

# The Holy Quran

(Part Seventeen)



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, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بنصره العزيز، 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 Seventeen 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.

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
June 2017

## 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.

## ٢١- سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ

Revealed in Makkah

Sura Al-Anbiya

رُكُوعَاتُهَا ٧

آيَاتُهَا ١١٢

It has 7 Ruku

and

112 Verses

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
Merciful	Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

مُعْرَضُونَ	غَفْلَةً	فِي	هُمْ	وَ	هُمْ	حِسَابُ	النَّاسِ	لِ	اِقْتَرَبَ
turn away	heedlessness	in	they	and	their	reckoning	men	for	drawn nigh

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرَضُونَ ②

Nigh has drawn for men their reckoning, yet they turn away in heedlessness .

هُمْ	رَبِّ	مِّنْ	ذِكْرِ	مِّنْ	هُمْ	يَأْتِي	مَا
their	Lord	from	admoniton	from	them	comes	not

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ

There comes not to them any new admonition from their Lord,

لَاهِيَةً	يَلْعَبُونَ	هُمْ	وَ	هُ	اسْتَمَعُوا	إِلَّا	مُحَدَّثٍ
forgetful	make sport	they	and	it	they listen	but	new

مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ③ لَا هِيَ

but they listen to it while they make sport (of it). (And) their hearts are forgetful.

هَذَا	هَلْ	ظَلَمُوا	الَّذِينَ	النَّجْوَى	أَسْرُوا	وَ	هُمْ	قُلُوبُ
this	is not	act wrongfully	those who	counsels	keep secret	and	their	hearts

قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى ۚ الَّذِينَ ظَلَمُوا هَلْ هَذَا

And they keep their counsels secret -- those who act wrongfully, (then say), 'Is this (man) anything

إِلَّا	بَشَرٌ	مِثْلُ	كُمُ	أَ	فَ	تَأْتُونَ	السِّحْرَ	وَ	أَنْتُمْ
but	human	like	you	will	then	you come	magic	and	you are

إِلَّا بَشَرٌ مِثْلُكُمْ ۚ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ

but a human being like yourselves? Will you then accede to magic while you

تُبْصِرُونَ	قَالَ	رَبِّ	يُ	يَعْلَمُ	الْقَوْلَ	فِي	السَّمَاءِ
you see	said	Lord	my	he knows	word	in	heaven

تُبْصِرُونَ ④ قَلَّ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ

see it ?' (God) said (to the Prophet), "(Say), 'My Lord knows what is spoken in the heavens

وَ	الْأَرْضِ	وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ	بَلْ	قَالُوا
and	earth	and	He	All-Hearing	All-Knowing	no	they said

وَالْأَرْضِ ز وَهُوَ السَّمِيعُ الْعَلِيمُ ⑤ بَلْ قَالُوا

and in the earth. And He is All-Hearing, All-Knowing," No, they say,

أَضْغَاثُ	أَحْلَامٍ	بَلِ	أَفْتَرَى	هُ	بَلْ	هُوَ	شَاعِرٌ
confused	dream	no	forged	it	no	he	poet

أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ⑥

'(These are but) confused dreams; no, he has forged it; no, he is (but) a poet.

فَ	لُ	يَأْتِ	نَا	بِ	آيَةٍ	كَ	مَا	أُرْسِلَ	الْأَوَّلُونَ	مَا	أَمَنْتُ
then	let	bring	us	with	Sign	as	what	sent	former	not	believed

فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ⑥ مَا أَمَنْتُ

Let him then bring us a Sign just as the former (Prophets) were sent (with Sign).'

قَبْلَ	هُمْ	مِنْ	قَرْيَةٍ	أَهْلَكْنَا	هَا	أَفَ	هُمْ	يُؤْمِنُونَ
before	them	from	township	We destroyed	it	will	they	believe

قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ⑦

No township, before them, which We destroyed, ever believed. Would they then believe?

وَمَا	أَرْسَلْنَا	قَبْلَ	كَ	إِلَّا	رِجَالًا	نُوحِيَ	إِلَى	هِمْ
and	we sent	before	you	but	men	we sent revelation	to	them

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِيَ إِلَيْهِمْ

And We sent none (as Messengers) before you but men to whom We sent revelations.

فَ	اسْأَلُوا	أَهْلَ	الذِّكْرِ	إِنْ	كُنْتُمْ	لَا	تَعْلَمُونَ
so	you ask	people	well versed	if	you	not	you know

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ⑧

So ask those who are well versed in (scriptures). if you know not.

وَمَا	جَعَلْنَا	هُمَّ	جَسَدًا	لَا	يَأْكُلُونَ	الطَّعَامَ
and	made	them	bodies	not	ate	food

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ

And We did not give them bodies that ate no food,

وَ	كَانُوا	خَالِدِينَ	ثُمَّ	صَدَقْنَا	هُمَّ	الْوَعْدَ
and	were	live for ever	then	We fulfilled	them	promise

وَكَانُوا خَالِدِينَ ⑨ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ

nor were they to live for ever. Then We fulfilled to them (Our) promise;

فَ	أَنْجَيْنَا	هُمْ	وَ	مَنْ	نَشَاءُ	وَ	أَهْلَكْنَا	الْمُسْرِفِينَ
then	We saved	them	and	those	We pleased	and	We destroyed	transgressor

فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ⑩

and We saved them and those whom We pleased; and We destroyed the transgressors.

لَ	قَدْ	أَنْزَلْنَا	إِلَى	كُمْ	كِتَابًا	فِي	هِ	ذِكْرٌ	كُمْ
surely	certainly	We sent down	to	you	Book	in	it	admonition	your

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرٌ كُمْ ط

We have now sent down to you a Book wherein lies (all that you may need for) your admonition;

أَفْ	لَا	تَعْقِلُونَ	وَ	كَمْ	قَصَمْنَا	مِنْ	قَرِيَّةٍ	كَانَتْ	ظَالِمَةً	
acting wrongfully	were	townships	from	We destroyed	how many	and	you understand	not	then	will

أَفَلَا تَعْقِلُونَ<sup>11</sup> وَكَمْ قَصَمْنَا مِنْ قَرِيَّةٍ كَانَتْ ظَالِمَةً

will you not then understand? And how many a township that acted wrongfully We have utterly destroyed,

وَ	أَنْشَأْنَا	بَعْدَ	هَا	قَوْمًا	الْآخَرِينَ	فَ	لَمَّا	أَحْسُوا
they felt	when	so	other	people	it	after	raised	and

وَأَنْشَأْنَا بَعْدَ هَاقَوْمًا الْآخَرِينَ<sup>12</sup> فَلَمَّا أَحْسُوا

and raised up after it another people! And when they felt

بَأْسَ	نَا	إِذَا	هُمْ	مِنْ	هَا	يَرْكُضُونَ	لَا	تَرْكُضُوا
you flee	not	they flee	it	from	they	then	Our	punishment

بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ<sup>13</sup> لَا تَرْكُضُوا

Our punishment, lo, they began to flee from it. Flee not,

وَ	ارْجِعُوا	إِلَى	مَا	أُتْرِفْتُمْ	فِي	هِ	وَ	مَسْكِنِ	كُمْ
your	dwellings	and	it	in	comforts you exulted	what	to	you return	and

وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ

but return to the comforts in which you exulted, and to your dwellings

لَعَلَّ	كُمْ	تُسْأَلُونَ	قَالُوا	يَا	وَيْلَ	نَا	إِنَّا	كُنَّا
we were	surely we	us	woe	o	they said	you are questioned	you	so that

لَعَلَّكُمْ تَسْأَلُونَ<sup>14</sup> قَالُوا يَوَيْلَنَا إِنَّا كُنَّا

that you might be brought to account. They said,' Alas for us, we were indeed

ظَلِمِينَ	فَ	مَا	زَالَتْ	تِلْكَ	دَعْوَى	هُمْ	حَتَّى
till	their	cry	that	ceased	not	and	wrongdoers

ظَلِمِينَ<sup>15</sup> فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى

wrongdoers!' And this ceased not to be their cry till

جَعَلْنَا	هُمْ	حَصِيدًا	خَمِدِينَ	وَ	مَا	خَلَقْنَا	السَّمَاءَ
We made	them	mowed down	ashes	and	not	We created	heaven

جَعَلْنَاهُمْ حَصِيدًا خَمِدِينَ ﴿١٦﴾ وَمَا خَلَقْنَا السَّمَاءَ

We mowed them down, reduced to ashes. And We created not the heavens

وَ	الْأَرْضَ	وَ	مَا	بَيْنَ	هُمَا	لَعِبِينَ	لَوْ	أَرَدْنَا	أَنْ
and	earth	and	that	between	the two	in play	if	We wished	that

وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٧﴾ لَوْ أَرَدْنَا أَنْ

and the earth and all that is between the two in play. If We had wished to

نَتَّخِذَ	لَهُوَ	لَ	اتَّخَذْنَا	هُ	مِنْ	لَدُنْ	نَا	إِنْ	كُنَّا
We find	pastime	indeed	We find	it	from	with	Us	if	We were

نَتَّخِذَ لَهُوَ لَاتَّخِذْنَاهُ مِنْ لَدُنَّا ۗ إِنْ كُنَّا

find a pastime, We would surely have found it in what is with Us if at all We were

فَعِلِينَ	بَلْ	تَقْدِفُ	بِ	الْحَقِّ	عَلَى	الْبَاطِلِ
to do	no	We hurl	with	truth	at	falsehood

فَعِلِينَ ﴿١٨﴾ بَلْ تَقْدِفُ بِالْحَقِّ عَلَى الْبَاطِلِ

to do (such a thing). No, We hurl the truth at falsehood,

فَ	يَدْمَعُ	هَ	فَ	إِذَا	هُوَ	زَاهِقٌ	وَ	لَ	كُمُ	الْوَيْلُ
and	breaks head	its	and	then	it	vanishes	and	for	you	woe

فَيَدْمَعُهُ فَإِذَا هُوَ زَاهِقٌ ۖ وَلَكُمُْ الْوَيْلُ

and it breaks its head, and lo it perishes. And woe be to you

مِنْ	مَا	تَصِفُونَ	وَ	لَ	هَ	مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
from	what	you ascribe	and	for	Him	whosoever	in	heavens	and	earth

مِمَّا تَصِفُونَ ﴿١٩﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ

for that which you ascribe (to God). To Him belongs whosoever is in the heavens and the earth.



وَ	مَنْ	عِنْدَهُ	هَ	لَا	يَسْتَكْبِرُونَ	عَنْ	عِبَادَةِ	هَ
and	whoso	presence	Him	not	disdain	from	worship	Him

وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

And those who are in His presence do not disdain to worship Him,

وَ	لَا	يَسْتَحْسِرُونَ	يُسَبِّحُونَ	الَّيْلَ	وَ	النَّهَارَ
and	not	they weary	they glorify	night	and	day

وَلَا يَسْتَحْسِرُونَ<sup>ج</sup> 20 يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ

nor do they weary; They glorify (Him) night and day;

لَا	يَفْتُرُونَ	أَمْ	اتَّخَذُوا	الِهَةَ	مِّنَ	الْأَرْضِ
not	they flag	do	they take	gods	from	earth

لَا يَفْتُرُونَ<sup>21</sup> أَمْ اتَّخَذُوا الْإِهَةَ مِنَ الْأَرْضِ

(and) they flag not. Have they taken gods from the earth

هُمْ	يُنشِرُونَ	لَوْ	كَانَ	فِي	هِمَا	الِهَةَ	إِلَّا	اللَّهُ
who	raise dead	if	had been	in	both	gods	other than	Allah

هُمْ يُنشِرُونَ<sup>22</sup> لَوْ كَانَ فِيهِمَا الْإِهَةُ إِلَّا اللَّهُ

who raise the dead. If there had been in both (the heaven and the earth) gods other than Allah,

لَ	فَسَدَتَا	فَ	سُبْحَانَ	اللَّهِ	رَبِّ	الْعَرْشِ	عَنْ	مَا
indeed	ended in chaos	then	glorify	Allah	Lord	Throne	from	what

لَفَسَدَتَا<sup>ج</sup> فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا

then both (the heaven and the earth) would have ended up in chaos. Glorified then be Allah, the Lord of the Throne, above what

يَصِفُونَ	لَا	يُسْأَلُ	عَنْ	مَا	يَفْعَلُ	وَ	هُمْ
they attribute	not	He be questioned	from	what	He does	and	they

يَصِفُونَ<sup>23</sup> لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ

they attribute. He cannot be questioned as to what He does, but they

يُسْأَلُونَ	أَمْ	اتَّخَذُوا	مِنْ	دُونِ	هُ	الِهَةَ	قُلْ
will be questioned	have	they taken	from	other than	Him	god	say

يُسْأَلُونَ ۚ أَمْ اتَّخَذُوا مِنْ دُونِ الْهِةِ ۖ قُلْ

will be questioned. Have they taken gods beside Him? Say,

هَاتُوا بُرْهَانَكُمْ	هَذَا	ذِكْرُ	مَنْ	مَعِيَ	وَ	ذِكْرُ	مَنْ	قَبْلِي	أَمْ	بَلْ
bring your proof	this	reminder	who	with me	and	reminder	who	before me	no	no

هَاتُوا بُرْهَانَكُمْ ۚ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي ۖ بَلْ

'Bring forth your proof. Here is the Book of those with me, and the Book of those before me.' No,

أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ	الْحَقَّ	فَ	هُمْ	مُعْرِضُونَ
most	them	not	they know	truth	so	they	turn away

أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ۚ (25)

most of them know not the truth, so they turn away.

وَمَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	كَ	مِنْ	رَسُولٍ	إِلَّا	نُوحِي
and	We sent	from	before	you	from	Messenger	but	We revealed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي

And We sent no Messenger before you but We revealed

إِلَى	هُ	أَنَّ	هُ	لَا	إِلَهَ	إِلَّا	أَنَا	فَ	اعْبُدُونِ	وَ	قَالُوا
to	him	indeed	it	no	God	but	I	so	worship	and	they say

إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ۚ وَقَالُوا

to him, (saying), 'There is no God but I; so worship Me (alone). And they say,

اتَّخَذَ	الرَّحْمَنُ	وَلَدًا	سُبْحَانَ	هُ	بَلْ	عِبَادٌ	مُكْرَمُونَ
have taken	Gracious	son	Holy	He	no	servants	honoured

اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ۚ (27)

'The Gracious (God) has taken to Himself a son.' Holy is He. No, they are (only) honoured servants.

ه	أَمْرٍ	بِ	هُمْ	وَ	الْقَوْلِ	بِ	ه	يَسْبِقُونَ	لَا
His	command	with	they	and	they speak	with	Him	they precede	not

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ

They speak not before He speaks, and they act (only) by

مَا	وَ	هُمْ	أَيْدِي	بَيْنَ	مَا	يَعْلَمُ	يَعْمَلُونَ
what	and	their	hands	between	what	He knows	they act

يَعْمَلُونَ ②⑧ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

His command. He knows what is before them and what is

خَلْفَ	هُمْ	وَ	لَا	يَشْفَعُونَ	إِلَّا	لِ	مَنْ	ارْتَضَى
behind	them	and	not	they intercede	except	for	whom	He approves

خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

behind them, and they intercede not except for him whom He approves,

وَ	هُمْ	مِّنْ	خَشِيَّةٍ	ه	مُشْفِقُونَ	وَ	مَنْ
and	they	from	fear	Him	fearful	and	whosoever

وَهُمْ مِّنْ خَشِيَّتِهِ مُشْفِقُونَ ②⑨ وَمَنْ

and they act cautiously for fear of Him. And whosoever

يَقُلُ	مِنْ	هُمْ	إِنَّ	يَ	إِلَهَ	مِنْ	دُونِ	ه	فَ	ذَلِكَ
says	from	them	surely	I	God	from	beside	Him	then	that

يَقُلُ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ

of them should say, 'I am a God beside Him,'

نَجْزِي	ه	جَهَنَّمَ	كَ	ذَلِكَ	نَجْزِي	الظَّالِمِينَ
We requite	him	Hell	like	this	We requite	wrongdoers

نَجْزِيهِ جَهَنَّمَ ط كَذَلِكَ نَجْزِي الظَّالِمِينَ ③⑩

him shall We requite with Hell. Thus do We requite the wrongdoers.

