

The Holy Quran

(Part Eight)



Split Word Translation
(English)

Wa Lau Annana

Eighth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

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

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

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

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

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

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

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

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

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

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

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ③

(pause here) ↓

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

الجزء 8

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى	وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى
the dead	he spoke to them	and	the angels	to them	we sent	surely we	if	and

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى

And even if We send down unto them angels, and the dead speak to them,

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا	وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا
face to face	thing	all	on them	we gathered	and			

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا

and We gather to them all things face to face,

مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ	مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ
Allah	that He will	unless	they believe	they were	not			

مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

they would not believe, unless Allah enforced His will.

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ
likewise	and	they are ignorant	most of them	but				

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١٢﴾ وَكَذَلِكَ

But most of them behave ignorantly. And in like manner have

جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ	جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ
and jinn	men	evil ones	enemy	Prophet	for all	We made		

جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنْسِ وَالْجِنِّ

We made for every Prophet an enemy, evil ones from among men and Jinn.

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا	يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا
deception	speech	gilded	some	to	some of them	he suggests		

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ط

They suggest one to another gilded speech in order to deceive

وَمَا فَعَلُوهُ	رَبُّكَ	شَاءَ	لَوْ	وَ
they did it not	your Lord	he Willed	if	and
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ				
and if thy Lord had enforced His will, they would not have done it;				
يَفْتَرُونَ	مَا	وَ	فَذَرَهُمْ	
they fabricate	that	and	so you leave them	
فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١١٣﴾				
so leave them alone with that which they fabricate.				
أَفِدَةٌ	إِلَيْهِ	لِتَصْغَىٰ	وَ	
hearts	towards	so that it inclines	and	
وَلِتَصْغَىٰ إِلَيْهِ أَفِدَةٌ				
And in order that the hearts				
بِالْآخِرَةِ	يُؤْمِنُونَ	لَا	الَّذِينَ	
in the hereafter	they believe	not	those who	
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ				
of those who believe not in the Hereafter may incline thereto				
لِيَقْتَرِفُوا	وَ	لِيَرْضَوْهُ	وَ	
so that they earn	and	so that they are pleased with it	and	
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا				
and that they may be pleased therewith and that they may continue to earn				
حَكَمًا	أَبْتَغِي	اللَّهُ	أَفْغَيْرَ	مُقْتَرِفُونَ
judge	I seek	Allah	so other than	those that earn
مَا هُمْ مُقْتَرِفُونَ ﴿١١٤﴾ أَفْغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا				
what they are earning. Shall I seek for judge other than Allah,				

وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ	وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
the Book	towards you	He sent down	who	He is	and	
وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ						
when He it is Who has sent down to you the Book,						
مُفَصَّلًا	وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ	يَعْلَمُونَ	مُفَصَّلًا	وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ	يَعْلَمُونَ	مُفَصَّلًا
one that is fully explained	the Book	they know	one that is fully explained	the Book	they know	one that is fully explained
مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ						
clearly explained? And those to whom We gave the Book know						
أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ	أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ
that it	one that has been sent down	from	your Lord	with the truth		
أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ						
that it has been sent down from thy Lord with truth;						
فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ	فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ
so not	you be	among	those who doubt			
فَلَا تَكُونَنَّ مِنَ الْمُتَرَدِّينَ (115)						
so be thou not of those who doubt.						
وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا	وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا
and	it was fulfilled	the word	your Lord	truth	and	justice
وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا						
And the word of thy Lord has been fulfilled in truth and justice.						
لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ
no	one that can change	His words	and	He is	the All-Hearing	the All-Knowing
لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (116)						
None can change His words; and He is the All-Hearing, the All-Knowing.						

و	إِنْ تُطِيعُ	أَكْثَرَ	مَنْ	فِي	الْأَرْضِ
and	if you obey	most	who	in	the earth
وَإِنْ تُطِيعُ أَكْثَرَ مَنْ فِي الْأَرْضِ					
And if thou obey the majority of those on earth,					
يُضِلُّوكَ	عَنْ	سَبِيلِ	اللَّهِ	إِنْ	يَتَّبِعُونَ
they lead you astray	from	way	Allah	not	they obey
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ					
they will lead thee astray from Allah's way. They follow nothing					
إِلَّا	الظَّنَّ	وَ	إِنْ	هُمْ	إِلَّا
except	the conjecture	and	not	they	except
إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ^{١١٧}					
but mere conjecture, and they do nothing but lie.					
إِنَّ	رَبَّكَ	هُوَ	أَعْلَمُ	مَنْ يَضِلُّ	عَنْ سَبِيلِهِ
surely	your Lord	He	one who knows best	who goes astray	His way
إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ^ج					
Surely, thy Lord knows best those who go astray from His way;					
وَ	هُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ		
and	He	one who knows best	those who are guided		
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ^{١١٨}					
and He knows best those who are rightly guided.					
فَكُلُوا	مِمَّا	ذُكِرَ	اسْمُ	اللَّهِ	عَلَيْهِ
so you eat	from that	it was pronounced	name	Allah	on it
فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ					
Eat, then, of that over which the name of Allah has been pronounced,					

مَا لَكُمْ	وَ	مُؤْمِنِينَ	بِآيَاتِهِ	كُنْتُمْ	إِنْ		
what reason have you	and	believers	with His Signs	you were	if		
إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾ وَمَا لَكُمْ							
if you are believers in His Signs.And what reason have you							
عَلَيْهِ	اللَّهُ	اسْمُ	ذِكْرُ	مِمَّا	أَلَّا تَأْكُلُوا		
on it	Allah	name	it was pronounced	from that	that you should not eat		
أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ							
that you should not eat of that over which the name of Allah has been pronounced,							
عَلَيْكُمْ	حَرَّمَ	مَا	لَكُمْ	فَصَلَ	قَدْ	وَ	
unto you	he made it forbidden	that	for you	he explained	already	and	
وَقَدْ فَصَلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ							
when He has already explained to you that which He has forbidden unto you							
لَيُضِلُّونَ	كَثِيرًا	إِنَّ	وَ	إِلَيْهِ	اضْطُرُّرْتُمْ	مَا	إِلَّا
indeed they mislead	many	surely	and	to it	you were forced	that	except
إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ ١٢٠ وَإِنَّ كَثِيرًا لَيُضِلُّونَ							
save that which you are forced to?And surely many mislead							
رَبِّكَ	إِنَّ	عِلْمُ	بِغَيْرِ	بَاهْوَاهِهِمْ			
your Lord	surely	knowledge	without	with their evil desires			
بَاهْوَاهِهِمْ بِغَيْرِ عِلْمٍ ١٢١ إِنَّ رَبَّكَ							
by their evil desires through lack of knowledge. Assuredly, thy Lord							
الْإِثْمِ	ظَاهِرٍ	ذَرُّوْا	وَ	بِالْمُعْتَدِينَ	أَعْلَمُ	هُوَ	
the sin	open	you eschew	and	the transgressors	knows best	He	
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾ وَذَرُّوْا ظَاهِرَ الْإِثْمِ							
knows best the transgressors. And eschew sin be it apparent							

وَ	بَاطِنَهُ	إِنَّ	الَّذِينَ	يَكْسِبُونَ	الْإِثْمَ
and	secret of it	surely	those who	they earn	the sin
وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ					
or hidden. Surely, those who earn sin					
سَيُجْزَوْنَ	بِهَا	كَانُوا	يَقْتَرِفُونَ		
soon they will be rewarded	because of	they were	they earn		
سَيُجْزَوْنَ بِهَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾					
will be rewarded for that which they have earned.					
وَ	لَا تَأْكُلُوا	مِمَّا	لَمْ يُذْكَرِ	اسْمُ	اللَّهِ عَلَيْهِ
and	you not eat	from that	it was pronounced not	name	Allah on it
وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ					
And eat not of that on which the name of Allah has not been pronounced,					
وَ	إِنَّهُ	لَفِسْقٌ	وَ	إِنَّ	الشَّيْطِينَ
and	surely it	surely disobedience	and	surely	the evil ones
وَأِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطِينَ					
for surely that is disobedience. And certainly the evil ones					
لَيُوحُونَ	إِلَى	أَوْلِيَائِهِمْ	لِيَجَادِلُوكُمْ		
indeed they inspire	to	their friends	so that they may dispute with you		
لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيَجَادِلُوكُمْ ؕ					
inspire their friends that they may dispute with you.					
وَ	إِنْ	أَطَعْتُمُوهُمْ	إِنَّكُمْ	لَتَشْرِكُونَ	
and	if	you obey them	surely you	indeed those that associate partner	
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَتَشْرِكُونَ ﴿١٢٢﴾					
And if you obey them, you will indeed be setting up gods with God.					

أَوْ	مَنْ	كَانَ	مَيِّتًا	فَأَحْيَيْنَاهُ		
or	who	he was	dead	so We gave him life		
أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ						
Can he, who was dead and We gave him life						
وَ	جَعَلْنَا	لَهُ	نُورًا	يَبْشُرُ	بِهِ	فِي النَّاسِ
and	We made	for him	light	he walks	with it	in the people
وَجَعَلْنَا لَهُ نُورًا يَبْشُرُ بِهِ فِي النَّاسِ						
and made for him a light whereby he walks among men,						
كَانَ	مِثْلَهُ	فِي	الظُّلُمَاتِ			
like who	his condition	in	the darknesses			
كَانَ مِثْلَهُ فِي الظُّلُمَاتِ						
be like him whose condition is that he is in utter darkness						
لَيْسَ	بِخَارِجٍ	مِنْهَا	كَذَلِكَ			
not	one that comes out	from it	like this			
لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ						
whence he cannot come forth?						
زُيِّنَ	لِلْكَافِرِينَ	مَا	كَانُوا	يَعْمَلُونَ		
it was adorned	for disbelievers	that	they were	they do		
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٩﴾						
Thus have the doings of the disbelievers been made to seem fair to them.						
وَ	كَذَلِكَ	جَعَلْنَا	فِي	كُلِّ	قَرْيَةٍ	أَكْبَرٍ
and	likewise	We made	in	every	town	leaders
وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرٍ						
And thus We allowed the leaders of the sinners in every township						

يَكْمُرُونَ	مَا	وَ	فِيهَا	لِيَكْمُرُوا	مُجْرِمِيهَا
they plot	not	and	in it	that they plot	its wicked ones
مُجْرِمِيهَا لِيَكْمُرُوا فِيهَا وَمَا يَكْمُرُونَ					
to plot therein against the truth; and they plot not					
يَشْعُرُونَ	مَا	وَ	بِأَنْفُسِهِمْ	إِلَّا	
they perceive	not	and	with (against) their souls	except	
إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ⁽¹²⁴⁾					
except against their own souls; but they perceive not.					
لَنْ نُؤْمِنَ	قَالُوا	آيَةً	جَاءَتْهُمْ	إِذَا	وَ
we will never believe	they said	a sign	it came to them	when	and
وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ					
And when there comes to them a Sign, they say, We will not believe					
حَتَّى	نُؤْتَى	مِثْلَ	مَا	أُوتِيَ	رُسُلُ
untill	we are given	like	that	he was given	Messengers
حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ					
until we are given the like of that which Allah's Messengers have been given;					
أَلَلَّهُ	أَعْلَمُ	حَيْثُ	يَجْعَلُ	رِسَالَتَهُ	
Allah	best knows	where	He places	His Message	
أَلَلَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ					
Allah knows best where to place His Message.					
سَيُصِيبُ	الَّذِينَ	أَجْرَمُوا	صَغَارٌ		
soon it shall afflict	those who	they committed an offence	humiliation		
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ					
Surely, humiliation before Allah and a severe punishment					

عِنْدَ	اللَّهُ	وَ	عَذَابٌ	شَدِيدٌ	بِهَا	كَانُوا	يَكْمُرُونَ
with	Allah	and	punishment	severe	because of	they were	they plot
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِهَا كَانُوا يَكْمُرُونَ ﴿١٢٥﴾							
shall smite the offenders because of their plotting.							
فَمَنْ	يُرِدْ	اللَّهُ	أَنْ يَهْدِيَهُ	يَشْرَحْ			
whoso	he intends	Allah	that He guides him	He expands			
فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ							
So, whomsoever Allah wishes to guide, He opens							
صَدْرَهُ	لِلْإِسْلَامِ	وَ	مَنْ يُرِدْ				
his heart	for Islam	and	whoso he intends				
صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ							
his heart for the acceptance of Islam; and as to him whom He wishes							
أَنْ يُضِلَّهُ	يَجْعَلْ	صَدْرَهُ	ضَيِّقًا	حَرَجًا			
that he misleads him	He makes	his heart	narrow	close			
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا							
to let go astray, He constricts his heart							
كَأَنَّمَا	يَصْعَدُ	فِي	السَّمَاءِ	كَذَلِكَ			
as though	he mounts	into	the sky	likewise			
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ							
as if he were climbing a steep height. Thus							
يَجْعَلْ	اللَّهُ	الرَّجْسَ	عَلَى	الَّذِينَ	لَا	يُؤْمِنُونَ	
He inflicts	Allah	the filth	upon	those who	not	they believe	
يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾							
does Allah inflict punishment on those who do not believe.							

