

The Holy Quran

(Part Fifteen)



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 عنه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 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.

I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

By the Grace of Allah, Part Fifteen with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Tayyab Ahmad Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

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.

١٧ - سُورَةُ بَنِي إِسْرَائِيلَ يُلِّ مَكِّيَّةٌ

Revealed in Makkah

Sura Bani Israil Chapter 17

رُكُوعَاتُهَا ١٢

آيَاتُهَا ١١١

Ruku 12

and

Verses 111

الرَّحِيمِ

الرَّحْمَنِ

اللَّهِ

اسْمِ

بِ

Merciful

Gracious

Allah

name

with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

سُبْحَانَ	الَّذِيَّ	أَسْرَى	بِ	عَبْدِ	هِ	لَيْلًا	مِّنَ	الْمَسْجِدِ	الْحَرَامِ
Sacred	Who	took away	with	servant	His	night	from	mosque	Sacred

سُبْحَانَ الَّذِيَّ أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ

Glory be to Him Who took His servant along by night from the Sacred Mosque

إِلَى	الْمَسْجِدِ	الْأَقْصَا	الَّذِيَّ	بَرَكْنَا	حَوْلَ	هُ
to	mosque	distant	which	We blessed	environ	that

إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ

to the Distant Mosque, the environs of which We have blessed,

لِ	نُرِيَّ	هُ	مِنْ	آيَاتِ	نَا	إِنَّ	هُ	هُوَ	السَّمِيعُ
so that	We show	him	from	signs	Our	surely	He	He alone	Hearing

لِنُرِيَّ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ

that We might show him (some) of Our Signs. Surely, He alone is the Hearing,

الْبَصِيرُ	وَ	آتَيْنَا	مُوسَى	الْكِتَابَ	وَ	جَعَلْنَا	هُ
the Seeing	and	We gave	Moses	the Book	and	We made	it

الْبَصِيرُ ② وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ

the Seeing. And WE gave Moses the Book, and We made it

هُدًى	لِ	بَنِي إِسْرَائِيلَ	أَنْ	لَّا	تَتَّخِذُوا	مِنْ
guidance	for	children of Israel	that	not	you take	from

هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ

a guidance for the children of Israel, (saying), 'Take no

دُونِي	وَكَيْلًا	ذُرِّيَّةَ	مَنْ	حَمَلْنَا	مَعَ	نُوحٍ
beside me	guardian	the progeny	whom	We carried	with	Noah

دُونِي وَكَيْلًا ③ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ط

guardian beside Me.'O you the progeny of those whom We carried (in the Ark) with Noah,'

إِنَّ	هُ	كَانَ	عَبْدًا	شَاكِرًا	وَ	قَضَيْنَا	إِلَى	بَنِي إِسْرَائِيلَ
indeed	he	was	servant	grateful	and	We revealed	to	children of Israel

إِنَّهُ كَانَ عَبْدًا شَاكِرًا ④ وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ

He was indeed a grateful servant. And We revealed to the children of Israel

فِي	الْكِتَابِ	لَ	تُفْسِدُنَّ	فِي	الْأَرْضِ
in	the Book	surely	you do mischief	in	land

فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ

in the Book, (saying), 'You will surely do mischief in the land

مَرَّتَيْنِ	وَ	لَ	تَعْلُنَّ	عُلُوًّا	كَبِيرًا	فَ	إِذَا	جَاءَ
twice	and	surely	overbearing	high	great	so	when	came

مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ⑤ فَإِذَا جَاءَ

twice, and you will surely become excessively overbearing. So when the time

وَعَدُ	أُولَى	هُمَا	بَعَثْنَا	عَلَيْكُمْ	عِبَادًا	لَ	نَا	أُولَى
promise	first	of the two	We sent	on you	servant	for	our	possessed of

وَعَدُ أُولَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى

for the first of the two warnings came (to be fulfilled), We sent against you (some) servants of Ours possessed of

بَاسٍ	شَدِيدٍ	فَ	جَاسُوا	خِلَالَ	الدِّيَارِ	وَ	كَانَ
war	great might	so	they penetrated deep	into	houses	and	was

بَاسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ

great might in war who penetrated deep into (your) houses, and it was

وَعَدًا	مَّفْعُولًا	ثُمَّ	رَدَدْنَا	لَ	كُمُ	الْكُرَّةَ	عَلَيْهِمْ
warning	bound to be carried out	then	gave back	for	you	power	against them

وَعَدًا مَّفْعُولًا ⑥ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ

a warning that was bound to be carried out. Then We gave you back the power against them,

وَ	أَمَدَدْنَا	كُمُ	بِ	أَمْوَالٍ	وَ	بَنِينَ	وَ	جَعَلْنَا	كُمُ	أَكْثَرَ
and	we aided	you	with	wealth	and	children	and	we made	you	larger

وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ

and aided you with wealth and children, and made you larger

نَفِيرًا	إِنْ	أَحْسَنْتُمْ	أَحْسَنْتُمْ	لِ	أَنْفُسِكُمْ	كُمُ
in numbers	if	you conduct yourself well	you conduct yourself well	for	your own	souls

نَفِيرًا ⑦ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ قَت

in numbers. If you conduct yourselves well , you will do the advantage to your own souls;

وَ	إِنْ	أَسَأْتُمْ	فَ	لَ	هَا	فَ	إِذَا	جَاءَ	وَعْدُ	الْآخِرَةِ
and	if	you do evil	then	for	you	so	when	came	promise	latter days

وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ

and if you misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes

لِ	يَسُوءًا	وَجُوهَ	كُمُ	وَ	لِ	يَدْخُلُوا	الْمَسْجِدَ	كَمَا
so that	disfigure	faces	your	and	so that	they enter	the mosque	just as

لِيَسُوءًا وَجُوهَكُمْ وَيَدْخُلُوا الْمَسْجِدَ كَمَا

they should bring you to disgrace, and enter the Mosque the way

دَخَلُوا	هُ	أَوَّلَ	مَرَّةٍ	وَ	لِ	يُتَبَّرُوا	مَا	عَلَوْا	تَتَبَّرًا
they entered	it	first	time	and	so that	they destroy	what	they overpower	destroy utterly

دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ لِيُتَبَّرُوا مَا عَلَوْا تَتَبَّرًا ⑧

they entered therein the first time and destroy utterly everything they conquered.

عَسَى	رَبُّ	كُم	أَنْ	يَرْحَمَكُم	وَ	إِنْ	عُدْتُمْ
may be	Lord	your	that	have mercy	and	if	you return

عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمَ وَإِنْ عُدْتُمْ

It may be that your Lord will (now) have mercy on you; but if you return (to your previous state),

عُدْنَا	وَ	جَعَلْنَا	جَهَنَّمَ	لِ	الْكَافِرِينَ	حَصِيرًا
we will return	and	we have made	Hell	for	disbelievers	prison

عُدْنَا وَ جَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ⑨

We (too) will return, and We have made Hell a prison for the disbelievers.

إِنَّ	هَذَا	الْقُرْآنَ	يَهْدِي	لِ	الَّتِي	هِيَ	أَقْوَمُ
surely	this	Quran	guides	for	what	it	most right

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِتِي هِيَ أَقْوَمُ

Surely, this Quran guides to what is most right;

وَ	يُبَشِّرُ	الْمُؤْمِنِينَ	الَّذِينَ	يَعْمَلُونَ	الصَّالِحَاتِ
and	gives glad tidings	believers	those who	do deeds	good

وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

and gives to the believers who do good deeds the glad tidings

أَنَّ	لَهُمْ	أَجْرًا	كَبِيرًا	وَ	أَنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ
that	them	reward	great	and	that	those who	not	believe

أَنَّ لَهُمْ أَجْرًا كَبِيرًا ⑩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ

that they shall have a great reward. And that for those who do not believe

بِ	الْآخِرَةِ	أَعْتَدْنَا	لَهُمْ	عَذَابًا	أَلِيمًا	وَ
with	later	We have prepared	them	punishment	grievous	and

بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝۱۱ وَ

And in what is to come later We have prepared a grievous punishment. And

يَدْعُ	الْإِنْسَانَ	بِ	الشَّرِّ	دُعَاءَ	هُ	بِ	الْخَيْرِ	وَ
begs	man	with	evil	beg	he	with	good	and

يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَ هُ بِالْخَيْرِ ۝۱۲ وَ

man begs for evil as though he were begging for good; and

كَانَ	الْإِنْسَانَ	عَجُولًا	وَ	جَعَلْنَا	الَّيْلَ	وَ	النَّهَارَ
is	man	hasty	and	We have made	night	and	day

كَانَ الْإِنْسَانَ عَجُولًا ۝۱۲ وَ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ

man is hasty. And We have made the night and the day

اِثْنَيْنِ	فَ	مَحَوْنَا	آيَةَ	الَّيْلِ	وَ	جَعَلْنَا	آيَةَ	النَّهَارِ
two signs	so	We erased	sign	night	and	We made	sign	day

اِثْنَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ

two Signs, and We erased the Sign of night (replacing it with day) and the Sign of day We have made

مُبْصِرَةً	لِ	تَبْتَغُوا	فَضْلًا	مِّنْ	رَّبِّ	كُمُ	وَ	لِ	تَعْلَمُوا
one illuminating	so that	you seek	bounty	from	Lord	your	and	so that	you know

مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ وَ لِتَعْلَمُوا

alight, that you may seek bounty from your Lord, and that you may know

عَدَدَ	السِّنِينَ	وَ	الْحِسَابَ	وَ	كُلَّ	شَيْءٍ	فَصَّلْنَا	هُ
number	years	and	reckoning	and	every	thing	We explained	it

عَدَدَ السِّنِينَ وَالْحِسَابَ ۝۱۳ وَ كُلَّ شَيْءٍ فَصَّلْنَاهُ

the computation of years and (the science of) reckoning. And everything We have explained

ه	طِرَ	ه	الْزَمْنَا	إِنْسَانٍ	كُلِّ	وَ	تَفْصِيلاً
his	record of deeds	it	We fastened	man	every	and	detailed explanation

تَفْصِيلاً ⑬ وَ كُلِّ إِنْسَانٍ الزَّمْنَةُ طِرَهُ

with a detailed explanation. And every man's record of deeds have We fastened

فِي	عُنُقِ	ه	وَ	نُخْرِجُ	لَ	ه	يَوْمَ	الْقِيَمَةِ	كِتَابًا
book	resurrection	day	him	for	we bring out	and	his	neck	in

فِي عُنُقِهِ ط وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا

to his neck, and on the Day of Resurrection We shall bring out for him a book

يَلْقَى	ه	مَنْشُورًا	إِقْرَأْ	كِتَبَ كَ	كَفَى	بِ	نَفْسِ كَ		
your	soul	with	sufficient	your	book	you read	wide open	it	he will find

يَلْقَاهُ مَنْشُورًا ⑭ إِقْرَأْ كِتَابَكَ ط كَفَى بِنَفْسِكَ

which he will find wide open. 'Read your book, Sufficient is your own soul

الْيَوْمَ	عَلَى	كَ	حَسِيبًا	مَنْ	اهْتَدَى	فَ	إِنَّمَا
only	then	follows the right way	who	reckoner	you	against	this day

الْيَوْمَ عَلَيْكَ حَسِيبًا ⑮ مَنْ اهْتَدَى فَإِنَّمَا

this day as reckoner against you. He who follows the right way

يَهْتَدِي	لِ	نَفْسِ ه	وَ	مَنْ	ضَلَّ	فَ	إِنَّمَا	يَضِلُّ	
goes astray	only	then	goes astray	who	and	his	soul	for	follows

يَهْتَدِي لِنَفْسِهِ ج وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ

follows it only for (the good of) his (own) soul: and he who goes astray, goes astray only to

عَلَى	هَا	وَ	لَا	تَزِرُ	وَازِرَةً	وَزَرَ	أُخْرَى
another	burden	bearer of burden	bearer	not	and	his	upon

عَلَيْهَا ط وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ط

his (own) loss. And no bearer of burden shall bear the burden of another.

وَ	مَا	كُنَّا	مُعَذِّبِينَ	حَتَّى	نَبْعَثَ	رَسُولًا	وَ	إِذَا	أَرَدْنَا	
	We intend	when	and	Messenger	We send	until	punishment giver	We were	not	and

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿١٦﴾ وَإِذَا أَرَدْنَا

We never punish until We have sent a Messenger. And when We intend

أَنْ	نُهْلِكَ	قَرْيَةً	أَمَرْنَا	مُتْرَفِي	هَا	فَ	فَسَقُوا
they indulge in sin	so	among them	affluent	we permit	a township	we destroy	that

أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا

to destroy a township, We permit the affluent among them (to do as they please). So they indulge in all manners of sin

فِي	هَا	فَ	حَقَّ	عَلَيْهَا	الْقَوْلُ	فَ	دَمَرْنَا	هَا	تَدْمِيرًا
utterly destroy	it	we destroy	then	decree	against them	justified	then	it	in

فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَا تَدْمِيرًا ﴿١٧﴾

therein, till the decree is justified to befall it. Then We destroy it utterly.

وَ	كَمْ	أَهْلَكْنَا	مِنْ	الْقُرُونِ	مِنْ	بَعْدِ	نُوحٍ
Noah	after	from	generations	from	we destroyed	how many	and

وَ كَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ط

How many generations have We destroyed after Noah!

وَ	كَفَى	بِ	رَبِّ	كَ	بِ	ذُنُوبِ	عِبَادِهِ	هِ	خَبِيرًا	بَصِيرًا
Seer	Knower	His	servants	sins	with	your	Lord	with	suffices	and

وَ كَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٨﴾

And your Lord suffices as the Knower and Seer of the sins of His servants.

مَنْ	كَانَ	يُرِيدُ	الْعَاجِلَةَ	عَجَّلْنَا	لَهُ	فِي	هَا	
it	in	him	for	We hasten	one that comes quickly	desire	was	whoso

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا

Whoso desire the present life, We hasten for him therein

مَا	نَشَاءُ	لِمَنْ	نُرِيدُ	ثُمَّ	جَعَلْنَا	لَ هِ	جَهَنَّمَ
what	We will	for whom	We please	then	We appoint	for	Hell

مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ

what We will-- for such (of them) as We please; then have We appointed Hell for him;

يَصْلَى	هَا	مَذْمُومًا	مَدْحُورًا	وَ	مَنْ	أَرَادَ
enter to burn	therein	condemned	rejected	and	whoso	desire

يَصْلَاهَا مَذْمُومًا مَدْحُورًا ①٩ وَمَنْ أَرَادَ

he shall burn therein, condemned (and) rejected. And whoso desire the

الْآخِرَةَ	وَ	سَعَى	لَ	هَا	سَعَى	هَا	وَ	هُوَ	مُؤْمِنٌ
Hereafter	and	strives	for	it	striving	his	and	he is	believer

الْآخِرَةَ وَ سَعَى لَهَا سَعِيهَا وَ هُوَ مُؤْمِنٌ

Hereafter and strives for it as it should be striven for, and he is a believer --

فَ	أُولَئِكَ	كَانَ	سَعَى	هُمْ	مَشْكُورًا	كُلًّا
so	these	are	striving	their	find favour	to all

فَأُولَئِكَ كَانَ سَعِيهِمْ مَشْكُورًا ②٠ كُلًّا

these are the ones whose striving shall find favour (with God). To all

نُمِدُّ	هَؤُلَاءِ	وَ	هَؤُلَاءِ	مِنْ	عَطَاءِ	رَبِّ	كَ
We render aid	these	and	those	from	gift	Lord	your

نُمِدُّ هَؤُلَاءِ وَ هَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ط

We render aid -- both to these and those -- a gift from your Lord,

وَ	مَا	كَانَ	عَطَاءُ	رَبِّ	كَ	مَحْظُورًا	أَنْظُرُ
and	not	is	gift	Lord	your	restricted	behold

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ②١ أَنْظُرُ

And the gift of your Lord is not restricted. Behold,

كَيْفَ	فَضَّلْنَا	بَعْضَ	هُمَّ	عَلَى	بَعْضٍ	وَ	لَ	الْآخِرَةَ
how	We exalted	some	of them	over	some	and	surely	hereafter

كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۖ وَاللَّخِرَةَ

how We have exalted some of them over others (in the present life); and surely, the Hereafter

أَكْبَرُ	دَرَجَاتٍ	وَ	أَكْبَرُ	تَفْضِيلًا	لَا	تَجْعَلُ
greater	degrees	and	greater	in excellence	not	you set up

أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ۚ لَا تَجْعَلُ

shall be greater in degrees (of rank) and greater in excellence. Set not up

مَعَ	اللَّهِ	إِلَهًا	آخَرَ	فَ	تَقْعُدَ	مَذْمُومًا	مَّخْذُولًا
with	Allah	God	another	so	sit down	disgraced	forsaken

مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ۚ

with Allah another God lest you sit down disgraced (and) forsaken.