السَّمَوَاتِ	أَنَّ	كَفَرُوا	الَّذِينَ	يَرِ	لَمْ	وَ	أَ
heavens	that	disbelieve	those who	see	not	and	do

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ

Do not the disbelievers see that the heavens

وَ	الْأَرْضِ	كَانَتْ	رَتْقًا	فَ	فَتَقْنَا	هُمَا	وَ	جَعَلْنَا	مِنْ
from	We made	and	both	We opened	then	closed	were	earth	and

وَالْأَرْضِ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا<sup>ط</sup> وَجَعَلْنَا مِنْ

and the earth were (a) closed-up (mass), then We opened them out? And We made

الْمَاءِ	كُلِّ	شَيْءٍ	حَيٍّ	أَ	فَ	لَا	يُؤْمِنُونَ
water	every	thing	living	will	then	not	believe

الْمَاءِ كُلِّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ<sup>31</sup>

from water every living thing. Will they not then believe?

وَ	جَعَلْنَا	فِي	الْأَرْضِ	رَوَاسِيَ	أَنْ	تَمِيدَ	بِ	هَمَّ
them	We made	in	earth	mountains	that	provide food	with	them

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ<sup>ص</sup>

And We made in the earth firm mountains lest it should quake with them;

وَ	جَعَلْنَا	فِي	هَا	فِجَاغًا	سُبُلًا	لَعَلَّ	هُمْ
they	We made	in	it	wide	pathways	so that	they

وَجَعَلْنَا فِيهَا فِجَاغًا سُبُلًا لَعَلَّهُمْ

and We have made therein wide pathways, that they may be

يَهْتَدُونَ	وَ	جَعَلْنَا	السَّمَاءَ	سَقْفًا	مَّحْفُوظًا
rightly guided	and	We made	heaven	roof	protected

يَهْتَدُونَ<sup>32</sup> وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا<sup>ط</sup>

rightly guided. And We have made the heaven a roof, well protected;

وَالَّذِي	هُوَ	وَ	مُعْرِضُونَ	هَا	آيَاتِ	عَنْ	هُمْ	وَ
Who	He	and	turn away	its	Signs	from	they	and

وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾ وَهُوَ الَّذِي

yet they turn away from its Signs. And He it is Who

الْقَمَرَ	وَ	الشَّمْسِ	وَ	النَّهَارَ	وَ	الَّيْلَ	خَلَقَ
moon	and	sun	and	day	and	night	created

خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ

created the night and the day, and the sun and the moon,

بَشَرٍ	لِ	جَعَلْنَا	مَا	وَ	يَسْبَحُونَ	فَلَكَ	فِي	كُلِّ
human	for	granted	not	and	gliding	orbit	in	each

كُلِّ فِي فَلَكَ يَسْبَحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِبَشَرٍ

each gliding along in (its) orbit. We granted not everlasting life to any

مِّنْ	قَبْلِ	كَ	الْخُلْدِ	أَ	فَ	إِنِ	مِتَّ	فَ	هُمْ	الْخَالِدُونَ
live for ever	they	then	you die	if	then	are	everlasting	you	before	from

مِّنْ قَبْلِكَ الْخُلْدِ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٥﴾

human being before you. If then you should die, shall they live (here) for ever?

كُلُّ	نَفْسٍ	ذَائِقَةُ	الْمَوْتِ	وَ	نَبَلُّوْكُمْ	كُمُ
every	soul	taste	death	and	We try	you

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوْكُمْ

Every soul shall taste death; and We prove you

بِ	الشَّرِّ	وَ	الْخَيْرِ	فِتْنَةً	وَ	إِلَى	نَا	تُرْجَعُونَ
with	evil	and	good	trial	and	to	Us	you will be returned

بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

with evil and good by way of trial. And to Us shall you be returned.

وَ	إِذَا	رَأَى	كَ	الَّذِينَ	كَفَرُوا	إِنْ	يَتَّخِذُونَ	كَ
and	when	see	you	those who	disbelieve	not	make	you

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ

And when the disbelievers see you, they only make a

إِلَّا	هُزُؤًا	أَ	هَذَا	الَّذِي	يَذْكُرُ	الِهَةَ	كُمْ	وَ	هُمْ
only	jest	is	this	who	mention	gods	your	and	they

إِلَّا هُزُؤًا ۗ أَهَذَا الَّذِي يَذْكُرُ إِلِهَتِكُمْ ۗ وَهُمْ

jest of you. (They say) 'Is this the one who makes (an evil) mention of your gods? While it is they themselves

بِ	ذِكْرِ	الرَّحْمَنِ	هُمْ	كَفَرُونَ	خُلِقَ
with	mention	Gracious	they	reject	made

بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٧﴾ خُلِقَ

who reject (with disdain) the mention of the Gracious (God). Man is

الْإِنْسَانُ	مِنْ	عَجَلٍ	سَ	أُورِي	كُمُ	آيَاتِي	فَ	لَا
man	of	haste	soon	I show	them	Signs	then	not

الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُورِيكُمْ آيَاتِي فَلَا

made of haste. I will (certainly) show you My Signs but ask

تَسْتَعْجِلُونَ	نِ	وَ	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ
You hasten	Me	and	they say	when	this	promise

تَسْتَعْجِلُونَ ﴿٣٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ

Me not to hasten. And they say, 'When will this promise (be fulfilled),

إِنْ	كُنْتُمْ	صَادِقِينَ	لَوْ	يَعْلَمُ	الَّذِينَ	كَفَرُوا
if	you are	truthful	only if	knew	those who	disbelieve

إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا

If you are truthful? If only the disbelievers knew

النَّارَ	هِمُّ	وَجُوهَهُ	عَنْ	يَكْفُوفُونَ	لَا	حِينَ
Fire	their	faces	from	they keep off	not	when

حِينَ لَا يَكْفُوفُونَ عَنْ وُجُوهِهِمُ النَّارَ

the time when they will not be able to keep off the Fire from their faces

وَلَا	عَنْ	ظُهُورِهِمْ	وَلَا	يُنصَرُونَ
and	from	backs	and	helped

وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾

nor from their backs, and they will not be helped!

بَلْ	تَأْتِي	هِمُّ	بَغْتَةً	فَ	تَبْهَتُهُمْ	هُمُّ
no	it will come	them	unaware	so	confound	them

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ

No, it will come upon them unawares so that it will utterly confound them;

فَ	لَا	يَسْتَطِيعُونَ	رَدَّهَا	وَلَا	يُنظَرُونَ
so	not	they will be able	repel	and	given respite

فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾

and they will not be able to repel it, nor they will be given respite.

وَلَقَدْ	اسْتَهْزِئُ	بِ	رُسُلٍ	مِّنْ	قَبْلِكَ	فَ	حَاقَ
surely	mocked	at	Messengers	from	before	then	encompassed

وَلَقَدْ اسْتَهْزِئُ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ

And the Messengers have indeed been mocked at before you, but that

بِ	الَّذِينَ	سَخِرُوا	مِنْ	هُمَّ	مَا	كَانُوا	بِ	ه	يَسْتَهْزِئُونَ
with	those who	mocked	of	them	what	they were	with	it	they scoffed

بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٢﴾

whereat they mocked encompassed those of them who scoffed.

قُلْ	مَنْ	يَكْلُوْكُمْ	بِ	الَّيْلِ
you say	Who	protect	by	night

قُلْ مَنْ يَكْلُوْكُمْ بِاللَّيْلِ

Say, 'Who can protect you by night

وَالنَّهَارِ	مِنَ	الرَّحْمَنِ	بَلْ	هُمُّ	عَنْ	ذِكْرِ
and	from	Gracious	yet	they	from	remembrance

وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ

and by day from the Gracious (God)? Yet they turn away from the remembrance

رَبِّ	هُمْ	مُعْرِضُونَ	أَمْ	لَ	هُمْ	الِهَةَ	تَمْنَعُ	هُمْ
Lord	their	turn away	have	for	them	gods	protect	them

رَبِّهِمْ مُعْرِضُونَ ﴿43﴾ أَمْ لَهُمُ الْهَةَ تَمْنَعُهُمْ

of their Lord. Have they any gods that can protect them

مِّنْ	دُونِ	نَا	لَا	يَسْتَطِيعُونَ	نَصْرَ	أَنْفُسِ	هُمْ
from	beside	Us	not	they are able	help	selves	them

مِّنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ

beside Us? They cannot help themselves

وَ	لَا	هُمْ	مِّنْ	نَّا	يُصْحَبُونَ	بَلْ	مَتَّعْنَا	هَؤُلَاءِ
and	nor	they	against	Us	be supported	no	We provided	those

وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿44﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ

nor can they be befriended (by any one) against Us. No We provided those

وَ	آبَاءَهُمْ	حَتَّى	طَالَ	عَلَيْهِمْ	الْعُمُرُ	أَفَلَا	فَ	لَا
and	fathers	till	long	upon	life	do	then	not

وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا

and their fathers (with good things of this world) till life grew long for them. Do they not



يَرُونَ	أَنْ	نَا	نَاتِي	الْأَرْضَ	نَقُصُّ	هَا	مِنْ	أَطْرَافِ	هَا
they see	that	We	visiting	land	reducing	it	from	outlying sides	its

يَرُونَ أَنَّا نَاتِي الْأَرْضَ نَقُصُّهَا مِنْ أَطْرَافِهَا

see that We are visiting the land, reducing it from its outlying borders?

أَفَهُمُ	الْغَلْبُونَ	قُلْ	إِنَّمَا	أُنذِرُ	كُمُ	بِ	الْوَحْيِ
they	be victors	you say	not but	warn	you	with	revelation

أَفَهُمُ الْغَلْبُونَ ﴿٤٥﴾ قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ

Can they even then be victors? Say, 'I warn you not but according to (divine) revelation.'

وَلَا	يَسْمَعُ	الصُّمُّ	الدُّعَاءَ	إِذَا	مَا	يُنذَرُونَ
and	hear	the deaf	the call	when	what	they are warned

وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٦﴾

But the deaf cannot hear the call when they are warned.

وَلَئِنْ	مَسَّتْ	هُمُ	نَفْحَةٌ	مِّنْ	عَذَابِ	رَبِّكَ
and	touch	them	breath	from	punishment	your Lord

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ

And if even a breath of your Lord's punishment touch them,

لَيَقُولَنَّ	يَا	وَيْلَ	نَا	إِنَّا	كُنَّا	ظَالِمِينَ	وَ	نَضَعُ
surely	O	woe	us	surely	we were	wrongdoers	and	We set-up

لَيَقُولَنَّ يَوْمَئِذٍ إِنَّا كُنَّا ظَالِمِينَ ﴿٤٧﴾ وَنَضَعُ

they will surely cry out, 'Woe to us ! we were indeed wrongdoers.' And We shall set-up

الْمَوَازِينَ	الْقِسْطِ	لِ	يَوْمِ	الْقِيَامَةِ	فِ	لَا	تُظْلَمُ	نَفْسٌ	شَيْئًا
scales	justice	for	Day	Resurrection	then	not	wronged	soul	in aught

الْمَوَازِينَ الْقِسْطِ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

(accurate) scales of justice for the Day of Resurrection so that no soul will be wronged in aught.

وَ	إِنْ	كَانَ	مِثْقَالَ	حَبَّةٍ	مِّنْ	خَرْدَلٍ
and	if	were	weight	grain	from	mustard seed

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ

And even if it were the weight of a grain of mustard seed,

أَتَيْنَا	بِ	هَا	وَ	كَفَى	بِ	نَا	حَسِيبِينَ	وَ	لَ	قَدْ
We bring	with	it	and	sufficient	with	Us	as reckoners	and	surely	indeed

أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ ﴿٤٨﴾ وَلَقَدْ

We would bring it forth. And sufficient are We as reckoners. And

أَتَيْنَا	مُوسَى	وَ	هَارُونَ	الْفُرْقَانَ	وَ	ضِيَاءً
We gave	Moses	and	Aaron	Discrimination	and	Light

أَتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً

We gave Moses and Aaron the Discrimination and a Light

وَ	ذِكْرًا	لِّ	الْمُتَّقِينَ	الَّذِينَ	يَخْشَوْنَ	رَبَّ	هُمْ
and	Reminder	for	righteous	those who	fear	Lord	their

وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٩﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

and a Reminder for the righteous. Those who fear their Lord

بِ	الْغَيْبِ	وَ	هُمْ	مِّنْ	السَّاعَةِ	مُشْفِقُونَ
with	secret	and	they	from	Hour	dread

بِالْغَيْبِ وَهُمْ مِّنْ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾

in secret, and who dread the Hour (of judgement).

وَ	هَذَا	ذِكْرٌ	مُّبْرَكٌ	أَنْزَلْنَا	هُ	أَفَ	أَنْتُمْ	لَ	هُ	مُنْكَرُونَ
and	this	reminder	blessed	We sent	it	will	you	for	it	reject

وَهَذَا ذِكْرٌ مُّبْرَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥١﴾

And this is a blessed Reminder that We have sent down; will you then reject it.

وَا	لَ	قَدْ	اتَيْنَا	ابْرَاهِيمَ	رُشْدَهُ	مِنْ	قَبْلُ	وَ	كُنَّا	
We were	and	before	from	his	guidance	Abraham	We gave	indeed	surely	and

وَلَقَدْ اتَيْنَا اِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا

And before (this) We gave Abraham his guidance and We

بِ	هَ	عَلِمِينَ	اِذْ	قَالَ	لِ	اَبِي	هَ	وَ	قَوْمِ	هَ	مَا	هَذِهِ
these	what	his	people	and	his	father	to	he said	when	knew	him	with

بِهِ عَلِمِينَ<sup>52</sup> اِذْ قَالَ لِاَبِيهِ وَقَوْمِهِ مَا هَذِهِ

knew him well. When he said to his fathers and his people, 'What are these

التَّمَاثِيلُ	الَّتِي	اَنْتُمْ	لِ	هَا	عَكِفُونَ	قَالُوا
they replied	devoted	it	for	you	which	images

التَّمَاثِيلُ الَّتِي اَنْتُمْ لَهَا عَكِفُونَ<sup>53</sup> قَالُوا

images to which you are so devoted? They replied,

وَجَدْنَا	اَبَاءَ	نَا	لِ	هَا	عَبِدِينَ	قَالَ	لِ	قَدْ	كُنْتُمْ
you were	surely	indeed	he said	worshipping	it	for	our	fathers	we found

وَجَدْنَا اَبَاءَ نَا لَهَا عَبِدِينَ<sup>54</sup> قَالَ لَقَدْ كُنْتُمْ

'We found our fathers worshipping them.' He said, 'Indeed you yourselves

اَنْتُمْ	وَ	اَبَاؤُكُمْ	فِي	ضَلَالٍ	مُبِينٍ	قَالُوا	
they said	manifest	error	in	your	fathers	and	you are

اَنْتُمْ وَاَبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ<sup>55</sup> قَالُوا

as well as your fathers have been in manifest error.' They said,

اَ	جِئْتَ	نَا	بِ	الْحَقِّ	اَمْ	اَنْتَ	مِنَ	اللَّعِينِينَ	قَالَ
he replied	who jest	from	you	or	truth	with	us	you brought	is

اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللَّعِينِينَ<sup>56</sup> قَالَ

'Is it (really) the truth that you have brought us, or are you one of those who jest? He replied,

بَلْ	رَبُّ	كُمُ	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	الَّذِي
no	Lord	your	Lord	heavens	and	earth	Who

بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي

'No, your Lord is the Lord of the heavens and the earth, He Who

فَطَرَ	هُنَّ	وَ	أَنَا	عَلَى	ذَلِكُمْ	مِّنَ	الشَّاهِدِينَ
made	them	and	I	upon	that	from	those who bear witness

فَطَرَهُنَّ ۖ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٧﴾

made them; and I am one of those who bear witness to that.

