

The Holy Quran

(Part Twenty Two)



Split Word Translation
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, رضي الله عنه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

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

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

By the Grace of Allah, Twenty Two 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
July 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.

و	مَنْ	يَقْنُتْ	مِنْ	كُنَّ	لِ	اللَّهِ	وَ	رَسُولِ	هِ	وَ	تَعْمَلُ
and	whoever	is obedient	of	you	to	Allah	and	Messenger	His	and	does

وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلُ

But whoever of you is obedient to Allah and His Messenger and does

صَالِحًا	نُوتِ	هَا	أَجْرَ	هَا	مَرَّتَيْنِ	وَ	أَعْتَدْنَا	لَ	هَا	رِزْقًا	كَرِيمًا
good works	We give	her	reward	her	twice over	and	We have prepared	for	her	provision	honourable

صَالِحًا نُوتُوتَهَا أَجْرَهَا مَرَّتَيْنِ ۖ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۝٣٢

good works, We shall give her reward twice over; and We have prepared for her an honourable provision.

يَا	نِسَاءَ	النَّبِيِّ	لَسْتُنَّ	كَ	أَحَدٍ	مِّنَ	النِّسَاءِ
O	wives	the Prophet	you are not	like	any one	of	women

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

O wives of the Prophet! you are not like any (other) women

إِنِ	اتَّقَيْتُنَّ	فَ	لَا	تَخْضَعْنَ	بِ	الْقَوْلِ	فَ	يَطْمَعُ	الَّذِي
if	you are righteous	so	not	be soft	with	speech	so	feel tempted	who

إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِي

if you are righteous. So be not soft in speech, lest he in whose

فِي	قَلْبِ	هِ	مَرَضٌ	وَ	قُلْنَ	قَوْلًا	مَّعْرُوفًا	وَ	قَرْنَ
in	heart	his	disease	and	you speak	speech	decent	and	stay

فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۝٣٣ وَقَرْنَ

heart is a disease should feel tempted; and speak a decent speech. And stay in your

فِي	بُيُوتِ	كُنَّ	وَ	لَا	تَبْرَجْنَ	تَبْرَجَ	الْجَاهِلِيَّةِ	الْأُولَى
in	houses	your	and	not	you embellish	embellishment of	the ignorance	earlier

فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

houses (with dignity), and do not embellish yourselves in the style of embellishment during the days of ignorance

وَالزَّكَاةَ	الَّتِي	وَ	الصَّلَاةَ	أَقِمْنَ	وَ
Zakat	pay	and	Prayer	observe	and

وَأَقِمْنَ الصَّلَاةَ وَالَّتِي الزَّكَاةَ

and observe Prayer, and pay Zakat,

وَأَطِيعَنَّ	اللَّهَ	وَ	رَسُولَ	هُ	إِنَّمَا	يُرِيدُ	اللَّهُ	لِيُذْهِبَ		
remove	to	Allah	desires	only	His	Messenger	and	Allah	obey	and

وَأَطِيعَنَّ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ

and obey Allah and His Messenger. Surely Allah desires to remove

عَنْكُمْ	الرِّجْسَ	أَهْلَ	الْبَيْتِ	وَ	يُطَهِّرْكُمْ	تَطْهِيرًا	
complete purification	you	purify	and Household	members	uncleanliness	you	from

عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرْكُمْ تَطْهِيرًا ﴿٣٤﴾

from you (all) uncleanness, O Members of the Household, and purify you completely.

وَ	اذْكُرْنَ	مَا	يُتْلَى	فِي	بُيُوتِ	كُنَّ	مِنْ	آيَاتِ
Signs	of	your	houses	in	rehearsed	what	you remember	and

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ

And remember what is rehearsed in your houses of the Signs of

اللَّهُ	وَ	الْحِكْمَةَ	إِنَّ	اللَّهَ	كَانَ	لَطِيفًا	خَبِيرًا
All Aware	knower of subtleties	is	Allah	verily	wisdom	and	Allah

اللَّهُ وَالْحِكْمَةَ ط إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٥﴾

Allah and of wisdom. Verily Allah is the knower of subtleties, All-Aware.

إِنَّ	الْمُسْلِمِينَ	وَ	الْمُسْلِمَاتِ	وَ	الْمُؤْمِنِينَ
surely	men who submit	and	women who submit	and	believing men

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ

Surely, men who submit themselves (to God) and women who submit themselves (to Him), and believing men

وَ	الْمُؤْمِنَاتِ	وَ	الْقَنَاتِ	وَ	الْقَنَاتِ	وَ	الصَّادِقِينَ
and	believing women	and	obedient women	and	obedient men	and	truthful men

وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ

and believing women, and obedient men and obedient women and truthful men

وَ	الصَّادِقَاتِ	وَ	الصَّابِرِينَ	وَ	الصَّابِرَاتِ	وَ	الْخَشِيعِينَ
and	truthful women	and	steadfast men	and	steadfast women	and	humble men

وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ

and truthful women, and men steadfast (in their faith) and steadfast women, and men who are humble

وَ	الْخَشِيعَاتِ	وَ	الْمُتَصَدِّقِينَ	وَ	الْمُتَصَدِّقَاتِ
and	humble women	and	men who give alms	and	women who give alms

وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ

and women who are humble, and men who give alms and women who give alms,

وَ	الصَّائِمِينَ	وَ	الصَّائِمَاتِ	وَ	الْحَفِظِينَ	وَ	فُرُوجَهُمْ
and	men who fast	and	women who fast	and	men who guard	and	their private parts

وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ

and men who fast and women who fast, and men who guard their chastity

وَ	الْحَفِظَاتِ	وَ	الذَّكِرِينَ	وَ	اللَّهِ	كَثِيرًا	وَ	الذَّكِرَاتِ
and	women who guard	and	men who remember	and	Allah	much	and	women who remember

وَالْحَفِظَاتِ وَالذَّكِرِينَ وَاللَّهِ كَثِيرًا وَالذَّكِرَاتِ

and women who guard (their chastity), and men who remember Allah much and women who remember (Him) --

أَعَدَّ	اللَّهُ	لَهُمْ	مَغْفِرَةً	وَ	أَجْرًا	عَظِيمًا
prepared	Allah	for	them	and	reward	great

أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا³⁶

Allah has prepared for (all of) them forgiveness and great reward.

