

The Holy Quran

(Part fourteen)



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 رضي الله تعالى عنه Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

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

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

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.

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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.

رُبَّمَا	يَوَدُّ	الَّذِينَ	كَفَرُوا	لَوْ	كَانُوا	مُسْلِمِينَ
often	wish	those who	disbelieve	would that	they were	Muslims
رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ③						
Often will the disbelievers wish that they were Muslims.						
ذُرُّ	هُمْ	يَأْكُلُوا	وَ	يَتَمَتَّعُوا	وَ	يُلْهِي
leave	them	they eat	and	enjoy	and	beguile
الْأَمَلُ	هُمْ	الْأَمَلُ	هُمْ	الْأَمَلُ	هُمْ	الْأَمَلُ
vain hope	them	vain hope	them	vain hope	them	vain hope
ذُرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ						
Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them;						
فَ	سَوْفَ	يَعْلَمُونَ	وَ	مَا	أَهْلَكْنَا	مِنْ
so	soon	they know	and	not	destroyed	from
قَرِيَّةٍ	مِنْ	أَهْلَكْنَا	مِنْ	قَرِيَّةٍ	مِنْ	أَهْلَكْنَا
any town	from	destroyed	from	any town	from	destroyed
فَسَوْفَ يَعْلَمُونَ ④ وَمَا أَهْلَكْنَا مِنْ قَرِيَّةٍ						
but they will soon know. And We have never destroyed any town						
إِلَّا	وَ	لَ	هَا	كِتَابٌ	مَّعْلُومٌ	مَا
except	and	for	it	decree	known	not
أُمَّةٍ	مِنْ	تَسْبِقُ	مِنْ	أُمَّةٍ	مِنْ	تَسْبِقُ
people	from	outstrip	from	people	from	outstrip
إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ⑤ مَا تَسْبِقُ مِنْ أُمَّةٍ						
but there was for it a known decree. No people can outstrip						
أَجَلَ	هَا	وَ	مَا	يَسْتَأْخِرُونَ	وَ	قَالُوا
appointed time	their	and	not	remain behind	and	they say
يَا أَيُّهَا	قَالُوا	وَ	يَسْتَأْخِرُونَ	وَ	قَالُوا	يَا أَيُّهَا
O you	they say	and	remain behind	and	they say	O you
أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ⑥ وَقَالُوا يَا أَيُّهَا						
their appointed time, nor can they remain behind. And they said, 'O you						
الَّذِي	نُزِّلَ	عَلَيْ	هِ	الذِّكْرُ	إِنَّ	كَ
to whom	sent down	on	them	Exhortation	surely	you
مَجْنُونٌ	لَ	مَجْنُونٌ	لَ	مَجْنُونٌ	لَ	مَجْنُونٌ
madman	surely	madman	surely	madman	surely	madman
الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑦						
to whom this Exhortation has been sent down, you are surely a madman,						

لَوْ	مَا	تَأْتِينَا	بِالْمَلَائِكَةِ	إِنْ	كُنْتَ	مِنَ	الصَّادِقِينَ
why	not	you bring us	angels	if	you are	of	truthful

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ⑧

'Why do you not bring angels to us, if you are of the truthful?'

مَا	نُنزِّلُ	الْمَلَائِكَةَ	إِلَّا	بِ	الْحَقِّ	وَ	مَا	كَانُوا	إِذَا
not	We send down	angels	except	with	due right	and	not	they are	then

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا

We do not send down angels but by due right, and then they are not

مُنْظَرِينَ	إِنَّا	نَحْنُ	نَزَّلْنَا	الدِّكْرَ	وَ	إِنَّا	لَ	هَ
given respite	surely We	We	We sent down	Exhortation	and	surely We	for	it

مُنْظَرِينَ ⑨ إِنَّا نَحْنُ نَزَّلْنَا الدِّكْرَ وَإِنَّا لَهُ

granted respite. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its

لَ	حَفِظُونَ	وَ	لَقَدْ	أَرْسَلْنَا	مِنْ	قَبْلِكَ	فِي	شِيَعِ
surely	guardian	and	certainly	we sent	from	before	in	denominations

لَحَفِظُونَ ⑩ وَ لَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ

Guardian. And We sent Messengers before you among various denominations

الْأَوَّلِينَ	وَ	مَا	يَأْتِي	هِمْ	مِنْ	رَّسُولٍ	إِلَّا	كَانُوا	بِهِ
earlier people	and	not	came	them	from	Messengers	except	they were	with him

الْأَوَّلِينَ ⑪ وَ مَا يَأْتِيهِمْ مِنْ رَّسُولٍ إِلَّا كَانُوا بِهِ

of earlier people. And there never came to them any Messenger but they

يَسْتَهْزِءُونَ	كَذَلِكَ	نَسْلُكُ	هَ	فِي	قُلُوبِ
mocked	like this	We cause to enter	this	in	hearts

يَسْتَهْزِءُونَ ⑫ كَذَلِكَ نَسْلُكُ فِي قُلُوبِ

mocked at him. Thus do We cause this (*habit of mocking*) to enter into the hearts

الْمُجْرِمِينَ	لَا	يُؤْمِنُونَ	بِهِ	وَ	قَدْ	خَلَتْ	سُنَّةُ	الْأَوَّلِينَ
sinful	not	believe	with it	and	surely	passed	example	earlier people

الْمُجْرِمِينَ ۚ لَا يُؤْمِنُونَ بِهِ ۚ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ۗ ﴿١٤﴾

of the sinful people; they believe not therein, though the example of the former peoples has gone (before them).

وَ	لَوْ	فَتَحْنَا	عَلَيْهِمْ	بَابًا	مِّنَ	السَّمَاءِ
and	even if	We opened	for them	door	from	heavens

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ

And even if We opened to them a door from heaven,

فَ	ظَلُّوا	فِي	هِ	يَعْرُجُونَ	لَ	قَالُوا	إِنَّمَا
then	begin	in	it	they ascend	surely	they say	only

فَظَلُّوا فِيهِ يَعْرُجُونَ ۗ ﴿١٥﴾ لَقَالُوا إِنَّمَا

and they began ascending through it, they would surely say, 'Only

سُكِّرَتْ	أَبْصَارُنَا	بَلْ	نَحْنُ	قَوْمٌ	مَّسْحُورُونَ	وَ	لَقَدْ
dazed	our eyes	rather	we	people	bewitched	and	surely

سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۗ ﴿١٦﴾ وَلَقَدْ

our eyes are dazed; rather we are a bewitched people.' Verily,

جَعَلْنَا	فِي	السَّمَاءِ	بُرُوجًا	وَ	زَيْنًا	هَا	لِ	النَّظِيرِينَ
made	in	heavens	constellations	and	adorn	it	for	who behold

جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيْنًا لِلنَّظِيرِينَ ۗ ﴿١٧﴾

in the heavens We have made constellations and adorned them for those who behold.

وَ	حَفِظْنَا	هَا	مِنَ	كُلِّ	شَيْطَانٍ	رَّجِيمٍ	إِلَّا	مَنْ
and	we protected	it	from	every	Satan	rejected	except	anyone

وَ حَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۗ ﴿١٨﴾ إِلَّا مَنْ

And We have protected it against every rejected Satan. But if anyone

اَسْتَرَقَ	السَّمْعَ	فَ	أَتَّبَعَ	هُ	شِهَابٌ	مُّبِينٌ
stealthily	hear	then	follow	him	flame	bright

اَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٩﴾

hears stealthily, there pursues him a bright flame.

وَ	الْأَرْضَ	مَدَدْنَا	هَا	وَ	الْقِيْنَ	فِي	هَا	رَوَاسِيَ	وَ	أَنْبَتْنَا
and	earth	We spread	it	and	set	in	it	mountains	and	We cause to grow

وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيْنَ فِيهَا رَوَاسِيَ وَأَنْبَتْنَا

And the earth have We spread out, and set therein firm mountains and caused to grow

فِي	هَا	مِنْ	كُلِّ	شَيْءٍ	مَّوْزُونٍ	وَ	جَعَلْنَا	لَ	كُمْ
in	it	from	every	thing	proper proportion	and	made	for	you

فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿٢٠﴾ وَجَعَلْنَا لَكُمْ

every thing therein, in proper proportion. And We have made for you

فِي	هَا	مَعَايِشَ	وَ	مَنْ	لَسْتُمْ	لَ	هُ	بِ	رَزِقِينَ
in	it	means of livelihood	and	that	you do not	for	them	with	provide

فِيهَا مَعَايِشَ وَ مَنْ لَسْتُمْ لَهُ بِرَزِقِينَ ﴿٢١﴾

therein means of livelihood, and (also) for (all) those for whom you do not provide.

وَ	إِنْ	مِنْ	شَيْءٍ	إِلَّا	عِنْدَ	نَا	خَزَائِنُ	هُ	وَ	مَا
and	not	from	anything	but	with	us	treasures	his	and	not

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا

And there is not a thing but with Us are the treasures thereof and We

نُنزِلُ	هُ	إِلَّا	بِ	قَدْرٍ	مَّعْلُومٍ	وَ	أَرْسَلْنَا	الرِّيْحَ
we send down	it	except	with	measure	known	and	we send	wind

نُنزِلُهُ إِلَّا بِقَدْرٍ مَّعْلُومٍ ﴿٢٢﴾ وَأَرْسَلْنَا الرِّيْحَ

send it not down except in a known measure. And We send

ه	أَسْقَيْنُكُمْ	فَ	مَاءً	السَّمَاءِ	مِنَ	أَنْزَلْنَا	فَ	لَوَاقِحَ
it	We give you to drink	then	water	clouds	from	We send down	then	impregnating

لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنُكُمْ

impregnating winds, then We send down water from the clouds, then We give it to you to drink;

و	مَا	أَنْتُمْ	لَ	ه	بِخَزْنَيْنِ	وَ	إِنَّا	لَ	نَحْنُ	نُحْيِ	
We give life	We	surely	verily	We	and	one to store	it	for	you are	not	and

وَمَا أَنْتُمْ لَهُ بِخَزْنَيْنِ ②③ وَإِنَّا لَنَحْنُ نُحْيِ

and you are not the ones to store it up. And verily, it is We Who give life,

وَ	نُمِيتُ	وَ	نَحْنُ	الْوَرِثُونَ	وَ	لَقَدْ	عَلِمْنَا
We know	surely	and	inheritors	We	and	cause death	and

وَنُمِيتُ وَنَحْنُ الْوَرِثُونَ ②④ وَلَقَدْ عَلِمْنَا

and We Who cause death; and it is We Who are the (sole) Inheritors. And We do know

الْمُسْتَقْدِمِينَ	مِنَ	كُمُ	وَ	لَقَدْ	عَلِمْنَا	الْمُسْتَاخِرِينَ
who go ahead	from	you	and	surely	We know	who lag behind

الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَاخِرِينَ ②⑤

those who go ahead among you and We do know those who lag behind.

وَ	إِنَّ	رَبَّ	كَ	هُوَ	يَجْمَعُهُمْ	إِنَّ	ه	حَكِيمٌ	عَلِيمٌ	
and	surely	your	Lord	He	gather	them	he	certainly	wise	all-knowing

وَإِنَّ رَبَّكَ هُوَ يَجْمَعُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ②⑥

And, surely, it is your Lord Who will gather them together. Surely, He is Wise, All-Knowing.

وَ	لَقَدْ	خَلَقْنَا	الْإِنْسَانَ	مِنَ	صَلْصَالٍ	مِّنْ
and	surely	we created	man	from	dry ringing clay	from

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ

And, surely, We created man from dry ringing clay,

قَبْلُ	مِنْ	هُ	خَلَقْنَا	وَالْجَانَّ	وَ	مَسْنُونٍ	حَمًا
earlier	from	it	We created	jinn	and	wrought into shape	stagnant mud

حَمًا مَسْنُونٍ ۚ (27) وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ

(fashioned out) of stagnant mud wrought into shape. And the jinn We had created earlier

مِنْ	نَّارِ	السَّمُومِ	وَ	إِذْ	قَالَ	رَبُّ	كَ	لِ	الْمَلَائِكَةِ
angels	to	your	Lord	said	when	and	blazing wind	fire	from

مِنْ نَّارِ السَّمُومِ ۚ (28) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ

from the fire of blazing winds. And (remember) when your Lord said to the angels,

حَمًا	مِّنْ	صَلْصَالٍ	مِّنْ	بَشَرًا	خَالِقٌ	إِنِّي
stagnant mud	from	dry ringing clay	from	man	create	I am surely

إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمًا

'I am about to create man from dry ringing clay, from black mud

مَسْنُونٍ	فَ	إِذَا	سَوَّيْتُهُ	وَ	نَفَخْتُ	فِيهِ	مِنْ
wrought into shape	so	when	fashion	and	breathe	in	him

مَسْنُونٍ ۚ (29) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ

wrought into shape; So when I have fashioned him (in perfection) and have breathed into him of

رُوحِ	يَ	فَ	قَعُوا	لَ	هُ	سَجِدِينَ	فَ	سَجَدَ	الْمَلَائِكَةُ
spirit	My	then	fall	for	him	submission	so	submitted	angels

رُوحِي فَقَعُوا لَهُ سَجِدِينَ ۚ (30) فَسَجَدَ الْمَلَائِكَةُ

My Spirit, fall you down in submission to him.' So the angels submitted,

كُلُّ	هُمْ	أَجْمَعُونَ	إِلَّا	إِبْلِيسَ	أَبَى	أَنْ	يَكُونَ
all	them	together	except	Iblis	he refused	that	he be

كُلَّهُمْ أَجْمَعُونَ ۚ (31) إِلَّا إِبْلِيسَ ط أَبَى أَنْ يَكُونَ

all of them together. Except Iblis, he refused to be

مَعَ	السَّجِدِينَ	قَالَ	يَا	إِبْلِيسُ	مَا	لَ	كَ	أَنْ	لَا	تَكُونُ
with	who submit	said	O	Iblis	what	for	you	that	not	you be

مَعَ السَّجِدِينَ ③٢ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونُ

among those who submit. (God) said, 'O Iblis, what is the matter with you that you would not be

مَعَ	السَّجِدِينَ	قَالَ	لَمْ	أَكُنْ	لِ	أَسْجُدَ
with	who submit	he said	not	I be	that	I submit

مَعَ السَّجِدِينَ ③٣ قَالَ لَمْ أَكُنْ لِأَسْجُدَ

among those who submit?' He answered, 'I am not going to submit

لِ	بَشَرٍ	خَلَقْتَ	هَ	مِنْ	صَلْصَالٍ	مِنْ	حَمًا	مَسْنُونٍ
for	man	you created	him	from	dry ringing clay	from	stagnant mud	wrought into shape

لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِّنْ حَمًا مَّسْنُونٍ ③٤

to man whom you have created from dry ringing clay, from black mud wrought into shape.'

قَالَ	فَ	اٰخْرُجْ	مِنْ	هَا	فَ	اِنَّ	كَ	رَجِيْمٌ	وَ	اِنَّ	عَلَىٰ	كَ
He said	then	get out	from	it	so	surely	you	rejected	and	surely	on	you

قَالَ فَاٰخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ③٥ وَاِنَّ عَلَيْكَ

(God) said, 'Then get out hence, for, surely, you are rejected. And, surely, on you shall be

اللَّعْنَةَ	اِلَىٰ	يَوْمِ	الدِّينِ	قَالَ	رَبِّ	فَ	اَنْظِرْ	نِيَّ
curse	till	Day	judgement	he said	my Lord	then	grant respite	me

اللَّعْنَةَ اِلَىٰ يَوْمِ الدِّينِ ③٦ قَالَ رَبِّ فَاَنْظِرْنِيَّ

(My) curse till the Day of Judgement.' He said, 'My Lord, then grant me respite

اِلَىٰ	يَوْمِ	يُبْعَثُونَ	قَالَ	فَ	اِنَّ	كَ	مِنْ	الْمُنْظَرِيْنَ
till	day	they be raised	He said	so	surely	you	of those	granted respite

اِلَىٰ يَوْمِ يُبْعَثُونَ ③٧ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ③٨

till the day when they shall be raised.' (God) said, 'You are of those who are granted respite.