وَأَتِ	اللَّهِ	لَ	أَكِيدَنَّ	أَصْنَامَكُمْ	بَعْدَ	أَنْ	تُوتُوا
and	Allah	surely	I will plan against	your idols	after	that	you are gone

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوْتُوا

'And, by Allah, I will certainly plan against your idols after you have gone away

مُدْبِرِينَ	فَجَعَلَ	هُمْ	جُذَا	إِلَّا	كَبِيرًا	لَّ	هُمْ
Those who turn their backs	so	made	into pieces	except	chief	of	them

مُدْبِرِينَ ﴿٥٨﴾ فَجَعَلَهُمْ جُذَا إِلَّا كَبِيرًا لَهُمْ

(and) turned your backs. So he broke them to pieces, (all) except the chief of them,

لَعَلَّ	هُمْ	إِلَىٰ	هَ	يَرْجِعُونَ	قَالُوا	مَنْ	فَعَلَ	هَذَا
so that	they	to	it	they return	they said	who	did	this

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٩﴾ قَالُوا مَنْ فَعَلَ هَذَا

that they might return to it (for enquiry). They said, 'Who has done this

بِ	الِهَةِ	نَا	إِنَّ	هَ	لَ	مِنَ	الظَّالِمِينَ	قَالُوا	سَمِعْنَا
with	our	gods	surely	he	indeed	of	wrongdoer	they said	we heard

بِالِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٦٠﴾ قَالُوا سَمِعْنَا

to our gods? Surely, he must be a wrongdoer.' They said, 'We heard

فَتَى	يَذْكُرُ	هُمْ	يُقَالُ	لَ هِ	إِبْرَاهِيمَ	قَالُوا	فَ	أَتُوا
young man	he speaks of	them	is called	him	Abraham	they said	then	bring

فَتَى يَذْكُرُ هُمْ يُقَالُ لَهُ إِبْرَاهِيمَ<sup>61</sup> قَالُوا فَاتُوا

'We heard a young man speak (ill) of them; he is called Abraham.' They said, 'Then bring

بِ هِ	عَلَى	أَعْيُنِ	النَّاسِ	لَعَلَّ	هُمْ	يَشْهَدُونَ
with	before	eyes	of people	so that	they	bear witness

بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ<sup>62</sup>

him before the eyes of the people, that they may bear witness.'

قَالُوا	ءَ	أَنْتَ	فَعَلْتَ	هَذَا	بِ	الهِةِ	نَا	يَا	إِبْرَاهِيمَ
they said	is	you	who did	this	to	gods	our	O	Abraham

قَالُوا ءَ أَنْتَ فَعَلْتَ هَذَا بِالْهَيْتَانِ يَا إِبْرَاهِيمَ<sup>63</sup>

(Then) they said (to Abraham), 'Is it you who has done this to our gods, O Abraham?,

قَالَ	بَلْ	فَعَلَ	هَ	كَبِيرٌ	هُمْ	هَذَا	فَ	أَسْأَلُوكُمْ	هُمْ
he replied	yes	did	it	chief	their	this	so	you ask	them

قَالَ بَلْ فَعَلَهُ هَ كَبِيرٌ هُمْ هَذَا فَاسْأَلُوهُمْ

He replied, 'Yes, somebody has surely done this. Here is the chief (suspect). Ask them

إِنْ	كَانُوا	يَنْطِقُونَ	فَ	رَجَعُوا	إِلَى	أَنْفُسِهِمْ	هُمْ
if	they are	they speak	so	turned	to	selves	them

إِنْ كَانُوا يَنْطِقُونَ<sup>64</sup> فَارْجِعُوا إِلَى أَنْفُسِهِمْ

if they are capable of speaking. Then they turned towards one another

فَ	قَالُوا	إِنَّ	كُمْ	أَنْتُمْ	الظَّالِمُونَ	ثُمَّ	نَكِسُوا
so	they said	surely	you	yourselves	wrong	then	hang low

فَقَالُوا إِنَّكُمْ أَنْتُمْ الظَّالِمُونَ<sup>65</sup> ثُمَّ نَكِسُوا

and said, 'You yourselves are surely wrong.' And their heads were made to

عَلَى	رُءُوسِ	هِمْ	لَ	قَدْ	عَلِمْتَ	مَا	هُوَ	لَآءِ	يَنْطِقُونَ
upon	heads	their	surely	indeed	you know	not	these	these	they speak

عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هُوَ لَآءِ يَنْطِقُونَ ﴿٦٦﴾

hang low (for shame and they said) 'Certainly you know well that these do not speak.'

قَالَ	أَفَ	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	مَا	لَا	يَنْفَعُ	كُمُ
he said	do	then	from	beside	Allah	which	not	profit	you

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ

He said,' Do you then worship instead of Allah that which cannot profit you

شَيْئًا	وَ	لَا	يَضُرُّكُمْ	أَفِ	لَ	كُمُ	وَ	لِ	مَا	تَعْبُدُونَ
at all	and	nor	harm	you	for	fie	and	for	what	you worship

شَيْئًا وَ لَا يَضُرُّكُمْ ﴿٦٧﴾ أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ

at all, nor harm you? 'Fie on you and on that which you worship

مِنْ	دُونِ	اللَّهِ	أَفَ	لَا	تَعْقِلُونَ	قَالُوا	حَرِّقُوا	هُ
from	instead	Allah	will	not	understand	they said	burn	him

مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٨﴾ قَالُوا حَرِّقُوهُ

instead of Allah! Will you not then understand?' They said,' Burn him

وَ	انصُرُوا	الِهَةَ	كُمُ	إِنْ	كُنْتُمْ	فَاعِلِينَ	قُلْنَا
and	you help	gods	your	if	you are	going to do	We said

وَانصُرُوا إِلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٩﴾ قُلْنَا

and help your gods, if (at all) you (mean to) do (anything). We said,

يَا	نَارُ	كُونِي	بَرْدًا	وَ	سَلَامًا	عَلَى	إِبْرَاهِيمَ
O	Fire	be	cool	and	peace	upon	Abraham

يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٧٠﴾

' Turn cold, O Fire, and be a source of peace for Abraham.'

وَ	أَرَادُوا	بِ	هِ	كَيْدًا	فَ	جَعَلْنَا	هُمْ	الْأَخْسَرِينَ
and	they intended	with	him	a plot	but	We made	them	worst losers

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧١﴾

And they had sought to do evil to him, but We made them the worst losers.

وَ	نَجَّيْنَا	هُ	وَ	لُوطًا	إِلَى	الْأَرْضِ	الَّتِي	بَرَكْنَا
and	We saved	him	and	Lot	to	land	which	We blessed

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا

And We saved him and Lot (and brought them) to the land which We blessed

فِي	هَا	لِ	الْعَالَمِينَ	وَ	وَهَبْنَا	لَ	هُ	إِسْحَاقَ
in	it	for	people	and	bestowed	for	him	Isaac

فِيهَا لِلْعَالَمِينَ ﴿٧٢﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ ط

for the peoples. And We bestowed upon him Isaac,

وَ	يَعْقُوبَ	نَافِلَةً	وَ	كُلًّا	جَعَلْنَا	صَالِحِينَ
and	Jacob	grandson	and	all	We made	righteous

وَيَعْقُوبَ نَافِلَةً ط وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٣﴾

and as a grandson, Jacob, and We made all (of them) righteous.

وَ	جَعَلْنَا	هُمْ	أئِمَّةً	يَهْدُونَ	بِ	أَمْرِنَا	وَ	أَوْحَيْنَا
and	We made	them	leaders	they guided	with	Our command	and	We sent revelation

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا

And We made them leaders who guided (people) by Our command, and We sent revelation

إِلَى	هُمْ	فَعَلَ	الْخَيْرَاتِ	وَ	إِقَامَ	الصَّلَاةِ	وَ	إِيتَاءَ
to	them	doing	good	and	observe	Prayer	and	giving

إِلَيْهِمْ فَعَلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ

to them (enjoining) the doing of good works, and the observing of Prayer, and the giving

الزَّكَاةِ	وَ	كَانُوا	لَ	نَا	عَبِدِينَ	وَ	لُوطًا	آتَيْنَا	هُ
alms	and	they were	for	us	worshipper	and	Lot	We gave	him

الزَّكَاةِ<sup>ج</sup> وَكَانُوا لَنَا عَبِدِينَ<sup>لج</sup> ٧٤) وَلُوطًا آتَيْنَاهُ

of alms. And they were worshippers of Us (*alone*). And to the Lot We gave

حُكْمًا	وَ	عِلْمًا	وَ	نَجَّيْنَا	هُ	مِنْ	الْقَرْيَةِ	الَّتِي
wisdom	and	knowledge	and	We saved	him	from	city	which

حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي

wisdom and knowledge. And We saved him from the city which

كَانَتْ	تَعْمَلُ	الْخَبِيثَاتِ	إِنَّ	هُمْ	كَانُوا	قَوْمَ	سَوَاءٍ
was	practised	abominations	indeed	they	were	people	wicked

كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوَاءٍ

practised abominations. They were indeed a wicked

فَسِيقِينَ	وَ	أَدْخَلْنَا	هُ	فِي	رَحْمَةِ	نَا	إِنَّ	هُ	مِنْ
rebellious	and	We admitted	him	in	mercy	Our	surely	he	from

فَسِيقِينَ<sup>لج</sup> ٧٥) وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنْ

(*and*) rebellious people. And We admitted him to Our mercy; surely he was (*one*) of

الصَّالِحِينَ	وَ	نُوحًا	إِذْ	نَادَى	مِنْ	قَبْلُ
righteous	and	Noah	when	he cried	from	before

الصَّالِحِينَ<sup>ع</sup> ٧٦) وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ

the righteous. And (*remember*) Noah when he cried (*to Us*) aforetime,

فَاسْتَجَبْنَا	لَهُ	وَ	نَجَّيْنَا	هُ	وَ	أَهْلَهُ	مِنْ	الْكُرْبِ	الْعَظِيمِ
We heard	so	him	We delivered	him	and	his	family	from	great

فَاسْتَجَبْنَا لَهُ فَانجَيْنَاهُ وَأَهْلَهُ مِنَ الْكُرْبِ الْعَظِيمِ<sup>ج</sup> ٧٧)

and We heard his prayer and delivered him and his family from the great distress.



كَذَّبُوا	الَّذِينَ	الْقَوْمِ	مِنَ	هُ	نَصَرْنَا	وَ
rejected	who	people	against	him	We helped	and

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا

And We helped him against the people who rejected

بِ	آيَاتِنَا	إِنَّ	هُمْ	كَانُوا	قَوْمًا	سَوِيًّا	فَ	أَغْرَقْنَا	هُمْ	
them	We drowned	so	wicked	people	were	they	surely	Our	Signs	with

بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا سَوِيًّا فَأَغْرَقْنَاهُمْ

Our Signs. They were surely a wicked people; so We drowned them

أَجْمَعِينَ	وَ	دَاوُدَ	وَ	سُلَيْمَانَ	إِذْ	يَحْكُمُونَ	فِي
all	and	David	and	Solomon	when	exercised judgement	in

أَجْمَعِينَ ۗ وَدَاوُدَ وَ سُلَيْمَانَ إِذْ يَحْكُمُونَ فِي

all. And (remember) David and Solomon when they exercised their (respective) judgement

الْحَرْثِ	إِذْ	نَفَسَتْ	فِي	هِ	غَنَمِ	الْقَوْمِ	وَ	كُنَّا
the crops	when	strayed	in	it	sheep	people	and	We were

الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَ كُنَّا

concerning the crop when the sheep of (certain) People strayed therein (by night) and We were

لِ	حُكْمِهِمْ	شَهِدِينَ	فَ	فَهَّمْنَا	هَا	سُلَيْمَانَ	وَ	كُلًّا
for	judgement	their	so	We gave understanding	it	Solomon	and	each

لِحُكْمِهِمْ شَهِدِينَ ۗ فَهَمَّمْنَا ۗ فَهَمَّمْنَا سُلَيْمَانَ وَ كُلًّا

witness to their judgement. We gave Solomon the (right) understanding of (the matter) and to each of them

آتَيْنَا	حُكْمًا	وَ	عِلْمًا	وَ	سَخَّرْنَا	مَعَ	دَاوُدَ	الْجِبَالَ	يُسَبِّحُونَ	وَ	الطَّيْرَ
We gave	wisdom	and	knowledge	and	subjected	for	David	mountains	glorify (Allah)	and	birds

آتَيْنَا حُكْمًا وَ عِلْمًا وَ سَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحُونَ وَ الطَّيْرَ

gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate (God's) praises with David.

هُ	عَلَّمْنَا	وَ	فَاعِلِينَ	كُنَّا	وَ
him	We taught	and	Who do	We were	and

وَ كُنَّا فَاعِلِينَ ﴿٨٠﴾ وَعَلَّمْنَاهُ

And it is We Who do (all such things). And We taught him

كُم	بَأْسٍ	مِّنْ	كُم	تُحْصِنَ	لِ	كُم	لَّ	لِبُوسٍ	صُنْعَةَ
your	violence	from	you	protect	so	you	for	coats of mail	making

صُنْعَةَ لِبُوسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْ بَأْسِكُمْ

the making of coats of mail for you, that they might protect you from each other's violence.

فَ	هَلْ	أَنْتُمْ	شَكَرُونَ	وَ	لِ	سُلَيْمَانَ	الرِّيحِ	عَاصِفَةً
violent	will	you	be thankful	and	for	Solomon	wind	so

فَهَلْ أَنْتُمْ شَكَرُونَ ﴿٨١﴾ وَلَسُلَيْمَانَ الرِّيحِ عَاصِفَةً

Will you then be thankful? And (We subjected) to Solomon the violent wind.

هَا	تَجْرِي	بِ	أَمْرِ	هُ	إِلَى	الْأَرْضِ	الَّتِي	بَرَكَنَا	فِي
it	blew	with	command	his	to	land	which	We blessed	in

تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَنَا فِيهَا

It blew, at his bidding, towards the land which We blessed

مِّنْ	وَ	عَلَمِينَ	شَيْءٍ	كُلِّ	بِ	كُنَّا	وَ
from	and	knowledge	things	all	with	We have	and

وَ كُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٢﴾ وَمِنَ

And We have knowledge of all things.

يَعْمَلُونَ	وَ	هُ	لِ	يَغْوُونَ	مَنْ	الشَّيْطَانِ
they do	and	him	for	they dive	who	Satans

الشَّيْطَانِ مَنْ يَغْوُونَ لَهُ وَيَعْمَلُونَ

And (We subjected to him) deep divers who dived for him, and did

عَمَلًا	دُونَ	ذَلِكَ	وَ	كُنَّا	لَ	هُمُ	حَفِظِينَ	وَ	أَيُّوبَ
work	beside	that	and	We were	for	them	who guard	and	Jacob

عَمَلًا دُونَ ذَلِكَ وَ كُنَّا لَهُمُ حَفِظِينَ<sup>83</sup> وَ أَيُّوبَ

other works beside that; and it was We Who guarded them. And (remember) Jacob

إِذْ	نَادَى	رَبَّهُ	هُوَ	أَنِّي	مَسَّ	نِي	الضُّرُّ	وَ	أَنْتَ	أَرْحَمُ
when	he cried	his	surely	touched	me	affliction	and	You are	Most Merciful	

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ

when he cried to his Lord, (saying), 'Affliction has touched me, and You are the Most Merciful

الرَّحِيمِينَ	فَ	اسْتَجَبْنَا	لَ	هُوَ	فَ	كَشَفْنَا	مَا	بِ	هُوَ
of all who show Mercy	so	We answered	for	him	then	We removed	which	with	he

الرَّحِيمِينَ<sup>84</sup> فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ

of all who show mercy'. So We heard his prayer and removed the distress from which he suffered,

مِنْ	ضُرٍّ	وَ	آتَيْنَا	هُوَ	أَهْلَهُ	وَ	مِثْلَهُمُ	مَعَهُمُ
from	distress	and	We gave	him	family	and	like	with

مِنْ ضُرٍّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمُ مَعَهُمُ

and We gave him his family and the like thereof with them,

رَحْمَةً	مِّنْ	عِنْدِنَا	وَ	ذِكْرًا	لِ	الْعَبِيدِ
mercy	from	with	and	reminder	for	the worshipper

رَحْمَةً مِّنْ عِنْدِنَا وَ ذِكْرًا لِّلْعَبِيدِ<sup>85</sup>

as a mercy from Us, and as a reminder for the worshippers.

