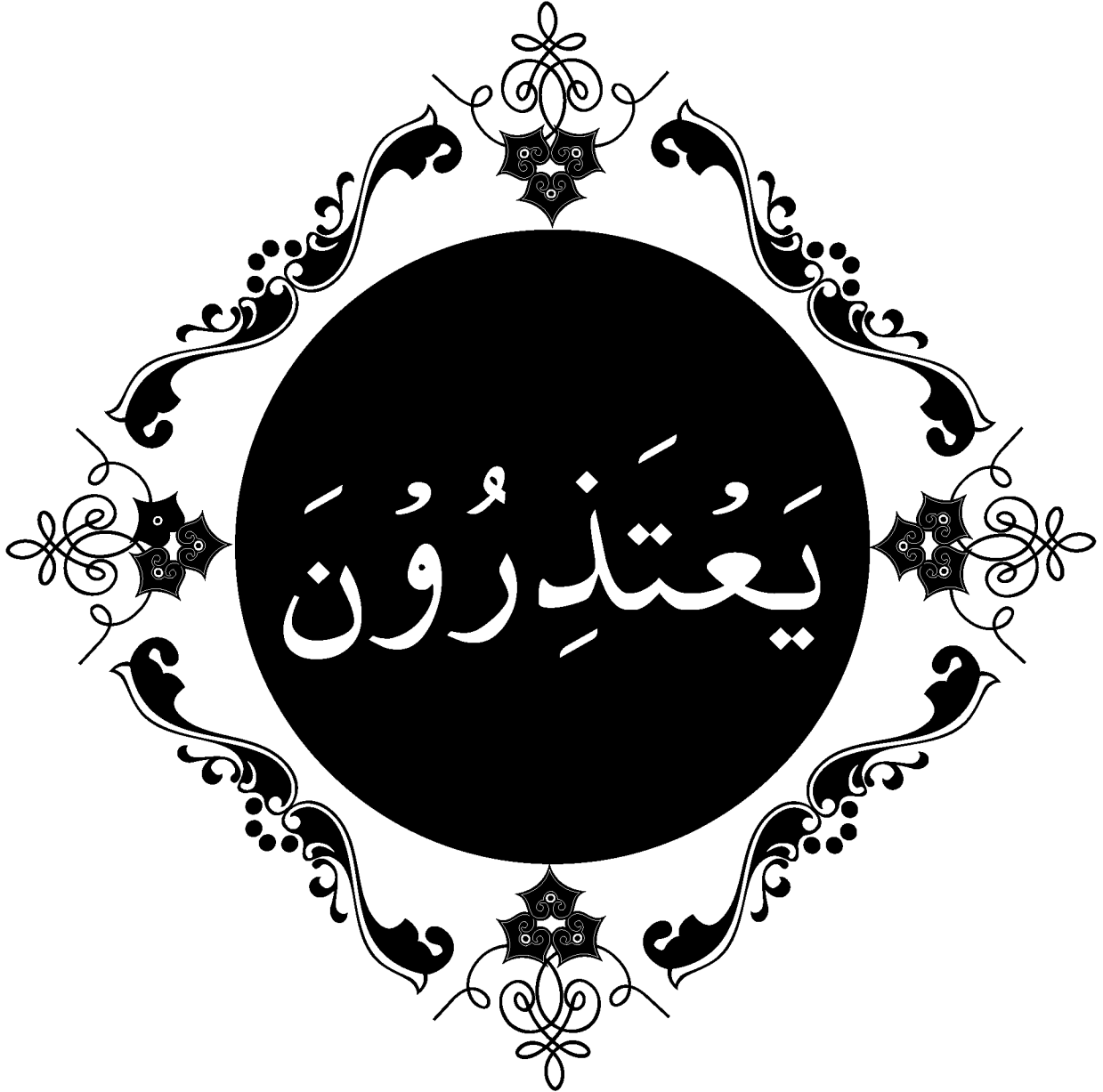


# The Holy Quran

(Part Eleven)



Split Word Translation  
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

## Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V إيده الله تعالى بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. Split word translation of the First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015. الحمد لله In all honesty, this mammoth task may not have been possible without the zeal & persistence of Ch Waseem Ahmed Sb who worked hard to get this project off the ground.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation despite many difficulties. Without his dedication & commitment this project may have been significantly delayed. The split word translation is based on Hadrat Maulvī Sher Ali Sahib's رضي الله تعالى عنه translation as amended by Hadrat Khalīfatul Masīh IV رحمه الله. I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who despite his very busy schedule graciously undertook the review of the split word translation.

Hazoor-e-Aqdas إيده الله تعالى بنصره العزيز appointed Additional Wakil - ul - Tasnif London Maulana Munir-ud-Din Shams Sahib for review and final approval of this translation. His patient help and support to guide us through this task, despite many competing demands on his valuable time, is commendable.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Additional Qaid Ishaat Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Muhammad Zafrullah Sahib and Hafiz Masood Iqbal Sahib.

By the Grace of Allah Part Eleven with English split word translation is being presented. We will insha Allah continue publishing other parts as soon as they are completed.

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

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
August 2016

## Important Note

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

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

يَعْتَذِرُونَ	إِلَى	كُمْ	إِذَا	رَجَعْتُمْ	إِلَى	هِمْ	قُلْ
they make excuses	to	you	when	you return	to	them	say

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۗ قُلْ

They will make excuses to you when you return to them. Say,

لَا	تَعْتَذِرُوا	لَنْ	تُؤْمِنَ	لَكُمْ	قَدْ	نَبَّأَنَا	اللَّهُ
not	you make excuses	never	we believe	you	surely	informed	Allah

لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ

'Make no excuses; we shall not believe you. Allah has already informed us

مِنْ	أَخْبَارِكُمْ	وَأَسَ	يَرَى	اللَّهُ	عَمَلَكُمْ	وَأَسْ	رَسُولُهُ
from	your news	and	surely	Allah	deeds	and	His Messenger

مِنْ أَخْبَارِكُمْ ۗ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

of the facts about you. And Allah will observe your conduct, and (also) His Messenger;

ثُمَّ	تُرَدُّونَ	إِلَى	عَلِمَ	الْغَيْبِ	وَالشَّهَادَةِ	فَيُنَبِّئُكُمْ
then	you brought back	to	who knows	unseen	and seen	so He will tell you

ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ

then you will be brought back to Him Who knows the unseen and the seen, and He will tell you

بِمَا	كُنْتُمْ	تَعْمَلُونَ	سَ	يَحْلِفُونَ	بِ	اللَّهِ
with what	you were	used to do	surely	they swear	by	Allah

بِمَا كُنْتُمْ تَعْمَلُونَ ۗ سَيَحْلِفُونَ بِاللَّهِ

all that you used to do. They will swear to you by Allah,

لَ	كُمْ	إِذَا	أَتَقَلَّبْتُمْ	إِلَىٰ	هِمْ	لِ	تُعْرَضُوا	عَنْ	هُمْ
for	you	when	you return	to	them	that	you leave	from	them

لَكُمْ إِذَا أَتَقَلَّبْتُمْ إِلَيْهِمْ لِتُعْرَضُوا عَنْهُمْ ۗ

when you return to them, that you may leave them alone.

فَ	أَعْرِضُوا	عَنْ	هُمْ	إِنَّ	هُمْ	رِجْسٌ	وَ	مَاوَى	هُمْ	جَهَنَّمَ
	leave	from	them	surely	they	foul	and	abode	their	Hell

فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَاوَاهُمْ جَهَنَّمَ

So leave them alone. Surely, they are foul, and their abode is Hell

كُم	لَ	يَحْلِفُونَ	يَكْسِبُونَ	كَانُوا	بِمَا	جَزَاءٌ
you	to	they swear	used to earn	were	that which	recompense

جَزَاءٌ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ

---a (fit) recompense for that which they used to earn. They will swear to you

لِ	تَرْضُوا	عَنْ	هُمْ	فَ	إِنْ	تَرْضُوا	عَنْ	هُمْ	فَ	إِنَّ	اللَّهَ
that	you may be pleased	from	them	so	if	you please	from	them	then	surely	Allah

لَتَرْضُوا عَنْهُمْ فَإِنْ تَرْضُوا عَنْهُمْ فَإِنَّ اللَّهَ

that you may be pleased with them. But (even) if you be pleased with them, Allah will

لَا	يَرْضَى	عَنِ	الْقَوْمِ	الْفَاسِقِينَ	الْأَعْرَابُ
not	please	from	people	rebellious	Arabs of desert

لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ

not be pleased with the rebellious people. The Arabs of the desert are the

أَشَدُّ	كُفْرًا	وَ	نِفَاقًا	وَ	أَجْدَرُ	أَنْ	لَا	يَعْلَمُوا	حُدُودَ
worst	disbelief	and	hypocrisy	and	more worthy	that	not	know	limits

أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ

worst in disbelief and hypocrisy, and most apt not to know the ordinances (of the Revelation)

مَا	أَنْزَلَ	اللَّهُ	عَلَى	رَسُولِهِ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ
which	sent down	Allah	on	Messenger	and	Allah	All-Knowing	Wise

مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

which Allah has sent down to His Messenger. And Allah is All-Knowing, Wise.

وَ	مِنَ	الْأَعْرَابِ	مَنْ	يَتَّخِذُ	مَا	يُنْفِقُ	مَغْرَمًا
and	among	Arabs of Desert	who	consider	what	they spend	penalty

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

And among the Bedouin there are those who consider what they spend (in the cause of Allah) a penalty

وَ	يَتَرَبَّصُّ	بِ	كُمُ	الدَّوَائِرِ	عَلَيْهِمْ	دَائِرَةٌ	السَّوْءِ
and	they wait	with	you	calamities	on them	befall	evil

وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرُ عَلَيْهِمْ دَائِرَةُ السَّوْءِ

and (wishfully) await calamities to (befall) you. Let evil befall them instead.

وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	وَ	مِنَ	الْأَعْرَابِ	مَنْ
and	Allah	All-Hearing	All-Knowing	and	among	Arabs of desert	who

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَنْ

And Allah is All-Hearing, All-Knowing. And among the Arabs of the desert are those who

يُؤْمِنُ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	يَتَّخِذُ	مَا	يُنْفِقُ
believe	in	Allah	and	Last	Day	and	consider	what	they spend

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ

believe in Allah and the Last Day, and regard that which they spend

قُرْبٍ	عِنْدَ	اللَّهِ	وَ	صَلَوَاتِ	الرَّسُولِ	آلَا	إِنَّ	هَا
drawing near	to	Allah	and	blessings	Messenger	beware	surely	it is

قُرْبٍ عِنْدَ اللَّهِ وَ صَلَوَاتِ الرَّسُولِ آ لَا إِنَّهَا

as means of drawing near to Allah and (of receiving) the blessings of the Prophet. Aye! it is

قُرْبَةٍ	لَّ	هُمُ	سَ	يُدْخِلُ	هُمُ	اللَّهُ	فِي	رَحْمَتِهِ	هَ	إِنَّ	اللَّهَ
drawing near	for	them	surely	admit	them	Allah	in	mercy	His	surely	Allah

قُرْبَةٍ لَهُمْ سَيَدْخِلُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ

for them certainly a means of drawing near (to God). Allah will soon admit them to His mercy. Surely, Allah is

مِنَ	الْأَوَّلُونَ	السَّبِقُونَ	وَ	رَحِيمٌ	غَفُورٌ
from	first of	foremost	and	Merciful	Most Forgiving

غَفُورٌ رَّحِيمٌ ﴿٩٩﴾ وَالسَّبِقُونَ الْأَوَّلُونَ مِنَ

Most Forgiving, Merciful. And (as for) the foremost (among the believers), the first of the

هُمْ	اتَّبَعُوا	الَّذِينَ	وَ	الْأَنْصَارِ	وَ	الْمُهَاجِرِينَ
them	follow	those who	and	Helpers	and	Emigrants

الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

Emigrants from Mecca and the Helpers in Medina, and those who follow them

بِ	إِحْسَانٍ	رَضِيَ	اللَّهُ	عَنْ	هُمْ	وَ	رَضُوا	عَنْ	هُ	وَ	أَعَدَّ
prepare	and	Him	with	they please	and	them	with	Allah	pleased	benevolence	with

بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ

excellently, Allah is well-pleased with them and they are well-pleased with Him; and He has prepared

لَ	هُمْ	جَنَّاتٍ	تَجْرِي	تَحْتِ	هَا	الْأَنْهَارُ	خَالِدِينَ	فِي	هَا
it	in	abide eternally	rivers	them	beneath	flow	Gardens	them	for

لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

for them Gardens beneath which flow rivers. They will abide therein

أَبَدًا	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ	وَ	مِنَ	مَنْ	حَوْلَ	كُمْ
you	around	who	from	and	supreme	triumph	that is	for ever

أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ وَمِنَ حَوْلِكُمْ

for ever. That is the supreme triumph. And of the desert Arabs around you

مِّنَ	الْأَعْرَابِ	مُنْفِقُونَ	وَ	مِنَ	أَهْلِ	الْمَدِينَةِ
Medina	people	among	and	hypocrites	Arabs of Desert	among

مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنَ أَهْلِ الْمَدِينَةِ

(some) are hypocrites; and of the people of Medina (also).

مَرَدُوا	عَلَى	النِّفَاقِ	لَا	تَعْلَمُ	هُمْ	نَحْنُ	نَعْلَمُ	هُمْ
they persist	in	hypocrisy	not	you know	them	We	We know	them

مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

They persist in hypocrisy. You know them not, We know them.

سَ	نُعَذِّبُ	هُمْ	مَرَّتَيْنِ	ثُمَّ	يُرَدُّونَ	إِلَى	عَذَابٍ
surely	We punish	them	twice	then	brought back	to	punishment

سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ

We will punish them twice; then shall they be given over to

عَظِيمٍ	وَ	الْآخَرُونَ	اعْتَرَفُوا	بِ	ذُنُوبِهِمْ	هَمَّ
great	and	others	acknowledge	with	faults	their

عَظِيمٍ ⑩ وَالْآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ

a great punishment. And (there are) others who have acknowledged their faults.

خَلَطُوا	عَمَلًا	صَالِحًا	وَ	الْآخَرَ	سَيِّئًا	عَسَى	اللَّهُ
mixed	works	good	and	another	evil	soon	Allah

خَلَطُوا عَمَلًا صَالِحًا وَالْآخَرَ سَيِّئًا عَسَى اللَّهُ

They mixed good works with another (that was) evil. It may be that Allah will

أَنَّ	يَتُوبَ	عَلَيْهِمْ	إِنَّ	اللَّهَ	غَفُورٌ	رَحِيمٌ
that	turn with compassion	on them	surely	Allah	Most Forgiving	Merciful

أَنَّ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ⑪

turn to them with compassion. Surely, Allah is Most Forgiving, Merciful.

خُذْ	مِنْ	أَمْوَالِهِمْ	صَدَقَةً	تُطَهِّرُ	هُمْ	وَ	تُزَكِّي	هُمْ
take	from	their wealth	alms	you cleanse	them	and	purify	them

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ

Take alms out of their wealth, so that you may cleanse them and purify them



بِ	هَا	وَ	صَلِّ	عَلَيْهِمْ	إِنَّ	صَلَوَاتَكَ	كَ	سَكَنٌ	لَّهُمْ
with	it	and	pray	for them	surely	your prayer		tranquility	for them

بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ ط

thereby. And pray for them; your prayer indeed is a (source of) tranquillity for them.

وَ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	أَ	لَمْ	يَعْلَمُوا	أَنَّ	اللَّهُ	هُوَ
and	Allah	All-Hearing	All-Knowing	do	not	they know	that	Allah	He Who

وَاللَّهُ سَمِيعٌ عَلِيمٌ ⑩<sup>103</sup> أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ

And Allah is All-Hearing, All-Knowing. Know they not that Allah is He Who

يَقْبَلُ	التَّوْبَةَ	عَنْ	عِبَادِهِ	وَ	يَأْخُذُ	الصَّدَقَاتِ
accepts	repentance	from	servants	and	take	alms

يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

accepts repentance from His servants and acknowledges alms,

وَ	أَنَّ	اللَّهُ	هُوَ	التَّوَّابُ	الرَّحِيمُ	وَ	قُلِ	اعْمَلُوا
and	surely	Allah	He Who	Oft-Returning	Merciful	and	say	you do

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ⑩<sup>104</sup> وَقُلِ اعْمَلُوا

and that Allah is He Who is Oft-Returning (with compassion, and is) Merciful. And say, 'Do what you may,

فَ	سَ	يَرَى	اللَّهُ	عَمَلَكُمْ	وَ	رَسُولُهُ	وَ	الْمُؤْمِنُونَ
then	surely	see	Allah	acts	and	Messenger	and	believers

فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ط

surely, Allah will watch your acts, so also His Messenger and the believers.

