنْ	إِلَيْكَ	أُوحِيَ	مَا	اتَّبِعْ				
your Lord	from	to you	it was revealed	that	you follow				
اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ٥									
Follow that which has been revealed to thee from thy Lord;									
الْمُشْرِكِينَ	عَنْ	أَعْرِضْ	وَ	هُوَ	إِلَّا	إِلَهَ	لَا		
the idolators	from	you turn aside	and	He	except	God	no		
لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾									
there is no God but He; and turn aside from the idolators.									
أَشْرَكُوا	مَا	اللَّهُ	شَاءَ	لَوْ	وَ				
they associated partner	not	Allah	He willed	if	and				
وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ١٠٨									
And if Allah had enforced His will, they would not have set up gods with Him.									
بِوَكِيلٍ	عَلَيْهِمْ	أَنْتَ	مَا	وَ	حَفِيطًا	عَلَيْهِمْ	جَعَلْنَاكَ	مَا	وَ
a guardian	over them	you	not	and	keeper	over them	We made you	not	and
وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيطًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٩﴾									
And We have not made thee a keeper over them nor art thou over them a guardian.									
اللَّهُ	مِنْ دُونِ	يَدْعُونَ	الَّذِينَ	تَسُبُّوا	لَا	وَ			
Allah	beside	they call	those who	you revile	not	and			
وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ ١١٠									
And revile not those whom they call upon beside Allah,									
عِلْمٍ	بِغَيْرِ	عَدْوًا	اللَّهُ	فَيَسُبُّوا					
knowing	without	out of spite	Allah	so they revile					
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ١١١									
lest they, out of spite, revile Allah in their ignorance.									

كَذٰلِكَ	زَيَّنَّا	لِكُلِّ	اُمَّةٍ	عَمَلَهُمْ			
like this	We caused to seem fair	for every	a people	their deed			
كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۖ							
Thus unto every people have We caused their doing to seem fair.							
ثُمَّ	اِلَى	رَبِّهِمْ	مَّرْجِعُهُمْ	فَيُنَبِّئُهُمْ	بِمَا	كَانُوا	يَعْمَلُونَ
then	to	their Lord	their return	so He will inform them	with what	they were	they do
ثُمَّ اِلَى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾							
Then unto their Lord is their return; and He will inform them of what they used to do.							
وَ	اَقْسَمُوا	بِاللّٰهِ	جَهْدَ	اَيِّمَانِهِمْ	لَئِنْ	جَاءَتْهُمْ	اٰيَةٌ
and	they swore	by Allah	strongest	their oaths	indeed if	it came (to) them	Sign
وَ اَقْسَمُوا بِاللّٰهِ جَهْدَ اَيِّمَانِهِمْ لَئِنْ جَاءَتْهُمْ اٰيَةٌ							
And they swear their strongest oaths by Allah that if there came to them a Sign,							
لَيُؤْمِنُنَّ	بِهَا	قُلْ	اِنَّمَا	الْاٰيٰتُ	عِنْدَ	اللّٰهِ	
surely they would believe	in it	you say	only	the Signs	with	Allah	
لَيُؤْمِنُنَّ بِهَا قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ							
they would surely believe therein. Say, 'Surely, Signs are with Allah.							
وَ	مَا	يُشْعِرُكُمْ	اَنَّهَا	اِذَا	جَاءَتْ	لَا	يُؤْمِنُونَ
and	what	it makes you understand	that it	when	it came	not	they will believe
وَمَا يُشْعِرُكُمْ اَنَّهَا اِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾							
But what should make you understand that when the Signs come, they will not believe?'							
وَ	نُقَلِّبُ	اَفْئِدَتَهُمْ	وَ	اَبْصَارَهُمْ	كَمَا		
and	We confound	their hearts	and	their eyes	as that		
وَنُقَلِّبُ اَفْئِدَتَهُمْ وَ اَبْصَارَهُمْ كَمَا							
And We shall cause their hearts and faculties of sight to revert to the same state as							

[illegible]