وَ	إِسْمَاعِيلَ	وَ	إِدْرِيسَ	وَ	ذَالْكَفْلِ	كُلٌّ	مِّنْ
and	Ishmael	and	Idris	and	Dhal-Kifl	all	from

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَ ذَالْكَفْلِ<sup>ط</sup> كُلٌّ مِّنْ

And (remember) Ishmael, and Idris, and Dhal-Kifl. All were of

الصَّابِرِينَ	وَ	أَدْخَلْنَا	هُمُ	فِي	رَحْمَةٍ	نَا	إِنَّ	هُمُ	مِّنْ
steadfast	and	We admitted	them	in	mercy	Our	surely	they	from

الصَّابِرِينَ ﴿٨٦﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ

the steadfast. And We admitted them to Our mercy. Surely, they were of

الصَّالِحِينَ	وَ	ذَالنُّونِ	إِذْ	ذَهَبَ	مُغَاضِبًا	وَ	ظَنَّ
the righteous	and	Dhal-Nun	when	he went	in anger	so	he thought

الصَّالِحِينَ ﴿٨٧﴾ وَذَالنُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ

the righteous. And (remember) Dha'l-Nun, when he went away in anger. And thought

أَنْ	لَّنْ	تَقْدِرَ	عَلَيْهِ	وَ	نَادَى	فِي	الظُّلْمِ	أَنْ
that	will never	We have power	over	him	then	he cried	in	darkness

أَنْ لَّنْ تَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلْمِ أَنْ

that We would not bear heavily on him. Then from the (depths of) darkness he cried out: (saying),

لَا	إِلَهَ	إِلَّا	أَنْتَ	سُبْحَانَكَ	كَ	إِنَّ	يَئِ	كُنْتُ	مِنَ	الظَّالِمِينَ
no	God	but	You	Holy	You	indeed	I	I was	from	wrongdoers

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ يَا أُنْيُ كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

'There is no God but You, Holy are You. I have indeed been of the wrongdoers'.

فَ	اسْتَجَبْنَا	لَ	هُ	وَ	نَجَّيْنَاهُ	هُ	مِنَ	الْغَمِّ	وَ	كَ	ذَلِكَ
so	We heard	for	him	and	We delivered	him	from	distress	and	like	this

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ

So We heard his prayer and delivered him from the distress. And thus

نُنَجِّي	الْمُؤْمِنِينَ	وَ	زَكَرِيَّا	إِذْ	نَادَى	رَبَّهُ
We deliver	the believers	and	Zachariah	when	he cried	to his Lord

نُنَجِّي الْمُؤْمِنِينَ ﴿٨٩﴾ وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ

do We deliver the believers. And (remember) Zachariah when he cried to his Lord

رَبِّ	لَا	تَذَرُنِي	وَأَنْتَ	خَيْرُ	الْوَارِثِينَ
my Lord	not	You leave	and	Best	of inheritors

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

(saying), 'My Lord, leave me not childless, and You are the Best of inheritors.

فَاسْتَجَبْنَا	لَهُ	وَ	وَهَبْنَا	لَهُ	يَحْيَىٰ	وَ	أَصْلَحْنَا
We answered	so	and	We bestowed	and	John	and	We cured

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا

So We heard his prayer and bestowed upon him John and cured

لَهُ	زَوْجَهُ	إِنَّ	هُمْ	كَانُوا	يُسَارِعُونَ	فِي	الْخَيْرَاتِ
for	his	surely	they	were	they hasten	in	good works

لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

his wife for him. They used to vie with one another in good works

وَ	يَدْعُونَ	نَا	رَغَبًا	وَ	رَهَبًا	وَ	كَانُوا	لَنَا	خُشِعِينَ
and	they call	Us	and in hope	and	in fear	and	they were	Us	who are humble

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خُشِعِينَ ﴿٩١﴾

and they called on Us in hope and in fear, and they humbled themselves before Us.

وَ	الَّتِي	أَحْصَنَتْ	فَرْجَ	هَا	فَنَفَخْنَا	فِي	هَا	مِنْ
and	who	guarded	chastity	her	so	We breathed	in	of

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ

And (remember) her who guarded her chastity; so We breathed into her of

رُوحٍ	نَا	وَ	جَعَلْنَا	هَا	وَ	ابْنَ	هَا	آيَةً	لِلْعَالَمِينَ
word	Our	and	We made	her	and	son	her	Sign	for

رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾

Our word and We made her and her son a Sign for peoples.

إِنَّ	هَذِهِ	أُمَّةٌ	كُمُ	أُمَّةٌ	وَاحِدَةٌ	وَ	أَنَا	رَبُّ	كُمُ
verily	this	people	your	people	one	and	I	Lord	your

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ

Verily, this is your people -- one people; and I am your Lord,

فَ	اعْبُدُونِ	نِ	وَ	تَقَطَّعُوا	أَمْرَهُمْ	بَيْنَ	هُمْ	كُلُّ
so	worship	Me	and	they divided	their	among	them	all

فَاعْبُدُونِ<sup>93</sup> وَ تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ

so worship Me. But they have become divided among themselves in their affair; and all

إِلَى	نَا	رَاجِعُونَ	فَ	مَنْ	يَعْمَلُ	مِنَ	الصَّالِحَاتِ
to	Us	return	so	whoever	does	of	good works

إِلَيْنَا رَاجِعُونَ<sup>94</sup> فَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ

will return to Us. So whoever does good works

وَ	هُوَ	مُؤْمِنٌ	فَ	لَا	كُفْرَانَ	لِ	سَعْيِهِ	وَ	إِنَّا	لَ	هُ
and	he	believer	then	not	unappreciated	for	his	efforts	and	surely	We

وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ

and is a believer, his effort will not go unappreciated and We shall surely

كَتَبُونَ	وَ	حَرَامٌ	عَلَى	قَرْيَةٍ	أَهْلَكْنَا	هَا	أَنَّ	هُمْ
record	and	inviolable law	upon	township	We destroyed	it	indeed	they

كَتَبُونَ<sup>95</sup> وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ

record it. And it is an inviolable law for a township which We have destroyed that they shall

لَا	يَرْجِعُونَ	حَتَّى	إِذَا	فُتِحَتْ	يَا جُوجُ	وَ	مَا جُوجُ
not	return	even	when	let loose	Gog	and	Magog

لَا يَرْجِعُونَ<sup>96</sup> حَتَّى إِذَا فُتِحَتْ يَا جُوجُ وَ مَا جُوجُ

not return. (It shall be so) even when Gog and Magog are let loose

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ	وَ	اقْتَرَبَ	الْوَعْدُ
and they shall hasten forth from every height. And the true promise	and	draw near	promise

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ<sup>97</sup> وَاقْتَرَبَ الْوَعْدُ

and they shall hasten forth from every height. And the true promise

الْحَقُّ	فَ	إِذَا	هِيَ	شَاخِصَةٌ	أَبْصَارُ	الَّذِينَ	كَفَرُوا
true	then	behold	it	fixedly stare	eyes	those who	disbelieve

الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا

draws nigh; then behold, the eyes of those who disbelieve will fixedly stare

يَا وَيْلَ نَا	قَدْ	كُنَّا	فِي	غَفْلَةٍ	مِّنْ	هَذَا	بَلْ	كُنَّا
O	indeed	we were	in	heedless	from	this	no	we were

يُؤَيِّلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا

(and they will say), 'Alas for us! we were indeed heedless of this ; no we were

ظَلَمِينَ	إِنَّ	كُم	وَ	مَا	تَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ
wrongdoers	surely	you	and	what	you worship	from	beside	Allah

ظَلَمِينَ<sup>98</sup> إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

wrongdoers! 'Surely, you and that which you worship beside Allah

حَصْبُ	جَهَنَّمَ	أَنْتُمْ	لَ	هَا	وَرِدُونَ	لَوْ	كَانَ
fuel	Hell	you	to	it	come	if	had been

حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ<sup>99</sup> لَوْ كَانَ

are the fuel of Hell. To it shall you (all) come.' If these had been

هَؤُلَاءِ	الِهَةِ	مَا	وَرَدُوا	هَا	وَ	كُلُّ	فِي	هَا	خَلِدُونَ
these	gods	not	they come to	it	and	all	in	it	abide

هَؤُلَاءِ الْإِهَةِ مَا وَرَدُوا هَا وَكُلُّ فِيهَا خَلِدُونَ<sup>100</sup>

gods, they would not have come to it, and all will abide therein.

لَ	هُمُ	فِي	هَا	زَفِيرٌ	وَ	هُمُ	فِي	هَا	لَا	يَسْمَعُونَ	إِنَّ
surely	they hear	not	it	in	they	and	groaning	it	in	them	for

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠١﴾ إِنَّ

Therein, groaning will be their (*lot*) and they will not hear therein (*anything else*).

الَّذِينَ	سَبَقَتْ	لَ	هُمُ	مِّنْ	نَّا	الْحُسْنَىٰ	أُولَٰئِكَ	عَنْ	هَا
it	from	these	good reward	Us	from	them	for	gone forth	those who

الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا

(But) as for those whom (the promise of) a good reward has already gone forth from Us, these

مُبْعَدُونَ	لَا	يَسْمَعُونَ	حَسِيسَ	هَا	وَ	هُمُ	فِي	مَا
what	in	they	and	it	slightest sound	they hear	not	will be removed

مُبْعَدُونَ ﴿١٠٢﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا

will be removed far from it. They will not hear the slightest sound thereof; and they shall

اشْتَهَتْ	أَنْفُسُ	هُمُ	خَلِدُونَ	لَا	يَحْزَنُ	هُمُ	الْفَزَعُ
Terror	them	grieve	not	abide	their	soul	desire

اشْتَهَتْ أَنْفُسُهُمْ خَلِدُونَ ﴿١٠٣﴾ لَا يَحْزَنُهُمُ الْفَزَعُ

abide in that which their souls desire. The Great Terror will not grieve

الْأَكْبَرُ	وَ	تَتَلَقَىٰ	هُمُ	الْمَلَائِكَةُ	هَذَا	يَوْمُ	كُمُ	الَّذِي
which	your	day	this	angels	them	meet	and	great

الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي

them, and the angels will meet them, (saying), 'This is your day which

كُنْتُمْ	تُوْعَدُونَ	يَوْمَ	نَطْوِي	السَّمَاءَ	كَ	طِي
rolling up	like	heaven	We roll up	day	promised	you were

كُنْتُمْ تُوْعَدُونَ ﴿١٠٤﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطِي

you were promised.' (Remember) the day when We shall roll up the heavens like the rolling up



ه	نُعِيدُ	خَلْقِ	أَوَّلَ	بَدَأْنَا	مَا	كَ	الْكُتُبِ	لِ	السِّجْلِ
it	We repeat	creation	first	We began	that	like	by a scribe	for	written scrolls

السِّجْلِ لِلْكُتُبِ ط كَمَا بَدَأْنَا أَوَّلَ خَلْقِ نُعِيدُهُ ط

of the written scrolls by a scribe. As We began the first creation, so shall We repeat it--

وَعَدًا	عَلَى	نَا	إِنَّا	كُنَّا	فَاعِلِينَ	وَ	لَ	قَدْ	كَتَبْنَا	فِي
in	We wrote	indeed	surely	and	going to do	We were	We surely	Us	upon	a promise

وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٥﴾ وَلَقَدْ كَتَبْنَا فِي

a promise (binding) upon Us; We shall certainly perform it. And already have We written in

الزُّبُورِ	مِنْ	بَعْدِ	الذِّكْرِ	أَنَّ	الْأَرْضَ	يَرِثُ	هَا
it	inherit	Land	that	exhortation	after	from	palms

الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا

the palms (of David), after the exhortation, that My righteous servants shall inherit the land.

عِبَادِ	يَ	الصَّالِحِينَ	إِنَّ	فِي	هَذَا	لَ	بَلَاغًا	لِ	قَوْمٍ
people	for	message	surely	this	in	surely	righteous	My	servants

عِبَادِي الصَّالِحِينَ ﴿١٠٦﴾ إِنَّ فِي هَذَا بَلَاغًا لِقَوْمٍ

Herein, surely, is an important message for people

عَبِيدِينَ	وَ	مَا	أَرْسَلْنَا	كَ	إِلَّا	رَحْمَةً	لِ	لِعَلْمِينَ
all people	for	as a mercy	but	you	We sent	not	and	who worship

عَبِيدِينَ ﴿١٠٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٨﴾

who worship (God). And We have sent you not but as a mercy for all peoples.

قُلْ	إِنَّمَا	يُوحَى	إِلَى	يَ	أَنَّمَا	إِلَهَ	كُمُ	إِلَهَ	وَاحِدٌ	فَ	هَلْ
will	so	One	God	your	God	that	me	to	revealed	surely it	say

قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَهَلْ

Say, 'Surely it has been revealed to me that your God is but One God. Will

أَنْتُمْ	مُسْلِمُونَ	فَ	إِنْ	تَوَلَّوْا	فَ	قُلْ	أَذَنْتُ	كُمْ	عَلَى
you are	submit	then	if	they turn back	then	you say	I warned	you	upon

أَنْتُمْ مُسْلِمُونَ ﴿١٠٩﴾ فَإِنْ تَوَلَّوْا فَقُلْ أَذَنْتُكُمْ عَلَى

you then submit. But if they turn back, say, 'I have warned you all

سَوَاءٍ	وَ	إِنْ	أَدْرِي	أ	قَرِيبٌ	أَمْ	بَعِيدٌ	مَا	تَوَعَدُونَ
alike	and	not	I know	whether	near	or	distant	what	you promised

سَوَاءٍ ط وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تَوَعَدُونَ ﴿١١٠﴾

alike and I know not whether that which you are promised is near or distant.

إِنَّ	هُ	يَعْلَمُ	الْجَهْرَ	مِنَ	الْقَوْلِ	وَ	يَعْلَمُ	مَا	تَكْتُمُونَ
He	knows	the open	from	speech	and	knows	what	you conceal	verily

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾

'Verily, He knows what is open in speech, and He knows that which you conceal.

وَ	إِنْ	أَدْرِي	لَعَلَّ	هُ	فِتْنَةٌ	لَكُمْ	وَ	مَتَاعٌ	إِلَى	حِينٍ
and	not	I know	perhaps	it	a trial	for you	and	enjoyment	for	a while

وَإِنْ أَدْرِي لَعَلَّهِ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ ﴿١١٢﴾

'And I know not but that it may be a trial for you, and (only) an enjoyment for a while.'

قُلْ	رَبِّ	أَحْكُمْ	بِ	الْحَقِّ	وَ	رَبُّ	نَا	الرَّحْمَنُ	الْمُسْتَعَانُ
he said	Lord	judge	with	truth	and	our	Lord	Gracious	Whose help is sought

قُلْ رَبِّ أَحْكُمْ بِالْحَقِّ ط وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ

He (also) said, 'My Lord, judge you with truth. Our Lord is Gracious (God) Whose help is to be sought

عَلَى	مَا	تَصِفُونَ
against	what	assert

عَلَى مَا تَصِفُونَ ﴿١١٣﴾

against that which you assert.'