إِلَى	يَوْمِ	الْوَقْتِ	الْمَعْلُومِ	قَالَ	رَبِّ	بِمَا
till	day	time	of appointed	He said	My Lord	because

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿39﴾ قَالَ رَبِّ بِمَا

'till the day of the appointed time.' He answered, 'My Lord, since

أَغْوَيْتَ	نِي	لَ	أَزَيِّنَنَّ	لَ	هُمَّ	فِي	الْأَرْضِ	وَ
adjudged as lost	me	surely	I make beautiful	for	them	in	earth	and

أَغْوَيْتَنِي لِأَزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ

You have adjudged me as lost, I will surely make (*evil appear*) beautiful to them on the earth, and

لَأَغْوِيَنَّهُمْ	أَجْمَعِينَ	إِلَّا	عِبَادَكَ	كَ	مِنْ	هُمَّ	الْمُخْلِصِينَ
I surely lead them astray	all	except	your servants	among	them	chosen	

لَأَغْوِيَنَّهُمْ أَجْمَعِينَ ﴿40﴾ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿41﴾

I will surely lead them all astray, except Your chosen servants from among them.'

قَالَ	هَذَا	صِرَاطٌ	عَلَيَّ	مُسْتَقِيمٌ	إِنَّ
he said	this	path	to Me	straight	surely

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿42﴾ إِنَّ

(God) said, 'This is a path (*leading*) straight to Me; 'Surely,

عِبَادِي	لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطَنٌ	إِلَّا	مَنْ	اتَّبَعَكَ
My servants	not	for you	on them	power	except	those	follow

عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ

you shall have no power over My servants, except such

مِنْ	الْغَوِينَ	وَ	إِنَّ	جَهَنَّمَ	لَ	مَوْعِدٌ	هُمَّ	أَجْمَعِينَ
among	who go astray	and	surely	Hell	for	promised	them	all

مِنَ الْغَوِينَ ﴿43﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿44﴾

of the erring ones (*as choose*) to follow you.' And, surely, Hell is the promised place for them all.

لَ	هَا	سَبْعَةَ	أَبْوَابٍ	لِ	كُلِّ	بَابٍ	مِّنْ	هُمَّ	جُزْءٍ	مَّقْسُومٍ
for	it	seven	gates	for	each	gate	of	them	portion	allotted

لَهَا سَبْعَةُ أَبْوَابٍ ۖ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ۝ (45)

It has seven gates, (and) each gate has a portion of them allotted (to it).

إِنَّ	الْمُتَّقِينَ	فِي	جَنَّاتٍ	وَّ	عُيُونٍ	أَدْخُلُوا	هَا
surely	righteous	in	gardens	and	fountains	enter	it

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۖ (46) أَدْخُلُوهَا

Verily, the righteous will be (placed) amid gardens and fountains. Enter therein

بِ	سَلَامٍ	الْمِئِينِ	وَ	نَزَعْنَا	مَا	فِي	صُدُورِهِمْ	مِّنْ	غِلٍّ
with	peace	security	and	We remove	what	in	breasts	from	rancour

بِسَلَامٍ الْمِئِينِ ۖ (47) وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

with peace, in security.' And We shall remove whatever of rancour may be in their breasts

إِخْوَانًا	عَلَى	سُرُرٍ	مُّتَقَابِلِينَ	لَا	يَمَسُّ	هُمَّ	فِيهَا	نَصَبٌ
brothers	on	thrones	facing one another	not	touch	them	in it	fatigue

إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ۖ (48) لَا يَمَسُّهُمْ فِيهَا نَصَبٌ

(so that they will become) as brothers (seated) on thrones, facing one another; fatigue shall not touch them,

وَ	مَا	هُمَّ	مِّنْ	هَا	بِ	مُخْرَجِينَ	نَبِيٌّ
and	not	they	from	it	with	ejected	tell

وَمَا هُمْ مِّنْهَا بِمُخْرَجِينَ ۖ (49) نَبِيٌّ

nor shall they (ever) be ejected therefrom. Tell

عِبَادِ	يَٰ	أَنِّي	أَنَا	الْغَفُورُ	وَالرَّحِيمُ	وَ	أَنَّ	عَذَابِي	يَٰ
servants	My	surely	I am	Most Forgiving	Merciful	and	surely	My punishment	My

عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ۖ (50) وَأَنَّ عَذَابِي

My servants, that I am surely the One Most Forgiving, the Merciful; and (also) that My punishment

هُوَ	الْعَذَابُ	الْأَلِيمَ	وَ	نَبِيٍّ	هُمْ	عَنْ	ضَيْفٍ	إِبْرَاهِيمَ
it is	punishment	grievous	and	tell	them	about	guests	Abraham

هُوَ الْعَذَابُ الْأَلِيمَ ⑤١ وَ نَبِيَّهُمْ عَنْ ضَيْفٍ إِبْرَاهِيمَ ⑤٢

is the grievous punishment. And tell them about Abraham's guests.

إِذْ	دَخَلُوا	عَلَى	هِ	فَ	قَالُوا	سَلَامًا	قَالَ
when	entered	in to	him	then	they said	peace	he said

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ

When they entered in to him and said, 'Peace', he answered,

إِنَّا	مِنْكُمْ	وَجِلُونَ	قَالُوا	لَا	تَوْجَلُ	إِنَّا	نُبَشِّرُكَ
surely we	you	afraid	they said	not	fear	we	give glad tidings

إِنَّا مِنْكُمْ وَجِلُونَ ⑤٣ قَالُوا لَا تَوْجَلُ إِنَّا نُبَشِّرُكَ

'Verily, we feel afraid of you.' They said, 'Fear not; we give you glad tidings

بِ	غُلْمٍ	عَلَيْمٍ	قَالَ	أ	بَشَّرْتُمُونِي	نِي	عَلَى
of	son	knowledgeable	he said	do	you give glad tidings	me	on

بِغُلْمٍ عَلِيمٍ ⑤٤ قَالَ أَبَشَّرْتُمُونِي عَلَى

of a son (who shall be) endowed with knowledge.' He said, 'Do you give me the glad tidings in spite of the fact

أَنْ	مَسَّنِيَ	الْكِبَرُ	فَ	بِ	مَ	تُبَشِّرُونَ	قَالُوا
that	touched	old age	then	of	what	you give glad tidings	they said

أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ⑤٥ قَالُوا

that old age has overtaken me? Of what then, do you give me the glad tidings?' They said,

بَشَّرْنَاكَ	بِالْحَقِّ	فَلَا	تَكُنْ	مِنَ	الْقَنِطِينِ	قَالَ	وَمَنْ
we give you glad tidings	with truth	so not	you be	among	who despair	he said	and who

بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِطِينِ ⑤٦ قَالَ وَمَنْ

'We have but given you glad tidings based on truth, be not, therefore, of those who despair.' He said, 'And who

يَقْنُطُ	مِنْ	رَحْمَةِ	رَبِّهِ	إِلَّا	الضَّالُّونَ	قَالَ	فَ	مَا	خَطْبُ	كُمْ
despair	from	mercy	His Lord	except	who go astray	he said	then	what	purpose	your

يَقْنُطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿57﴾ قَالَ فَمَا خَطْبُكُمْ

can despair of the mercy of his Lord save those who go astray?' He said, 'What (now) is your business,

أَيُّهَا	الْمُرْسَلُونَ	قَالُوا	إِنَّا	أُرْسِلْنَا	إِلَى	قَوْمٍ	مُجْرِمِينَ
O	messengers	they said	surely we	we have been sent	to	people	guilty

أَيُّهَا الْمُرْسَلُونَ ﴿58﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿59﴾

O you messengers?' They said, 'We have been sent to a guilty people,

إِلَّا	الْ	لُوطِ	إِنَّا	لَ	مُنْجُوهُمْ	هُمُ	أَجْمَعِينَ
except	family	Lot	surely we	indeed	save	them	all

إِلَّا آلَ لُوطٍ إِنَّا لَمُنْجُوهُمْ أَجْمَعِينَ ﴿60﴾

'Excepting the family of Lot. Them we shall save all,

إِلَّا	امْرَأَةَ	هَ	قَدَرْنَا	إِنَّ	هَا	لَ	مِنَ	الْغَابِرِينَ
except	wife	his	we guess	surely	she	of	those	who remain behind

إِلَّا امْرَأَتَهُ قَدَرْنَا لَإِنَّهَا مِنَ الْغَابِرِينَ ﴿61﴾

except his wife. We surmise that she shall be of those who remain behind.'

فَ	لَمَّا	جَاءَ	الْ	لُوطِ	الْمُرْسَلُونَ	قَالَ	إِنَّ	كُمْ
and	when	came to	family	Lot	the messengers	he said	surely	you

فَلَمَّا جَاءَ آلَ لُوطِ الْمُرْسَلُونَ ﴿62﴾ قَالَ إِنَّكُمْ

And when the messengers came to the family of Lot; he said, 'Verily, you are

قَوْمٌ	مُنْكَرُونَ	قَالُوا	بَلْ	جِئْنَا	كَ	بِمَا
people	strangers	they said	no	we have come	you	with what

قَوْمٌ مُنْكَرُونَ ﴿63﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا

a party of strangers.' They said, 'No; but we have come to you with that

كَانُوا	فِيهِ	يَمْتَرُونَ	وَ	اتَيْنَا	كَ	بِ	الْحَقِّ	وَ	إِنَّا	لَ	صَادِقُونَ
they were	in it	doubted	and	we come	to you	with	truth	and	surely we	are	truthful

كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٤﴾ وَاتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

about which they doubted. And we come to you with truth, and surely we are truthful.

فَ	أَسْرٍ	بِ	أَهْلِ	كَ	بِ	قِطْعٍ	مِّنَ	الَّيْلِ	وَ	اتَّبِعْ	أَذْبَارَهُمْ
so	go forth	with	family	in your	part	of	night	and	follow	rear	their

فَأَسْرِبَا هَهُنَا مِمَّا بَيْنَ يَدَيْهِمْ وَأَنْزِلْنَا كَقَوْلِهِمْ

So go forth with your family in the (*latter*) part of the night, and follow you in their rear.

وَ	لَا	يَلْتَفِتْ	مِنْ	كُمْ	أَحَدٌ	وَ	امْضُوا	حَيْثُ
and	not	you look back	of	you	any one	and	proceed	where

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ

And let none of you look back, and (*now*) proceed to where

تُؤْمَرُونَ	وَ	قَضَيْنَا	إِلَيْهِ	ذَلِكَ	الْأَمْرَ	أَنَّ	دَابِرَ
you are commanded	and	we communicated	to him	this	decree	that	root

تُؤْمَرُونَ ﴿٦٦﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ

you are commanded, And We communicated to him this decree that the root

هَؤُلَاءِ	مَقْطُوعٌ	مُّصْبِحِينَ	وَ	جَاءَ	أَهْلُ	الْمَدِينَةِ
them	cut off	by morning	and	came	people	city

هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٧﴾ وَجَاءَ أَهْلُ الْمَدِينَةِ

of them was to be cut off by the morning. And the people of the city came

يَسْتَبْشِرُونَ	قَالَ	إِنَّ	هَؤُلَاءِ	ضَيْفِ	مِ
rejoicing	he said	surely	these	guests	my

يَسْتَبْشِرُونَ ﴿٦٨﴾ قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي

rejoicing. He said, 'These are my guests,

فَ لَا	تَفْضَحُونَ	وَ	اتَّقُوا	اللَّهَ	وَ	لَا	تُخْزُونِ	نِ	قَالُوا
they said	me	disgrace	not	and	Allah	fear	and	put to shame	not so

فَلَا تَفْضَحُونَ⁶⁹ وَ اتَّقُوا اللَّهَ وَلَا تُخْزُونِ⁷⁰ قَالُوا

so put me not to shame. And fear Allah and disgrace me not.' They said,

أَ	وَ	لَمْ	نَنْهَى	كَ	عَنِ	الْعَلَمِينَ	قَالَ	هَؤُلَاءِ	بَنَاتِ	يَ
my	daughters	these	he said	all people	from	you	we forbid	not	and	did

أَوَلَمْ نَنْهَكَ عَنِ الْعَلَمِينَ⁷¹ قَالَ هَؤُلَاءِ بَنَاتِي

'Did we not forbid you (to entertain) all (sorts of) people?' He said, 'My daughters are (also standing) here.

إِنْ	كُنْتُمْ	فَاعِلِينَ	لَ	عَمْرُكَ	كَ	إِنَّ	هُمْ	لَ	فِي	سَكْرَةٍ	هُمْ
their	intoxication	in	are	they	surely	your	life	by	bent upon doing	you are	if

إِنْ كُنْتُمْ فَاعِلِينَ⁷² لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ

(Be mindful of this) if you are bent upon doing anything.' By your life, these (too), in their (mad) intoxication

يَعْمَهُونَ	فَ	أَخَذَتْ	هُمْ	الصَّيْحَةُ	مُشْرِقِينَ
wandering in distraction	then	seized	them	punishment	at sunrise

يَعْمَهُونَ⁷³ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ⁷⁴

are wandering in distraction. Then the punishment seized them at sunrise.

فَ	جَعَلْنَا	عَالِي	هَا	سَافِلَ	هَا	وَ	أَمْطَرْنَا	عَلَيْهِمْ	حِجَارَةً
stones	on them	We	rained	and	its	lower	its	top	we made

فَجَعَلْنَا عَالِيهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً

We turned it upside down, and We rained upon them stones

مِّنْ	سِجِّيلٍ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	الْمُتَوَسِّمِينَ
who can read	for	Signs	are	this	in	surely	baked clay	of

مِّنْ سِجِّيلٍ⁷⁵ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ⁷⁶

of clay. Surely, in this are Signs for those who can read the (signs).

وَ	إِنَّ	هَا	لَ	بِ	سَبِيلٍ	مُّقِيمٍ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً
and	indeed	it	on	a	road	that exists	surely	in	this	a	Sign

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٧﴾ إِنَّ فِي ذَلِكَ لَآيَةً

And it lies on a road that (still) exists. Surely, in this is a Sign

لِ	الْمُؤْمِنِينَ	وَ	إِنْ	كَانَ	أَصْحَابُ	الْأَيْكَةِ
for	believers	and	if	were	people	Wood

لِلْمُؤْمِنِينَ ﴿٧٨﴾ وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ

for believers. And the people of the Wood, (too), were

لَ	ظَلَمِينَ	فَ	انْتَقَمْنَا	مِنْ	هُمْ	وَ	إِنَّ	هُمَا
surely	wrongdoers	so	We chastised	from	them	and	surely	both

لَظَلَمِينَ ﴿٧٩﴾ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا

surely wrongdoers. So We chastised them. And they both

لَبِئَامٍ	مُّبِينٍ	وَ	لَقَدْ	كَذَّبَ	أَصْحَابُ	الْحِجْرِ	الْمُرْسَلِينَ
highway	prominent	and	surely	belied	people	Hijr	Messengers

لَبِئَامٍ مُّبِينٍ ﴿٨٠﴾ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨١﴾

lie by a prominent highway. And the people of the Hijr (also) did treat the Messengers as liars.

وَ	آتَيْنَا	هُمْ	آيَاتٍ	نَا	فَ	كَانُوا	عَنْ	هَا	مُعْرِضِينَ
and	We gave	them	Signs	Our	so	they were	from	it	turned away

وَآتَيْنَهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨٢﴾

And We gave them Our Signs, but they turned away from them.

وَ	كَانُوا	يَنْحِتُونَ	مِنَ	الْجِبَالِ	بُيُوتًا	أَمِينِينَ
and	they were	hew out	from	mountains	houses	security

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِينِينَ ﴿٨٣﴾

And they used to hew out houses in the mountains, in security.