وَ	سَ	تُرَدُّونَ	إِلَى	عِلْمِ	الْغَيْبِ	وَ	الشَّهَادَةِ	فَ	يُنَبِّئُكُمْ
and	surely	you return	to	Knower	unseen	and	seen	then	He tell

وَسَتُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ

And you shall be made to return to the Knower of the unseen and the seen; then He will tell you

بِمَا	كُنْتُمْ	تَعْمَلُونَ	وَ	الْآخَرُونَ	مُرْجُونَ	لِ	أَمْرِ	اللَّهِ
with what	you were	used to do	and	other	kept awaiting	for	dece	Allah

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ وَالْآخَرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ

what you used to do.' And (there are) others who are kept awaiting the decree of Allah.

إِمَّا	يُعَذِّبُ	هُمْ	وَ	إِمَّا	يَتُوبُ	عَلَيْهِمْ	وَ	اللَّهُ
even if	He punish	them	and	even if	turn in compassion	on them	and	Allah

إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ

He may decide to punish them or He may turn to them with compassion. And Allah

عَلِيمٌ	حَكِيمٌ	وَ	الَّذِينَ	اتَّخَذُوا	مَسْجِدًا	ضِرَارًا
All-Knowing	Wise	and	those who	built	mosque	injure

عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا

is All-Knowing, Wise. And (among the Hypocrites are) those who have built a mosque in order to injure (Islam)

وَ	كُفْرًا	وَ	تَفْرِيقًا	بَيْنَ	الْمُؤْمِنِينَ	وَ	إِرْصَادًا	لِمَنْ
and	disbelief	and	division	between	believers	and	place of hiding	for those

وَ كُفْرًا وَ تَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَ إِرْصَادًا لِمَنْ

and (help) disbelief and to cause a division among the believers, and to provide a place of hiding for those

حَارَبَ	اللَّهُ	وَ	رَسُولَ	هُ	مِنْ	قَبْلُ	وَ	لَ	يَحْلِفْنَ	إِنْ
war	Allah	and	Messenger	His	from	before	and	surely	swear	not

حَارَبَ اللَّهُ وَ رَسُولَهُ مِنْ قَبْلُ ۗ وَ لِيَحْلِفْنَ إِنْ

who have already waged war against Allah and His Messenger. And they will surely swear:

أَرَدْنَا	إِلَّا	الْحُسْنَى	وَ	اللَّهُ	يَشْهَدُ	إِنَّ	هُمْ	لَ	كَذِبُونَ
we meant	except	good	and	Allah	bear witness	if	they	surely	liars

أَرَدْنَا إِلَّا الْحُسْنَى ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾

'We meant nothing but good;' but Allah bears witness that they are certainly liars.

لَا	تَقُمْ	فِي	هِ	أَبَدًا	لَ	مَسْجِدًا	أُسِّسَ	عَلَى	التَّقْوَى
not	you stand	in	it	ever	surely	mosque	founded	on	piety

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى

Never stand (to pray) therein. A Mosque which was founded upon piety

مِنْ	أَوَّلِ	يَوْمٍ	أَحَقُّ	أَنْ	تَقُومَ	فِي	هِ	فِي	هِ	رِجَالٌ
from	first	day	more worthy	that	you stand	in	it	in	it	men

مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ

from the (very) first day is surely more worthy that you should stand (to pray) therein. In it are men

يُحِبُّونَ	أَنْ	يَتَطَهَّرُوا	وَ	اللَّهُ	يُحِبُّ	الْمُطَهَّرِينَ
who loves	that	become purified	and	Allah	loves	who purify themselves

يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ⑩

who love to become purified, and Allah loves those who purify themselves.

أَ	فَ	مَنْ	أَسَّسَ	بُنْيَانَ	هُ	عَلَى	تَقْوَى	مِنَ	اللَّهِ
is	then	who	foundation	laid	his	on	fear	from	Allah

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ

Is he, then, who laid his foundation on fear of Allah

وَ	رِضْوَانٍ	خَيْرٌ	أَمْ	مَنْ	أَسَّسَ	بُنْيَانَ	هُ	عَلَى	شَفَا
and	pleasure	better	or	he who	foundation	laid	his	on	edge

وَ رِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا

and His pleasure better or he who laid his foundation on the brink

جُرْفٍ	هَارٍ	فَ	أَنْهَارَ	بِهِ	فِي	نَارِ	جَهَنَّمَ	وَ	اللَّهُ	لَا	يَهْدِي
Pit	falling	so	tumbled	with him	in	fire	Hell	and	Allah	not	guides

جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي

of a tottering water-worn bank which tumbled down with him into the fire of Hell? And Allah does not guide

الْقَوْمَ	الظَّالِمِينَ	لَا	يَزَالُ	بُنْيَانُ	هُمْ	الَّذِي	بَنَوْا
people	transgressor	not	cease	building	their	those who	they raised

الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا

a people who transgress. (This) building of theirs, they have raised, will ever be a

رَيْبَةً	فِي	قُلُوبِهِمْ	إِلَّا	أَنْ	تَقَطَّعَ	قُلُوبُهُمْ	وَاللَّهُ
disquiet and uncertainty	in	their hearts	except	that	torn in pieces	hearts	Allah

رَيْبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ

a (source of) disquiet and uncertainty in their hearts, until their hearts split and torn into pieces. And Allah is

عَلِيمٌ	حَكِيمٌ	إِنَّ	اللَّهَ	اشْتَرَى	مِنَ	الْمُؤْمِنِينَ
All-Knowing	Wise	surely	Allah	purchased	from	believers

عَلِيمٌ حَكِيمٌ ﴿١١٠﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ

All-Knowing, Wise. Surely, Allah has purchased of the believers

أَنْفُسَهُمْ	وَأَمْوَالَهُمْ	بِأَنْ	لَهُمْ	الْجَنَّةَ	يُقَاتِلُونَ
their person	and their property	with that	for them	Paradise	they fight

أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ

their persons and their property in return for the Paradise they shall have; they fight

فِي	سَبِيلِ	اللَّهِ	فَ	يُقْتُلُونَ	وَيُقْتَلُونَ	وَعَدًّا	عَلَى	ه
in	cause of	Allah	so	they slay	and they are slain	promise	for	them

فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ

in the cause of Allah, and they slay and are slain---a promise (that He has made)

حَقًّا	فِي	التَّوْرَةِ	وَالْإِنْجِيلِ	وَالْقُرْآنِ	وَمَنْ	أَوْفَى
true	in	Torah	and Gospel	and Quran	and who	fulfil

حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى

incumbent on Himself in the Torah, and the Gospel, and the Quran. And who is more faithful

بِ	عَهْدِهِ	مِنْ	اللَّهِ	فَ	اسْتَبْشِرُوا	بِ	بَيْعِ	كُمُ	الَّذِي
with	promise	from	Allah	then	you rejoice	with	bargain	your	which

بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي

to his promise than Allah? Rejoice, then, in your bargain which

بَايَعْتُمْ	بِهِ	وَ	ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ
you bargained	with Him	and	that	it	triumph	supreme

بَايَعْتُمْ بِهِ<sup>ط</sup> وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ<sup>(111)</sup>

you have made with Him; and that it is which is the supreme triumph.

التَّائِبُونَ	الْعَبِيدُونَ	الْحَمِيدُونَ	السَّائِحُونَ	الرَّكَعُونَ
who repent	who worship	who praise	who go about in land	who bow down

التَّائِبُونَ الْعَبِيدُونَ الْحَمِيدُونَ السَّائِحُونَ الرَّكَعُونَ

They are the ones who turn (to God in repentance), who worship (Him), who praise (Him), who go about in the land (serving Him),

السَّجِدُونَ	الْأَمْرُونَ	بِ	الْمَعْرُوفِ	وَ	النَّاهُونَ	عَنِ
who prostrate	who enjoin	with	good	and	who forbid	from

السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ

who bow down (to God), who prostrate themselves (in Prayer), who enjoin good and

الْمُنْكَرِ	وَ	الْحَفِظُونَ	لِ	حُدُودِ	اللَّهِ	وَ	بَشِّرِ	الْمُؤْمِنِينَ
evil	and	watch	for	limits	Allah	and	give glad tidings	believers

الْمُنْكَرِ وَالْحَفِظُونَ لِحُدُودِ اللَّهِ<sup>ط</sup> وَ بَشِّرِ الْمُؤْمِنِينَ<sup>(112)</sup>

forbid evil, and who watch the limits (set) by Allah. And give glad tidings to those who believe.

مَا	كَانَ	لِ	لِنَبِيِّ	وَ	الَّذِينَ	آمَنُوا	أَنْ	يَسْتَغْفِرُوا
not	was	for	Prophet	and	those who	believe	that	ask forgiveness

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا

It is not for the Prophet and those who believe that they should ask (of God) forgiveness

لِ	لُمُشْرِكِينَ	وَ	لَوْ	كَانُوا	أَوْلَىٰ	قُرْبَىٰ	مِنْ	بَعْدِ	مَا	تَبَيَّنَ
for	idolators	and	even if	they were	possessor	nearness	from	after	that	become plain

لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ

for the idolaters, even though they may be kinsmen, after it has become plain

لَ	هُمُ	أَنَّ	هُمْ	أَصْحَابُ	الْجَحِيمِ	وَ	مَا	كَانَ	اسْتِغْفَارُ	إِبْرَاهِيمَ
to	them	that	they	people	Hell	and	not	was	asking forgiveness	Abraham

لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ⑪③ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ

to them that they are the people of Hell. And Abraham's asking forgiveness

لِ	أَبِي	هِ	إِلَّا	عَنْ	مَوْعِدَةٍ	وَعَدَ	هَآ	إِيَّاهُ	فَ	لَمَّا
for	father	his	except	from	promise	promised	he	him	so	when

لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا

for his father was only because of a promise he had made to him, but when

تَبَيَّنَ	لَ	هُ	أَنَّ	هُ	عَدُوٌّ	لِ	اللَّهِ	تَبَرَّأَ	مِنْ	هُ	إِنَّ	إِبْرَاهِيمَ
became clear	to	him	that	he	enemy	for	Allah	dissociated	from	him	surely	Abraham

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ

it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely, Abraham

لَ	أَوَّاهٌ	حَلِيمٌ	وَ	مَا	كَانَ	اللَّهُ	لِ	يُضِلُّ	قَوْمًا	بَعْدَ	إِذْ
surely	tender hearted	forbearing	and	not	was	Allah	that	let go astray	people	after	when

لَأَوَّاهٌ حَلِيمٌ ⑪④ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ

was most tender-hearted and forbearing. And it is not for Allah to cause a people to go astray after He has

هُدَىٰ	هُمْ	حَتَّىٰ	يُبَيِّنَ	لَ	هُمْ	مَا	يَتَّقُونَ	إِنَّ	اللَّهَ	بِكُلِّ
guide	them	until	become clear	for	them	what	they guard	surely	Allah	all

هُدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ

guided them until He makes clear to them that which they ought to guard against. Surely, Allah

شَيْءٍ	عَلَيْهِمْ	إِنَّ	اللَّهَ	لَ	هُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ
things	knows well	surely	Allah	for	him	Kingdom	heavens	and	earth

شَيْءٍ عَلَيْهِمْ ①١٥ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط

knows all things full well. Surely, it is Allah to Whom belongs the Kingdom of the heavens and the earth.

يُحْيِي	وَ	يُمِيتُ	وَ	مَا	لَ	كُمْ	مِن	دُونِ	اللَّهِ	مِن	وَلِيِّ
and give life	and	causes death	and	what	for	you	from	beside	Allah	from	no and helper

يُحْيِي وَيُمِيتُ ط وَ مَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ①١٦

He gives life and causes death. And you have no friend nor helper beside Allah.

وَّ	لَا	نَصِيرٍ	لَقَدْ	تَّابَ	اللَّهُ	عَلَى	النَّبِيِّ	وَ	الْمُهَاجِرِينَ
and friend	no	helper	surely	turned with mercy	Allah	on	Prophet	and	Emigrants

لَقَدْ تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ

Allah has certainly turned with mercy to the Prophet and (to) the Emigrants

وَ	الْأَنْصَارِ	الَّذِينَ	اتَّبَعُوهُ	هُ	فِي	سَاعَةِ	الْعُسْرَةِ	مِن
and	Helpers	those who	followed	him	in	hour	distress	from

وَ الْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن

and the Helpers who followed him in the hour of distress

بَعْدَ	مَا	كَادَ	يَزِيغُ	قُلُوبُ	فَرِيقٍ	مِّن	هُمْ	ثُمَّ
after	what	well-nigh	swerved	hearts	party	from	them	again

بَعْدَ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ

after the hearts of a party of them had well-nigh swerved. He again

تَّابَ	عَلَيْهِمْ	إِنَّ	هُ	بِ	هُمْ	رَءُوفٌ	وَ	رَحِيمٌ	وَ	عَلَى
turned with mercy	on them	surely	He	with	him	Compassionate	and	Merciful	and	upon

تَّابَ عَلَيْهِمْ ط إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ①١٧ وَ عَلَى

turned to them with mercy. Surely, He is to them Compassionate, Merciful. And

عَلَيْهِمْ	ضَاقَتْ	إِذَا	حَتَّى	خَلْفُوا	الَّذِينَ	الثَّلَاثَةَ
on them	too narrow	when	until	behind	those who	three

الثَّلَاثَةَ الَّذِينَ خَلْفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمْ

the three (who remained) behind, until the earth seemed too narrow for them

الْأَرْضُ	بِمَا	رَحِبَتْ	وَ	ضَاقَتْ	عَلَيْهِمْ	أَنْفُسُ	هُمْ
earth	despite	vastness	and	straitened	for them	souls	their

الْأَرْضُ بِمَا رَحِبَتْ وَ ضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ

despite (all) its vastness, and their souls were (also) straitened for them,

وَ	ظَنُّوا	أَنْ	لَا	مَلْجَأَ	مِنْ	اللَّهِ	إِلَّا	إِلَيْهِ	ثُمَّ
and	convinced	that	no	refuge	from	Allah	except	to Him	then

وَ ظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ

and they became convinced that there was no refuge from Allah save unto Himself. Then He

تَابَ	عَلَيْهِمْ	لِ	يَتُوبُوا	إِنَّ	اللَّهَ	هُوَ	التَّوَّابُ
turned in mercy	on them	so	they may return	surely	Allah	He	Oft-Returning

تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ

turned to them with mercy that they might turn (to Him). Surely, it is Allah Who is Oft-Returning (with compassion and is)

الرَّحِيمُ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهَ	وَ	كُونُوا
Merciful	O you	those who	believe	fear	Allah	and	be

الرَّحِيمُ ۝ (118) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا

Merciful. O ye who believe! fear Allah and be

مَعَ	الصَّادِقِينَ	مَا	كَانَ	لِ	أَهْلِ	الْمَدِينَةِ	وَ	مَنْ
with	truthful	not	was	for	people	Medina	and	who

مَعَ الصَّادِقِينَ ۝ (119) مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَ مَنْ

with the truthful. It was not proper for the people of Medina and those



حَوْلَ	هُمُ	مِّنَ	الْأَعْرَابِ	أَنْ	يَتَخَلَّفُوا	عَنْ	رَّسُولٍ
around	them	from	Arab of Desert	that	they remain behind	from	Messenger

حَوْلَهُمْ مِّنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولٍ

around them from among the Arabs of the desert that they should have remained behind the Messenger

اللَّهِ	وَ	لَا	يَرْغَبُوا	بِ	أَنْفُسِهِمْ	عَنْ	نَفْسِ	هُ	ذَلِكَ
Allah	and	not	preferred	with	lives	from	lives	his	that

اللَّهِ وَ لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكُ

of Allah or that they should have preferred their own lives to his. That is

بِأَنَّ	هُمْ	لَا	يُصِيبُ	هُمْ	ظَمًا	وَ	لَا	نَصَبٌ	وَ	لَا	مَخْمَصَةٌ
because	they	not	reaches	them	thirst	and	nor	fatigue	and	nor	hunger

بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمًا وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ

because there distresses them neither thirst nor fatigue nor hunger

فِي	سَبِيلِ	اللَّهِ	وَ	لَا	يَطُؤُونَ	مَوْطِئًا	يَغْضِبُ
in	way of	Allah	and	nor	they tread	track	enrages

فِي سَبِيلِ اللَّهِ وَ لَا يَطُؤُونَ مَوْطِئًا يَغْضِبُ

in the way of Allah, nor do they tread a track which enrages the

الْكُفَّارَ	وَ	لَا	يَنَالُونَ	مِنْ	عَدُوِّ	نَيْلًا	إِلَّا	كُتِبَ
disbelievers	and	nor	they gain	from	enemy	advantage	except	written

الْكُفَّارَ وَ لَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ

disbelievers, nor do they gain an advantage over the enemy but there is written down