وَمَا كَانَ	لِ	مُؤْمِنٍ	وَّ	لَا	مُؤْمِنَةٍ	إِذَا	قَضَى	اللَّهُ
and	for	believing man	and	nor	believing women	when	decide	Allah

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ

And it behoves not a believing man or a believing woman, when Allah and His Messenger

وَرَسُولُ	هُ	أَمْرًا	أَنْ	يَكُونَ	لِ	هُمُ	الْخَيْرَةَ	مِنْ
Messenger	His	a matter	that	be	for	them	choice	in

وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ

have decided a matter, that there should be a choice for them in

أَمْرِهِمْ	وَمَنْ	يَعْصِ	اللَّهُ	وَرَسُولَهُ	فَقَدْ	ضَلَّ
the matter	and	whoso	Allah	and	surely	strays away

أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ

the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away

ضَلًّا	مُبِينًا	وَ	إِذَا	تَقُولُ	لِ	الَّذِي	أَنْعَمَ	اللَّهُ	عَلَيْهِ
in error	manifest	and	when	you said	to	whom	bestowed favour	Allah	upon him

ضَلًّا مُبِينًا³⁷ وَإِذَا تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ

in manifest error. And (remember) when you did say to him on whom Allah had bestowed favours

وَأَنْعَمْتَ	عَلَيْهِ	أَمْسِكْ	عَلَيْكَ	زَوْجَكَ	وَ	اتَّقِ
and	you bestowed favour	keep	you	wife	and	fear

وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ

and on whom you (also) had bestowed favours; 'Keep your wife to yourself, and fear

اللَّهُ	وَ	تُخْفِي	فِي	نَفْسِكَ	مَا	اللَّهُ	مُبْدِي	هُ	وَ	تَخْشَى
Allah	and	you conceal	in	your heart	what	Allah	going to bring to light	it	and	you were afraid

اللَّهُ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى

Allah.' And you did conceal in your heart what Allah was going to bring to light, and you were afraid

النَّاسِ	وَ	اللَّهِ	أَحَقُّ	أَنْ	تَخْشَى	هُ	فَ	لَمَّا	قَضَى	زَيْدٌ
of people	and	Allah	better right	that	you fear	Him	then	when	accomplished	Zaid

النَّاسِ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ

of the people, whereas Allah has better right that you should fear Him. Then, when Zaid had accomplished

مِنْهَا	وَطَرًا	زَوَّجْنَا	كَ	هَا	لِ	كَيْ	لَا	يَكُونَ	عَلَى
her from	want	We joined in marriage	you	her	so	that	not	be	on

مِنْهَا وَطَرًا زَوَّجْنَا لِكَيْ لَا يَكُونَ عَلَى

his want of her (so as to have no further need of her), We joined her in marriage to you, so that there may be no

الْمُؤْمِنِينَ	حَرَجٌ	فِي	أَزْوَاجِ	أَدْعِيَاءِ	هِمْ	إِذَا	قَضَوْا
believers	hindrance	in	wives	adopted sons	their	when	accomplished

الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَاءِهِمْ إِذَا قَضَوْا

hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished

مِنْ	هُنَّ	وَطَرًا	وَ	كَانَ	أَمْرُ	اللَّهِ	مَفْعُولًا	مَا	كَانَ
of	them	want	and	was	decree	Allah	fulfilled	not	was

مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا 38 مَا كَانَ

their want of them. And Allah's decree must be fulfilled. There can be no

عَلَى	النَّبِيِّ	مِنْ	حَرَجٍ	فِي	مَا	فَرَضَ	اللَّهُ	لِ	هُ	سُنَّةَ
on	Prophet	of	any hindrance	in	that	made incumbent	Allah	upon	him	way of

عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ

hindrance for the Prophet with regard to that which Allah has made incumbent upon him. Such indeed was the way of

اللَّهُ	فِي	الَّذِينَ	خَلَوْا	مِنْ	قَبْلُ	وَ	كَانَ	أَمْرُ	اللَّهُ
Allah	in	those who	passed	from	before	and	was	command	Allah

اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ

Allah with those who have passed before -- and the command of Allah

اللّٰه	رِسَلَتْ	يُبَلِّغُونَ	الَّذِينَ	مَقْدُورًا	قَدْرًا
Allah	message	they deliver	those who	ordained	decree

قَدْرًا مَّقْدُورًا ۝۳۹ الَّذِينَ يُبَلِّغُونَ رِسَلَاتِ اللّٰهِ

is a decree ordained. Those who delivered the Messages of Allah

وَ	يَخْشَوْنَ	هَ	وَ	لَا	يَخْشَوْنَ	أَحَدًا	إِلَّا	اللّٰه	وَ	كَفَى
sufficient	and	Allah	but	any one	fear	not	and	Him	fear	and

وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللّٰهَ ۖ وَكَفَى

and feared Him, and feared none but Allah. And sufficient

بِ	اللّٰه	حَسِيبًا	مَا	كَانَ	مُحَمَّدٌ	أَبَا	أَحَدٍ	مِّنْ
of	any one	father	Muhammed	is	not	Reckoner	Allah	with

بِاللّٰهِ حَسِيبًا ۝۴۰ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ

is Allah as a Reckoner. Muhammed is not the father of any of

رِّجَالِ	كُمُ	وَ	لَكِنِ	رَّسُولَ	اللّٰهِ	وَ	خَاتَمَ	النَّبِيِّنَ
of prophets	seal	and	Allah	Messenger	but	and	your	men

رِّجَالِكُمْ وَلَكِنِ رَّسُولَ اللّٰهِ وَخَاتَمَ النَّبِيِّنَ ۖ

your men, but (he is) the Messenger of Allah and the Seal of the Prophets;

وَ	كَانَ	اللّٰهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمًا	يَا	أَيُّهَا	الَّذِينَ
who	you	O	full knowledge	things	all	with	Allah	is	and

وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝۴۱ يَا أَيُّهَا الَّذِينَ

and Allah has full knowledge of all things. O you who

أَمَّنُوا	اذْكُرُوا	اللّٰه	ذِكْرًا	كَثِيرًا	وَ	سَبِّحُوهُ	هُ	بُكْرَةً
morning	Him	glorify	and	much	remembrance	Allah	remember	believe

أَمَّنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيرًا ۝۴۲ وَ سَبِّحُوهُ بُكْرَةً

believe! remember Allah with much remembrance; And glorify Him morning

ه	مَلَائِكَةُ	وَ	كُم	عَلَى	يُصَلِّي	هُوَ	الَّذِي	أَصِيلًا	وَ
His	angels	and	you	on	sends blessings	Who	He	evening	and

وَأَصِيلًا⁴³ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَةُ

and evening. He it is Who sends blessings on you, as (do) His angels,

لِ	يُخْرِجُ	كُم	مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ	وَ	كَانَ
He is	bring forth	you	from	darkness	to	light	and	He is

لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ

that He may bring you forth from all (kinds of) darkness into light. And He is

ه	يَلْقَوْنَ	يَوْمَ	هُمُ	تَحِيَّاتُهُ	رَحِيمًا	الْمُؤْمِنِينَ	بِ
Him	they meet	day	their	greetings	merciful	believers	with

بِالْمُؤْمِنِينَ رَحِيمًا⁴⁴ تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ

Merciful to the believers. Their greeting on the day when they meet Him will be,

سَلَامٌ	وَ	أَعَدَّ	لَهُمْ	أَجْرًا	كَرِيمًا	يَا	أَيُّهَا	النَّبِيُّ
Peace	and	prepared	for	reward	honourable	O	you	Prophet

سَلَامٌ عَلَيْهِ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا⁴⁵ يَا أَيُّهَا النَّبِيُّ

'Peace.' And He has prepared for them an honourable reward. O Prophet,

إِنَّا	أَرْسَلْنَا	كَ	شَاهِدًا	وَ	مُبَشِّرًا	وَ	نَذِيرًا	وَ	دَاعِيًا
as Summoner	and	Warner	and	bearer of glad tidings	and	as witness	you	We sent	truly

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا⁴⁶ وَ دَاعِيًا

truly We have sent you as a witness, and Bearer of glad tidings, and a Warner. And as a Summoner

إِلَى	اللَّهِ	بِ	إِذْنِ	هِ	وَ	سِرَاجًا	مُنِيرًا	وَ	بَشِيرًا	الْمُؤْمِنِينَ
to	Allah	with	His	command	and	radiant	lamp	and	give glad tidings	believers

إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا⁴⁷ وَ بَشِيرًا لِّلْمُؤْمِنِينَ

to Allah by His command, and as a radiant Lamp. And announce to the believers the glad tidings

بِ	أَنَّ	لَ	هُمُ	مِّنَ	اللَّهِ	فَضْلًا	كَبِيرًا	وَ	لَا	تُطِيعُ
with	that	for	them	from	Allah	bounty	great	and	not	you follow

بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ۖ وَلَا تُطِيعُ

that they will have great bounty from Allah. And follow not

الْكَافِرِينَ	وَ	الْمُنَافِقِينَ	وَ	دَعُ	أَذَى	هُمُ	وَ	تَوَكَّلُ
the disbelievers	and	hypocrites	and	ignore	nuisance	their	and	you trust

الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعُ أَذَىٰ هُمْ وَتَوَكَّلُ

the disbelievers and hypocrites, and ignore their nuisance, and put your trust

عَلَى	اللَّهِ	وَ	كَفَى	بِ	اللَّهِ	وَكَيْلًا	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا
in	Allah	and	sufficient	is	Allah	as guardian	O	you	those who	believe

عَلَى اللَّهِ تَوَكَّلْ بِاللَّهِ وَكَفَىٰ بِاللَّهِ وَكَيْلًا ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا

in Allah; for Allah is sufficient as a Guardian. O you who believe!

إِذَا	نَكَحْتُمُ	الْمُؤْمِنَاتِ	ثُمَّ	طَلَقْتُمُو	هُنَّ	مِنْ	قَبْلِ
when	you marry	believing women	then	you divorce	them	from	before

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ

when you marry believing women and then divorce them before

أَنْ	تَمَسُّوهُنَّ	فَ	مَّا	لَ	كُمُ	عَلَىٰ	هُنَّ	مِنْ	عِدَّةٍ	تَعْتَدُونَ	هَا
that	you touch	then	no	for	you	against	them	any	waiting period	it	you reckon

أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا

you have touched them, then you have no right against them with regard to the (prescribed) period of waiting that you reckon.

فَ	مَتَّعُوهُنَّ	وَ	سَرَّحُوهُنَّ	هُنَّ	سَرَّاحًا	جَمِيلًا
so	make provision	and	send	them	sending	handsome manner

فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَّاحًا جَمِيلًا ۖ

So make some provision for them and send them away in a handsome manner.

يَا أَيُّهَا النَّبِيُّ	إِنْ	نَأَى	أَحْلَلْنَا	لَكَ	أَزْوَاجَكَ	الَّتِي	آتَيْتَ
you have paid	whom	your	wives	you	for	made lawful	We surely Prophet you O

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ

O Prophet, We have made lawful to you your wives whom you have paid

أُجُورَهُنَّ	وَ	مَا	مَلَكَتْ	يَمِينُ	كَ	مِنْ	مَا	أَفَاءَ	اللَّهُ	
Allah	gain of war	that	from	your	right hand	possess	that	and	their	dowries

أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ

their dowries, and those whom Allah has given you as gain of war

عَلَى	كَ	وَ	بَنَاتِ	عَمِّ	كَ	وَ	بَنَاتِ	عَمَّتِكَ	كَ	وَ	بَنَاتِ
daughter	and	your	paternal aunts	daughter	and	your	paternal uncle	daughter	and	you	on

عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ

and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters

خَالَ	كَ	وَ	بَنَاتِ	خَلَّتِ	كَ	الَّتِي	هَاجَرْنَ	مَعَكَ	كَ	وَ	أُمَّرَأَةً
any woman	and	you	with	emigrated	who	your	maternal aunts	daughters	and	your	maternal uncle

خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأُمَّرَأَةً

of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you,

مُؤْمِنَةً	إِنْ	وَهَبَتْ	نَفْسَ	هَا	لِ	النَّبِيِّ	إِنْ	أَرَادَ	النَّبِيُّ
Prophet	desire	if	the Prophet	for	her	self	offers	if	believing woman

مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ

and any (other) believing woman if she offers herself (for marriage) to the Prophet provided the Prophet desires

أَنْ	يَسْتَنْكِحَ	هَا	خَالِصَةً	لَكَ	مِنْ	دُونِ	الْمُؤْمِنِينَ	
believers	other than	from	you	for	exclusively	her	marry	that

أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ط

to marry her; (this is) only for you, as against (other) believers --

قَدْ	عَلِمْنَا	مَا	فَرَضْنَا	عَلَى	هَمَّ	فِي
indeed	We made known	what	We enjoined	on	them	in

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي

We have already made known what We have enjoined on them concerning

أَزْوَاجِ	هَمَّ	وَ	مَا	مَلَكَتْ	أَيْمَانُ	هَمَّ	لِ	كَيْ	لَا	يَكُونُ
wives	their	and	what	possess	right hand	their	so	that	not	may be

أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانَهُمْ لِكَيْلَا يَكُونُ

their wives and those whom their right hands possess -- in order that there may be no

عَلَى	كَ	حَرْجٍ	وَ	كَانَ	اللَّهُ	غَفُورًا	رَحِيمًا	تُرْجَى
for	you	difficulty	and	is	Allah	Most Forgiving	Merciful	you may defer

عَلَيْكَ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا⁵¹ تُرْجَى

difficulty for you (in discharge of your work). And Allah is Most Forgiving, Merciful. You may defer

مَنْ	تَشَاءُ	مِنْ	هُنَّ	وَ	تُؤَى	إِلَى	كَ	مَنْ	تَشَاءُ	وَ	مَنْ
whom	you desire	of	them	and	may receive	to	you	whom	you please	and	whomever

مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَى إِلَيْكَ مَنْ تَشَاءُ وَمَنْ

(marrying) anyone among them (if you like) and you may receive to yourself whom you please. And if