فَ	أَخَذَتْ	هُمُ	الصَّيْحَةَ	مُصْبِحِينَ	فَ	مَا	أَغْنَى
so	seized	them	punishment	morning	and	that	availed

فَأَخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٤﴾ فَمَا أَغْنَى

But the punishment seized them in the morning, And all that

عَنْ	هُمُ	مَا	كَانُوا	يَكْسِبُونَ	وَ	مَا	خَلَقْنَا	السَّمَوَاتِ
from	them	not	were	they earned	and	not	we created	heavens

أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٥﴾ وَمَا خَلَقْنَا السَّمَوَاتِ

they had earned availed them not. And We have not created the heavens

وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	إِلَّا	بِ	الْحَقِّ	وَ	إِنَّ	السَّاعَةَ
and	earth	and	that	between	both	except	with	truth	and	surely	Hour

وَ الْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ﴿٨٦﴾ وَإِنَّ السَّاعَةَ

and the earth and that which lies between the two but with truth; and the Hour is sure

لَ	آتِيَةٌ	فَ	اصْفَحِ	الْصَّفْحَ	الْجَمِيلَ	إِنَّ
to	come	so	turn away	turning away	with grace	surely

لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٦﴾ إِنَّ

to come. So turn away (from them), a turning away with grace. Verily, it is

رَبِّكَ	هُوَ	الْخَلْقُ	الْعَلِيمُ	وَ	لَقَدْ	آتَيْنَاكَ	سَبْعًا	مِّنْ
your Lord	Who	Great Creator	All-Knowing	and	surely	We give	you	seven

رَبِّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٧﴾ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنْ

your Lord Who is the Great Creator, the All-Knowing. And We have, indeed, given you the seven

الْمَثَانِي	وَ	الْقُرْآنَ	الْعَظِيمَ	لَا	تَمُدَّنَّ	عَيْنِي	كَ
oft-repeated	and	Quran	Great	not	stretch	eyes	your

الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾ لَا تَمُدَّنَّ عَيْنِيكَ

oft-repeated verses, and the Great Quran. Stretch not your eyes (with greed)

إِلَى	مَا	مَتَّعْنَا	بِهِ	أَزْوَاجًا	مِّنْهُمْ	وَ	لَا	تَحْزَنُ
to	that	we provided	with it	sections	from	and	not	you grieve

إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنُ

towards the transient pleasure We have bestowed upon some sections from among them and grieve not

عَلَيْهِمْ	وَ	أَخْفِضْ	جَنَاحَ	كَ	لِ	الْمُؤْمِنِينَ
on them	and	lower	wings	your	for	believers

عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾

over them; and lower your wing (of mercy) for the believers.

وَ	قُلْ	إِنِّي	أَنَا	النَّذِيرُ	الْمُبِينُ	كَمَا	أَنْزَلْنَا
and	say	surely	I am	Warner	plain	like that	We send down

وَ قُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٠﴾ كَمَا أَنْزَلْنَا

And say, 'I am, a plain Warner indeed.' Like always We shall send down (punishment)

عَلَى	الْمُقْتَسِمِينَ	الَّذِينَ	جَعَلُوا	الْقُرْآنَ	عِضِينَ
on	who split	those who	made	Quran	segments

عَلَى الْمُقْتَسِمِينَ ﴿٩١﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾

upon those who become split into sects; (And) Who would split the Quran into segments.

فَ	وَ	رَبِّ	كَ	لَ	نَسْئَلَنَّ	هُمْ	أَجْمَعِينَ
so	by	Lord	your	surely	question	them	all

فَوَرَبِّكَ لَنَسْئَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾

So by your Lord, We will, surely, question them all.

عَمَّا	كَانُوا	يَعْمَلُونَ	فَ	أَصْدَعُ	بِمَا	تُؤْمَرُ
from what	were	they do	so	declare openly	with that	you are commanded

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾ فَاصْدَعُ بِمَا تُؤْمَرُ

Concerning that which they used to do. So declare openly that with which you are commanded

وَ	أَعْرِضْ	عَنِ	الْمُشْرِكِينَ	إِنَّا	كَفِينَا	كَ
and	turn aside	from	who ascribe partners	surely	We suffice	you

وَاعْرِضْ عَنِ الْمُشْرِكِينَ ۝٩٥ إِنَّا كَفِينَاكَ

and turn aside from those who ascribe partners (to God). We will, certainly, suffice you against

الْمُسْتَهْزِئِينَ	الَّذِينَ	يَجْعَلُونَ	مَعَ	اللَّهِ	إِلَهًا	آخَرَ
those who mock	those who	set up	with	Allah	god	other

الْمُسْتَهْزِئِينَ ۝٩٦ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

those who mock - Who set up another god with Allah,

فَ	سَوْفَ	يَعْلَمُونَ	وَ	لَقَدْ	نَعْلَمُ
so	soon	they would know	and	surely	we know

فَسَوْفَ يَعْلَمُونَ ۝٩٧ وَلَقَدْ نَعْلَمُ

but soon shall they come to know. And, indeed, We know

أَنَّ	كَ	يَضِيقُ	صَدْرُكَ	كَ	بِمَا	يَقُولُونَ	فَ	سَبِّحْ
that	your	straitened	bosom	your	because	they say	so	glorify

أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝٩٨ فَسَبِّحْ

that your bosom becomes straitened because of what they say. But glorify

بِ	حَمْدِ	رَبِّكَ	وَ	كُنْ	مِّنَ	السَّاجِدِينَ	وَ	اعْبُدْ
with	praising	Lord	and	be	from	who prostrate	and	worship

بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّاجِدِينَ ۝٩٩ وَاعْبُدْ

your Lord praising Him, and be of those who prostrate themselves (before Him). And continue worshipping

رَبِّكَ	كَ	حَتَّىٰ	يَأْتِيَ	كَ	الْيَقِينَ
Lord	your	till	comes	you	death

رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝١٠٠

your Lord till death comes to you.

۱۶- سُورَةُ النَّحْلِ مَكِّيَّةٌ Revealed Before Hijrah

Ruku 16 رُكُوعَاتُهَا ۱۶ Verses 129 آيَاتُهَا ۱۲۹

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

آتَى	أَمْرُ	اللَّهِ	فَ لَا	تَسْتَعْجِلُوهُ	هُ	سُبْحَانَ	هُ	وَ	تَعْلَى
come	decree	Allah	so	you seek to hasten	it	Holy is	He	and	Exalted

آتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَ وَتَعْلَى

The decree of Allah is coming, so seek you not to hasten it. Holy is He, and Exalted above all

عَمَّا	يُشْرِكُونَ	يُنزِّلُ	الْمَلَائِكَةَ	بِ	الرُّوحِ	مِنْ
from that	they associate	He sends down	angels	with	revelation	from

عَمَّا يُشْرِكُونَ ② يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ

that which they associate (with Him). He sends down the angels with revelation by

أَمْرٍ	هُ	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ	هُ	أَنْ	أَنْذِرُوا
command	His	upon	whom	He wills	from	servants	His	that	warn

أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا

His command on whomsoever of His servants He pleases, (saying), 'Warn (people) that

أَنَّ	هُ	لَا	إِلَهَ	إِلَّا	أَنَا	فَ	اتَّقُونِ	نِي	خَلَقَ	السَّمَوَاتِ
surely	He	not	God	except	I	so	fear	me	created	heavens

أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ③ خَلَقَ السَّمَوَاتِ

there is no God but I, so fear Me (alone). He has created the heavens

وَ	الْأَرْضَ	بِ	الْحَقِّ	تَعْلَى	عَمَّا	يُشْرِكُونَ
and	earth	with	truth	Exalted	from that	they associate

وَ الْأَرْضَ بِالْحَقِّ ۖ تَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿٤﴾

and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate (*with Him*).

خَلَقَ	الْإِنْسَانَ	مِنْ	نُطْفَةٍ	فَ	إِذَا	هُوَ	خَصِيمٌ	مُبِينٌ
created	man	from	sperm drop	then	lo!	he	disputer	open

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٥﴾

He has created man from a drop of fluid, but lo! he is an open disputer.

وَ	الْأَنْعَامَ	خَلَقَ	هَا	لَ	كُمُ	فِي	هَا	دِفْءٌ
and	cattle	created	it	for	you	in	it	warmth

وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ

And the cattle too He has created; you find in them warmth

وَ	مَنَافِعُ	وَ	مِنْ	هَا	تَأْكُلُونَ	وَ	لَكُمْ	فِي	هَا	جَمَالٌ
and	benefit	and	from	them	you eat	and	for you	in	them	beauty

وَ مَنَافِعُ وَمِنْهَا تَأْكُلُونَ ﴿٦﴾ وَ لَكُمْ فِيهَا جَمَالٌ

and many (*other*) benefits; and some of them you eat. And in them there is beauty for you

حِينَ	تُرِيحُونَ	وَ	حِينَ	تَسْرَحُونَ
when (time)	bring home in the evening	and	when (time)	drive to pasture in the morning

حِينَ تُرِيحُونَ وَ حِينَ تَسْرَحُونَ ﴿٧﴾

when you bring (*them*) home in the evening, and when you drive (*them*) forth to pasture in the morning.

وَ	تَحْمِلُ	أَثْقَالَ	كُمُ	إِلَىٰ	بَلَدٍ	لَّمْ	تَكُونُوا	بَلِغِي	هَٰ
and	carry	load	your	to	land	not	you be	reach	it

وَ تَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ

And they carry your loads to a land which you could not reach

إِلَّا	بِ	شِقِّ	الْأَنْفُسِ	إِنَّ	رَبَّ	كُمُ	لَ	رَأَوْفٌ	رَّحِيمٌ
except	with	hardship	yourselves	surely	Lord	your	surely	Compassionate	Merciful

إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَأَوْفٌ رَّحِيمٌ ⑧

except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

وَالْخَيْلِ	وَالْبِغَالِ	وَالْحَمِيرِ	لِ	تَرْكَبُوا	هَا	وَ	زِينَةً
and horses	and mules	and asses	that	you ride	them	and	beauty

وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لَتَرْكَبُوهَا وَزِينَةً ٭

And (He has created) horses and mules and asses that you may ride them, and as (a source of) beauty.

وَ	يَخْلُقُ	مَا	لَا	تَعْلَمُونَ	وَ	عَلَى	اللَّهِ	قَصْدُ	السَّبِيلِ
and	he create	what	not	you know	and	on	Allah	right	way

وَ يَخْلُقُ مَا لَا تَعْلَمُونَ ⑨ وَ عَلَى اللَّهِ قَصْدُ السَّبِيلِ

And He will create what you do not (yet) know. And upon Allah rests the (showing of the) right way,

وَ	مِنْ	هَا	جَائِرٌ	وَ	لَوْ	شَاءَ	لَ	هَدَى	كُمُ	أَجْمَعِينَ
and	from	it	deviate	and	if	His will	surely	guide	you	all

وَ مِنْهَا جَائِرٌ ٭ وَ لَوْ شَاءَ لَهَدَى كُمُ أَجْمَعِينَ ⑩

and there are ways which deviate (from the right course). And if He had (enforced) His Will, He would have guided you all.

هُوَ	الَّذِي	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	لَّ	كُمُ	مِّنْ	هُ
He	Who	sends down	from	clouds	water	for	you	from	it

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَّكُمْ مِنْهُ

He it is Who sends down water for you from the clouds; out of it you have your

شَرَابٌ	وَ	مِنْ	هُ	شَجَرٌ	فِي	هِ	تُسِيمُونَ
drink	and	from	it	tree	in	it	you pasture

شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ⑪

drink, and there (grow) from it trees on which you pasture (your cattle).

يُنْبِتُ	لَ	كُمُ	بِهِ	الزَّرْعَ	وَ	الزَّيْتُونَ	وَ	النَّخِيلَ	وَ	الْأَعْنَابَ
grow	for	you	with it	crops	and	olive	and	date-palm	and	grapes

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ

Therewith He grows crops (of all kinds) for you, and the olive and the date-palm, and the grapes,

وَ	مِنْ	كُلِّ	الثَّمَرَاتِ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِ	قَوْمٍ
and	from	all	fruits	surely	in	this	is	Sign	for	people

وَ مِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ

and all sorts of fruit. Surely, in that is a Sign for a people

يَتَفَكَّرُونَ	وَ	سَخَّرَ	لَ	كُمُ	الَّيْلَ	وَ	النَّهَارَ
who reflect	and	pressed into service	for	you	night	and	day

يَتَفَكَّرُونَ¹² وَ سَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ

who reflect. And He has pressed into service for you the night and the day,

وَ	الشَّمْسَ	وَ	القَمَرَ	وَ	النُّجُومَ	مُسَخَّرَاتٍ
and	sun	and	moon	and	stars	pressed into service

وَ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ

and the sun and the moon; and the stars (too) have been pressed into service

بِ	أَمْرِ	هِ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِ	قَوْمٍ	يَعْقِلُونَ
with	command	His	surely	in	that	are	Signs	for	people	who use reason

بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ¹³

by His command. Surely, in that are Signs for a people who use their reason.

وَ	مَا	ذَرَأَ	لَ	كُمُ	فِي	الْأَرْضِ	مُخْتَلِفًا	أَلْوَانُ	هُ	إِنَّ
and	what	created	for	you	in	earth	varying	colour	their	surely

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ

And (He has pressed into service) the things He has created for you in the earth, varying in colours. Surely,

فِي	ذَلِكَ	لَ	آيَةً	لِ	قَوْمٍ	يَذْكُرُونَ	وَ	هُوَ	الَّذِي
in	that	a	Sign	for	people	who take heed	and	He	Who

فِي ذَلِكَ لآيَةً لِقَوْمٍ يَذْكُرُونَ ﴿١٤﴾ وَهُوَ الَّذِي

in that is a Sign for a people who take heed. And He it is Who

سَخَّرَ	الْبَحْرَ	لِ	تَأْكُلُوا	مِنْ	هُ	لَحْمًا	طَرِيًّا	وَ	تَسْتَخْرِجُوا
subjected	sea	that	you eat	from	it	flesh	fresh	and	you seek to bring out

سَخَّرَ الْبَحْرَ لَتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا

has subjected (to you) the sea that you may eat therefrom fresh flesh, and may take forth

مِنْ	هُ	حِلْيَةً	تَلْبَسُونَ	هَا	وَ	تَرَى	الْفُلْكَ	مَوَاجِرَ	فِي	هِ
from	it	ornaments	you wear	it	and	see	ship	ploughing	in	it

مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ

therefrom ornaments which you wear. And you see the ships ploughing through it, (that you may thereby journey)

وَ	لِ	تَبْتَغُوا	مِنْ	فَضْلِهِ	هُ	وَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	وَ	الْقَى
and	that	you seek	from	His	bounty	and	so that	you	may be grateful	and	He has placed

وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾ وَالْقَى

and that you may seek of His bounty and that you may be grateful. And He has placed

فِي	الْأَرْضِ	رَوَاسِيَ	أَنْ	تَمِيدَ	بِ	كُمُ	وَ	أَنْهَارًا
in	earth	mountains	not	sustain	with	you	and	rivers

فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا

in the earth firm mountains to sustain you, and rivers

وَ	سُبُلًا	لَعَلَّ	كُمُ	تَهْتَدُونَ	وَ	عَلِمْتِ	وَ	بِ	النَّجْمِ
and	paths	so that	you	get guidance	and	marks	and	by	stars

وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾ وَعَلِمْتِ ط وَبِالنَّجْمِ

and paths so that you keep to the right path. And, (other) marks (too; by them) and by the stars

هُمْ	يَهْتَدُونَ	أ	ف	مَنْ	يَخْلُقُ	كَ	مَنْ	لَا	يَخْلُقُ
they	follow right direction	is	then	who	creates	like	one who	not	creates

هُمْ يَهْتَدُونَ ﴿١٧﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ط

they follow the right direction. Is He, then, Who creates like one who creates not?

أ	ف	لَا	تَذَكَّرُونَ	وَ	إِنْ	تَعُدُّوْا	نِعْمَةَ	اللَّهِ
is	then	not	you take heed	and	if	you count	favours	Allah

أَفَلَا تَذَكَّرُونَ ﴿١٨﴾ وَإِنْ تَعُدُّوْا نِعْمَةَ اللَّهِ

Will you not then take heed? And if you (try) to count the favours of Allah,

لَا	تُحْصَوُ	هَا	إِنَّ	اللَّهَ	لَ	غَفُورٌ	رَّحِيمٌ	وَ	اللَّهُ	يَعْلَمُ
not	you number	them	surely	Allah	surely	Most Forgiving	Merciful	and	Allah	knows

لَا تُحْصَوْهَا ط إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٩﴾ وَاللَّهُ يَعْلَمُ

you will not be able to number them. Surely, Allah is Most Forgiving, Merciful. And Allah knows

مَا	تُسِرُّونَ	وَ	مَا	تُعْلِنُونَ	وَ	الَّذِينَ	يَدْعُونَ
what	you conceal	and	what	you disclose	and	those who	they call

مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴿٢٠﴾ وَالَّذِينَ يَدْعُونَ

what you conceal and what you disclose. And those on whom they call

مِنْ	دُونِ	اللَّهِ	لَا	يَخْلُقُونَ	شَيْئًا	وَ	هُمْ	يُخْلَقُونَ
from	other	Allah	not	create	anything	and	they	are themselves created

مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾ ط

beside Allah create not anything, but they are themselves created.