لَ	هُمْ	بِهِ	عَمَلٌ	صَالِحٌ	إِنَّ	اللَّهَ	لَا	يُضِيعُ
for	them	with it	works	good	surely	Allah	not	to be lost

لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ

for them a good work on account of it. Surely, Allah suffers not

صَغِيرَةً	نَفَقَةً	يُنْفِقُونَ	لَا	وَ	الْمُحْسِنِينَ	أَجْرَ
small	any sum	they spend	not	and	who do good	reward

أَجْرَ الْمُحْسِنِينَ ①<sup>20</sup> وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً

the reward of those who do good, to be lost. And they spend not any sum, small

وَّ	لَا	كَبِيرَةً	وَ	لَا	يَقْطَعُونَ	وَادِيًا	إِلَّا	كُتِبَ	لَهُمْ
and	not	great	and	not	traverse	any valley	but	written	for them

وَّ لَا كَبِيرَةً وَ لَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ

or great, nor do they traverse a valley, but it is written down for them,

لِ	يَجْزِي	هُمْ	اللَّهُ	أَحْسَنَ	مَا	كَانُوا	يَعْمَلُونَ	وَ	مَا
for	reward	them	Allah	best	what	was	they used to do	and	not

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ①<sup>21</sup> وَمَا

that Allah may give them the best reward for what they did. It is not

كَانَ	الْمُؤْمِنُونَ	لِ	يَنْفِرُوا	كَافَّةً	فَ	لَوْ	لَا	نَفَرَ
was	believers	so	go forth	all together	then	if	not	go forth

كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ

possible for the believers to go forth all together. Why, then, does not

مِنْ	كُلِّ	فِرْقَةٍ	مِّنْ	هُمْ	طَائِفَةٍ	لِّ	يَتَفَقَّهُوا	فِي
from	all	section	from	them	a party	for	they understand	in

مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي

a party from every section of them go forth that they may gain better understanding

الدِّينِ	وَ	لِ	يُنذِرُوا	قَوْمَ	هُمْ	إِذَا	رَجَعُوا	إِلَى	هُمْ
religion	and	for	warn	people	their	when	return	to	them

الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ

of religion, and that they may warn their people when they return to them,

لَعَلَّ	هُمْ	يَحْذَرُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	قَاتِلُوا
so that	they	they may guard	O you	those who	believe	fight

لَعَلَّهُمْ يَحْذَرُونَ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا

so that they may guard (against evil)? O you who believe! fight

الَّذِينَ	يَلُونِ	كُم مِّن	الْكُفَّارِ	وَل	يَجِدُوا	فِي كُمْ
those who	near	of you	disbelievers	and	they find	in you

الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ

such of the disbelievers as are near to you and let them find

غِلْظَةً	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	مَعَ	الْمُتَّقِينَ	وَ	إِذَا
firmness	and	know	that	Allah	with	righteous	and	when

غِلْظَةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝ وَإِذَا

uncompromising firmness in you; and know that Allah is with the righteous. And when

مَا	أُنزِلَتْ	سُورَةٌ	فَ	مِنْهُمْ	مَنْ	يَقُولُ	أَيُّ كُمْ
ever	sent down	Sura	then	among	who	say	which you

مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ

ever a Surah(Chapter) is sent down, there are some of them who say; 'Which of you

زَادَتْ	هُ	هَذِهِ	إِيمَانًا	فَ	أَمَّا	الَّذِينَ	آمَنُوا	فَ	زَادَتْ	هُمْ
increased	him	this	faith	then	as for	those who	believe	so	increase	their

زَادَتْ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ

has this (Chapter) increased in faith?' But as to those who believe, it increases their

إِيمَانًا	وَ	هُمْ	يَسْتَبْشِرُونَ	وَ	أَمَّا	الَّذِينَ
faith	and	they	rejoice	and	as for	those who

إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ۝ وَأَمَّا الَّذِينَ

faith and they rejoice. But as for those in whose

فِي	قُلُوبِ	هِمْ	مَرَضٌ	فَ	زَادَتْ	هُمْ	رِجْسًا	إِلَى
in	hearts	their	disease	so	adds to	their	filth	towards

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى

hearts is a disease, it adds (further) filth to

رِجْسِ	هِمْ	وَ	مَاتُوا	وَ	هُمْ	كَفِرُونَ	أَ	وَ	لَا
filth	their	and	they die	and	they	disbelievers	do	and	not

رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوْ لَا

their (present) filth, and they die while they are disbelievers. Do they not

يَرُونَ	أَنَّ	هُمْ	يُفْتَنُونَ	فِي	كُلِّ	عَامٍ	مَرَّةً	أَوْ
see	that	they	put to trial	in	every	year	once	or

يَرُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ

see that they are put to trial every year once or

مَرَّتَيْنِ	ثُمَّ	لَا	يَتُوبُونَ	وَ	لَا	هُمْ	يَذَكَّرُونَ
twice	then	not	they repent	and	not	they	admonished

مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ﴿١٢٦﴾

twice? Yet they do not repent, nor would they be admonished.

وَ	إِذَا	مَا	أُنزِلَتْ	سُورَةٌ	نَظَرَ	بَعْضُ	هُمْ	إِلَى	بَعْضِ
and	when	ever	sent down	Chapter	look	some	them	to	another

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah (Chapter) is sent down, they look at one another,

هَلْ	يَرَى	كُم	مِّنْ	أَحَدٍ	ثُمَّ	انصَرَفُوا
do	see	you	from	any	then	they turn

هَلْ يَرَاكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا

(saying), 'Does anyone see you?' Then they turn away.

صَرَفَ	اللَّهُ	قُلُوبَ	هُمْ	بِأَنَّ	هُمْ	قَوْمٌ	لَا	يَفْقَهُونَ
turned away	Allah	hearts	their	because	they	people	not	they understand

صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّ هُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

Allah has turned away their hearts because they are people who would not understand.

لَقَدْ	جَاءَ	كُمْ	رَسُولٌ	مِّنْ	أَنْفُسِكُمْ	عَزِيزٌ
surely	has come	you	Messenger	from	selves	grievous

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ

Surely, a Messenger has come unto you from among yourselves; grievous

عَلَىٰ	هِ	مَا	عَنْتُمْ	حَرِيصٌ	عَلَيْكُمْ	بِ	الْمُؤْمِنِينَ
on	him	that	you fall in trouble	ardently desirous	on you	with	believers

عَلَيْهِ مَا عَنْتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

to him is that you should fall into trouble; (he is) ardently desirous of your (welfare; and) to the believers

رءُوفٌ	رَّحِيمٌ	فَ	إِنْ	تَوَلَّوْا	فَ	قُلْ	حَسْبِيَ	اللَّهُ
compassionate	merciful	so	if	they turn away	then	say	sufficient for me	Allah

رءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۗ

(he is) compassionate and merciful. But if they turn away, say, 'Allah is sufficient for me.

لَا	إِلَهَ	إِلَّا	هُوَ	عَلَىٰ	هِ	تَوَكَّلْتُ	وَ	هُوَ
no	God	except	He	on	Him	I put trust	and	He

لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ

There is no God but He. In Him do I put my trust, and He

رَبُّ	الْعَرْشِ	الْعَظِيمِ
Lord	Throne	mighty

رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

is the Lord of the mighty Throne?'

## 10 سُورَةُ يُونُسَ مَكِّيَّةٌ

Chapter 10 Yunus Revealed in Mecca

رُكُوعَاتُهَا 11 آيَاتُهَا 110

Ruku 11

Verses 110

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
Merciful	Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

كَانَ	أ	الْحَكِيمِ	الْكِتَابِ	أَيْتِ	تِلْكَ	الْف-لَام-رَا
was	is it	full of wisdom	Book	verses	these	I am Allah who is all - Seeing

الرَّافِ تِلْكَ أَيْتِ الْكِتَابِ الْحَكِيمِ ② أ كَانَ

Alif Lam Ra. These are the verses of the Book, full of wisdom. Is it

لِ	النَّاسِ	عَجَبًا	أَنْ	أَوْحَيْنَا	إِلَى	رَجُلٍ	مِّنْ	هُمُ	أَنْ
for	people	wonder	that	We revealed	to	a man	among	them	that

لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ

a matter of wonder for people that We have sent down revelation to a man from among them, (saying),

أُنذِرِ	النَّاسَ	وَ	بَشِّرِ	الَّذِينَ	آمَنُوا	أَنَّ	لَهُمْ
Warn	people	and	give glad tidings	those who	believe	that	for them

أُنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ

'Warn mankind and give glad tidings to those who believe that for them

قَدَمَ	صِدْقٍ	عِنْدَ	رَبِّ	هُمْ	قَالَ	الْكَافِرُونَ	إِنَّ
station	truth	with	Lord	their	say	disbelievers	surely

قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ

there is a station of truth with their Lord' The disbelievers say, 'Surely,

هَذَا	لَ	سِحْرٌ	مُّبِينٌ	إِنَّ	رَبَّ	كُمُ	اللَّهُ	الَّذِي
this is	surely	enchanter	manifest	surely	Lord	your	Allah	Who

هَذَا السِّحْرُ مُبِينٌ ③ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي

this is a manifest enchanter.' Verily, your Lord is Allah Who

خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	فِي	سِتَّةِ	أَيَّامٍ
created	heavens	and	earth	in	six	periods

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ

created the heavens and the earth in six periods,

ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ	يُدَبِّرُ	الْأَمْرَ	مَا
then	He settled	on	throne	He regulates	affairs	no

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا

then He settled Himself on the Throne; He regulates everything. There is no

مِنْ	شَفِيعٍ	إِلَّا	مِنْ	بَعْدِ	إِذْنِ	هِ	ذَلِكَ	اللَّهُ
from	intercessor	except	from	after	permission	His	that is your	Allah

مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ

intercessor (with Him) save after His permission. That is Allah,

رَبُّ	كُمُ	فَ	اعْبُدُوهُ	هُ	أَفَ	لَا	تَذَكَّرُونَ	إِلَيْهِ	مَرْجِعُ	كُمُ
your Lord	so	worship	Him	will	then	not	you admonished	to Him	return	you

رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ④ إِلَيْهِ مَرْجِعُكُمْ

your Lord, so worship Him. Will you not, then, be admonished? To Him

جَمِيعًا	وَعَدَ	اللَّهُ	حَقًّا	إِنَّ	هُ	يَبْدُوا	الْخَلْقَ
all	promise	Allah	true	surely	He	originates	creation

جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوا الْخَلْقَ

shall you all return. The promise of Allah is true. Surely, He originates the creation;

ثُمَّ	يُعِيدُهُ	لِ	يَجْزِي	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
then	He reproduces it	so that	reward	those who	believe	and	works	good

ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

then He reproduces it, that He may reward those, who believe and do good works,

بِ	الْقِسْطِ	وَ	الَّذِينَ	كَفَرُوا	لِ	هُمْ	شَرَابٌ	مِّنْ
with	equity	and	those who	disbelieve	for	them	drink	from

بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ

with equity; and (as for) those who disbelieve, they shall have a drink

حَمِيمٍ	وَ	عَذَابٌ	أَلِيمٌ	بِمَا	كَانُوا	يَكْفُرُونَ
boiling water	and	punishment	painful	because	were	they disbelieve

حَمِيمٍ وَ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ⑤

of boiling water, and a painful punishment, because they disbelieved.

هُوَ	الَّذِي	جَعَلَ	الشَّمْسَ	ضِيَاءً	وَ	القَمَرَ	نُورًا
He it is	Who	made	sun	radiant	and	moon	lambent

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا

He it is Who made the sun radiant and the moon lambent,

وَ	قَدَّرَ	هُ	مَنَازِلَ	لِ	تَعْلَمُوا	عَدَدَ	السِّنِينَ	وَ	الْحِسَابَ
and	ordained	its	stages	so that	you know	number	years	and	reckoning

وَ قَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ط

and ordained for it stages, that you might know the number of years and the reckoning (of time).

مَا	خَلَقَ	اللَّهُ	ذَلِكَ	إِلَّا	بِ	الْحَقِّ	يُفَصِّلُ	الْآيَاتِ
not	created	Allah	this	except	with	truth	He explains	Signs

مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ

Allah has not created this but in turth. He details the Signs



لِ	قَوْمٍ	يَعْلَمُونَ	إِنَّ	فِي	اٰخْتِلَافِ	الَّيْلِ	وَ	النَّهَارِ
for	people	who have knowledge	surely	in	alternation	night	and	day

لِقَوْمٍ يَعْلَمُونَ ⑥ إِنَّ فِي اٰخْتِلَافِ اللَّيْلِ وَ النَّهَارِ

for a people who have knowledge. Verily, in the alternation of night and day,

وَ	مَا	خَلَقَ	اللَّهُ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	لَ	آيَاتٍ
and	what	created	Allah	in	heavens	and	earth	surely	Signs

وَ مَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَ الْأَرْضِ لآيَاتٍ

and in all that Allah has created in the heavens and the earth there are Signs

لِ	قَوْمٍ	يَتَّقُونَ	إِنَّ	الَّذِينَ	لَا	يَرْجُونَ	لِقَاءَ	نَا
for	people	who fear	surely	those who	not	they look for	meeting	with Us

لِقَوْمٍ يَتَّقُونَ ⑦ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا

for a God-fearing people. Those who look not for the meeting with Us

وَ	رَضُوا	بِ	الْحَيَاةِ	الدُّنْيَا	وَ	اطْمَأَنُّوا	بِ	هَا	وَ	الَّذِينَ
and	content	with	life	world	and	feel satisfied	with	it	and	those who

وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ الَّذِينَ

and are content with the life of this world and feel at rest therewith, and those who

هُمْ	عَنْ	آيَاتِ	نَا	غَفِلُونَ	أُولَئِكَ	مَأْوَى	هُمْ	النَّارِ
they	from	Signs	Our	heedless	it is these	abode	their	Hell

هُمْ عَنْ آيَاتِنَا غَفِلُونَ ⑧ أُولَئِكَ مَأْوَاهُمْ النَّارُ

are heedless of Our Signs--- It is these whose abode in Fire,

بِمَا	كَانُوا	يَكْسِبُونَ	إِنَّ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا
because	were	they earn	surely	those who	believe	and	do works

بِمَا كَانُوا يَكْسِبُونَ ⑨ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا

because of what they earned. But (as for) those who believe, and do

الصَّالِحَاتِ	يَهْدِي	هُمْ	رَبُّ	هُمْ	بِ	إِيمَانِهِمْ	تَجْرِي
good	guide	them	Lord	their	with	faith	flow

الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي

good works---their Lord will guide them because of their faith.

مِنْ	تَحْتِ	هُمْ	الْأَنْهَارِ	فِي	جَنَّاتِ	النَّعِيمِ
from	beneath	them	rivers	in	Gardens	Bliss

مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ⑩

Rivers shall flow beneath them in the Gardens of Bliss.

دَعْوَى	هُمْ	فِي	هَا	سُبْحَانَ	كَ	اللَّهِمَّ	وَ	تَحِيَّاتُهُمْ	هُمْ
prayer	their	in	it	Glory	You	O Allah	and	greeting	their

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ

Their prayer therein shall be, 'Glory be to You, O Allah! and their greeting

فِي	هَا	سَلَامٌ	وَ	آخِرُ	دَعْوَى	هُمْ	أَنَّ	الْحَمْدُ	لِ	اللَّهِ
in	it	peace	and	concluding	prayer	their	that	all praise	for	Allah

فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنَّ الْحَمْدُ لِلَّهِ

therein shall be, 'Peace!' And the conclusion of their prayer shall be 'All praise be to Allah,

رَبِّ	الْعَالَمِينَ	وَ	لَوْ	يُعَجَّلُ	اللَّهُ	لِ	النَّاسِ
Lord	worlds	and	if	He hasten	Allah	for	men

رَبِّ الْعَالَمِينَ ⑪ وَلَوْ يُعَجَّلُ اللَّهُ لِلنَّاسِ

the Lord of the worlds.' And if Allah were to hasten for men the ill ( they have earned)

الشَّرَّ	اسْتَعْجَالَهُمْ	بِ	الْخَيْرِ	لَ	قُضِيَ	إِلَى	هُمْ
ill	hasten	they	with	wealth	surely	decreed	to

الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ

as they would hasten on the (acquisition of) wealth, (the end of) their term (of life) would have been already brought upon them.