أَبْتَغَيْتَ	مِنْ	مَنْ	عَزَلْتَ	فَ	لَا	جُنَاحَ	عَلَى	كَ	ذَلِكَ
you desire	of	whom	you put aside	then	no	blame	on	you	this

أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ

you desire (to take back) any of those whom you have put aside, there is no blame on you. This is

أَدْنَى	أَنْ	تَقْرَأَ	أَعْيُنُهُنَّ	وَ	لَا	يَحْزَنَ	وَ	يَرْضَيْنَ
more likely	that	cool	their eyes	and	not	they grieve	and	they be pleased

أَدْنَى أَنْ تَقْرَأَ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ

more likely to result in the cooling of their eyes, and that they may not grieve, and that they may all be pleased

بِ	مَا	آتَيْتَ	هُنَّ	كُلُّ	هُنَّ	وَ	اللَّهُ	يَعْلَمُ	مَا	فِي	قُلُوبِ	كُمْ	
	your	heart	in	what	knows	Allah	and	them	all of	them	you gave	that	with

بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۗ

with that which you have given them. And Allah knows what is in your hearts;

وَ	كَانَ	اللَّهُ	عَلِيمًا	حَلِيمًا	لَا	يَحِلُّ	لَكَ	النِّسَاءُ	
women	you	for	allowed	not	Forbearing	All-Knowing	Allah	is	and

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ۝⁵² لَا يَحِلُّ لَكَ النِّسَاءُ

and Allah is All-Knowing, Forbearing. It is not allowed to you (to marry) women

مِنْ	بَعْدُ	وَ	لَا	أَنْ	تَبَدَّلَ	بِ	هُنَّ	مِنْ	أَزْوَاجٍ	وَ	لَوْ
even	and	wives	from	them	with	you change	that	not	and	after	from

مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ

after that, not to change them for (other) wives even though

أَعْجَبَ	كَ	حُسْنُ	هُنَّ	إِلَّا	مَا	مَلَكَتْ	يَمِينُ	كَ	وَ	كَانَ	اللَّهُ	عَلَى
over	Allah	is	and	your	right hand	possess	that	except	their	goodness	you	pleases

أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَى

their goodness pleases you, except any that your right hand possesses. And Allah is

كُلِّ	شَيْءٍ	رَقِيبًا	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَدْخُلُوا
you enter	not	believe	those who	you	O	Watchful	things	all

كُلِّ شَيْءٍ رَقِيبًا ۝⁵³ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا

Watchful over all things. O you who believe! Enter not

بُيُوتِ	النَّبِيِّ	إِلَّا	أَنْ	يُؤْذَنَ	لَكُمْ	إِلَى	طَعَامٍ	
meal	for	you	to	invited	that	except	of Prophet	Houses

بُيُوتِ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ

the Houses of the Prophet unless you have been invited to meal

غَيْرَ نَظْرَيْنِ	إِنِّي	هُ	وَ	لَكِنَّ	إِذَا	دُعِيتُمْ	فَ	ادْخُلُوا
in waiting	cooking	its	and	but	when	you are called	then	you enter

غَيْرَ نَظْرَيْنِ إِنَّهُ^١ وَلَكِنَّ إِذَا دُعِيتُمْ فَادْخُلُوا

and even then not (so early) before the food has been cooked. But enter when you are invited

فَ	إِذَا	طَعِمْتُمْ	فَ	انْتَشِرُوا	وَ	لَا	مُسْتَأْنِسِينَ	لِ	حَدِيثٍ
so	when	finished eating	then	disperse	and	not	seeking to engage	in	talk

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ^ط

and when you have finished eating, disperse, without seeking to engage in talk.

إِنَّ	ذَلِكَ	كَانَ	يُؤْذِي	النَّبِيَّ	وَ	يَسْتَحْيِي	مِنْ	كُمْ
surely	that is	was	cause inconvenience	Prophet	and	he feels shy	of	you

إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ^ط

That causes inconvenience to the Prophet, and he feels shy of (asking) you (to leave).

وَ	اللَّهُ	لَا	يَسْتَحْيِي	مِنَ	الْحَقِّ	وَ	إِذَا	سَأَلْتُمُوهُنَّ
and	Allah	not	shy	of	the true	and	when	ask

وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ^ط وَإِذَا سَأَلْتُمُوهُنَّ

But Allah is not shy of (saying) what is true. And when you ask them (the wives of the Prophet)

مَتَاعًا	وَ	اسْأَلُوهُنَّ	مِنْ	وَّرَاءِ	حِجَابٍ	ذَلِكَ
anything	then	ask	them	from	behind	curtain

مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَّرَاءِ حِجَابٍ ذَلِكَ

for anything, ask them from behind a curtain. That is

أَطْهَرُ	لِ	قُلُوبِكُمْ	وَ	قُلُوبِ	هِنَّ	وَ	مَا	كَانَ	لِ	كُمْ
purer	for	your hearts	and	hearts	their	and	not	is	for	you

أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ^ط وَمَا كَانَ لَكُمْ

purer for your hearts and their hearts. And it behoves you not

أَنْ	لَا	وَ	اللَّهِ	رَسُولَ	تُؤْذُوا	أَنْ						
that	nor	and	Allah	Messenger	you cause inconvenience	that						
أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ												
to cause inconvenience to the Messenger of Allah, nor that												
كَانَ	ذَلِكَ	إِنَّ	أَبَدًا	بَعْدَ	مِنْ	أَزْوَاجِ	تَنْكِحُوا					
was	that	indeed	ever	him	after	from his	wives you marry					
تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ												
you should ever marry his wives after him. Indeed that would be												
عِنْدَ	اللَّهِ	عَظِيمًا	إِنْ	تُبَدُّوا	شَيْئًا	أَوْ	تُخْفَوُ	هُ	فَ	إِنَّ	اللَّهِ	
Allah	indeed	so	it	you conceal	or	a thing	reveal	if	enormity	Allah	in sight of	
عِنْدَ اللَّهِ عَظِيمًا ⁵⁴ إِنْ تُبَدُّوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ												
an enormity in the sight of Allah. Whether you reveal a thing or conceal it,												
كَانَ	بِ	كُلِّ	شَيْءٍ	عَلِيمًا	لَا	جُنَاحَ	عَلَيْهِمْ	فِي				
in	them	on	blame	not	All-Knower	things	all	with	was			
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ⁵⁵ لَا جُنَاحَ عَلَيْهِمْ فِي												
Allah knows all things full well. There is no blame on them (in this respect) with regard to												
أَبَاءَ	هِنَّ	وَ	لَا	أَبْنَاءَ	هِنَّ	وَ	لَا	إِخْوَانَ	هِنَّ	وَ	لَا	أَبْنَاءَ
sons	nor	and	their	brothers	nor	and	their	sons	nor	and	their	fathers
أَبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانَهُنَّ وَلَا أَبْنَاءَ												
their fathers, or their sons or their brothers or sons of												
إِخْوَانَ	هِنَّ	وَ	لَا	أَبْنَاءَ	أَخَوَاتِ	هِنَّ	وَ	لَا	نِسَاءَ	هِنَّ		
their	brothers	nor	and	their	sisters	sons	nor	and	their	women		
إِخْوَانَهُنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ												
their brothers or the sons of their sisters or their womenfolk												