أَمْوَاتٌ	غَيْرٌ	أَحْيَاءٍ	وَ	مَا	يَشْعُرُونَ	أَيَّانَ	يُبْعَثُونَ
dead	not	living	and	not	they know	when	they be raised

أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ ج وَمَا يَشْعُرُونَ لَ أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾ ع

(They are) dead, not living; and they know not when they will be raised.

إِلَهَ	كُمُ	إِلَهَ	وَاحِدٌ	فَ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ
God	your	God	One	so	those who	not	believe	in	Hereafter
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ									
Your God is One God. And as to those who believe not in the Hereafter,									
قُلُوبُ	هُمْ	مُنْكَرَةٌ	وَ	هُمْ	مُسْتَكْبِرُونَ	لَا	جَرَمَ		
hearts	their	deny	and	they	full of pride	no	doubt		
قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ②③ لَا جَرَمَ									
their hearts are stranger (to truth), and they are full of pride. Undoubtedly,									
أَنَّ	اللَّهَ	يَعْلَمُ	مَا	يُسِرُّونَ	وَ	مَا	يُعْلِنُونَ	إِنَّ	هُ
surely	Allah	knows	what	they conceal	and	what	they disclose	surely	He
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ④ إِنَّهُ									
Allah knows what they conceal and what they disclose. Surely, He									
لَا	يُحِبُّ	الْمُسْتَكْبِرِينَ	وَ	إِذَا	قِيلَ	لَ	هُمْ	مَا	ذَا
not	love	who are proud	and	when	said	to	them	what	that
لَا يُحِبُّ الْمُسْتَكْبِرِينَ ④ وَإِذَا قِيلَ لَهُمْ مَاذَا									
loves not the proud. And when it is said to them, 'What (think you)									
أَنْزَلَ	رَبُّ	كُمُ	قَالُوا	أَسَاطِيرُ	الْأَوَّلِينَ	لِ	يَحْمِلُوا		
sent down	Lord	your	they say	stories	ancient	so that	they bear		
أَنْزَلَ رَبُّكُمْ ⑤ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ⑥ لِيَحْمِلُوا									
your Lord has sent down?' They say, 'Stories of the ancients.' That they may bear									
أَوْزَارَ	هُمْ	كَامِلَةً	يَوْمَ	الْقِيَامَةِ	وَ	مِنْ	أَوْزَارِ		
burden	their	full	day	Resurrection	and	from	burdens		
أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ⑦ وَمِنْ أَوْزَارِ									
their burdens in full on the Day of Resurrection, and (also) a portion of the burdens									

الَّذِينَ	يُضِلُّونَ	هُمْ	بِ	غَيْرِ	عِلْمٍ	أَلَا	سَاءَ	مَا
those who	they lead astray	them	with	out	knowledge	behold	evil	what

الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۖ أَلَا سَاءَ مَا

of those whom they lead astray without knowledge. Behold! evil is that which

يَزِرُونَ	قَدْ	مَكَرَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ	فَ	آتَى	اللَّهُ
they bear	surely	plan	those who	from	before	them	so	came	Allah

يَزِرُونَ ۖ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ

they bear. Those who were before them did (also) plan, but Allah came upon

بُنْيَانٍ	هُمْ	مِّنَ	الْقَوَاعِدِ	فَ	خَرَّ	عَلَيْهِمُ	السَّقْفُ
structure	their	from	foundation	then	fell	on them	roof

بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ

their structure at the (very) foundations, so that the roof fell down upon them

مِنْ	فَوْقِ	هُمْ	وَ	آتَى	هُمْ	الْعَذَابُ	مِنْ	حَيْثُ
from	above	them	and	came	them	punishment	from	where

مِنْ فَوْقِهِمْ وَآتَهُمُ الْعَذَابُ مِنْ حَيْثُ

from above them, and the punishment came upon them from where they

لَا	يَشْعُرُونَ	ثُمَّ	يَوْمَ	الْقِيَامَةِ	يُخْزِي	هُمْ
not	they knew	then	day	Resurrection	disgrace	them

لَا يَشْعُرُونَ ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ

knew not. Then on the Day of Resurrection He will disgrace them

وَيَقُولُ	أَيْنَ	شُرَكَاءِ	الَّذِينَ	كُنْتُمْ	تُشَاقِقُونَ	فِيهِمْ
and will say	where	My partners	for whom	you were	you dispute	about them

وَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ

and will say, 'Where are My partners for whose sake you used to oppose (the Prophets)?'

قَالَ	الَّذِينَ	أُوتُوا	الْعِلْمَ	إِنَّ	الْخِزْيَ	الْيَوْمَ	وَالسُّوءَ
they say	those who	given	knowledge	surely	disgrace	this day	and affliction

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ

Those endowed with knowledge will say, 'This day disgrace and affliction will surely (fall)

عَلَى	الْكَافِرِينَ	الَّذِينَ	تَتَوَفَّى	هُمْ	الْمَلَائِكَةُ
on	disbelievers	those whom	cause to die	them	angels

عَلَى الْكَافِرِينَ ②٨ الَّذِينَ تَتَوَفَّهُمُ الْمَلَائِكَةُ

on the disbelievers.' Those whom the angels cause to die

ظَالِمِيَّ	أَنْفُسِ	هُمْ	فَ	أَلْقُوا	السَّلْمَ	مَا	كُنَّا	نَعْمَلُ
wronging	souls	their	then	offer	submission	not	we were	we do

ظَالِمِيَّ أَنْفُسِهِمْ ٣ فَالْقُوا السَّلْمَ مَا كُنَّا نَعْمَلُ

while they are wronging their souls. Then will they offer submission, (saying), 'We used not to do

مِنْ	سُوءٍ	بَلَى	إِنَّ	اللَّهَ	عَلِيمٌ	بِمَا	كُنْتُمْ	تَعْمَلُونَ
from	evil	no	surely	Allah	knows well	what	you were	you used to do

مِنْ سُوءٍ ٤ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ②٩

any evil.' No, surely, Allah knows well what you used to do,

فَ	ادْخُلُوا	أَبْوَابَ	جَهَنَّمَ	خَالِدِينَ	فِي	هَا	فَ	لَ	بِئْسَ
so	enter	gates	Hell	abide	in	it	so	indeed	evil

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ٥ فَلَبِئْسَ

So enter the gates of Hell, to abide therein. Evil indeed is the

مَثْوَى	الْمُتَكَبِّرِينَ	وَ	قِيلَ	لِ	الَّذِينَ	اتَّقُوا	مَا	ذَا
abode	full of pride	and	said	to	those who	fear	what	that

مَثْوَى الْمُتَكَبِّرِينَ ③٠ وَقِيلَ لِلَّذِينَ اتَّقُوا مَاذَا

abode of the proud. And (when) it is said to the righteous, 'What (think you of) that which

أَحْسَنُوا	الَّذِينَ	لِ	خَيْرًا	قَالُوا	كُم	رَبُّ	أَنْزَلَ
do good	those who	for	the best	they say	your	Lord	sent down

أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا

your Lord has revealed?'They say, 'The best.' For those who do good

فِي	هَذِهِ	الدُّنْيَا	و	حَسَنَةً	و	لَ	دَارُ	الْآخِرَةِ	خَيْرٌ
better	Hereafter	home	for	and	good	world	this	in	

فِي هَذِهِ الدُّنْيَا حَسَنَةً وَلَدَارُ الْآخِرَةِ خَيْرٌ

there is good in this world. And the home of the Hereafter is even better.

و	لَ	نِعَمَ	دَارُ	الْمُتَّقِينَ	جَنَّاتٍ	عَدْنٍ	يَدْخُلُونَ	هَا
and	indeed	excellent	abode	righteous	gardens	Eternity	they enter	it

وَلِنِعَمَ دَارِ الْمُتَّقِينَ ③١ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا

Excellent indeed is the abode of the righteous - Gardens of Eternity, which they will enter;

تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	لَ	هُمْ	فِي	هَا	مَا	يَشَاءُونَ
flow	through	beneath	it	rivers	for	them	in	it	what	they wish

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ

through them flow streams. They will have therein what they wish for.

كَذَلِكَ	يَجْزِي	اللَّهُ	الْمُتَّقِينَ	الَّذِينَ	تَتَوَفَّى	هُمْ	الْمَلَائِكَةُ
like that	reward	Allah	righteous	those who	cause to die	them	angels

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ③٢ الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ

Thus does Allah reward the righteous. Those whom the angels cause to die

طَيِّبِينَ	يَقُولُونَ	سَلَامٌ	عَلَيْكُمْ	ادْخُلُوا
pure	they say	peace be	on you	enter

طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا

while they are pure , they say, 'Peace be on you. Enter

إِلَّا	يَنْظُرُونَ	هَلْ	تَعْمَلُونَ	كُنْتُمْ	بِمَا	الْجَنَّةَ
except	they wait	what	you did	you were	because	heaven

الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ هَلْ يَنْظُرُونَ إِلَّا

Heaven because of what you used to do.' What do they wait for except

أَنْ	تَأْتِيَهُمْ	الْمَلَائِكَةُ	أَوْ	يَأْتِي	أَمْرُ	رَبِّ	كَ	كَذَلِكَ
like that	them	angels	or	come	decree	Lord	your	like that

أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ط كَذَلِكَ

that the angels should come upon them or that the decree of your Lord should come to pass? So

فَعَلَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	وَمِمَّا	ظَلَمُوا	هُمُ	اللَّهُ	وَلَكِنْ
did	those who	from	before	and	not	them	Allah	but

فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ط وَمِمَّا ظَلَمُوا اللَّهُ وَلَكِنْ

did those who were before them. Allah did not wrong them, but

كَانُوا	أَنْفُسَهُمْ	يُظْلِمُونَ	فَ	أَصَابَ	هُمُ	سَيِّئَاتُ	مَا	عَمِلُوا
they were	themselves	they wronged	so	befell	them	evils	what	they did

كَانُوا أَنْفُسَهُمْ يُظْلِمُونَ ﴿٣٤﴾ فَاصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا

they used to wrong themselves. So the evil (result) of what they did befell them,

وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
and	encompassed	with	what	they were	with it	they mock

وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾

and that which they used to mock at encompassed them.

وَ	قَالَ	الَّذِينَ	أَشْرَكُوا	لَوْ	شَاءَ	اللَّهُ	مَا	عَبَدْنَا	مِنْ
and	said	those who	associate	if	willed	Allah	not	we worship	from

وَ قَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ

Those who set up equals (to God) say, 'If Allah had (so) willed, we should not have worshipped

دُونِ	هِ	مِنْ	شَيْءٍ	نَحْنُ	وَ	لَا	أَبَاؤُنَا	وَ	لَا	حَرَمْنَا
forbidden	nor	and	our	fathers	nor	and	we	anything	from	Him

دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا

anything beside Him, neither we nor our fathers, nor should we have forbidden

مِنْ	دُونِ	هِ	مِنْ	شَيْءٍ	كَذَلِكَ	فَعَلَ	الَّذِينَ	مِنْ
from	those who	did	like this	thing	any	Him	beside	from

مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ

anything without (command from) Him.' So did those who were

قَبْلُ	هُمْ	فَ	هَلْ	عَلَى	الرُّسُلِ	إِلَّا	الْبَلْغِ	الْمُبِينِ
clearly	convey	except	Messengers	upon	are	so	them	before

قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغِ الْمُبِينِ ③⑥

before them. But are the Messengers responsible for anything except the plain delivery of the Message?

وَ	لَقَدْ	بَعَثْنَا	فِي	كُلِّ	أُمَّةٍ	رَسُولًا	أَنْ	اعْبُدُوا
worship	that	a messenger	people	every	in	we raise	certainly	and

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا

And We did raise among every people a Messenger (preaching), 'Worship

اللَّهُ	وَ	اجْتَنِبُوا	الطَّاغُوتَ	فَ	مِنْ	هُمْ	مَنْ	هَدَى	اللَّهُ
Allah	guided	whom	them	from	so	evil	shun	and	Allah

اللَّهُ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ

Allah and shun the Evil One.' Then among them were (some) whom Allah guided

وَ	مِنْ	هُمْ	مَنْ	حَقَّتْ	عَلَيْهِ	الضَّلَاةُ	فَ	سِيرُوا
travel	so	ruin	it	on	deserve	who	them	from

وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَاةُ فَسِيرُوا

and among them were (some) who became deserving of ruin. So travel

فِي	الْأَرْضِ	وَ	انظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ
in	earth	and	see	what	was	end	those who belied

فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

through the earth, and see what was the end of those who treated (the Prophets) as liars!

إِنْ	تَحْرِصُ	عَلَى	هُدَى	هُمْ	وَ	إِنَّ	اللَّهَ	لَا	يَهْدِي
if	greedily desire	on	guidance	their	then	surely	Allah	not	guide

إِنْ تَحْرِصُ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي

If you are solicitous of their guidance, then (know that) Allah surely guides not

مَنْ	يُضِلُّ	وَ	مَا	لَ	هُمْ	مِنْ	نَصِيرِينَ	وَ	أَقْسَمُوا
who	go astray	and	not	for	them	any	helper	and	they swear

مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَصِيرِينَ ﴿٣٨﴾ وَأَقْسَمُوا

those who lead (others) astray. And for such there are no helpers. And they swear

بِ	اللَّهِ	جَهْدَ	أَيْمَانِ	هُمْ	لَا	يَبْعَثُ	اللَّهُ	مَنْ	يَمُوتُ
by	Allah	strongest	oaths	their	not	raise	Allah	who	dies

بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ط

by Allah their strongest oaths, that Allah will not raise up those who die.

بَلَى	وَعْدًا	عَلَى	هِ	حَقًّا	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
no	a promise	on	Him	binding	but	most	people

بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ

No, (He will certainly raise them up) – a promise (He has made) binding on Himself, but most people

لَا	يَعْلَمُونَ	لِ	يُبَيِّنَ	لَ	هُمْ	الَّذِي	يَخْتَلِفُونَ	فِي	هِ
not	know	that	make clear	for	them	who	differ	in	it

لَا يَعْلَمُونَ ﴿٣٩﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ

know not. (He will raise them up) that He may make clear to them that wherein they differed,

وَ	لِ	يَعْلَمَ	الَّذِينَ	كَفَرُوا	أَنَّ	هُمْ	كَانُوا	كَذِبِينَ
and	that	know	those who	disbelieve	surely	they	were	liars

وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٤٠﴾

and that those who disbelieved may know that they were liars.

إِنَّمَا	قَوْلُ	نَا	لِ	شَيْءٍ	إِذَا	أَرَدْنَا	هُ	أَنْ	تَقُولَ	لَ	هُ
surely	word	Our	for	thing	when	We will	it	that	We say	to	it

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ

Our word to a thing, when We will it, is only that We say to it,

كُنْ	فَ	يَكُونُ	وَ	الَّذِينَ	هَاجَرُوا	فِي	اللَّهِ	مِنْ
be	and	it is	and	those who	migrated	for	Allah	from

كُنْ فَيَكُونُ ﴿٤١﴾ وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ

'Be,' and it is. And (as to) those who have left their homes for the sake of Allah

بَعْدَ	مَا	ظَلِمُوا	لَ	نُبَوِّنَّ	هُمْ	فِي	الدُّنْيَا	حَسَنَةً
after	that	they are wronged	surely	We give abode	them	in	world	goodly

بَعْدَ مَا ظَلِمُوا لَنُبَوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً ط

after they had been wronged, We will surely give them a goodly abode in this world;

وَ	لَ	أَجْرُ	الْآخِرَةِ	أَكْبَرُ	لَوْ	كَانُوا	يَعْلَمُونَ
and	surely	reward	Hereafter	greater	if	were	they know

وَلَا جُرْ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٢﴾

and truly the reward of the Hereafter is greater; if they but knew -

الَّذِينَ	صَبَرُوا	وَ	عَلَى	رَبِّ	هُمْ	يَتَوَكَّلُونَ
those who	steadfast	and	upon	Lord	their	they put trust

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٣﴾

Those who are steadfast and put their trust in their Lord.