## ٢٢- سُورَةُ الْحَجِّ مَدَنِيَّةٌ

Revealed in Madina

Sura Hajj

رُكُوعَاتُهَا ١٠

آيَاتُهَا ٤٨

Ruku 10

and

Verses 78

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
the Merciful	the Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

زُلْزَلَةٌ	إِنَّ	كُمُ	رَبِّ	اتَّقُوا	النَّاسُ	يَا أَيُّهَا
quaking	surely	your	Lord	fear	people	O

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زُلْزَلَةَ

O people, fear your Lord; surely the quaking

تَذْهَلُ	هَا	تَرَوْنَ	يَوْمَ	عَظِيمٍ	شَيْءٌ	السَّاعَةِ
forget	it	you see	day	tremendous	thing	appointed Hour

السَّاعَةِ شَيْءٌ عَظِيمٌ ② يَوْمَ تَرَوْنَهَا تَذْهَلُ

at the appointed Hour is a tremendous thing. The day when you see it, every nursing mother will forget

كُلُّ	مُرْضِعَةٍ	عَنْ	مَا	أَرْضَعَتْ	وَ	تَضَعُ	كُلُّ	ذَاتِ
every	nursing mother	from	that	her suckling	and	abort	every	with

كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ

her suckling and every pregnant female will abort her burden;

حَمْلٍ	حَمْلٍ	هَا	وَ	تَرَى	النَّاسَ	سُكْرَى	وَ	مَا	هُمْ
pregnant	burden	her	and	you will see	people	drunken	and	not	they

حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكْرَى وَمَا هُمْ

and you will see men as drunken while they will not

بِ	سُكْرَى	وَ	لَكِنَّ	عَذَابَ	اللَّهِ	شَدِيدٌ	وَ	مِنَ	النَّاسِ
be	drunk	and	but	punishment	Allah	severe	and	of	people

بِسُكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ③ وَمِنَ النَّاسِ

be drunken, but severe will indeed be the punishment of Allah. And among men

مَنْ	يُجَادِلُ	فِي	اللَّهِ	بِ	غَيْرِ	عِلْمٍ	وَ	يَتَّبِعُ	كُلَّ
who	dispute	in	Allah	with	no	knowledge	and	follow	every

مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ

there are some who dispute concerning Allah without knowledge, and follow every

شَيْطَانٍ	مَّرِيدٍ	كُتِبَ	عَلَى	هِ	أَنَّ	هُ	مَنْ	تَوَلَّاهُ	هُ
satan	rebellious	decreed	for	him	that	he	who	makes friend	with him

شَيْطَانٍ مَّرِيدٍ ④ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ

rebellious satan, For whom it is decreed that whosoever makes friends with him,

فَ	أَنَّ	هُ	يُضِلُّ	هُ	وَ	يَهْدِي	هُ	إِلَى	عَذَابِ	السَّعِيرِ
so	that	he	lead astray	him	and	guide	him	to	punishment	of Fire

فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ ⑤

he will lead astray and will guide him to the punishment of the Fire.

يَا أَيُّهَا	النَّاسُ	إِنْ	كُنْتُمْ	فِي	رَيْبٍ	مِّنَ	الْبَعْثِ
O	people	if	you are	in	doubt	about	Resurrection

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

O people, if you are in doubt concerning the Resurrection,

فَ	إِنَّا	خَلَقْنَا	كُم مِّن	تُرَابٍ	ثُمَّ	مِّن	نُّطْفَةٍ	ثُمَّ
then	surely We	We created	you	dust	then	from	sperm-drop	then

فَأِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ

(then consider that) We have indeed created you from dust, then from a sperm-drop, then

مُخَلَّعَةٌ	غَيْرِ	وَ	مُخَلَّعَةٌ	مُضْغَةً	مِنْ	ثُمَّ	عَلَقَةً	مِنْ
formed	not	and	formed	flesh	from	then	clotted blood	from

مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّعَةٍ وَغَيْرِ مُخَلَّعَةٍ

from clotted blood, then from a lump of flesh, partly formed and partly unformed,

لِ	لِنُبَيِّنَ	لَكُمْ	وَ	تَقْرُؤِ	فِي	الْأَرْحَامِ	مَا	نَشَاءُ	
We will	what	wombs	in	We let remain	and	you	for	We manifest	so that

لِنُبَيِّنَ لَكُمْ ۖ وَتَقْرُؤِ الْآرْحَامِ مَا نَشَاءُ

in order that We may make (Our power) manifest to you. And We cause what We will to remain in the wombs

إِلَى	أَجَلٍ	مُسَمًّى	ثُمَّ	نُخْرِجُ	كُمْ	طِفْلًا	ثُمَّ
then	as child	you	We deliver	then	appointed	term	to

إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ

for an appointed term; then We have delivered you as a child

لِ	تَبْلُغُوا	أَشَدَّ	كُمْ	وَ	مِنْ	كُمْ	مَنْ	يُتَوَفَّى	وَ	مِنْ	كُمْ
you	among	and	die	who	you	among	and	your	maturity	you reach	till

لِتَبْلُغُوا أَشَدَّكُمْ ۚ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ

so that (afterwards) you may reach your age of full maturity. And there are those among you who die and

مَنْ	يُرَدُّ	إِلَى	أَرْدَلِ	الْعُمْرِ	لِ	كَيْ	لَا	يَعْلَمُ	مِنْ	بَعْدِ
after	from	know	not	that	so	age	senility	to	recede	who

مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمُ مِنْ بَعْدِ

there are others among you who are made to recede to the age of senility (with the result) that they know nothing after

عِلْمٍ	شَيْئًا	وَ	تَرَى	الْأَرْضَ	هَامِدَةً	فَ	إِذَا
when	but	lifeless	earth	you see	and	anything	knowledge

عِلْمٍ شَيْئًا ۖ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا

(having had) knowledge. And you see the earth lifeless, but when

أَنْزَلْنَا	عَلَىٰ	هَا	الْمَاءَ	أَهْتَرَّتْ	وَ	رَبَّتْ	وَ	أُنْبَتَتْ	مِنْ
We send down	on	it	water	it stirs	and	swells	and	grows	from

أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّتْ وَأُنْبَتَتْ مِنْ

We send down water thereon, it stirs and swells, and grows every

كُلِّ	زَوْجٍ	بِهَيْجٍ	ذَلِكَ	بِ	أَنَّ	اللَّهَ	هُوَ	الْحَقُّ
every kind	beauteous	vegetation	that is	with	surely	Allah	He is	Truth

كُلِّ زَوْجٍ بِهَيْجٍ ⑥ ذَلِكَ بَانَ اللَّهُ هُوَ الْحَقُّ

kind of beauteous vegetation. That is because Allah is the Truth,

وَ	أَنَّ	هُوَ	يُحْيِي	الْمَوْتَى	وَ	أَنَّ	هُوَ	عَلَىٰ	كُلِّ	شَيْءٍ	قَدِيرٌ
and	that	He	gives life	dead	and	that	He	over	all	things	power

وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑦

and that it is He Who brings the dead to life, and that He has power over all things;

وَ	أَنَّ	السَّاعَةَ	آتِيَةٌ	لَّا	رَيْبَ	فِيهَا
and	that	the Hour	will come	no	doubt	in

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا ⑧

And because the Hour will (certainly) come, there is no doubt about it,

وَ	أَنَّ	اللَّهَ	يُبْعَثُ	مَنْ	فِي	الْقُبُورِ	وَ	مِنَ	النَّاسِ
and	that	Allah	will raise	those who	in	graves	and	among	men

وَأَنَّ اللَّهَ يُبْعَثُ مَنْ فِي الْقُبُورِ ⑧ وَمِنَ النَّاسِ

and because Allah will raise up those who are in the graves. And among men

مَنْ	يُجَادِلُ	فِي	اللَّهِ	بِ	غَيْرِ	عِلْمٍ	وَ	لَا	هُدًى
who	disputes	in	Allah	with	no	knowledge	and	no	guidance

مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى

there is he who disputes concerning Allah without knowledge and without guidance

وَّ	لَا	كِتَابٍ	مُنِيرٍ	ثَانِي	عِطْفِ	ه	لِ	يُضِلُّ	عَنْ
and	no	Book	enlightening	turning	sides	his	so that	lead astray	from

وَلَا كِتَابٍ مُنِيرٍ<sup>9</sup> ثَانِي عِطْفِهِ لِيُضِلُّ عَنْ

and without an enlightening Book. Turning his side (*disdainfully*), that he may lead (*men*) astray from

سَبِيلِ	اللَّهِ	لَ	ه	فِي	الدُّنْيَا	خِزْيٍ	وَ	نُذِيقُهُ	يَوْمَ	الْقِيَامَةِ
way	Allah	for	him	in	world	disgrace	and	We make him taste	Day	Resurrection

سَبِيلِ اللَّهِ ط لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ

the way of Allah. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste

عَذَابَ	الْحَرِيقِ	ذَلِكَ	بِ	مَا	قَدَّمْتُ
punishment	burning	this	because	what	sent before

عَذَابَ الْحَرِيقِ<sup>10</sup> ذَلِكَ بِمَا قَدَّمْتُ

the punishment of burning. This is because of what your hands have sent

يَدَا	كَ	وَ	أَنَّ	اللَّهَ	لَيْسَ	بِ	ظَلَامٍ	لِ	لِعَبِيدٍ	وَ	مِنْ
hands	your	and	that	Allah	not	with	unjust	for	servants	and	among

يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ<sup>11</sup> وَمِنْ

on before, and Allah is not unjust to (*His*) servants. And among

النَّاسِ	مَنْ	يَعْبُدُ	اللَّهَ	عَلَى	حَرْفٍ	فَ	إِنْ	أَصَابَ	هُ
men	he who	worship	Allah	on	border line	then	if	attends	him

النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ

Men there is he who worships Allah on the borderline (*of belief*), then if good attends him, he is content

خَيْرٌ	إِطْمَآنٌ	بِ	هُ	وَ	إِنْ	أَصَابَتْ	هُ	فِتْنَةٌ	أَتَقَلَّبَ
good	content	with	it	and	if	befall	him	trial	turn away

خَيْرُهُ إِطْمَآنٌ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ أَتَقَلَّبَ

therewith; and if there befall him a trial, he turns away

عَلَى	وَجْهِهِ	هُ	خَسِرَ	الدُّنْيَا	وَ	الْآخِرَةَ	ذَلِكَ	هُوَ
upon	face	his	loses	this world	and	the Hereafter	that	he

عَلَى وَجْهِهِ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ذَٰلِكَ هُوَ

(from Allah). He loses in this world as well as in the Hereafter. That is

الْخُسْرَانَ	الْمُبِينُ	يَدْعُوا	مِنْ	دُونِ	اللَّهِ	مَا	لَا
loss	evident	he calls	from	beside	Allah	which	not

الْخُسْرَانَ الْمُبِينُ ۚ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا

an evident loss. He calls beside Allah on that which can neither

يُضُرُّهُ	وَ	مَا	لَا	يَنْفَعُ	هُ	ذَلِكَ	هُوَ	الضَّلُّ
harm	and	which	nor	benefit	him	that	it	straying

يُضُرُّهُ وَمَا لَا يَنْفَعُهُ ۗ ذَٰلِكَ هُوَ الضَّلُّ

harm him, nor benefit him. That is indeed straying

الْبَعِيدُ	يَدْعُوا	لَ	مَنْ	ضُرُّهُ	أَقْرَبُ	مِنْ	نَفْعِهِ	هُ
far away	he calls	on	whose	harm	nearer	than	benefit	his

الْبَعِيدُ ۚ يَدْعُوا لِمَنْ ضُرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ

far away. He calls on him whose harm is nearer than his benefit.

لَ	بِئْسَ	الْمَوْلَىٰ	وَ	لَ	بِئْسَ	الْعَشِيرُ	إِنَّ	اللَّهَ	يُدْخِلُ
indeed	evil	patron	and	indeed	evil	associate	verily	Allah	cause to enter

لِبِئْسَ الْمَوْلَىٰ وَلِبِئْسَ الْعَشِيرُ ۗ إِنَّ اللَّهَ يُدْخِلُ

Evil indeed is the patron, and evil indeed the associate. Verily, Allah

الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	جَنَّتِ	تَجْرِي
those who	believe	and	deeds	good	Gardens	flow

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتِ تَجْرِي

will cause those who believe and do good deeds to enter Gardens



يُرِيدُ	مَا	يَفْعَلُ	اللَّهِ	إِنَّ	الْأَنْهَارُ	هَا	تَحْتِ	مِنْ
He wills	what	does	'Allah	surely	rivers	it	beneath	from

مِنْ تَحْتِهَا الْأَنْهَارُ ط إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ⑮

beneath which rivers flow, surely Allah does what He will.

مَنْ كَانَ	يَظُنُّ	أَنْ	لَنْ	يَنْصُرَ	هُ	اللَّهُ	فِي	الدُّنْيَا
whoso	thinks	that	not	help	him	Allah	in	this world

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا

Whoso thinks that Allah will not help him (*the Prophet*) in this world

وَالْآخِرَةِ	فَ	لُ	يَمُدُّ	بِ	سَبَبٍ	إِلَى	السَّمَاءِ	ثُمَّ
Hereafter	so	let	extend	with	means	to	heaven	then

وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ

and the Hereafter, let him, (*if he can*), find a way to heaven, and

لُ	يَقْطَعُ	فَ	لُ	يَنْظُرُ	هَلْ	يُذْهِبَنَّ	كَيْدَهُ	مَا
let	he cut off	then	let	he see	whether	can he remove	his device	which

لِيَقْطَعُ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا

let him cut off (*the divine help*). Then let him see if his device can remove that which

يَغِيظُ	وَ	كَ	ذَلِكَ	أَنْزَلْنَا	هُ	آيَاتٍ	بَيِّنَاتٍ	وَ	أَنَّ
enrages	and	like	this	We sent	it	Signs	manifest	and	surely

يَغِيظُ ⑯ وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ لَوْ أَنَّ

enrages (*him*). And thus have We sent it (*the Quran*) down as manifest Signs, and surely

اللَّهُ	يَهْدِي	مَنْ	يُرِيدُ	إِنَّ	الَّذِينَ	آمَنُوا
Allah	guides	whom	He wills	indeed	those who	believe

اللَّهُ يَهْدِي مَنْ يُرِيدُ ⑰ إِنَّ الَّذِينَ آمَنُوا

Allah guides whom He will. (*As to*) those who believe,

وَالْمَجُوسَ	وَ	النَّصْرَى	وَ	الصَّبِيِّنَ	وَ	هَادُوا	وَالَّذِينَ	وَ
Magians	and	Christians	and	Sabians	and	Jew	those who	and

وَالَّذِينَ هَادُوا وَالصَّبِيِّنَ وَالنَّصْرَى وَالْمَجُوسَ

and the Jews, and the Sabians, and the Christians, and the Magians

وَالَّذِينَ	أَشْرَكُوا	إِنَّ	اللَّهَ	يَفْصِلُ	بَيْنَ	هُمْ
those who	idolators	verily	Allah	will judge	between	them

وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ

and the idolators, verily Allah will judge between them

يَوْمَ	الْقِيَامَةِ	إِنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ
Day	Resurrection	surely	Allah	over	all	things	witness

يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑱

on the Day of Resurrection; surely Allah is Witness over all things.

أَمْ	لَمْ	تَرَ	أَنَّ	اللَّهَ	يَسْجُدُ	لَهُ	مَنْ	فِي
have	not	you see	that	Allah	submit	to	whosoever	in

أَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

Have you not seen that to Allah submits whosoever is in

السَّمَوَاتِ	وَ	مَنْ	فِي	الْأَرْضِ	وَ	الشَّمْسِ	وَ	القَمَرِ
the heavens	and	whosoever	in	the earth	and	the sun	and	the moon

السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسِ وَالْقَمَرِ

the heavens and whosoever is in the earth, and the sun, and the moon,

وَالنُّجُومِ	وَ	الجِبَالِ	وَ	الشَّجَرِ	وَ	الدَّوَابِّ	وَ	كثِيرٍ
and the stars	and	the mountains	and	the trees	and	the beasts	and	many

وَالنُّجُومِ وَالْجِبَالِ وَالشَّجَرِ وَالذَّوَابِّ وَكثِيرٍ

and the stars , and the mountains, and the trees, and the beasts, and many

مِنَ النَّاسِ	وَ	كَثِيرٌ	حَقٌّ	عَلَى	هِ	الْعَذَابُ
of	and	many	deserve	upon	them	punishment

مِنَ النَّاسِ ط وَ كَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ ط

of mankind? But there are many who become deserving of punishment.