و	لَا	مَا	مَلَكَتْ	أَيْمَانُ	هُنَّ	وَ	اتَّقِينَ	اللَّهِ	إِنَّ	اللَّهِ
and	nor	whom	possess	right hand	their	and	you fear	Allah	verily	Allah

وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ

or those whom their right hands possess. And fear Allah, (O wives of the Prophet) verily Allah

كَانَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدًا	إِنَّ	اللَّهِ	وَ	مَلَائِكَةً	هُ
is	over	all	things	Witness	surely	Allah	and	angels	His

كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۖ إِنَّ اللَّهَ وَمَلَائِكَتَهُ

is Witness over all things. Allah and His angels

يُصَلُّونَ	عَلَى	النَّبِيِّ	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	صَلُّوا
send blessings	on	the Prophet	O	you	those who	believe	invoke blessings

يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

send blessings on the Prophet. O you who believe! you (also) should invoke blessings

عَلَى	هُ	وَ	سَلِّمُوا	تَسْلِيمًا	إِنَّ	الَّذِينَ	يُؤْذُونَ
on	him	and	salute	salutation of peace	verily	those who	annoy

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۖ إِنَّ الَّذِينَ يُؤْذُونَ

on him and salute (him) with the salutation of peace. Verily, those who annoy

اللَّهُ	وَ	رَسُولَ	هُ لَعَنَ	اللَّهُ	فِي	الدُّنْيَا	وَ	الْآخِرَةِ
Allah	and	Messenger	His	cursed	in	this world	and	Hereafter

اللَّهُ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Allah and His Messenger -- Allah has cursed them in this world and in the Hereafter

وَ	أَعَدَّ	لَهُمْ	عَذَابًا	مُهِينًا	وَ	الَّذِينَ	يُؤْذُونَ
and	prepared	for	punishment	abasing	and	those who	they malign

وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۖ وَالَّذِينَ يُؤْذُونَ

and has prepared for them an abasing punishment. And those who malign

اَكْتَسَبُوا	مَا	غَيْرِ	بِ	الْمُؤْمِنَاتِ	وَ	الْمُؤْمِنِينَ
they earned	what	not	with	believing women	and	believing men

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بغيرِ مَا اَكْتَسَبُوا

believing men and believing women for what they have not earned

فَ	قَدْ	اِحْتَمَلُوا	بُهْتَانًا	وَ	اِثْمًا	مُبِينًا	يَا	اَيُّهَا	النَّبِيُّ
the Prophet	you	O	manifest	sin	and	calumny	bear	surely	so

فَقَدْ اِحْتَمَلُوا بُهْتَانًا وَاِثْمًا مُبِينًا يَا أَيُّهَا النَّبِيُّ

shall bear (the guilt of) a calumny and a manifest sin. O Prophet!

قُلْ	لِ	اَزْوَاجِ	كَ	وَ	بَنَاتِ	كَ	وَ	نِسَاءِ	الْمُؤْمِنِينَ
the believers	women	and	your	daughters	and	your	wives	to	you say

قُلْ لِاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

Tell your wives and your daughters and the women of the believers

يُدْنِينَ	عَلَى	هِنَّ	مِنْ	جَلَابِيبِ	هِنَّ	ذَلِكَ	أَدْنَى
more likely	that is	their	cloaks	of	them	upon	they pull down

يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى

that they should pull down upon them of their outer cloaks (from their heads over their faces). That is more likely

أَنْ	يُعْرَفْنَ	وَ لَا	يُؤْذَيْنَ	وَ كَانَ	اللَّهُ	غَفُورًا	رَحِيمًا	لَئِنْ		
if	Merciful	Most Forgiving	Allah	is	and	molested	not	and	be recognized	that

أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا 60

that they may (thus) be recognized and not molested. And Allah is Most Forgiving, Merciful. If

لَمْ	يَنْتَهُ	الْمُنْفِقُونَ	وَ الَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ	وَ	الْمُرْجِفُونَ	
cause agitation	and	disease	their hearts	in	those who	and	hypocrites	desist	not

لَمْ يَنْتَهُ الْمُنْفِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْمُرْجِفُونَ

the hypocrites, and those in whose hearts there is disease, and those who cause agitation in the city, desist not,

فِي	الْمَدِينَةِ	لَ	نُغْرِيَنَّ	كَ	بِ	هَمُّ	ثُمَّ
in	city	surely	authority	you	with	them	then

فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ

We shall surely give you authority over them; then

لَا	يُجَاوِرُونَ	كَ	فِي	هَا	إِلَّا	قَلِيلًا
not	they as neighbours	your	in	there	save	little while

لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦١﴾

they will not dwell therein as your neighbours, save a little while.

مَلْعُونِينَ	أَيْنَ مَا	تُقْفَوُا	أُخِذُوا	وَ	قُتِلُوا
accursed	wherever	they are found	they be seized	and	killed

مَلْعُونِينَ أَيْنَمَا تُقْفَوُا أُخِذُوا وَقُتِلُوا

(Then they will be) accursed. Wherever they are found, they will be seized, and

تَقْتِيلًا	سُنَّةَ	اللَّهِ	فِي	الَّذِينَ	خَلَوْا	مِنْ
definite killing	way of	Allah	in	those who	passed away	from

تَقْتِيلًا ﴿٦٢﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ

cut into pieces. Such has been the way of Allah in (the case of) those who passed away

قَبْلُ	وَ	لَنْ	تَجِدَ	لِ	سُنَّةِ	اللَّهِ	تَبْدِيلًا	يَسْأَلُ	كَ
before	and	never	you find	for	way of	Allah	any change	ask	you

قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٣﴾ يَسْأَلُكَ

before, and you will never find a change in the way of Allah.

النَّاسُ	عَنِ	السَّاعَةِ	قُلْ	إِنَّ مَا	عِلْمُ	هَا	عِنْدَ
men	about	the Hour	you say	only	knowledge	it	with

النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ

Men ask you concerning the Hour. Say, 'The knowledge of it is with

اللَّهُ	وَ	مَا	يُدرِي	كَ	لَعَلَّ	السَّاعَةَ	تَكُونُ	قَرِيبًا
Allah	and	what	make know	you	that	the Hour	may be	nigh

اللَّهُ ٦٤ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

Allah (alone)'. And what will make you know that the Hour may be nigh?