نَا	لِقَاءَ	يَرْجُونَ	لَا	الَّذِينَ	نَذَرُ	فَ	أَجْلُهُمْ
Us	meeting	look for	not	those who	We leave	so	their turn

أَجْلُهُمْ<sup>ط</sup> فَ نَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا

But We leave those who look not for the meeting with Us

فِي	طُغْيَانٍ	هَمِّ	يَعْمَهُونَ	وَ	إِذَا	مَسَّ	الْإِنْسَانَ	الضُّرُّ
in	transgression	their	wander distractedly	and	when	befall	man	affliction

فِي طُغْيَانِهِمْ يَعْمَهُونَ<sup>١٢</sup> وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ

to wander distractedly in their transgression. And when affliction befalls a man,

دَعَا	نَا	لِ	جَنْبِ	هَ	أَوْ	قَاعِدًا	أَوْ	قَائِمًا	فَ	لَمَّا
he calls	Us	that	on side	his	or	sitting	or	standing	but	when

دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا

he calls on Us, lying on his side, or sitting or standing, but when

كَشَفْنَا	عَنْ	هُ	ضُرَّهُ	هَ	مَرَّ	كَ	أَنْ	لَّمْ	يَدْعُ	نَا	إِلَى	ضُرِّ
We relieve	from	him	his affliction	his	walks away	as	that	not	called	Us	to attend	misery

كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَّمْ يَدْعُنَا إِلَى ضُرِّ

We relieve him of his distress, he walks away as if he had never beseeched Us to attend to the misery

مَسَّ	هُ	كَذَلِكَ	زُيِّنَ	لِ	لِلْمُسْرِفِينَ	مَا	كَانُوا	يَعْمَلُونَ
afflicting	him	like that	fair	for	extravagant	what	were	they do

مَسَّهُ<sup>ط</sup> كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ<sup>١٣</sup>

afflicting him, Thus it is that the doings of the extravagant are given a fair appearance in their eyes.

وَ	لَقَدْ	أَهْلَكْنَا	الْقُرُونَ	مِنْ	قَبْلِ	كُمْ
and	surely	We destroyed	generations	from	before	them

وَ لَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ

And We destroyed many a generation before you

لَمَّا	وَ	جَاءَتْ	هُمُ	رُسُلُ	هُمُ	بِ	الْبَيِّنَاتِ
when	and	came	them	Messengers	with	their	manifest Signs

لَمَّا ظَلَمُوا وَ جَاءَتْ تَهُمُ رُسُلُهُم بِالْبَيِّنَاتِ

when they transgressed, while Messengers had come to them (*before that*) with manifest Signs,

وَ	مَا	كَانُوا	لِ	يُؤْمِنُوا	كَذَلِكَ	نَجْزِي	الْقَوْمَ
and	not	were	that	they believe	like that	We requite	people

وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ

but they would not believe. Thus do We requite

الْمُجْرِمِينَ	ثُمَّ	جَعَلْنَا	كُمْ	خَلِيفَةً	فِي	الْأَرْضِ
guilty	then	We made	you	successors	in	earth

الْمُجْرِمِينَ ⑭ ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ

the guilty people. Then, We made you (*their*) successors in the earth

مِنْ	بَعْدِهِمْ	لِ	نَنْظُرَ	كَيْفَ	تَعْمَلُونَ	وَ	إِذَا
from	after	so that	We see	how	you act	and	when

مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ⑮ وَإِذَا

after them, that We might see how you would act. And When

تُتْلَى	عَلَيْهِمْ	آيَاتُ	نَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ	لَا	يَرْجُونَ
recited	on them	Signs	Our	clear	said	those who	not	look for

تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ

Our clear Signs are recited to them, those who look not for the

لِقَاءَ	نَا	أَنْتِ	بِ	قُرْآنٍ	غَيْرِ	هَذَا	أَوْ	بَدَلُ	هُ	قُلْ
meeting	Us	bring	with	Quran	other	than this	or	change	it	say

لِقَاءَ نَا أَنْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ

meeting with Us say, 'Bring a Quran other than this or change it.' Say,

مَا	يَكُونُ	لِيَّ	أَنْ	أَبْدَلَ	هَ	مِنْ	تِلْقَائِي	نَفْسِي	يُ
my	be	me	that	I change	it	from	accord	self	my

مَا يَكُونُ لِيَّ أَنْ أَبْدَلَ مِنْ تِلْقَائِي نَفْسِي

'It is not for me to change it of my own accord.

إِنْ	أَتَّبِعُ	إِلَّا	مَا	يُوحَى	إِلَيَّ	إِنِّي	أَخَافُ	إِنْ
if	I follow	but	what	revealed	to me	surely	I fear	if

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ

I only follow what is revealed to me. Indeed, I fear, if

عَصَيْتُ	رَبِّ	يُ	عَذَابَ	يَوْمٍ	عَظِيمٍ	قُلْ
disobey	Lord	my	punishment	day	Enormous	say

عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ①٦ قُلْ

I disobey my Lord, the punishment of an Enormous day.' Say,

لَوْ	شَاءَ	اللَّهُ	مَا	تَلَوْتُ	هَ	عَلَيْكُمْ	وَ	لَا	أَدْرِي	كَمْ	بِهِ
if	willed	Allah	not	recited	it	to you	and	nor	known	you	with it

لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرِكُمْ بِهِ ط

'If Allah had (so) willed, I should not have recited it to you, nor would He have made it known to you.

فَ	قَدْ	لَبِثْتُ	فِي	كُمْ	عُمُرًا	مِّنْ	قَبْلِ	هَ
so	surely	I lived	in	you	lifetime	from	before	this

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ قَبْلِهِ ط

I have indeed lived among you a (whole) lifetime before this.

أَفَ	فَ	لَا	تَعْقِلُونَ	فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	اِفْتَرَى
will	then	not	you understand	so	who	more unjust	from	who	forges

أَفَلَا تَعْقِلُونَ ①٧ فَمَنْ أَظْلَمُ مِمَّنْ اِفْتَرَى

Will you not then understand?' Who violates justice more blatantly than the one who forges

عَلَى	اللَّهِ	كَذِبًا	أَوْ	كَذَّبَ	بِ	آيَاتِ	هِ	إِنَّ	هُ	لَا	يُفْلِحُ
against	Allah	lies	or	belie	with	Signs	His	surely	He	not	prosper

عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ

a lie against Allah or (he) who treats His Signs as lies? Surely, the guilty shall never prosper.

لَا	مَا	اللَّهِ	دُونَ	مِنْ	يَعْبُدُونَ	وَ	الْمُجْرِمُونَ
not	that	Allah	besides	from	they worship	and	guilty ones

الْمُجْرِمُونَ ⑱ وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا

And they worship, instead of Allah, that which neither

يُضِرُّ	هُمْ	وَ	لَا	يَنْفَعُ	هُمْ	وَ	يَقُولُونَ	هَؤُلَاءِ
harm	them	and	nor	profit	them	and	they say	these

يُضِرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ

harms them nor profits them; and they say, 'These are

شُفَعَاؤُ	نَا	عِنْدَ	اللَّهِ	قُلْ	أ	تُنَبِّئُونَ	اللَّهَ	بِمَا	لَا	يَعْلَمُ
intercessor	our	before	Allah	say	would	you inform	Allah	that	not	He knows

شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ

our intercessors with Allah.' Say, 'Would you inform Allah of something He knows not

فِي	السَّمَوَاتِ	وَ	لَا	فِي	الْأَرْضِ	سُبْحَانَ	هُ	وَ	تَعْلَى	عَمَّا
in	heavens	and	not	in	earth	Glorious	He	and	exalted	from that

فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعْلَى عَمَّا

in the heavens or in the earth? Glorious is He, exalted far above that which

يُشْرِكُونَ	وَ	مَا	كَانَ	النَّاسُ	إِلَّا	أُمَّةً	وَاحِدَةً
you associate	and	not	were	mankind	except	community	one

يُشْرِكُونَ ⑲ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً

they associate (with Him). And mankind were but one community,

فَ	اِخْتَلَفُوا	وَ	لَوْ	لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَبِّ	كَ
	they differed	and	even if	not	word	gone before	from	Lord	your

فَاِخْتَلَفُوا وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ

then they differed; and had it not been for a word gone before from your Lord,

لَ	قُضِيَ	بَيْنَ	هُمْ	فِي	مَا	فِي	هِ	يُخْتَلَفُونَ	وَ	يَقُولُونَ
	judged	between	them	in	what	in	it	they differed	and	they say

لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ⑳ وَيَقُولُونَ

their fate would have been sealed in accordance with all they differed therein. And they say,

لَوْ	لَا	أَنْزَلَ	عَلَى	هِ	آيَةً	مِّنْ	رَّبِّهِ	فَ	قُلْ	إِنَّمَا	الْغَيْبُ
	why	sent down	on	him	Signs	from	his Lord	then	say	surely	unseen

لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِّنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ

'Why has not a Sign been sent down to him from his Lord? Say, 'To Allah belongs the

لِ	اللَّهِ	فَ	أَنْتَظِرُوا	إِنِّي	مَعَ	كُمْ	مِّنْ	الْمُنْتَظِرِينَ
	Allah	then	wait	surely I	with	you	from	who wait

لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ ㉑

unseen. Wait therefore; I am with you among those who wait.'

وَ	إِذَا	أَذَقْنَا	النَّاسَ	رَحْمَةً	مِّنْ	بَعْدِ	ضَرَاءٍ
	when	taste	people	mercy	from	after	calamity

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ

The moment We give a taste of mercy to a people stricken by calamity,

مَسَّتْهُمْ	إِذَا	لَ	هُمْ	مَكْرٌ	فِي	آيَاتِ	نَا	قُلِ
stricken them	then	for	they	plot	in	Signs	Our	say

مَسَّتْهُمْ إِذَا لَّهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ

they begin to plot against Our Signs forthwith. Say,

اللَّهُ	أَسْرَعُ	مَكْرًا	إِنَّ	رُسُلَ	نَا	يَكْتُبُونَ	مَا	تَمْكُرُونَ	هُوَ
Allah	Swifter	planning	surely	Messengers	Our	they record	what	you plan	He

اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾ هُوَ

'Swifter is Allah in planning.' Surely, Our messengers maintain a record of what you plan. He

الَّذِي	يُسَيِّرُكُمْ	فِي	الْبَرِّ	وَ	الْبَحْرِ	حَتَّى	إِذَا	كُنْتُمْ
it is who	drives	in	land	and	sea	until	when	you are

الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ

it is who enables you to journey through land and sea until, when you are

فِي	الْفُلْكِ	وَ	جَرَيْنَ	بِ	هَمِّ	بِ	رِيحٍ	طَيِّبَةٍ	وَ	فَرِحُوا	بِ	هَا
in	ship	and	they sail	with	them	with	breeze	fair	and	rejoice	with	it

فِي الْفُلْكِ وَ جَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَ فَرِحُوا بِهَا

on (board) the ships and they sail with them with a fair breeze and they rejoice in it,

جَاءَتْ	هَا	رِيحٌ	عَاصِفٌ	وَ	جَاءَ	هُمُ	الْمَوْجُ	مِنْ	كُلِّ
came	them	wind	ferocious	and	came	them	wave	from	every

جَاءَتْهَا رِيحٌ عَاصِفٌ وَ جَاءَ هُمُ الْمَوْجُ مِنْ كُلِّ

there overtakes them a ferocious wind and the waves come on them from every

مَكَانٍ	وَ	ظَنُّوا	أَنَّ	هُمْ	أُحِيطَ	بِ	هُمْ	دَعَوْا	اللَّهَ
sides	and	they think	that	they	encompassed	with	him	they call	Allah

مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوْا اللَّهَ

side and they think that they are encompassed, (then) they call upon Allah,

مُخْلِصِينَ	لَ	هُ	الدِّينَ	لَ	إِنْ	أَنْجَيْتَ	نَا	مِنْ	هَذِهِ
promising sincerity	for	Him	faith	surely	if	you deliver	us	from	this

مُخْلِصِينَ لَهُ الدِّينَ لَ لَ إِنْ أَنْجَيْتَنَا مِنْ هَذِهِ

promising sincerity of faith for Him, (saying), 'If You deliver us from this,



لَ	نَكُونَنَّ	مِنَ	الشُّكْرِيِّنَ	وَ	لَمَّا	أَنْجَى	هُمْ	إِذَا	هُمْ
they	we be	from	thankful	but	when	He delivered	them	behold	they

لَنَكُونَنَّ مِنَ الشُّكْرِيِّنَ ﴿٢٣﴾ فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ

we will surely be of the thankful.' But when He has delivered them, lo! they

يَبْغُونَ	فِي	الْأَرْضِ	بِ	غَيْرِ	الْحَقِّ	يَأْتِيهَا	النَّاسُ	إِنَّمَا
commit excesses	in	earth	with	without	right	O you	men	only

يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط يَأْتِيهَا النَّاسُ إِنَّمَا

begin to commit excesses in the earth wrongfully. O you men,

بَعَى	كُمُ	عَلَى	أَنْفُسِكُمْ	كُمُ	مَتَاعَ	الْحَيَاةِ	الدُّنْيَا	ثُمَّ
excesses	your	upon	selves	your	enjoyment	life	world	then

بَعْيَكُمْ عَلَى أَنْفُسِكُمْ لَا مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ

your excesses are only against your own selves -- a mere enjoyment of the present life. Then

إِلَى	نَا	مَرْجِعُكُمْ	وَ	نُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّمَا
to	us	return	so	We inform	what	you	used to do	surely

إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾ إِنَّمَا

to Us shall be your return; and We will inform you of what you used to do.

مَثَلُ	الْحَيَاةِ	الدُّنْيَا	كَ	مَاءٍ	أَنْزَلْنَاهُ	مِنَ	السَّمَاءِ
example	life	world	is like	water	We send it down	from	heaven

مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ

The example of life on earth is like that of water that We cause to descend from heaven.

فَ	اخْتَلَطَ	بِهِ	نَبَاتُ	الْأَرْضِ	مِنْ	مَا	يَأْكُلُ	النَّاسُ	وَالْأَنْعَامُ
then	mingles	with it	vegetation	of	earth	which	they eat	people	and cattle

فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ط

Then with it mingles the vegetation of the earth of which both the people and the cattle partake.

حَتَّى	إِذَا	أَخَذَتِ	الْأَرْضُ	زُخْرُفَ	هَا	وَ	أَزْيِنَتْ
until	when	took	earth	adornment	its	and	beautified

حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَأَزْيِنَتْ

It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness --

وَ	ظَنَّ	أَهْلُ	هَا	أَنَّ	هُمْ	قَدِرُونَ	عَلَيْهَا	أَتَى	هَا	أَمْرٌ	نَا
and	think	possess	it	that	they	supreme	over it	came	them	decreed	Our

وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا لَا أَتَاهَا أَمْرُنَا

then while those who possess it deem themselves supreme over it, there suddenly descend Our decree

لَيْلًا	أَوْ	نَهَارًا	فَ	جَعَلْنَا	هَا	حَصِيدًا	كَ	أَنْ	لَمْ	تَعْنَ
by night	or	by day	then	We made	it	mown down	as	if	not	existed

لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَعْنَ

at night or during the day. Then We render it a field that is mown down as if it had not existed

بِ	الْأَمْسِ	كَذَلِكَ	نُفِّصِلُ	الْآيَاتِ	لِ	قَوْمٍ	يَتَفَكَّرُونَ
with	day before	like that	We explain	Signs	for	people	who reflect

بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٥﴾

the day before. Thus do We expound the Signs for a people who reflect.

وَ	اللَّهُ	يَدْعُوا	إِلَى	دَارِ	السَّلَامِ	وَ	يَهْدِي	مَنْ	يَشَاءُ
and	Allah	calls	to	abode	peace	and	guide	whom	He pleases

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ ۗ وَيَهْدِي مَنْ يَشَاءُ

And Allah calls to the abode of peace, and guides whom He pleases

إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	لِ	الَّذِينَ	أَحْسَنُوا	الْحُسْنَى
to	path	straight	for	those who	do good	best

إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٦﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى

to the straight path. For those who do good deeds,

وَ	زِيَادَةٌ	وَ	لَا	يَرْهَقُ	وُجُوهُهُمُ	قَتْرٌ	وَ	لَا	ذِلَّةٌ
and	more	and	not	cover	faces	darkness	and	nor	ignominy

وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهُهُمْ قَتْرٌ وَلَا ذِلَّةٌ

there shall be the best (reward) and (yet) more (blessings). And neither darkness nor ignominy shall cover their faces.

أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِي	هَا	خَالِدُونَ	وَ	الَّذِينَ
it is these	inmates	Heaven	they	in	it	abide	and	those who

أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾ وَالَّذِينَ

It is these who are the inmates of Heaven; therein shall they abide. And (as for) those who

كَسَبُوا	السَّيِّئَاتِ	جَزَاءُ	سَيِّئَةٍ	بِ	مِثْلِ	هَا	وَ	تَرْهَقُ	هُمْ	ذِلَّةٌ
earn	evil deeds	punishment	evil	with	like	it	and	cover	them	ignominy

كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ

do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them.