وَصَلَّلْنَا	قَدْ	مُسْتَقِيمًا	رَبِّكَ	صِرَاطُ	هَذَا	وَ
We explained	indeed	straight	your Lord	path	this	and
وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا						
And this is the path of thy Lord leading straight to Him. We have indeed						
يَذَكِّرُونَ	لِقَوْمٍ			الْآيَاتِ		
they take admonition	for people			the Signs		
الْآيَاتِ لِقَوْمٍ يَذَكِّرُونَ ﴿١٢٧﴾						
explained the Signs in detail for a people who would be admonished.						
رَبِّهِمْ	عِنْدَ	السَّلَامِ	دَارُ	لَهُمْ		
their Lord	with	the peace	abode	for them		
لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ						
For them is the abode of peace with their Lord,						
يَعْمَلُونَ	كَانُوا	بِأَنَّ	وَلِيِّهُمْ	هُوَ	وَ	
they do	they were	because of	their friend	He is	and	
وَهُوَ وَلِيُّهُمْ بِأَنَّ كَانُوا يَعْمَلُونَ ﴿١٢٨﴾						
and He is their Friend because of what they did.						
جَمِيعًا	يَحْشُرُهُمْ		يَوْمَ	وَ		
together	He gathers them		day	and		
وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا						
And on the day when He will gather them all together,						
اسْتَكَثَرْتُمْ	قَدْ	الْجِنَّ		يُعْشَرُ		
you won over many	indeed	the Jinn		O company		
يُعْشَرُ الْجِنَّ قَدْ اسْتَكَثَرْتُمْ						
He will say,O company of Jinn!you sought to make subservient to yourselves						

مِّنَ	الْإِنسِ	وَ	قَالَ	أَوْلِيَّوَهُمْ	مِّنْ	الْإِنسِ
among	the men	and	he said	their friends	among	the men
مِّنَ الْإِنسِ ۚ وَقَالَ أَوْلِيَّوَهُمْ مِّنَ الْإِنسِ						
a great many from among men! And their friends from among men will say,						
رَبَّنَا	اسْتَبْتَعْ	بَعْضُنَا	بِبَعْضٍ	وَ	بَلَّغْنَا	
our Lord	he profited	some of us	with some	and	we reached	
رَبَّنَا اسْتَبْتَعْ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا						
Our Lord! we profited from one another but now we have reached						
أَجَلَنَا	الَّذِي	أَجَلْتَ	لَنَا	قَالَ	النَّارُ	مَثْوَاكُمْ
our term	which	you appointed	for us	He said	the Fire	your abode
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۖ قَالَ النَّارُ مَثْوَاكُمْ						
our term which Thou didst appoint for us. He will say, The Fire is your abode,						
خُلِدِينَ	فِيهَا	إِلَّا	مَا	شَاءَ	اللَّهُ	
those that shall abide	in it	except	that	He willed	Allah	
خُلِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۖ						
wherein you shall abide, save what Allah may will.						
إِنَّ	رَبَّكَ	حَكِيمٌ	عَلِيمٌ			
surely	your Lord	Wise	All-Knowing			
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾						
Surely, thy Lord is Wise, All-Knowing.						
وَ	كَذَلِكَ	نُؤَيِّ	بَعْضَ	الظَّالِمِينَ		
and	likewise	We appoint	some	the wrongdoers		
وَكَذَلِكَ نُؤَيِّ بِبَعْضِ الظَّالِمِينَ						
And in like manner do We set some of the wrongdoers						

يَكْسِبُونَ	كَانُوا	بِأَ	بَعْضًا		
they earn	they were	because of	some		
بَعْضًا بِأَ كَانُوا يَكْسِبُونَ ﴿١٣٠﴾					
over the others because of what they earned.					
رُسُلٌ	أَلَمْ يَأْتِكُمْ	الْإِنْسِ	وَ	الْجِنِّ	يَعُشَرًا
Messengers	did not come to you	the men	and	the jinn	O company
يَعُشَرُ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ					
O company of Jinn and men! did not Messengers come to you					
أَيَّتِي	عَلَيْكُمْ	يَقْصُونَ	مِّنْكُمْ		
My Signs	on to you	they relate	from (among) you		
مِّنْكُمْ يَقْصُونَ عَلَيْكُمْ أَيَّتِي					
from among yourselves who related to you My Signs					
هَذَا	يَوْمِكُمْ	لِقَاءَ	يُنْذِرُونَكُمْ	وَ	
this	your day	meeting	they warn you	and	
وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ط					
and who warned you of the meeting of this your day?					
أَنْفُسِنَا	عَلَى	شَهِدْنَا	قَالُوا		
ourselves	upon	we bore witness	they say		
قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا					
They will say, We bear witness against ourselves.					
شَهِدُوا	وَ	الْحَيَاةُ الدُّنْيَا	غَرَّتْهُمْ	وَ	
they bore witness	and	the worldly life	it deceived them	and	
وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا					
And the worldly life deceived them. And they will bear witness					

كَافِرِينَ	كَانُوا	أَنَّهُمْ	أَنفُسِهِمْ	عَلَى
disbelievers	they were	that they	themselves	against
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾				
against themselves that they were disbelievers.				
الْقُرَى	مُهْلِكَ	رَبِّكَ	لَمْ يَكُنْ	أَنْ
the towns	destroyer	your Lord	He was not	that
ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى				
That is because thy Lord would not destroy the towns				
غَفُلُونَ	أَهْلَهَا	وَأَ	بِظُلْمٍ	
unmindful people	its people	and	unjustly	
بِظُلْمٍ وَأَهْلَهَا غَفُلُونَ ﴿١٣٢﴾				
unjustly while their people were unwarned.				
عَمِلُوا	مِمَّا	دَرَجَاتٍ	لِكُلِّ	وَ
they did	from that	ranks	for all	and
وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا				
And for all are degrees of rank according to what they do,				
يَعْمَلُونَ	عَمَّا	بِغَافِلٍ	رَبُّكَ	مَا
they do	from what	unmindful	your Lord	not
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾				
and thy Lord is not unmindful of what they do.				
إِنْ يَشَاءُ	ذُو الرَّحْمَةِ	الْغَنِيُّ	رَبُّكَ	وَ
if He wills	one full of mercy	the Self-Sufficient	your Lord	and
وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ				
And thy Lord is Self-Sufficient, full of mercy. If He please,				

يُذْهِبُكُمْ	وَ	يَسْتَخْلِفُ	مِنْ بَعْدِكُمْ			
He can do away with you	and	he causes to succeed	after you			
يُذْهِبُكُمْ وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ						
He can do away with you and cause to succeed you						
مَا	يَشَاءُ	كَمَا	أَنْشَأَكُمْ			
that	He pleases	as	He raised you			
مَا يَشَاءُ كَمَا أَنْشَأَكُمْ						
what He pleases, even as He raised you						
مِّنْ	ذُرِّيَّةٍ	قَوْمٍ	آخَرِينَ			
from	offspring	a people	others			
مِّنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ ﴿١٣٤﴾						
from the offspring of other people						
إِنَّ	مَا	تُوعَدُونَ	لَأَتِ			
surely	that	you are promised	indeed come to pass			
إِنَّ مَا تُوعَدُونَ لَأَتِ ۖ						
Surely, that which you are promised shall come to pass						
وَ	مَا	أَنْتُمْ	بِغُجْرَيْنِ			
and	not	you	those that are frustrated			
وَمَا أَنْتُمْ بِغُجْرَيْنِ ﴿١٣٥﴾						
and you cannot frustrate it.						
قُلْ	يَقَوْمِ	اعْمَلُوا	عَلَى	مَكَانَتِكُمْ	إِنِّي	عَامِلٌ
you say	O my people	you do	at	your capacity	surely I	one that works
قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ ۚ						
Say,O my people, act as best you can. I, too, am acting.						

الدَّارِ	عَاقِبَةُ	لَهُ	تَكُونُ	مَنْ	تَعْلَمُونَ	فَسَوْفَ
abode	ultimate	for whom	you be	who	you will know	so soon
فَسَوْفَ تَعْلَمُونَ ^١ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ^ط						
Soon will you know whose will be the ultimate reward of the abode.						
الظَّالِمُونَ	يُفْدِحُ	لَا	إِنَّهُ			
the wrongdoers	he prospers	not	surely he			
إِنَّهُ لَا يُفْدِحُ الظَّالِمُونَ ⁽¹³⁶⁾						
Surely, the wrongdoers shall not prosper.						
وَجَعَلُوا	لِلَّهِ	مِمَّا	ذَرَأَ	مِنْ	الْحَرْثِ	وَ
they assigned	for Allah	from that	he produced	from	the crops	and
وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ						
And they have assigned Allah a portion of the crops						
وَالْأَنْعَامِ	نَصِيبًا	فَقَالُوا				
the cattle	a portion	so they said				
وَالْأَنْعَامِ نَصِيبًا فَقَالُوا						
and cattle which He has produced, and they say,						
هَذَا	بِزَعْمِهِمْ	وَهَذَا	لِشُرَّاكِنَا			
this	in their fancy	and	for our partners			
هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَّاكِنَا ^٢						
This is for Allah,as they imagine, and this is for our idols.						
فَمَا كَانَ	لِشُرَّاكِهِمْ	فَلَا	يَصِلُ	إِلَى	اللَّهِ	
it was	for those that are their partners	so not	it reaches	to	Allah	
فَمَا كَانَ لِشُرَّاكِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ^٣						
But that which is for their idols reaches not Allah,						

وَمَا كَانَ لِلَّهِ	فَهُوَ	يَصِلُ	إِلَى	شُرَكَائِهِمْ	
and	so that	it reaches	to	their partners	
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ ط					
while that which is for Allah reaches their idols.					
سَاءَ	مَا	يَحْكُمُونَ	وَ	كَذَلِكَ	
it was evil	that	they judge	and	likewise	
سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾ وَكَذَلِكَ					
Evil is what they conclude. And in like manner have their associates					
زَيْنَ	لِكَثِيرٍ	مِّنَ	الْمُشْرِكِينَ	قَتْلَ	أَوْلَادِهِمْ
it adorned	for many	from	the idolaters	slaying	their children
زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ					
made the killing of their children appear beautiful to many of the idolaters					
شُرَكَائِهِمْ	لِيُرُدُّوهُمْ	وَ	لِيَلْبِسُوا		
their associate-partners	so that they ruin them	and	so that they make obscure		
شُرَكَائِهِمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا					
that they may ruin them and cause them confusion					
عَلَيْهِمْ	دِينَهُمْ	وَ	لَوْ	شَاءَ	اللَّهُ
upon them	their religion	and	if	He willed	Allah
عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ ط					
in their religion. And if Allah had enforced His will,					
مَا فَعَلُوهُ	فَذَرُّهُمْ	وَ	مَا	يَفْتَرُونَ	
they did it not	so you leave them	and	that	they invent	
مَا فَعَلُوهُ فَذَرُّهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾					
they would not have done this;so leave them alone with that which they invent.					

وَجَرٌ	حَرْثٌ	وَ	أَنْعَامٌ	هَذِهِ	قَالُوا	وَ
forbidden	crop	and	the cattle	this is	they said	and
وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ						
And they say,Such and such cattle and crops are forbidden.						
بِزَعْمِهِمْ	نَشَاءُ	مَنْ	إِلَّا	لَا يَطْعُمَهَا		
in their opinion	We please	whom	except	he shall not eat thereof		
لَا يَطْعُمَهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ						
None shall eat thereof save whom we please so they allege						
ظُهُورُهَا	حُرِّمَتْ	أَنْعَامٌ		وَ		
its backs	it was made forbidden	cattle		and		
وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا						
and there are cattle whose backs are forbidden,						
اللَّهُ	اسْمٌ	يَذْكُرُونَ	لَا	أَنْعَامٌ	وَ	
Allah	name	they pronounce	not	cattle	and	
وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ						
and there are cattle over which they pronounce not the name of Allah,						
سَيَجْزِيهِمْ	عَلَيْهِ	افْتِرَاءً		عَلَيْهَا		
Soon He requites them	on Him	forging a lie		on it		
عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ						
forging a lie against Him. Soon will He requite them						
قَالُوا	وَ	يَفْتَرُونَ	كَانُوا	بِهَا		
they said	and	they fabricate	they were	because		
بِهَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾ وَقَالُوا						
for that which they have fabricated.And they say,						

مَا	فِي	بُطُونِ	هَذِهِ	الْأَنْعَامِ		
that	in	wombs	these	cattle		
مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ						
That which is in the wombs of such and such cattle is						
خَاصَّةٌ	لِّذُكُورِنَا	وَ	مُحَرَّمٌ	عَلَى	أَزْوَاجِنَا	
exclusively	for our males	and	one that is forbidden	on	our wives	
خَاصَّةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا ^ج						
exclusively reserved for our males and is forbidden to our wives;						
وَ	إِنْ يَكُنْ	مَيِّتَةً	فَهُمْ	فِيهِ	شُرَكَاءُ	
and	if it be	dead	so they	in it	partners	
وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ^ط						
but if it be born dead, then they are all partakers thereof.						
سَيَجْزِيهِمْ	وَصَفَهُمْ	إِنَّهُ	حَكِيمٌ	عَلِيمٌ		
Soon He requites them	their assertion	surely He	Wise	All-Knowing		
سَيَجْزِيهِمْ وَصَفَهُمْ ^ط إِنَّهُ حَكِيمٌ عَلِيمٌ ⁽¹⁴⁰⁾						
He will requite them for their assertion. Surely, He is Wise, All-Knowing.						
قَدْ	خَسِرَ	الَّذِينَ	قَتَلُوا	أَوْلَادَهُمْ	سَفَهًا	
indeed	he suffered loss	those who	they slayed	their children	foolishly	
قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا						
Losers indeed are they who kill their children foolishly						
بِغَيْرِ	عِلْمٍ	وَ	حَرَّمُوا	مَا	رَزَقَهُمُ	اللَّهُ
without	knowledge	and	they made unlawful	that	he provided them	Allah
بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ						
for lack of knowledge, and make unlawful what Allah has provided for them,						

افْتَرَاءً	عَلَى	اللَّهُ	قَدْ	ضَلُّوا
forging a lie	on	Allah	indeed	they went astray
افْتَرَاءً عَلَى اللَّهِ ۖ قَدْ ضَلُّوا				
forging a lie against Allah. They have indeed gone astray				
وَ	مَا	كَانُوا	مُهْتَدِينَ	
and	not	they were	rightly guided	
وَمَا كَانُوا مُهْتَدِينَ ﴿١٤١﴾				
and are not rightly guided.				
وَ	هُوَ	الَّذِي	أَنْشَأَ	جَنَّاتٍ
and	He	who	He produced	gardens
مَعْرُوشَتٍ	وَأَ	غَيْرَ	مَعْرُوشَتٍ	مَعْرُوشَتٍ
trellised	and	not	trellised	trellised
وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَتٍ وَغَيْرَ مَعْرُوشَتٍ				
And He it is Who brings into being gardens, trellised and untrellised,				
وَ	النَّخْلَ	وَ	الزَّرْعَ	مُخْتَلِفًا
and	the date-palm	and	the cornfields	varying
أُكْلُهُ	وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ			
its fruits	and the date-palm and cornfields whose fruits are of diverse kinds,			
وَ	الزَّيْتُونَ	وَ	الرُّمَانَ	مُتَشَابِهًا
and	the olive	and	the pomegranate	similar
غَيْرَ	مُتَشَابِهٍ	وَ	غَيْرَ	مُتَشَابِهٍ
not	similar	and	not	similar
وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۖ				
and the olive and the pomegranate, alike and unlike.				
كُلُّوا	مِنْ	شَرِيْرَةٍ	إِذَا	أَشْرَبَ
you eat	from	its fruit	when	it bore fruit
كُلُّوا مِنْ شَرِيْرَةٍ إِذَا أَشْرَبَ وَأَتُوا حَقَّهُ				
Eat of the fruit of each when it bears fruit, but pay His due				

يَوْمَ	حَصَادِهِ	وَ	لَا تُسْرِفُوا
day	its harvest	and	you not exceed bounds
يَوْمَ حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ			
on the day of harvest and exceed not the bounds.			
إِنَّهُ	لَا	يُحِبُّ	الْمُسْرِفِينَ
surely He	not	He loves	those who exceed the bounds
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۚ			
Surely, Allah loves not those who exceed the bounds.			
وَ	مِنَ الْأَنْعَامِ حَمُولَةً	وَ	فَرَشًا
and	from the cattle some for burden	and	for slaughtering
وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرَشًا ۚ			
And of the cattle He has created some for burden and some for slaughter.			
كُلُوا	مِمَّا	رَزَقَكُمُ	اللَّهُ
you eat	from that	He provided you	Allah
وَلَا تَتَّبِعُوا			
Eat of that which Allah has provided for you, and follow not			
خُطُوتِ	الشَّيْطَانِ	إِنَّهُ	لَكُمْ
footsteps	the Satan	surely he	for you
عَدُوٌّ			
open			
مُبِينٌ			
the footsteps of Satan. Surely, he is to you an open foe.			
ثَنِيَّةَ	أَزْوَاجٍ	مِنْ	الضَّأْنِ
eight	mates	from	the sheep
اِثْنَيْنِ			
two			
ثَنِيَّةَ أَزْوَاجٍ ۚ مِنَ الضَّأْنِ اثْنَيْنِ			
And of the cattle He has created eight mates altogether consisting of the sheep two,			

وَمِنَ الْبَعِزِ اثْنَيْنِ قُلْ	عَاذَكَ الْكَافِرِينَ	حَرَّمَ
and	from	the goats
two	you say	is it two males
He made forbidden		
وَمِنَ الْبَعِزِ اثْنَيْنِ قُلْ عَاذَكَ الْكَافِرِينَ حَرَّمَ		
and of the goats two; say, Is it the two males that He has forbidden		
أَمْ الْأُنثِيَيْنِ أَمْ	اِشْتَبَلَتْ	عَلَيْهِ
or	the two females	or that
it is contained	upon him	wombs
the two females		
أَمْ الْأُنثِيَيْنِ أَمْ اِشْتَبَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ط		
or the two females or that which the wombs of the two females contain?		
نَبِّئُونِي بِعِلْمٍ	إِنْ كُنْتُمْ	صَادِقِينَ
you inform me	with knowledge	if
you were	truthful	
نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ١٤٤		
Inform me with knowledge, if you are truthful.		
وَمِنَ الْإِبِلِ اثْنَيْنِ	وَمِنَ الْبَقَرِ اثْنَيْنِ	
and	from	the camel
two	and	the oxen
two		
وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ط		
And of the camels two, and of the oxen two.		
قُلْ	عَاذَكَ الْكَافِرِينَ	حَرَّمَ
you say	is it two males	He made forbidden
or	the two females	
قُلْ عَاذَكَ الْكَافِرِينَ حَرَّمَ أَمْ الْأُنثِيَيْنِ		
Say, Is it the two males that He has forbidden or the two females		
أَمْ	اِشْتَبَلَتْ	عَلَيْهِ
or that	it contained	upon it
the two females	wombs	
أَمْ اِشْتَبَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ ط		
or that which the wombs of the two females contain?		