وَ	قَضَىٰ	رَبُّكَ	كَ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	وَ
and	commanded	Lord	your	that	not	you worship	except	Him	and

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ

Your Lord has commanded, "Worship none but Him, and

بِ	الْوَالِدَيْنِ	إِحْسَانًا	إِمَّا	يَبْلُغَنَّ	عِنْدَكَ	الْكِبَرَ	أَحَدٌ	هُمَا
with	parents	kindness	if	they attain	you	old age	one	of them

بِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا

(show) kindness to parents. If one of them or both attain old age with you

أَوْ	كِلَهُمَا	فَ	لَا	تَقُلْ	لَهُمَا	أَفٍّ	وَ	لَا	تَنْهَرُهُمَا
or	they both	so	not	you say	them	word of disgust	and	never	you reproach

أَوْ كِلَهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا

never say unto them any expressive word of disgust nor reproach them,

و	قُلْ	لَّ	هُمَا	قَوْلًا	كَرِيمًا	وَ	اخْفِضْ	لَ	هُمَا
and	you say	to	them	words	kind	and	you lower	for	them

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ②٤ وَاخْفِضْ لَهُمَا

but address them with kind words."And lower to them

جَنَاحَ	الدُّلِّ	مِنَ	الرَّحْمَةِ	وَ	قُلْ	رَبِّ	ارْحَمْ	هُمَا
wing	of humility	out of	tenderness	and	you say	Lord	have mercy	them

جَنَاحَ الدُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا

the wing of humility out of tenderness. And say, ' My Lord, have mercy on them

كَمَا	رَبِّيَا	نِي	صَغِيرًا	رَبُّ	كُم	أَعْلَمُ	بِمَا	فِي
just as	nourished	me	childhood	Lord	your	knows best	with what	in

كَمَا رَبَّيْتَنِي صَغِيرًا ②٥ رَبُّكُمْ أَعْلَمُ بِمَا فِي

even as they nourished me in (my) childhood.' Your Lord knows best what is in

نُفُوسِ	كُم	إِنْ	تَكُونُوا	صَالِحِينَ	فَ	إِنَّ	هُ	كَانَ
minds	your	if	you are	righteous	then	surely	He	is

نُفُوسِكُمْ ②٥ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ

your minds; if you are righteous, then surely, He is

لِ	الْأَوَابِينَ	غَفُورًا	وَ	أَتِ	ذَا	الْقُرْبَىٰ	حَقَّ	هُ
for	those who turn repeatedly	most forgiving	and	you give	to	kinsman	due	his

لِلْأَوَابِينَ غَفُورًا ②٦ وَأَتِذَا الْقُرْبَىٰ حَقَّهُ

Most Forgiving to those who turn (to Him) again and again. And give you to the kinsman his due,

وَ	الْمُسْكِينِ	وَ	ابْنَ	السَّبِيلِ	وَ	لَا	تُبَدِّرُ
and	poor	and	son of	wayfarer	and	not	squander

وَالْمُسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَدِّرُ

and to the poor and the wayfarer, and squander not

إِخْوَانَ	كَانُوا	الْمُبْدِرِينَ	إِنَّ	تَبْدِيرًا					
brothers	are	extravagant	verily	extravagantly					
تَبْدِيرًا ⑲ إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ									
extravagantly. Verily, the extravagant are brothers									
كَفُورًا	هِ	رَبِّ	لِ	الشَّيْطَانِ	وَ	كَانَ	الشَّيْطَانُ		
ungrateful	his	Lord	for	Satan	is	and	satans		
الشَّيْطَانُ ٲ وَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ⑳									
of satans, and Satan is ungrateful to his Lord.									
وَ	إِمَّا	تُعْرِضَنَّ	عَنْ	هُمْ	ابْتِغَاءَ	رَحْمَةٍ	مِّنْ	رَّبِّ	كَ
	if	you turn away	from	them	seek	mercy	from	Lord	your
وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ رَبِّكَ									
And if you have to turn away from them while seeking your Lord's mercy									
تَرْجُو	هَا	فَ	قُلْ	لَّ	هُمْ	قَوْلًا	مَّيْسُورًا		
you hope	for which	then	you say	to	them	word	gentle		
تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ㉑									
for which you hope, (even then) speak to them a gentle word.									
وَ	لَا	تَجْعَلْ	يَدَكَ	كَ	مَغْلُوبَةً	إِلَى	عُنُقِكَ	وَ	لَا
and	not	you keep	your hands	your	chained	to	neck	and	not
وَلَا تَجْعَلْ يَدَكَ مَغْلُوبَةً إِلَىٰ عُنُقِكَ وَلَا									
And keep not your hand chained to your neck (in utter stinginess) nor									
تَبْسُطْ	هَا	كُلَّ	الْبَسِطِ	فَ	تَقْعُدَ	مَلُومًا			
extend	them	fully	extended	then	you will sit	condemned			
تَبْسُطُهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا									
extend it in extravagance to the full; or you will end up roundly condemned									

مَحْسُورًا	إِنَّ	رَبَّ	كَ	يَبْسُطُ	الرِّزْقَ	لِمَنْ
destitute	surely	Lord	your	he enlarges	provisions	for whom

مَحْسُورًا ﴿٣٠﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ

(and) rendered ineffectual. Surely, your Lord enlarges (His) provision for whom

يَشَاءُ	وَ	يَقْدِرُ	إِنَّ	هُ	كَانَ	بِ	عِبَادِهِ	هُ	خَيْرًا	بَصِيرًا
He pleases	and	He straitens	He	verily	is	with	servants	His	He knows	He sees

يَشَاءُ وَ يَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَيْرًا بَصِيرًا ﴿٣١﴾

He pleases, and straitens (it for whom He pleases). Verily, He knows (and) sees His servants full well.

وَ	لَا	تَقْتُلُوا	أَوْلَادَ	كُمُ	خَشِيَةَ	إِمْلَاقٍ
and	not	kill	children	your	fear	poverty

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشِيَةَ إِمْلَاقٍ

Kill not your children for fear of poverty.

نَحْنُ	نَرْزُقُ	هُمُ	وَ	إِيَّاكُمْ	كُمُ	إِنَّ
We	provide for	them	and	to	you	surely

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ

It is We Who provide for them and for you. Surely,

قَتْلَ	هُمُ	كَانَ	خِطْئًا	كَبِيرًا	وَ	لَا	تَقْرُبُوا
killing	them	is	sin	great	and	not	you go near

قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣٢﴾ وَلَا تَقْرُبُوا

the killing of them is a great sin. And come not near

الزَّانِي	إِنَّ	هُ	كَانَ	فَاحِشَةً	وَ	سَاءَ	سَبِيلًا
adultry	surely	it	is	foul thing	and	evil	way

الزَّانِي إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٣﴾

adultery; surely, it is a foul thing and an evil way.

وَ	لَا	تَقْتُلُوا	النَّفْسَ	الَّتِي	حَرَّمَ	اللَّهُ	إِلَّا
and	not	you kill	soul	whom	forbidden	Allah	except

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا

And kill not the soul which Allah has forbidden save

بِ	الْحَقِّ	وَ	مَنْ	قُتِلَ	مَظْلُومًا	فَ	قَدْ	جَعَلْنَا
with	just cause	and	whoso	killed	wrongfully	then	surely	we have made

بِالْحَقِّ ط وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

for just cause. And whoso is killed wrongfully, We have surely given

لِ	وَلِيِّ	هِ	سُلْطَانًا	فَ	لَا	يُتْرَفُ	فِي	الْقَتْلِ	إِنَّ	هُ
for	heir	his	authority	so	not	exceed	in	slaying	surely	he

لِوَلِيِّهِ سُلْطَانًا فَلَا يُتْرَفُ فِي الْقَتْلِ ط إِنَّهُ

his heir authority (to demand retaliation), but let him not exceed the (prescribed) bounds in slaying; for (therein)

كَانَ	مَنْصُورًا	وَ	لَا	تَقْرُبُوا	مَالَ	الْيَتِيمِ
is	helped	and	not	go near	property	orphan

كَانَ مَنْصُورًا ③٤ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ

he is helped (by law). And come not near the property of the orphan,

إِلَّا	بِ	الَّتِي	هِيَ	أَحْسَنُ	حَتَّى	يَبْلُغَ	أَشَدَّهُ	هُ
except	with	that	which	best	until	he attains	maturity	his

إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشَدَّهُ ص

except in the best way, until he attains his maturity,

وَ	أَوْفُوا	بِ	الْعَهْدِ	إِنَّ	الْعَهْدَ	كَانَ	مَسْئُولًا	وَ	أَوْفُوا
and	fulfill	with	covenant	surely	the covenant	is	questioned	and	give full

وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ③٥ وَ أَوْفُوا

and fulfill the covenant; for the covenant shall be questioned about. And give full

الْكَيْلَ	إِذَا	كَلْتُمْ	وَ	زِنُوا	بِ	الْقِسْطَاسِ	الْمُسْتَقِيمِ
measure	when	you measure	and	weight	with	balance	right

الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ط

measure when you measure, and weight with a right balance;

ذَلِكَ	خَيْرٌ	وَ	أَحْسَنُ	تَأْوِيلًا	وَ	لَا	تَقْفُ	مَا
that	best	and	most commendable	end	and	not	follow	that

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ③٦ وَلَا تَقْفُ مَا

that is best and most commendable in the end. And follow not that

لَيْسَ	لَ	كَ	بِهِ	عِلْمٌ	إِنَّ	السَّمْعَ	وَ	الْبَصَرَ	وَ	الْفُؤَادَ
no	for	you	with it	knowledge	surely	ear	and	eyes	and	heart

لَيْسَ لَكَ بِهِ عِلْمٌ ط إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ

of which you have no knowledge. Verily, the ear and the eye and the heart --

كُلُّ	أُولَئِكَ	كَانَ	عَنْ	هُ	مَسْئُولًا	وَ	لَا	تَمْشِ
all	those	was	about	it	called to account	and	not	you walk

كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ③٧ وَلَا تَمْشِ

all these shall be called to account. And walk not

فِي	الْأَرْضِ	مَرَحًا	إِنَّ	كَ	لَنْ	تَخْرِقَ	الْأَرْضَ
in	earth	haughtily	surely	you	never	rend	the earth

فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

in the earth haughtily, for you cannot rend the earth,

وَ	لَنْ	تَبْلُغَ	الْجِبَالَ	طُولًا	كُلُّ	ذَلِكَ	كَانَ	سَيِّئًا	ه
and	never	you reach	mountains	height	all	this	is	evil	these

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ③٨ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ

nor can you reach the mountains in height. The evil of all these

عِنْدَ	رَبِّ	كَ	مَكْرُوهًا	ذَلِكَ	مِنْ	مَا
near	Lord	your	hateful	this	from	what

عِنْدَ رَبِّكَ مَكْرُوهًا ﴿39﴾ ذَلِكَ مِمَّا

is hateful in the sight of your Lord. This is part of that

أَوْحَى	إِلَى	كَ	رَبُّ	كَ	مِنَ	الْحِكْمَةِ	وَ	لَا	تَجْعَلُ
revealed	to	you	Lord	your	from	the wisdom	and	not	set up

أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلُ

wisdom which your Lord has revealed to you. And set not up

مَعَ	اللَّهِ	إِلَهًا	آخَرَ	فَ	تُلقَى	فِي	جَهَنَّمَ	مَلُومًا
with	Allah	God	other	so	you be cast	in	Hell	condemned

مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا

with Allah any other God, lest you be cast into Hell, condemned

مَدْحُورًا	أَ	فَ	أَصْفَى	كُمُ	رَبُّ	كُمُ	بِ	الْبَنِينَ	وَ	أَتَّخَذَ
rejected	has	then	chose	you	Lord	your	with	sons	and	taken for Himself

مَدْحُورًا ﴿40﴾ أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ

(and) rejected. Has then, your Lord honoured you with sons, and taken for Himself

مِنَ	الْمَلَائِكَةِ	إِنَاثًا	إِنَّ	كُمُ	لَ	تَقُولُونَ	قَوْلًا	عَظِيمًا
from	angels	female	surely	you	surely	you say	saying	grievous

مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿41﴾

females from among the angels? Surely, you say a grievous saying.

وَ	لَ	قَدْ	صَرَّفْنَا	فِي	هَذَا	الْقُرْآنِ	لِ	يَذَّكَّرُوا
and	for	sure	explained	in	this	Quran	so that	be admonished

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا

We have explained (the truth) in this Quran in various ways that they may be admonished

وَمَا	يَزِيدُ	هُمْ	إِلَّا	نُفُورًا	قُلْ	لَوْ	كَانَ	مَعَ	هُ	الِهَةِ
gods	Him	with	was	if	you	say	aversion	except	them	increases not and

وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ قُلْ لَوْ كَانَ مَعَهُ الْهَةِ

but it only increases them in aversion. Say, had there been other gods with Him,

كَمَا	يَقُولُونَ	إِذَا	لَّ	ابْتَغَوْا	إِلَى	ذِي	الْعَرْشِ	سَبِيلًا
way	Throne	Owner	towards	they sought out	surely	then	they say	just as

كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿٤٣﴾

as they say, then they (*idolators*) would have surely sought out a way to the Owner of the Throne.

سُبْحَانَ	هُ	وَ	تَعَالَى	عَمَّا	يَقُولُونَ	عُلُوءًا	كَبِيرًا
far above	exalted	they say	from what	exalted	and	He	Holy

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوءًا كَبِيرًا ﴿٤٤﴾

Holy is He, and exalted far above that which they say.

تُسَبِّحُ	لَ	هُ	السَّمَوَاتُ	السَّبْعُ	وَ	الْأَرْضُ	وَ	مَنْ	فِي	هِنَّ
there	in	that	and	earth	and	seven	heavens	Him	for	Glorifies

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ط

The seven heavens and the earth and those that are therein extol His Glory;

وَ	إِنْ	مِّنْ	شَيْءٍ	إِلَّا	يُسَبِّحُ	بِ	حَمْدِ	هُ
Him	praise	with	glorifies	but	a thing	from	not	and

وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

and there is not a thing but glorifies Him with His praise;

وَلَكِنْ	لَّا	تَفْقَهُونَ	تَسْبِيحَهُمْ	إِنَّ	هُ	كَانَ	حَلِيمًا
Forbearing	is	He	verily	their	glorification	you understand	not but

وَلَكِنْ لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا ط

but you understand not their glorification. Verily, He is Forbearing

غَفُورًا	وَ	إِذَا	قَرَأْتَ	الْقُرْآنَ	جَعَلْنَا	بَيْنَ	كَ	وَ	بَيْنَ
Most Forgiving	and	when	you recite	Quran	We put	between	you	and	between

غَفُورًا ﴿٤٥﴾ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ

Most Forgiving. And when you recite the Quran, We put between you and

الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	حِجَابًا	مَّسْتُورًا
those who	not	believe	with	Hereafter	veil	hidden

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٦﴾

those who believe not in the Hereafter a hidden veil.