مَا	لَ	هُمْ	مِّنْ	اللَّهِ	مِنْ	عَاصِمٍ	كَ	أَنَّ	مَا	أُغْشِيَتْ
not	for	them	from	Allah	from	protect	as	if	cover	cover

مَا لَهُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ

They shall have none to protect them against Allah. (And they shall look) as if their faces had been covered

وُجُوهُهُمُ	هُمْ	قِطْعًا	مِّنَ	الَّيْلِ	مُظْلِمًا	أُولَئِكَ	أَصْحَابُ
faces	their	pieces	from	night	dark	it is these	inmates

وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ أَصْحَابُ

with dark patches of night. It is these who are the inmates

النَّارِ	هُمْ	فِي	هَا	خَالِدُونَ	وَ	يَوْمَ	نَحْشُرُهُمْ	هُمْ	جَمِيعًا
Fire	they	in	it	abide	and	day	We gather	them	all together

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا

of Fire; therein shall they abide. (Beware) of the day when We shall gather them all together,

ثُمَّ	تَقُولُ	لِ	الَّذِينَ	أَشْرَكُوا	مَكَانَ	كُمُ	أَنْتُمْ	وَ	شُرَكَاءُ	كُمُ
then	We say	to	those who	ascribe partners	at places	your	you	and	partners	your

ثُمَّ تَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ

then shall We say to those who ascribed partners (to God), 'Stay put where you are -- you and your associate gods.'

فَ	زَيَّلْنَا	بَيْنَ	هُمْ	وَ	قَالَ	شُرَكَاءُ	هُمْ	مَا	كُنْتُمْ	إِيَّا	نَا
then	We separate	between	them	and	say	partners	their	not	you were	you	we

فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِيَّانَا

Then shall We separate them; and those whom they had considered partners will say, 'It is not we whom

تَعْبُدُونَ	فَ	كَفَى	بِ	اللَّهِ	شَهِيدًا	بَيْنَ	نَا	وَ	بَيْنَ	كُمُ	إِنْ	كُنَّا
you worship	so	sufficient	with	Allah	Witness	between	us	and	between	you	if	We

تَعْبُدُونَ ﴿٢٩﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا

you worshipped.' 'So Allah is sufficient Witness between you and us. We were

عَنْ	عِبَادَتِكُمْ	كُمُ	لَ	غَفَلِينَ	هُنَالِكَ	تَبَلُّوْا	كُلُّ	نَفْسٍ	مَّا
from	worship	your	surely	unaware	there	realize	every	soul	what

عَنْ عِبَادَتِكُمْ لَغَفَلِينَ ﴿٣٠﴾ هُنَالِكَ تَبَلُّوْا كُلُّ نَفْسٍ مَّا

absolutely unaware of your devotion.' There shall every soul realize what it shall have

أَسْلَفَتْ	وَ	رُدُّوْا	إِلَى	اللَّهِ	مَوْلَى	هُمْ	الْحَقِّ	وَ	ضَلَّ	عَنْهُمْ
sent before	and	brought back	to	Allah	Master	their	true	and	lost	to them

أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ

sent on before. And they shall be brought back to Allah, their true Master, and

مَّا	كَانُوا	يَفْتَرُونَ	قُلْ	مَنْ	يَرْزُقُ	كُمُ	مِّنَ	السَّمَاءِ	وَ
what	they were	they forge	say	who	provides sustenance	you	from	heavens	and

مَّا كَانُوا يَفْتَرُونَ ﴿٣١﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ

all that they used to forge shall be lost to them. Say, 'Who provides sustenance for you from the heaven and

الْأَرْضِ	أَمْ	مَنْ	يَمْلِكُ	السَّمْعَ	وَ	الْأَبْصَارَ	وَ	مَنْ	يُخْرِجُ	الْحَيِّ
the earth	or	who	power	ears	and	eyes	and	who	brings forth	living

الْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَ الْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيِّ

the earth? Or who is it that has power over the ears and the eyes? And who brings forth

مِنَ	الْمَيِّتِ	وَ	يُخْرِجُ	الْمَيِّتِ	مِنَ	الْحَيِّ	وَ	مَنْ	يُدَبِّرُ
from	dead	and	he brings forth	dead	from	living	and	who	governs

مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ

the living from the dead and bring the dead out of the living? And who governs all

الْأَمْرَ	فَ	سَ	يَقُولُونَ	اللَّهُ	فَ	قُلْ	أَ	فَ	لَا	تَتَّقُونَ	فَ	ذَلِكَ
affairs	then	surely	they say	Allah	then	say	will	then	not	desist	so	this is your

الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ فَذَلِكَ

affairs?' They will say, 'Allah.' Then say, 'Will you not then desist (from your wrong pursuits). Such is

اللَّهُ	رَبُّ	كُمُ	الْحَقُّ	فَ	مَاذَا	بَعْدَ	الْحَقِّ	إِلَّا	الضَّلُّ	فَ	أَنَّى
Allah	Lord	your	true	so	what	after	truth	but	manifest error	so	where

اللَّهُ رَبُّكُمْ الْحَقُّ فَ مَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلُّ ط ف أَنَّى

Allah, your true Lord. So what is left after truth but manifest error? How then

تُصْرَفُونَ	كَذَلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّ	كَ	عَلَى	الَّذِينَ
you turn away	like this	proved	word	Lord	your	against	those who

تُصْرَفُونَ ﴿٣٣﴾ كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ

are you being turned away (from the truth)? Thus is the word of your Lord proved true against those who

فَسَقُوا	أَنَّ	هُمْ	لَا	يُؤْمِنُونَ	قُلْ	هَلْ	مِنْ	شُرَكَاءِ	كُمُ
who rebel	that	they	not	believe	say	is	from	partners	your

فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ

rebel, that they believe not. Say, 'Is there one among your associates

مَنْ	يَبْدُوا	الْخَلْقَ	ثُمَّ	يُعِيدُ	هَ	قُلِ	اللَّهُ	يَبْدُوا	الْخَلْقَ
who	originates	creation	then	repeats	it	say	Allah	initiates	creation

مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوا الْخَلْقَ

who originates creation and then repeats it?' Say, 'It is Allah (alone) Who initiates creation

ثُمَّ	يُعِيدُ	هَ	فَ	أَنْتَى	تُؤْفَكُونَ	قُلِ	هَلْ	مِنْ	شُرَكَاءِ	كُمْ
then	repeats	it	then	where	you led astray	say	is	from	associate-gods	your

ثُمَّ يُعِيدُهُ فَأَنْتَى تُوْفَكُونَ 35 قُلِ هَلْ مِنْ شُرَكَائِكُمْ

and then repeats it. How could you then be led astray?' Say, 'Is there any of your associate-gods

مَنْ	يَهْدِي	إِلَى	الْحَقِّ	قُلِ	اللَّهُ	يَهْدِي	لِ	لِ	لِ
who	guide	to	truth	say	Allah	Who guides	to	truth	to

مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ط

who leads to the truth?' Say, 'It is Allah Who leads to the truth.

أَفَ	مَنْ	يَهْدِي	إِلَى	الْحَقِّ	أَحَقُّ	أَنْ	يُتَّبَعَ	أَمْ	مَنْ	لَا
is	then	Who guides	to	truth	more worthy	that	to be follow	or	who	not

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا

Is then He Who leads to the truth more worthy to be followed, or he who

يَهْدِي	إِلَّا	أَنْ	يُهْدَى	فَ	مَا	لَ	كُمْ	كَيْفَ	تَحْكُمُونَ	وَ
guide	but	that	he be guided	then	what	for	you	how	you judge	and

لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ فَ كَيْفَ تَحْكُمُونَ 36 وَ

finds not the way (himself) unless he be guided? What, then, is the matter with you? How judge you?' And

مَا	يَتَّبِعُ	أَكْثَرُهُمْ	إِلَّا	ظَنًّا	إِنَّ	الظَّنَّ	لَا	يُغْنِي	مِنَ	الْحَقِّ
not	follow	most	but	conjecture	surely	conjecture	not	avails	against	truth

مَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ

most of them follow nothing but conjecture. Surely, conjecture cannot substitute truth

كَانَ	مَا	وَ	يَفْعَلُونَ	بِمَا	عَلَيْمٌ	اللَّهُ	إِنَّ	شَيْئًا
was	not	and	they do	with what	Well Aware	Allah	surely	nothing

شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿37﴾ وَمَا كَانَ

in the least. Verily, Allah is Well-Aware of what they do. And this

هَذَا	الْقُرْآنُ	أَنْ	يُفْتَرَى	مِنْ	دُونِ	اللَّهِ	وَلَكِنْ
this	Quran	that	be devised	from	besides	Allah	but

هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ

Quran is not such as might be devised by anyone except Allah. On the contrary,

تَصْدِيقَ	الَّذِي	بَيْنَ	يَدَيْ	هِ	وَ	تَفْصِيلَ	الْكِتَابِ
fulfils	which is	before	hands	it	and	exposition	Law

تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ

it fulfils that which is before it and is an exposition of the Law (of God).

لَا	رَيْبَ	فِي	هِ	مِنْ	رَبِّ	الْعَالَمِينَ	أَمْ	يَقُولُونَ
no	doubt	in	it	from	Lord	worlds	do	they say

لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿38﴾ أَمْ يَقُولُونَ

There is no doubt about it. (It is) from the Lord of the worlds. Do they say,

افْتَرَى	هُ	قُلْ	فَ	أَتُوا	بِ	سُورَةٍ	مِثْلِ	هِ	وَ	ادْعُوا	مَنْ
he forged	it	say	then	bring	with	chapter	like	it	and	call	from

افْتَرَاهُ قُلْ فَاتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ

'He has forged it?' Say, 'Bring then a Chapter like it, and call for

اسْتَطَعْتُمْ	مِنْ	دُونِ	اللَّهِ	إِنْ	كُنْتُمْ	صَادِقِينَ
call for help	from	besides	Allah	if	you are	truthful

اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿39﴾

help on all you can besides Allah, if you are truthful.'

بَلْ	كَذَّبُوا	بِمَا	لَمْ	يُحِيطُوا	بِ	عِلْمِ	ه	وَ	لَمَّا	يَأْتِ	هِمْ
no	they rejected	with what	not	they encompass	with	knowledge	its	and	did not	come	them

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَ لَمَّا يَأْتِهِمْ

No, but they have rejected that the knowledge of which they did not encompass nor

تَأْوِيلُ	ه	كَذَلِكَ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِ	هِمْ	فَ	انظُرْ
explanation	its	like that	reject	those who	from	before	them	so	look

تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ

has the (true)significance thereof yet come to them. In like manner did those before them reject (the truth).But see

كَيْفَ	كَانَ	عَاقِبَةُ	الظَّالِمِينَ	وَ	مِنْ	هُمْ	مَنْ
how	was	the end	who did wrong	and	among	them	who

كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ④٠ وَمِنْهُمْ مَنْ

what was the end of those who did wrong!. And of them there are (some) who

يُؤْمِنُ	بِهِ	وَ	مِنْ	هُمْ	مَنْ	لَا	يُؤْمِنُ	بِهِ	وَ	رَبُّ	كَ
believe	therein	and	from	them	who	not	believe	therein	and	your	Lord

يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ

believe therein, and of them there are (others) who do not believe therein, and your Lord

أَعْلَمُ	بِ	الْمُفْسِدِينَ	وَ	إِنْ	كَذَّبُوا	كَ	فَ	قُلْ	لِي
know best	with	provoke disorder	and	if	they belie	you	so	say	I am

أَعْلَمُ بِالْمُفْسِدِينَ ④١ وَإِنْ كَذَّبُوكَ فَقُلْ لِي

knows best those who provoke disorder. And if they accuse you of lying , say, 'I am

عَمَلِي	وَ	لَ	كُم	عَمَلُ	كُم	أَنْتُمْ	بَرِيئُونَ	مِنْ	مَا	أَعْمَلُ
my actions	and	for	your	actions	your	you are	absolved	from	what	I do

عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ

accountable for my actions and you for yours. You are not responsible for what I do



وَ	أَنَا	بَرِيءٌ	مِنْ	مَا	تَعْمَلُونَ	وَ	مِنْ	هُمْ	مَنْ
and	I	not responsible	from	what	you do	and	among	them	who

وَأَنَا بَرِيءٌ بِمَا تَعْمَلُونَ ﴿42﴾ وَمِنْهُمْ مَنْ

and I am not responsible for what you do.' And among them are (some) who

يَسْتَمِعُونَ	إِلَىٰ	كَ	أَف	أَنْتَ	تُسْمِعُ	الصُّمَّ	وَ	لَوْ	كَانُوا
give ear	to	you	then	you	make hear	deaf	and	even if	were

يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا

give ear to you. But can you make the deaf hear, even though they

لَا	يَعْقِلُونَ	وَ	مِنْ	هُمْ	مَنْ	يَنْظُرُ	إِلَىٰ	كَ	أَف	أَنْتَ
not	they understand	and	among	them	who	look	to	you	then	do

لَا يَعْقِلُونَ ﴿43﴾ وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ

understand not? And among them are (some) who look towards you. But can you

تَهْدِي	الْعُمَىٰ	وَ	لَوْ	كَانُوا	لَا	يُبْصِرُونَ	إِنَّ	اللَّهَ	لَا
guide	blind	and	if	were	not	they see	surely	Allah	not

تَهْدِي الْعُمَىٰ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿44﴾ إِنَّ اللَّهَ لَا

guide the blind, even though they see not? Certainly, Allah

يُظْلِمُ	النَّاسَ	شَيْئًا	وَلَكِنَّ	النَّاسَ	أَنْفُسَهُمْ	يُظْلِمُونَ
wrongs	men	at all	but	men	souls	they wrong

يُظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يُظْلِمُونَ ﴿45﴾

wrongs not men at all; but men wrong their own souls.

وَ	يَوْمَ	يَحْشُرُهُمْ	هُمْ	كَ	أَنْ	لَمْ	يَلْبَثُوا	إِلَّا	سَاعَةً	مِنْ
and	day	He gather	them	as	if	not	tarried	except	hour	from

وَ يَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ

And on the day when He will gather them together, (it will appear to them) as though they had not tarried in the world save

النَّهَارِ	يَتَعَارَفُونَ	بَيْنَ	هُمْ	قَدْ	خَسِرَ	الَّذِينَ
day	they recognize	between	them	surely	losers	those who

النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ط قَدْ خَسِرَ الَّذِينَ

for an hour of a day. They will recognize one another. Losers indeed are those who

كَذَّبُوا	بِ	لِقَاءِ	اللَّهِ	وَ	مَا	كَانُوا	مُهْتَدِينَ	وَ	إِمَّا
belied	with	meeting	Allah	and	not	were	be guided	and	if

كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ④٦ وَإِمَّا

deny the meeting with Allah and would not be guided. And if

نُرِينَ	كَ	بَعْضَ	الَّذِي	نَعَدُ	هُمْ	أَوْ	نَتَوَفِّيَنَّ	كَ
We witness	you	some	those	We promised	them	or	cause to die	you

نُرِينَكَ بَعْضَ الَّذِي نَعَدُهُمْ أَوْ نَتَوَفِّيَنَّكَ

We make you witness a part of what We promised them or cause you to die (before that),

فَ	إِلَى	نَا	مَرْجِعُ	هُمْ	ثُمَّ	اللَّهُ	شَهِيدٌ	عَلَى	مَا
then	to	Us	return	their	then	Allah	witness	against	what

فَالَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا

to Us shall be their return; then will Allah stand witness against what

يُفْعَلُونَ	وَ	لِ	كُلِّ	أُمَّةٍ	رَّسُولٌ	فَ	إِذَا	جَاءَ	رَسُولُ	هُمْ
they do	and	for	every	people	Messenger	so	when	came	Messenger	their

يُفْعَلُونَ ④٧ وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ

they do. And for every people there is a Messenger. So when their Messenger comes,

قُضِيَ	بَيْنَ	هُمْ	بِ	الْقِسْطِ	وَ	هُمْ	لَا	يُظْلَمُونَ
judged	between	them	with	equity	and	they	not	wronged

قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ④٨

it is judged between them with equity, and they are not wronged.