أَمْ	كُنْتُمْ	شُهَدَاءَ	إِذْ	وَصَّكُمْ	اللَّهُ	بِهَذَا
or	you were	present	when	He enjoined you	Allah	with this
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا ^ج						
Were you present when Allah enjoined this on you?						
فَمَنْ	أَظْلَمُ	مِمَّنْ	افْتَرَى	عَلَى	اللَّهُ	كَذِبًا
so who	more unjust	from who	he forged	upon	Allah	lie
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا						
Who is then more unjust than he who forges a lie against Allah						
لِيُضِلَّ	النَّاسَ	بِغَيْرِ	عِلْمٍ			
so he leads astray	the people	without	knowledge			
لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ^ط						
that he may lead men astray without knowledge?						
إِنَّ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	
surely	Allah	not	He guides	the people	the unjust	
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⁽¹⁴⁵⁾						
Surely, Allah guides not the unjust people.						
قُلْ	لَا أَجِدُ	فِي	مَا	أُوحِيَ	إِلَيَّ	مُحَرَّمًا
you say	I do not find	in	that	it was revealed	to me	one that is forbidden
قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا						
Say,I find not in what has been revealed to me aught forbidden						
عَلَى	طَاعِمٍ	يُطْعِمُهُ	إِلَّا	أَنْ يَكُونَ	مَيِّتَةً	
upon	eater	he eats it	except	that it be	dead	
عَلَى طَاعِمٍ يُطْعِمُهُ إِلَّا أَنْ يَكُونَ مَيِّتَةً						
to an eater who wishes to eat it, except it be that which dies of itself,						

رَجْسٌ	فَإِنَّهُ	خِنْزِيرٍ	لَحْمٌ	أَوْ	مَسْفُوحًا	دَمًا	أَوْ
unclean	so surely that is	swine	flesh	or	blood poured forth	blood	or
أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رَجْسٌ							
or blood poured forth, or the flesh of swine for all that is unclean							
بِهِ	اللَّهِ	لِغَيْرِ	أَهْلًا	فَسَقًا	أَوْ		
on it	Allah	for other than	it was invoked	disobedience	or		
أَوْ فَسَقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ ٤							
or what is profane, on which is invoked the name of other than Allah.							
عَادٍ	لَا	وَ	غَيْرِ بَاغٍ	اضْطُرَّ	فَمِنْ		
one that has gone over limit	not	and	not disobedient	he was compelled	whoso		
فَمِنْ اضْطُرَّ غَيْرِ بَاغٍ وَلَا عَادٍ							
But whoso is driven by necessity, being neither disobedient nor exceeding the limit,							
رَحِيمٌ	غَفُورٌ	رَبِّكَ	فَإِنَّ				
Merciful	Most Forgiving	your Lord	so surely				
فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (146)							
then surely thy Lord is Most Forgiving, Merciful.							
كُلِّ ذِي ظُفْرِ	حَرَّمْنَا	هَادُوا	الَّذِينَ	عَلَى	وَ		
all having claws	We forbade	they became Jews	those who	on	and		
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلِّ ذِي ظُفْرِ ٥							
And to those who are Jews We forbade all animals having claws;							
شُحُومَهَا	عَلَيْهِمْ	حَرَّمْنَا	الْغَنَمَ	وَ	الْبَقَرِ	مِنْ	وَ
their fats	on them	We forbade	the sheep and goat	and	the oxen	from	nad
وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا							
and of the oxen and the sheep and goats did We forbid them their fats,							

إِلَّا	مَا حَمَلَتْ	ظُهُورُهُمَا	أَوْ	الْحَوَايَا	أَوْ	مَا اخْتَلَطَ	بِعَظْمٍ
except	that bore	their backs	or	the intestines	or	that it mixed	with bone
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ط							
save that which their backs bear or the intestines, or that which is mixed with a bone.							
ذَلِكَ	جَزَيْنَهُمْ	بِبَغْيِهِمْ	وَ	إِنَّا	لَصَدِيقُونَ		
this is	We rewarded them	for their rebellion	and	surely we	the truthful		
ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ ١٤٧ وَإِنَّا لَصَدِيقُونَ							
That is the reward We gave them for their rebellion. And most surely We are truthful.							
فَإِنْ	كَذَّبُوكَ	فَقُلْ	رَبُّكُمْ				
so if	they accused you of falsehood	so you say	your Lord				
فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ							
But if they accuse thee of falsehood, say, Your Lord is is possessed							
ذُورْحَمَةٍ	وَأَسِيعَةٍ	وَ	لَا يَرُدُّ	بَأْسُهُ			
possesses of mercy	all-embracing	and	it is not turn back	His wrath			
ذُورْحَمَةٍ وَأَسِيعَةٍ ١٤٨ وَلَا يَرُدُّ بَأْسُهُ							
of all-embracing mercy, and His wrath shall not be turned back							
عَنِ	الْقَوْمِ	الْمُجْرِمِينَ	سَيَقُولُ	الَّذِينَ			
from	the people	the guilty	soon he will say	those who			
عَنِ الْقَوْمِ الْمُجْرِمِينَ ١٤٨ سَيَقُولُ الَّذِينَ							
from the guilty people. Those who associate partners with Allah, will say,							
أَشْرَكُوا	لَوْ	شَاءَ	اللَّهُ	مَا أَشْرَكْنَا			
they associated partners	if	He willed	Allah	we did not associate partners			
أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا							
If Allah had pleased, we could not have joined gods with Him,							

وَلَا	لَا	وَأَبَاؤُنَا	وَ	لَا	مِنْ شَيْءٍ
and	not	our fathers	and	we made unlawful	anything
وَلَا أَبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ط					
nor could our fathers;nor could we have made anything unlawful.					
كَذَلِكَ	كَذَّبَ	الَّذِينَ	مِنْ قَبْلِهِمْ		
like wise	he accused of falsehood	those who	before them		
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ					
In like manner did those who were before them accuse of falsehood,					
حَتَّى	ذَاقُوا	بِأَسْنَا	قُلْ	هَلْ	عِنْدَكُمْ
until	they tasted	Our wrath	you say	whether	with you
حَتَّى ذَاقُوا بِأَسْنَا ط قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ					
until they tasted of Our wrath. Say, Have you any knowledge?					
فَتُخْرِجُوهُ	لَنَا	إِنْ تَتَّبِعُونَ	إِلَّا	الظَّنَّ	
so you produce it	for us	you follow nothing	only	the conjecture	
فَتُخْرِجُوهُ لَنَا ط إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ					
Then produce it for us. You follow nothing but mere conjecture.					
وَ	إِنْ	أَنْتُمْ	إِلَّا	تَخْرُصُونَ	
and	if	you	except	you tell lies	
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ١٤٩					
And you do nothing but lie.					
قُلْ	فَلِلَّهِ	الْحُجَّةُ	الْبَاطِلَةُ		
you say	for Allah	the argument	one that is more thorough		
قُلْ لِلَّهِ الْحُجَّةُ الْبَاطِلَةُ ج					
Say, 'To Allah belongs the conclusive argument.					

فَلَوْ	شَاءَ	لَهَدَاكُمْ	أَجْعِلِينَ	
so if	He willed	indeed He guided you	all	
فَلَوْ شَاءَ لَهَدَاكُمْ أَجْعِلِينَ ﴿١٥٠﴾				
If He had enforced His will, He could have surely guided you all;				
قُلْ	هَلُمَّ	شُهِدَ آءَكُمْ	الَّذِينَ	
you say	Bring forward	your witnesses	those who	
قُلْ هَلُمَّ شُهِدَ آءَكُمْ الَّذِينَ				
Say, Bring forward your witnesses who testify				
يَشْهَدُونَ	أَنَّ	اللَّهُ	حَرَّمَ	هَذَا
they bear witness	that	Allah	he forbade	this
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ٣				
that Allah has forbidden this.				
فَإِنْ شَهِدُوا		فَلَا تَشْهَدُ		مَعَهُمْ
so if they bore witness		so you don't bear witness		with them
فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ٣				
If they bear witness, bear thou not witness with them,				
وَلَا تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا
you follow not	evil desires	those who	they treated as lies	with Our Signs
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا				
nor follow thou the evil inclinations of those who treat Our Signs as lies				
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ
and	those who	not	they believe	in the Hereafter
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ				
and those who believe not in the Hereafter				

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وَهُمْ بِرَبِّهِمْ	يَعْدِلُونَ	قُلْ	تَعَالَوْا	وَهُمْ	وَهُمْ
with their Lord	they set up equal	you say	you come	they	and
وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥١﴾ قُلْ تَعَالَوْا					
and who set up equals to their Lord. Say, Come,					
أَتْلُ	مَا	حَرَّمَ	رَبُّكُمْ	عَلَيْكُمْ	أَتْلُ
I recite	that	he made forbidden	your Lord	for you	
أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ					
I will rehearse to you what your Lord has made inviolable for you:					
أَلَّا	تُشْرِكُوا	بِهِ	شَيْئًا	أَلَّا	تُشْرِكُوا
that not	you associate partners	with Him	anything		
أَلَّا تُشْرِكُوا بِهِ شَيْئًا					
that you may not associate anything with Him as a partner					
وَبِالْوَالِدَيْنِ إِحْسَانًا	وَلَا تَقْتُلُوا	أَوْلَادَكُمْ	وَبِالْوَالِدَيْنِ	إِحْسَانًا	وَلَا تَقْتُلُوا
with the parents	doing good	and	you slay not	your children	
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ					
and that you must treat parents with exceeding kindness, and that you kill not your children					
مِّنْ	إِمْلَاقٍ	نَحْنُ	نَرْزُقُكُمْ	وَأَيَّاهُمْ	مِّنْ
from	poverty	we	We provide you	and	also them
مِّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَأَيَّاهُمْ					
for fear of poverty it is We Who provide for you and for them					
وَلَا تَقْرَبُوا	الْفَوَاحِشَ	مَا ظَهَرَ	مِنْهَا	وَلَا تَقْرَبُوا	الْفَوَاحِشَ
you approach not	the foul deeds	that it opened	from it		
وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا					
and that you approach not foul deeds, whether open					

وَمَا بَطْنٌ	وَمَا	بَطْنٌ	وَمَا	وَمَا	وَمَا
and	that	it was made secret	and	you slay not	the soul
وَمَا بَطْنٌ ۚ وَلَا تَقْتُلُوا النَّفْسَ					
or secret; and that you kill not the life					
الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا	بِالْحَقِّ	بِالْحَقِّ
which	he forbade	Allah	except	with justice	with justice
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ط					
which Allah has made sacred, save by right.					
ذِكْرُكُمْ	وَصُصُّكُمْ	بِهِ	لَعَلَّكُمْ	تَعْقِلُونَ	تَعْقِلُونَ
this is	He enjoined you	with it	so that you	you understand	you understand
ذِكْرُكُمْ وَصُصُّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥٢					
That is what He has enjoined upon you, that you may understand.					
وَلَا تَقْرَبُوا	مَالَ	الْيَتِيمِ	وَلَا	تَقْرَبُوا	مَالَ
and	you approach not	property	the orphan	and	property
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ					
And approach not the property of the orphan,					
إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ	إِلَّا	بِالَّتِي
except	with that	this is	best	except	with that
إِلَّا بِالَّتِي هِيَ أَحْسَنُ					
except in a way which is best,					
حَتَّى	يَبْلُغَ	أَشَدَّهُ	حَتَّى	يَبْلُغَ	أَشَدَّهُ
untill	he attains	his full strength	untill	he attains	his full strength
حَتَّى يَبْلُغَ أَشَدَّهُ ١٥٣					
till he attains his maturity					

بِالْقِسْطِ	الْبَيْزَانَ	وَ	الْكَيْلِ	أَوْفُوا	وَ
with equity	the weight	and	the measure	they gave full	and
وَأَوْفُوا الْكَيْلَ وَالْبَيْزَانَ بِالْقِسْطِ ۚ					
And give full measure and weight with equity.					
وُسْعَهَا	إِلَّا	نَفْسًا	نُكِّفُ	لَا	
its capacity	except	any soul	We burden	not	
لَا نُكِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ					
We task not any soul except according to its capacity.					
كَانَ	لَوْ	وَ	فَاعْدِلُوا	قُلْتُمْ	إِذَا
he was	if	and	so you do justice	you spoke	when
وَاِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ					
And when you speak, observe justice, even if					
أَوْفُوا	اللَّهِ	بِعَهْدِ	وَ	ذَا قُرْبَىٰ	
you fulfil	Allah	with covenant	and	one relative	
ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۖ					
the concerned person be a relative, and fulfil the covenant of Allah.					
تَذَكَّرُونَ	لَعَلَّكُمْ	بِهِ	وَصَّصَكُمْ	ذِكْرُكُمْ	
you take heed	so that you	with it	He enjoined you	this is	
ذِكْرُكُمْ وَصَّصَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾					
That is what He enjoins upon you, that you may remember.					
فَاتَّبِعُوهُ	مُسْتَقِيمًا	صِرَاطِي	هَذَا	أَنَّ	وَ
so you follow it	straight	My path	this	surely	and
وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ					
And say, This is My path leading straight. So follow it;					

السُّبُلَ	لَا تَتَّبِعُوا	وَ				
the paths	you follow not	and				
وَلَا تَتَّبِعُوا السُّبُلَ						
and follow not other ways,						
سَبِيلِهِ	عَنْ	فَتَفَرِّقَ بَيْنَكُمْ				
His path	from	lest he leads you away				
فَتَفَرِّقَ بَيْنَكُمْ عَنْ سَبِيلِهِ ط						
lest they lead you away from His way.						
تَتَّقُونَ	لَعَلَّكُمْ	بِهِ	وَصَّكُمْ	ذَلِكَ		
you are righteous	so that you	with it	He enjoined you	this is		
ذَلِكَ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾						
That is what He enjoins upon you,that you may become able to guard against evils.						
الَّذِي	عَلَى	تَمَامًا	الْكِتَابِ	مُوسَى	آتَيْنَا	ثُمَّ
he who	upon	complete	the Book	Moses	We gave	then
ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي						
Again, We gave Moses the Book which completely fulfils the requirements of one who is						
هُدًى	وَ	شَيْءٍ	لِّكُلِّ	تَفْصِيلًا	وَ	أَحْسَنَ
guidance	and	thing	for all	explanation	and	he did good
أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى						
excellent in conduct and explains everything to the last detail and is a guidance						
يُؤْمِنُونَ	رَبِّهِمْ	بِلِقَاءِ	لَعَلَّهُمْ	رَحْمَةً	وَ	
they believe	their Lord	with meeting	so that they	mercy	and	
وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾						
and blessing so that they come to believe in the meeting with their Lord.						