وَ	مَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	إِلَّا	رِجَالًا	نُوحِيَّ	إِلَىٰ	هُمْ
and	not	We sent	this	before	you	except	men	to	them

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَّ إِلَيْهِمْ

And We sent not (as Messengers) before you but men to whom We sent revelation -

فَ	سَأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ	كُنْتُمْ	لَا	تَعْلَمُونَ
so	ask	custodians	divine scripture	if	you are	not	you know

فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ⁴⁴

so ask those who are custodians of divine scriptures, if you know not -

بِ	الْبَيِّنَاتِ	وَ	الزُّبُرِ	وَ	أَنْزَلْنَا	إِلَيْكَ	الذِّكْرَ
with	clear Signs	and	Scripture	and	We sent down	to	reminder

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ

(We sent them) with clear Signs and Scriptures. And We have sent down to you the reminder

لِ	تُبَيِّنَ	لِ	النَّاسِ	مَا	نُزِّلَ	إِلَيْهِمْ	وَ	لَعَلَّ	هُمْ
that	explain	to	mankind	what	We sent down	to	them	and	so that

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ

that you may explain to mankind that which has been sent down to them, and that they may

يَتَفَكَّرُونَ	أَفَمِنْ	الَّذِينَ	مَكَرُوا	السَّيِّئَاتِ
reflect	do	then	feel secure	those who

يَتَفَكَّرُونَ⁴⁵ أَفَمِنْ الَّذِينَ مَكَرُوا السَّيِّئَاتِ

reflect. Do, then, those who devise evil plans, feel secure

أَنْ	يَخْسِفَ	اللَّهُ	بِهِمْ	الْأَرْضَ	أَوْ	يَأْتِيَهُمُ	الْعَذَابُ
that	sink	Allah	with	them	or	the	punishment

أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ

that Allah will not make them sink into the land, or that the punishment will not come upon them

مِنْ	حَيْثُ	لَا	يَشْعُرُونَ	أَوْ	يَأْخُذُ	هُمْ
from	where	not	perceive	or	seize	them

مِنْ حَيْثُ لَا يَشْعُرُونَ ④٦ أَوْ يَأْخُذُهُمْ

from whence they do not know? Or that He will not seize them

فِي	تَقْلِبُ	هُمْ	فَ	مَا	هُمْ	بِ	مُعْجِزِينَ	أَوْ	يَأْخُذُ	هُمْ
in	going to and fro	their	then	not	they	be	able to frustrate	or	seize	them

فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ④٧ أَوْ يَأْخُذُهُمْ

in their going to and fro so that they shall not be able to frustrate (God's plans)? Or that He will not seize them

عَلَى	تَخَوُّفٍ	فَ	إِنَّ	رَبَّ	كُم	لَ	رَأَوْفٌ	رَحِيمٌ	أَ	وَ
upon	their fear	then	surely	Lord	your	surely	Compassionate	Merciful	do	then

عَلَى تَخَوُّفٍ ٤٨ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ④٨ أَوْ

by (a process of) gradual destruction? Your Lord is indeed Compassionate, Merciful. Have they

لَمْ	يَرَوْا	إِلَى	مَا	خَلَقَ	اللَّهُ	مِنْ	شَيْءٍ	يَتَفَيَّؤُا	ظِلُّ	هَ
not	see	to	that	created	Allah	from	everything	shifts	shadow	its

لَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ

not seen that the shadows of everything which Allah has created shift

عَنِ	الْيَمِينِ	وَ	الشَّمَائِلِ	سُجَّدًا	لِ	اللَّهِ	وَ	هُمْ	دُخِرُونَ
from	right	and	left	prostrating	to	Allah	and	they	humbled

عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دُخِرُونَ ④٩

from the right and (from) the left, prostrating themselves to Allah, while they are being humbled?

وَ	لِ	اللَّهِ	يَسْجُدُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	مِنْ	دَابَّةٍ
and	to	Allah	submit	in	what	heavens	and	in	what	earth	of	creature

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ

And whatever is in the heavens and whatever creature is in the earth submits (humbly) to Allah,

وَّ	الْمَلَائِكَةُ	وَ	هُمْ	لَا	يَسْتَكْبِرُونَ					
and	angels	and	they	not	behave proudly					
وَّ الْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿50﴾										
and the angels (<i>too</i>), and they do not behave proudly.										
يَخَافُونَ	رَبَّ	هُمْ	مِّنْ	فَوْقِ	هُمْ	وَ	يَفْعَلُونَ			
they fear	Lord	their	from	above	them	and	they do			
يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ										
They fear their Lord above them, and do										
مَا	يُؤْمَرُونَ	وَ	قَالَ	اللَّهُ	لَا	تَتَّخِذُوا	الِهَيْنِ	اِثْنَيْنِ		
what	commanded	and	said	Allah	not	take	gods	two		
مَا يُؤْمَرُونَ ﴿51﴾ ^{الْحِجَّةُ} وَقَالَ اللَّهُ لَا تَتَّخِذُوا الْهَيْنِ اِثْنَيْنِ ج										
what they are commanded. Allah has said, 'Take not (<i>for worship</i>) two gods.										
إِنَّمَا	هُوَ	إِلَهٌ	وَاحِدٌ	فَإِيَّايَ	فَارْهَبُونِي	وَ	لَهُ	مَا		
surely	He	God	One	then	Me	and	for	what		
إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ ﴿52﴾ وَلَهُ مَا										
There is only One God. So fear Me alone.' And to Him belongs whatsoever is										
فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَهُ	الدِّينُ	وَاصِبًا			
in	heavens	and	earth	and	to	Him	eternally			
فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا										
in the heavens and the earth and to Him eternally belongs (<i>the right to determine</i>) the path.										
أَفَ	غَيْرِ	اللَّهِ	تَتَّقُونَ	وَ	مَا	بِكُمْ	مِنْ	نِعْمَةٍ	فَ	مِنْ
do	then	Allah	you fear	and	what	with	you	from	then	from
أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿53﴾ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنْ										
Will you then fear any other than Allah? And whatever blessing you have, it is from										

اللَّهُ	ثُمَّ	إِذَا	مَسَّ	كُمُ	الضَّرُّ	فَ	إِلَيْهِ	تَجْتَرُونَ	ثُمَّ
Allah	then	when	befalls	you	affliction	so	to Him	you cry	then

اللَّهُ ثُمَّ إِذَا مَسَّكُمُ الضَّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴿54﴾ ثُمَّ

Allah. And when affliction befalls you, it is to Him that you cry (*for help*); Then,

إِذَا	كَشَفَ	الضَّرَّ	عَنْ	كُمُ	إِذَا	فَرِيقٌ	مِّنْ	كُمُ	بِ	رَبِّ	هِمْ
when	removes	affliction	from	you	behold	a party	from	you	with	Lord	their

إِذَا كَشَفَ الضَّرَّ عَنْكُمُ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ

when He removes the affliction from you, behold! a party among you (*begins to*) attribute

لِ	يَكْفُرُوا	بِمَا	آتَيْنَا	هُمُ	فَ	تَمَتَّعُوا
so that	they deny	with what	We gave	them	then	you enjoy

يُشْرِكُونَ ﴿55﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا

equals to their Lord, So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little,

فَ	سَوْفَ	تَعْلَمُونَ	وَ	يَجْعَلُونَ	لِ	مَا	لَا	يَعْلَمُونَ
but	soon	they know	and	they ascribe	for	what	not	they know

فَسَوْفَ تَعْلَمُونَ ﴿56﴾ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ

but soon will you know. And they set apart (*for the false deities*) of which they know nothing,

نَصِيبًا	مِّنْ	مَا	رَزَقْنَا	هُمُ	تَ	اللَّهُ	لِ	تُسْأَلُنَّ	عَمَّا	كُنْتُمْ
portion	from	what	provided	them	by	Allah	surely	called to account	from what	you were

نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ

a portion of that which We have bestowed on them. By Allah, you shall certainly be called to account for all that you

تَفْتَرُونَ	وَ	يَجْعَلُونَ	لِ	اللَّهُ	الْبَنَاتِ	سُبْحَانَ	هُ	وَ	لِ	هُمُ
you forged	and	they ascribe	for	Allah	daughters	Holy	He	and	for	them

تَفْتَرُونَ ﴿57﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ

have forged. And they ascribe daughters to Allah - Holy is He - while they (*themselves*) have

مَا	يَشْتَهُونَ	وَ	إِذَا	بُشِّرَ	أَحَدُ	هُمْ	بِ	الْأُنْثَى
what	they desire	and	when	tidings	one	them	with	female

مَا يَشْتَهُونَ ⑤٨ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى

what they desire. And when to one of them is conveyed the tidings of (the birth of) a female,

ظَلَّ	وَجْهَهُ	هَ	مُسْوَدًّا	وَ	هُوَ	كَظِيمٌ	يَتَوَارَى	مِنْ
became	face	his	darken	and	He	suppresses grief	he hides himself	from

ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ⑤٩ يَتَوَارَى مِنْ

his face darkens while he suppresses (his inward) grief; he hides himself from the

الْقَوْمِ	مِنْ	سُوءٍ	مَا	بُشِّرَ	بِهِ	أَ	يُمْسِكُ	هَ	عَلَى
people	from	evil	what	news	with it	do	you keep	it	on

الْقَوْمِ مِنْ سُوءٍ مَا بُشِّرَ بِهِ ٭ أَيُمْسِكُهُ عَلَى

people because of the bad news he had had. Shall he keep it in spite

هُونٍ	أَمْ	يَدُسُّ	هَ	فِي	الْتُّرَابِ	أَلَا	سَاءَ	مَا	يَحْكُمُونَ
disgrace	or	bury	it	in	dust	beware	evil	what	they judge

هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ٭ أَلَا سَاءَ مَا يَحْكُمُونَ ⑥٠

of disgrace or bury it in the dust? Verily, evil is that which they judge.

لِ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	مَثَلُ	السُّوءِ	وَ	لِ	اللَّهِ
for	those who	not	believe	in	hereafter	example	evil	and	for	Allah

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ ٭ وَلِلَّهِ

Those who do not believe in the Hereafter to them applies the worst similitude; while to Allah belongs

الْمَثَلُ	الْأَعْلَى	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	وَ	لَوْ
example	loftiest	and	He	Mighty	Wise	and	if

الْمَثَلُ الْأَعْلَى ٭ وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑥١ وَلَوْ

that which is the loftiest and He is the Mighty, the Wise. And if

يُؤَاخِذُ	اللَّهُ	النَّاسَ	بِ	ظُلْمِ	هِمْ	مَا	تَرَكَ	عَلَيْهَا
punish	Allah	men	for	wrongdoing	their	not	leave	thereon

يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا

Allah were to punish men for their wrongdoing, He would not leave thereon

مِنْ	دَابَّةٍ	وَلَكِنْ	يُؤَخِّرُ	هُمْ	إِلَى	أَجَلٍ	مُسَمًّى
from	living creature	but	gives respite	them	to	term	appointed

مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى

a living creature, but He gives them respite till an appointed term;

فَ	إِذَا	جَاءَ	أَجَلُ	هُمْ	لَا	يَسْتَأْخِرُونَ	سَاعَةً
and	when	came	term	their	not	they remain behind	hour

فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً

and when their term is come, they cannot remain behind a single hour,

وَأَلَّا	يَسْتَقْدِمُونَ	وَ	يَجْعَلُونَ	لِ	اللَّهِ	مَا
and	they go ahead	and	they attribute	to	Allah	what

وَأَلَّا يَسْتَقْدِمُونَ ﴿٦٢﴾ وَيَجْعَلُونَ لِلَّهِ مَا

nor can they go ahead (of it). And they attribute to Allah what

يَكْرَهُونَ	وَ	تَصِفُ	اللسانِ	هُمْ	الكذبِ	أَنَّ
they dislike	and	describe	tongues	their	lie	that

يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ

they dislike (for themselves) and their tongues utter the lie that

لَهُمْ	الْحُسْنَى	لَا	جَرَمَ	أَنَّ	لَهُمُ	النَّارَ	وَ	أَنَّ	هُمْ
them	good	not	doubt	that	them	Fire	and	that	they

لَهُمُ الْحُسْنَى ط لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ

they will have the best (of everything). Undoubtedly, theirs shall be the Fire, and (therein) shall they

مُفْرَطُونَ	تَ	اللَّهِ	لَقَدْ	أَرْسَلْنَا	إِلَى	أُمَّمٍ	مِّنْ
abandoned	by	Allah	surely	We sent	to	people	from

مُفْرَطُونَ ﴿63﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَّمٍ مِّنْ

be abandoned. By Allah, We did send (Messengers) to the peoples

قَبْلَ	كَ	فَ	زَيْنَ	لَ	هُمُ	الشَّيْطٰنُ	أَعْمَالَ	هُمُ	فَ	هُوَ
before	you	but	beautiful	for	them	Satan	works	them	so	he

قَبْلِكَ فَزَيْنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَهُوَ

before you; but Satan made their works (appear) beautiful to them. So he is

وَلِيُّ	هُمُ	الْيَوْمَ	وَ	لَ	هُمُ	عَذَابٌ	أَلِيمٌ	وَ
patron	their	day	and	for	their	punishment	grievous	and

وَلِيَّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿64﴾ وَ

their patron this day, and they shall have a grievous punishment. And

مَا	أَنْزَلْنَا	عَلَيْكَ	كَ	الْكِتَابَ	إِلَّا	لِ	تُبَيِّنَ	لَ	هُمُ	الَّذِي
not	we send	to	you	Book	except	that	you explain	for	them	who

مَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي

We have not sent down to you the Book except that you may explain to them that

اِخْتَلَفُوا	فِي	هِ	وَ	هُدًى	وَ	رَحْمَةً	لِّ	قَوْمٍ	يُؤْمِنُونَ
differ	in	it	and	guidance	and	mercy	for	people	who believe

اِخْتَلَفُوا فِيهِ ۖ وَهُدًى ۖ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿65﴾

concerning which they differ, and as a guidance, and a mercy for a people who believe.

وَ	اللَّهُ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَحْيَا	بِهِ	الْأَرْضَ
and	Allah	sent down	from	sky	water	so	quicken	with it	earth

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ

And Allah has sent down water from the sky and has quickened therewith the earth

بَعْدَ	مَوْتِ	هَا	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِ	قَوْمٍ	يَسْمَعُونَ
after	death	its	surely	in	that	a	Sign	for	people	who would hear

بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

after its death. Surely, in that is a Sign for a people who would hear.