وَ	مَنْ	يُهِنِ	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ	مُكْرِمٍ	إِنَّ	اللَّهَ
and	whom	disgrace	Allah	then	not	for	him	any	raise to honour	verily	Allah

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ

And whomsoever Allah disgraces, none can raise him to honour. Verily, Allah

يَفْعَلُ	مَا	يَشَاءُ	هَذَانِ	خَصْمَيْنِ	اِخْتَصَمُوا
does	what	He pleases	these two	two disputants	who dispute

يَفْعَلُ مَا يَشَاءُ ١٩ هَذَانِ خَصْمَيْنِ اِخْتَصَمُوا <sup>السجدة</sup>

does what He pleases. These two are two disputants who dispute

فِي	رَبِّ	هِمْ	فَ	الَّذِينَ	كَفَرُوا	قَطَّعَتْ	لَ	هُمْ
in	Lord	their	so	those who	disbelieve	cut out	for	them

فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قَطَّعَتْ لَهُمْ

concerning their Lord. As for those who disbelieve, garments of Fire will be

ثِيَابٌ	مِّنْ	نَّارٍ	يُصَبُّ	مِنْ	فَوْقِ	رُءُوسِهِمْ	الْحَمِيمِ
garments	from	Fire	poured	from	over	heads	boiling water

ثِيَابٌ مِّنْ نَّارٍ ط يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمِ ٢٠

cut out for them; (and) boiling water will be poured down on their heads.

يُصْهَرُ	بِ	هُ	مَا	فِي	بُطُونِهِمْ	وَمِنْ	الْجُلُودِ
will be melted	with	it	what	in	bellies	and	skin

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ط ٢١

Whereby that which is in their bellies, and (their) skins too, will be melted;

و	لَ	هُم	مَّقَامِعُ	مِنْ	حَدِيدٍ	كُلَّمَا	أَرَادُوا	أَنْ
and	for	them	maces	of	iron	whenever	they will seek	that

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ ②٢ كَلَّمَا أَرَادُوا أَنْ

And for them there will be maces of iron (with which to punish them). Whenever they will seek to

يُخْرَجُوا	مِنْ	هَا	مِنْ	غَمٍّ	أَعِيدُوا	فِي	هَا	وَ	ذُوقُوا
get out	from	it	from	anguish	turned back	in	it	and	taste you

يُخْرَجُوا مِنْهَا مِنْ غَمٍّ أَعِيدُوا فِيهَا وَذُوقُوا

get out of it from anguish, they will be turned back into it: and (it will be said to them), 'Taste you

عَذَابَ	الْحَرِيقِ	إِنَّ	اللَّهِ	يُدْخِلُ	الَّذِينَ
punishment	burning	surely	Allah	cause to enter	those who

عَذَابَ الْحَرِيقِ ②٣ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ

the punishment of burning!' But Allah will cause those who

أَمَّنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	جَنَّتِ	تَجْرِي	مِنْ
believe	and	deeds	good	Gardens	flow	from

أَمَّنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتِ تَجْرِي مِنْ

believe and do good deeds to enter Gardens beneath

تَحْتِ	هَا	الْأَنْهَارِ	يُحَلَّوْنَ	فِي	هَا	مِنْ	أَسَاوِرَ	مِنْ
beneath	it	river	adorned	in	it	of	bracelets	of

تَحْتِهَا الْأَنْهَارِ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ

which rivers flow. They will be adorned therein with bracelets of

ذَهَبٍ	وَ	لُؤْلُؤًا	وَ	لِبَاسٍ	هُم	فِي	هَا	حَرِيرٍ
gold	and	pearls	and	raiment	their	in	it	silk

ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ②٤

gold, and with pearls; and their raiment therein will be of silk.

وَ	هُدُوًا	إِلَى	الطَّيِّبِ	مِنَ	الْقَوْلِ	وَ	هُدُوًا	إِلَى
and	they were guided	to	virtuous	of	speech	and	they were guided	to

وَهُدُوًا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهُدُوًا إِلَى

And they will be guided only to virtuous speech, and they will be guided to

صِرَاطِ	الْحَمِيدِ	إِنَّ	الَّذِينَ	كَفَرُوا	وَ	يَصُدُّونَ
path	Praiseworthy	surely	those who	disbelieve	and	they hinder

صِرَاطِ الْحَمِيدِ ۚ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ

the path of the Praiseworthy God. (As to) those who disbelieve, and hinder (men)

عَنْ	سَبِيلِ	اللَّهِ	وَ	الْمَسْجِدِ	الْحَرَامِ	الَّذِي	جَعَلْنَا	هُ
from	way	Allah	and	Mosque	Sacred	which	We made	it

عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ

from the way of Allah and from the Sacred Mosque, which We have appointed

لِ	النَّاسِ	سَوَاءٍ	الْعَاكِفُ	فِي	هِ	وَ	الْبَادِ	وَ	مَنْ	يُرِدُّ
for	men	equal	dwellers	in	it	and	visitors	and	whoso	seek

لِلنَّاسِ سَوَاءٍ الْعَاكِفُ فِيهِ وَالْبَادِ ۗ وَمَنْ يُرِدُّ

equally for all men, be they dwellers therein or visitors from desert, and whoso seeks

فِي	هِ	بِ	الْحَادِمِ	بِ	ظُلْمٍ	نُذِقُ	هُ	مِنْ	عَذَابِ	الْإِيمِ
in	it	with	to deviate	with	wrongfully	We make to taste	them	from	punishment	grievous

فِيهِ بِالْحَادِمِ بِظُلْمٍ نُّذِقُهُ مِنْ عَذَابِ الْإِيمِ ۚ

wrongfully to deviate therein (from the right path)–We shall cause them to taste of grievous punishment.

وَ	إِذْ	بَوَّأْنَا	لِ	إِبْرَاهِيمَ	مَكَانَ	الْبَيْتِ	أَنْ	لَا	تُشْرِكُ
and	when	We assigned	to	Abraham	site	of House	that	not	associate

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكُ

And (remember the time) when We assigned to Abraham the site of the House (and said), 'Associate not

بِىْ شَيْئًا وَّ طَهَّرْ	بَيْتِىَ لِ	الطَّائِفِينَ	وَ	الْقَائِمِينَ
and anything Me with	My House keep clean	who perform circuits	and	who stand up

بِىْ شَيْئًا وَّ طَهَّرْ بَيْتِىَ لِّلطَّائِفِينَ وَالْقَائِمِينَ

anything with Me, and keep My House clean for those who perform the circuits, and those who stand up

وَ الرُّكْعِ	السُّجُودِ	وَ	أَذِّنْ	فِي	النَّاسِ	بِ	الْحَجِّ
and who bow down	fall prostrate	and	proclaim	to	mankind	with	Pilgrimage

وَالرُّكْعِ السُّجُودِ<sup>27</sup> وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

and those who bow down (and) fall prostrate (in Prayers). 'And proclaim to mankind the Pilgrimage.

يَأْتُونَ	كَ	رِجَالًا	وَ	عَلَى	كُلِّ	ضَامِرٍ	يَأْتِينَ	مِنْ
they will come	you	on foot	and	on	every	lean camel	they come	from

يَأْتُونَكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ

They will come to you on foot, and on every lean camel, coming by

كُلِّ	فَجٍّ	عَمِيقٍ	لِّ	يَشْهَدُوا	مَنَافِعَ	لِ	هُمْ
every	track	distant	that	they witness	benefits	for	them

كُلِّ فَجٍّ عَمِيقٍ<sup>28</sup> لِّيَشْهَدُوا مَنَافِعَ لَهُمْ

every distant track. 'That they may witness (its) benefits for them

وَ	يَذْكُرُوا	اسْمَ	اللَّهِ	فِي	أَيَّامٍ	مَّعْلُومَاتٍ	عَلَى
and	mention	name	Allah	in	days	appointed	over

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى

and may mention the name of Allah, during the appointed days, over

مَا	رَزَقَ	هُمْ	مِّنْ	بِهِيمَةٍ	الْأَنْعَامِ	فَ	كُلُّوا
what	provided	them	from	quadrupeds	cattle	so	you eat

مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ الْأَنْعَامِ فَكُلُوا

the quadrupeds of (the class of) cattle that He has provided for them. Then eat you

يَقْضُوا	لُ	ثُمَّ	الْفَقِيرِ	الْبَائِسِ	أَطْعَمُوا	وَ	هَا	مِنْ
accomplish the task	let	then	needy	distressed	you feed	and	them	from

مِنْهَا وَأَطْعَمُوا الْبَائِسِ الْفَقِيرِ<sup>29</sup> ثُمَّ لِيَقْضُوا

thereof and feed the distressed, the needy. Then let them accomplish the task of

تَفَثَ	هُمْ	وَ	لُ	يُوفُوا	نُدُورَ	هُمْ	وَ	لُ	يَطُوفُوا	بِالْبَيْتِ
cleaning	themselves	and	let	fulfil	vows	their	and	let	go round	House

تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ

cleaning themselves, and fulfil their vows, and go around the Ancient

الْعَتِيقِ	ذَلِكَ	وَ	مَنْ	يُعْظِمُ	حُرْمَتِ	اللَّهِ
Ancient	that is	and	whoso	honours	sacred things	Allah

الْعَتِيقِ<sup>30</sup> ذَلِكَ وَمَنْ يُعْظِمُ حُرْمَتِ اللَّهِ

House. That is (God's commandment). And whoso honours the sacred things of Allah

فَ	هُوَ	خَيْرٌ	لَّ	هَ	عِنْدَ	رَبِّ	هَ	وَ	أَجَلَّتْ	لَ	كُمُ	الْأَنْعَامُ
so	it	good	for	him	with	his	Lord	and	made lawful	for	you	cattle

فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ط وَأَجَلَّتْ لَكُمْ الْأَنْعَامُ

it will be good for him with his Lord. And cattle are made lawful to you

إِلَّا	مَا	يُتْلَى	عَلَى	كُمُ	فَ	اجْتَنِبُوا	الرَّجْسَ	مِنْ
except	what	announced	to	you	so	you shun	abomination	of

إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرَّجْسَ مِنْ

but not that which has been announced to you. Shun therefore the abomination of

الْأَوْثَانَ	وَ	اجْتَنِبُوا	قَوْلَ	الزُّورِ	حُنَفَاءَ	لِ	اللَّهِ
idols	and	you shun	speech	false	ever inclined	to	Allah

الْأَوْثَانَ وَاجْتَنِبُوا قَوْلَ الزُّورِ<sup>31</sup> حُنَفَاءَ لِلَّهِ

idols, and shun false speech. Remaining ever inclined to Allah,

غَيْرَ مُشْرِكِينَ	بِ	هَ	وَ	مَنْ	يُشْرِكُ	بِ	اللَّهِ	فَ	كَ	أَنَّ	مَا
not associating	with	Him	and	whoso	associate	with	Allah	so	as	if	it

غَيْرَ مُشْرِكِينَ بِهِ ط وَمَنْ يُشْرِكُ بِاللَّهِ فَكَأَنَّمَا

not associating anything with Him. And whoso associate anything with Allah, falls, as it

خَرَّ	مِنْ	السَّمَاءِ	وَ	تَخَطَّفُ	هُ	الطَّيْرُ	أَوْ	تَهْوِي	بِ	هَ
falls	from	height	and	snatch	it	birds	or	blow away	with	him

خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ

were, from a height, and the birds snatch him up, or the wind blow him

الرَّيْحُ	فِي	مَكَانٍ	سَحِيقٍ	ذَلِكَ	وَ	مَنْ	يُعَظِّمُ
wind	in	place	far away	that	and	who	respect

الرَّيْحُ فِي مَكَانٍ سَحِيقٍ ③٢ ذَلِكَ وَمَنْ يُعَظِّمُ

away to a distant place. That (is so), And whoso respect

شَعَائِرَ	اللَّهِ	فَ	إِنَّ	هَا	مِنْ	تَقْوَى	الْقُلُوبِ	لَ	كُمُ
sacred Signs	Allah	so	indeed	that	from	righteousness	of hearts	for	them

شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ③٣ لَكُمْ

the sacred Signs of Allah -- that indeed (proceeds) from the righteousness of hearts.

فِي	هَا	مَنَافِعُ	إِلَى	أَجَلٍ	مُسَمًّى	ثُمَّ	مَجَلُّ	هَا	إِلَى
in	them	benefits	till	term	appointed	then	place of sacrifice	their	to

فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَجَلُّهَا إِلَى

In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is

الْبَيْتِ	الْعَتِيقِ	وَ	لِ	كُلِّ	أُمَّةٍ	جَعَلْنَا	مَنْسَكًا
House	Ancient	and	for	every	people	We appointed	rites of sacrifice

الْبَيْتِ الْعَتِيقِ ③٤ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا

at the Ancient House. And to every people We appointed rites of sacrifice,



لِ	يَذْكُرُوا	اسْمَ	اللَّهِ	عَلَى	مَا	رَزَقَ	هُمُ	مِّنْ	بِهَيْمَةٍ	الْأَنْعَامِ
so that	mention	name	Allah	over	what	provided	them	from	quadrupeds	cattle

لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ط

that they might mention the name of Allah over the quadrupeds of (the class of) cattle that He has provided for them.

فَ	إِلَهَ	كُمُ	إِلَهَ	وَاحِدٌ	فَ	لَ	هَ	أَسْلِمُوا
so	God	your	God	One	so	for	Him	you submit

فَالِهَكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ط

So your God is One God; therefore submit you (all) to Him.

وَ	بَشِيرٍ	الْمُخْبِتِينَ	الَّذِينَ	إِذَا	ذَكَرَ	اللَّهُ	وَجِلَتْ	قُلُوبُهُمْ
and	give glad tidings	humble	those who	when	mention	Allah	filled with awe	their hearts

وَبَشِيرِ الْمُخْبِتِينَ<sup>35</sup> الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

And give you glad tidings to the humble. Whose hearts are filled with awe when Allah is mentioned,

وَ	الصَّابِرِينَ	عَلَى	مَا	أَصَابَ	هُمْ
and	who patiently endure	upon	whatever	befalls	them

وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ

and who patiently endure whatever befalls them,

وَ	الْمُقِيمِي	الصَّلَاةِ	وَ	مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ
and	observe	Prayer	and	from	what	We provided	them	they spend

وَالْمُقِيمِي الصَّلَاةِ لِمَا رَزَقْنَاهُمْ يُنْفِقُونَ<sup>36</sup>

and who observe Prayer, and spend out of what We have provided for them.

وَ	الْبُدْنَ	جَعَلْنَا	هَا	لَ	كُمُ	مِّنْ	شَعَائِرِ	اللَّهِ
and	sacrificial camels	We appointed	them	for	you	from	Signs	Allah

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ

And among the sacred Signs of Allah We have appointed for you the sacrificial camels.

لَ	كُم	فِي	هَا	خَيْرٌ	فَ	اذْكُرُوا	اسْمَ
for	them	in	it	good	so	mention	name

لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ

In them there is (*much*) good for you. So mention the name

اللَّهُ	عَلَى	هَا	صَوَافِّ	فَ	إِذَا	وَجَبَتْ	جُنُوبُ	هَا	فَ	كُلُوا
Allah	over	them	stand tied up in lines	so	when	fall down	side	their	so	you eat

اللَّهُ عَلَيْهَا صَوَافِّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا

of Allah over them as they stand tied up in line. And when they fall down (*dead*) on their sides, eat

مِنْ	هَا	وَ	أَطْعَمُوا	الْقَانِعِ	وَ	الْمُعْتَرِّ	كَ	ذَلِكَ	سَخَّرْنَا	هَا
from	it	and	feed	who does not ask	and	who beg	like	this	We subjected	them

بِنَهَا وَأَطْعَمُوا الْقَانِعِ وَالْمُعْتَرِّ ۖ كَذَلِكَ سَخَّرْنَا

thereof and feed him who is (*needy but*) contented and him who supplicates. Thus We have subjected them

لَ	كُم	لَعَلَّ	كُم	تَشْكُرُونَ	لَنْ	يِّنَالَ	اللَّهُ	لُحُومٌ	هَا
for	you	so that	you	be thankful	never	reach	Allah	flesh	their

لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾ لَنْ يِّنَالَ اللَّهُ لُحُومَهَا

to you, that you may be thankful. Their flesh reaches not Allah,

وَ	لَا	دِمَآؤُهُمْ	هَا	وَ	لَكِنْ	يِّنَالُ	هُ	التَّقْوَى	مِنْ	كُم
and	nor	blood	their	and	but	reaches	Him	righteousness	from	your

وَلَا دِمَآؤُهُمْ وَلَكِنْ يِّنَالُ التَّقْوَى مِنْكُمْ ۖ

nor does their blood, but it is your righteousness that reaches Him.