وَقَالُوا	مَتَى	هَذَا	الْوَعْدُ	إِنْ	كُنْتُمْ
and	when	this	promise	if	you are

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ

And they say, 'When will this promise be (fulfilled), if you are

صَادِقِينَ	قُلْ	لَا	أَمْلِكُ	لِ	نَفْسِي	يُ	ضَرًّا	وَّ	لَا
truthful	say	no	i have power	for	self	my	harm	and	not

صَادِقِينَ ﴿٤٩﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا

truthful?' Say, 'I have no power for myself over any harm or

نَفْعًا	إِلَّا	مَا	شَاءَ	اللَّهُ	لِ	كُلِّ	أُمَّةٍ	أَجَلٌ	إِذَا
benefit	except	what	will	Allah	for	every	people	term	when

نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا

benefit, save that which Allah wills. For every (disbelieving) people there is an appointed term. When

جَاءَ	أَجَلٌ	هُمُ	فَ	لَا	يَسْتَأْخِرُونَ	سَاعَةً	وَّ	لَا
came	term	their	then	not	they stay behind	hour	and	nor

جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا

their term is come, they cannot remain behind a single moment, nor

يَسْتَقْدِمُونَ	قُلْ	أَرَأَيْتُمْ	إِنْ	آتَى	كُمُ	عَذَابُ	هُ
go ahead	say	you saw	if	come	you	punishment	His

يَسْتَقْدِمُونَ ﴿٥٠﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ

can they get ahead (of it).' Say, 'Tell me, if His punishment comes upon you

بَيَاتًا	أَوْ	نَهَارًا	مَاذَا	يَسْتَعْجِلُ	مِنْ	هُ	الْمُجْرِمُونَ
by night	or	by day	how then	escape hastily	from	it	guilty ones

بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥١﴾

by night or by day, how could the guilty escape it however hastily?

أَ تُمْ إِذَا مَا وَقَعَ أَمَنْتُمْ بِهِ أَلَّنَ وَ قَدْ كُنْتُمْ
you were surely and what now in it you believe befallen that when then is

أَ تُمْ إِذَا مَا وَقَعَ أَمَنْتُمْ بِهِ أَلَّنَ وَ قَدْ كُنْتُمْ

'Is it then when it has befallen you that you will believe in it? What! Now! And (before this) you used to

بِهِ تَسْتَعْجِلُونَ ثُمَّ قِيلَ لِ الَّذِينَ ظَلَمُوا ذُوقُوا
taste wronged those who for said then you seek to hasten therein

بِهِ تَسْتَعْجِلُونَ 52 ثُمَّ قِيلَ لِ الَّذِينَ ظَلَمُوا ذُوقُوا

demand its speedy coming?' Then will it be said to those who did wrong, 'Taste you the

عَذَابَ الْخُلْدِ هَلْ تُجْزُونَ إِلَّا بِمَا كُنْتُمْ
you were with what except you requited are abiding punishment

عَذَابَ الْخُلْدِ هَلْ تُجْزُونَ إِلَّا بِمَا كُنْتُمْ

abiding punishment. You are not requited save for that which you

تَكْسِبُونَ وَ يَسْتَنْبِئُونَ كَ أَ حَقُّ هُوَ قُلْ إِي
yes say it true is it you they enquire and you used to earn

تَكْسِبُونَ 53 وَ يَسْتَنْبِئُونَ أَ حَقُّ هُوَ قُلْ إِي

used to earn.' And they enquire of you, is it true? Say, 'Yes,

وَ رَبِّ يَ إِنَّ هَ لَ حَقُّ وَ مَا أَنْتُمْ بِ مُعْجِزِينَ وَ لَوْ
if and frustrate with you are not and true surely it surely my Lord by

وَ رَبِّ يَ إِنَّ هَ لَ حَقُّ وَ مَا أَنْتُمْ بِ مُعْجِزِينَ 54 وَ لَوْ

by my Lord! it is most surely true; and you cannot frustrate (it).' And if

أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَ افْتَدَتْ
ransom surely earth in whatever wronged soul every for surely

أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَ افْتَدَتْ

every soul that does wrong possessed all that is in the earth, it would surely offer to ransom (itself)

بِهِ	وَ	أَسْرُوا	النَّدَامَةَ	لَمَّا	رَأَوْا	الْعَذَابَ	وَ	قُضِيَ
therewith	and	conceal	remorse	when	they see	punishment	and	judgement

بِهِ ۖ وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ ۖ وَ قُضِيَ

therewith. And they will conceal (their) remorse, when they see the punishment. And judgment

بَيْنَ	هُمْ	بِ	الْقِسْطِ	وَ	هُمْ	لَا	يُظْلَمُونَ	آلَا	إِنَّ	لِ	اللَّهِ
between	them	with	equity	and	they	not	wronged	Lo!	surely	for	Allah

بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُونَ ﴿٥٥﴾ آلا إِنَّ لِلَّهِ

shall be passed between them with equity and they shall not be wronged. Lo! To Allah surely belongs

مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	آلَا	إِنَّ	وَعْدَ	اللَّهِ	حَقٌّ
what	in	heavens	and	earth	Lo!	surely	promise	Allah	true

مَا فِي السَّمَوَاتِ وَ الْأَرْضِ ۖ آلا إِنَّ وَعْدَ اللَّهِ حَقٌّ

whatever is in the heavens and the earth. Lo! Verily the promise of Allah is true!

وَلَكِنَّ	أَكْثَرَ	هُمْ	لَا	يَعْلَمُونَ	هُوَ	يُحْيِي	وَ	يُمِيتُ
but	most	them	not	know	He	give life	and	cause death

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾ هُوَ يُحْيِي وَ يُمِيتُ

But most of them know not. He it is Who gives life and causes death,

وَ	إِلَيْهِ	تُرْجَعُونَ	يَا أَيُّهَا	النَّاسُ	قَدْ	جَاءَتْ	كُمُ
and	to Him	you brought back	O you	mankind	surely	came to	you

وَ إِلَيْهِ تُرْجَعُونَ ﴿٥٧﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْ كُمْ

and to Him shall you all be brought back. O mankind! there has indeed come to you

مَوْعِظَةً	مِّنْ	رَّبِّ	كُمُ	وَ	شِفَاءً	لِّمَا	فِي	الْصُّدُورِ
exhortation	from	Lord	your	and	cure	whatever	in	hearts

مَوْعِظَةً مِّنْ رَبِّكُمْ وَ شِفَاءً لِّمَا فِي الصُّدُورِ

an exhortation from your Lord and a cure for whatever (disease) there is in the hearts,

و	هُدًى	وَ	رَحْمَةً	لِّ	الْمُؤْمِنِينَ	قُلْ	بِ	فَضْلِ
and	guidance	and	mercy	for	believers	say	with	grace

وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿58﴾ قُلْ بِفَضْلِ

and a guidance and a mercy to the believers. Say, '(All this is) through the grace of

اللَّهُ	وَ	بِ	رَحْمَةِ	هِ	فَ	بِ	ذَلِكَ	فَ	لِيَفْرَحُوا	هُوَ	خَيْرٌ
Allah	and	with	His	Mercy	so	with	this	so	rejoice	it is	better

اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلِيَفْرَحُوا هُوَ خَيْرٌ

Allah and through His mercy; therein, therefore, let them rejoice. That is better

مِّنْ	مَا	يَجْمَعُونَ	قُلْ	أَ	رَأَيْتُمْ	مَا	أَنْزَلَ	اللَّهُ	لَكُمْ
from	that	you hoard	say	have	you considered	that	sent down	Allah	for you

بِمَا يَجْمَعُونَ ﴿59﴾ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ

than what they hoard.' Say, 'Have you considered that Allah sent down to you

مِّنْ	رِّزْقٍ	فَ	جَعَلْتُمْ	مِّنْ	هُ	حَرَامًا	وَ	حَلَالًا	قُلْ	آ	اللَّهُ
of	provision	then	you made	from	it	unlawful	and	lawful	say	has	Allah

مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ

provision, then you made (some) of it unlawful and (some) lawful?' Say, 'Has Allah

أَذِنَ	لَكُمْ	أَمْ	عَلَى	اللَّهُ	تَفْتَرُونَ	وَ	مَا	ظَنُّ
permitted	you	or	on	Allah	invent lie	and	what	think

أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿60﴾ وَمَا ظَنُّ

permitted you (that), or do you invent lies against Allah?' What think

الَّذِينَ	يَفْتَرُونَ	عَلَى	اللَّهُ	الْكَذِبَ	يَوْمَ	الْقِيَامَةِ
those who	invent lie	against	Allah	lie	Day	Resurrection

الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ

those who invent lies against Allah of the Day of Resurrection?

إِنَّ	اللَّهَ	لَ	ذُو	فَضْلٍ	عَلَى	النَّاسِ	وَلَكِنَّ
surely	Allah	surely	possessor	Gracious	on	mankind	but

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ

Surely, Allah is Gracious towards mankind, but

أَكْثَرَهُمْ	لَا	يَشْكُرُونَ	وَ	مَا	تَكُونُ	فِي	شَأْنٍ
most	not	thankful	and	not	you be	in	any condition

أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦١﴾ وَمَا تَكُونُ فِي شَأْنٍ

most of them are not thankful. And you are not engaged in anything,

وَ	مَا	تَتْلُوا	مِنْ	هُ	مِنْ	قُرْآنٍ	وَ	لَا	تَعْمَلُونَ	مِنْ
and	what	you recite	from	Him	from	Quran	and	not	you do	from

وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ

and you recite not from Him any portion of the Quran, and you do not

عَمَلٍ	إِلَّا	كُنَّا	عَلَيْكُمْ	شُهُودًا	إِذْ	تُفِيضُونَ	فِي	هِ
work	except	we were	on you	witness	when	you are engrossed	in	it

عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

do anything but We watch you when you are engrossed therein.

وَ	مَا	يَعْزُبُ	عَنْ	رَبِّ	كَ	مِنْ	مِثْقَالِ	ذَرَّةٍ	فِي	الْأَرْضِ
and	not	hidden	from	Lord	your	from	weigh	particle	in	earth

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ

And nothing is hidden from the view of your Lord -- even that which weighs no more than a particle

وَ	لَا	فِي	السَّمَاءِ	وَ	لَا	أَصْغَرَ	مِنْ	ذَلِكَ	وَ	لَا	أَكْبَرَ
and	not	in	heavens	or	nor	smaller	from	this	or	nor	bigger

وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ

or less thereof, or greater than that in the earth or in the heavens -- ,

إِلَّا	فِي	كِتَابٍ	مُّبِينٍ	آلَا	إِنَّ	أَوْلِيَاءَ	اللَّهِ	لَا	خَوْفٌ
but	in	Book	clear	behold	surely	friends	Allah	not	fear

إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٢﴾ آلا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ

but it is (recorded) in a clear Book. Behold! the friends of Allah shall certainly have no fear,

عَلَيْهِمْ	وَ	لَا	هُمْ	يَحْزَنُونَ	الَّذِينَ	آمَنُوا	وَ	كَانُوا
on them	and	nor	they	grieve	those who	believe	and	were

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾ الَّذِينَ آمَنُوا وَكَانُوا

nor shall they grieve--- Those who believed and acted

يَتَّقُونَ	لَ	هُمْ	الْبُشْرَى	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	فِي
righteously	for	them	glad tidings	in	life	world	and	in

يَتَّقُونَ ﴿٦٤﴾ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي

ever righteously---For them are glad tidings in the present life and (also) in

الْآخِرَةِ	لَا	تَبْدِيلَ	لِ	كَلِمَاتِ	اللَّهِ	ذَلِكَ	هُوَ
Hereafter	no	changing	for	words	Allah	that is	it is

الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ

the Hereafter---there is no changing the words of Allah; that indeed is

الْفَوْزِ	الْعَظِيمِ	وَ	لَا	يَحْزُنُكَ	كَ	قَوْلُهُمْ	إِنَّ	الْعِزَّةَ
triumph	supreme	and	not	grieve	you	words	surely	majesty

الْفَوْزِ الْعَظِيمِ ﴿٦٥﴾ وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ

the supreme triumph. And let not their words grieve you. Surely, all majesty

لِ	اللَّهِ	جَمِيعًا	هُوَ	السَّمِيعُ	الْعَلِيمُ
for	Allah	all	He is	All-Hearing	All-Knowing

لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾

belongs to Allah. He is the All-Hearing, the All-Knowing.



آلَا	إِنَّ	لِ	اللَّهِ	مَنْ	فِي	السَّمَوَاتِ	وَ	مَنْ	فِي	الْأَرْضِ
earth	in	what	and	heavens	in	what	Allah	for	surely	behold

آلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ط

Lo! to Allah belongs whatever is in the heavens and whatever is in the earth.

وَ	مَا	يَتَّبِعُ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِ	اللَّهِ	شُرَكَاءَ
partners	Allah	besides	from	pray	those who	they follow	not	and

وَ مَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ط

Those who pray to partners beside Allah do not (*really*) follow them.

إِنْ	يَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَ	إِنْ	هُمْ	إِلَّا	يَخْرُصُونَ
they fancy	but	they	not	and	conjecture	but	they follow	not

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٧﴾

They follow nothing but fancy and indulge not but in conjectures.

هُوَ	الَّذِي	جَعَلَ	لَ	كُمْ	الَّيْلَ	لِ	تَسْكُنُوا	فِي	هِ
it	in	you rest	so	night	you	for	made	Who	He it is

هُوَ الَّذِي جَعَلَ لَكُمْ لَيْلَ لِتَسْكُنُوا فِيهِ

He it is Who has made for you the night that you may rest therein,

وَ	النَّهَارَ	مُبْصِرًا	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِ	قَوْمٍ
people	for	Signs	surely	that	in	surely	illuminating	day	and

وَ النَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ

and the day illuminating. Surely, therein are Signs for a people

يَسْمَعُونَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا	سُبْحَانَ	هُ
who listen	they say	has taken	Allah	son	Holy	He

يَسْمَعُونَ ﴿٦٨﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ ط

who listen. They say, 'Allah has taken to Himself a son.' Holy is He!

هُوَ	الْغَنِيُّ	لَ	هُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
He is	self sufficient	for	him	what	in	heavens	and	what	in	earth

هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

He is Self-Sufficient. To Him belongs whatever is in the heavens and whatever is in the earth.

إِنَّ	عِنْدَ	كُمُ	مِّنْ	سُلْطٰنٍ	بِ	هٰذَا	أ	تَقُولُونَ
no	with	you	from	authority	with	this	do	you say

إِنَّ عِنْدَكُم مِّنْ سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ

You have no authority for this. Do you say

عَلَى	اللّٰهِ	مَا	لَا	تَعْلَمُونَ	قُلْ	إِنَّ	الَّذِينَ
on	Allah	that	not	you know	say	surely	those who

عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ﴿٦٩﴾ قُلْ إِنَّ الَّذِينَ

against Allah what you know not? Say, 'Those who

يَفْتَرُونَ	عَلَى	اللّٰهِ	الْكٰذِبَ	لَا	يُفْلِحُونَ	مَتَاعٌ
they invent	against	Allah	lie	not	prosper	transient gains

يَفْتَرُونَ عَلَى اللّٰهِ الْكٰذِبَ لَا يُفْلِحُونَ ﴿٧٠﴾ مَتَاعٌ

invent a lie against Allah shall not prosper.'(They will have) a small transient gain

فِي	الدُّنْيَا	ثُمَّ	إِلَىٰ	نَا	مَرْجِعُهُمْ	ثُمَّ	نُذِيقُهُمْ	هُمُ
in	world	then	to	Us	return	their	We make them taste	them

فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمْ

in this world. Then to Us is their return. Then shall We make them taste

الْعَذَابَ	الشَّدِيدَ	بِمَا	كَانُوا	يَكْفُرُونَ	وَ	أَتْلُ
punishment	severe	because	were	not believe	and	recite

الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾ وَأَتْلُ

a severe punishment, because they would not believe. And recite

عَلَيْهِمْ	نَبَأَ	نُوحٍ	إِذْ	قَالَ	لِ	قَوْمِ	ه	يَا	قَوْمِ	إِنْ
on them	story	Noah	when	he said	to	people	his	O	my people	if

عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يِقَوْمِ إِنْ

unto them the story of Noah, when he said to his people, 'O my people, if

كَانَ	كَبُرَ	عَلَيْكُمْ	مَقَامِ	مِ	وَ	تَذَكِيرِ	مِ	بِ	آيَاتِ	اللَّهِ
was	offend	upon you	my station	and	my	reminding you	with	my	Signs	Allah

كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَ تَذَكِيرِي بِآيَاتِ اللَّهِ

my station (with God) and my reminding you (of your duty) through the Signs of Allah offend you

فَعَلَى	اللَّهِ	تَوَكَّلْتُ	فَ	أَجْمَعُونَ	أَمْرَ	كُمُ	وَ	شُرَكَاءَ	كُمُ	ثُمَّ
upon	Allah	I put trust	then	muster	your	design	and	partners	your	then

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمَعُونَ أَمْرَكُمْ وَ شُرَكَاءَ كُمْ ثُمَّ

---and in Allah do I put my trust -- muster then (all) your designs, (you) and your partners; then

لَا	يَكُنْ	أَمْرُ	كُمُ	عَلَيْكُمْ	غُمَّةً	ثُمَّ	أَقْضُوا	إِلَى	مِ	وَ
not	be	matter	your	on you	obscure	then	carry out	against	me	and

لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ أَقْضُوا إِلَيَّ وَ

let not your course of action be obscure to you; then carry out (your designs) against me and

لَا	تُنْظِرُونَ	فَ	إِنْ	تَوَلَّيْتُمْ	فَ	مَا	سَأَلْتُمْ	مِنْ	أَجْرٍ
no	you give respite	but	if	you turn back	then	what	you asked	from	reward

لَا تُنْظِرُونَ 72) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُمْ مِنْ أَجْرٍ

give me no respite, 'But if you turn back, (remember), I have not asked of you any reward.