إِنَّ	اللَّهَ	لَعَنَ	الْكَافِرِينَ	وَ	أَعَدَّ	لَهُمْ	سَعِيرًا
surely	Allah	cursed	disbelievers	and	prepared	for them	burning fire

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦٥

Allah has surely cursed the disbelievers, and has prepared for them a burning fire.

خَالِدِينَ	فِي	هَآ	أَبَدًا	لَا	يَجِدُونَ	وَلِيًّا	وَ	لَا
abide	in	it	for ever	not	they find	friend	and	nor

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا

Wherein they will abide for ever. They will find (therein) no friend nor

نَصِيرًا	يَوْمَ	تُقَلَّبُ	وُجُوهُهُ	هُمْ	فِي	النَّارِ	يَقُولُونَ
helper	day	turned over	faces	their	in	the Fire	they say

نَصِيرًا ٦٦ يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ

helper. On the day when their faces are turned over in the Fire, they will say,

يَا	لَيْتَ	نَا	أَطَعْنَا	اللَّهَ	وَ	أَطَعْنَا	الرَّسُولَا	وَ	قَالُوا
oh	would that	we	we obeyed	Allah	and	we obeyed	the Messenger	and	they say

يَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ٦٧ وَقَالُوا

'Oh, would that we had obeyed Allah and obeyed the Messenger!' And they will say,

رَبِّ	نَا	إِنْ	نَا	أَطَعْنَا	سَادَتَنَا	وَ	كُبْرَاءَنَا	وَ	نَا	فَ	أَضَلُّونَا	نَا
Lord	our	surely	we	we obeyed	our	chiefs	and	our	great ones	and	they led astray	us

رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَاصَلُّونَا

'Our Lord, we obeyed our chiefs and our great ones and they led us astray

السَّبِيلَا	رَبِّ	نَا	اَتِ	هَمْ	ضِعْفَيْنِ	مِنْ	الْعَذَابِ
the way	Lord	our	give	them	double	from	punishment

السَّبِيلَا ﴿٦٨﴾ رَبَّنَا اَتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ

from the way. 'Our Lord, give them double punishment

وَ	الْعَنْ	هُمْ	لَعْنَا	كَبِيرًا	يَا	اَيُّهَا	الَّذِينَ	اٰمَنُوا
and	curse	them	curse	great	O	you	those who	believe

وَالْعَنْهُمْ لَعْنَا كَبِيرًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

and curse them with a very great curse.' O you who believe!

لَا	تَكُونُوا	كَ	الَّذِينَ	اَذُوا	مُوسَىٰ	فَ	بَرَّأ	هُ	اللَّهُ	مِنْ	مَا
not	you be	like	those who	vexed	Moses	and	cleared	him	Allah	of	what

لَا تَكُونُوا كَالَّذِينَ اَذُوا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا

Be not like those who vexed (and slandered) Moses; Allah cleared him of what

قَالُوا	وَ	كَانَ	عِنْدَ	اللَّهِ	وَجِيهًا	يَا	اَيُّهَا	الَّذِينَ
they say	and	he was	in sight of	Allah	honourable	O	you	those who

قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٧٠﴾ يَا أَيُّهَا الَّذِينَ

they spoke (of him). And he was honourable in the sight of Allah. O you who

اٰمَنُوا	اتَّقُوا	اللَّهَ	وَ	قُولُوا	قَوْلًا	سَدِيدًا	يُصْلِحُ
believe	fear	'Allah	and	say	the word	right	He reform

اٰمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧١﴾ يُصْلِحُ

believe! fear Allah, and say the right word. He will reform

لَ	كُمُ	اَعْمَالُ	كُمُ	وَ	يَغْفِرُ	لَ	كُمُ	ذُنُوبَ	كُمُ	وَ	مَنْ
for	you	conduct	your	and	forgive	to	you	sins	your	and	whoso

لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ

your conduct for you and forgive you your sins. And whoso

يُطِيعُ	اللَّهِ	وَ	رَسُولَهُ	هَ	فَ	قَدْ	فَازَ	فَوْزًا	عَظِيمًا	إِنْ	نَا
We	verily	mighty	a success	attain success	surely	and	His	Messenger	and	Allah	obey

يُطِيعُ اللَّهُ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٢﴾ إِنَّا

obeys Allah and His Messenger, shall surely attain a mighty success. Verily,

عَرَضْنَا	وَالْأَمَانَةَ	عَلَى	السَّمَوَاتِ	وَ	الْأَرْضِ
We offered	the Trust	to	heavens	and	earth

عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ

We offered the Trust to the heavens and the earth

وَالْجِبَالِ	فَ	أَبَيْنَ	أَنْ	يَحْمِلْنَآ	هَا	وَ	أَشْفَقْنَ	مِنْ	هَا	
and	mountain	but	refused	that	they bear	it	and	they afraid	from	it

وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَآهَا وَأَشْفَقْنَ مِنْهَا

and the mountains, but they refused to bear it and were afraid of it.

وَ	حَمَلَ	هَا	الْإِنْسَانُ	إِنَّ	هَ	كَانَ	ظَلُومًا	جَهُولًا
and	bore	it	man	indeed	he	was	too cruel	unmindful

وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٣﴾

But the man bore it. Indeed, he was too cruel (to himself), unmindful of the consequences.

لِ	يُعَذِّبَ	اللَّهُ	الْمُنْفِقِينَ	وَ	الْمُنْفِقَاتِ	وَ	الْمُشْرِكِينَ
so that	punish	Allah	hypocritical men	and	hypocritical women	and	idolatrous men

لِيُعَذِّبَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ

(The result is) that Allah will punish hypocritical men and hypocritical women, and idolatrous men

وَ	الْمُشْرِكَاتِ	وَ	يَتُوبَ	اللَّهُ	عَلَى	الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ
and	idolatrous women	and	turns	Allah	on	believing men	and	believing women

وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ط

and idolatrous women; and Allah turns in mercy to believing men and believing women;

رَحِيمًا	غَفُورًا	اللَّهُ	كَانَ	وَ
Merciful	Most Forgiving	Allah	is	and

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٤﴾

and Allah is Most Forgiving, Merciful.

٣٢- سُورَةُ سَبَا مَكِّيَّةٌ ٥٨

Revealed in Makkah

أَيُّهَا ٥٥ رُكُوعَاتُهَا ٦

Ruku 6

Verses 55

الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	اسْمِ	بِ
Merciful	the Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, Merciful.