وَ	إِنَّ	لَ	كُمُ	فِي	الْأَنْعَامِ	لَ	عِبْرَةً	نُسْقِي	كُمُ	مِّنْ	مَا	فِي
and	surely	for	you	in	cattle	a	lesson	we give drink	you	from	what	is in

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي

And surely in the cattle (too) there is a lesson for you. We give you drink of what is in

بُطُونِ	هِ	مِنْ	بَيْنِ	فَرْثٍ	وَ	دَمٍ	لَبَنًا	خَالِصًا	سَائِغًا
bellies	their	from	between	faeces	and	blood	milk	pure	pleasant

بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَنًا خَالِصًا سَائِغًا

their bellies - from between the faeces and the blood - milk pure (and) pleasant for

لِ	الشَّرِيبِينَ	وَ	مِنْ	ثَمَرَاتِ	النَّخِيلِ	وَ	الْأَعْنَابِ
for	who drink	and	from	fruits	of date-palm	and	grapes

لِلشَّرِيبِينَ ﴿٦٧﴾ وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ

those who drink (it). And of the fruits of the date-palms and the grapes,

تَتَّخِذُونَ	مِنْ	هُ	سَكْرًا	وَ	رِزْقًا	حَسَنًا	إِنَّ	فِي
you obtain	from	it	intoxicating drink	and	food	wholesome	surely	in

تَتَّخِذُونَ مِنْهُ سَكْرًا وَ رِزْقًا حَسَنًا إِنَّ فِي

whence you obtain intoxicating drink and wholesome food. Verily, in

ذَلِكَ	لَ	آيَةً	لِ	قَوْمٍ	يَعْقِلُونَ	وَ	أَوْحَى	رَبُّ	كَ	إِلَى
that	is a	Sign	for	people	who use reason	and	inspired	your	Lord	to

ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾ وَ أَوْحَى رَبُّكَ إِلَى

that is a Sign for a people who make use of their reason. And your Lord inspired the

النَّحْلِ	أَنْ	أَتَّخِذِي	مِنْ	الْجِبَالِ	بُيُوتًا	وَ	مِنْ	الشَّجَرِ
bee	that	you make	in	hills	houses	and	in	trees

النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ

bee, (saying): 'Make you houses in the hills and in the trees

وَمِنْ	مَا	يَعْرِشُونَ	ثُمَّ	كُلِّي	مِنْ	كُلِّ	الثَّمَرَاتِ
and	what	trellises they build	then	eat	from	every	fruit

وَمِمَّا يَعْرِشُونَ⁶⁹ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ

and in the trellises which they build, 'Then eat of every (kind of) fruit,

فَاسْئَلِي	سُبُلَ	رَبِّ	كَ	ذُلًّا	يَخْرُجُ	مِنْ	بُطُونِ	هَا
and	follow	your	Lord	made easy	comes forth	from	belly	their

فَاسْئَلِي سُبُلَ رَبِّكَ ذُلًّا^ط يَخْرُجُ مِنْ بُطُونِهَا

and then pursue submissively the paths prescribed by your Lord.' There comes forth from their bellies

شَرَابٌ	مُخْتَلِفٌ	الْوَانُ	هَ	فِي	هَ	شِفَاءٌ	لِ	النَّاسِ	إِنَّ
drink	varying	hues	it	in	it	cure	for	men	surely

شَرَابٌ مُخْتَلِفٌ الْوَانُ فِيهِ شِفَاءٌ لِلنَّاسِ^ط إِنَّ

a drink of varying hues. Therein is cure for men. Surely,

فِي	ذَلِكَ	لَ	آيَةٌ	لِ	قَوْمٍ	يَتَفَكَّرُونَ	وَ	اللَّهُ	خَلَقَ	كُمْ
in	that	is	Sign	for	people	who reflect	and	Allah	create	you

فِي ذَلِكَ لآيَةٌ لِقَوْمٍ يَتَفَكَّرُونَ⁷⁰ وَاللَّهُ خَلَقَكُمْ

in that is a Sign for a people who reflect. And Allah creates you,

ثُمَّ	يَتَوَفَّى	كُمْ	وَ	مِنْ	كُمْ	مَنْ	يُرِدُّ	إِلَى	أَرْدَلِ	الْعُمُرِ
then	cause to die	you	and	among	you	who	return	to	senility	age

ثُمَّ يَتَوَفَّكُمْ^ق وَمِنْكُمْ مَنْ يُرِدُّ إِلَى أَرْدَلِ الْعُمُرِ

then He causes you to die; and there are (some) among you who reach the age of senility

لِ	كَى	لَا	يَعْلَمَ	بَعْدَ	عِلْمِ	شَيْئًا	إِنَّ	اللَّهَ	عَلِيمٌ
All-Knowing	not	that	they know	after	knowledge	anything	surely	Allah	is

لِ كَى لَا يَعْلَمَ بَعْدَ عِلْمِ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ

with the result that they lose all knowledge after having gained it. Surely, Allah is All-Knowing,

بَعْضِ	عَلَى	كُمُ	بَعْضَ	فَضْلَ	اللَّهِ	وَ	قَدِيرٌ
others	above	you	some	favoured	Allah	and	Powerful

قَدِيرٌ ٧١ وَاللَّهُ فَضْلَ بَعْضِكُمْ عَلَى بَعْضِ

Powerful. And Allah has favoured some of you above others

فِي	الرِّزْقِ	فَ	مَا	الَّذِينَ	فُضِّلُوا	بِ	رَادِي	رِزْقِ	هَمُّ
in	provisions	so	not	those who	more favoured	with	return	provision	their

فِي الرِّزْقِ ٧٢ فَمَا الَّذِينَ فَضِّلُوا بِرَادِي رِزْقِهِمْ

in (worldly) gifts. But those more favoured will not restore (any part of) their (worldly) gifts

عَلَى	مَا	مَلَكَتْ	أَيْمَانُ	هُمْ	فَ	هُمْ	فِي	هِ	سَوَاءٌ
upon	what	possess	right hand	their	so	they	in	it	be equal

عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ

to those whom their right hands possess, so that they may be equal (sharers) in them.

أَ	فَ	بِنِعْمَةِ	اللَّهِ	يَجْحَدُونَ	وَ	اللَّهُ	جَعَلَ	لَ	كُمُ
will	then	favour	Allah	they deny	and	Allah	made	for	you

أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ٧٢ وَاللَّهُ جَعَلَ لَكُمْ

Will they then deny the favour of Allah? And Allah has made for you

مِنْ	أَنْفُسِ	كُمُ	أَزْوَاجًا	وَ	جَعَلَ	لَ	كُمُ	مِنْ	أَزْوَاجِ	كُمُ
among	selves	your	mates	and	made	for	you	from	your	mates

أَنْفُسِكُمْ أَزْوَاجًا وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ

mates from among yourselves, and has made for you, from your mates,

بَيْنِينَ	وَ	حَفَدَةً	وَ	رَزَقَ	كُمُ	مِّنَ	الطَّيِّبَاتِ
sons	and	grandsons	and	provided	you	from	good things

بَيْنِينَ وَ حَفَدَةً وَ رَزَقَكُمُ مِّنَ الطَّيِّبَاتِ ط

sons and grandsons, and has provided you with good things.

أَفَ	بِالْبَاطِلِ	يُؤْمِنُونَ	وَ	بِ نِعْمَتِ	اللَّهِ	هُمْ	يَكْفُرُونَ
will	vain things	believe	and	with	favour	Allah	they deny

أَفِالْبَاطِلِ يُؤْمِنُونَ وَ بِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ٧٣

Will they then believe in vain things and deny the favour of Allah?

وَ	يَعْبُدُونَ	مِنَ	دُونِ	اللَّهِ	مَا	لَا	يَمْلِكُ
and	worsip	from	other	Allah	that	not	have power

وَ يَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ

And they worship beside Allah such as have no power

لَهُمْ	رِزْقًا	مِّنَ	السَّمَوَاتِ	وَ	الْأَرْضِ	شَيْئًا	وَ	لَا	يَسْتَطِيعُونَ
for them	provision	from	heavens	and	earth	anything	and	nor	they have power

لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَ الْأَرْضِ شَيْئًا وَ لَا يَسْتَطِيعُونَ ٧٤

to bestow on them any gift from the heavens or the earth, nor can they (ever) have such power.

فَ	لَا	تَضْرِبُوا	لِ	اللَّهِ	الْأَمْثَالَ	إِنَّ	اللَّهَ	يَعْلَمُ	وَ	أَنْتُمْ
so	not	coin	for	Allah	similitude	surely	Allah	knows	and	you

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَ أَنْتُمْ

So coin not similitudes for Allah. Surely, Allah knows and you

لَا	تَعْلَمُونَ	ضَرَبَ	اللَّهُ	مَثَلًا	عَبْدًا	مَّمْلُوكًا
not	know	describe	Allah	parable	slave	owned

لَا تَعْلَمُونَ ٧٥ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا

know not. Allah sets forth the parable of a slave who is owned

لَا	يَقْدِرُ	عَلَى	شَيْءٍ	وَ	مَنْ	رَزَقْنَا	هُ	مِنْ	نَا	رِزْقًا	حَسَنًا	
	good	provisions	Us	from	him	We provide	whom	and	anything	upon	power	no

لَا يَقْدِرُ عَلَى شَيْءٍ وَ مَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا

having no power over anything; and (a free man) whom We have provided with a fair provision from Ourselves,

فَ	هُوَ	يُنْفِقُ	مِنْ	هُ	سِرًّا	وَ	جَهْرًا	هَلْ
are	openly	and	secretly	it	from	spends	he	then

فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَ جَهْرًا هَلْ

and he spends thereof secretly and openly. Are they

يَسْتَوُونَ	الْحَمْدُ	لِ	اللَّهِ	بَلْ	أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ
they know	not	them	most	but	Allah	for	Praise	the equal

يَسْتَوُونَ ط الْحَمْدُ لِلَّهِ ط بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ 76

equal? Praise be to Allah! But most of them know not.

وَ	ضَرَبَ	اللَّهُ	مَثَلًا	رَجُلَيْنِ	أَحَدُ	هُمَا	أَبْكَمُ
dumb	of both	one	two men	parable	Allah	set forth	and

وَ ضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ

And Allah sets forth (another) parable of two men- one of them is dumb,

لَا	يَقْدِرُ	عَلَى	شَيْءٍ	وَ	هُوَ	كُلُّ	عَلَى	مَوْلَى	هُ	أَيْنَ	مَا
that	where	his	master	on	burden	He	and	anything	on	power	not

لَا يَقْدِرُ عَلَى شَيْءٍ وَ هُوَ كُلُّ عَلَى مَوْلَاهُ لَا أَيْنَمَا

having no power over anything, and he is a burden to his master; withersoever

يُوجِّهُهُ	هُ	لَا	يَأْتِ	بِ	خَيْرٍ	هَلْ	يَسْتَوِي	هُوَ	وَ	مَنْ
who	and	him	be equal	can	good	with	bring	not	him	send

يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ

he sends him, he brings no good. Can he be equal to him who

يَأْمُرُ	بِ	الْعَدْلِ	وَ	هُوَ	عَلَى	صِرَاطٍ	مُسْتَقِيمٍ	وَ	لِ	اللَّهِ
enjoins	with	justice	and	he	on	path	straight	and	for	Allah

يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾ وَ لِلَّهِ

enjoins justice and who is himself on the straight path? And to Allah belongs

غَيْبُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	أَمْرُ	السَّاعَةِ
unseen	heavens	and	earth	and	not	matter	Hour

غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ السَّاعَةِ

the unseen of the heavens and the earth; and the matter of the Hour

إِلَّا	كَ	لَمَحِّ	الْبَصْرِ	أَوْ	هُوَ	أَقْرَبُ	إِنَّ	اللَّهَ
but	like	twinkling	eye	or	it is	nearer	surely	Allah

إِلَّا كَلَمَحِّ الْبَصْرِ أَوْ هُوَ أَقْرَبُ ۖ إِنَّ اللَّهَ

is but as the twinkling of an eye, no, it is nearer still. Surely, Allah

عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَ	اللَّهُ	أَخْرَجَ	كُم مِّن	بُطُونِ
over	all	things	power	and	Allah	brought forth	you from	bellies

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾ وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ

has power over all things. And Allah brought you forth from the wombs of

أُمَّهَاتِكُمْ	لَا	تَعْلَمُونَ	شَيْئًا	وَ	جَعَلَ	لَكُمْ	السَّمْعَ
mother	not	you know	anything	and	made	you for	ear

أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا ۖ وَ جَعَلَ لَكُمْ السَّمْعَ

your mothers while you knew nothing, and gave you ears

وَ	الْأَبْصَارَ	وَ	الْأَفْئِدَةَ	لَعَلَّ	كُم	تَشْكُرُونَ
and	eyes	and	hearts	so that	you	you be grateful

وَ الْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

and eyes and hearts, that you might be grateful.

أَلَمْ	يَرَوْا	إِلَى	الطَّيْرِ	مُسَخَّرَاتٍ	فِي	جَوِّ	السَّمَاءِ
do	see	to	birds	held under subjection	in	air	heaven

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ ط

Do they not observe the birds held (*aloft*) in midheaven?

مَا	يُمْسِكُ	هُنَّ	إِلَّا	اللَّهُ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	قَوْمٍ
not	hold	them	except	Allah	surely	in	that	are	Signs	for	people

مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ

None keep them held (*aloft*) but Allah. Verily, in that are Signs for a people

يُؤْمِنُونَ	وَ	اللَّهُ	جَعَلَ	لَ	كُم	مِّنْ	بُيُوتِكُمْ	كُم	سَكَنًا
they believe	and	Allah	made	for	you	from	homes	your	place of rest

يُؤْمِنُونَ ⑧٠ وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا

who believe. And Allah has made your homes, a place of rest for you

وَّ	جَعَلَ	لَ	كُم	مِّنْ	جُلُودِ	الْأَنْعَامِ	بُيُوتًا
and	made	for	you	from	skins	cattle	abodes

وَّ جَعَلَ لَكُمْ مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا

and has made for you, of the skins of cattle, abodes

تَسْتَخِفُّونَ	هَا	يَوْمَ	ظَعْنِ	كُم	وَ	يَوْمَ	إِقَامَتِكُمْ
you find light	it	day	travel	you	and	day	halt

تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ إِقَامَتِكُمْ لا

which you find light at the time when you travel and useful at the time when you halt;

وَ	مِنْ	أَصْوَابِ	هَا	وَ	أُوبَارِ	هَا	وَ	أَشْعَارِ	هَا	أَثَاثًا
and	from	wool	their	and	furs	their	and	hair	their	household goods

وَمِنْ أَصْوَابِهَا وَأُوبَارِهَا وَأَشْعَارِهَا أَثَاثًا

and of their wool, and their furs, and their hair, (*He has supplied you with*) household goods

وَّ	مَتَاعًا	إِلَى	حِينٍ	وَ	اللَّهُ	جَعَلَ	لَ	كُمُ	مِّنْ	مَا
and	articles	for	a time	and	Allah	made	for	you	from	that

وَّ مَتَاعًا إِلَى حِينٍ ⑧١ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا

and articles of use for a time. And Allah had made for you, of that

خَلَقَ	ظِلًّا	وَ	جَعَلَ	لَ	كُمُ	مِّنْ	الْجِبَالِ	أَكْنَانًا
created	shades	and	he made	surely	for you	from	mountains	shelter

خَلَقَ ظِلًّا وَ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا

which He has created, (things affording) shade; and He has made for you, in the mountains, places of shelter;

وَ	جَعَلَ	لَ	كُمُ	سَرَائِيلَ	تَقِي	كُمُ	الْحَرَّ	وَ	سَرَائِيلَ
and	made	surely	your	garments	protect	you	heat	and	coats of mail

وَ جَعَلَ لَكُمْ سَرَائِيلَ تَقِيكُمْ الْحَرَّ وَ سَرَائِيلَ

and He has made for you garments which protect you from heat, and coats of mail which

تَقِي	كُمُ	بِأَسْ	كُمُ	كَذَلِكَ	يُتِمُّ	نِعْمَتَ	هُ	عَلَيْكُمْ
protect	you	war	your	like this	complete	favour	His	on you

تَقِيكُمْ بِأَسْكُمْ ٥ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ

protect you in your wars. Thus does He complete His favour on you,

لَعَلَّ	كُمُ	تُسَلِمُونَ	فَ	إِنْ	تَوَلَّوْا	فَ	إِنَّمَا	عَلَى	ك
so that	you	submit	but	if	they turn away	then	only	on	you

لَعَلَّكُمْ تُسَلِمُونَ ⑧٢ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ

that you may submit (to Him). But if they turn away, then you are responsible only

الْبَلْغُ	الْمُبِينُ	يَعْرِفُونَ	نِعْمَتَ	اللَّهِ	ثُمَّ
convey	openly	they know well	favour	Allah	then

الْبَلْغُ الْمُبِينُ ⑧٣ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ

for the plain delivery of the Message. They know full well Allah's grace (as they see it), yet they

يَوْمَ	وَ	الْكَافِرُونَ	هُمْ	أَكْثَرُ	وَ	هَا	يُنْكِرُونَ
day	and	disbelievers	them	most	and	it	they deny

يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾ وَيَوْمَ

deny it; and most of them are *confirmed* disbelievers. And (remember) the day when

لَا	ثُمَّ	شَهِيدًا	أُمَّةٍ	كُلِّ	مِنْ	نَبَعْتُ
not	then	witness	people	every	from	We raise

نَبَعْتُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا

We shall raise up a witness from every people, then

إِذَا	وَ	يُسْتَعْتَبُونَ	هُمْ	لَا	وَ	كَفَرُوا	لِلَّذِينَ	يُؤْذَنُ
then	and	plea be accepted	their	not	and	disbelieve	for those who	permitted

يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾ وَإِذَا

those who disbelieve shall not be permitted (*to plead*) nor shall their plea be accepted. And when

رَأَى	الَّذِينَ	ظَلَمُوا	الْعَذَابَ	فَ لَا	يُخَفَّفُ	عَنْهُمْ
see	those who	who wronged	punishment	not	made light	them

رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ

those who did wrong (*actually*) see the punishment, it will not be made light for them,

وَ لَا	هُمْ	يُنْظَرُونَ	وَ إِذَا رَأَى	الَّذِينَ	أَشْرَكُوا
and	they	granted respite	and when see	those who	associate partners