إِنْ	أَجْرِي	إِلَّا	عَلَى	اللَّهِ	وَ	أَمِرْتُ	أَنْ	أَكُونَ
if	my reward	except	on	Allah	and	I am commanded	that	be

إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمِرْتُ أَنْ أَكُونَ

My reward is with Allah alone, and I have been commanded to be

مَنْ	وَ	هُ	نَجَّيْنَا	فَ	هُ	كَذَّبُوا	فَ	الْمُسْلِمِينَ	مِنْ
who	and	him	We saved	so	him	they rejected	but	who submitted	from

مِنْ الْمُسْلِمِينَ 73 فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ

of those who have submitted. 'But they rejected him, so We saved him and those who

مَعَ	هُ	فِي	الْفُلْكِ	وَ	جَعَلْنَا	هُمْ	خَلَائِفَ	وَ	أَغْرَقْنَا	الَّذِينَ
those who	We drowned	and	inheritors	them	made	and	Ark	in	him	with

مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ

were with him in the Ark. And We made them inheritors (of the land), while We drowned those

كَذَّبُوا	بِ	آيَاتِنَا	فَ	نَا	فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ
rejected	with	Our	Signs	then	see	how	was	end	

كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

who rejected our Signs. See then, how was the end

الْمُنذَرِينَ	ثُمَّ	بَعَثْنَا	مِنْ	بَعْدِ	هُ	رُسُلًا	إِلَى
those warned	then	We sent	from	after	him	Messenger	to

الْمُنذَرِينَ 74 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى

of those who had been warned! Then We sent, after him, (other) Messengers to

قَوْمِهِمْ	فَ	جَاءُوا	وَأْتَتْهُمْ	بِ	الْبَيِّنَاتِ	فَ	مَا	كَانُوا	لِ	يُؤْمِنُوا
their people	then	came	with	them	clear proofs	but	not	were	for	they believe

قَوْمِهِمْ فَجَاءُوا وَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا

their (respective) peoples, and they brought them clear proofs. But they would not believe (in them),

بِمَا	كَذَّبُوا	بِهِ	مِنْ	قَبْلُ	كَذَلِكَ	نَطْبَعُ	عَلَى	قُلُوبِ
because	rejected	with it	from	before	like that	We seal	on	hearts

بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ٥ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ

because they had rejected them before. Thus do We seal the hearts

مُوسَى	هِمْ	بَعْدِ	مِنْ	بَعَثْنَا	ثُمَّ	الْمُعْتَدِينَ
Moses	them	after	from	We send	then	transgressors

الْمُعْتَدِينَ ﴿٧٥﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى

of the transgressors. Then did We send, after them, Moses

وَ	هَارُونَ	إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ	هَ	بِ	آيَاتِنَا	فَ	اسْتَكْبَرُوا
they behaved arrogantly	but	Our	Signs	with	his	chiefs	and	Pharaoh	to	Aaron and

وَ هَارُونَ إِلَى فِرْعَوْنَ وَ مَلَائِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا

and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly.

وَ	كَانُوا	قَوْمًا	مُجْرِمِينَ	فَ	لَمَّا	جَاءَ	هُمُ	الْحَقُّ
truth	them	came	when	and	sinful	people	they were	and

وَ كَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٦﴾ فَلَمَّا جَاءَ هُمُ الْحَقُّ

And they were a sinful people. And when there came to them the truth

مِنْ	عِنْدِ	نَا	قَالُوا	إِنَّ	هَذَا	لَ	سِحْرٌ	مُبِينٌ
manifest	enchantment	surely	this is	surely	they said	Us	from	from

مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٧﴾

from Us, they said, 'This is surely a manifest enchantment.'

قَالَ	مُوسَى	أَ	تَقُولُونَ	لِ	الْحَقِّ	لَمَّا	جَاءَ	كُمُ	أَ
is	you	came	when	truth	of	you say	do	Moses	said

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَ كُمْ ط

Moses Said, 'Do you say (this) of the truth when it has come to you?'

سِحْرٌ	هَذَا	وَ	لَا	يُفْلِحُ	السَّحْرُونَ	قَالُوا	أَ	جِئْتَنَا	نَا
us	come	have	they said	enchanters	prosper	not	and	this	enchantment

أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحْرُونَ ﴿٧٨﴾ قَالُوا أَجِئْتَنَا

Is this enchantment? And the enchanters never prosper. They said, 'Have you come to us

لِ	تَلَفْتِ	نَا	عَمَّا	وَجَدْنَا	عَلَىٰ	هِ	أَبَاءَ	نَا	وَ	تَكُونُ
that	you turn away	us	from what	we found	on	it	fathers	our	and	you be

لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَ نَا وَتَكُونُ

that you may turn us away from what we found our fathers following, and that you

لَ	كُمَا	الْكِبْرِيَاءُ	فِي	الْأَرْضِ	وَ	مَا	نَحْنُ	لَكُمَا
for	you two	greatness	in	land	and	not	we	for either of you

لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا

two may have greatness in the land? But we will not

بِ	مُؤْمِنِينَ	وَ	قَالَ	فِرْعَوْنُ	اِتُّوْ	نِي	بِ	كُلِّ
with	believe	and	said	Pharaoh	bring	me	with	every

بِمُؤْمِنِينَ 79 وَقَالَ فِرْعَوْنُ اِتُّوْ نِي بِكُلِّ

believe in either of you.' And Pharaoh said, 'Bring to me every

سَاحِرٍ	عَلَيْهِمْ	فَ	لَمَّا	جَاءَ	السَّحَرَةُ	قَالَ	لَ	هُمُ	مُوسَىٰ
magician	knowledgeable	and	when	came	magicians	said	to	them	Moses

سَاحِرٍ عَلَيْهِمْ 80 فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ

expert magician.' And when the magicians came, Moses said to them,

الْقُوا	مَا	أَنْتُمْ	مُلْقُونَ	فَ	لَمَّا	الْقُوا	قَالَ	مُوسَىٰ
cast	what	you	you would cast	and	when	they had cast	said	Moses

الْقُوا مَا أَنْتُمْ مُلْقُونَ 81 فَلَمَّا الْقُوا قَالَ مُوسَىٰ

'Cast you what you would cast.' And when they had cast, Moses said,

مَا	جِئْتُمْ	بِهِ	السِّحْرُ	إِنَّ	اللَّهَ	سَ	يُبْطِلُ	هُ	إِنَّ	اللَّهَ
what	you came	with it	sorcery	surely	Allah	soon	make vain	it	surely	Allah

مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ

'What you have brought is (mere) sorcery. Surely, Allah will make it vain. Verily, Allah

لَا	يُضِلِّحُ	عَمَلَ	الْمُفْسِدِينَ	وَ	يُحِقُّ	اللَّهُ	الْحَقَّ
not	allow to prosper	work	mischief maker	and	establishes	Allah	truth

لَا يُضِلِّحُ عَمَلَ الْمُفْسِدِينَ ⑧٢ وَيُحِقُّ اللَّهُ الْحَقَّ

does not allow the work of mischief-makers to prosper. 'And Allah establishes the truth

بِ	كَلِمَاتِهِ	وَ	لَوْ	كَرِهَ	الْمُجْرِمُونَ	فَ	مَا	أَمَّنَ	لِ	مُوسَى
by	His words	and	even	averse	sinners	and	not	obeyed	for	Moses

بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ⑧٣ فَمَا أَمَّنَ لِمُوسَى

by His words, even though the sinners be averse (to it).' And none obeyed Moses

إِلَّا	ذُرِّيَّةً	مِّنْ	قَوْمِ	هُ	عَلَى	خَوْفِ	مِّنْ	فِرْعَوْنَ
except	generation	from	people	his	upon	fear	from	Pharaoh

إِلَّا ذُرِّيَّةً مِّنْ قَوْمِهِ عَلَى خَوْفِ مِّنْ فِرْعَوْنَ

except a generation from among his people, because of the fear of Pharaoh

وَ	مَلَائِ	هِمْ	أَنْ	يَفْتِنَ	هُمْ	وَ	إِنَّ	فِرْعَوْنَ	لَ	عَالٍ
and	chiefs	their	that	persecute	them	and	surely	Pharaoh	of	tyrant

وَمَلَائِهِمْ أَنْ يَفْتِنَهُمْ ٤ وَإِنَّ فِرْعَوْنَ لَعَالٍ

and their chiefs, lest he should persecute them. And verily Pharaoh was a tyrant

فِي	الْأَرْضِ	وَ	إِنَّ	هُ	لَ	مِنَ	الْمُسْرِفِينَ	وَ	قَالَ
in	land	and	surely	he	surely	from	transgressors	and	said

فِي الْأَرْضِ ٥ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ٤ وَقَالَ

in the land, and certainly he was of the transgressors. And Moses said,

مُوسَى	يَا	قَوْمِ	إِنْ	كُنْتُمْ	أَمَنْتُمْ	بِ	اللَّهِ	فَ	عَلَى	هُ
Moses	O	people	if	you have	you believed	in	Allah	then	in	Him

مُوسَى يَقَوْمِ إِنْ كُنْتُمْ أَمَنْتُمْ بِاللَّهِ فَعَلَيْهِ

'O my people, if you have believed in Allah, then in Him

تَوَكَّلُوا	إِنْ	كُنْتُمْ	مُسْلِمِينَ	فَ	قَالُوا	عَلَى	اللَّهِ
you trust	if	you were	submit	and	they said	in	Allah

تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿٨٥﴾ فَقَالُوا عَلَى اللَّهِ

put your trust, if you indeed submit (to His Will).' And they said, 'In Allah

تَوَكَّلْنَا	رَبَّنَا	لَا	تَجْعَلْ	نَا	فِتْنَةً	لِ	الْقَوْمِ	الظَّالِمِينَ
we put trust	Our Lord	not	you make	us	trial	for	people	wrongdoers

تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٦﴾

do we put our trust. Our Lord, make us not a trial for the wrongdoing people;

وَ	نَجِّنَا	بِ	رَحْمَةِ	كَ	مِنَ	الْقَوْمِ	الْكَافِرِينَ	وَ	أَوْحَيْنَا
and	deliver us	with	mercy	your	from	people	disbelieving	and	We spoke

وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾ وَ أَوْحَيْنَا

'And deliver us by Your mercy from the disbelieving people.' And We spoke

إِلَى	مُوسَى	وَ	أَخِي	هِ	أَنْ	تَبَوَّأَا	لِ	قَوْمٍ	كَمَا	بِ	بِصْرَ
to	Moses	and	his brother	that	his	build houses	for	people	you both	in	city

إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّأَا لِقَوْمِكُمَا بِمِصْرَ

to Moses and his brother, (saying), 'Build houses of your people in (the) city

بُيُوتًا	وَ	اجْعَلُوا	بُيُوتَ	كُم	قِبْلَةً	وَ	أَقِيمُوا
houses	and	you make	houses	your	facing same direction	and	observe

بُيُوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَ أَقِيمُوا

and make your houses facing in the same direction, and observe

الصَّلَاةَ	وَ	بَشِّرِ	الْمُؤْمِنِينَ	وَ	قَالَ	مُوسَى
Prayer	and	glad tidings	believers	and	said	Moses

الصَّلَاةَ وَ بَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾ وَقَالَ مُوسَى

Prayer. And give glad tidings to the believers.' And Moses said,



رَبِّ	نَا	إِنَّ	كَ	آتَيْتَ	فِرْعَوْنَ	وَ	مَلَآءَهُ	زِينَةً	وَ	
and	ornaments	his	chiefs	and	Pharaoh	bestowed	you	surely	Our	Lord

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَ مَلَآءَهُ زِينَةً وَ

'Our Lord, You have bestowed upon Pharaoh and his chiefs ornaments and

أَمْوَالًا	فِي	الْحَيَاةِ	الدُّنْيَا	رَبِّ	نَا	لِ	يُضِلُّوْا	عَنْ
from	let go astray	so that	Our	Lord	world	life	in	wealth

أَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ

wealth in this life. Our Lord, it results only in their leading (*people*) astray from

سَبِيلِ	كَ	رَبِّ	نَا	أَطْمَسْ	عَلَى	أَمْوَالِ	هِمْ	وَ	أَشَدُّ
severe	and	their	riches	on	obliterate	Our	Lord	your	path

سَبِيلِكَ رَبَّنَا اطْمَسْ عَلَى أَمْوَالِهِمْ وَأَشَدُّ

Your path. Our Lord! obliterate their riches and be severe

عَلَى	قُلُوبِ	هِمْ	فَ	لَا	يُؤْمِنُوْا	حَتَّى	يَرَوْا
see	until	believe	not	so	their	hearts	upon

عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوْا حَتَّى يَرَوْا

on their hearts, because (*it seems*) they would not believe until they see

الْعَذَابِ	الْأَلِيمِ	قَالَ	قَدْ	أُجِيبَتْ	دَعْوَتُكُمَا	فَاسْتَقِيمَا
so you two steadfast	both prayer	accepted	surely	said	grievous	punishment

الْعَذَابِ الْأَلِيمِ ٨٩ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا

a grievous punishment.' He Said, 'Your prayer is accepted. So be you both steadfast,

وَ	لَا	تَتَّبِعَنَّ	سَبِيلَ	الَّذِينَ	لَا	يَعْلَمُونَ
and	not	you follow	path	those who	not	who know

وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ٩٠

and follow not the path of those who know not.'

و	جُورُنَا	بِ	بَنِي إِسْرَائِيلَ	الْبَحْرَ	فَ	اتَّبَعَهُمْ	وَهُمْ
and	We brought across	with	children of Israel	sea	then	followed	them

وَجُورُنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَاتَّبَعَهُمْ

And We brought the Children of Israel across the sea; and

فِرْعَوْنَ	وَ	جُنُودَهُ	هَ	بَغِيًّا	وَ	عَدُوًّا	حَتَّى	إِذَا	أَدْرَكَهُ
Pharaoh	and	hosts	their	evil intent	and	enmity	until	when	overtook him

فِرْعَوْنَ وَجُنُودَهُ بَغِيًّا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ

Pharaoh and his hosts pursued them with evil intent and enmity, till, when

الْغَرَقُ	قَالَ	أَمَنْتُ	أَنَّ	هَ	لَا	إِلَهَ	إِلَّا	الَّذِي
drowning	he said	I believe	that	there	no	God	except	He in whom

الْغَرَقُ قَالَ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي

(the calamity of) drowning overtook him, he said, 'I believe that there is no God but He in Whom

أَمَنْتُ	بِهِ	بَنُو إِسْرَائِيلَ	وَ	أَنَا	مِنَ	الْمُسْلِمِينَ
believe	in him	children	and	I	from	those who submit

أَمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ⑨١

the Children of Israel believe, and I am of those who submit (to Him).'

أَلَّنَ	وَ	قَدْ	عَصَيْتَ	قَبْلُ	وَ	كُنْتَ	مِنَ
what now	and	surely	you have been disobedient	before	and	I was	from

أَلَّنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ

What! Now! while you have been disobedient before and were of those

الْمُفْسِدِينَ	فَ	الْيَوْمَ	نُنَجِّيْكَ	كَ	بِ	بَدَنِكَ	كَ	لِ	تَكُونَ
who do mischief	so	this day	we save	you	in	your	body	so	you be

الْمُفْسِدِينَ ⑨٢ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ

who do mischief. So this day We will save you in your body (alone) that you may be

لِمَنْ	خَلْفَ	كَ	آيَةٍ	وَ	إِنَّ	كَثِيرًا	مِّنَ	النَّاسِ
for who	after	you	Sign	and	surely	most	among	people

لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ

a Sign to those (who come) after you. And surely many of mankind are

عَنْ	آيَاتِنَا	لِ	غَافِلُونَ	وَ	لَقَدْ	بَوَّأْنَا	بَيْنَ	إِسْرَائِيلَ
from	Signs	Our	heedless	and	certainly	We gave	children	Israel

عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٣﴾ وَ لَقَدْ بَوَّأْنَا بَيْنَ إِسْرَائِيلَ

heedless of Our Signs. And We assigned to the Children of Israel

مُبَوَّأً	صِدْقٍ	وَ	رَزَقْنَا	هُمُ	مِّنَ	الطَّيِّبَاتِ	فَ	مَا
abode	excellent	and	We provided	them	from	good things	and	not

مُبَوَّأً صِدْقٍ وَ رَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا

an excellent abode, and We provided them with good things, and they

اِخْتَلَفُوا	حَتَّى	جَاءَ	هُمُ	الْعِلْمُ	إِنَّ	رَبَّ	كَ	يَقْضِي
differed	until	came	their	knowledge	surely	Lord	your	judge

اِخْتَلَفُوا حَتَّى جَاءَ هُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي

differed not until there came to them the knowledge. Surely, your Lord will judge

بَيْنَ	هُمُ	يَوْمَ	الْقِيَامَةِ	فِي	مَا	كَانُوا	فِي	هِ	يَخْتَلِفُونَ
between	them	Day	Resurrection	in	that	were	in	it	they differed

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

between them on the Day of Resurrection concerning that in which they differed.