وَجَعَلْنَا	عَلَى	قُلُوبِهِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوهُ	هُ	وَ	فِي
and	upon	their	cover	not	they understand	it	and	in

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي

And upon their hearts We have drawn cover so that they do not understand it and

أَذَانَ	هِمْ	وَقَرَأَ	وَ	إِذَا	ذَكَرْتَ	رَبَّ	كَ	فِي	الْقُرْآنِ
ears	their	deafness	and	when	you mention	Lord	your	in	Quran

أَذَانِهِمْ وَقَرَأَ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ

inflicted their ears with deafness. And when you make mention in the Quran of your Lord

وَحْدَهُ	هُ	وَلَوْ	عَلَى	أَدْبَارِهِمْ	هُمْ	نُفُورًا	نَحْنُ	أَعْلَمُ
alone	He	they turn	on	backs	their	in aversion	We	know best

وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا ﴿٤٧﴾ نَحْنُ أَعْلَمُ

alone, they turn their backs in aversion. We know best

بِمَا	يَسْتَمِعُونَ	بِهِ	إِذَا	يَسْتَمِعُونَ	إِلَى	كَ	وَ	إِذَا	هُمْ
with what	they listen	with it	when	they listen	to	you	and	when	they

بِمَا يَسْتَمِعُونَ بِهِ إِذَا يَسْتَمِعُونَ إِلَيْكَ وَإِذَا هُمْ

what they listen for, when they listen to you, and when they

نَجْوَى	إِذْ	يَقُولُ	الظَّالِمُونَ	إِنْ	تَتَّبِعُونَ	إِلَّا	رَجُلًا
confer in private	when	he says	wrongdoers	not	you follow	but	a man

نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا

confer in private, when the wrongdoers say, 'You follow none but a man

مَسْحُورًا	أَنْظُرْ	كَيْفَ	ضَرَبُوا	لَ	كَ	الْأَمْثَالَ	فَ	ضَلُّوا
one bewitched	you see	how	they coin	for	you	similitude	so	gone astray

مَسْحُورًا ④٨ أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا

who is a victim of deception'. See, how they coin similitudes for you, and have thus gone astray

فَ	لَا	يَسْتَطِيعُونَ	سَبِيلًا	وَ	قَالُوا	ءَ	إِذَا	كُنَّا	عِظَامًا
so	not	they are able	way	and	they say	do	when	we become	bones

فَلَا يَسْتَطِيعُونَ سَبِيلًا ④٩ وَقَالُوا إِذَا كُنَّا عِظَامًا

so that they cannot find a way. And they say, 'When we shall have become bones

وَّ	رَفَاتًا	ءَ	إِنَّا	لَ	مَبْعُوثُونَ	خَلْقًا	جَدِيدًا	قُلْ
and	broken particles	is	we	surely	be raised	creation	new	you say

وَرَفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ⑤٠ قُلْ

and broken particles, shall we be really raised up as a new creation? Say,

كُونُوا	حِجَارَةً	أَوْ	حَدِيدًا	أَوْ	خَلْقًا	مِّنْ	مَا	يَكْبُرُ
be you	stones	or	iron	or	created matter	from	what	appear hardest

كُونُوا حِجَارَةً أَوْ حَدِيدًا ⑤١ أَوْ خَلْقًا مِّمَّا يَكْبُرُ

'Be you stones or iron, Or created matter of (any kind) which appears hardest

فِي	صُدُورِ	كُمْ	فَ	سَ	يَقُولُونَ	مَنْ	يُعِيدُ	نَا	قُلْ
in	minds	your	then	soon	they say	who	restore	us	you say

فِي صُدُورِ كُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلْ

in your minds, (even then shall you be raised up). Then will they ask, 'Who shall restore us to life?' Say,

الَّذِي	فَطَرَ	كُمُ	أَوَّلَ	مَرَّةٍ	فَ	سَ	يُنْغَضُونَ	إِلَىٰ	كَ	رُءُوسَ	هُمْ
He who	created	you	first	time	then	soon	they shake	to	you	heads	their

الَّذِي فَطَرَ كُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغَضُونَ إِلَيْكَ رُءُوسَهُمْ

'He Who created you the first time. They will then shake their heads at you

وَ	يَقُولُونَ	مَتَىٰ	هُوَ	قُلْ	عَسَىٰ	أَنْ	يَكُونَ	قَرِيبًا
and	they say	when	it	you say	may be	that	it is	nigh

وَ يَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ⑤②

and say,' When will it be? Say, 'May be it is nigh,

يَوْمَ	يَدْعُو	كُمُ	فَ	تَسْتَجِيبُونَ	بِ	حَمْدِهِ	وَ	تَظُنُّونَ
day	He will call	you	then	you will respond	with	His praise	and	you think

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَ تَظُنُّونَ

'(It will be) on the day when He will call you; then will you respond praising Him and you will think

إِنْ	لَبِثْتُمْ	إِلَّا	قَلِيلًا	وَ	قُلْ	لِ	عِبَادِي	يَقُولُوا	الَّتِي
not	you have tarried	but	little	and	you say	to	My servants	they say	that

إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ⑤③ وَ قُلْ لِعِبَادِي يَقُولُوا الَّتِي

that you have tarried but a little while.' And say to My servants that they should speak that

هِيَ	أَحْسَنُ	إِنَّ	الشَّيْطَانَ	يَنْزِعُ	بَيْنَ	هُمْ	إِنَّ
which	is best	surely	Satan	stir discord	among	them	surely

هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ

which is best. Surely, Satan stirs up discord among them. Surely,

الشَّيْطَانَ	كَانَ	لِ	الْإِنْسَانِ	عَدُوًّا	مُبِينًا	رَبُّ	كُمُ	أَعْلَمُ	بِ	كُمُ
Satan	is	for	man	enemy	open	your	Lord	knows best	with	you

الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ⑤④ رَبُّكُمْ أَعْلَمُ بِكُمْ

Satan is an open enemy to man. Your Lord knows you best.

إِنْ	يَشَاءُ	يَرْحَمُ	كُمْ	أَوْ	إِنْ	يَشَاءُ	يُعَذِّبُ	كُمْ	وَ	مَا
if	He pleases	you have mercy	you	or	if	He pleases	He punish	you	and	not

إِنْ يَشَاءُ يَرْحَمُكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبُكُمْ وَمَا

If He please, He will have mercy on you, Or , if He please, He will punish you. And

أَرْسَلْنَا	كَ	عَلَيْهِمْ	وَ	كَيْلًا	وَ	رَبُّكَ	أَعْلَمُ	بِ	مَنْ	فِي
We sent	you	over them	and	keeper	and	your Lord	know best	with	who	in

أَرْسَلْنَاكَ عَلَيْهِمْ وَكَيْلًا ⑤٥ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي

We have not sent you to be keeper over them. And your Lord know best those that are in

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَ	قَدْ	فَضَّلْنَا	بَعْضَ	النَّبِيِّنَ
heavens	and	earth	and	for	sure	We exalted	some	prophets

السَّمَوَاتِ وَالْأَرْضِ ط وَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ

the heavens and the earth. And We exalted some of the Prophets

عَلَى	بَعْضِ	وَ	آتَيْنَا	دَاوُدَ	زَبُورًا	قُلِ	ادْعُوا	الَّذِينَ
over	others	and	We gave	David	Zabur	you say	call	those whom

عَلَى بَعْضِ وَآتَيْنَا دَاوُدَ زَبُورًا ⑤٦ قُلِ ادْعُوا الَّذِينَ

over the others and to David We gave the Zabur. Say,'Call on those whom

زَعَمْتُمْ	مِنْ	دُونِ	هُ	فَ	لَا	يَمْلِكُونَ	كَشَفَ	الضَّرِّ
you think	from	beside	Him	then	no	power	remove	affliction

زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشَفَ الضَّرِّ

you think (to be gods) beside Him; then (you will know that) they have no power to remove affliction

عَنْ	كُمْ	وَ	لَا	تَحْوِيلًا	أُولَئِكَ	الَّذِينَ	يَدْعُونَ	يَبْتَغُونَ
from	you	and	not	avert it	those	whom	they call	they seek

عَنْكُمْ وَلَا تَحْوِيلًا ⑤٧ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ

from you or avert (it). Those whom they call on (themselves) seek

إِلَى	رَبِّ	هِمْ	الْوَسِيلَةَ	أَيُّ	هُمْ	أَقْرَبُ	وَ	يَرْجُونَ
to	Lord	their	means	who	them	nearest	and	hope

إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ

nearness to their Lord -- (even) those of them who are nearest -- and hope

رَحْمَةً	هُ	وَ	يَخَافُونَ	عَذَابَ	هُ	إِنَّ	عَذَابَ	رَبِّ	كَ
mercy	His	and	they fear	punishment	His	surely	punishment	Lord	your

رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ

for His mercy, and fear His punishment. Surely, the punishment of your Lord

كَانَ	مَحْدُورًا	وَ	إِنْ	مِّنْ	قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا
is	to be feared	and	not	from	township	but	We	shall destroy

كَانَ مَحْدُورًا ⑤٨ وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا

is a thing to be feared. There is not a township but We shall destroy it

قَبْلَ	يَوْمِ	الْقِيَامَةِ	أَوْ	مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا
before	Day	of Resurrection	or	punish	it	severe

قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا

before the Day of Resurrection, or punish it with a severe punishment.

كَانَ	ذَلِكَ	فِي	الْكِتَابِ	مَسْطُورًا	وَ	مَا	مَنَعَ	نَا
is	that	in	Book	written	and	not	hinder	Us

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ⑤٩ وَمَا مَنَعَنَا

That is written down in the Book. And nothing could hinder Us

أَنْ	تُرْسِلَ	بِ	الْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ	بِ	هَا	الْأَوَّلُونَ
that	We send	with	Signs	except	that	belied	with	it	earlier people

أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ

from sending Signs, except that the former people rejected them,

وَ	آتَيْنَا	ثَمُودَ	النَّاقَةَ	مُبْصِرَةً	فَ	ظَلَمُوا	بِ	هَا
and	We gave	Thamud	she-camel	clear Sign	then	they wronged	with	it

وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا^ط

(but this is no hindrance). And WE gave Thamud the she-camel as a clear Sign, but they unjustly rejected it.

وَ	مَا	نُرْسِلُ	بِ	الْآيَاتِ	إِلَّا	تَخْوِيفًا	وَ	إِذْ	قُلْنَا	لَ	كَ
and	not	We send	with	Signs	but	to warn	and	when	We said	to	you

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا^{٦٠} وَإِذْ قُلْنَا لَكَ

And We send not Signs but to warn. And (remember the time) when We said to you:

إِنَّ	رَبَّكَ	كَ	أَحَاطَ	بِ	النَّاسِ	وَ	مَا	جَعَلْنَا	الرُّءْيَا	الَّتِي
surely	your Lord	has	encompassed	the	people	and	not	We made	the vision	which

إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ^ط وَمَا جَعَلْنَا الرُّءْيَا^ط الَّتِي

'Surely, your Lord has encompassed the people.' And We made not the vision which

أَرَيْنَا	كَ	إِلَّا	فِتْنَةً	لِ	النَّاسِ	وَ	الشَّجَرَةَ	الْمَلْعُونَةَ	فِي
We showed	you	but	a trial	for	men	and	tree	cursed	in

أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي

We showed you but as a trial for men, as also the tree cursed in

الْقُرْآنِ	وَ	نُحُوفُ	هُمْ	فَ	مَا	يَزِيدُ	هُمْ	إِلَّا	طُغْيَانًا	كَبِيرًا
Quran	and	We warn	them	so	not	it increases	them	but	transgression	great

الْقُرْآنِ^ط وَنُحُوفُهُمْ^ل فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا^ع

the Quran. And We warn them, but it only increases them in great transgression.

وَ	إِذْ	قُلْنَا	لِ	الْمَلَائِكَةِ	اسْجُدُوا	لِ	آدَمَ	فَ	سَجَدُوا
and	when	We said	to	angels	you submit	to	Adam	and	they submitted

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

And (remember the time) when WE said to the angels, 'Submit to Adam,' and they (all) submitted,

إِلَّا	إِبْلِيسَ	قَالَ	ءَ	أَسْجُدُ	لِمَنْ	خَلَقْتَ	طِينًا
except	Iblis	he said	shall	I submit	for whom	you created	of clay

إِلَّا إِبْلِيسَ ط قَالَ ءَ أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦٢﴾

except Iblis. He said, ' Shall I submit to one whom You have created of clay?

قَالَ	أَ	رَأَيْتَ	كَ	هَذَا	الَّذِي	كَرَّمْتَ	عَلَيَّ	لَ	أَنْ	أَخَّرْتَ	نِي
he said	did	see	you	this	whom	you honoured	above me	surely	if	you grant respite	me

قَالَ أَرَأَيْتَ كَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَ أَنْ أَخَّرْتَ نِي

(And) he said, ; What think You? (Can) this whom You have honoured above me (be my superior)? If You will grant me respite

إِلَى	يَوْمِ	الْقِيَامَةِ	لَ	أُحْتَنِكَنَّ	ذُرِّيَّتَ	هَ	إِلَّا	قَلِيلًا
till	Day	Resurrection	surely	I bring under my sway	descendants	his	except	a few

إِلَى يَوْمِ الْقِيَامَةِ لَا أُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٣﴾

till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'

قَالَ	أَذْهَبُ	فَ	مَنْ	تَبِعَ	كَ	مِنْ	هُمْ	فَ	إِنَّ	جَهَنَّمَ
He said	begone	so	who	follow	you	from	them	then	surely	Hell

قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ

He said,'Begone! and whoso shall follow you from among them, Hell shall surely

جَزَاؤُكُمْ	جَزَاءُ	مَوْفُورًا	وَ	اسْتَفْزِرُ	مَنْ	اسْتَطَعْتَ	مِنْ	هُمْ
your recompense	recompense	ample	and	you entice	whom	you can	from	them

جَزَاؤُكُمْ جَزَاءُ مَوْفُورًا ﴿٦٤﴾ وَاسْتَفْزِرُ مَنْ اسْتَطَعْتَ مِنْهُمْ

be the recompense of you all -- an ample recompense.' And entice whomsoever of them you can,

بِ	صَوْتِكَ	وَ	أَجْلِبُ	عَلَيْهِمْ	بِ	خَيْلِكَ	كَ
with	voice	and	urge	against them	with	horsemen	your

بِصَوْتِكَ وَ أَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ

with your voice, and urge against them your horsemen

وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ	وَأَرْجِلِكُمْ
and	your	infantry	and	be	partner	in	their	wealth	and	children	and	promise	to

وَأَرْجِلِكُمْ وَأَرْجِلِكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتَهُمْ ط

and your footmen and be their partner in wealth, and children, and make promises to them.'

وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	وَمَا يَعِدُّهُمْ
and	not	promise	them	Satan	except	deceit	surely	servants	My	and	مَا	يَعِدُّ	هُمْ

وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا 65 إِنَّ عِبَادِي

.And Satan promises them naught but deceit. (As to) My servants,

لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ	لَيْسَ لَكَ
no	for	you	power	and	sufficient	with	Lord	your	guardian	and	not	promise	them

لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ط وَكَفَىٰ بِرَبِّكَ وَكَفَىٰ 66

you shall certainly have no power over them, and sufficient is Your Lord as a Guardian.

رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ	رَبُّكُمْ
Lord	your	Who	drives	for	you	ships	in	sea	and	not	promise	them	مَا

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ

Your Lord is He Who drives for you the ships in the sea,

لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا	لِتَبْتَغُوا
so	that	you	seek	from	His	bounty	surely	He	is	with	you	merciful	لِ

لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا 67

that you may seek of His bounty. Surely, He is merciful towards you.

وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا	وَإِذَا
and	when	touches	you	in	sea	lost	whom	you	call	except	Him	and	مَا

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ

And when harm touches you on the sea, (all) those whom you call upon, except Him, become lost (to you).

فَ لَمَّا نَجَّى كُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَ كَانَ الْإِنْسَانُ كَفُورًا
ungrateful man is and you turn away land to you saved from it when so

فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ^ط وَ كَانَ الْإِنْسَانُ كَفُورًا⁶⁸

But when He brings you safe to land, you turn aside; and man is very ungrateful.

أَمْ أَنْتُمْ لَمَنِ اتَّقُوا حَتَّى يُؤْخَفَ مِنْكُمْ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أَلَمْ يَكُن لَكُمْ آيَاتٍ أَنْ تَتَّقُوا اللَّهَ أَنْ تَكُونَ مِنَ الْكَافِرِينَ
you with cause to sink that feel secure then do

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ

Do you then feel secure that He will (not) cause you to sink

ثُمَّ جَاءَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ
then sand storm against you send or land side of

جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ

in the side of the land or send against you a violent sand storm (and) then

لَا تَجِدُوا لَكُمْ وَكِيلاً أَمْ أَنْتُمْ أَنْ
that you feel secure or guardian yourself for you find not

لَا تَجِدُوا لَكُمْ وَكِيلاً^{لا} 69 أَمْ أَنْتُمْ أَنْ

you will find no guardian for yourselves? Or do you feel secure that

يُعِيدَ كُمْ فِي هِ تَارَةً أُخْرَى فِ يُرْسِلَ عَلَيْكُمْ
against you send then second time it in you send back

يُعِيدَ كُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ

He will (not) send you back therein second time, (and) then send against you

قَاصِفًا مِّنَ الرِّيحِ فَ يُغْرَقُ كُمْ بِمَا كَفَرْتُمْ ثُمَّ
then your disbelief because of you drown so air from storm-blast

قَاصِفًا مِّنَ الرِّيحِ فَيُغْرَقُكُمْ بِمَا كَفَرْتُمْ^{لا} ثُمَّ

as a storm-blast, and drown you because of your disbelief? You will then

لَا	تَجِدُوا	لَ	كُم	عَلَى	نَا	بِهِ	تَبِيعًا	وَ	لَ	قَدْ	كَرَّمْنَا
We	find	for	yourself	against	Us	with	helper	and	sure	for	We

لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا 70) وَلَقَدْ كَرَّمْنَا

find therein no helper for yourselves against Us. Indeed, We have honoured

بَنِي	آدَمَ	وَ	حَمَلْنَا	هُمْ	فِي	الْبَرِّ	وَ	الْبَحْرِ	وَ	رَزَقْنَا	هُمْ
children	of	Adam	We	carried	in	land	and	sea	and	provided	them

بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ

the children of Adam, and carried them by land and sea, and given them

مِّنَ	الطَّيِّبَاتِ	وَ	فَضَّلْنَا	هُمْ	عَلَى	كَثِيرٍ	مِّنْ	مَّنْ	خَلَقْنَا
We	exalted	and	We	exalted	above	many	from	those	We

مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا

of good things and exalted them far above many of those whom We

تَفْضِيلًا	يَوْمَ	نَدْعُوا	كُلَّ	أُنَاسٍ	بِ	إِمَامٍ	هِمْ	فَ	مَنْ
exalted	day	We	call	every	with	leader	their	then	whoso

تَفْضِيلًا 71) يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ

have created. (Remember) the day when We shall summon every people with their leaders. Then whoso

أُوتِيَ	كِتَابَهُ	بِ	يَمِينِهِ	هَ	فَ	أُولَئِكَ	يَقْرَأُونَ	وَ	كِتَابَهُمْ
given	his	in	his	right	hand	so	those	will	read

أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَأُونَ وَكِتَابَهُمْ

shall be given his book in his right hand -- such will read their book,

وَ	لَا	يُظْلَمُونَ	فَتِيلاً	وَ	مَنْ	كَانَ	فِي	هَذِهِ	أَعْمَى
and	not	be	wronged	and	whoso	is	in	this	world

وَ لَا يُظْلَمُونَ فَتِيلاً 72) وَمَنْ كَانَ فِي هَذِهِ أَعْمَى

and they will not be wronged a whit. But whoso is blind in this world

فَ	هُوَ	فِي	الْآخِرَةِ	أَعْمَى	وَ	أَضَلُّ	سَبِيلًا	وَ	إِنْ
so	he	in	Hereafter	will be blind	and	more astray	the way	and	indeed

فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ۗ وَإِنْ

will be blind in the Hereafter, and even more astray from the way. And they had

كَادُوا	لَ	يَفْتِنُونَ	كَ	عَنِ	الَّذِي	أَوْحَيْنَا	إِلَىٰ	كَ
well nigh	surely	they will put in trial	you	from	what	We revealed	to	you

كَادُوا لِيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ

well-nigh caused you (severest) affliction on the account of what We have revealed to you,

لِ	تَفْتَرِي	عَلَىٰ	نَا	غَيْرَ	هَ	وَ	إِذَا	لَ	اتَّخَذُواكَ	خَلِيلًا
so that	you invent	against	Us	other than	it	and	when	certainly	taken	you

لِتَفْتَرِي عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَاتَّخَذُوكَ خَلِيلًا ۗ

that you might invent against Us something other than that; and then they would have certainly taken you for a (special) friend.