وَلَا هُمْ يُنْظَرُونَ ﴿٨٦﴾ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا

nor will they be granted respite. And when those, who associate partners

شُرَكَاءَ	هُمْ	قَالُوا	رَبِّ	نَا	هَؤُلَاءِ	شُرَكَائُنَا
associated-gods	their	they say	Lord	Our	these	our associate-gods

شُرَكَاءَ هُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا

(*with God*), will see their associated-gods, they will say, 'Our Lord, these are our associate-gods

الَّذِينَ	كُنَّا	نَدْعُوهُمْ	مِنْ	دُونِ	كَ	فَ	الْقَوْلِ	إِلَى	هِمْ
whom	we used to	we call	from	instead	You	then	retort	to	them

الَّذِينَ كُنَّا نَدْعُوهُمْ مِنْ دُونِكَ ۖ فَالْقَوْلِ إِلَيْهِمْ

whom we used to call upon instead of You.' Thereupon they will retort on them with the

الْقَوْلِ	إِنَّ	كُنتُمْ	لَ	كٰذِبُونَ	وَ	الْقَوْلِ
words	surely	you	surely	liars	and	offer

الْقَوْلِ إِنَّكُمْ لَكٰذِبُونَ ﴿٨٧﴾ وَالْقَوْلِ

words, 'Surely, you are liars.' And they will offer

إِلَى	اللَّهِ	يَوْمَئِذٍ	السَّلَامِ	وَ	ضَلَّ	عَنْ	هُمَّ	مَا
to	Allah	that day	submit	and	got lost	from	them	that

إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامِ وَضَلَّ عَنْهُمْ مَا

submission to Allah on that day, and all that they used to

كَانُوا	يَفْتَرُونَ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ
they were	to forge	those who	disbelieve	and	turn away	from

كَانُوا يَفْتَرُونَ ﴿٨٨﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ

forge shall fail them. (As for) those who disbelieve and turn (men) away from

سَبِيلِ	اللَّهِ	زِدْنَا	هُمَّ	عَذَابًا	فَوْقَ	الْعَذَابِ	بِمَا
path	Allah	we add	their	punishment	above	punishment	because

سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا

the way of Allah, We will add punishment to (their) punishment because

كَانُوا	يُفْسِدُونَ	وَ	يَوْمَ	نَبْعَثُ	فِي	كُلِّ
they were	corruptly	and	day	raise up	in	every

كَانُوا يُفْسِدُونَ ﴿٨٩﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ

they act corruptly. And (remember) the day when We will raise up in every

أُمَّةٍ	شَهِيدًا	عَلَيْهِمْ	مِّنْ	أَنْفُسِ	هَمَّ	وَ	جِئْنَا
people	witness	on them	from	selves	them	and	we bring

أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا

people a witness against them from amongst themselves, and We will bring

بِ	كَ	شَهِيدًا	عَلَى	هَؤُلَاءِ	وَ	نَزَّلْنَا	عَلَى	كَ
with	you	witness	against	these	and	we sent down	to	you

بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ط وَنَزَّلْنَا عَلَيْكَ

you as a witness against these. And We have sent down to you

الْكِتَابِ	تَبْيَانًا	لِّ	كُلِّ	شَيْءٍ	وَ	هُدًى	وَ	رَحْمَةً
Book	explaining	for	every	thing	and	guidance	and	mercy

الْكِتَابِ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

the Book to explain everything, and a guidance, and a mercy,

وَ	بُشْرَى	لِ	الْمُسْلِمِينَ	إِنَّ	اللَّهَ	يَأْمُرُ	بِ	الْعَدْلِ
and	glad tidings	for	who submit	surely	Allah	orders	with	justice

وَ بُشْرَى لِّلْمُسْلِمِينَ ۗ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ

and glad tidings to those who submit (to God). Verily, Allah requires you to abide by justice,

وَ	الْإِحْسَانَ	وَ	إِيتَاءِ	ذِي	الْقُرْبَى	وَ	يَنْهَى	عَنِ
and	benevolence	and	giving	like	kindred	and	forbid	from

وَ الْإِحْسَانَ وَ إِيْتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ

and treat with grace, and give like the giving of kin to kin; and forbids

الْفَحْشَاءِ	وَ	الْمُنْكَرِ	وَ	الْبَغْيِ	يَعْظُ	كُم	لَعَلَّ	كُم
indecency	and	manifest evil	and	transgression	admonish	you	so that	you

الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ

indecency, and manifest evil and transgression. He admonished you that you

عَهْدْتُمْ	إِذَا	اللَّهِ	عَهْدِ	بِ	أَوْفُوا	وَ	تَذَكَّرُونَ
you make covenant	when	Allah	covenant	the	fulfil	and	take heed

تَذَكَّرُونَ ﴿٩١﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

may take heed. And fulfil the covenant of Allah when you have made,

هَا	تَوَكَّيْدِ	بَعْدَ	الْأَيْمَانَ	تَنْقُضُوا	لَا	وَ
it	confirming	after	oaths	you break	not	and

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوَكَّيْدِهَا

and break not the oaths after making them firm,

إِنَّ	كَفِيلًا	عَلَيْكُمْ	اللَّهِ	جَعَلْتُمْ	قَدْ	وَ
surely	surety	on you	Allah	you made	surely	and

وَقَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ

while you have made Allah your surety. Certainly,

اللَّهُ	يَعْلَمُ	مَا	تَفْعَلُونَ	وَ	لَا	تَكُونُوا	كَ	الَّتِي
Allah	knows	what	you do	and	not	you be	like	her

اللَّهُ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾ وَلَا تَكُونُوا كَالَّتِي

Allah knows what you do. And be not like her

تَقَضَّتْ	غَزَلَ	هَا	مِنْ	بَعْدِ	قُوَّةٍ	أَنْكَاثًا
break	yarn	her	from	after	strong	into pieces

تَقَضَّتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا

who, after having made it strong, breaks her yarn into pieces.

تَتَّخِذُونَ	أَيْمَانَ	كُمْ	دَخَلًا	بَيْنَ	كُمْ	أَنْ
you make	oaths	your	means of deceit	between	you	that

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ

You make your oaths a means of deceit between you, (for fear) lest

تَكُونُ	أُمَّةٌ	هِيَ	أَرْبَى	مِنْ	أُمَّةٍ	إِنَّمَا	يَبْلُوكُمْ	كُمُ
you be	people	she	more powerful	from	other people	surely	tries	you

تَكُونُ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمْ

one people become more powerful than another. Surely, Allah tries

اللَّهُ	بِهِ	وَ	لَ	يُبَيِّنَنَّ	لَ	كُمُ	يَوْمَ	الْقِيَمَةِ
Allah	with it	and	surely	clear	to	you	Day	Resurrection

اللَّهُ بِهِ ط وَ لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ

you therewith, and on the Day of Resurrection He will make clear to you

مَا	كُنْتُمْ	فِي	هِ	تَخْتَلِفُونَ	وَ	لَوْ	شَاءَ	اللَّهُ
that	you were	in	it	you differed	and	if	Will	Allah

مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ 93 وَ لَوْ شَاءَ اللَّهُ

that wherein you differed. And if Allah had (enforced) His Will,

لَ	جَعَلَ	كُمُ	أُمَّةً	وَاحِدَةً	وَلَكِنْ	يُضِلُّ
surely	make	you	people	one	but	He let go astray

لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ

He would surely have made you (all) one people; but He lets go astray

مَنْ	يَشَاءُ	وَ	يَهْدِي	مَنْ	يَشَاءُ	وَ	لَ	تُسْأَلَنَّ
who	wishes	and	guide	who	wishes	and	surely	you be questioned

مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ط وَ لَتُسْأَلَنَّ

him who wishes (it), and guides him who wishes (it), and you shall surely be questioned

عَمَّا	كُنْتُمْ	تَعْمَلُونَ	وَ	لَا	تَتَّخِذُوا	أَيْمَانَ	كُمُ
from what	you were	you have been doing	and	not	you make	oaths	your

عَمَّا كُنْتُمْ تَعْمَلُونَ 94 وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ

concerning that which you have been doing. And make not your oaths

هَا	ثُبُوتٍ	بَعْدَ	قَدَمٌ	تَزَلُّ	فَ	كُمُ	بَيْنَ	دَخَالًا
it	firmly established	after	foot	slip	then	you	between	means of deceit

دَخَالًا بَيْنَكُمْ فَتَزَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا

a means of deceit between you; or (*your*) foot will slip after it has been firmly established,

و	تَذُوقُوا	السُّوَاءَ	بِمَا	صَدَدْتُمْ	عَنْ	سَبِيلِ
	you will taste	evil	because	you turned away	from	path

وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ

and you will taste evil because you turned (*people*) away from the path

اللَّهِ	وَ	لَ	كُمُ	عَذَابٌ	عَظِيمٌ	وَ	لَا	تَشْتَرُونَ
Allah	and	for	you	punishment	great	and	not	you purchase

اللَّهِ ۚ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٥﴾ وَلَا تَشْتَرُونَ

of Allah, and you will have a severe punishment. And barter not the

بِ	عَهْدِ	اللَّهِ	ثَمَنًا	قَلِيلًا	إِنَّمَا	عِنْدَ	اللَّهِ	هُوَ
of	covenant	Allah	price	paltry	surely	with	Allah	He

بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ

covenant of Allah for a paltry price. Surely, that which is with Allah

خَيْرٌ	لَّ	كُمُ	إِنْ	كُنْتُمْ	تَعْلَمُونَ	مَا	عِنْدَ	كُمُ
better	for	you	if	you were	you knew	that	with	you

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾ مَا عِنْدَ كُمُ

is better for you if you only knew. That which you have

يَنْفَدُ	وَ	مَا	عِنْدَ	اللَّهِ	بَاقٍ	وَ	لَ	الَّذِينَ
come to naught	and	what	with	Allah	last	and	surely	those who

يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۖ وَلَنَجْزِيَنَّ الَّذِينَ

shall come to naught and whatever is with Allah will last (*forever*). And We certainly give those, who

صَبْرًا	أَجْرًا	هُمْ	بِ	أَحْسَنِ	مَا	كَانُوا	يَعْمَلُونَ
steadfast	reward	their	with	best	what	they were	they do

صَبْرًا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

are steadfast their reward according to the best of their works.

مَنْ	عَمِلَ	صَالِحًا	مِنْ	ذَكَرٍ	أَوْ	أُنْثَى
who	act	righteously	from	male	or	female

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرٍ أَوْ أُنْثَى

Whoso acts righteously, whether male or female

وَ	هُوَ	مُؤْمِنٌ	فَ	لَ	نُحْيِيَنَّ	هُ	حَيَوَةً	طَيِّبَةً
and	he is	a believer	then	surely	give life	him	life	pure

وَهُوَ مُؤْمِنٌ فَلْنُحْيِيَنَّهٗ حَيَوَةً طَيِّبَةً

and is a believer, We will surely grant him a pure life;

وَ	لَ	نَجْزِيَنَّهُمْ	هُمْ	أَجْرَهُمْ	بِ	أَحْسَنِ	مَا	كَانُوا	يَعْمَلُونَ
and	surely	we recompense	them	reward	the	best	what	were	doing

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٨﴾

and We will surely bestow on such their reward according to the best of their works.

فَ	إِذَا	قَرَأْتَ	الْقُرْآنَ	فَ	اسْتَعِذْ	بِ	اللَّهِ	مِنْ
and	when	recite	Quran	then	seek refuge	with	Allah	from

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنْ

And when you recite the Quran, seek refuge with Allah from

الشَّيْطَانِ	الرَّجِيمِ	إِنَّ	هُ	لَيْسَ	لَ	هُ	سُلْطٰنٌ
Satan	rejected	surely	he	not	for	him	power

الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾ إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ

Satan, the rejected. Surely, he has no power

عَلَى	الَّذِينَ	آمَنُوا	وَ	عَلَى	رَبِّ	هَمَّ	يَتَوَكَّلُونَ
on	those who	believe	and	on	Lord	their	they put trust

عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

over those who believe and who put their trust in their Lord.

إِنَّمَا	سُلْطَنُ	هُ	عَلَى	الَّذِينَ	يَتَوَلَّوْنَ	هُ	وَ	الَّذِينَ
surely	power	his	on	those who	make friend	him	and	those who

إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ

His power is only over those who make friends with him and who

هُمْ	بِهِ	مُشْرِكُونَ	وَ	إِذَا	بَدَلْنَا	آيَةً	مَّكَانَ
they	with him	set up equal	and	when	we change	Signs	in place of

هُمْ بِهِ مُشْرِكُونَ ﴿١٠١﴾ وَإِذَا بَدَلْنَا آيَةً مَّكَانَ

set up equals to Him. And when We bring one Sign in place of

آيَةٍ	وَ	اللَّهُ	أَعْلَمُ	بِمَا	يُنزِّلُ	قَالُوا	إِنَّمَا	أَنْتَ
another Sign	and	Allah	know	what	He sends down	they say	surely	you

آيَةٍ ۗ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ

another- and Allah knows best what He reveals - they say, 'You are

مُفْتَرٍ	بَلْ	أَكْثَرُهُمْ	لَا	يَعْلَمُونَ	قُلْ	نَزَّلَهُ	رُوحُ	الْقُدْسِ
fabricator	no	most	not	they know	say	sent it down	Spirit	holiness

مُفْتَرٍ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدْسِ

but a fabricator.' No, but most of them know not. Say, 'The Spirit of holiness has brought it down

مِنْ	رَبِّ	كَ	بِ	الْحَقِّ	لِ	يُثَبِّتَ
from	Lord	your	with	truth	so that	He strengthen

مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ

from your Lord with truth, that He may strengthen

الَّذِينَ	وَمَنْ	وَهَدَىٰ	وَبُشْرَىٰ	لِلْمُسْلِمِينَ
those who	and	guidance	glad tidings	Muslims

الَّذِينَ آمَنُوا وَ هُدًى وَ بُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٣﴾

those who believe, and as a guidance and glad tidings for Muslims.

وَلَقَدْ	نَعْلَمُ	أَنَّ هُمْ	يَقُولُونَ	إِنَّمَا	يُعَلِّمُ	هَٰذَا	بَشَرٌ
and	We know	they that	say	only	teaches	him	man

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ

And indeed We know that they say that it is only a man who teaches him.

لِسَانٌ	الَّذِي	يُلْحِدُونَ	إِلَيْهِ	أَعْجَمِيٌّ
tongue	who	they attribute	to him	is foreign

لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ

(But) the tongue of him to whom they (unjustly) incline (in making this insinuation) is foreign,

وَهَذَا	لِسَانٌ	عَرَبِيٌّ	مُبِينٌ	إِنَّ	الَّذِينَ	لَا
and	tongue	Arabic	clear	surely	those who	not

وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٤﴾ إِنَّ الَّذِينَ لَا

while this is Arabic tongue, plain and clear. (As for) those who do not

يُؤْمِنُونَ	بِآيَاتِ	اللَّهِ	لَا	يَهْدِيهِمْ	اللَّهُ	وَلَهُمْ
believe	in	Allah	not	guide	Allah	and they shall have

يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ

believe in the Signs of Allah, surely, Allah will not guide them, and they shall have

عَذَابٌ	أَلِيمٌ	إِنَّمَا	يَفْتَرِي	الَّذِينَ	لَا	يُؤْمِنُونَ
punishment	grievous	surely	forge	those who	not	they believe

عَذَابٌ أَلِيمٌ ﴿١٠٥﴾ إِنَّمَا يَفْتَرِي الَّذِينَ لَا يُؤْمِنُونَ

a grievous punishment. It is only those who believe not in the Signs of Allah, that

بَايَاتِ	اللَّهِ	وَ	أُولَئِكَ	هُمْ	الْكَذِبُونَ
Signs	Allah	and	these	who	liars

بَايَاتِ اللَّهِ وَ أُولَئِكَ هُمُ الْكَذِبُونَ ﴿١٠٦﴾

forge falsehood, and they it is who are the liars.