و	هَذَا	كِتَابٌ	أَنْزَلْنَاهُ	مُبَارَكٌ		
and	this	Book	We sent it down	blessed		
وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ						
And this is a Book which We have sent down;						
فَاتَّبِعُوهُ	وَ	اتَّقُوا	لَعَلَّكُمْ	تُرْحَمُونَ		
so you follow it	and	you guard against	so that you	you are shown mercy		
فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾						
So follow it, and guard against sin that you may be shown mercy;						
أَنْ تَقُولُوا	إِنَّمَا	أُنْزِلَ	الْكِتَابُ	عَلَى	طَائِفَتَيْنِ	
that you say	only	it was sent down	the Book	upon	two parties	
أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ						
Lest You should say, The Book was sent down only to two peoples						
مِنْ قَبْلِنَا	وَ	إِنْ	كُنَّا	عَنْ	دِرَاسَتِهِمْ	لَغَفِلِينَ
before us	and	if	we were	about	their reading	indeed unaware people
مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِلِينَ ﴿١٥٧﴾						
before us, and we were indeed unaware of their reading;						
أَوْ	تَقُولُوا	لَوْ	أَنَّا	أُنْزِلَ	عَلَيْنَا	الْكِتَابُ
or	you say	if	that we	it was sent down	upon us	the Book
أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ						
Or lest you should say, Had the Book been sent down to us,						
لَكُنَّا	أَهْدَى		مِنْهُمْ			
indeed we were	better guided		from them			
لَكُنَّا أَهْدَى مِنْهُمْ ؕ						
we should surely have been better guided than they.						

فَقَدْ	جَاءَكُمْ	بَيِّنَةٌ	مِّنْ	رَّبِّكُمْ
so indeed	it came to you	clear evidence	from	your Lord
فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ				
There has now come to you a clear evidence from your Lord,				
وَ	هُدًى	وَّ	رَحْمَةً	فَمَنْ
and	guidance	and	mercy	so who
وَهُدًى وَرَحْمَةً ۚ فَمَنْ أَظْلَمُ				
and a guidance and a mercy. Who, then, is more unjust				
مِمَّنْ	كَذَّبَ	بِآيَاتِ	اللَّهِ	وَ
from who	he rejected	with Signs	Allah	and
مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۖ				
than he who rejects the Signs of Allah and turns away from them?				
سَنَجْزِي	الَّذِينَ	يَصْدِفُونَ	عَنْ	آيَاتِنَا
soon we requite	those who	they turn away	from	Our Signs
سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا				
We will requite those who turn away from Our Signs				
سُوءَ	الْعَذَابِ	بِأَنَّ	كَانُوا	يَصْدِفُونَ
an evil	the punishment	because	they were	they turn away
سُوءَ الْعَذَابِ بِأَنَّهُمْ كَانُوا يَصْدِفُونَ ﴿١٥٨﴾				
with an evil punishment because of their turning away.				
هَلْ يَنْظُرُونَ	إِلَّا	أَنْ تَأْتِيَهُمُ	الْمَلَائِكَةُ	
Do they expect	but	that it comes to them	the angels	
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ				
Do they expect aught but that angels should come to them				

رَبِّكَ	آيَاتِ	بَعْضُ	يَأْتِي	أَوْ	رَبُّكَ	يَأْتِي	أَوْ
your Lord	Signs	some	it comes	or	your Lord	it comes	or
أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ط							
or that thy Lord should come or that some of the Signs of thy Lord should come?							
رَبِّكَ	آيَاتِ	بَعْضُ	يَأْتِي	يَوْمَ			
your Lord	Signs	some	it comes	day			
يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ							
The day when some of the Signs of thy Lord shall come,							
مِنْ قَبْلُ	أَمَنْتَ	لَمْ تَكُنْ	إِيْمَانُهَا	نَفْسًا	لَا يَنْفَعُ		
before	it believed	it was not	their belief	soul	he shall not profit		
لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنْتَ مِنْ قَبْلُ							
to believe in them shall not profit a soul which believed not before,							
حَيْرًا	إِيْمَانُهَا	فِي	كَسَبَتْ	أَوْ			
good	its faith	in	it earned	or			
أَوْ كَسَبَتْ فِي إِيْمَانِهَا حَيْرًا ط							
nor earned any good by its faith.							
مُنْتَظِرُونَ	إِنَّا	انْتَظِرُوا	قُلْ				
those that are waiting	surely we	you wait	you say				
قُلْ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ 159							
Say, Wait ye, we too are waiting.							
شِيعًا	كَانُوا	وَ	دِينَهُمْ	فَرَّقُوا	الَّذِينَ	إِنَّ	
sects	they were	and	their religion	they split up	those who	surely	
إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا							
As for those who split up their religion and became divided into sects,							

أَمْرُهُمْ	إِنِّى	شَيْءٍ	فِى	مِنْهُمْ	لَسْتَ
their affair	surely	a thing	in	with them	you were not concerned
لَسْتَ مِنْهُمْ فِى شَيْءٍ إِنِّى أَمْرُهُمْ					
thou hast no concern at all with them. Surely their case					
يَفْعَلُونَ	كَانُوا	بِهَا	يُنَبِّئُهُمْ	ثُمَّ	إِلَى اللَّهِ
they do	they were	of what	He will inform them	then	Allah
إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ⁽¹⁶⁰⁾					
will come before Allah, then will He inform them of what they used to do.					
عَشْرُ امْتَالِهَا	فَلَهُ	بِالْحَسَنَةِ	جَاءَ	مَنْ	
ten times like it	so for him	with good deed	he came	whoso	
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا ^٢					
Whoso does a good deed shall have ten times as much;					
يُجْزَى	فَلَا	بِالسَّيِّئَةِ	جَاءَ	مَنْ	وَ
he will be requited	so not	with bad deed	he came	whoso	and
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى					
but he who does an evil deed, shall have only					
يُظْلَمُونَ	لَا	هُمْ	وَ	مِثْلَهَا	إِلَّا
they be wronged	not	they	and	like it	except
إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ⁽¹⁶¹⁾					
a like reward; and they shall not be wronged.					
مُسْتَقِيمٍ	صِرَاطٍ	إِلَى	رَبِّى	هَدَانِى	إِنِّى
straight	path	towards	my Lord	He guided me	surely I am
قُلْ إِنِّى هَدَانِى رَبِّى إِلَى صِرَاطٍ مُسْتَقِيمٍ ^٣					
Say, As for me, my Lord has guided me unto a straight path					

حَنِيفًا	إِبْرَاهِيمَ	مِلَّةَ	قِيَمًا	دِينًا
one who is ever inclined to God	Abraham	religion	strong	religion
دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا				
a right religion, the religion of Abraham who was always inclined to the right path.				
الْمُشْرِكِينَ	مِنْ	كَانَ	مَا	وَ
those who associate partners	from	He was	not	and
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾				
And he was not of those who associate partners with God.				
نُسُكِي	وَ	صَلَاتِي	إِنَّ	قُلْ
my sacrifice	and	my prayer	surely	you say
قُلْ إِنَّ صَلَاتِي وَنُسُكِي				
Say, My Prayer and my sacrifice				
مَمَاتِي	وَ	مَحْيَايَ	وَ	
my death	and	my life	and	
وَمَحْيَايَ وَمَمَاتِي				
and my life and my death				
الْعَالَمِينَ	رَبِّ	بِاللَّهِ		
the worlds	my Lord	for Allah		
بِاللَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾				
are all for Allah, the Lord of the worlds.				
أُمِرْتُ	بِذَلِكَ	وَ	لَهُ	شَرِيكَ لَا
I was commanded	with this	and	for Him	partner no
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ				
He has no partner. And so am I commanded,				

وَأَنَا	أَوَّلُ	الْمُسْلِمِينَ		
I am	first	those who submit		
وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾				
and I am the first of those who submit.				
قُلْ	أَغْيَرُ	اللَّهُ	أَبْغِي	رَبًّا
you say	shall other than	Allah	I seek	Lord
قُلْ أَغْيَرِ اللَّهَ أَبْغِي رَبًّا				
Say, Shall I seek a lord other than Allah,				
وَهُوَ	رَبُّ	كُلِّ	شَيْءٍ	
He is	Lord	all	things	
وَهُوَ رَبُّ كُلِّ شَيْءٍ ط				
while He is the Lord of all things?				
وَلَا	تَكْسِبُ	كُلُّ	نَفْسٍ	إِلَّا
and	it earns	all	souls	except
وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ج				
And no soul earns aught of evil but carries its burden against itself.				
وَلَا	تَزِرُ	وَازِرَةً	وَزْرَ	أُخْرَى
and	it not bears burden	bearer of burden	burden	another
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ح				
And no bearer shall carry the burden of another.				
ثُمَّ	إِلَى	رَبِّكُمْ	مَرْجِعُكُمْ	
then	towards	your Lord	your return	
ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ				
Then to your Lord will be your return,				

فَيُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	فِيهِ	تَخْتَلِفُونَ
so He will inform you	of what	you were	in it	you differ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ⁽¹⁶⁵⁾				
and He will inform you of that wherein you used to differ.				
وَهُوَ	الَّذِي	جَعَلَكُمْ	خَلِيفَ	الْأَرْضِ
He is	Who	He made for you	successors	the earth
وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ				
And He it is Who has made you successors of others on the earth				
وَرَفَعَ	بَعْضَكُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ
He exalted	some of you	above	some	ranks
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ				
and has exalted some of you over the others in degrees of rank,				
لِّيَبْلُوَكُمْ	فِي	مَا	أَتَاكُمْ	
so that He may try you	in	that	He gave you	
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ				
that He may try you by that which He has given you.				
إِنَّ	رَبَّكَ	سَرِيعُ	الْعِقَابِ	
surely	your Lord	swift	the punishment	
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ^ط				
Surely, your Lord is swift in punishment;				
وَأَنَّهُ	لَغَفُورٌ	رَّحِيمٌ		
and	surely He	Merciful		
وَأَنَّهُ لَغَفُورٌ رَّحِيمٌ ^ع				
and surely He is Most Forgiving, Merciful.				

سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْبَلَةِ مِائَتَانِ وَسَبْعُ آيَاتٍ وَأَرْبَعَةٌ وَعِشْرُونَ رُكُوعًا

Al-Aaraaf is a Makki Sura and it has 207 verses and 24 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.			
الْأَمْ	كُتِبَ	أُنْزِلَ	إِلَيْكَ
I am Allah, All-Knowing and The Truthful/ I explain	Book	it was revealed	onto you
الْأَمْ ② كُتِبَ أَنْزِلَ إِلَيْكَ			
Alif Lam Mim Sad. I am Allah, I know and I explain. This is a Book revealed unto thee			
فَلَا يَكُنْ	فِي	صَدْرِكَ	حَرَجٌ
so let it not be	in	your bosom	straitness
فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنْذِرَ بِهِ			
so let there be no straitness in thy bosom concerning it that thou mayest warn thereby,			
وَذِكْرَى	لِلْمُؤْمِنِينَ	اتَّبِعُوا	مَا
and	for the believers	you follow	that
وَذِكْرَى لِلْمُؤْمِنِينَ ③ اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ			
and that it be an exhortation to the believers. Follow that which has been sent down to you from your Lord,			
وَلَا تَتَّبِعُوا	مِنْ دُونِهِ	أَوْلِيَاءَ	قَلِيلًا
you follow not	other than Him	protectors	that
وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ ④			
and follow no protectors other than Him. How little do you remember!			

وَكَمْ مِّنْ قَرْيَةٍ	أَهْلَكْنَاهَا	فَجَاءَهَا	بِأَسْنَا	بَيَّاتًا	وَ
how many a town	We destroyed it	so it came to it	our punishment	by night	and
وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بِأَسْنَا بَيَّاتًا					
How many a town have We destroyed! And Our punishment came upon it by night					
أَوْ هُمْ قَائِلُونَ	فَمَا كَانَ	دَعْوُهُمْ	إِذْ	جَاءَهُمْ	بِأَسْنَا
they rest at noon	so not	their cry	when	it came to them	our punishment
أَوْ هُمْ قَائِلُونَ ٥ فَمَا كَانَ دَعْوُهُمْ إِذْ جَاءَهُمْ بِأَسْنَا					
or while they were resting at noon. So when Our punishment came upon them,					
إِلَّا أَنْ	قَالُوا	إِنَّا	كُنَّا	ظَالِمِينَ	
except	they said	indeed	we were	wrongdoers	
إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٦					
their cry was nothing but that they said: We were indeed wrongdoers!					
فَلَنَسْأَلَنَّ	الَّذِينَ	أُرْسِلَ	إِلَيْهِمْ		
so surely we will question	those who	it was sent	to them		
فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ					
And We will certainly question those to whom the Messengers were sent,					
وَلَنَسْأَلَنَّ	الرُّسُلَ الَّذِينَ	أُرْسِلَ	إِلَيْهِمْ		
indeed We will question	the Messengers				
وَلَنَسْأَلَنَّ الرُّسُلَ الَّذِينَ ٧					
and We will certainly question the Messengers.					
فَلَنَقُصَّنَّ	عَلَيْهِمْ	بِعِلْمٍ	وَمَا	كُنَّا	غَائِبِينَ
so indeed We will relate	upon them	with knowledge	and	we were	those that are absent
فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ٨					
Then will We certainly relate to them their deeds with knowledge, for We were never absent.					