وَ	لَوْ	لَا	أَنْ	ثَبَّتْنَا	كَ	لَ	قَدْ	كِدْتَ	تَرَكْنَا	إِلَىٰ	هِمْ
and	if	not	that	We strengthened	you	for	sure	you might have	inclined	to	them

وَلَوْ لَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرَكُنْ إِلَيْهِمْ

And if We have not strengthened you (with the Quran), you might have inclined to them

شَيْئًا	قَلِيلًا	إِذَا	لَ	أَذَقْنَا	كَ	ضِعْفَ	الْحَيَاةِ	وَ	ضِعْفَ
some	a little	when	indeed	taste	you	double	of life	and	double

شَيْئًا قَلِيلًا ۗ إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ

a little. In that case We would have made you taste similar (afflictions) of life and similar (afflictions)

الْمَمَاتِ	ثُمَّ	لَا	تَجِدُ	لَ	كَ	عَلَىٰ	نَا	نَصِيرًا	وَ	إِنْ
of death	then	not	you find	for	yourself	against	Us	helper	and	indeed

الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۗ وَإِنْ

of death, (and) then you would not have found for yourself any helper against Us . And indeed

كَادُوا	لَ	يَسْتَفِرُّونَ	كَ	مِنَ	الْأَرْضِ	لِ	يُخْرِجُونَكَ	مِنْ	هَا
they are near	to	unsettling	you	from	land	so that	they expel	you	it

كَادُوا لِيَسْتَفِرُّونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا

they are near to unsettling you from the land that they might expel you therefrom;

وَ	إِذَا	لَا	يَلْبَثُونَ	خَلْفَكَ	كَ	إِلَّا	قَلِيلًا	سُنَّةً	مَنْ	قَدْ
and	when	not	they stayed	after	you	but	a little	way	that	indeed

وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا 77 سُنَّةً مَنْ قَدْ

but in that case they (themselves) would not have stayed after you save a little. (This has been Our) way

أَرْسَلْنَا	قَبْلَ	كَ	مِنْ	رُسُلٍ	نَا	وَ	لَا	تَجِدُ	لِ	سُنَّتِ	نَا	تَحْوِيلًا
we sent	before	you	from	our messengers	our	and	no	you will find	for	Our way	Our	change

أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا 78

with Our Messngers whom We sent before you; and you will not find any change in Our way.

أَقِمِ	الصَّلَاةَ	لِ	دُلُوكِ	الشَّمْسِ	إِلَى	غَسَقِ	الَّيْلِ	وَ	قُرْآنَ
observe	Prayer	for	declining	sun	to	the darkness	of night	and	recitation

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ

Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation (of the Quran in Prayer)

الْفَجْرِ	إِنَّ	قُرْآنَ	الْفَجْرِ	كَانَ	مَشْهُودًا	وَ	مِنَ	الَّيْلِ
at dawn	surely	recitation	at dawn	is	especially acceptable	and	from	night

الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا 79 وَمِنَ اللَّيْلِ

at dawn. Verily, the recitation (of the Quran) at dawn is (specially) acceptable (to Go)d. And wake up for

فَ	تَهَجَّدْ	بِهِ	نَافِلَةً	لَّ	كَ	عَسَى	أَنْ	يُبْعَثَكَ	رَبُّكَ
so	wake up at night	with it	supererogatory service	for	you	it is near	that	raise you	your Lord

فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ٥٤ عَسَى أَنْ يُبْعَثَكَ رَبُّكَ

it (the Quran) in (the later part of) the night as a supererogatory service for you. It may be that your Lord will raise

مَقَامًا	مَّحْمُودًا	وَ	قُلْ	رَبِّ	أَدْخِلْ	نِي	مُدْخَلَ	صِدْقٍ
station	praise worthy	and	you say	my Lord	make enter	me	cause to enter	good

مَقَامًا مَّحْمُودًا ⑧٠ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ

you to an exalted station. And say, 'O my LOrd , make my entry a good entry

وَ	أَخْرِجْ	نِي	مُخْرَجٍ	صِدْقٍ	وَ	اجْعَلْ	لِي	مِنْ	لَدُنْكَ
and	make come forth	me	forth coming	good	and	grant	for me	from	your self

وَ أَخْرِجْنِي مُخْرَجٍ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ

and (then) make me come forth with good forth-coming. And grant me from Yourself

سُلْطَنًا	نَصِيرًا	وَ	قُلْ	جَاءَ	الْحَقُّ	وَ	زَهَقَ	الْبَاطِلُ
power	helping	and	you say	has come	truth	and	vanished away	falsehood

سُلْطَنًا نَصِيرًا ⑧١ وَقُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ط

a helping power. And say, 'Truth has come and falsehood has vanished away.

إِنَّ	الْبَاطِلَ	كَانَ	زَهُوقًا	وَ	نُنزِلُ	مِنَ	الْقُرْآنِ	مَا
indeed	falsehood	does	vanish away	and	We reveal	from	Quran	what

إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ⑧٢ وَنُنزِلُ مِنَ الْقُرْآنِ مَا

Falsehood does indeed vanish away (fast). 'And We are (gradually) revealing of the Quran that

هُوَ	شِفَاءٌ	وَ	رَحْمَةٌ	لِ	الْمُؤْمِنِينَ	وَ	لَا	يَزِيدُ	الظَّالِمِينَ
it	heals	and	mercy	for	believers	and	not	it increases	wrongdoers

هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ٧ وَلَا يَزِيدُ الظَّالِمِينَ

which is healing and a mercy to the believers; but it only adds to the loss

إِلَّا	خَسَارًا	وَ	إِذَا	أَنْعَمْنَا	عَلَى	الْإِنْسَانِ	أَعْرَضَ
but	loss	and	when	We bestow favour	on	man	he turns away

إِلَّا خَسَارًا ⑧٣ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ

of the wrongdoers. And when We bestow favour on man, he turns away

وَ	نَا	بِ	جَانِبِ	هِ	وَ	إِذَا	مَسَّ	هُ	الشَّرُّ	كَانَ	يُوسًا
and	go far	to	side	his	and	when	touches	him	evil	was	despair

وَنَابِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوسًا ﴿٨٤﴾

and go aside; and when evil touches him, he gives (*himself*) up to despair.

قُلْ	كُلُّ	يَعْمَلُ	عَلَى	شَاكِلَةٍ	هِ	فَ	رَبُّ	كُمُ	أَعْلَمُ
you say	everyone	acts	upon	way	his	and	Lord	your	know full well

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرُبُّكُمْ أَعْلَمُ

Say, 'Everyone acts according to his own way, and your Lord knows full well

بِ	مَنْ	هُوَ	أَهْدَى	سَبِيلًا	وَ	وَيَسْأَلُونَكَ	عَنِ	الرُّوحِ
with	who	he	best guided	way	and	they ask	you	soul

بِمَنْ هُوَ أَهْدَى سَبِيلًا ۚ ﴿٨٥﴾ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ط

who is best guided. And they ask you concerning the soul .

قُلِ	الرُّوحُ	مِنْ	أَمْرِ	رَبِّي	وَ	مَا	أُوتِيتُمْ	مِّنَ	الْعِلْمِ
you say	soul	is	by command	my	and	not	you have been given	from	knowledge

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ

Say, 'The soul is by command of my Lord; and of the knowledge (*thereof*) you have been given

إِلَّا	قَلِيلًا	وَ	لَ	إِنْ	شِئْنَا	لَ	نَذْهَبَنَّ	بِ	الَّذِي	أَوْحَيْنَا
but	little	and	surely	if	We please	certainly	take away	with	which	We revealed

إِلَّا قَلِيلًا ۚ ﴿٨٦﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا

but little'. And if We pleased, We could certainly take away that which We have revealed

إِلَىٰ	كَ	تُمْ	لَا	تَجِدُ	لَكَ	بِهِ	عَلَىٰ	نَا	وَ	كَيْلًا	إِلَّا	رَحْمَةً
to	you	then	not	you find	for	with it	against	Us	guardian	except	mercy	

إِلَيْكَ تُمْ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكَيْلًا ۚ ﴿٨٧﴾ إِلَّا رَحْمَةً

to you (*and*) then you would find in (*the matter*) no guardian for you against Us. Except mercy

مِنْ	رَبِّ	كَ	إِنَّ	فَضْلَ	هُ	كَانَ	عَلَيْ	كَ	كَبِيرًا	قُلْ	لَ	إِنْ
from	Lord	your	surely	grace	His	is	upon	you	great	say	indeed	if

مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٨﴾ قُلْ لَّئِنْ

from your Lord. Surely, His grace towards you is great. Say, 'If

اجْتَمَعَتِ	الْإِنْسُ	وَ	الْجِنُّ	عَلَى	أَنْ	يَأْتُوا	بِ	مِثْلِ	هَذَا
gathered together	mankind	and	Jinn	to	that	they bring	the	like	it

اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا

mankind and the Jinn gathered together to produce the like of this

الْقُرْآنِ	لَا	يَأْتُونَ	بِ	مِثْلِهِ	وَ	لَوْ	كَانَ	بَعْضُهُمْ	لِ	بَعْضٍ	ظَهِيرًا
Quran	not	they bring	with	like	and	though	should	some	for	other	helper

الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٩﴾

Quran, they could not produce the like thereof, even though they should help one another'.

وَ	لَ	قَدْ	صَرَّفْنَا	لِ	النَّاسِ	فِي	هَذَا	الْقُرْآنِ	مِنْ
and	for	sure	we repeated again and again	for	people	in	this	Quran	from

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ

And surely, We have set forth for mankind in various ways all kinds of similitudes in

كُلِّ	مَثَلٍ	فَ	أَبَى	أَكْثَرُ	النَّاسِ	إِلَّا	كُفُورًا	وَ	قَالُوا
all	similitude	so	reject	most	men	but	disbelief	and	they say

كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٩٠﴾ وَقَالُوا

this Quran, but most men would reject everything but disbelief. And they say,

لَنْ	نُؤْمِنَ	لَ	كَ	حَتَّى	تَفْجُرَ	لَ	نَا	مِنَ	الْأَرْضِ	يَنْبُوعًا
we believe never	for	you	until	cause to gush	for	us	from	earth	spring	

لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾

'We will never believe you until you cause a spring to gush for us from the earth;

أَوْ	تَكُونُ	لَ	كَ	جَنَّةٍ	مِّنْ	نَّخِيلٍ	وَ	عِنَبٍ
or	you have	for	you	garden	of	date-palm	and	grapes

أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَ عِنَبٍ

'Or you have a garden of date-palms and vines,

فَ	تُفَجِّرَ	الْأَنْهَارَ	خِلَالَ	هَا	تَفْجِيرًا	أَوْ	تُسْقِطُ	السَّمَاءَ
so	you cause to gush	streams	in	it	gushing forth	or	you cause to fall	heaven

فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا 92 أَوْ تُسْقِطُ السَّمَاءَ

and cause streams to gush forth in the midst thereof in abundance; 'Or you cause the heaven to fall

كَمَا	زَعَمْتَ	عَلَى	نَا	كِسْفًا	أَوْ	تَأْتِي	بِ	اللَّهِ	وَ	الْمَلَائِكَةِ	قَبِيلًا
as	you have claimed	on	us	in pieces	or	bring	with	Allah	and	angels	face to face

كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا 93

upon us in pieces, as you have claimed, or you bring Allah and angels before us face to face;

أَوْ	يَكُونُ	لَ	كَ	بَيْتٍ	مِّنْ	زُخْرَفٍ	أَوْ	تَرْقَى	فِي	السَّمَاءِ
or	you have	for	you	house	of	gold	or	you ascend	into	heaven

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ ط

'Or you have a house of gold or you ascend up into heaven;

وَ	لَنْ	نُؤْمِنَ	لِ	رُقِيِّ	كَ	حَتَّى	تُنزِلَ	عَلَى	نَا	كِتَابًا
and	never	we believe	for	your ascension	your	until	you send down	to	us	a book

وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنزِلَ عَلَيْنَا كِتَابًا

and we will not believe in your ascension until you send down to us a book

تَقْرَأُ	هَ	قُلْ	سُبْحَانَ	رَبِّ	مِ	هَلْ	كُنْتُ	إِلَّا	بَشَرًا
we read	it	you say	Holy	Lord	my	not	I am	but	a man

تَقْرَأُ ه قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا ط

that we can read'. Say, 'Holy is My Lord! I am not but a man

رَّسُولًا	وَ	مَا	مَنَعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَ	هُمْ
Messenger	and	not	prevent	men	that	they believe	when	came	them

رَّسُولًا ٩٤ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَ هُمْ

(sent as a) Messenger'. And nothing has prevented men from believing when the guidance

الْهُدَى	إِلَّا	أَنْ	قَالُوا	أَبَعَثَ	اللَّهُ	بَشْرًا	رَّسُولًا	قُلْ
guidance	except	that	they said	has	Allah	a man	Messenger	you say

الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشْرًا رَسُولًا ٩٥ قُلْ

came to them save that they said, ' Has Allah sent a man (as a) Messenger? Say,

لَوْ	كَانَ	فِي	الْأَرْضِ	مَلَائِكَةٌ	يَمْشُونَ	مُطْمَئِنِّينَ
if	was	in	earth	angels	walking	in complete peace

لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ

' Had there been in the earth angels walking about in peace and quiet,

لَ	نَزَّلْنَا	عَلَيْهِمْ	مِّنَ	السَّمَاءِ	مَلَكًا	رَّسُولًا	قُلْ
certainly	We have sent down	to them	from	heaven	angel	messenger	you say

لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ٩٦ قُلْ

We should have certainly sent down to them from heaven an angel (as a) Messenger. Say,

كَفَى	بِ	اللَّهِ	شَهِيدًا	بَيْنِي	وَ	بَيْنَ	كُمُ	إِنَّ	هُ	كَانَ
sufficient	is	Allah	witness	between me	and	between	you	surely	He	is

كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ

' Sufficient is Allah for a Witness between me and you; surely He

بِ	عِبَادِهِ	خَيْرًا	وَ	بَصِيرًا	وَمَنْ	يَهْدِ	اللَّهُ	فَ	هُوَ
with	His servants	knows best	and	sees full well	whom	guides	Allah	so	he

بِعِبَادِهِ خَيْرًا بَصِيرًا ٩٧ وَمَنْ يَهْدِ اللَّهُ فَهُوَ

knows and sees His servants full well '. And he whom Allah guides is the (only) one

الْمُهْتَدِ	وَ	مَنْ	يُضِلُّ	فَ	لَنْ	تَجِدَ	لَ	هُمْ	أَوْلِيَاءَ	مِنْ
rightly guided	and	whom	He allows to go astray	so	never	you find	for	him	helpers	from

الْمُهْتَدِ وَ مَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ

rightly guided; but (as for) those whom He allows to perish, you will find for them no helpers

دُونِ	هُ	وَ	نَحْشُرُهُمْ	هُمْ	يَوْمَ	الْقِيَامَةِ	عَلَى	وُجُوهِهِمْ	هُمْ
beside	Him	and	We gather	them	Day	of Resurrection	on	faces	their

دُونِهِ ۗ وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ

beside Him. And on the Day of Resurrection We shall gather them together on their faces,

عُمِيًّا	وَ	بُكْمًا	وَ	صُمًّا	مَأْوَى	هُمْ	جَهَنَّمَ	كُلَّمَا
blind	and	dumb	and	deaf	abode	their	Hell	whenever

عُمِيًّا وَ بُكْمًا وَ صُمًّا ۗ مَأْوَاهُمْ جَهَنَّمَ ۗ كُلَّمَا

blind, dumb and deaf. Their abode will be Hell; every time

خَبَتْ	زِدْنَا	هُمْ	سَعِيرًا	ذَلِكَ	جَزَاءُ	هُمْ	بِ	أَنَّ	هُمْ
it abates	We increase	for them	flames	this is	recompense	for them	because	that	they