كَ	ذَلِكَ	سَخَّرَ	هَا	لَ	كُم	لِ	تُكَبِّرُوا	اللَّهُ	عَلَى	مَا
like	this	He subjected	them	for	you	so that	you glorify	Allah	upon	what

كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا

Thus has He subjected them to you, that you may glorify Allah for

هَدَى	كُمُ	وَ	بَشِيرٍ	الْمُحْسِنِينَ	إِنَّ	اللَّهَ	يُدْفِعُ	عَنِ
His guiding	you	and	give glad tidings	who do good	surely	Allah	defends	from

هَدَىٰ كُمْ وَبَشِيرِ الْمُحْسِنِينَ ۖ إِنَّ اللَّهَ يُدْفِعُ عَنِ

His guiding you. And give glad tidings to those who do good. Surely, Allah defends

الَّذِينَ	آمَنُوا	إِنَّ	اللَّهَ	لَا	يُحِبُّ	كُلَّ	خَوَّانٍ	كَفُورٍ
those who	believe	surely	Allah	not	loves	every	perfidious	ungrateful

الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ۙ

those who believe. Surely, Allah loves not any one who is perfidious (or) ungrateful.

أَذِنَ	لِ	الَّذِينَ	يُقْتَلُونَ	بِ	أَنَّ	هُمْ	ظَلِمُوا	وَ	إِنَّ	اللَّهَ
permission given	to	those who	against whom war is made	with	that	they	wronged	and	indeed	Allah

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ

Permission (to fight) is given to those against whom war is made, because they have been wronged -- and Allah indeed

عَلَىٰ	نَصْرِهِمْ	لَ	قَدِيرٌ	الَّذِينَ	أُخْرِجُوا	مِنْ
upon	their	surely	has power	those who	driven out	from

عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۗ ۙ الَّذِينَ أُخْرِجُوا مِنْ

has power to help them. Those who have been driven out from

دِيَارِهِمْ	بِ	غَيْرِ	حَقٍّ	إِلَّا	أَنْ	يَقُولُوا	رَبُّ	نَا	اللَّهُ
homes	with	without	any right	except	that	they say	Lord	our	Allah

دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ

their homes unjustly only because they said, 'Our Lord is Allah,

وَ	لَوْ	لَا	دَفَعُ	اللَّهُ	النَّاسَ	بَعْضَ	هُمُ	بِ	بَعْضٍ
and	if	not	repel	Allah	men	some	them	with	other

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ

And if Allah did not repel some men by means of other

لَ	وَّ	صَلَوَاتُ	وَّ	بِيَعٍ	وَّ	صَوَائِعُ	وَّ	هُدِمَتْ	لَ
mosques	and	synagogues	and	churches	and	cloisters	and	pulled down	indeed

لَهُدِمَتْ صَوَائِعُ وَبِيَعٍ وَصَلَوَاتُ وَمَسْجِدُ

there would surely have been pulled down cloisters and churches and synagogues and mosques,

يُذَكَّرُ	فِي	هَا	اسْمُ	اللَّهِ	كَثِيرًا	وَ	لَ	يَنْصُرَنَّ	اللَّهُ
commemorated	in	it	name	'Allah	often	and	surely	help	Allah

يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَ لَيَنْصُرَنَّ اللَّهُ

wherein the name of Allah is oft commemorated. And Allah will surely help

مَنْ	يَنْصُرُهُ	هُ	إِنَّ	اللَّهَ	لَ	قَوِيٌّ	عَزِيزٌ
one who	helps	Him	indeed	Allah	has	Powerful	Mighty

مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ<sup>(41)</sup>

one who helps Him. Allah is indeed Powerful, Mighty.

الَّذِينَ	إِنْ	مَكَّنَّا	هُمْ	فِي	الْأَرْضِ	أَقَامُوا
those who	if	We establish	them	in	earth	they observe

الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا

Those who, if We establish them in the earth, will observe

الصَّلَاةَ	وَ	آتَوْا	الزَّكَاةَ	وَ	أَمَرُوا	بِ	الْمَعْرُوفِ
Prayer	and	give	Zakat	and	enjoin	with	good

الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ

Prayer and pay Zakat and enjoin good

وَ	نَهَوْا	عَنِ	الْمُنْكَرِ	وَ	لِ	اللَّهِ	عَاقِبَةُ	الْأُمُورِ
and	forbid	from	evil	and	for	Allah	final issue	affairs

وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ<sup>(42)</sup>

and forbid evil. And with Allah rests the final issue of all affairs.

وَ	إِنْ	يُكَذِّبُو	كَ	فَ	قَدْ	كَذَّبَتْ	قَبْلَ	هُمْ	قَوْمُ
	and	they	you	so	indeed	accuse of falsehood	before	them	people

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ

And if they accuse you of falsehood, even so, before them, the people of

نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	قَوْمِ	إِبْرَاهِيمَ
Noah	and	A'd	and	Thamud	and	people	Abraham

نُوحٍ وَ عَادٍ وَ ثَمُودَ<sup>43</sup> وَ قَوْمِ إِبْرَاهِيمَ

Noah and (the tribes of) A'd and Thamud (also) accused (their Prophets) of falsehood (So did) the people of Abraham

وَ	قَوْمِ	لُوطٍ	وَ	أَصْحَابِ	مَدْيَنَ	وَ	كَذَّبَ
and	people	Lot	and	inhabitants	Midian	and	belied

وَ قَوْمِ لُوطٍ<sup>44</sup> وَ أَصْحَابِ مَدْيَنَ وَ كَذَّبَ

and the people of Lot. And the inhabitants of Midian. And Moses (too) was

مُوسَى	فَ	أَمَلَيْتُ	لِ	الْكَافِرِينَ	ثُمَّ	أَخَذْتُ	هُمْ
Moses	so	gave respite	to	disbelievers	then	seized	them

مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ

accused of falsehood. But I gave respite to the disbelievers; then I seized them,

فَ	كَيْفَ	كَانَ	نَكِيرٍ	فَ	كَأَيِّنْ	مِّنْ	قَرْيَةٍ
and	how	was	change	and	how many	from	city

فَكَيْفَ كَانَ نَكِيرٍ<sup>45</sup> فَكَأَيِّنْ مِّنْ قَرْيَةٍ

and how (terrible) was the change I (effected in them)! And how many a city

أَهْلَكْنَا	هَا	وَ	هِيَ	ظَالِمَةٌ	فَ	هِيَ	خَاوِيَةٌ	عَلَى
We destroyed	them	and	it	one who does wrong	so	it	is fallen	upon

أَهْلَكْنَاهَا وَ هِيَ ظَالِمَةٌ فَ هِيَ خَاوِيَةٌ عَلَى

have We destroyed, while it was given to wrongdoing, so that it is fallen down on

عُرُوشِ	هَا	وَ	بِئْرٍ	مُعْطَلَةٍ	وَ	قَصْرٍ	مَّشِيدٍ
roofs	its	and	well	deserted	and	castles	lofty

عُرُوشِهَا وَبِئْرٍ مُّعْطَلَةٍ وَ قَصْرٍ مَّشِيدٍ ④٦

its roofs; and (how many a) deserted well and lofty castle!

أ	فَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَ	تَكُونُ	لَ	هُمْ
have	so	not	travelled	in	land	so	they have	for	them

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ

Have they not travelled in the land, so that they may have

قُلُوبٌ	يَعْقِلُونَ	بِ	هَا	أَوْ	أَذَانٌ	يَسْمَعُونَ	بِ	هَا
hearts	understand	with	them	or	ears	hear	with	them

قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ أَذَانٌ يَسْمَعُونَ بِهَا

hearts wherewith to understand, or ears wherewith to hear?

فَ	إِنَّ	هَا	لَا	تَعْمَى	الْأَبْصَارُ	وَ	لَكِنِ	تَعْمَى
so	surely	it	not	blind	eyes	and	but	blind

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنِ تَعْمَى

But (the fact is that) it is not the eyes that are blind, but it is the

الْقُلُوبُ	الَّتِي	فِي	الصُّدُورِ	وَ	يَسْتَعْجِلُونَ	كَ
hearts	that	in	breasts	and	ask to hasten	you

الْقُلُوبُ الَّتِي فِي الصُّدُورِ ④٧ وَيَسْتَعْجِلُونَكَ

hearts which are in the breast that are blind. And they ask you to hasten

بِ	الْعَذَابِ	وَ	لَنْ	يُخْلِفَ	اللَّهُ	وَعْدَهُ	هُ	وَ	إِنَّ
with	punishment	and	never	break	Allah	promise	His	and	verily

بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ط وَإِنَّ

on punishment, but Allah will never break His promise. And verily,

يَوْمًا	عِنْدَ	رَبِّ	كَ	كَ	أَلْفِ	سَنَةٍ	مِّنْ	مَا	تَعُدُّونَ
you reckon	with	Lord	like	your	thousand	year	of	what	you reckon

يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٨﴾

a day with your Lord is a thousand years of your reckoning.

وَ	كَأَيِّنْ	مِّنْ	قَرْيَةٍ	أَمَلَيْتُ	لَ	هَا	وَ	هِيَ
and	how many	of	city	I gave respite	for	them	and	they

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ

And how many a city there is to which I gave respite, while it was

ظَالِمَةً	ثُمَّ	أَخَذْتُ	هَا	وَ	إِلَى	يَ	الْمَصِيرُ
doing wrong	then	I seized	it	and	to	Me	is return

ظَالِمَةً ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٩﴾

given to wrongdoing. Then I seized it, and to Me is the return.

قُلْ	يَا أَيُّهَا	النَّاسُ	إِنَّمَا	أَنَا	لَ	كُمُ	نَذِيرٌ	مُّبِينٌ
say	O	mankind	surely	I	for	you	Warner	plain

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

Say, 'O mankind, I am but a plain Warner for you.'

فَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
so	those who	believe	and	do	good works

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Those who believe and do good works,

لَ	هُمُ	مَغْفِرَةٌ	وَ	رِزْقٌ	كَرِيمٌ	وَ	الَّذِينَ
for	them	forgiveness	and	provision	honourable	and	those who

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥١﴾ وَالَّذِينَ

for them is forgiveness and an honourable provision. But those who

سَعَوْا	فِي	آيَاتِنَا	مُعْجِزِينَ	أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ
strive	against	Our	seeking to frustrate	these	inmates	of Fire

سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿52﴾

strive against Our Signs, seeking to frustrate (Our purpose) -- these shall be inmates of the Fire.

وَمَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	مِن	رَّسُولٍ	وَلَا	نَبِيٍّ
and	We sent	from	before	any	Messenger	and	Prophet

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ

Never sent We a Messenger or a Prophet before you,

إِلَّا	إِذَا	تَمَنَّى	أَلْقَى	الشَّيْطَانُ	فِي	أُمْنِيَّتِهِ
but	when	he sought	put	Satan	in	what he sought after

إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۚ

but when he sought (to attain what he aimed at), Satan put (obstacles in the way of) what he sought after.

فَ	يُنْسَخُ	اللَّهُ	مَا	يُلْقِي	الشَّيْطَانُ	ثُمَّ	يُحْكِمُ	اللَّهُ
so	removes	Allah	what	are placed	Satan	the	firmly establish	Allah

فَيُنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ

But Allah removes (the obstacles) that are placed by Satan. Then Allah firmly establishes

آيَاتِهِ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ	لِيَجْعَلَ	مَا
Signs	and	Allah	All-Knowing	Wise	so that	He make

آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿53﴾ لِيَجْعَلَ مَا

His Signs. And Allah is All-Knowing, Wise. (He permits this) that He may make (the obstacles) which

يُلْقِي	الشَّيْطَانُ	فِتْنَةً	لِلَّذِينَ	الَّذِينَ	فِي	قُلُوبِهِمْ
put	Satan	a trial	for	those who	in	hearts

يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ

Satan puts (in the way of Prophets) a trial for those in whose hearts



مَرَضٌ	وَ	الْقَاسِيَةَ	قُلُوبُ	هُمْ	وَ	إِنَّ	الظَّالِمِينَ
disease	and	hardened	hearts	their	and	surely	wrongdoers

مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ

is a disease and those whose hearts are hardened -- and surely the wrongdoers

لَ	فِي	شِقَاقٍ	بَعِيدٍ	وَ	لِ	يَعْلَمَ	الَّذِينَ	أُوتُوا	الْعِلْمَ
indeed	in	error	gone far	and	so that	know	those who	given	knowledge

لَفِي شِقَاقٍ بَعِيدٍ<sup>54</sup> وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ

are gone far (in error). And that those to whom knowledge has been given may know

أَنَّ	هُ	الْحَقُّ	مِنْ	رَبِّ	كَ	فَ	يُؤْمِنُوا	بِ	هِ
that	it	the truth	from	Lord	your	so	they believe	with	it

أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ

that it is the truth from your Lord, so that they may believe therein

فَ	تُخْبِتَ	لَ	هُ	قُلُوبُ	هُمْ	وَ	إِنَّ	اللَّهَ	لَ	هَادٍ
and	become lowly	for	them	hearts	their	and	surely	Allah	for	guide

فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ

and their hearts may become lowly to Him. And surely Allah guides

الَّذِينَ	آمَنُوا	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ
those who	believe	to	path	right

الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ<sup>55</sup>

those who believe to the right path.

وَ	لَا	يَزَالُ	الَّذِينَ	كَفَرُوا	فِي	مِرْيَةٍ	مِنْ	هُ
and	not	cease	those who	disbelieve	in	doubt	about	it

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ

And those who disbelieve will not cease to be in doubt about it

حَتَّى	تَأْتِي	هُمُ	السَّاعَةَ	بَغْتَةً	أَوْ	يَأْتِي	هُمُ
until	comes	them	Hour	suddenly	or	comes	them

حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمُ

until the Hour comes suddenly upon them or there comes to them

عَذَابُ	يَوْمٍ	عَقِيمٍ	الْمَلِكُ	يَوْمَئِذٍ	لِ	اللَّهِ	يَحْكُمُ
punishment	day	destructive	the kingdom	that day	of	Allah	He will judge

عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٦﴾ الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ

the punishment of a destructive day. The kingdom on that day shall be Allah's. He will judge

بَيْنَ	هُمْ	فَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
between	them	so	those who	believe	and	do	good deeds

بَيْنَهُمْ طَفَالَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

between them. So those who believe and do good deeds

فِي	جَنَّاتٍ	النَّعِيمِ	وَ	الَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا
in	Gardens	Delight	and	those who	disbelieve	and	reject

فِي جَنَّاتِ النَّعِيمِ ﴿٥٧﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

will be in Gardens of Delight. But those who disbelieve and reject

بِ	آيَاتِنَا	فَ	أُولَئِكَ	لَ	هُمُ	عَذَابٌ	مُّهِنٌ
with	Our	so	these	for	them	punishment	humiliating

بِآيَاتِنَا فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِنٌ ﴿٥٨﴾

Our Signs, will have an humiliating punishment.

وَ	الَّذِينَ	هَاجَرُوا	فِي	سَبِيلِ	اللَّهِ	ثُمَّ	قُتِلُوا
and	those who	leave their homes	in	cause of	Allah	then	slain

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا

And those who leave their homes for the cause of Allah, and are then slain

أَوْ	مَاتُوا	لَ	يَرْزُقَنَّ	هُمُ	اللَّهُ	رِزْقًا	حَسَنًا	وَ	إِنَّ	اللَّهَ
or	they died	surely	provide	them	Allah	provision	goodly	and	surely	Allah

أَوْ مَاتُوا لَيَرْزُقَنَّ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ

or die, Allah will surely provide for them a goodly provision. And surely Allah is

لَ	هُوَ	خَيْرُ	الرَّزِقِينَ	لَ	يُدْخِلَنَّ	هُمُ	مُدْخَلًا	يَرْضَوْنَ	هَ
for	He	Best	of providers	surely	cause to enter	them	place of entry	they are pleased	it

لَهُوَ خَيْرُ الرَّزِقِينَ ﴿59﴾ لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَ<sup>ط</sup>

the Best of providers. He will surely cause them to enter a place with which they will be pleased.