مَنْ	كَفَرَ	بِ	اللَّهِ	مِنْ	بَعْدِ	إِيمَانٍ	إِلَّا	مَنْ	أُكْرِهَ
who	disbelieve	in	Allah	from	after	believed	except	who	coerced

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ

Whoever disbelieves in Allah after having believed – except the one who is coerced (beyond the limit of his tolerance)

وَ	قَلْبُ	هُ	مُطْمَئِنٌّ	بِ	الإِيمَانِ	وَلَكِنْ	مَنْ
and	heart	his	at peace	with	faith	but	who

وَ قَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ

while his heart finds peace in faith. But those who

شَرَحَ	بِ	الْكُفْرِ	صَدْرًا	فَ	عَلَيْهِمْ	غَضَبٌ	مِنْ
open	with	disbelief	breast	then	on them	chastisement	from

شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنْ

open their breast to disbelief, upon them will fall the wrath of

اللَّهُ	وَ	لَ	هُمُ	عَذَابٌ	عَظِيمٌ	ذَلِكَ	بِأَنَّ	هُمُ
Allah	and	for	them	punishment	great	this	because	they

اللَّهُ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٧﴾ ذَلِكَ بِأَنَّهُمْ

Allah and for them shall be a great chastisement. That is because they

اسْتَحَبُّوا	الْحَيَاةَ	الدُّنْيَا	عَلَى	الْآخِرَةِ	وَ	أَنَّ
prefer	life	worldly	above	Hereafter	and	that

اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ

have preferred the present life to the Hereafter, and because

اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الْكَافِرِينَ	أُولَئِكَ
Allah	not	guides	people	disbelievers	these

اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٨﴾ أُولَئِكَ

Allah guides not the disbelieving people. It is they on

الَّذِينَ	طَبَعَ	اللَّهُ	عَلَى	قُلُوبِ	هُمْ	وَ	سَمِعَ	هُمْ
those who	set seal	Allah	on	hearts	their	and	ears	their

الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ

whose hearts and ears and eyes Allah has set

وَ	أَبْصَارِ	هُمْ	وَ	أُولَئِكَ	هُمْ	الْغٰفِلُونَ
and	eyes	their	and	these	them	heedless

وَ أَبْصَارِهِمْ ۚ وَ أُولَئِكَ هُمُ الْغٰفِلُونَ ﴿١٠٩﴾

a seal. And it is they who are the heedless.

لَا	جَرَمَ	أَنَّ	هُمْ	فِي	الْآخِرَةِ	هُمْ	الْخٰسِرُونَ
no	doubt	that	they	in	Hereafter	they	losers

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخٰسِرُونَ ﴿١١٠﴾

Undoubtedly, it is they who will be the losers in the Hereafter.

ثُمَّ	إِنَّ	رَبَّ	كَ	لِ	الَّذِينَ	هَاجَرُوا	مِنْ	بَعْدِ	مَا
then	surely	Lord	your	for	those who	left homes	from	after	that

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا

Then, surely your Lord - to those who fled (*their homes*) after they had

فُتِنُوا	ثُمَّ	جَاهَدُوا	وَ	صَبَرُوا	إِنَّ	رَبَّ	كَ	مِنْ	بَعْدِهَا
persecuted	then	struggled	and	steadfast	surely	Lord	you	from	after it

فُتِنُوا ثُمَّ جَاهَدُوا وَ صَبَرُوا ۗ إِنَّ رَبَّكَ مِنْ بَعْدِهَا

been persecuted and then struggled hard (*in the cause of Allah*) and remained steadfast - (yes),surely after that your Lord

لَ	غَفُورٌ	رَّحِيمٌ	يَوْمَ	تَأْتِي	كُلُّ	نَفْسٍ
is	Most Forgiving	Merciful	day	will come	every	soul

لَغَفُورٌ رَّحِيمٌ ۝ (111) يَوْمَ تَأْتِي كُلُّ نَفْسٍ

is Most Forgiving, Merciful. On the day when every soul will come

تُجَادِلُ	عَنْ	نَفْسِ	هَا	وَ	تُوفَى	كُلُّ	نَفْسٍ
pleading	for	self	it	and	fully recompensed	every	soul

تُجَادِلُ عَنْ نَفْسِهَا وَتُوفَى كُلُّ نَفْسٍ

pleading for itself, and every soul will be fully recompensed

مَا	عَمِلَتْ	وَ	هُمْ	لَا	يُظْلَمُونَ	وَ	ضَرَبَ	اللَّهُ
what	it did	and	they	not	wronged	and	set forth	Allah

مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ۝ (112) وَضَرَبَ اللَّهُ

for what it did, and they will not be wronged. And Allah sets forth the

مَثَلًا	قَرْيَةً	كَانَتْ	أَمِنَةً	مُطْمَئِنَّةً	يَأْتِي	هَا
parable	a township	was	enjoyed security	peace	came	it

مَثَلًا قَرْيَةً كَانَتْ أَمِنَةً مُطْمَئِنَّةً يَأْتِيهَا

parable of a township which enjoyed security and peace;

رِزْقُ	هَا	رَغَدًا	مِّنْ	كُلِّ	مَكَانٍ	فَ	كَفَرَتْ
provisions	its	plenty	from	every	quarter	then	denied

رِزْقَهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ

its provisions came to it in plenty from every quarter; but it denied the

بِ	أَنْعَمِ	اللَّهُ	فَ	أَذَاقَ	هَا	اللَّهُ	لِبَاسَ	الْجُوعِ
with	favours	Allah	so	to taste	them	Allah	wrapped	hunger

بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ

favours of Allah, so Allah made its dwellers taste a life wrapped in hunger

وَالْخَوْفِ	بِمَا	كَانُوا	يَصْنَعُونَ	وَ	لَقَدْ	جَاءَ	هُمْ
and	fear	were	used to do	and	surely	came	them

وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾ وَلَقَدْ جَاءَ هُمْ

and fear as a consequence of what they used to do. And indeed there has come to them

رَسُولٌ	مِّنْ	هُمْ	فَ	كَذَّبُوهُ	هُ	فَ	أَخَذَ	هُمْ	الْعَذَابُ
a messenger	from	them	so	belied	him	so	overtook	them	punishment

رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ

a Messenger from among themselves, but they treated him as a liar, so punishment overtook them

وَ	هُمْ	ظَلِمُونَ	فَ	كُلُوا	مِنْ	مَا	رَزَقَ	كُمُ	اللَّهُ
and	they	were wrongdoers	so	eat	from	what	provided	you	Allah

وَ هُمْ ظَلِمُونَ ﴿١١٤﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ

while they were wrongdoers. So eat of the lawful (and) good things which Allah has

حَلَالًا	طَيِّبًا	وَ	اشْكُرُوا	نِعْمَتَ	اللَّهِ	إِنْ
lawful	good	and	be grateful	bounty	Allah	if

حَلَالًا طَيِّبًا وَ اشْكُرُوا نِعْمَتَ اللَّهِ إِنْ

provided for you; and be grateful for the bounty of Allah, if

كُنْتُمْ	إِيَّاهُ	تَعْبُدُونَ	إِنَّمَا	حَرَّمَ	عَلَى	كُمُ
you are	Him	you worship	surely	forbidden	on	you

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾ إِنَّمَا حَرَّمَ عَلَيْكُمْ

it is Him you worship. He has only made unlawful for you

الْمَيِّتَةَ	وَ	الْدَّمَ	وَ	لَحْمَ	الْخِنْزِيرِ	وَ	مَا
dead	and	blood	and	flesh	swine	and	that

الْمَيِّتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَمَا

to partake of flesh (of such animals) as have died a natural death and of blood and the flesh of swine and that

أَهْلٌ	لِغَيْرِ	اللَّهِ	بِهِ	فَ	مَنْ	اضْطُرَّ	غَيْرَ	بَاغٍ	وَ	لَا
invoked	other than	Allah	with it	so	who	compelled	not	relish	and	not

أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا

on which the name of any other than Allah has been invoked. But he who is driven by extreme compulsion without relish

عَادٍ	فَ	إِنَّ	اللَّهِ	غَفُورٌ	رَّحِيمٌ	وَ	لَا	تَقُولُوا
transgress	then	surely	Allah	Most Forgiving	Merciful	and	not	you say

عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٦﴾ وَلَا تَقُولُوا

or intent to transgress, then, surely, Allah is Most Forgiving, Merciful. And say not -

لِ	مَا	تَصِفُ	اللسِّنتُ	كُمُ	الكذبِ	هَذَا
for	what	utter	tongue	your	falsehood	this

لِمَا تَصِفُ اللِّسِّنَاتُ الكَذِبَ هَذَا

because of the falsehood which your tongues utter - 'This

حَلٌّ	وَ	هَذَا	حَرَامٌ	لِ	تَفْتَرُوا	عَلَى	اللَّهِ	الكذبِ
lawful	and	this	unlawful	so that	you forge	against	Allah	lie

حَلٌّ وَ هَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الكَذِبَ ط

is lawful, and this is unlawful,' so as to forge a lie against Allah.

إِنَّ	الَّذِينَ	يَفْتَرُونَ	عَلَى	اللَّهِ	الكذبِ
surely	those who	forge	against	Allah	lie

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الكَذِبَ

Surely, those who forge a lie against Allah

لَا	يُفْلِحُونَ	مَتَاعٌ	قَلِيلٌ	وَ	لَ	هُمُ	عَذَابٌ	أَلِيمٌ
not	prosper	gain	small	and	for	them	punishment	grievous

لَا يُفْلِحُونَ ﴿١١٧﴾ مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

do not prosper. (After a) small gain, for them there is a grievous punishment.

مَا	حَرَّمْنَا	هَادُوا	الَّذِينَ	عَلَى	وَ
what	We forbade	are Jews	those who	to	and

وَ عَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا

And to those (also) who are Jews, We forbade

هُمْ	ظَلَمْنَا	مَا	وَ	قَبْلُ	مِنْ	كَ	عَلَى	قَصَصْنَا
them	We wronged	not	and	before	from	you	to	We related

قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ

before (this) all that We have related to you. And We wronged them not,

إِنَّ	ثُمَّ	يَظْلِمُونَ	هُمْ	أَنْفُسَ	كَانُوا	وَلَكِنْ
surely	then	do wrong	them	selves	were	but

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾ ثُمَّ إِنَّ

but they used to wrong themselves. Then surely,

ثُمَّ	جَهَالَةٍ	بِ	السُّوءِ	عَمِلُوا	الَّذِينَ	لِ	كَ	رَبِّ
then	ignorance	with	evil	do	those who	for	your	Lord

رَبِّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ

your Lord - to those who do evil in ignorance and

رَبِّكَ	إِنَّ	أَصْلَحُوا	وَ	ذَلِكَ	بَعْدَ	مِنْ	تَابُوا
your Lord	surely	amend	and	this	after	from	repent

تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ

repent thereafter and make amends---(yes), surely,

إِبْرَاهِيمَ	إِنَّ	رَحِيمٌ	غَفُورٌ	لِ	هَا	بَعْدَ	مِنْ
Abraham	surely	Merciful	Most Forgiving	is	it	after	from

مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾ إِنَّ إِبْرَاهِيمَ

after that your Lord is Most Forgiving, Merciful. Abraham

كَانَ	أُمَّةً	قَانِتًا	لِ	اللَّهِ	حَنِيفًا	وَ	لَمْ	يَكُ	مِنْ
was	a nation	obedient	for	Allah	ever inclined	and	not	he	from

كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنْ

was a nation in himself, always obedient to Allah, (to Him) ever inclined; certainly not belonging

الْمُشْرِكِينَ	شَاكِرًا	لِ	أَنْعَمِ	هُ	اجْتَبَى	هُ	وَ	هَدَى	هُ
idolators	grateful	for	His favour	He chose	him	and	him	guided	him

الْمُشْرِكِينَ^{لَا} (121) شَاكِرًا لِأَنْعَمِهِ^ط اجْتَبَاهُ^ط وَهَدَاهُ^ط

to the idolators, ever grateful for His favours; He chose him and guided him

إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	وَ	آتَيْنَا	هُ	فِي	الدُّنْيَا	حَسَنَةً
to	path	straight	and	We bestowed	him	in	world	good

إِلَى صِرَاطٍ مُسْتَقِيمٍ (122) وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً^ط

to a straight path. And We bestowed on him good in this world,

وَ	إِنَّ	هُ	فِي	الْآخِرَةِ	لَ	مِنْ	الصَّالِحِينَ
and	surely	he	in	Hereafter	for	from	righteous

وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (123)

and in the Hereafter he will surely be among the righteous.

ثُمَّ	أَوْحَيْنَا	إِلَى	كَ	أَنْ	اتَّبِعْ	مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
then	We reveal	to	you	that	follow	way	Abraham	ever inclined

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

And (now) We have revealed to you, (saying), 'Follow the way of Abraham (who was) ever inclined (to God)

وَ	مَا	كَانَ	مِنْ	الْمُشْرِكِينَ	إِنَّمَا	جُعِلَ	السَّبْتُ
and	not	was	from	idolators	surely	made	Sabbath

وَمَا كَانَ مِنَ الْمُشْرِكِينَ (124) إِنَّمَا جُعِلَ السَّبْتُ

and was not of those who set up equals (to Him). (The punishment for profaning) the Sabbath was imposed only

عَلَى	الَّذِينَ	اِخْتَلَفُوا	فِي	هِ	وَ	إِنَّ	رَبَّ	كَ	لَ	يَحْكُمُ
on	those who	differed	in	it	and	surely	Lord	your	surely	judge

عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ

on those who had differed about it, and your Lord will surely judge

بَيْنَ	هُمْ	يَوْمَ	الْقِيَامَةِ	فِي	مَا	كَانُوا	فِي	هِ
between	them	the day	Resurrection	in	that	were	in	it

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ

between them on the Day of Resurrection about that in which

يَخْتَلِفُونَ	أَدْعُ	إِلَى	سَبِيلِ	رَبِّ	كَ	بِ	الْحِكْمَةِ
they differed	call	to	way of	Lord	your	with	wisdom

يَخْتَلِفُونَ ⑫⑤ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ

they differed. Call unto the way of your Lord with wisdom

وَ	الْمَوْعِظَةِ	الْحَسَنَةِ	وَ	جَادِلْ	هُمْ	بِ	الَّتِي	هِيَ
and	exhortation	goodly	and	argue	them	with	which	it

وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِلْهُمْ بِالَّتِي هِيَ

and goodly exhortation, and argue with them in a way that is

أَحْسَنُ	إِنَّ	رَبَّ	كَ	هُوَ	أَعْلَمُ	بِ	مَنْ	ضَلَّ
best	surely	Lord	your	He	knows best	with	who	gone astray

أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ

best. Surely, your Lord knows best who has strayed

عَنْ	سَبِيلِ	هِ	وَ	هُوَ	أَعْلَمُ	بِ	الْمُهْتَدِينَ
from	way	His	and	He	knows	with	those rightly guided

عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ ⑫⑥

from His way; and He knows those who are rightly guided.

وَ	إِنْ	عَاقَبْتُمْ	فَ	عَاقِبُوا	بِ	مِثْلِ	مَا	عُوقِبْتُمْ
and	if	you punish	then	punish	with	like	what	you were wronged

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ

And if you (*desire to*) to punish (*the oppressors*), then punish (*them*) to the extent to which you

بِهِ	وَ	لَ	إِنْ	صَبَرْتُمْ	لَ	هُوَ	خَيْرٌ	لِ	الصَّابِرِينَ
with it	and	surely	if	you be patient	surely	it	best	for	who are patient

بِهِ ط وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

have been wronged; but if you show patience then, surely, that is best for those who are patient.

وَ	اصْبِرْ	وَ	مَا	صَبْرُكَ	إِلَّا	بِ	اللَّهِ	وَ	لَا	تَحْزَنْ
and	endure with patience	and	what	patience	except	with	Allah	and	not	grieve

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ

And endure you with patience; and verily your patience is (*possible*) only with (*the help of*) Allah. And grieve not

عَلَيْهِمْ	وَ	لَا	تَكُ	فِي	ضَيْقٍ	مِّنْ	مَا	يَمْكُرُونَ
for them	and	not	you be	in	feel distressed	from	that	they plot

عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٨﴾

for them, nor feel distressed because of their plots.

إِنَّ	اللَّهَ	مَعَ	الَّذِينَ	اتَّقَوْا	وَ	الَّذِينَ
surely	Allah	with	those who	righteous	and	those who

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ

Verily, Allah is with those who are righteous and those who

هُمْ	مُحْسِنُونَ
they	who do good

هُمْ مُحْسِنُونَ ﴿١٢٩﴾

do good.

'Rubama'

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