خَبَتْ زِدْنَاهُمْ سَعِيرًا ۗ (98) ذَلِكَ جَزَاءُ لَهُمْ بِأَنَّهُمْ

it abates, We shall increase for them the flame. That is their recompense, because they

كَفَرُوا	بِ	آيَاتِنَا	وَ	قَالُوا	ءَ	إِذَا	كُنَّا	عِظَامًا	وَ	رُفَاتًا
rejected	with	Our	Signs	and	they said	what	we will be	bones	and	broken particles

كَفَرُوا بِآيَاتِنَا وَ قَالُوا ۗ إِذَا كُنَّا عِظَامًا وَ رُفَاتًا

rejected Our Signs and said, 'What! when we are reduced to bones and broken particles,

ءَ	إِنَّا	لَ	مَبْعُوثُونَ	خَلْقًا	جَدِيدًا	أَ	وَ	لَمْ	يَرَوْا	أَنَّ
shall	surely we	be	raised up	a creation	new	have	and	not	seen	that

ءَ إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۗ (99) أَوَلَمْ يَرَوْا أَنَّ

shall we really be raised up as a new creation?' Have they not seen that

اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	قَادِرٌ
Allah	Who	created	heavens	and	earth	has power

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ

Allah Who created the heavens and the earth has power

عَلَىٰ	أَنْ	يَخْلُقَ	مِثْلَ	هُمْ	وَ	جَعَلَ	لَهُمْ	لَ	أَجَلًا
to	that	He create	like	them	and	He has appointed	for	them	term

عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ أَجَلًا

to create the like of them? And He has appointed for them a term;

لَا	رَيْبَ	فِيهِ	فَ	أَبَى	الظَّالِمُونَ	إِلَّا	كُفُورًا	قُلْ	لَوْ
no	doubt	in	it	but	wrongdoers	but	disbelief	you say	even if

لَا رَيْبَ فِيهِ ۖ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٠٠﴾ قُلْ لَوْ

there is no doubt about it. But the wrongdoers would reject everything but disbelief. Say, 'Even if

أَنْتُمْ	تَمْلِكُونَ	خَزَائِنَ	رَحْمَةٍ	رَبِّ	عِ	إِذَا	لَ	أَمْسَكْتُمْ
you are	you possess	treasures	of mercy	Lord	my	when	surely	you would hold back

أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ

you possessed the treasures of the mercy of my Lord, you would surely hold them back

خَشِيَةَ	الْإِنْفَاقِ	وَ	كَانَ	الْإِنْسَانُ	قَتُورًا	وَ	لَ	قَدْ
fear	of spending	and	is	man	niggardly	and	surely	indeed

خَشِيَةَ الْإِنْفَاقِ ۖ وَ كَانَ الْإِنْسَانُ قَتُورًا ﴿١٠١﴾ وَلَقَدْ

for fear of spending, for man is niggardly.' And of a truth

آتَيْنَا	مُوسَىٰ	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَ	اسْأَلْ	بَنِي إِسْرَائِيلَ
We gave	Moses	nine	Signs	manifest	so	ask	children of Israel

آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسْأَلْ بَنِي إِسْرَائِيلَ

We gave Moses nine manifest Signs. So ask (then) the children of Israel.

إِذْ	جَاءَ	هُمْ	فَ	قَالَ	لَ	هُ	فِرْعَوْنُ	إِنِّي	لَ	أَظُنُّكَ	يَا	مُوسَى
	he came	them	so	said	to	him	Pharaoh	I	surely	do	you	O Moses

إِذْ جَاءَ هُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى

When he came to them, Pharaoh said to him, I do think you, O Moses,

مَسْحُورًا	قَالَ	لَ	قَدْ	عَلِمْتَ	مَا	أَنْزَلَ	هَؤُلَاءِ	إِلَّا
bewitched	he said	for	sure	you know	not	sent down	these	but

مَسْحُورًا ⑩② قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا

to be a victim of deception.' He said, 'You know well (that) none has sent down these (Signs) but

رَبِّ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	بَصَائِرِ	وَ	إِنِّي	لَ	أَظُنُّكَ	كَ
Lord	of the heavens	and	the earth	and	evidences	and	surely I	do	think	you

رَبِّ السَّمَوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ

the Lord of the heavens and the earth as (so many) evidences; and I certainly think you,

يَا	فِرْعَوْنُ	مَثْبُورًا	فَ	أَرَادَ	أَنْ	يَسْتَفِزَّهُمْ	هُمُ	مِّنَ	الْأَرْضِ
O	Pharaoh	ruined		he resolved	that	to remove	them	from	land

يَفِرْعَوْنُ مَثْبُورًا ⑩③ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ

O Pharaoh, to be (a) ruined (man)'. So he resolved to remove them from the land;

فَ	أَغْرَقْنَا	هُ	وَ	مَنْ	مَعَهُ	جَمِيعًا	وَ	قُلْنَا	مِنْ	بَعْدِهِ
so	We drowned	him	and	who	with	him	and	We said	from	him

فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ⑩④ وَقُلْنَا مِنْ بَعْدِهِ

but We drowned him and those who were with him, all together. And after him We said

لِ	بَنِي إِسْرَائِيلَ	يَلِ	أَسْكُنُوا	الْأَرْضَ	فَ	إِذَا	جَاءَ	وَعْدُ	الْآخِرَةِ
to	children of Israel	you dwell	the land	so	when	came	promise	later days	

لِبَنِي إِسْرَائِيلَ يَلِ أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ

to the children of Israel, 'Dwell you in the land, and when the (time of) the promise of the

وَ	هُ	أَنْزَلْنَا	بِ	الْحَقِّ	وَ	بِ	كُمُ	بِ	جِئْنَا	بِ	الْآخِرَةِ	وَعْدُ
and	it	We sent down	truth	with	and	together	you	with	We bring	later days	promise	

وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ۝١٠٥ وَبِالْحَقِّ أَنْزَلْنَاهُ وَ

later days comes, We shall bring you together once again. And in truth have We sent it down and

بِ	الْحَقِّ	نَزَلَ	وَ	مَا	أَرْسَلْنَاكَ	إِلَّا	مُبَشِّرًا	وَ	نَذِيرًا	
a Warner	and	bearer of glad tidings	but	you	We sent	not	and	it descended	truth	with

بِالْحَقِّ نَزَلَ ۙ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝١٠٦

with truth has it descended. And We have sent you only as a bearer of good tidings and a Warner.

وَ	قُرْآنًا	فَرَقْنَا	هُ	لِ	تَقْرَأَ	هُ	عَلَى	النَّاسِ	عَلَى	مُكْتٍ
intervals	at	mankind	to	it	you read	that	so	divided	Quran	and

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ

And We divided the Quran into parts that you may read it to mankind at intervals,

وَ	نَزَلْنَا	هُ	تَنْزِيلًا	قُلْ	أَمِنُوا	بِهِ	أَوْ	لَا	تُؤْمِنُوا
you believe	not	or	with it	you believe	you say	gradually	it	We have sent down	and

وَنَزَلْنَاهُ تَنْزِيلًا ۝١٠٧ قُلْ أَمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا

and We have sent it down gradually. Say, 'Whether you believe therein or believe not,

إِنَّ	الَّذِينَ	أُوتُوا	الْعِلْمَ	مِنْ	قَبْلِ	هَـ	إِذَا	يُتْلَى
recited	when	it	before	from	knowledge	given	those who	surely

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى

those to whom knowledge has been given before it,

عَلَيْهِمْ	يَخْرُونَ	لِ	الْأَذْقَانِ	سُجَّدًا	وَ	يَقُولُونَ
they say	and	prostrate	faces	on	they fall down	to them

عَلَيْهِمْ يَخْرُونَ لِلْأَذْقَانِ سُجَّدًا ۝١٠٨ وَ يَقُولُونَ

do fall down prostrate on their faces when it is recited to them, 'And say,

مَفْعُولًا	لَ	نَا	رَبِّ	وَعْدُ	كَانَ	إِنْ	نَا	رَبِّ	سُبْحَنَ
to be fulfilled	surely	our	Lord	promise	is	surely	our	Lord	Holy

سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٩﴾

'Holy is our Lord, Surely, the promise of our Lord is bound to be fulfilled.

و	يَخِرُّونَ	لِ	الْأَذْقَانِ	يَبْكُونَ	وَ	يَزِيدُ	هُمْ	خُشُوعًا
and	fall down	on	their faces	weeping	and	increases	them	humility

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١١٠﴾^{السجدة}

They fall down on their faces weeping, and it increases humility in them.

قُلِ	ادْعُوا	اللَّهَ	أَوْ	ادْعُوا	الرَّحْمَنَ	أَيَّامًا	تَدْعُوا
you say	you call	Allah	or	you call	Rahman	whichever	you call

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيَّامًا تَدْعُوا

Say,' Call Allah or call Rahman; (by) whichever name you pray (to Him),

فَ	لَ	هُ	الْأَسْمَاءُ	الْحُسْنَى	وَ	لَا	تَجْهَرُ	بِ	صَلَاةِ	كَ
so	for	His	names	beautiful	and	not	aloud	with	prayer	your

فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُ بِصَلَاتِكَ

His are the most beautiful names.' and utter not your prayer aloud,

وَ	لَا	تُخَافِ	بِ	هَا	وَ	ابْتَغِ	بَيْنَ	ذَلِكَ	سَبِيلًا
and	not	utter it low	with	it	and	seek	between	this	a way

وَلَا تُخَافِ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١١﴾

nor utter it (too) low, but seek a way between.

وَ	قُلِ	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	لَمْ	يَتَّخِذْ	وَلَدًا	وَ	لَمْ
and	you say	all praise	for	Allah	Who	not	taken	son	and	not

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ

And say,' All praise belongs to Allah Who has taken to Himself no son, and has no

يَكُنْ	لَّ	هُ	شَرِيكَ	فِي	الْمُلْكِ	وَ	لَمْ	يَكُنْ	لَّ	هُ	وَلِيٌّ	مِّنْ
be	for	Him	partner	in	Kingdom	and	nor	be	for	Him	helper	on account of

يَكُنْ لَهُ شَرِيكَ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِّنْ

partner in (His) Kingdom, nor has He anyone to help (Him) on account of

الذُّلَّ	وَ	كَبَّرَ	هُ	تَكْبِيرًا
weakness	and	extol glory	His	all glorification

الذُّلَّ وَ كَبَّرَهُ تَكْبِيرًا⁽¹¹²⁾

weakness.' And extol His glory with all glorification.

سُورَةُ الْكَهْفِ مَكِّيَّةٌ

Makkah Sura Al-Khaf Chapter 18

رُكُوعَاتُهَا ١٢

آيَاتُهَا ١١٠

Ruku 12

and

verses 110

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	Gracious	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ⁽¹⁾

In the name of Allah, the Gracious, the Merciful

أَلْ	حَمْدُ	لِ	اللَّهِ	الَّذِي	أَنْزَلَ	عَلَى	عَبْدِهِ	هُ	الْكِتَابَ	وَ	لَمْ
all	praise	for	Allah	Who	sent down	to	His servant	the	Book	and	not

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَ لَمْ

All praise belongs to Allah Who sent down the Book to His servant and

يَجْعَلُ	لَّ	هُ	عِوَجًا	قِيَمًا	لِّ	يُنذِرَ
made	for	it	crookedness	guardian	so that	give warning

يَجْعَلُ لَهُ عِوَجًا⁽²⁾ قِيَمًا لِّيُنذِرَ

He employed no crookedness in his or in its making. (He has made it) a guardian that it may give warning

بَأْسًا	شَدِيدًا	مِّنْ	لَّدُنْ	هُ	وَ	يُبَشِّرَ	الْمُؤْمِنِينَ	الَّذِينَ
chastisement	grievous	from	with	Him	and	glad tidings	believers	who

مِّنْ لَّدُنْهُ وَ يُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ

of a grievous chastisement from Him, that it may give the believers who

يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ	لَ	هُمْ	أَجْرًا	حَسَنًا	مَا كَثِيرٌ	فِي	هُ
they do	good deeds	surely	for	them	reward	good	one abiding	in	it

يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ③ مَا كَثِيرٌ فِيهِ

do good deeds the glad tidings that they shall have a good reward. Wherein they shall abide

أَبَدًا	وَ	يُنذِرَ	الَّذِينَ	قَالُوا	اتَّخَذَ	اللَّهُ	وَلَدًا	مَا	لَ	هُمْ
and for ever		he warn	those who	say	taken to Himself	Allah	son	not	for	them

أَبَدًا ④ وَ يُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ⑤ مَا لَهُمْ

for ever. And that it may warn those who say, 'Allah has taken to Himself a son.' No

بِهِ	مِنْ	عِلْمٍ	وَ	لَا	لِ	آبَاءِ	هُمْ	كَبُرَتْ	كَلِمَةً	تَخْرُجُ	مِنْ
with it	from	knowledge	and	nor	for	grand parents	their	grievous	word	comes out	from

بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ⑥ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ

knowledge have they thereof, nor (had) their fathers. Grievous is the word that comes from

أَفْوَاهِهِمْ	إِنْ	يَقُولُونَ	إِلَّا	كَذِبًا	فَ	لَعَلَّ	كَ	بَاخِعٌ	نَفْسَكَ
mouths	not	they say	but	a lie	then	perhaps	you	going to destroy	your self

أَفْوَاهِهِمْ ⑦ إِنْ يَقُولُونَ إِلَّا كَذِبًا ⑥ فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ

their mouths. They speak not but a lie. So haply you will grieve yourself to death

عَلَى	اِثَارِهِمْ	إِنْ	لَمْ	يُؤْمِنُوا	بِ	هَذَا	الْحَدِيثِ	أَسْفًا
for	after	if	not	they believe	with	this	discourse	sorrow

عَلَى اِثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسْفًا ⑦

for sorrow after them if they believe not in this discourse.

إِنَّا	جَعَلْنَا	مَا	عَلَى	الْأَرْضِ	زِينَةً	لِّ	هَا	لِ	نَبْلُو	هُمْ	أَيُّ	هُمْ
of them	which	them	We try	so that	it	for	ornament	earth	on	all that	We made	surely

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ

Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them

أَحْسَنُ	عَمَلًا	وَ	إِنَّا	لَ	جَاعِلُونَ	مَا	عَلَيْهَا	صَعِيدًا	جُرُزًا
barren	soil	on it	all that	make	do	surely We	and	conduct	is best

أَحْسَنُ عَمَلًا ⑧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ⑨

is best in conduct. And We shall make all that is thereon a barren soil.