وَ	إِنَّ	اللَّهَ	لَ	عَلِيمٌ	حَلِيمٌ	ذَلِكَ	وَ	مَنْ	عَاقَبَ
and	indeed	Allah	is	All-Knowing	Forbearing	that	and	whoso	retaliates

وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿60﴾ ذَلِكَ وَمَنْ عَاقَبَ

And Allah is indeed All-Knowing, Forbearing. That (shall be so). And whoso retaliates

بِ	مِثْلِ	مَا	عُوقِبَ	بِ	هَ	ثُمَّ	بُعِيَ	عَلَى	هِ	لَ	يَنْصُرَنَّ	هُ	اللَّهُ
with	like	what	afflicted	with	it	then	transgressed	against	him	indeed	help	him	Allah

بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُعِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ<sup>ط</sup>

with the like of that with which he has been afflicted and is then transgressed against, Allah will surely help him.

إِنَّ	اللَّهَ	لَ	عَفُوٌّ	غَفُورٌ	ذَلِكَ	بِ	أَنَّ	اللَّهَ
surely	Allah	is	the Effacer	Forgiving	that is	with	that	Allah

إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿61﴾ ذَلِكَ بَانَ اللَّهُ

Allah is indeed the Effacer of sins (and) is Forgiving. That is because Allah

يُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَ	يُؤَلِّجُ	النَّهَارَ	فِي
causes to enter	night	into	day	and	causes to enter	day	into

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي

causes the night to enter into day, and causes the day to enter into

اللَّيْلِ	وَ	أَنَّ	اللَّهِ	سَمِيعٌ	بَصِيرٌ	ذَلِكَ	بِ	أَنَّ	اللَّهِ
night	and	that is	Allah	All-Hearing	All-Seeing	that	because	that is	Allah

اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦٢﴾ ذَلِكَ بِأَنَّ اللَّهَ

night, and because Allah is All-Hearing, All-Seeing. That is because it is Allah

هُوَ	الْحَقُّ	وَ	أَنَّ	مَا	يَدْعُونَ	مِنْ	دُونِ	هُوَ	الْبَاطِلُ
Who	the Truth	and	that is	what	they call on	from	beside	it is	falsehood

هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

Who is the Truth, and that which they call on beside Him is falsehood,

وَ	أَنَّ	اللَّهِ	هُوَ	الْعَلِيُّ	الْكَبِيرُ	أ	لَمْ	تَرَ	أَنَّ
and	that	Allah	Who is	High	the Great	have	not	you seen	that

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٣﴾ أَلَمْ تَرَ أَنَّ

and because Allah is the High, the Great. Have you not seen that

اللَّهُ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	تُصْبِحُ	الْأَرْضُ
Allah	sends down	from	heaven	water	and	becomes	earth

اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ

Allah sends down water from the sky and the earth becomes

مُخَضَّرَةٌ	إِنَّ	اللَّهِ	لَطِيفٌ	خَبِيرٌ	لَ	هُوَ	مَا	فِي
green	indeed	Allah	Exquisite	All-Aware	for	to Him	belongs	all that is

مُخَضَّرَةٌ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾ لَهُ مَا فِي

green? Allah is indeed Exquisite, All-Aware. To Him belongs all that is in

السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	إِنَّ	اللَّهِ	لَ	هُوَ	الْغَنِيُّ
heavens	and	that	in	earth	and	surely	Allah	indeed	He	Self-Sufficient

السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ

the heavens and all that is in the earth. And surely Allah is Self-Sufficient,

الْحَمِيدُ	أَلَمْ	تَرَ	أَنَّ	اللَّهَ	سَخَّرَ	لَكُمْ	مَا	فِي
Praiseworthy	have not	you seen	that	Allah	subjected	you	whatever	in

الْحَمِيدُ ۖ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي

Praiseworthy. Have you not seen that Allah has subjected to you whatever is in

الْأَرْضِ	وَ	الْفُلْكَ	تَجْرِي	فِي	الْبَحْرِ	بِ	أَمْرِ	هِ
earth	and	ships	sail	in	sea	by	command	His

الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ ۖ

the earth, and the ships sail through the sea by His command?

وَ	يُمْسِكُ	السَّمَاءَ	أَنْ	تَقَعَ	عَلَى	الْأَرْضِ	إِلَّا
and	He prevents	heavens	that	it falls	upon	earth	except

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

And He prevents heavenly bodies from falling upon earth except

بِ	إِذْنِ	هِ	إِنَّ	اللَّهَ	بِ	النَّاسِ	لَ	رءُوفٌ	رَحِيمٌ
by	leave	His	surely	Allah	with	men	indeed	Compassionate	Merciful

بِإِذْنِهِ ۖ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ۖ

by His leave. Surely, Allah is Compassionate (and) Merciful to men.

وَ	هُوَ	الَّذِي	أَحْيَا	كُم	ثُمَّ	يُمِيتُ	كُم	ثُمَّ
and	He	Who	gave life	you	then	cause to die	you	then

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ

And He it is Who gave you life, then He will cause you to die, then

يُحْيِي	كُم	إِنَّ	الْإِنْسَانَ	لَ	كَفُورٌ	لِ	كُلِّ	أُمَّةٍ
give life	you	surely	man	indeed	ungrateful	for	every	people

يُحْيِيكُمْ ۖ إِنَّ الْإِنْسَانَ لَكَفُورٌ ۖ لِكُلِّ أُمَّةٍ

will give you life (again). Surely, man is most ungrateful. To every people

جَعَلْنَا	مَنْسِكًا	هُمْ	نَاسِكُوا	هُ	فَ لَا	يُنَازِعَنَّ	كَ
We made	ways of worship	they	observe	it	so	they dispute	you

جَعَلْنَا مَنْسِكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ

have We appointed ways of worship which they observe; so let them not dispute with you

فِي	الْأَمْرِ	وَ	ادْعُ	إِلَى	رَبِّ	كَ	إِنَّ	كَ	لَ	عَلَى
in	the matter	and	invite	to	Lord	your	surely	your	surely	upon

فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى

in the matter; and invite you to your Lord, for surely, you follow

هُدًى	مُسْتَقِيمٍ	وَ	إِنْ	جَدَلُوا	كَ	فَ	قُلِ	اللَّهُ	أَعْلَمُ
guidance	right	and	if	they contend	you	so	say	Allah	knows best

هُدًى مُسْتَقِيمٍ ⑥٨ وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ

the right guidance. And if they contend with you, say, 'Allah knows best

بِ	مَا	تَعْمَلُونَ	اللَّهُ	يَحْكُمُ	بَيْنَ	كُمْ	يَوْمَ
with	what	you do	Allah	will judge	between	you	Day

بِمَا تَعْمَلُونَ ⑥٩ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ

what you do. 'Allah will judge between you on the Day

الْقِيَامَةِ	فِي	مَا	كُنْتُمْ	فِي	هِ	تَخْتَلِفُونَ
Resurrection	in	that	you were	in	which	you used to differ

الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ⑦٠

of Resurrection concerning that about which you used to differ.'

أَلَمْ	تَعْلَمُ	أَنَّ	اللَّهُ	يَعْلَمُ	مَا	فِي	السَّمَاءِ
do not	you know	that	Allah	knows	what	in	heavens

أَلَمْ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ

Do you not know that Allah knows whatsoever is in the heavens

وَ	الْأَرْضِ	إِنَّ	ذَلِكَ	فِي	كِتَابٍ	إِنَّ	ذَلِكَ	عَلَى
and	earth	surely	that	in	Book	surely	that	upon

وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى

and the earth? Surely, it is (all preserved) in a Book, (and) that is

اللَّهُ	يَسِيرٌ	وَ	يَعْبُدُونَ	مِنْ	دُونِ	اللَّهِ	مَا	لَمْ
Allah	easy	and	they worship	from	beside	Allah	what	not

اللَّهُ يَسِيرٌ<sup>71</sup> وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ

easy for Allah. And they worship beside Allah that for which He

يُنزَّلُ	بِهِ	سُلْطَانًا	وَ	مَا	لَيْسَ	لَهُمْ	بِهِ	عِلْمٌ
sent down	it	authority	and	that	no	them	with	knowledge

يُنزَّلُ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ

sent down no authority, and that of which they have no knowledge.

وَ	مَا	لِ	الظَّالِمِينَ	مِنْ	نَصِيرٍ	وَ	إِذَا	تُتْلَى	عَلَى	هِمْ
and	that	for	who do wrong	any	helper	and	when	recite	on	them

وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ<sup>72</sup> وَإِذَا تُتْلَى عَلَيْهِمْ

And for those that do wrong there is no helper. And when our clear

آيَاتٍ	نَا	بَيِّنَاتٍ	تَعْرِفُ	فِي	وُجُوهِهِ	الَّذِينَ	كَفَرُوا
Signs	Our	clear	you notice	on	faces	those who	disbelieve

آيَاتِنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا

Signs are recited to them, you will notice a denial on the faces of those

الْمُنْكَرِ	يَكَادُونَ	يَسْطُونَ	بِ	الَّذِينَ	يَتْلُونَ
denial	well-nigh	they attack	with	those who	they recite

الْمُنْكَرِ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ

who disbelieve. They would well-nigh attack those who recite

عَلَى	هِمْ	آيَاتِ	نَا	قُلْ	أَ	فَ	أَنْبِئُ	كُمْ	بِ	شَرٍّ
something worse	of	you	I tell	then	shall	say	Our	Signs	them	upon

عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ

Our Signs to them. Say, 'Shall I tell you of something worse

مِنَ	ذَلِكَ	النَّارِ	وَعَدَ	هَا	اللَّهُ	الَّذِينَ
those who	Allah	it	promised	Fire	that	than

مِنَ ذَلِكَ النَّارِ ط وَعَدَهَا اللَّهُ الَّذِينَ

than that? (It is) Fire! Allah has promised it to those who

كَفَرُوا	وَ	بِئْسَ	الْمَصِيرُ	يَا أَيُّهَا	النَّاسُ
men	O	destination	vile	and	disbelieve

كَفَرُوا ط وَبِئْسَ الْمَصِيرُ ٧٣ يَا أَيُّهَا النَّاسُ

disbelieve. And a vile destination it is! O men,

ضُرِبَ	مَثَلٌ	فَ	اسْتَمِعُوا	لَ	هَ	إِنَّ	الَّذِينَ
those	surely	it	to	you listen	so	similitude	set forth

ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ط إِنَّ الَّذِينَ

a similitude is set forth, so listen to it. Surely, those

تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	لَنْ	يَخْلُقُوا	ذُبَابًا
a fly	they create	cannot	Allah	instead	from	you call

تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا

on whom you call instead of Allah cannot create (even) a fly,

وَ	لَوْ	اجْتَمَعُوا	لَ	هَ	وَ	إِنْ	يَسْلُبُ	هُمْ
them	snatch away	if	and	it	for	they get together	even if	and

وَلَوْ اجْتَمَعُوا لَهُ ط وَإِنْ يَسْلُبُهُمْ

though they combine together for the purpose. And if the fly should snatch away



هُ	مِنْ	هُ	يَسْتَنْقِذُوا	لَا	شَيْئًا	الدُّبَابُ
it	from	it	they recover	not	anything	fly

الدُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ط

anything from them, they cannot recover it therefrom.

قَدَرُوا	مَا	الْمَطْلُوبُ	وَ	الطَّالِبُ	ضَعْفَ
they esteem	not	sought	and	seeker	weak

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ٧٤ مَا قَدَرُوا

Weak indeed are (both) the seeker and the sought. They esteem not

اللَّهُ	حَقٌّ	قَدْرٍ	هُ	إِنَّ	اللَّهُ	لَ	قَوِيٌّ
Allah	due	estimation	His	surely	Allah	indeed	powerful

اللَّهُ حَقٌّ قَدْرِهِ ط إِنَّ اللَّهَ لَقَوِيٌّ

Allah with the estimation which is His due. Surely, Allah is Powerful,

عَزِيزٌ	اللَّهُ	يُصْطَفِي	مِنْ	الْمَلَائِكَةِ	رُسُلًا
Mighty	Allah	chooses	from	angels	Messengers

عَزِيزٌ ٧٥ اللَّهُ يُصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا

Mighty. Allah chooses Messengers from among the angels,

وَ	مِنْ	النَّاسِ	إِنَّ	اللَّهُ	سَمِيعٌ	بَصِيرٌ
and	from	men	surely	Allah	All-Hearing	All-Seeing

وَ مِنَ النَّاسِ ط إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٧٦

and from among men. Surely, Allah is All-Hearing, All-Seeing.

يَعْلَمُ	مَا	بَيْنَ	أَيْدِي	هِمْ	وَ	مَا	خَلْفَ	هُمْ
He knows	what	between	before	them	and	what	behind	them

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ط

He knows what is before them and what is behind them.

وَأَسْأَلُ	إِلَى	اللَّهِ	تُرْجَعُ	الْأُمُورُ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
and	to	Allah	returned	affairs	O	those who	believe

وَأِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

and to Allah shall (all) affairs be returned. O you who believe!

ارْكَعُوا	وَ	اسْجُدُوا	وَ	اعْبُدُوا	رَبَّ	كُم
bow down	and	prostrate	and	worship	Lord	your

ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ

bow down and prostrate yourselves in Prayer, and worship your Lord,

وَ	افْعَلُوا	الْخَيْرَ	لَعَلَّ	كُم	تُفْلِحُونَ
and	you do	good	so that	you	prosper

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٨﴾

and do good deeds that you may prosper.

وَ	جَاهِدُوا	فِي	اللَّهِ	حَقَّ	جِهَادِ	هُوَ
and	you strive	in	Allah	as it behoves	to strive	He

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ

And strive in the cause of Allah as it behoves you to strive for it. He

اجْتَبَ	كُم	وَ	مَا	جَعَلَ	عَلَى	كُم	فِي	الدِّينِ
chose	you	and	no	laid	upon	you	in	religion

اجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ

has chosen you, and has laid no hardship upon you

مِنْ	حَرَجٍ	مِلَّةَ	أَبِي	كُم	إِبْرَاهِيمَ
from	hardship	faith	father	your	Abraham

مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ

in religion; (so follow) the faith of your father Abraham.

هُوَ	سَمَّى	كُمُ	الْمُسْلِمِينَ	مِنْ	قَبْلُ	وَ	فِي
He	named	you	Muslim	from	before	and	in

هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي

He named you Muslims (both) before and in

هَذَا	لِ	يَكُونَ	الرَّسُولُ	شَهِيدًا	عَلَى	كُمُ
this	so that	be	Messenger	witness	over	you

هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

this (Book), so that Messenger may be a witness over you,

وَ	تَكُونُوا	شُهَدَاءَ	عَلَى	النَّاسِ	فَ	أَقِيمُوا
and	you may be	witness	over	mankind	so	observe

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا

and that you may be witness over mankind. Therefore observe

الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ	وَ	اعْتَصِمُوا
Prayer	and	you give	Zakat	and	hold fast

الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا

Prayer and pay the Zakat, and hold fast

بِ	اللَّهِ	هُوَ	مَوْلَى	كُمُ	فَ	نِعْمَ	الْمَوْلَى
with	Allah	He	Master	your	so	excellent	Master

بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى

to Allah. He is your Master. An excellent Master

وَ	نِعْمَ	النَّصِيرُ
and	excellent	Helper

وَنِعْمَ النَّصِيرُ<sup>ع</sup> (79)

and an excellent Helper!

# **‘Aqtarabo’**

Part Seventeen of the Holy Quran with split word English translation  
Published by Majlis Ansarullah UK

Copyright  
Majlis Ansarullah UK ®