مَوَازِينُهُ	ثَقُلَتْ	فَمَنْ	الْحَقُّ	يَوْمَئِذٍ	وَالْوَزْنُ
his scales	it was heavy	so whoso	the truth	on the day	and weighing
وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ					
And the weighing on that day will be true. Then as for those whose scales are heavy,					
مَوَازِينُهُ	خَفَّتْ	مَنْ	وَ	الْبُفْلِحُونَ	هُمُ
his scales	it was light	whoso	and	the prosperous ones	they
فَأُولَٰئِكَ هُمُ الْبُفْلِحُونَ ۚ وَمَنْ خَفَّتْ مَوَازِينُهُ					
it is they who shall prosper. And as for those whose scales are light,					
يَظْلِمُونَ	بِآيَاتِنَا	كَانُوا	بِهَا	أَنفُسَهُمْ	الَّذِينَ
they are unjust	with Our Signs	they were	because	their souls	those who
فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۙ					
it is they who shall have ruined their souls because of their being unjust to Our Signs.					
لَكُمْ	جَعَلْنَا	وَ	الْأَرْضِ	فِي	مَكِّنَّاكُمْ
for you	We made	and	the earth	in	We established you
وَلَقَدْ مَكِّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ					
And We have established you in the earth and provided for you					
خَلَقْنَاهُمْ	لَقَدْ	وَ	تَشْكُرُونَ	مَا	قَلِيلًا
We created you	indeed already	and	you are thankful	that	little
فِيهَا مَعَاشٍ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۙ وَلَقَدْ خَلَقْنَاهُمْ					
therein the means of subsistence. How little thanks you give! And We did create you					
لَادَمَ	اسْجُدُوا	لِلْمَلَائِكَةِ	قُلْنَا	ثُمَّ	صَوَّرْنَاهُمْ
for Adam	you submit	to the angels	We said	then	We gave you shape
ثُمَّ صَوَّرْنَاهُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ۖ					
We gave you shape; then said We to the angels, Submit to Adam;					

فَسَجَدُوا	إِلَّا	إِبْلِيسَ	لَمْ يَكُنْ	مِّنَ	السَّاجِدِينَ
so they submitted	except	iblis	he was not	among	those who submit
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١٢﴾					
and they all submitted but Iblis did not; he would not be of those who submit.					
قَالَ	مَا	مَنَعَكَ	أَلَّا	تَسْجُدَ	إِذْ
He said	what	it prevented you	not that	you submit	when
قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ					
God said, What prevented thee from submitting when I commanded thee?					
قَالَ	أَنَا	خَيْرٌ	مِّنْهُ	خَلَقْتَنِي	مِنْ
he said	I am	better	from him	you created me	from
قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِنْ نَّارٍ					
He said, I am better than he. Thou hast created me of fire					
وَوَلَّوْا	خَلَقْتَهُ	مِنْ	طِينٍ	قَالَ	فَاهْبِطْ مِنْهَا
and	you created him	from	clay	He said	so you go down from it
وَوَلَّوْا خَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾ قَالَ فَاهْبِطْ مِنْهَا					
while him hast Thou created of clay. God said, Then go down hence;					
فَمَا	يَكُونُ	لَكَ	أَنْ تَتَكَبَّرَ	فِيهَا	فَاخْرُجْ
so not	to be	for you	that you are arrogant	in it	so you go forth
فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ					
it is not for thee to be arrogant here. Get out;					
إِنَّكَ	مِنَ	الصُّعْرَيْنِ			
surely you	from	those are abased			
إِنَّكَ مِنَ الصُّعْرَيْنِ ﴿١٤﴾					
thou art certainly of those who are abased.					

قَالَ	أَنْظِرْنِي	إِلَى	يَوْمِ	يُبْعَثُونَ		
he said	grant me respite	to	day	they will be raised		
قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾						
He said, Grant me respite till the day when they will be raised up.						
قَالَ	إِنَّكَ	مِنْ	الْمُنْظَرِينَ			
He said	surely you	from	those who are given respite			
قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٦﴾						
God said, Thou shalt be of those who are given respite.						
قَالَ	فَبِمَا	أَغْوَيْتَنِي	لَأَقْعُدَنَّ	لَهُمْ	صِرَاطَكَ	الْمُسْتَقِيمَ
he said	so because of	you caused to err me	surely I will sit	for them	Your path	the straight
قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾						
He said: Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.						
ثُمَّ	لَأَتِيَنَّهُمْ	مِّنْ	بَيْنِ أَيْدِيهِمْ	وَ	مِّنْ	خَلْفِهِمْ
then	indeed I will come to them	from	before them	and	from	behind them
ثُمَّ لَأَتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ						
Then will I surely come upon them from before them and from behind them						
وَ	عَنْ	أَيْمَانِهِمْ	وَ	عَنْ	شَمَائِلِهِمْ	
and	from	their right	and	from	their left	
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ط						
and from their right and from their left,						
وَ	لَا تَجِدُ	أَكْثَرَهُمْ	شَاكِرِينَ	قَالَ	اٰخْرٰجُ	مِنْهَا
and	you shall not find	most of them	those that are grateful	He said	you go forth	from it
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٨﴾ قَالَ اٰخْرٰجُ مِنْهَا						
and Thou wilt not find most of them to be grateful. God said: Get out hence,						

مَذْذُومًا	مَذْذُورًا	لَكِنَّ	تَبِعَكَ	مِنْهُمْ			
one that is despised	one that is banished	surely whoso	he followed you	from them			
مَذْذُومًا مَذْذُورًا ۖ لَكِنَّ تَبِعَكَ مِنْهُمْ							
despised and banished. Whosoever of them shall follow thee,							
لَأَمْلَأَنَّ	جَهَنَّمَ	مِنْكُمْ	أَجْعِلُنَّ	وَ	يَا أَدَمُ	اسْكُنْ	أَنْتَ
indeed I will fill	Hell	from you	all	and	O Adam	you dwell	you
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْعِلُنَّ ۙ وَيَا أَدَمُ اسْكُنْ أَنْتَ							
I will surely fill Hell with you all. And O Adam, dwell thou							
وَ	زَوْجُكَ	الْجَنَّةَ	فَكُلَا	مِنْ	حَيْثُ	شِئْتُمَا	
and	your wife	the garden	so you both eat	from	wherever	you both desire	
وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا							
and thy wife in the garden and eat therefrom wherever you will,							
وَ	لَا تَقْرَبَا	هَذِهِ	الشَّجَرَةَ	فَتَكُونَا	مِنْ	الظَّالِمِينَ	
and	you both not approach	this	the tree	so you two be	among	the wrongdoers	
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۚ							
but approach not this tree lest you be among the wrongdoers.							
فَوَسَّوَسَ	لَهُمَا	الشَّيْطَانُ	لِيُبْدِيَ	لَهُمَا			
he made evil suggestion	for both	the Satan	to reveal	for both of them			
فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا							
But Satan whispered evil suggestions to them so that he might reveal to them their shortcomings							
مَا وَرَى	عَنْهُمَا	مِنْ	سَوَاتِيهْمَا	وَ	قَالَ	مَا	نَهَكُمَا
that it was hidden	from them both	from	their nakedness	and	he said	not	He forbade you both
مَا وَرَى عَنْهُمَا مِنْ سَوَاتِيهْمَا وَقَالَ مَا نَهَكُمَا							
which had remained concealed in them of their shame, and said, ‘Your Lord has only forbidden you							

رَبُّكُمَا	عَنْ	هَذِهِ	الشَّجَرَةَ	إِلَّا	أَنْ تَكُونَا	مَلَائِكَيْنِ
Lord of both of you	from	this	the tree	except	that you two become	two angels
رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَيْنِ						
this tree, lest you should become angels						
أَوْ	تَكُونَا	مِنْ	الْخَالِدِينَ	وَ	قَاسَمَهُمَا	
or	you both become	from	the immortals	and	he swore to both of them	
أَوْ تَكُونَا مِنَ الْخَالِدِينَ ٢١ وَقَاسَمَهُمَا						
or such beings as live for ever. And he swore to them,						
إِنِّي	لَكُمَا	لَبِنَ	النَّصِيحِينَ	فَدَلَّاهُمَا	بِغُرُورٍ	
surely I	for you both	indeed from	the sincere counsellor	So he caused them both to fall into disobedience	with deceit	
إِنِّي لَكُمَا لَبِنَ النَّصِيحِينَ ٢٢ فَدَلَّاهُمَا بِغُرُورٍ						
saying, Surely, I am a sincere counsellor unto you. So he caused them to fall into disobedience by deceit.						
فَلَمَّا	ذَاقَا	الشَّجَرَةَ	بَدَتْ	لَهُمَا	سَوَاتُهُمَا	
so when	they both tasted	the tree	it became manifest	for both of them	their nakedness	
فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا						
And when they tasted of the tree, their shame became manifest to them						
وَ	طَفِقَا	يَخْصِفْنَ	عَلَيْهِمَا	مِنْ	وَرَقٍ	الْجَنَّةِ
and	they two began	they both cover	on both	from	leaves	the garden
وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ						
and they began to stick the leaves of the garden together over themselves.						
وَ	نَادَاهُمَا	رَبُّهُمَا	أَلَمْ أَنُهَاكُمَا	عَنْ	تِلْكَ	الشَّجَرَةَ
and	he called both of them	their Lord	didn't I forbid both of you	from	this	the tree
وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنُهَاكُمَا عَنْ تِلْكَ الشَّجَرَةَ						
And their Lord called them, saying, Did I not forbid you that tree and tell you:						

و	أَقُلْ	لَكُمْآ	إِنَّ	الشَّيْطَانَ	لَكُمْآ	عَدُوٌّ	مُّبِينٌ
and	I say	for you both	surely	the Satan	for you both	enemy	open
وَأَقُلْ لَكُمْآ إِنَّ الشَّيْطَانَ لَكُمْآ عَدُوٌّ مُّبِينٌ ﴿٢٣﴾							
verily, Satan is to you an open foe?							
قَالَا	رَبَّنَا	ظَلَمْنَا	أَنفُسَنَا	و	إِنْ	لَمْ تَغْفِرْ	لَنَا
they both said	our Lord	we wronged	ourselves	and	if	You did not forgive	for us
قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا ^{سكتة} وَإِنْ لَمْ تَغْفِرْ لَنَا							
They said, Our Lord, we have wronged ourselves; and if Thou forgive us not							
و	تَرْحَمْنَا	لَنَكُونَنَّ	مِنْ	الْخَسِرِينَ	قَالَ	اهْبِطُوا	
and	you have mercy on us	surely we be	from	the losers	He said	you go down	
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ﴿٢٤﴾ قَالَ اهْبِطُوا							
and have not mercy on us, we shall surely be of the lost. He said, Go forth,							
بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	و	لَكُمْ	فِي	الْأَرْضِ	مُسْتَقَرٌّ
some of you	for some	enemy	and	for you	in	the earth	abode
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ^ع وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ							
some of you being enemies of others. And for you there is an abode on the earth							
و	مَتَاعٌ	إِلَى	حِينٍ	قَالَ	فِيهَا	تَحْيَوْنَ	
and	provision	for	a time	He said	in it	you live	
وَمَتَاعٌ إِلَى حِينٍ ﴿٢٥﴾ قَالَ فِيهَا تَحْيَوْنَ							
and a provision for a time. He said, Therein shall you live,							
و	فِيهَا	تَمُوتُونَ	و	مِنْهَا	تُخْرَجُونَ		
and	in it	you die	and	from it	you be brought out		
وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٦﴾							
and therefrom shall you be brought forth.							

يَبْنِيَّ	أَدَمَ	قَدْ	أَنْزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُؤَارِي	سَوَاتِكُمْ
O children	(of)Adam	indeed	We sent	to you	raiment	it covers	your nakedness
يَبْنِيَّ أَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ							
O children of Adam! We have indeed sent down to you raiment to cover your shame,							
وَ	رِيْشًا	وَ	لِبَاسُ	التَّقْوَى	ذَلِكَ	خَيْرٌ	
and	means of adornment	and	raiment	the righteousness	this	better	
وَرِيْشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ							
and to be an elegant dress;but the raiment of righteousness that is the best.							
ذَٰلِكَ	مِنْ	آيَاتِ	اللَّهِ	لَعَلَّهُمْ	يَذْكُرُونَ	يَبْنِيَّ	أَدَمَ
this	from	Signs	Allah	so that they	they remember	O children	Adam
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ ﴿٢٧﴾ يَبْنِيَّ أَدَمَ							
That is one of the Signs of Allah, that they may remember.O children of Adam!							
لَا	يَفْتِنَنَّكُمْ	الشَّيْطَانُ	كَمَا	أَخْرَجَ	أَبَوَيْكُمْ	مِّنْ	الْجَنَّةِ
not	he does seduce you	the Satan	as	he turned out	your parents	from	the Garden
لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ							
let not Satan seduce you, even as he turned your parents out of the garden,							
يَنْزِعُ	عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوَاتِيَهُمَا			
he strips	of them both	their raiment	so that he show both of them	their nakedness			
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِيَهُمَا							
stripping them of their raiment that he might show them their shame.							
إِنَّهُ	يَرِيكُمْ	هُوَ	وَ	قَبِيلُهُ	مِنْ	حَيْثُ	لَا تَرَوْنَهُمْ
surely He	he sees you	he is	and	his tribe	from	where	you see them
إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ							
he and his tribe, from where you see them not. Truly he sees you,							

إِنَّا	جَعَلْنَا	الشَّيَاطِينَ	أَوْلِيَاءَ	لِلَّذِينَ	لَا	يُؤْمِنُونَ
surely we	We made	the Satans	friends	for those who	not	they believe
إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٨﴾						
Surely, We have made satans friends for those who believe not.						
وَ	إِذَا	فَعَلُوا	فَاحِشَةً	قَالُوا	وَجَدْنَا	عَلَيْهَا
and	when	they committed	foul deed	they said	we found	upon it
وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا						
And when they commit a foul deed, they say: We found our fathers doing it,						
وَ	اللَّهُ	أَمَرَنَا	بِهَا	قُلْ	إِنَّ	اللَّهَ
and	Allah	He enjoined us	with it	you say	surely	Allah
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ط						
and Allah has enjoined it upon us. Say, Allah never enjoins foul deeds.						
أَتَقُولُونَ	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ	قُلْ
do you say	on	Allah	that	not	you know	you say
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٩﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ط						
Do you say of Allah what you know not? Say, My Lord has enjoined justice.						
وَ	أَقِيبُوا	وُجُوهَكُمْ	عِنْدَ	كُلِّ	مَسْجِدٍ	وَ
and	you fix	your faces	near	every	place of worship	
وَأَقِيبُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ						
And fix your attention aright at every time and place of worship, and call upon Him,						
مُخْلِصِينَ	لَهُ	الدِّينَ	كَمَا	بَدَأَكُمْ	تَعُودُونَ	
those who are sincere	for Him	the religion	as	He brought you into being	you shall return	
مُخْلِصِينَ لَهُ الدِّينَ ط كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٣٠﴾						
making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.						