الْحَمْدُ	لِ	اللَّهِ	الَّذِي	لَ	هُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي
in	for	Allah	Who	for	Him	in	what	heavens	and	what	in

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي

All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in

الْأَرْضِ	وَ	لَ	هُ	الْحَمْدُ	فِي	الْآخِرَةِ	وَ	هُوَ	الْحَكِيمُ
the earth	and	for	Him	all praise	in	the Hereafter	and	He	the Wise

الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ

the earth. And His is all praise in the Hereafter; and He is the Wise,

الْخَبِيرُ	يَعْلَمُ	مَا	يَلْبِغُ	فِي	الْأَرْضِ	وَ	مَا	يَخْرُجُ	مِنْ	هَا
the All Aware	He knows	what	goes into	in	earth	and	that	come forth	from	it

الْخَبِيرُ ﴿٢﴾ يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

the All-Aware. He knows whatever goes into the earth and whatever comes forth from it,

وَمَا	يَنْزِلُ	مِنَ	السَّمَاءِ	وَ	مَا	يَعْرُجُ	فِي	هَا
and	descends	from	the heaven	and	whatever	ascends	into	it

وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا

and whatever descends from the heaven and whatever ascends into it;

وَ	هُوَ	الرَّحِيمُ	الْغَفُورُ	وَ	قَالَ	الَّذِينَ	كَفَرُوا
and	He	Merciful	Most Forgiving	and	say	those who	disbelieve

وَهُوَ الرَّحِيمُ الْغَفُورُ ۝ وَقَالَ الَّذِينَ كَفَرُوا

and He is Merciful, Most Forgiving. And those who disbelieve say,

لَا	تَأْتِي	نَا	السَّاعَةُ	قُلْ	بَلَى	وَ	رَبِّ	يَ	لَ	تَأْتِيَنَّ	كُم
not	come	us	the Hour	say	yes	by	Lord	my	surely	come	you

لَا تَأْتِيَنَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ

'The Hour will never come upon us.' Say, 'Yes by my Lord Who

عَلِمَ	الْغَيْبِ	لَا	يَعْزُبُ	عَنْ	هُ	مِثْقَالَ	ذَرَّةٍ	فِي
know	the unseen	not	escape	from	Him	weight	an atom	in

عَلِمَ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالَ ذَرَّةٍ فِي

knows the unseen, it will surely come upon you! Not an atom's weight in the

السَّمَوَاتِ	وَ	لَا	فِي	الْأَرْضِ	وَ	لَا	أَصْغَرُ	مِنْ	ذَلِكَ
the heavens	and	nor	in	earth	and	nor	smaller	than	that

السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ

heavens or in the earth or any thing less than that

وَ	لَا	أَكْبَرُ	إِلَّا	فِي	كِتَابٍ	مُّبِينٍ
and	nor	greater	but	in	Book	perspicuous

وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ۝

or greater escapes Him, but (all is recorded) in a perspicuous Book,

لِ	يَجْزِي	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
that	He reward	those who	believe	and	do works	good

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ^٥

'That He may reward those who believe and do good works.

أُولَئِكَ	لَ	هُمْ	مَغْفِرَةٌ	وَ	رِزْقٌ	كَرِيمٌ	وَ	الَّذِينَ
it is these	for	them	forgiveness	and	provisions	honourable	and	those who

أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ^٥ وَالَّذِينَ

It is these who will have forgiveness and an honourable provision.' But (as to) those who

سَعَوْا	فِي	آيَاتِنَا	مُعْجِزِينَ	أُولَئِكَ	لَ	هُمْ	عَذَابٌ
strive	in	Our	seeking to frustrate	it is they	for	them	sufferings

سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ

strive against Our Signs, seeking to frustrate (Our plans), it is they for whom there will be the suffering

مِّنْ	رَّجْزٍ	أَلِيمٍ	وَ	يَرَى	الَّذِينَ	أُوتُوا	الْعِلْمَ
of	punishment	painful	and	see	those who	given	knowledge

مِّنْ رَّجْزٍ أَلِيمٍ^٥ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ

of a painful punishment. And those who are given knowledge see

الَّذِي	أُنزِلَ	إِلَى	كَ	مِنْ	رَّبِّ	كَ	هُوَ	الْحَقُّ	وَ	يَهْدِي
which	revealed	to	you	from	Lord	your	it is	the truth	and	guides

الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي

that whatever has been revealed to you from your Lord is the truth, and guides

إِلَى	صِرَاطِ	الْعَزِيزِ	الْحَمِيدِ	وَ	قَالَ	الَّذِينَ	كَفَرُوا
to	way of	the Mighty	the Praiseworthy	and	say	those who	disbelieve

إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ^٥ وَقَالَ الَّذِينَ كَفَرُوا

to the path of the Mighty, the Praiseworthy. And those who disbelieve say,

هَلْ	نَدُّ	كُمُ	عَلَى	رَجُلٍ	يُنَبِّئُ	كُمُ	إِذَا	مُرَّقَّتُمْ
shall	We show	you	upon	a man	who tells	you	when	you are broken up

هَلْ نَدُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُرَّقَّتُمْ

'Shall we show you a man who will tell you (that) when you are broken up

كُلِّ	مُمَزَّقٍ	إِنَّ	كُمُ	لَ	فِي	خَلْقٍ	جَدِيدٍ
all	into pieces	indeed	you	shall be	in	creation	new

كُلِّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ۝

into pieces, you shall be (raised as) a new creation?

أَفْتَرَى	عَلَى	اللَّهِ	كَذِبًا	أَمْ	بِ	هَ	جِنَّةً	بَلِ	الَّذِينَ
has he forged	against	Allah	a lie	or	with	he	afflicted with madness	no	those who

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ

'Has he forged a lie against Allah or is he afflicted with madness?' No, but it is those who

لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	فِي	الْعَذَابِ	وَ	الضَّلَالِ	الْبَعِيدِ
not	they believe	in	Hereafter	in	punishment	and	error	far gone

لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝

believe not in the Hereafter that are suffering from the punishment and are too far gone in error.

أَفَ	لَمْ	يَرَوْا	إِلَى	مَا	بَيْنَ	أَيْدِي	هَمُ	وَ	مَا
do	not	they see	to	what	between	both hands	their	and	what

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا

Do they not see what is before them and what is

خَلْفَهُمْ	مِّنَ	السَّمَاءِ	وَ	الْأَرْضِ	إِنْ	نَشَاءُ	نَحْصِفُ
behind	of	heaven	and	earth	if	We please	to sink

خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَاءُ نَحْصِفُ

behind them of the heaven and the earth? If We please, We could cause the earth

بِهِمْ	الْأَرْضَ	أَوْ	نُسْقِطُ	عَلَى	هِمْ	كِسْفًا	مِّنَ	السَّمَاءِ
with them	earth	or	cause to fall	upon	them	pieces	from	the sky

بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ ط

to sink with them, or cause some pieces from the sky to fall upon them.

إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِّ	كُلِّ	عَبْدٍ	مُّنِيبٍ
in	in	that	is	a Sign	for	every	servant	repentant

إِنَّ فِي ذَلِكَ لآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ ۝١٠

In that verily is a Sign for every repentant servant.