أَمْ	حَسِبْتَ	أَنَّ	أَصْحَابَ	الْكَهْفِ	وَ	الرَّقِيمِ
the Inscription	and	of Cave	People	that	you think	do

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ

Do you think that the People of the Cave and the Inscription

كَانُوا	مِنْ	آيَاتِ	نَا	عَجَبًا	إِذْ	أَوَى	الْفِتْيَةُ	إِلَى	الْكَهْفِ
the Cave	to	young men	took refuge	when	a wonder	Our	Signs	from	were

كَانُوا مِنْ آيَاتِنَا عَجَبًا ⑩ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ

were a wonder among Our Signs? When the young men betook themselves for refuge to the Cave

فَ	قَالُوا	رَبِّ	نَا	آتِ	نَا	مِنْ	لَدُنْكَ	رَحْمَةً	وَ	هَبِّئْ	لَنَا		
us	for	provide	and	mercy	your	with	from	us	bestow	our	Lord	they said	and

فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبِّئْ لَنَا

and said, 'Our Lord, bestow on us mercy from Yourself, and provide for us

مِنْ	أَمْرِنَا	رَشَدًا	فَ	ضَرَبْنَا	عَلَى	أَذَانِهِمْ	فِي	الْكَهْفِ		
the Cave	in	them	hearing	from	We prevented	so	right guidance	our	affair	from

مِنْ أَمْرِنَا رَشَدًا ⑪ فَضَرَبْنَا عَلَى أَذَانِهِمْ فِي الْكَهْفِ

right guidance in our affair.' So We prevented them from hearing in the Cave (the news of the outside world)

سِنِينَ	عَدَدًا	ثُمَّ	بَعَثْنَا	هُمْ	لِ	نَعْلَمَ	أَيُّ	الْحِزْبَيْنِ
years	few	then	We raised	them	so that	We know	which	of two parties

سِنِينَ عَدَدًا ⑫ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ

for a few years. Then We raised them up that We might know which of the two parties

أَحْصَى	لِ	مَا	لَبِثُوا	أَمَدًا	نَحْنُ	تَقْصُّ	عَلَى	كَ
better reckon	for	that	they tarried	time	We	relate	to	you

أَحْصَى لِمَا لَبِثُوا أَمَدًا ⑬ نَحْنُ تَقْصُّ عَلَيْكَ

would better reckon the time that they had tarried. We will relate to you

نَبَأًا	هُمْ	بِ	الْحَقِّ	إِنَّ	هُمْ	فِتْيَةٌ	أَمَنُوا	بِ	رَبِّ	هُمْ
story	their	with	truth	surely	they	young men	believed	in	Lord	their

نَبَاهُمْ بِالْحَقِّ ⑭ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ

their story with truth. They were young men who believed in their Lord,

وَ	زِدْنَا	هُمْ	هُدًى	وَ	رَبَطْنَا	عَلَى	قُلُوبِ	هُمْ	إِذْ
and	We increased	them	guidance	and	We strengthened	upon	hearts	their	when

وَزِدْنَاهُمْ هُدًى ⑮ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ

and We increased them in guidance. And We strengthened their hearts, when

قَامُوا	فَ	قَالُوا	رَبُّ	نَا	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	لَنْ
they stood	then	said	Lord	our	Lord	of heavens	and	earth	never

قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ

they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never

نَدْعُوا	مِنْ	دُونِ	هُ	إِلَّهًا	لَّ	قَدْ	قُلْنَا	إِذَا	شَطَطًا	هَؤُلَاءِ
we call upon	from	beside	Him	god	surely	indeed	we said	when	uttered an enormity	these

نَدْعُوا مِنْ دُونِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ⑯ هَؤُلَاءِ

shall we call upon any god beside Him; (if we did), we should indeed have uttered an enormity. These,

قَوْمٌ	نَا	اتَّخَذُوا	مِنْ	دُونِ	هَ	الِهَةِ	لَوْ	لَا	يَأْتُونَ
people	our	have taken	from	beside	Him	god	if	not	they bring

قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ الْهَةَ ط لَوْ لَا يَأْتُونَ

our people, have taken (for worship other) gods beside Him. Wherefore do they not bring

عَلَيْهِمْ	بِ	سُلْطَنٍ	بَيِّنٍ	فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	اِفْتَرَى
for them	with	authority	clear	then	who	more unjust	from	who	invents

عَلَيْهِمْ بِسُلْطَنٍ بَيِّنٍ ط فَمَنْ أَظْلَمُ مِمَّنْ اِفْتَرَى

a clear authority for them? And who is more unjust than he who invents

عَلَى	اللَّهِ	كَذِبًا	وَ	إِذِ	اعْتَرَلْتُمُو	هُمُ	وَ	مَا	يَعْبُدُونَ
against	Allah	lie	and	when	you withdraw from	them	and	that	they worship

عَلَى اللَّهِ كَذِبًا ط ١٦ وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ

a lie concerning Allah? 'And (now) when you have withdrawn from them and from that which they worship

إِلَّا	اللَّهِ	فَ	أَوْ	إِلَى	الْكَهْفِ	يَنْشُرُ	لَ	كُمُ	رَبُّ	كُمُ	مِنْ
except	Allah	then	seek refuge	in	Cave	unfold	for	you	Lord	you	from

إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِّنْ

beside Allah, then seek refuge in the Cave; your Lord will unfold for you

رَحْمَةٍ	هَ	وَ	يُهِئُ	لَ	كُمُ	مِنْ	أَمْرِ	كُمُ	بِرَفْقًا	وَ	تَرَى
mercy	His	and	provide	for	you	in	your	affair	comfort	and	you see

رَحْمَتِهِ وَيُهِئُ لَكُمْ مِّنْ أَمْرِكُمْ بِرَفْقًا ط ١٧ وَتَرَى

His mercy and will provide for you comfort in (this) affair of yours. And you could see

السَّمْسِ	إِذَا	طَلَعَتْ	تَزَوَّرُ	عَنْ	كَهْفِ	هُمْ	ذَاتِ
sun	when	it rose	move away	from	Cave	their	on the

السَّمْسِ إِذَا طَلَعَتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتِ

the sun, as it rose, move away from their Cave on the

الْيَمِينِ	وَ	إِذَا	غَرَبَتْ	تَقْرِضُ	هُمْ	ذَاتَ الشِّمَالِ
right	and	when	sets	move across	them	to the left

الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

right, and when it set, move across them to the left,

وَ هُمْ فِي	فَجْوَةٍ	مِّنْ هِ	ذَلِكَ	مِنْ	آيَاتِ	اللَّهِ	مَنْ
and they in	spacious hollow	of it	this	among	Signs	Allah	he whom

وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكِ مِنْ آيَاتِ اللَّهِ مَنْ

and they were in the spacious hollow thereof. This is among the Signs of Allah. He whom

يَهْدِ	اللَّهُ	فَ هُوَ	الْمُهْتَدِ	وَ	مَنْ	يُضِلُّ	فَ لَنْ	تَجِدَ
guides	Allah	he then	rightly guided	and	whom	He adjudges astray	never then	you find

يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضِلُّ فَلَنْ تَجِدَ

Allah guides is rightly guided; but he whom He adjudges astray, for him you will find no

لَ	هُ	وَلِيًّا	مُرْشِدًا	وَ	تَحْسَبُ	هُمْ	أَيْقَاطًا	وَ	هُمْ
for	him	helper	guide	and	you deem	them	awake	and	they

لَهُ وَلِيًّا مُرْشِدًا ۝١٨ وَ تَحْسَبُهُمْ أَيْقَاطًا وَ هُمْ

helper or guide. You might deem them awake, while they are

رُقُودٌ	وَ	تُقَلِّبُ	هُمْ	ذَاتَ	الْيَمِينِ	وَ	ذَاتَ	الشِّمَالِ
asleep	and	We turn over	them	to the	right	and	to the	left

رُقُودٌ وَ تُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَ ذَاتَ الشِّمَالِ ۝١٩

asleep; and We shall cause them to turn over to the right and to the left,

وَ كَلْبٌ	هُمْ	بَاسِطٌ	ذِرَاعَيْ	هِ	بِ	الْوَصِيدِ	لَوْ	أَطَّلَعْتَ
and	their	stretching	forelegs	his	with	threshold	if	you had a look

وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ

their dog stretching out his forelegs on the threshold. If you had had a look

عَلَيْهِمْ	لَ	وَلَّيْتَ	مِنْ	هُمُ	فِرَارًا	وَ	لَ	مُلِّتَ	مِنْ	هُمُ
at them	surely	you turn away	from	them	fright	and	surely	filled	with	them

عَلَيْهِمْ لَوْلَيْتَ مِنْهُمْ فِرَارًا وَ لَمُلِّتَ مِنْهُمْ

at them, you would surely have turned away from them in fright and would surely have been filled

رُعْبًا	وَ	كَذَلِكَ	بَعَثْنَا	هُمُ	لِ	يَتَسَاءَلُوا	بَيْنَ	هُمُ
awe	and	like it	We raised	them	so that	they question	between	them

رُعْبًا ①٩ وَ كَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ط

with awe of them. And so We raised them up that they might question one another.

قَالَ	قَائِلٌ	مِّنْ	هُمُ	كَمْ	لَبِثْتُمْ	قَالُوا	لَبِثْنَا	يَوْمًا
said	one who says	from	them	how long	you tarried	they said	We tarried	a day

قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا

One of them said,'How long have you tarried? They said, 'We have tarried a day

أَوْ	بَعْضِ	يَوْمٍ	قَالُوا	رَبُّ	كُمُ	أَعْلَمُ	بِمَا	لَبِثْتُمْ
or	part of	day	they said	Lord	your	knows best	that	you tarried

أَوْ بَعْضِ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ط

or part of a day.' (Others) said,'Your Lord knows best (the time) you have tarried.

فَ	ابْعَثُوا	أَحَدًا	مِّنْكُمْ	بِ	وَرِقٍ	كُمُ	هَذِهِ	إِلَى	الْمَدِينَةِ	فَ	لَ	يَنْظُرُ
so	send	one	of you	with	silver coin	your	this	to	city	so	let	he see

فَابْعَثُوا أَحَدًا مِّنْكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ

Now send one of you with these silver coins of yours to the city; and let him see

أَيُّهَا	أَزْكَى	طَعَامًا	فَ	لَ	يَأْتِ	كُمُ	بِ	رِزْقٍ	مِّنْ	هُ	وَ	لَ	يَتَلَطَّفُ
which of its	purest	food	so	let	him bring	you	with	provisions	from	it	and	let	he be courteous

أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ

which of its (inhabitants) has the purest food, and let him bring you provisions thereof. And let him be courteous

وَأَلَّا يُشْعِرَنَّ	بِ	كُم	أَحَدًا	إِنَّ	هُمْ	إِنْ	يُظْهِرُوا
inform	about	you	anyone	surely	they	if	overcome
وَأَلَّا يُشْعِرَنَّ بِكُمْ أَحَدًا ②٠ إِنَّهُمْ إِنْ يَظْهِرُوا							
and let him not inform anyone about you. For, 'if they overcome							
عَلَيْكُمْ	يَرْجُمُو	كُم	أَوْ	يُعِيدُو	كُم	فِي	مِلَّةِ
upon you	stone	you	or	make return	you	in	religion
عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ							
you, they would stone you or make you return to their religion							
وَلَنْ	تُفْلِحُوا	إِذَا	أَبَدًا	وَ	كَذَلِكَ	أَعْرَضْنَا	عَلَيْهِمْ
and	you prosper	then	ever	and	thus	We disclose	on them
وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ②١ وَكَذَلِكَ أَعْرَضْنَا عَلَيْهِمْ							
and then will you never prosper. And thus did We disclose them (to the people)							
لِ	يَعْلَمُوا	أَنَّ	وَعَدَ	اللَّهِ	حَقٌّ	وَ	أَنَّ
so that	they know	that	promise of	Allah	true	and	that
لِيَعْلَمُوا أَنَّ وَعَدَ اللَّهُ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ							
that they might know that the promise of Allah was true, and that, as to the Hour, there was no doubt							
فِي	هَا	إِذْ	يَتَنَازَعُونَ	بَيْنَ	هُمْ	أَمْرَ	هُمْ
in	it	when	they disputed	among	them	their	affair
فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ							
about it. (And remember the time) when people disputed among themselves concerning them,							
فَ	قَالُوا	ابْنُوا	عَلَيْهِمْ	بُنْيَانًا	رَبُّ	هُمْ	أَعْلَمُ
then	they said	you erect	over them	building	Lord	their	know best
فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ط							
and (some) said, 'Erect a building over them.' Their Lord knew them best.							

قَالَ	الَّذِينَ	غَلَبُوا	عَلَى	أَمْرِ	هِمْ	لَ	نَتَّخِذَنَّ	عَلَيْهِمْ	مَسْجِدًا
said	those who	won	upon	matter	their	surely	we build	over them	place of worship

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢٢﴾

Those who won their point said, 'We will surely, build a place of worship over them.'

سَ	يَقُولُونَ	ثَلَاثَةٌ	رَابِعٌ	هُم	كَلْبٌ	هُم	وَ	يَقُولُونَ	خَمْسَةٌ
soon	they say	three	the fourth	of them	dog	their	and	they say	five

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ

(some) say, 'They were three, the fourth was their dog,' and (others) say, 'They were five,

سَادِسٌ	هُم	كَلْبٌ	هُم	رَجْمًا	بِ	الْغَيْبِ	وَ	يَقُولُونَ	سَبْعَةٌ
sixth	of them	dog	their	guessing	with	unseen	and	they say	seven

سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ

the sixth was their dog,' guessing at random. And (yet others) say, 'They were seven,

وَ	ثَامِنٌ	هُم	كَلْبٌ	هُم	قُلْ	رَبِّ	يَ	أَعْلَمُ	بِ	عِدَّةِ	هُم
and	eighth	of them	dog	their	say	my	Lord	know best	with	number	their

وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ

the eighth was their dog.' Say, 'My Lord knows best what their real number was.

مَّا	يَعْلَمُ	هُم	إِلَّا	قَلِيلٌ	فَ	لَا	تُمَارِ	فِي	هُم	إِلَّا
not	they know	them	but	few	so	not	argue	in	them	except

مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا

Very few are those who know regarding them. So do not argue concerning them except

مِرَاءً	ظَاهِرًا	وَ	لَا	تَسْتَفْتِ	فِي	هُم	مِّنْ	هُم	أَحَدًا
discussion	casual	and	nor	seek information	about	them	from	them	anyone

مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٣﴾

for a casual discussion, nor seek information about them from anyone of them.

وَلَا	تَقُولَنَّ	لِ	شَيْءٍ	إِنِّي	فَاعِلٌ	ذَلِكَ	غَدًا	إِلَّا	أَنْ	يَشَاءَ	اللَّهُ
Allah	will	that	except	tomorrow	it	going to do	surely I	anything	for	you say	not and

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكْ غَدًا ۖ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ

And say not of any thing, 'I am going to do it tomorrow,' Unless Allah should will.

وَ	اذْكُرْ	رَبَّكَ	إِذَا	نَسِيتَ	وَ	قُلْ	عَسَى	أَنْ	يَهْدِيَ	نِ
me	guide	that	soon	you say	and	you forget	when	your	Lord	remember and

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي

And remember your Lord when you forget, and say, 'I hope my Lord will guide me

رَبِّي	لِ	أَقْرَبَ	مِنْ	هَذَا	رَشَدًا	وَ	لَبِثُوا	فِي	كَهْفٍ	هَمَّ
their	Cave	in	they stayed	and	right path	this	than	nearer	for	my Lord

رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۖ ۝۲۵ وَ لَبِثُوا فِي كَهْفِهِمْ

to what is even nearer than this to the right path.' And they stayed in their Cave

ثَلَاثَ	مِائَةٍ	سِنِينَ	وَ	أَزْدَادُوا	تِسْعًا	قُلْ	اللَّهُ	أَعْلَمُ
knows best	Allah	you say	nine	added	and	years	hundred	three

ثَلَاثَ مِائَةٍ سِنِينَ وَأَزْدَادُوا تِسْعًا ۖ ۝۲۶ قُلِ اللَّهُ أَعْلَمُ

three hundred years, and added nine more. Say, 'Allah knows best

بِمَا	لَبِثُوا	لِ	هُ	غَيْبِ	السَّمَوَاتِ	وَ	الْأَرْضِ	أَبْصَرَ	بِهِ
with Him	what a sight	the earth	and	the heavens	unseen	Him	for	they tarried	with what

بِمَا لَبِثُوا ۗ لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۗ أَبْصَرَ بِهِ

how long they tarried (therein).' To Him belongs the unseen of the heavens and the earth. What a sight He has

وَ	أَسْمِعُ	مَا	لَهُمْ	مِنْ	دُونِ	هُ	مِنْ	وَلِيِّ	وَ	لَا	يُشْرِكُ	فِي	
in	have a share	not	and	friend	from	Him	beside	from	them	for	no	what a hearing	and

وَأَسْمِعُ ۗ مَا لَهُمْ مِّنْ دُونِهِ مِّنْ وَلِيٍّ ۗ وَلَا يُشْرِكُ فِي

and what a hearing! There is no friend for them other than He and He does not permit

حُكْمِ	هُ	أَحَدًا	وَ	أَتْلُ	مَا	أُوحِيَ	إِلَى	كَ	مِنْ	كِتَابِ			
authority	His	anyone	and	recite	what	revealed	to	you	from	Book			
حُكْمِهِ أَحَدًا ②٧ وَ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ													
anyone to have a share in His authority. And recite what has been revealed to you of the Book													
رَبِّ	كَ	لَا	مُبَدِّلَ	لِ	كَلِمَتِ	هُ	وَ	لَنْ	تَجِدَ	مِنْ	دُونِ	هُ	مُلْتَحَدًا
Lord	your	no	change	for	words	His	and	never	you find	from	beside	Him	refuge
رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَتِهِ ۗ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ②٨													
of your Lord. There is none who can change His words, and you will find no refuge beside Him.													
وَ	اصْبِرْ	نَفْسَ	كَ	مَعَ	الَّذِينَ	يَدْعُونَ	رَبَّهُمْ						
and	keep attached	self	your	with	those who	call on	their Lord						
وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ													
And keep yourself attached to those who call on their Lord,													
بِ	الْغَدْوَةِ	وَ	الْعِشِيِّ	يُرِيدُونَ	وَجْهَهُ	هُ	وَ	لَا	تَعُدُّ	عَيْنَا	كَ		
with	morning	and	evening	they seek	His pleasure	and	not	avert	eyes	your			
بِالْغَدْوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعُدُّ عَيْنَكَ													
morning and evening, seeking His pleasure; and let not your eyes pass													
عَنْ	هُمْ	تُرِيدُ	زِينَةَ	الْحَيَاةِ	الدُّنْيَا	وَ	لَا	تُطِيعُ	مَنْ				
from	them	seeking	adornment	life of	the world	and	not	you obey	who				
عَنْهُمْ ۚ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعُ مَنْ													
beyond them, seeking adornment of the life of the world; and obey not him whose													
أَغْفَلْنَا	قَلْبَهُ	عَنْ	ذِكْرِ	نَا	وَ اتَّبَعَ	هُوَ	هُ	وَ	كَانَ	أَمْرُهُ			
We made heedless	his heart	from	Our remembrance	and	follows	his evil inclinations	and	is	his case				
أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ													
heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case													

فُرُطًا	وَ	قُلِ	الْحَقُّ	مِنْ	رَبِّ	كُمُ	فَ	مَنْ	شَاءَ	فَ	لِ	يُؤْمِنُ	وَ	مَنْ
exceeds all bounds	and	say	truth	from	your	Lord	so	who	will	so	indeed	believe	and	who

فُرُطًا ②٩ وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَ مَنْ شَاءَ فَلْيُؤْمِنُ وَ مَنْ

exceeds all bounds. And say, '(it is) the truth from your Lord; wherefore let him who will, believe, and let him who

شَاءَ	فَ	لِ	يَكْفُرُ	إِنَّا	أَعْتَدْنَا	لِ	الظَّالِمِينَ	نَارًا	أَحَاطَ	بِ	هِمْ	سُرَادِقُهَا
will	so	then	disbelieve	verily	We have prepared	for	wrongdoers	fire	enclose	with	them	its canopy

شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

will, disbelieve'. Verily, We have prepared for the wrong doers a fire whose (flaming) canopy shall enclose them.