فَرِيقًا	و	فَرِيقًا	حَقَّ	عَلَيْهِمْ	الضَّلَّةُ
group	and	group	due	upon them	the error
فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَّةُ ط					
Some has He guided, and as for others error has become their desert.					
إِنَّهُمْ	اتَّخَذُوا	الشَّيْطِينَ	أَوْلِيَاءَ	مِنْ دُونِ	اللَّهِ
surely they	they took	the evil ones	friends	beside	Allah
إِنَّهُمْ اتَّخَذُوا الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ					
They have taken evil ones for friends to the exclusion of Allah,					
و	يَحْسَبُونَ	أَنَّهُمْ	مُهْتَدُونَ	يَبْنَى	آدَمَ
and	they think	that they	those that are rightly guided	O children	Adam
وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ٣١ يَبْنَى آدَمَ					
and they think that they are rightly guided.O children of Adam!					
خُذُوا	زِينَتَكُمْ	عِنْدَ	كُلِّ	مَسْجِدٍ	وَكُلُوا
you take	your adornment	at	every	place of worship	and you eat
خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا					
adorn yourselves at every time and place of worship with garment of fear of Allah, and eat and drink					
و	لَا تُسْرِفُوا	إِنَّهُ	لَا	يُحِبُّ	الْمُسْرِفِينَ
and	exceed not the bounds	surely He	not	He loves	the immoderate
وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ٣٢					
but exceed not the bounds;surely, He does not love those who exceed the bounds.					
قُلْ	مَنْ	حَرَّمَ	زِينَةَ	اللَّهِ	الَّتِي
you say	who	he forbade	adornment	Allah	which
قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ					
Say,Who has forbidden the adornment of Allah which He has produced for His servants,					

وَالطَّيِّبَاتِ	مِنْ	الرِّزْقِ	قُلْ	هِيَ	لِلَّذِينَ	آمَنُوا
the pure things	from	the provision	you say	that	for those who	they believed
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا						
and the good things of His providing? Say, They are for the believers						
فِي	الْحَيَاةِ	الدُّنْيَا	خَالِصَةً	يَوْمَ	الْقِيَامَةِ	
in	the life	the world	exclusively	Day	the Resurrection	
فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ						
in the present life and exclusively for them on the Day of Resurrection.						
كَذَلِكَ	نُفَصِّلُ	الْآيَاتِ	لِقَوْمٍ	يَعْلَمُونَ		
like this	We explain	the Signs	for people	they know		
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾						
Thus do We explain the Signs for a people who have knowledge.						
قُلْ	إِنَّمَا	حَرَّمَ	رَبِّي	الْفَوَاحِشَ	مَا	ظَهَرَ مِنْهَا
you say	only	He forbade	my Lord	the foul deeds	that	it was open from it
قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا						
Say, My Lord has only forbidden foul deeds, whether open						
وَمَا	بَطْنٍ	وَالْإِثْمَ	وَالْبَغْيَ	بِغَيْرِ	الْحَقِّ	
and	it was hidden	and the sin	and the transgression	without	the truth	
وَمَا بَطْنٍ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ						
or secret, and sin and wrongful transgression,						
وَأَنْ تَشْرِكُوا	بِاللَّهِ	مَا	لَمْ يُنَزِّلْ	بِهِ	سُلْطَانًا	
and that you associate	with Allah	that	He has not sent down	with it	authority	
وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا						
and that you associate with Allah that for which He has sent down no authority,						

وَأَنْ تَقُولُوا	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ
and	on	Allah	that	not	you know
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٤﴾					
and that you say of Allah that of which you have no knowledge.					
وَلِكُلِّ أُمَّةٍ	أَجَلٌ	فَإِذَا	جَاءَ	أَجَلُهُمْ	
for all	people	fixed time	so when	it came	their fixed time
وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ					
And for every people there is a term, and when their term is come,					
لَا يَسْتَأْخِرُونَ	سَاعَةً	وَأَ لَا	يَسْتَقْدِمُونَ		
they remain behind	single moment	and	not	they get ahead	
لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٥﴾					
they cannot remain behind a single moment, nor can they get ahead of it.					
يَبْنِيْ	أَدَمَ	إِمَّا	يَأْتِيَنَّكُمْ	رُسُلٌ	مِّنكُمْ
O children	Adam	if	it comes to you	Messengers	from among you
يَبْنِيْ أَدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ					
O children of Adam! if Messengers come to you from among yourselves,					
يَقْصُونَ	عَلَيْكُمْ	أَيَّتِي	فَمَنْ	اتَّقَى	وَأَصْلَحَ
they are rehearsing	to you	My Signs	so whoso	he feared God	and he amended
يَقْصُونَ عَلَيْكُمْ أَيَّتِي فَمَنْ اتَّقَى وَأَصْلَحَ					
rehearsing My Signs unto you, then whoso shall fear God and do good deeds,					
فَلَا	خَوْفٌ	عَلَيْهِمْ	وَأَ لَا	هُمْ	يَحْزَنُونَ
so not	fear	on them	and	they	they grieve
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾					
on them shall come no fear nor shall they grieve.					

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا	وَالَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَ	اسْتَكْبَرُوا	عَنْهَا
and	those who	they rejected	Our Signs	and	they acted arrogantly about it
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا					
But those who reject Our Signs and turn away from them with disdain,					
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا خَالِدُونَ
these are	inmates	the Fire	they	in it	those that abide for long time
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾					
these shall be the inmates of the Fire; they shall abide therein.					
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ	فَمَنْ	أَظْلَمُ	مِمَّنِ	افْتَرَى	عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
so who	more unjust	from who	he forged	on	His Signs he rejected or lie Allah
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ط					
Who is, then, more unjust than he who forges a lie against Allah or gives the lie to His Signs?					
أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ حَتَّى إِذَا	أُولَئِكَ	يَنَالُهُمْ	نَصِيبُهُمْ	مِّنَ	الْكِتَابِ حَتَّى إِذَا
these are	it shall reach them	their share	from	the book	when till
أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ حَتَّى إِذَا ط					
It is these who shall have their lot as ordained till when					
جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ	جَاءَتْهُمْ	رُسُلُنَا	يَتَوَفَّوْنَهُمْ	قَالُوا	أَيْنَ مَا كُنْتُمْ تَدْعُونَ
it came to them	Our Messengers	they take their souls	they said	where is	you were that
جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ					
Our messengers shall visit them to take away their souls, they shall say, Where is that					
تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّْا	تَدْعُونَ	مِنْ دُونِ	اللَّهِ	قَالُوا	ضَلُّوا عَنَّْا
you call	besides	Allah	they said	they lost	from us
تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّْا ط					
which you used to call upon beside Allah? They will answer, 'To us they are entirely lost;'					

وَشَهِدُوا	عَلَى	أَنْفُسِهِمْ	أَنَّهُمْ	كَانُوا	كَافِرِينَ	وَ
they bore witness	against	themselves	surely they	they were	disbelievers	and
وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٨﴾						
and they will bear witness against themselves that they were disbelievers.						
قَالَ	ادْخُلُوا	فِي	أُمَمٍ	قَدْ	خَلَتْ	مِنْ قَبْلِكُمْ
He said	you enter	in	nations	surely	it passed	before you
قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ						
He will say, Enter ye into the Fire among the nations of						
مِّنَ	الْجِنِّ	وَ	الْإِنْسِ	فِي	النَّارِ	كُلَّمَا دَخَلَتْ أُمَّةٌ
from	the jinn	and	the men	in	the Fire	it entered every time nation
مِّنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ						
Jinn and men who passed away before you. Every time a people enters,						
لَعَنَتْ	أُخْتَهَا	حَتَّىٰ	إِذَا	أَدَارَكُوا	فِيهَا	جَمِيعًا
it cursed	its sister	untill	when	they arrived	in it	all
لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارَكُوا فِيهَا جَمِيعًا ۖ						
it shall curse its sister (people) until, when they have all successively arrived therein,						
قَالَتْ	أُخْرَاهُمْ	لِأُولَٰئِهِمْ	رَبَّنَا	هَؤُلَاءِ	أَضَلُّونَا	
it said	the last of them	to the first of them	our Lord	these	they led us astray	
قَالَتْ أُخْرَاهُمْ لِأُولَٰئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا						
the last of them will say of the first of them: Our Lord, these led us astray,						
فَاتِهِمْ	عَذَابًا	ضِعْفًا	مِّنَ	النَّارِ		
so you give them	punishment	double	from	the Fire		
فَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۚ						
so give them a double punishment of the Fire.						

تَعْلَمُونَ	لَا	وَلَكِنْ	ضِعْفٌ	لِكُلِّ	قَالَ		
you know	not	but	double	for every one	He said		
قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٩﴾							
He will say, For each preceding party there shall be double punishment, but you do not know.							
عَلَيْنَا	لَكُمْ	كَانَ	فَمَا	لِأَخْرَاهُمْ	أُولَهُمْ	قَالَتْ	وَ
upon us	for you	it was	so not	to the first of them	the last of them	it said	and
وَقَالَتْ أُولَهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا							
And the first of them will say to the last of them: You have							
تَكْسِبُونَ	كُنْتُمْ	بِهَا	الْعَذَابِ	فَذُوقُوا	مِنْ فَضْلِ		
you did earn	you were	that	the punishment	so you taste	any superiority		
مِنْ فَضْلِ فَذُوقُوا الْعَذَابِ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾							
then no superiority over us; taste therefore the punishment for all that you did.							
عَنْهَا	اسْتَكْبَرُوا	وَ	بِآيَاتِنَا	كَذَّبُوا	الَّذِينَ	إِنَّ	
to it	they disdained	and	Our Signs	they rejected	those who	surely	
إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا							
Those who reject Our Signs and turn away from them with disdain,							
الْجَنَّةِ	يَدْخُلُونَ	لَا	وَ	السَّمَاءِ	أَبْوَابُ	لَهُمْ	لَا تُفْتَحُ
the Garden	they will enter	not	and	the heaven	doors	for them	it will be not opened
لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ							
the gates of heaven will not be opened for them, nor will they enter Heaven							
الْمُجْرِمِينَ	نَجْزِي	كَذَلِكَ	وَ	سَمِّ الْخِيَاطِ	فِي	الْجَبَلِ	يَدْخُلُ حَتَّى
the offenders	We requite	likewise	and	the eye of the needle	in	the camel	it goes through until
حَتَّى يَدْخُلَ الْجَبَلُ فِي سَمِّ الْخِيَاطِ ۖ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾							
until a camel goes through the eye of a needle. And thus do We requite the offenders.							

لَهُمْ	مِّنْ	جَهَنَّمَ	مِهَادٌ	وَّ	مِنْ فَوْقِهِمْ	غَوَاشٍ
for them	from	Hell	bed	and	over them	coverings

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ط

They shall have a bed of Hell, and over them coverings of the same.

وَّ	كَذَلِكَ	نَجْزِي	الظَّالِمِينَ	وَّ	الَّذِينَ	آمَنُوا	وَّ	عَمِلُوا	الصَّالِحَاتِ
and	likewise	We requite	the unjust	and	those who	they believed	and	they did	the good works

وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ٤٢ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And thus do We requite the unjust. But as to those who believe and do good works

لَا	نُكْفِ	نَفْسًا	إِلَّا	وُسْعَهَا	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ
not	We burden	soul	except	its capacity	these are	inmates	the Heaven

لَا نُكْفِ نَفْسًا إِلَّا وُسْعَهَا ٤٣ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ٤٤

and We task not any soul beyond its capacity these are the inmates of Heaven;

هُمْ	فِيهَا	خَالِدُونَ	وَّ	نَزَعْنَا	مَا	فِي	صُدُورِهِمْ	مِّنْ	غِلٍّ
they	in it	they shall abide	and	We shall remove	that	in	their hearts	from	rancour

هُمْ فِيهَا خَالِدُونَ ٤٥ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

they shall abide therein. And We shall remove whatever rancour may be in their hearts.

تَجْرِي	مِنْ تَحْتِهِمْ	الْأَنْهَارُ	وَّ	قَالُوا	الْحَمْدُ	لِلَّهِ
it flows	beneath them	the rivers	and	they said	all praise	for Allah

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ٤٦ وَقَالُوا الْحَمْدُ لِلَّهِ

Beneath them shall flow rivers. And they shall say, All praise belongs to Allah

الَّذِي	هَدَانَا	لِهَذَا	وَّ	مَا	كُنَّا	لِنَهْتَدِيَ
who	He guided us	for this	and	not	we were	that we have found guidance

الَّذِي هَدَانَا لِهَذَا ٤٧ وَمَا كُنَّا لِنَهْتَدِيَ

Who has guided us to this. And we could not have found guidance,

لَوْ	لَا	أَنْ	هَدَيْنَا	اللَّهُ	لَقَدْ	جَاءَتْ	رُسُلُ	رَبِّنَا	بِالْحَقِّ
if	not	that	He guided us	Allah	surely	it came	Messengers	Our Lord	with the truth

لَوْلَا أَنْ هَدَيْنَا اللَّهَ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ط

if Allah had not guided us. The Messengers of our Lord did indeed bring the truth.

و	نُودُوا	أَنْ	تِلْكَ	الْجَنَّةُ	أُورِثْتُمْهَا
and	they were called	that	this is	the Heaven	you inherited it

وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ أُورِثْتُمْهَا

And it shall be proclaimed unto them: This is the Heaven which you have been given for an inheritance

بِأَنَّ	كُنْتُمْ	تَعْمَلُونَ	و	نَادَى	أَصْحَبُ	الْجَنَّةِ	أَصْحَبُ	النَّارِ
because	you were	you do	and	he called	inmates	the Heaven	inmates	the Hell

بِأَنَّ كُنْتُمْ تَعْمَلُونَ ٤٤) وَنَادَى أَصْحَبُ الْجَنَّةِ أَصْحَبَ النَّارِ

الثالثة

as a reward for what you used to do. And the inmates of Heaven will call out to the inmates of Hell:

أَنْ	قَدْ	وَجَدْنَا	مَا	وَعَدْنَا	رَبَّنَا	حَقًّا
that	already	we found	that	He promised us	our Lord	true

أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا

We have indeed found what our Lord promised us to be true.

فَهَلْ	وَجَدْتُمْ	مَا	وَعَدَ	رَبُّكُمْ	حَقًّا	قَالُوا	نَعَمْ
so have	you found	that	He promised	your Lord	true	they said	yes

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ ج

Have you too found what your Lord promised you to be true? They shall say: 'Yes'

فَإِذَنْ	مُؤَذِّنٌ	بَيْنَهُمْ	أَنْ	لَعْنَةُ	اللَّهِ	عَلَى	الظَّالِمِينَ
so he proclaimed	proclaimer	between them	that	the curse	Allah	on	the wrongdoers

فَإِذَنْ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ٤٥)

Then a proclaimer shall proclaim between them saying, The curse of Allah is on the wrongdoers

الَّذِينَ	يَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	وَ	يَبْغُونَهَا	عِوَجًا
those who	they hinder	from	path of	Allah	and	they seek it	crookedness
الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا							
Who turn men away from the path of Allah and seek to make it crooked,							
وَ	هُمْ	بِالْآخِرَةِ	كَفَرُونَ	وَ	بَيْنَهُمَا	حِجَابٌ	
and	they	in the hereafter	disbelievers	and	between them both	partition	
وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٦﴾ وَبَيْنَهُمَا حِجَابٌ							
and who are disbelievers in the Hereafter. And between the two there shall be a partition,							
وَ	عَلَى	الْأَعْرَافِ	رِجَالٌ	يَعْرِفُونَ	كُلًّا	بِسِيمَتِهِمْ	
and	on	the elevated places	men	they recognise	all	by their marks	
وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ							
and on the elevated places there shall be men who will know all by their marks.							
وَ	نَادَوْا	أَصْحَابَ	الْجَنَّةِ	أَنْ	سَلِّمْ	عَلَيْكُمْ	
and	they called	inmates	the Heaven	that	peace	upon you	
وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمْ عَلَيْكُمْ							
And they will call out to the people of Heaven: Peace be on you.							
لَمْ	يَدْخُلُوهَا	وَ	هُمْ	يَطْبَعُونَ			
not yet	they shall have entered it	and	they	they hope			
لَمْ يَدْخُلُوهَا وَهُمْ يَطْبَعُونَ ﴿٤٧﴾							
These will not have yet entered it although they will be hoping to do so.							
وَ	إِذَا	صُرِفَتْ	أَبْصَارُهُمْ	تِلْقَاءَ	أَصْحَابِ	النَّارِ	
and	when	it was turned	their eyes	towards	inmates	the Fire	
وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ							
And when their eyes are turned towards the people of the Fire,							