فَ	إِنْ	كُنْتَ	فِي	شَكٍّ	مِّنْ	مَّا	أَنْزَلْنَا	إِلَيْكَ	فَ	سُئِلَ
and	if	you are	in	doubt	from	that	we sent down	to	you	then ask

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ

And if you are in doubt concerning that which We have sent down to you, ask

الَّذِينَ	يَقْرَأُونَ	وَالْكِتَابَ	مِنْ	قَبْلِكَ	كَ	لَقَدْ	جَاءَكَ	كَ	الْحَقُّ
those who	they read	Book	from	before	you	surely	came	you	truth

الَّذِينَ يَقْرَأُونَ وَالْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ

those who have been reading the Book before you. Indeed the truth has come to you

مِنْ	رَبِّ	كَ	فَ	لَا	تَكُونَنَّ	مِنْ	الْمُمْتَرِينَ
from	Lord	your	so	not	you be	of those	who doubt

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٥﴾

from your Lord; be not, therefore, of those who doubt.

وَ	لَا	تَكُونَنَّ	مِنْ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِ	اللَّهِ
and	not	you be	from	those who	reject	with	Signs	Allah

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

And be not you of those who reject the Signs of Allah,

فَ	تَكُونَنَّ	مِنْ	الْخٰسِرِينَ	إِنَّ	الَّذِينَ	حَقَّتْ
so	you be	among	losers	surely	those who	taken effect

فَتَكُونَنَّ مِنَ الْخٰسِرِينَ ﴿٩٦﴾ إِنَّ الَّذِينَ حَقَّتْ

or you shall be of the losers. Surely, those

عَلَيْهِمْ	كَلِمَتُ	رَبِّ	كَ	لَا	يُؤْمِنُونَ	وَ	لَوْ
against whom	word	Lord	your	not	they believe	even	if

عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٧﴾ وَلَوْ

against whom the word of your Lord has taken effect will not believe. Even if

جَاءَتْ	هُمُ	كُلُّ	آيَةٍ	حَتَّى	يَرَوْا	الْعَذَابَ	الْأَلِيمَ
came	them	every	Signs	till	see	punishment	grievous

جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

there come to them every Sign till they see the grievous punishment.

فَ	لَوْ	لَا	كَانَتْ	قَرْيَةً	أَمَنْتَ	فَ	نَفَعَ	هَآ	إِيْمَانُ	هَآ
so	why	not	was	town	believe	so	benefit	them	faith	their

فَلَوْ لَا كَانَتْ قَرْيَةً أَمَنْتَ فَنَفَعَهَا إِيْمَانُهَا

Why was there no (other) people, save the people of Jonah, who should have believed so that their

إِلَّا	قَوْمَ	يُونُسَ	لَمَّا	أَمَنُوا	كَشَفْنَا	عَنْ	هُمْ
save	people	Jonah	when	they believed	We removed	from	them

إِلَّا قَوْمَ يُونُسَ لَمَّا أَمَنُوا كَشَفْنَا عَنْهُمْ

belief would have profited them? When they believed, We removed from them the

عَذَابَ	الْخِزْيِ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	مَتَّعْنَا	هُمْ
punishment	of disgrace	in	life	world	and	We gave provision	them

عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ

punishment of disgrace in the present life, and We gave them provision

إِلَى	حِينٍ	وَ	لَوْ	شَاءَ	رَبُّ	كَ	لَ	أَمَنَ
to	a while	and	if	will	Lord	your	surely	believe

إِلَى حِينٍ ٩٩ وَ لَوْ شَاءَ رَبُّكَ لَأَمَنَ

for a while. And if your Lord had (enforced) His Will,

مَنْ	فِي	الْأَرْضِ	كُلُّ	هُمْ	جَمِيعًا	أَ	فَ	أَنْتَ
who	in	earth	all	them	together	will	then	you

مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ

surely, all who are on the earth would have believed together. Will you, then,

تُكْرَهُ	النَّاسَ	حَتَّى	يَكُونُوا	مُؤْمِنِينَ	وَ	مَا	كَانَ	لِ	نَفْسٍ	أَنْ
force	men	till	they be	believers	and	not	was	for	soul	that

تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ١٠٠ وَمَا كَانَ لِنَفْسٍ أَنْ

force men to become believers? And no soul can

تُؤْمِنَ	إِلَّا	بِ	إِذْنِ	اللَّهِ	وَ	يَجْعَلُ	الرَّجْسَ	عَلَى
believe	except	with	permission	Allah	and	He makes	filth	on

تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ<sup>ط</sup> وَيَجْعَلُ الرَّجْسَ عَلَى

believe except by the permission of Allah. And He makes (His) wrath (descend) on

الَّذِينَ	لَا	يَعْقِلُونَ	قُلِ	انظُرُوا	مَاذَا
those who	not	use their reason	say	consider	what

الَّذِينَ لَا يَعْقِلُونَ<sup>١٠١</sup> قُلِ انظُرُوا مَاذَا

those who will not use their reason. Say, 'consider what is (happening)

فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	تُغْنِي	الْآيَاتُ
in	heavens	and	earth	and	not	avail	Signs

فِي السَّمَوَاتِ وَالْأَرْضِ<sup>ط</sup> وَمَا تُغْنِي الْآيَاتُ

in the heavens and the earth.' But Signs and Warners avail not

وَ	النُّذُرِ	عَنْ	قَوْمٍ	لَّا	يُؤْمِنُونَ	فَ	هَلْ
and	Warners	from	people	not	believe	then	what

وَالنُّذُرِ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ<sup>١٠٢</sup> فَهَلْ

a people who will not believe. What then

يَنْتَظِرُونَ	إِلَّا	مِثْلَ	أَيَّامِ	الَّذِينَ	خَلَوْا
they are waiting	save	like	days	those who	passed away

يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا

do they expect, save the like of the days of (punishment suffered by) those who passed away

مِنْ	قَبْلِ	هِمْ	قُلْ	فَ	انْتَظِرُوا	إِنِّي	مَعَ	كُمْ	مِنْ
from	before	them	say	then	you wait	surely I	with	you	among

مِنْ قَبْلِهِمْ<sup>ط</sup> قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنْ

before them? Say, Wait then, (and) I am with you among

الْمُنْتَظِرِينَ	ثُمَّ	نُنَجِّي	رُسُلَ	نَا	وَ	الَّذِينَ	آمَنُوا
those who wait	then	We save	Messenger	Our	and	those who	believe

الْمُنْتَظِرِينَ ⑩③ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا

those who wait.' Then shall We save Our Messengers and those who believe.

كَذَلِكَ	حَقًّا	عَلَى	نَا	نُنَجِّ	الْمُؤْمِنِينَ	قُلْ
thus	incumbent	on	Us	save	believers	say

كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ⑩④ قُلْ

Thus (does it always happen); it is incumbent on Us to save believers. Say,

يَا	أَيُّهَا	النَّاسُ	إِنْ	كُنْتُمْ	فِي	شَكٍّ	مِّنْ
O	you	men	if	you are	in	doubt	in

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِّنْ

'O ye men, if you are in doubt as to

دِينِي	فَ	لَا	أَعْبُدُ	الَّذِينَ	تَعْبُدُونَ	مِنْ
my religion	then	not	I worship	those whom	you worship	from

دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِّنْ

my religion, then (know that) I worship not those whom you worship

دُونِ	اللَّهِ	وَلَكِنْ	أَعْبُدُ	اللَّهِ	الَّذِي	يَتَوَفَّى	كُم
besides	Allah	but	I worship	Allah	those who	cause to die	you

دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّى كُمْ ط

beside Allah, but I worship Allah (alone) Who causes you to die,

وَ	أَمِرْتُ	أَنْ	أَكُونَ	مِنَ	الْمُؤْمِنِينَ
and	I am commanded	that	I be	among	believers

وَ أَمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ⑩⑤

and I have been commanded to be of the believers;

وَ	أَنْ	أَقِمَّ	وَجْهَكَ	كَ	لِ	الدِّينِ	حَنِيفًا	وَ	لَا	تَكُونَنَّ			
you	be	not	and	one	ever	inclined	religion	to	your	face	set	that	and

وَ أَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ

"And (I have also been commanded to say): 'Set your face toward religion as one ever inclined (to God), and be not you

مِنَ	الْمُشْرِكِينَ	وَ	لَا	تَدْعُ	مِنَ	دُونِ	اللَّهِ		
among	who	ascribe	partner	and	not	you	call	beside	Allah

مِنَ الْمُشْرِكِينَ ⑩ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ

of those who ascribe partners (to Him); 'And call not, besides Allah,

مَا	لَا	يَنْفَعُ	كَ	وَ	لَا	يَضُرُّ	كَ	فَ	إِنْ	فَعَلْتَ	فَ	إِنَّ	كَ	
you	surely	so	you	did	if	and	you	harm	not	and	you	profit	not	that

مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ

on any other that can neither profit you nor harm you. And if you did so, you would certainly

إِذَا	مِنَ	الظَّالِمِينَ	وَ	إِنْ	يَمَسُّ	كَ	اللَّهُ
then	among	wrongdoers	and	if	touch	you	Allah

إِذَا مِنَ الظَّالِمِينَ ⑪ وَإِنْ يَمَسُّكَ اللَّهُ

then be of the wrongdoers." And if Allah touch you

بِضُرِّ	فَ	لَا	كَاشِفَ	لَ	هَ	إِلَّا	هُوَ	وَ	إِنْ	يُرِدُّكَ	بِخَيْرٍ		
harm	so	not	remove	for	it	but	He	and	if	He	desire	you	good

بِضُرِّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدُّكَ بِخَيْرٍ

with harm, there is none who can remove it but He; and if He desire good for you,

فَ	لَا	رَادَّ	لِ	فَضْلِهِ	هُ	يُصِيبُ	بِهِ	مَنْ	
then	not	repel	for	grace	His	cause	to	reach	who

فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ

there is none who can repel His grace. He causes it to reach whomsoever



قُلْ	الرَّحِيمِ	الْغَفُورُ	هُوَ	وَ	هُوَ	عِبَادِ	مِنْ	يَشَاءُ
say	Merciful	Most Forgiving	He	and	His	servants	of	He wills

يَشَاءُ مِنْ عِبَادِهِ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٨﴾ قُلْ

of His servants He wills. And He is the Most Forgiving, Merciful. Say,

يَأَيُّهَا	النَّاسُ	قَدْ	جَاءَ	كُمُ	الْحَقُّ	مِنْ	رَبِّ	كُمُ
your	Lord	from	truth	you	come	surely	men	O you

يَأَيُّهَا النَّاسُ قَدْ جَاءَ كُمُ الْحَقُّ مِنْ رَبِّكُمْ

'O you men, now has the truth come to you from your Lord.

فَ	مَنْ	اِهْتَدَى	فَ	اِنَّمَا	يَهْتَدِي	لِ	نَفْسِ	هُوَ	وَ	مَنْ
who	and	his	soul	for	follow guidance	surely	then	follow guidance	whoever	so

فَمَنْ اِهْتَدَى فَاِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ

So whoever follows the guidance, follows it only for the good of his own soul, and whosoever

ضَلَّ	فَ	اِنَّمَا	يَضِلُّ	عَلَيْهَا	وَ	مَا	اَنَا	عَلَيْكُمْ	بِوَكِيلٍ
keeper	on you	I am	not	and	against it	he strays	surely	then	strayed

ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا وَمَا اَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٩﴾

errs, errs only against it. And I am not a keeper over you.

وَ	اتَّبِعْ	مَا	يُوحَى	اِلَىٰ	كَ	وَ	اصْبِرْ	حَتَّىٰ
until	steadfast	and	you	to	reveal	that	follow	and

وَ اتَّبِعْ مَا يُوحَىٰ اِلَيْكَ وَاصْبِرْ حَتَّىٰ

' And follow that which is revealed to you and be steadfast until

يَحْكُمُ	اللَّهُ	وَ	هُوَ	خَيْرُ	الْحَكَمِينَ
of judges	best	He	and	Allah	He decides

يَحْكُمُ اللَّهُ ۖ وَهُوَ خَيْرُ الْحَكَمِينَ ﴿١١٠﴾

Allah gives His judgment. And He is the Best of judges.

## Chapter 11 Hud Revealed in Mecca سُورَةُ هُودٍ مَكِّيَّةٌ

Ruku 10 رُكُوعَاتُهَا ١٠ Verses 124 آيَاتُهَا ١٢٤

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الف- لام- را	كِتَابٍ	أُحْكِمَتْ	آيَاتُ	هَ	ثُمَّ	فُصِّلَتْ	مِنْ	لَدُنْ
I am Allah who is All-Seeing	Book	fortified	verse	its	then	expounded in detail	from	

الرَّاقِفِ كِتَابٍ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ

I am Allah who is All-Seeing . (This is) a Book whose verses are fortified and made flawless and then they have been expounded in detail. (It is) from

حَكِيمٍ	خَبِيرٍ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	اللَّهَ	إِنِّي	لَ	كُنتُمْ
Wise	All-Aware	that	not	you worship	but	Allah	surely I	for	you

حَكِيمٍ خَبِيرٍ ② أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ

One Wise, (and) All-Aware. (It teaches) that you should worship none but Allah---I am to you

مِنْ	هُ	نَذِيرٌ	وَ	بَشِيرٌ	وَ	أَنْ	اسْتَغْفِرُوا	رَبَّ	كُنتُمْ
from	Him	Warner	and	bearer of glad tidings	and	that	you ask forgiveness	Lord	your

مِنْهُ نَذِيرٌ وَبَشِيرٌ ③ وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ

a Warner; and a bearer of glad tidings from Him--- And that you seek forgiveness of your Lord,

ثُمَّ	تُوبُوا	إِلَيْهِ	يُمَتِّعْ	كُنتُمْ	مَتَاعًا	حَسَنًا	إِلَى
then	turn to	Him	He will provide	you	provisions	goodly	until

ثُمَّ تُوْبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى

(and) then turn to Him. He will provide for you a goodly provision until

ه	فَضْلَ	فَضْلٍ	ذِي	كُلِّ	يُؤْتِ	وَ	مُسَمًّى	أَجَلَ
His	grace	merit	possess	everyone	grant you	and	term	appointed

أَجَلَ مُسَمًّى وَ يُؤْتِ كُلِّ ذِي فَضْلٍ فَضْلَهُ ط

an apointed term. And He will grant His grace to everyone possessed of merit.

وَ	إِنْ	تَوَلَّوْا	فَ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	كَبِيرٍ
and	if	you turn away	then	surely I	fear	upon you	punishment	day	colossal

وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ④

And if you turn away, then surely, I fear for you the punishment of a colossal day.

إِلَى	اللَّهِ	مَرْجِعُكُمْ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
to	Allah	return	and	He	over	all	things	Power

إِلَى اللَّهِ مَرْجِعُكُمْ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑤

To Allah is your return; and He has power over all things.

أَلَا	إِنَّ	هُمْ	يَتَّخِذُونَ	صُدُورَهُمْ	لِيَسْتَخْفُوا
beware	surely	they	they fold	breasts	hide themselves

أَلَا إِنَّهُمْ يَتَّخِذُونَ صُدُورَهُمْ لِيَسْتَخْفُوا

Now surely, they fold up their breasts that they may hide themselves

مِنْ	هُ	أَلَا	حِينَ	يَسْتَعْشِرُونَ	ثِيَابَهُمْ	هُمُ	يَعْلَمُ	مَا
from	Him	Aye	when	they cover themselves	their	garments	He knows	what

مِنْهُ ط أَلَا حِينَ يَسْتَعْشِرُونَ ثِيَابَهُمْ لَا يَعْلَمُ مَا

from Him. Aye, (even) when they cover themselves with their garments, He knows what

يُسِرُّونَ	وَ	مَا	يُعْلِنُونَ	إِنَّ	هُ	عَلِيمٌ	بِ	ذَاتِ	الصُّدُورِ
they conceal	and	what	they reveal	He	surely	well aware	of	what is in	breasts

يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑥

they conceal and what they reveal. Surely, He is well aware of what is in (their) breasts.

# **‘Yatazeroon’**

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