وَ	إِنْ	يَسْتَغِيثُوا	يُغَاثُوا	بِمَاءٍ	كَ	الْمُهْلِ	يَشْوَى
and	if	cry for help	they will be helped	with water	like	molten lead	which will burn

وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوَى

And if they cry for help, they will be helped with water like molten lead which will burn

الْوُجُوهُ	بِئْسَ	الشَّرَابُ	وَ	سَاءَتْ	مُرْتَفَقًا	إِنَّ	الَّذِينَ
the faces	how dreadful	the drink	and	how evil	resting place	surely	those who

الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ③٠ إِنَّ الَّذِينَ

the faces. How dreadful the drink, and how evil is (the Fire as) a resting place. Verily, those who

أَسْنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	إِنَّا	لَا	نُضِيعُ	أَجْرَ	مَنْ	أَحْسَنَ	عَمَلًا
believe	and	do	good works	surely	not	We let go waste	reward	who	good	works

أَسْنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ③١

believe and do good works -- surely, We suffer not the reward of those who do good works to be lost.

أُولَئِكَ	لِ	هُمْ	جَنَّاتُ	عَدْنٍ	تَجْرِي	مِنْ	تَحْتِ	هُمْ	الْأَنْهَارُ
it is these	for	them	Gardens	of Eternity	flow	from	beneath	them	streams

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

It is these who will have Gardens of Eternity beneath which streams shall flow.

و	ذَهَبٍ	مِنْ	أَسَاوِرَ	مِنْ	هَا	فِي	يُحَلُّونَ
and	gold	of	bracelets	from	it	in	they will be adorned

يُحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ

They will be adorned therein with bracelets of gold and

يَلْبَسُونَ	ثِيَابًا	خَضْرَاءَ	مِنْ	سُنْدُسٍ	وَ	إِسْتَبْرَقٍ
they wear	garments	green	of	fine silk	and	heavy brocade

يَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ

will wear green garments of fine silk and heavy brocade,

مُتَكِّئِينَ	فِي	هَا	عَلَى	الْأَرَائِكِ	نِعْمَ	الثَّوَابُ	وَ	حَسَنَتٌ
reclining	in	it	upon	raised couches	good	reward	and	excellent

مُتَكِّئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَ حَسَنَتٌ

reclining therein upon raised couches. How good the reward and how excellent

مُرْتَفَقًا	وَ	أَضْرَبُ	لَ	هُمُ	مَثَلًا	رَجُلَيْنِ	جَعَلْنَا
place of rest	and	put forth	for	them	parable	two men	We provided

مُرْتَفَقًا ۝۳۲ وَأَضْرَبُ لَهُمُ مَثَلًا رَجُلَيْنِ جَعَلْنَا

the place of rest! And set forth to them the parable of two men:

لِ	أَحَدِهِمَا	جَنَّتَيْنِ	مِنْ	أَعْنَابٍ	وَ	حَفَفْنَا	هُمَا	بِ	نَخْلِ
for	one of them	two gardens	of	grapes	and	surrounded	them	with	date-palms

لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَا بِنَخْلِ

one of them We provided two gardens of grapes, and surrounded them with date-palms,

وَ	جَعَلْنَا	بَيْنَ	هُمَا	زَرْعًا	كِلْتَا	الْجَنَّتَيْنِ	أَتَتْ	أُكُلَ	هَا
and	We placed	between	them	corn field	both	gardens	yielded	fruits	its

وَ جَعَلْنَا بَيْنَهُمَا زَرْعًا ۝۳۳ كِلْتَا الْجَنَّتَيْنِ أَتَتْ أُكُلَهَا

and between the two We placed corn fields. Each of the gardens yielded its fruits (in abundance),

وَلَمْ	تَظْلِمْ	مِّنْ	هُ	شَيْئًا	وَ	فَجَرْنَا	خِلَلَ	هُمَا	نَهْرًا
and	failed	from	it	anything	and	We caused to flow	between	them	stream

وَلَمْ تَظْلِمْ مِّنْهُ شَيْئًا ۖ وَفَجَرْنَا خِلَلَهُمَا نَهْرًا ۙ ﴿٣٤﴾

and failed not the least therein. And in between the two We caused a stream to flow

وَ	كَانَ	لِ	هُ	ثَمْرٌ	فَ	قَالَ	لِ	صَاحِبِ	هِ	وَ	هُوَ	يُحَاوِرُ	هُ
and	had	for	him	fruit	so	he said	to	his	companion	and	he	arguing	him

وَكَانَ لَهُ ثَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ

And he had fruit (in abundance). And he said to his companions, arguing (boastfully) with him,

أَنَا	أَكْثَرُ	مِنْ	كَ	مَالًا	وَ	أَعَزُّ	نَفْرًا	وَ	دَخَلَ	جَنَّتَ	هُ
I	richer	than	you	wealth	and	stronger	in men	and	he entered	his	garden

أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفْرًا ۙ ﴿٣٥﴾ وَدَخَلَ جَنَّتَهُ

'I am richer than you in wealth and stronger in respect of men'. And he entered his garden

وَ	هُوَ	ظَالِمٌ	لِّ	نَفْسِ	هِ	قَالَ	مَا	أَظُنُّ	أَنْ	تَبِيدَ	هَذِهِ
and	he	wronging	for	his	soul	he said	not	think	that	perish	this

وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ

While he was wronging his soul. He said, 'I do not think this will

أَبَدًا	وَ	مَا	أَظُنُّ	السَّاعَةَ	قَائِمَةً	وَ	لَ	إِنْ	رُدِدْتُ	إِلَى
ever	and	not	I think	Hour	will come	and	surely	if	brought back	to

أَبَدًا ۙ ﴿٣٦﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۙ وَلَئِنْ رُدِدْتُ إِلَى

ever perish; 'And I do not think the Hour will (ever) come. And even if I am brought back to

رَبِّي	لَ	أَجِدَنَّ	خَيْرًا	مِّنْ	هَا	مُنْقَلَبًا	قَالَ	لَ	هُ	صَاحِبُ	هُ
my Lord	surely	I find	better	than	this	resort	he said	to	him	his	companion

رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۙ ﴿٣٧﴾ قَالَ لَهُ صَاحِبُهُ

my Lord, I shall, surely, find a better resort than this.' His companion said to him,

وَ هُوَ	يُحَاوِرُ	هَ ا	كَفَرْتَ	بِ الَّذِي	خَلَقَ كَ	مِنْ تَرَابٍ
and	conversing with	him	you disbelieve	Who	created	you from dust

وَ هُوَ يُحَاوِرُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تَرَابٍ

while he was conversing with him, 'Do you disbelieve in Him Who created you from dust,

ثُمَّ مِنْ	نُطْفَةٍ	ثُمَّ سَوَّيْ	كَ رَجُلًا	لَكِنِّ	أَنَا	هُوَ اللَّهُ
then	sperm-drop	then fashioned	you man	but	I (believe)	Allah he is

ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّيْتُكَ رَجُلًا ٣٨ لَكِنَّا هُوَ اللَّهُ

then from a sperm-drop, then fashioned you into a (perfect) man? "But (as for me), I (believe that) Allah alone is

رَبِّ يُ	وَ لَا	أَشْرِكُ	بِ رَبِّ	ي أَحَدًا	وَ لَوْ	لَا إِذْ	دَخَلْتَ
my Lord	and	I associate not	with	any	and	when not	you entered

رَبِّي وَ لَا أَشْرِكُ بِرَبِّي أَحَدًا ٣٩ وَ لَوْلَا إِذْ دَخَلْتَ

my Lord, and I will not associate anyone with my Lord. "And why did you not say when

جَنَّةَ	كَ قُلْتَ	مَا شَاءَ	اللَّهُ لَا	قُوَّةَ	إِلَّا	بِ اللَّهِ	إِنْ
your garden	you say	what	Allah will	no	except	with	if

جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ٤٠ إِنْ

you did enter your garden: '(only) that which Allah wills (come to pass). There is no power save in Allah? If

تَر	نِ	أَنَا	أَقَلُّ	مِنْ كَ	مَالًا	وَ	وَلَدًا	فَ عَسَى	رَبِّ	ي
you see	me	I	less	than	you	and	in riches	so	perhaps	my Lord

تَرِنَا أَقَلُّ مِنْكَ مَالًا وَ وَلَدًا ٤٠ فَ عَسَى رَبِّي

you see me as less than you in riches and offspring. 'Perhaps my Lord

أَنْ	يُؤْتِي	نِي	خَيْرًا	مِنْ جَنَّتِكَ	وَ	يُرْسِلَ	عَلَيْهَا
that	give	me	better	than	your garden	and	he send

أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا

will give me something better than your garden, and will send on it (your garden)

زَلَقَا	صَعِيدًا	تُصْبِحَ	فَ	السَّمَاءِ	مِّنْ	حُسْبَانًا
slippery ground	dust	it become	so	heaven	from	thunderbolt

حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ④١

a thunderbolt from heaven so that it will become a bare slippery ground.

أَوْ	يُصْبِحَ	مَآؤُهَا	غَوْرًا	فَ لَنْ	تَسْتَطِيعَ	لَ	هَ	طَلَبًا		
find	it	for	you be able	never	so	sunk	its	water	become	or

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ④٢

'Or its water will become sunk (in the earth) so that you will not be able to find it.'

وَ	أَحِيطَ	بِ	ثَمَرِهِ	فَ	أَصْبَحَ	يُقَلِّبُ	كَفَّيْهِ	عَلَى	مَا		
what	for	his	hands	to wring	he began	so	his	fruit	with	destroyed	and

وَ أَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا

and his fruit was (actually) destroyed, and he began to wring his hands for what

أَنْفَقَ	فِي	هَا	وَ	هِيَ	خَاوِيَةٌ	عَلَى	عُرُوشِ	هَا	وَ	يَقُولُ
he said	and	its	trellises	on	fallen down	it	and	it	on	he spent

أَنْفَقَ فِيهَا وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ

he had spent on it, and it had (all) fallen down on its trellises. And he said,

يَا	لَيْتَ	نِي لَمْ	أَشْرِكْ	بِ	رَبِّي	أَحَدًا	وَ	لَمْ	تَكُنْ	لِ	هَ		
him	for	be	not	and	anyone	my	Lord	with	associated	not	I	would that	O

يَلِيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ④٣ وَ لَمْ تَكُنْ لَهُ

'Would that I had not associated anyone with my Lord!' And he had no

فِئَةٍ	يَنْصُرُونَهُ	هَ	مِنْ	دُونِ	اللَّهِ	وَ	مَا	كَانَ
was	nor	and	Allah	beside	than	him	they help	party

فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ

party to help him against Allah, nor was

مُنْتَصِرًا	هُنَالِكَ	الْوَلَايَةَ	لِ	اللَّهِ	الْحَقِّ	هُوَ	خَيْرٌ
defend	at such times	support	from	Allah	the true	He	Best

مُنْتَصِرًا ④ هُنَالِكَ الْوَلَايَةَ لِلَّهِ الْحَقِّ ط هُوَ خَيْرٌ

he able to defend himself. At such times the support (comes only) from Allah, the true. He is the Best

ثَوَابًا	وَ	خَيْرٌ	عُقْبًا	وَ	اَضْرِبْ	لَ	هُمَّ	مَثَلٌ
reward	and	better	consequences	and	set forth	for	them	similitude

ثَوَابًا وَ خَيْرٌ عُقْبًا ⑤ وَ اَضْرِبْ لَهُم مَّثَلٌ

in respect of reward, and Best in respect of consequences. And set forth to them the similitude

الْحَيَاةِ الدُّنْيَا	كَمَا	أَنْزَلْنَا	هُ	مِنَ السَّمَاءِ	فَ	اِخْتَلَطَ	بِهِ
the life	like water	We sent down	it	from	so	mingled	with it

الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ

of the life of this world: it is like the water which We send down from sky, the vegetation of

نَبَاتٌ	فَ	أَصْبَحَ	هَشِيمًا	تَذْرُؤٌ	هُ	الرِّيحِ
vegetation	so	it become	broken pieces	scatter	it	wind

نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُؤَهُ الرِّيحُ ط

the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter.

وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	مُّقْتَدِرًا	الْمَالُ
and	is	Allah	on	all	thing	has power	wealth

وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ⑥ الْمَالُ

And Allah has power over all things. Wealth

وَ	الْبُنُونَ	زِينَةٌ	الْحَيَاةِ	الدُّنْيَا	وَ	الْبَقِيَّتُ	الصَّالِحَاتُ
and	children	adornment	the life	world	and	enduring	good works

وَ الْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّتُ الصَّالِحَاتُ

and children are an adornment of the life of this world. But enduring good works

خَيْرٌ	عِنْدَ	رَبِّ	كَ	ثَوَابًا	وَ	خَيْرٌ	أَمَلًا	وَ	يَوْمَ	نُسَيِّرُ
We remove	day	and	hope	better	and	reward	your	Lord	in the sight of	better

خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا ﴿٤٧﴾ وَيَوْمَ نُسَيِّرُ

are better in the sight of your Lord in respect of (*immediate*) reward, and better in respect of (*future*) hope. And (*bethink of*) the day

الْجِبَالِ	وَ	تَرَى	الْأَرْضَ	بَارِزَةً	وَ	حَشَرْنَا	هُمَّ	فَ	لَمْ
not	and	them	We gather	and	march forth	earth	you see	and	the mountains

الْجِبَالِ وَ تَرَى الْأَرْضَ بَارِزَةً ۖ وَ حَشَرْنَاهُمْ فَلَمْ

when We shall remove the mountains, and you will see the (*nations of the*) earth march forth (*against one another*)

نُغَادِرُ	مِنْ	هُمَّ	أَحَدًا	وَ	عُرِضُوا	عَلَى	رَبِّكَ
We leave	from	them	anyone	and	presented	on	your Lord

نُغَادِرُ مِنْهُمْ أَحَدًا ﴿٤٨﴾ وَ عُرِضُوا عَلَى رَبِّكَ

and We shall gather them together and shall not leave any one of them behind.

صَفًّا	لَقَدْ	جِئْتُمُو	نَا	كَمَا	خَلَقْنَا	كُم	أَوَّلَ	مَرَّةٍ
time	first	you	We created	as	Us	have come	for sure	in rows

صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ

And they will be presented to your Lord, (*standing*) in rows: 'Now have you come to Us as We created you at first.

بَلْ	زَعَمْتُمْ	أَنْ لَنْ	نَجْعَلَ	لَكُمْ	مَوْعِدًا	وَ	وَضِعَ	الْكِتَابُ		
the book	placed	and	promise	you	for	We	never	that	you thought	but

بَلْ زَعَمْتُمْ أَنْ لَنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٩﴾ وَ وَضِعَ الْكِتَابُ

But you thought that We would fix no time for the fulfillment of (*Our*) promise to you. And the Book will be placed (*before them*),

فَ	تَرَى	الْمُجْرِمِينَ	مُسْفِقِينَ	مِنْ	مَا فِي	هِ	وَ	يَقُولُونَ	يَا	وَيْلَتْنَا		
us	woe	O	they say	and	it	in	that	from	fearful	the guilty	you see	and

فَتَرَى الْمُجْرِمِينَ مُسْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ وَيْلَتْنَا

and you will see the guilty fearful of that which is therein; and they will say, 'O woe to us!