وقف لا تزول

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قَالُوا	رَبَّنَا	لَا	تَجْعَلْنَا	مَعَ	الْقَوْمِ	الظَّالِمِينَ
they said	our Lord	not	you place us	with	the people	the unjust
قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٨﴾						
they will say, Our Lord, put us not with the unjust people.						
وَ	نَادَى	أَصْحَبُ	الْأَعْرَافِ	رِجَالًا	يَعْرِفُونَهُمْ	بِسَيِّئِهِمْ
and	he called	inmates	the elevated place	men	they know them	by their marks
وَنَادَى أَصْحَبُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسَيِّئِهِمْ						
And the occupants of the elevated places will call out to men whom they will know by their marks,						
قَالُوا	مَا	أَغْنَى	عَنْكُمْ	جَمْعُكُمْ	وَ	مَا كُنْتُمْ
they said	not	it availed	for you	your multitude	and	you were
تَسْتَكْبِرُونَ						
you being arrogant						
قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٩﴾						
and say, Your multitude availed you not, nor your arrogance.						
أَهْوَاءِ	الَّذِينَ	أَقْسَبْتُمْ	لَا	يَنَالُهُمْ	اللَّهُ	بِرَحْمَةٍ
are these	those who	you swore	not	it reaches them	Allah	with mercy
أَهْوَاءِ الَّذِينَ أَقْسَبْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ط						
Are these the men about whom you swore that Allah would not extend mercy to them?						
أَدْخُلُوا	الْجَنَّةَ	لَا	خَوْفٌ	عَلَيْكُمْ	وَ	لَا أَنْتُمْ
you enter	the paradise	not	fear	upon you	and	you shall
تَحْزَنُونَ						
you grieve						
أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٥٠﴾						
To them it has been said, Enter Paradise; no fear shall come upon you, nor shall you grieve.						
وَ	نَادَى	أَصْحَبُ	النَّارِ	أَصْحَبُ	الْجَنَّةِ	أَنْ أَفِيضُوا
and	he called	inmates	the Fire	inmates	the paradise	that you pour out
عَلَيْنَا						
upon us						
وَنَادَى أَصْحَبُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا						
And the inmates of the Fire will call out to the inmates of Heaven, Pour out on us						

مِنْ	الْبَاءِ	أَوْ	مِمَّا	رَزَقَكُمْ	اللَّهُ
from	the water	or	from that	He provided you	Allah
مِنْ الْبَاءِ أَوْ مِمَّا رَزَقَكُمْ اللَّهُ ^ط					
some water or some of that which Allah has provided for you.					
قَالُوا	إِنَّ	اللَّهُ	حَرَّمَهَا	عَلَى	الْكَافِرِينَ
they said	surely	Allah	He forbade both of them	upon	the disbelievers
قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ^{٥١}					
They will say, Verily, Allah has forbidden them both to disbelievers					
الَّذِينَ	اتَّخَذُوا	دِينَهُمْ	لَهُوَ	وَأَ	لَعِبًا
those who	they took	their religion	pastime	and	sport
الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهُوَ لَعِبًا					
Those who took their religion for a pastime and a sport,					
وَأَ	غَرَّتْهُمْ	الْحَيَاةُ الدُّنْيَا	فَالْيَوْمَ	نَنْسَهُمْ	كَمَا
and	it deceived them	the worldly life	so this day	We forget them	as
وَأَ غَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا ^{٥٢} فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا					
and whom the life of the world beguiled. This day, then, shall We forget them as they forgot					
لِقَاءَ	يَوْمِهِمْ	هَذَا	وَأَ	مَا	كَانُوا
meeting	their day	this	and	not	they were
لِقَاءَ يَوْمِهِمْ هَذَا ^{٥٢} وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ^{٥٢}					
the meeting of this day of theirs, and as they used to deny Our Signs.					
وَأَ	لَقَدْ	جِئْنَاهُمْ	بِكِتَابٍ	فَصَلَّنَاهُ	عَلَى
and	surely	We came (to) them	with a Book	We explained it	on
وَأَ لَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَلَّنَاهُ عَلَى عِلْمٍ					
And surely We have brought them a Book which We have expounded with knowledge,					

هُدًى	وَّ	رَحْمَةً	لِّقَوْمٍ	يُؤْمِنُونَ	هَلْ	يَنْظُرُونَ	إِلَّا	تَأْوِيلَهُ
guidance	and	mercy	for people	they believe	whether	they are waiting	only	its fulfilment

هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ^ط

a guidance and a mercy for a people who believe. Do they wait only for the fulfilment of warnings thereof?

يَوْمَ	يَأْتِي	تَأْوِيلَهُ	يَقُولُ	الَّذِينَ	نَسُوا	مِنْ قَبْلُ
day	he will come	its fulfilment	he will say	those who	they forgot it	before

يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ

On the day when the fulfilment thereof shall come, those who had forgotten it before shall say,

قَدْ	جَاءَتْ	رُسُلُ	رَبِّنَا	بِالْحَقِّ	فَهَلْ	لَنَا	مِنْ شُفْعَاءَ
already	it came	Messengers	our Lord	with the truth	so is	for us	any intercessors

قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ^ق فَهَلْ لَنَا مِنْ شُفْعَاءَ

The Messengers of our Lord did indeed bring the truth. Have we then any intercessors

فَيَشْفَعُوا	لَنَا	أَوْ	نُرَدُّ	فَنَعْمَلْ	غَيْرَ	الَّذِي	كُنَّا	نَعْمَلُ
so they intercede	for us	or	we be sent back	so we do	other	that	we used to	we do

فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ^ط

to intercede for us? Or could we be sent back so that we might do deeds other than that which we used to do?

قَدْ	خَسِرُوا	أَنْفُسَهُمْ	وَ	ضَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ
already	they ruined	their souls	and	it got lost	from them	that	they were	they fabricate

قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٤﴾

They have indeed ruined their souls and that which they used to fabricate has failed them.

إِنَّ	رَبَّكُمْ	اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ
surely	your Lord	Allah	Who	He created	the Heaven	and	the Earth

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

Surely, your Lord is Allah Who created the heavens and the earth

فِي	سِتَّةِ	أَيَّامٍ	ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ
in	six	days	then	He established	on	the Throne
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ^{٥٥}						
in six periods; then He settled Himself on the Throne.						
يُغْشِي	الَّيْلَ	النَّهَارَ	يَطْلُبُهُ	حَثِيثًا	وَ	الشَّمْسَ
He covers	the night	the day	He pursues it	one that is incessant	and	the sun
يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ^{٥٦} وَالشَّمْسَ						
He makes the night cover the day, which pursues it swiftly. And He created the sun						
وَ	الْقَمَرَ	وَ	النُّجُومَ	مُسَخَّرَاتٍ	بِأَمْرِهِ	
and	the moon	and	the stars	those that are made subservient	by His command	
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ^{٥٧}						
and the moon and the stars, all made subservient by His command.						
أَلَا	لَهُ	الْخَلْقُ	وَ	الْأَمْرُ	تَبَارَكَ	اللَّهُ رَبُّ
verily	for Him	the creation	and	the command	He got blessed	Allah Lord
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ^{٥٨} تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ^{٥٩}						
Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds.						
أَدْعُوا	رَبَّكُمْ	تَضَرُّعًا	وَ	خُفْيَةً	إِنَّهُ	لَا يُحِبُّ
you call upon	your Lord	humbly	and	secretly	surely He	He loves not
أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ^{٦٠} إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ^{٦١}						
Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.						
وَ	لَا تُفْسِدُوا	فِي	الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا	وَ
and	you create not disorder	in	the earth	after	it has been set in order	and
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ						
And create not disorder in the earth after it has been set in order, and call upon Him						

خَوْفًا	و	طَمَعًا	إِنَّ	رَحْمَتَ	اللَّهِ	قَرِيبٌ	مِّن	الْمُحْسِنِينَ
in fear	and	in hope	surely	mercy	Allah	near	from	those who do good
خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٧﴾								
in fear and hope. Surely, the mercy of Allah is nigh unto those who do good.								
وَ	هُوَ	الَّذِي	يُرْسِلُ	الرِّيْحَ	بُشْرًا	بَيْنَ يَدَيْ	رَحْمَتِهِ	
and	He	Who	He sends	the winds	glad tidings	before	His mercy	
وَهُوَ الَّذِي يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ط								
And He it is Who sends the winds as glad tidings before His mercy,								
حَتَّىٰ	إِذَا	أَقْلَتْ	سَحَابًا	ثِقَالًا	سُقْنَهُ	لِبَدٍ	مَّيِّتٍ	
till	when	it bore	clouds	heavy	We drove it	for city	dead	
حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَدٍ مَّيِّتٍ ط								
till, when they bear a heavy cloud, We drive it to a dead land,								
فَأَنْزَلْنَا	بِهِ	الْبَاءَ	فَأَخْرَجْنَا	بِهِ	مِنْ	كُلِّ	الشَّيْءِ	
so We sent down	with it	the water	so We brought forth	with it	from	all	the fruits	
فَأَنْزَلْنَاهُ الْبَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الشَّيْءِ ط								
then We send down water therefrom, and We bring forth therewith fruits of every kind.								
كَذَلِكَ	نُخْرِجُ	الْمَوْتَىٰ	لَعَلَّكُمْ	تَذَكَّرُونَ				
like manner	We bring forth	the dead	so that you	you remember				
كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾								
In like manner do We bring forth the dead that you may remember.								
وَ	الْبَدُ	الطَّيِّبُ	يَخْرُجُ	نَبَاتُهُ	بِإِذْنِ	رَبِّهِ		
and	the city	the good	it comes forth	its vegetation	with command	his Lord		
وَالْبَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ؕ								
And as for the good land, its vegetation comes forth plentifully by the command of its Lord;								

وَالَّذِي	خَبِثَ	لَا	يَخْرُجُ	إِلَّا	نَكِدًا
and	it became bad	not	it comes forth	except	scantly

وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا نَكِدًا^ط

and that which is bad, its vegetation does not come forth but scantily.

كَذَلِكَ	نُصَرِّفُ	الْآيَاتِ	لِقَوْمٍ	يَشْكُرُونَ
like manner	We vary	the Signs	for people	they are grateful

كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ^{٥٩}

In like manner do We vary the Signs for a people who are grateful.

لَقَدْ	أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِهِ	فَقَالَ	يَقَوْمِ	اعْبُدُوا	اللَّهِ
surely	We sent	Noah	to	his people	so he said	O my people	you worship	Allah

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَقَوْمِ اعْبُدُوا اللَّهَ

We sent Noah to his people and he said, O my people, worship Allah,

مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ
not for you	any god	other than Him	surely I	I fear	upon you	punishment	day	great

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ^{٦٠} إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

you have no other God but Him. Indeed, I fear for you the punishment of the great day.

قَالَ	الْبَلَاءُ	مِنْ	قَوْمِهِ	إِنَّا	لَنَرُكَ	فِي	ضَلَلٍ	مُبِينٍ
he said	the chiefs	from	his people	surely we	indeed we see you	in	error	manifest

قَالَ الْبَلَاءُ مِنْ قَوْمِهِ إِنَّا لَنَرُكَ فِي ضَلَلٍ مُبِينٍ^{٦١}

The chiefs of his people said, Surely, we see thee to be in manifest error.

قَالَ	يَقَوْمِ	لَيْسَ	بِي	ضَلَلَةٌ	وَلَكِنِّي	رَسُولٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ
he said	O my people	not	in me	error	but I am	Messenger	from	Lord	the worlds

قَالَ يَقَوْمِ لَيْسَ بِي ضَلَلَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ^{٦٢}

He said, O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.

أَبْلِغُكُمْ	رِسَلَتِ	رَبِّي	وَ	أَنْصَحُ	لَكُمْ
I deliver (to) you	messages	my Lord	and	I advise	for you
أَبْلِغُكُمْ رِسَلَتِ رَبِّي وَأَنْصَحُ لَكُمْ					
I deliver to you the messages of my Lord and give you sincere advice,					
وَ	أَعْلَمُ	مِنْ	اللَّهِ	مَا	لَا
and	I know	from	Allah	that	not
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٣﴾					
and I know from Allah what you do not know.					
أَوْعَجِبْتُمْ	أَنْ	جَاءَكُمْ	ذِكْرٌ	مِّنْ	رَّبِّكُمْ
do you wonder	that	it came to you	exhortation	from	your Lord
أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ					
Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves					
لِيُنْذِرَكُمْ	وَ	لِتَتَّقُوا	وَ	لَعَلَّكُمْ	تُرْحَمُونَ
so that He warns you	and	so that you be righteous	and	so that you	you are shown mercy
لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾					
that he may warn you and that you may become righteous and that you may be shown mercy?					
فَكَذَّبُوهُ	فَأَنْجَيْنَاهُ	وَ	الَّذِينَ	مَعَهُ	فِي
so they called him a liar	so We saved him	and	those who	with him	in
فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ					
But they accused him of falsehood, so We saved him and those with him in the Ark,					
وَ	أَغْرَقْنَا	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	إِنَّهُمْ
and	We drowned	those who	they rejected	with Our Signs	indeed they
وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٥﴾					
and We drowned those who rejected Our Signs. They were indeed a blind people.					

وَ	إِلَى	عَادٍ	أَخَاهُمْ	هُودًا	قَالَ	يَقَوْمِ	اعْبُدُوا	اللَّهُ
and	to	Āad	their brother	Hud	he said	O my people	you worship	Allah

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ

And unto Ād We sent their brother Hud. He said, O my people, worship Allah;

مَا	لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ	أَفَلَا	تَتَّقُونَ
not	for you	any God	other than him	will then not	you fear (Him)

مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٦﴾

you have no other deity but Him. Will you not then be God-fearing?

قَالَ	الْبَلَاءُ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِهِ	إِنَّا	لَنَرُكَ
he said	the chiefs	those who	they disbelieved	from	his people	surely we	indeed we see you

قَالَ الْبَلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُكَ

The disbelieving chiefs of his people said, We surely see thee

فِي	سَفَاهَةٍ	وَّ	إِنَّا	لَنَظُنُّكَ	مِنْ	الْكَاذِبِينَ
in	foolishness	and	surely we	indeed we think you	from	the liars

فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٧﴾

lost in foolishness, and we surely think thee to be one of the liars.

قَالَ	يَقَوْمِ	لَيْسَ	بِي	سَفَاهَةً	وَلَكِنِّي	رَسُولٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ
he said	O my people	not	in me	foolishness	but I am	Messenger	from	Lord	the worlds

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةً وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٨﴾

He replied, O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.

أُبَلِّغُكُمْ	رِسَالَتِي	رَبِّي	وَ	أَنَا	لَكُمْ	نَاصِحٌ	أَمِينٌ
I deliver to you	messages	my Lord	and	I am	for you	counsellor	faithful

أُبَلِّغُكُمْ رِسَالَتِي رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٩﴾

I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.

رَبِّكُمْ	مِّنْ	ذِكْرُ	جَاءَكُمْ	أَنْ	أَوْعَجِبْتُمْ
your Lord	from	exhortation	it came to you	that	do you wonder
أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ					
Do you wonder that an exhortation has come to you from your Lord					
اذْكُرُوا	وَ	لِيُنذِرَكُمْ	مِّنْكُمْ	رَجُلٍ	عَلَى
you remember	and	so that he warns you	from you	man	upon
عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا					
through a man from among yourselves that he may warn you? And remember the time					
مِنْ بَعْدِ قَوْمِ نُوحٍ		خُلَفَاءَ	جَعَلَكُمْ	إِذْ	
after the people of Noah		heirs	He made you	when	
إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ					
when He made you inheritors of His favours after the people of Noah,					
بِضْطَةٍ	الْخَلْقِ	فِي	زَادَكُمْ	وَّ	
abundance	the creation	in	He increased you	and	
وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۚ					
and increased you abundantly in constitution.					
تُفْلِحُونَ	لَعَلَّكُمْ	اللَّهُ	الْآءِ	فَاذْكُرُوا	
you prosper	that you may	Allah	favours	so you remember	
فَاذْكُرُوا الْآءِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾					
Remember, then, the favours of Allah, that you may prosper.					
نَذَرَ	وَ	وَحْدَهُ	اللَّهُ	لِنَعْبُدَ	أَجِئْتَنَا
we forsake	and	Him alone	Allah	for we worship	did you come to us
قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ					
They said, Hast thou come to us that we may worship Allah alone and forsake					

مَا كَانَ يَعْبُدُ	أَبَاؤُنَا	فَاتِنَا	بِهَا	تَعِدُنَا			
what he used to worship	our fathers	so bring us	that which	you promise us			
مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَاتِنَا بِهَا تَعِدُنَا							
what our fathers used to worship? Bring us, then, that which thou threatenest us with,							
إِنْ	كُنْتَ	مِنْ	الصَّادِقِينَ	قَالَ	قَدْ	وَقَعَ	عَلَيْكُمْ
if	you were	from	the truthful	he said	already	it fell	on you
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧١﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ							
if thou art of the truthful. He replied, Indeed there have already fallen on you							
مِنْ	رَبِّكُمْ	رَجْسٌ	وَأَ	غَضَبٌ	أَتَجَادِلُونَنِي	فِي	أَسْمَاءِ
from	your Lord	punishment	and	wrath	do you dispute (with) me	in	names
مِنْ رَبِّكُمْ رَجْسٌ وَغَضَبٌ ۖ أَتَجَادِلُونَنِي فِي أَسْمَاءِ							
punishment and wrath from your Lord. Do you dispute with me about names							
سَيِّئُوهَا	أَنْتُمْ	وَأَبَاؤُكُمْ	مَا	نَزَّلَ	اللَّهُ		
you named it	you	and	not	He sent down	Allah		
سَيِّئُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ							
which you have named, you and your fathers							
بِهَا	مِنْ سُلْطَنٍ	فَأَنْتَظِرُونَ	إِنِّي	مَعَكُمْ	مِنْ	الْمُنْتَظِرِينَ	
with it	any authority	so you wait	surely I	with you	from	those who wait	
بِهَا مِنْ سُلْطَنٍ ۖ فَأَنْتَظِرُونَ وَإِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧٢﴾							
for which Allah has sent down no authority? Wait then, I am with you among those who wait.							
فَأَنْجَيْنَاهُ	وَالَّذِينَ	مَعَهُ	بِرَحْمَةٍ	مِّنَّا	وَقَطَعْنَا		
so We saved him	those who	with him	with mercy	from us	and		
فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا							
And We saved him and those who were with him, by Our mercy, and We cut off							

دَابِرَ	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	وَ	مَا	كَانُوا	مُؤْمِنِينَ
root	those	they rejected	with Our Signs	and	not	they were	believers

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دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٣﴾

the last remnant of those who rejected Our Signs. And they were not believers.

وَ	إِلَى	ثَمُودَ	أَخَاهُمْ	صَلِحًا	قَالَ	يَقَوْمِ	اعْبُدُوا	اللَّهِ
and	towards	Thamud	their brother	Salih	he said	O my people	you worship	Allah

وقفاً لا يرد

وَإِلَى ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ

And to Thamud We sent their brother Salih. He said, O my people, worship Allah;

مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ	قَدْ	جَاءَتْكُمْ	بَيِّنَةٌ	مِّنْ	رَّبِّكُمْ
not for you	any god	other than Him	Verily	it came (to) you	clear evidence	from	your Lord

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ط

you have no other deity but Him. Verily there has come to you a clear evidence from your Lord

هَذِهِ	نَاقَةٌ	اللَّهُ	لَكُمْ آيَةٌ	فَذَرُوهَا	تَأْكُلُ	فِي	أَرْضِ اللَّهِ
this	she-camel	Allah	Sign for you	so you leave her	she feeds	in	earth of Allah

هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ

this she-camel of Allah, a Sign for you. So leave her that she may feed in Allah's earth,

وَ	لَا تَسْخُوهَا	بِسُوءٍ	فَيَأْخُذْكُمْ	عَذَابٌ	أَلِيمٌ
and	you touch her not	with evil	so it seizes you	punishment	painful

وَلَا تَسْخُوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

and do her no harm, lest a painful punishment seize you.

وَ	اذْكُرُوا	إِذْ	جَعَلَكُمْ	خُلَفَاءَ	مِنْ بَعْدِ	عَادٍ
and	you remember	when	He made you	heirs	after	Aad

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

And remember the time when He made you inheritors of His favours after 'Ad,

وَبَوَّأَكُمْ	فِي	الْأَرْضِ	تَتَّخِذُونَ	مِنْ	سُهُولِهَا	قُصُورًا	وَ
he settled you	in	the land	you build	from	its plains	palaces	and
وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا							
and assigned you an abode in the land; you build palaces in its plains,							
وَتَنْحِتُونَ	الْجِبَالَ	بُيُوتًا	فَاذْكُرُوا	آلَاءَ	اللَّهِ		
you hew	the mountains	dwelling	so you remember	favours	Allah		
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آيَاتِ اللَّهِ							
and you hew the mountains into houses. Remember, therefore, the favours of Allah							
وَلَا تَعْثَوْا	فِي	الْأَرْضِ	مُفْسِدِينَ				
you commit not iniquity	in	the earth	those that cause disorder				
وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٥﴾							
and commit not iniquity in the earth, causing disorder.							
قَالَ	الْبَلَاءُ	الَّذِينَ	اسْتَكْبَرُوا	مِنْ	قَوْمِهِ	لِلَّذِينَ	
he said	the chiefs	those who	they showed arrogance	from	his people	for those	
قَالَ الْبَلَاءُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ							
The chief men of his people who were arrogant said to those							
اسْتُضْعِفُوا	لِمَنْ	أَمِنَ	مِنْهُمْ	أَتَعْلَمُونَ	أَنَّ	صَلِحًا	
those were considered weak	for who	he believed	from them	do you know	that	Salih	
اسْتُضْعِفُوا لِمَنْ أَمِنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَلِحًا							
who were reckoned weak those among them who believed 'Do you know for certain that Salih is							
مُرْسَلٌ	مِّنْ رَبِّهِ	قَالُوا	إِنَّا	بِهَا	أُرْسِلَ	بِهِ	مُؤْمِنُونَ
one that was sent	by his Lord	they said	surely we	that which	he was sent	with it	believers
مُرْسَلٌ مِّنْ رَبِّهِ قَالُوا إِنَّا بِنَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٦﴾							
one sent by his Lord? They answered, 'Surely, we believe in that with which he has been sent.							

قَالَ	الَّذِينَ	اسْتَكْبَرُوا	إِنَّا	بِالَّذِي	أَمَنْتُمْ	بِهِ	كُفِرُونَ
he said	those who	they were arrogant	surely we	with that	you believed	in it	disbelievers

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كُفِرُونَ ﴿٧٧﴾

Those who were arrogant said, 'Verily, we do disbelieve in that in which you believe.

فَعَقَرُوا	النَّاقَةَ	وَعَتَوْا	عَنْ	أَمْرِ	رَبِّهِمْ	وَ	قَالُوا
so they hamstrung	the she-camel	and they revolted	against	command	their Lord	and	they said

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا

Then they hamstrung the she-camel and rebelled against the command of their Lord, and said,

يُصِدِّحُ	اِئْتِنَا	بِمَا	تَعِدُنَا	إِنْ	كُنْتَ	مِنْ	الرُّسُلِينَ
O Salih	you bring us	with that	you promise us	if	you were	from	the Messengers

يُصِدِّحُ اِئْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الرُّسُلِينَ ﴿٧٨﴾

'O Salih, bring us that which thou threatenest us with, if thou art indeed one of the Messengers.

فَأَخَذَتْهُمْ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي	دَارِهِمْ	جُثِيْن
so it seized them	the earthquake	so they became	in	their homes	those who lay prostrate on ground

فَأَخَذَتْهُمْ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جُثِيْن ﴿٧٩﴾

Then the earthquake seized them so that they turned into corpses lying prone in their houses.

فَتَوَلَّى	عَنْهُمْ	وَ	قَالَ	يَقَوْمِ	لَقَدْ	أَبْلَغْتُكُمْ
so he turned away	from them	and	He said	O my people	surely	I delivered to you

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ

Then Salih turned away from them and said, 'O my people, I did deliver

رِسَالَةَ	رَبِّي	وَ	نَصَحْتُ	لَكُمْ	وَلَكِنْ	لَّا تُحِبُّونَ	النُّصَحِينَ
message	my Lord	and	I counselled	for you	but	you not love	the sincere counsellors

رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَّا تُحِبُّونَ النَّصَحِينَ ﴿٨٠﴾

the message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.

و	لُوطًا	إِذْ	قَالَ	لِقَوْمِهِ	أَتَأْتُونَ	الْفَاحِشَةَ
and	Lot	when	He said	to his people	do you approach	the abomination

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ

And We sent Lot when he said to his people, Do you commit an abomination

مَا	سَبَقَكُمْ	بِهَا	مِنْ أَحَدٍ	مِّنْ	الْعَالَمِينَ
not	it came before you	in that	anyone	from	the world

مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ⁽⁸¹⁾

such as no one in the world ever did before you

إِنَّكُمْ	لَتَأْتُونَ	الرِّجَالَ	شَهْوَةً	مِّنْ دُونِ	النِّسَاءِ
surely you	indeed you approach	the men	lust	instead	the women

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ^ط

You approach men with lust instead of women.

بَلْ	أَنْتُمْ	قَوْمٌ	مُّسْرِفُونَ	وَ	مَا كَانَ	جَوَابَ	قَوْمِهِ
nay	you are	people	those who exceed limits	and	it was not	answer	his people

بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ⁽⁸²⁾ وَمَا كَانَ جَوَابَ قَوْمِهِ

Nay, you are a people who exceed all bounds. And the answer of his people was no

إِلَّا	أَنْ	قَالُوا	أَخْرِجُوهُمْ	مِّنْ	قَرْيَتِكُمْ
except	that	they said	you turn them out	from	your town

إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ^ج

other than that they said, Turn them out of your town,

إِنَّهُمْ	أَنْسَ	يَتَطَهَّرُونَ
surely they	people	they take pride in purity

إِنَّهُمْ أَنْسَ يَتَطَهَّرُونَ⁽⁸³⁾

for they are men who would keep pure.

فَأَنْجَيْنَاهُ	وَ	أَهْلَهُ	إِلَّا	امْرَأَتَهُ
so We saved him	and	his family	except	his wife
فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ٨٤				
And We saved him and his family, except his wife:				
كَانَتْ	مِنْ	الْغَابِرِينَ		
she was	from	those who stay behind		
كَانَتْ مِنَ الْغَابِرِينَ ٨٤				
she was of those who stayed behind.				
وَ	أَمْطَرْنَا	عَلَيْهِمْ	مَطَرًا	
and	We rained	over them	rain	
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ط				
And We rained upon them a rain.				
فَانْظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُجْرِمِينَ
so you see	how	it was	the end	the sinners
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ٨٥				
Now see, what was the end of the sinners!				
وَ	إِلَى	مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا
and	towards	Midian	their brother	Shu'aib
وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ط				
And to Midian We sent their brother Shu'aib.				
قَالَ	يَقُومُوا	اللَّهُ	مَالِكُمْ	مِنْ إِلَهٍ غَيْرُهُ
he said	O my people	you worship	Allah	any god other than Him
قَالَ يَقُومُوا لِلَّهِ مَالِكُمْ مِنْ إِلَهٍ غَيْرُهُ ط				
He said, O my people, worship Allah; you have no other deity but Him.				

رَّبُّكُمْ	مِّنْ	بَيِّنَةٍ	جَاءَتْكُمْ	قَدْ
your Lord	from	clear Sign	it came to you	surely
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ				
A clear Sign has indeed come to you from your Lord.				
أَشْيَاءَهُمْ	النَّاسِ	لَا تَبْخُسُوا	وَالْبِيزَانَ	وَالْكَيلَ
their things	the people	you diminish not	and	the measure
فَاَوْفُوا الْكَيْلَ وَالْبِيزَانَ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ				
So give full measure and full weight, and do not give people less than what rightfully belongs to them,				
إِصْلَاحَهَا	بَعْدَ	الْأَرْضِ	فِي	لَا تُفْسِدُوا
its set in order	after	earth	in	you create not disorder
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا				
and create not disorder in the earth after it has been set in order.				
مُؤْمِنِينَ	كُنْتُمْ	إِنْ	خَيْرٌ لَّكُمْ	ذَلِكَ
believers	you were	if	better for you	this is
ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ⁸⁶				
This is better for you, if you are believers.				
تُوعِدُونَ	صِرَاطٍ	بِكُلِّ	لَا تَقْعُدُوا	وَلَا
you threaten	path	with every	you sit not	and
وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ				
And sit not on every path, threatening				
اللَّهُ	سَبِيلٍ	عَنْ	تَصُدُّونَ	وَلَا
Allah	path	from	you turn away	and
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ				
and turning away from the path of Allah				

عَوَجًا	تَبْغُونَهَا	وَ	بِهِ	أَمَنَ	مَنْ
crooked	you seek it	and	in it	he believed	who
مَنْ أَمَنَ بِهِ وَتَبْغُونَهَا عَوَجًا					
those who believe in Him, and seeking to make it crooked.					
فَكَثَّرَكُمْ	قَلِيلًا	كُنْتُمْ	إِذْ	وَإِذْ كُرِّوْا	
so He increased you	few	you were	when	and you remember	
وَإِذْ كُرِّوْا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ					
And remember when you were few and He multiplied you.					
الْمُفْسِدِينَ	عَاقِبَةً	كَانَ	كَيْفَ	وَانْظُرُوا	
those who create disorder	the end	it was	what	and you behold	
وَإِنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ٨٧					
And behold, what was the end of those who created disorder!					
مِنْكُمْ	طَائِفَةٌ	كَانَ	إِنْ	وَ	
from you	a party	it was	if	and	
وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ					
And if there is a party among you					
بِهِ	أُرْسِلْتُ	بِالَّذِي	أَمَنُوا		
with which	I was sent	with that	they believed		
أَمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ					
who believes in that with which I have been sent,					
فَاصْبِرُوا	لَمْ يُؤْمِنُوا	طَائِفَةٌ	وَ		
so you be patient	they did not believe	a party	and		
وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا					
and a party who does not believe,					

بَيْنَنَا

between us

اللَّهُ

Allah

يَحْكُمُ

He judges

حَتَّى

until

حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا

then have patience until Allah judges between us.

الْحَكِيمِينَ

the Judges

خَيْرُ

best of

هُوَ

He is

وَ

and

وَهُوَ خَيْرُ الْحَكِيمِينَ ٨٨

And He is the Best of judges.