مَا	لِ	هَذَا	الْكِتَابِ	لَا	يُغَادِرُ	صَغِيرَةً	وَ	لَا	كَبِيرَةً	إِلَّا
but	for	this	Book	not	leaves	small	and	nor	great	but

مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا

What kind of a Book is this! It leaves out nothing small or great but

أَحْصَى	هَا	وَ	وَجَدُوا	مَا	عَمِلُوا	حَاضِرًا	وَ	لَا	يُظْلِمُ
has recorded	it	and	they will find	what	they did	one present	and	not	does wrong

أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ط وَلَا يُظْلِمُ ج

has recorded it,' And they will find all that they did confronting (*them*). and your Lord does

رَبُّ	كَ	أَحَدًا	وَ	إِذْ	قُلْنَا	لِ	الْمَلَائِكَةِ	اسْجُدُوا	لِ	آدَمَ
Lord	your	anyone	and	when	We said	to	angels	submit	to	Adam

رَبُّكَ أَحَدًا ٥٠ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

not wrong anyone. And (*remember the time*) when We said to the angels,' Submit to Adam,'

فَ	سَجَدُوا	إِلَّا	إِبْلِيسَ	كَانَ	مِنَ	الْجِنِّ	فَ	فَسَقَ	عَنْ
so	they submitted	except	Iblis	he was	from	Jinn	so	he disobeyed	from

فَسَجَدُوا إِلَّا إِبْلِيسَ ط كَانَ مِنَ الْجِنِّ فَسَقَ عَنْ

and they (*all*) submitted, except Iblis. He was (*one*) of the Jinn; and he disobeyed the

أَمْرٍ	رَبِّهِ	أَف	تَتَّخِذُونَ	هُ	وَ	ذُرِّيَّةَ	هُ	أَوْلِيَاءَ	مِنْ	دُونِي
command	his Lord	will	you take	him	and	his progeny	and	friend	from	beside Me

أَمْرٍ رَبِّهِ ط أَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي

command of his Lord. Will you then take him and his progeny for friends instead of Me

وَ	هُمْ	لَ	كُمْ	عَدُوٌّ	بِئْسَ	لِ	الظَّالِمِينَ	بَدَلًا
and	they	for	you	enemy	evil	for	wrongdoers	exchange

وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ٥١

while they are your enemy? Evil is the exchange for the wrongdoers.

مَا	أَشْهَدْتُ	هُمْ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَا	خَلَقَ
creation	nor	and	the earth	and	the heavens	the creation	them	I made witness	not

مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ

I did not make them witness the creation of the heavens and the earth, nor

أَنْفُسِهِمْ	وَمَا	كُنْتُ	مُتَّخِذًا	الْمُضِلِّينَ	عَضُدًا	وَأَيُّومَ			
day	and	helper	those who lead astray	one who takes	I was	nor	and	their	self

أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذًا الْمُضِلِّينَ عَضُدًا 52) وَيَوْمَ

their own creation; nor could I take as helpers those who lead (people) astray. And (remember) the day

يَقُولُ	نَادُوا	شُرَكَاءِي	الَّذِينَ	زَعَمْتُمْ	فَ	دَعَوْهُمْ		
them	call	then	you deemed	those whom	My	partners	you call	He will say

يَقُولُ نَادُوا شُرَكَاءِي الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ

when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them;

فَلَمْ	يَسْتَجِيبُوا لَهُمْ	وَجَعَلْنَا	بَيْنَهُمْ	مُؤَبِّقًا	وَرَأَى	الْمُجْرِمُونَ						
the guilty	see	and	barrier	them	between	We made	and	them	to	answer	not	so

فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مُؤَبِّقًا 53) وَرَأَى الْمُجْرِمُونَ

but they will not answer them; and We shall place a barrier between them. And the guilty shall see

النَّارَ	فَ	ظَنُّوا	أَنَّ	هُمْ	مُؤَاقِعُونَ	هَا	وَ	لَمْ	يَجِدُوا
they find	not	and	therein	about to fall	they	that	they thought	then	Fire

النَّارَ فَظَنُّوا أَنَّهُمْ مُؤَاقِعُونَهَا وَلَمْ يَجِدُوا

the Fire and realize that they are going to fall therein; and they shall find no

عَنْ	هَا	مَصْرَفًا	وَ	لَقَدْ	صَرَّفْنَا	فِي	هَذَا	الْقُرْآنِ	
Quran	this	in	We explained in various ways	indeed	surely	and	way of escape	it	from

عَنْهَا مَصْرَفًا 54) وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ

way of escape therefrom. And, surely, We have explained in various ways in this Quran,

لِ	النَّاسِ	مِنْ	كُلِّ	مَثَلٍ	وَ	كَانَ	الْإِنْسَانُ	أَكْثَرَ	شَيْءٍ
for	mankind	from	all	similitude	and	is	man	all	things

لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ط وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ

for (the good of) mankind, all (kinds of) similitudes, but of all things man is

جَدَلًا	وَ	مَا	مَنْعَ	النَّاسَ	أَنْ	يُؤْمِنُوا	إِذْ	جَاءَ	هُمْ
contentious	and	not	prevented	people	that	they believe	when	came	them

جَدَلًا 55 وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ

most contentious. And nothing prevented people from believing

الْهُدَى	وَ	يَسْتَغْفِرُوا	رَبَّهُمْ	إِلَّا	أَنْ	تَأْتِيَهُمْ	سُنَّةٌ
guidance	and	seek forgiveness	their Lord	except	that	comes to them	course

الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ

and seeking forgiveness of their Lord, when guidance came to them, except (that they) chose to follow the course

الْأُولَئِينَ	أَوْ	يَأْتِيَهُمْ	الْعَذَابُ	قَبْلًا	وَ	مَا	نُرْسِلُ
earlier people	or	comes to them	punishment	head on	and	not	We send

الْأُولَئِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قَبْلًا 56 وَمَا نُرْسِلُ

of the earlier people (with the same consequences) or awaited the punishment (of Allah) to take them head on. And We send not

الْمُرْسَلِينَ	إِلَّا	مُبَشِّرِينَ	وَ	مُنذِرِينَ	وَ	يُجَادِلُ	الَّذِينَ
Messengers	but	one with glad tiding	and	Warners	and	contend	those who

الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَ مُنذِرِينَ ج وَ يُجَادِلُ الَّذِينَ

the Messengers but as bearers of glad tidings and as Warners. And those who

كَفَرُوا	بِ	الْبَاطِلِ	لِ	يُدْحِضُوا	بِهِ	الْحَقَّ	وَ	اتَّخَذُوا
disbelieve	by	falsehood	so that	they rebut	with it	truth	and	they took

كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَ اتَّخَذُوا

disbelieve contend by means of falshood so that they may rebut the truth thereby. And they take

اَيْتِي	وَ	مَا	أَنْذِرُوا	هُزُوا	وَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	ذُكِرَ
My Signs	and	what	they are warned	as jest	and	who	more unjust	from	he who	reminded

اَيْتِي وَمَا أَنْذِرُوا هُزُوا ﴿٥٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِرَ

My Signs and what they are warned of (only) as a jest.nd who is more unjust than he who is reminded

بِ	اَيْتِ	رَبِّهِ	فَ	أَعْرَضَ	عَنْ	هَا	وَ	نَسِيَ	مَا	قَدَّمَتْ	يَدَا	هُ
of	Signs	his Lord	then	he turns away	from	them	and	forgets	what	sent forward	his hands	his

بِاَيْتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ

of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward?

إِنَّا	جَعَلْنَا	عَلَى	قُلُوبِ	هَمِّ	أَكِنَّةً	أَنْ	يَفْقَهُوْهُ	هُ	وَ	فِي
Verily	We placed	over	hearts	their	veils	lest	they understand	it	and	in

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوْهُ وَفِي

Verily, We have placed veils over their hearts that they understand it not, and in

أَذَانِ	هَمِّ	وَقَرًا	وَ	إِنْ	تَدْعُ	هُمَّ	إِلَى	الْهُدَى	فَ	لَنْ
ears	their	deafness	and	if	you call	them	to	guidance	then	never

أَذَانِهِمْ وَقَرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ

their ears a deafness. And if you call them to guidance, they will never

يَهْتَدُوا	إِذَا	أَبَدًا	وَ	رَبُّ	كَ	الْغَفُورُ	ذُو	الرَّحْمَةِ
they accept guidance	then	ever	and	your Lord	is	Most Forgiving	owner	mercy

يَهْتَدُوا إِذَا أَبَدًا ﴿٥٨﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ط

accept it. And your Lord is Most Forgiving, full of mercy

لَوْ	يُؤَاخِذُ	هُمْ	بِمَا	كَسَبُوا	لَ	عَجَّلَ	لَهُمُ	الْعَذَابَ
if	He were to seize	them	of what	they earned	surely	He would have hastened	for	punishment

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ط

If He were to seize them for what they have earned, then surely He would have hastened the punishment for them.

بَلْ	لَّ	هُمُ	مَّوْعِدٌ	لَنْ	يَجِدُوا	مِنْ	دُونِ	هَ	مَوْئِلًا
but	for	them	appointed time	never	they find	from	beside	it	refuge

بَلْ لَهُمْ مَّوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿59﴾

But they have an appointed time from which they will find no refuge.

وَ	تِلْكَ	الْقُرَى	أَهْلَكْنَا	هُمُ	لَمَّا	ظَلَمُوا	وَ	جَعَلْنَا
and	these	towns	We destroyed	them	when	they committed iniquities	and	We appointed

وَ تِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَ جَعَلْنَا

And these towns -- We destroyed them when they committed iniquities. And We appointed

لِ	مَهْلِكٍ	هُمْ	مَّوْعِدًا	وَ	إِذْ	قَالَ	مُوسَى	لِ	فَتَى	هُ
for	destruction	their	fixed time	and	when	said	Moses	to	young	his

لِمَهْلِكِهِمْ مَّوْعِدًا ﴿60﴾ وَ إِذْ قَالَ مُوسَى لِفَتَاهُ

a fixed time for their destruction. And (remember the time) when Moses said to his young (companions),

لَا	أَبْرَحُ	حَتَّى	أَبْلُغَ	مَجْمَعِ	الْبَحْرَيْنِ	أَوْ	أَمْضِيَ	حُقُبًا
not	I stop	until	I reach	junction	of two seas	or	I journey	for ages

لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعِ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿61﴾

'I will not stop until I reach the junction of the two seas, or I will journey on for ages.

فَ	لَمَّا	بَلَّغَا	مَجْمَعِ	بَيْنِ	هُمَا	نَسِيَا	حُوتَهُمَا	فَ	اتَّخَذَ
but	when	they reached	junction	between	them	they forgot	fish	so	it made

فَلَمَّا بَلَّغَا مَجْمَعِ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ

But when they reached the junction of the two seas, they forgot their fish, and it made

هُ	سَبِيلَهُ	فِي	الْبَحْرِ	سَرَبًا	وَ	لَمَّا	جَاوَزَا	قَالَ	لِ	فَتَى	هُ
his	way	in	sea	swiftly	and	when	they had gone further	he said	to	young	his

سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿62﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ

its way into the sea (going away) swiftly. And when they had gone further, he said to his young (companion)

اَتِ	نَا	غَدَاءَ	نَا	لَ	قَدْ	لَقِينَا	مِنْ	سَفَرِنَا	هَذَا	نَصَبًا
bring	us	morning meal	our	surely	indeed	we have suffered	from	journey	this	fatigue

اَتِنَا غَدَاءَ نَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٣﴾

'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

قَالَ	أَ	رَأَيْتَ	إِذْ	أَوْيْنَا	إِلَى الصَّخْرَةِ	فَ	إِنِّي	نَسِيتُ
he replied	did	you see	when	we betook ourselves	to	rock	surely I	forgot

قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ

He replied, 'Did you see, when we betook ourselves to the rock for rest, I forgot

الْحُوتِ	وَ	مَا	أَنْسَى	نِي	هُ	إِلَّا	الشَّيْطَانُ	أَنْ	أَذْكُرَ	هُ
fish	and	not	cause to forget	me	it	but	Satan	that	to mention	it

الْحُوتِ وَمَا أَنْسَى نِي إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

the fish -- and none but Satan caused me to forget to mention it (to you) --

وَ	اتَّخَذَ	سَبِيلَهُ	هُ	فِي	الْبَحْرِ	عَجَبًا	قَالَ	ذَلِكَ	مَا	كُنَّا
and	it took	its way	in	sea	in	strange manner	he said	this	what	we have been

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٤﴾ قَالَ ذَلِكَ مَا كُنَّا

It took its way to the sea in a strange manner. He said, 'That is what we have been

نَبِّعِ	فَ	ارْتَدَّا	عَلَى	آثَارِهِمَا	قَصَصًا	فَ	وَجَدَا	عَبْدًا
seeking	so	they both returned	on	their footsteps	retracing	then	they found	servant

نَبِّعِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿٦٥﴾ فَوَجَدَا عَبْدًا

seeking.' So they both returned, retracing their footsteps. Then found they

مِّنْ	عِبَادِ	نَا	آتَيْنَا	هُ	رَحْمَةً	مِّنْ	عِنْدِنَا	وَ	عَلَّمْنَا	هُ
among	servant	Our	We gave	him	mercy	from	Us	and	We taught	him

مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ

one of Our servants upon whom We had bestowed Our mercy, and whom We had taught

ك	أَتَّبِعُ	هَلْ	مُوسَى	هَ	لَ	قَالَ	عِلْمًا	نَا	لَدُنْ	مِنْ
you	I follow	may	Moses	him	to	said	special knowledge	Our	self	from

مِنْ لَدُنَّا عِلْمًا ﴿٦٦﴾ قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ

knowledge from Ourselves. Moses said to him, 'May I follow you

ك	إِنَّ	قَالَ	رُشْدًا	عُلِّمْتَ	مَّا	مِنْ	نِي	تُعَلِّمُ	أَنْ	عَلَى
you	surely	he replied	guidance	you have been taught	what	from	me	you teach	that	on

عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٧﴾ قَالَ إِنَّكَ

on the condition that you teach me of the guidance which you have been taught? He replied, 'You

عَلَى	تَصْبِرُ	كَيْفَ	وَ	صَبْرًا	مَعِي	تَسْتَطِيعُ	لَنْ	
about	can you be patient	how	and	in patience	me	with	you be able	never

لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٨﴾ وَكَيْفَ تَصْبِرُ عَلَى

cannot keep company with me in patience. 'And how can you be patient about things

اللَّهُ	إِنْ	شَاءَ	نَبِيَّ	تَجِدُنِي	سَ	قَالَ	خُبْرًا	بِهِ	تُحِطُ	مَا لَمْ	
Allah	will	if	me	you find	surely	he said	knowledge	with its	you comprehend	not	which

مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٩﴾ قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ

the knowledge of which you comprehend not? He said, 'You will find me, if Allah pleases,

صَابِرًا	وَأَنَا	لَا أَعْصِي	لَكَ	أَمْرًا	قَالَ	فَإِنْ	أَتَّبَعْتَ	نَبِيَّ
patient	and	I disobey	you	anything	he said	then	you follow	me

صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٧٠﴾ قَالَ فَإِنْ أَتَّبَعْتَنِي

patient and I shall, not disobey you in anything.' He said, 'Well, if you would follow me,

فَإِنْ	لَا	تَسْأَلُنِي	عَنْ	شَيْءٍ	حَتَّى	أُحَدِّثَ	لَكَ	مِنْهُ	ذِكْرًا
mention	it	about	you	to	I narrate	till	anything	about	me

فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧١﴾

then ask me no questions about anything till I myself speak to you concerning it.'

فَ	أَنْطَلَقَا	حَتَّى	إِذَا	رَكِبَا	فِي	السَّفِينَةِ	خَرَقَ	هَا	قَالَ
he said	it	he staved	a boat	in	they embarked	when	till	they both set out	so

فَانْطَلَقَا^{وقفه} حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ

So they both set out till, when they embarked in a boat, he staved it in. (Moses) said,

أَ	خَرَقْتَ	هَا	لِ	تُغْرِقَ	أَهْلَ	هَا	لَ	قَدْ	جِئْتَ	شَيْئًا	إِمْرًا	قَالَ
he replied	evil	thing	you have done	indeed	surely	it	who are in	you drown	so that	it	you staved	have

أَخْرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا 72 قَالَ

'Have you staved it in to drown those who are in it? Surely, you have done an evil thing.' He replied,

أَ	لَمْ	أَقُلْ	إِنَّ	كَ	لَنْ	تَسْتَطِيعَ	مَعِيَ	صَبْرًا	قَالَ	لَا	
not	he said	in patience	me	with	be able to	never	you	surely	I tell	not	did

أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا 73 قَالَ لَا

'Did I not tell (you) that you would not be able to keep company with me in patience? (Moses) Said,

تُؤَاخِذُ	نَبِيَّ	بِمَا	نَسِيتُ	وَلَا	تُرْهِقُنِي	مِنْ	أَمْرِي	عُسْرًا			
be hard	my	matter	from	me	burden	not	and	I forgot	with what	me	you take to task

لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا 74

'Take me not to task at my forgetting and be not hard on me for this (lapse) of me'.

فَ	أَنْطَلَقَا	حَتَّى	إِذَا	لَقِيَا	غُلَمًا	فَ	قَتَلَ	هُ	قَالَ	أَ	قَتَلْتَ
you slain	have	he said	him	he slew	so	young boy	they met	when	till	they journeyed	so

فَانْطَلَقَا^{وقفه} حَتَّى إِذَا لَقِيَا غُلَمًا فَقَتَلَهُ قَالَ أَقَتَلْتَ

So they journeyed on till, when they met a young boy, he slew him. (Moses) said, 'Have you slain

نَفْسًا	زَكِيَّةً	بِ	غَيْرِ	نَفْسٍ	لَ	قَدْ	جِئْتَ	شَيْئًا	نُكْرًا
hideous	thing	you have done	indeed	surely	anyone	without	with	innocent	person

نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا 75

an innocent person without (his having slain) anyone? Surely, you have done a hideous thing!

'Subhanallazi'

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