وَا	لَ	قَدْ	آتَيْنَا	دَاوُدَ	مِّنْ	نَا	فَضْلًا
and	for	sure	We bestowed	David	from	Us	grace

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ط

And certainly, We bestowed grace upon David from Ourselves:

يَا	جِبَالُ	أُوبَى	مَعَ	هَ	وَ	الطَّيْرَ	وَ	النَّارَ	لَ	هُ	الْحَدِيدَ
O	mountains	submit	alongwith	him	and	O birds	and	We made soft	for	him	iron

يَجِبَالُ أُوبَى مَعَهُ وَالطَّيْرَ وَالنَّارَ الْحَدِيدَ ۝١١

'O you mountains, turn to God with full submission along with him, and O birds (you also).' And We made the iron soft for him.

أَنْ	اعْمَلْ	سَبِغْتَ	وَ	قَدَّرَ	فِي	السَّرْدِ	وَ	اعْمَلُوا
that	you make	coats of mail	and	proper measure	in	rings	and	do deeds

أَنْ اَعْمَلْ سَبِغْتَ وَقَدَّرَ فِي السَّرْدِ وَاعْمَلُوا

(Saying), 'Make you full length coats of mail, and make the rings of a proper measure. And do

صَالِحًا	إِنَّ	يَ	بِ	مَا	تَعْمَلُونَ	وَ	لِ	سُلَيْمَانَ
righteous	surely	I	with	what	you do	and	to	Solomon

صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝١٢ وَلِسُلَيْمَانَ

righteous deeds, surely I see all that you do.' And to Solomon

الرِّيحُ	غُدُوُّ	هَا	شَهْرٌ	وَ	رَوَاحُ	هَا	شَهْرٌ
wind	morning course	its	a month	and	evening course	its	a month

الرِّيحُ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

(We subjected) the wind; its morning course was a month's (journey), and its evening course was a month's (journey too).

وَ	أَسَلْنَا	لَ	هُ	عَيْنَ	الْقَطْرِ	وَ	مِنَ	الْجِنِّ	مَنْ
and	cause to flow	for	him	fount	molten copper	and	of	Jinn	who

وَأَسَلْنَا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ

And We caused a fount of molten copper to flow for him. And of the Jinn were (some) who

يَعْمَلُ	بَيْنَ	يَدَيْ	هُ	بِ	إِذْنِ	رَبِّ	هُ	وَ	مَنْ	يَزِغُ	مِنْ	هُمْ
worked	between	his	both hands	with	command	His	Lord	and	who	turned away	from	them

يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغُ مِنْهُمْ

worked under him, by the command of His Lord. And (We have told them that) if any of them turned away

عَنْ	أَمْرِ	نَا	نُذِقُ	هُ	مِنْ	عَذَابِ	السَّعِيرِ
from	command	Our	We make taste	him	of	punishment	burning fire

عَنْ أَمْرِنَا نُذِقُهُ مِنْ عَذَابِ السَّعِيرِ¹³

from Our command, We would make him taste the punishment of burning fire.

يَعْمَلُونَ	لَ	هُ	مَا	يَشَاءُ	مِنْ	مَّحَارِيبَ	وَ	تَمَاثِيلَ
they made	for	him	what	he desired	of	palaces	and	statues

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِيبَ وَتَمَاثِيلَ

They made for him what he desired; palaces and statues,

وَ	جِفَانٍ	كَ	الْجَوَابِ	وَ	قُدُورٍ	رَّسِيَّتٍ	إِعْمَلُوا
and	basins	like	reservoirs	and	cooking vessels	fixed in place	you work

وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّسِيَّتٍ إِعْمَلُوا

and basins like reservoirs, and large cooking vessels fixed in their places: 'Work you

اَلْ	دَاوُدَ	شُكْرًا	وَ	قَلِيلٌ	مِّنْ	عِبَادِ	يَ
O House	David	gratefully	and	few	of	servants	My

اَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِي

O House of David gratefully; but few of My servants

الشُّكُورُ	فَ	لَمَّا	قَضَيْنَا	عَلَى	هِ	الْمَوْتِ	مَا
are grateful	and	when	We decreed	upon	his	death	not

الشُّكُورُ ﴿١٤﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتِ مَا

are grateful. And when We decreed his (Solomon) death, nothing

دَلَّ	هُمْ	عَلَى	مَوْتِ	هِ	إِلَّا	دَابَّةُ	الْأَرْضِ	تَأْكُلُ
pointed	them	upon	death	his	save	a worm	of earth	ate away

دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةَ الْأَرْضِ تَأْكُلُ

pointed out to them that he was dead save a worm of the earth that ate away

مِنْسَاتٍ	هُ	فَ	لَمَّا	خَرَّ	تَبَيَّنَتِ	الْجِنُّ	أَنْ	لَوْ
staff	his	so	when	fell down	realized	the Jinn	that	if

مِنْسَاتِهِ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ

his staff. So when he fell down, the Jinn plainly realized that if

كَانُوا	يَعْلَمُونَ	الْغَيْبِ	مَا	لَبِثُوا	فِي
they had	known	unseen	not	they remained	in

كَانُوا يَعْلَمُونَ الْغَيْبِ مَا لَبِثُوا فِي

they had known the unseen, they would not have remained in

الْعَذَابِ	الْمُهِينِ	لَ	قَدْ	كَانَ	لِ	سَيَا
torment	degrading	for	sure	was	for	Saba

الْعَذَابِ الْمُهِينِ ﴿١٥﴾ لَقَدْ كَانَ لِسَيَا

a state of degrading torment. There was indeed a Sign for Saba

فِي	مَسْكَنٍ	هَمُّ	آيَةً	جَنَّتَيْنِ	عَنْ	يَمِينٍ	وَ	شِمَالٍ
in	home-land	their	Sign	two gardens	from	right	and	left

فِي مَسْكَنِهِمْ آيَةً جَنَّتَيْنِ عَنْ يَمِينٍ وَشِمَالٍ ۗ

in their home-land: two gardens on the right hand and on the left:

كُلُوا	مِنْ	رِزْقِ	رَبِّ	كُمُ	وَ	اشْكُرُوا	لَ	هُ
eat	of	provision	Lord	your	and	be grateful	to	Him

كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ

'Eat of the provision of your Lord and be grateful to Him.

بَلَدَةٌ	طَيِّبَةٌ	وَ	رَبُّ	غَفُورٌ	فَ	أَعْرَضُوا
land	good	and	Lord	Most Forgiving	but	turned away

بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ۖ فَأَعْرَضُوا

A good land and a Most Forgiving Lord!' But they turned away;

فَ	أَرْسَلْنَا	عَلَيْ	هَمُّ	سَيْلَ	الْعَرِمِ	وَ	بَدَّلْنَا	هَمُّ
so	We sent	against	them	fierce flood	burst dam	and	We changed	them

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ

so We sent against them a fierce flood (from a) burst dam. And We gave them,

بِ	جَنَّتَيْنِ	هَمُّ	جَنَّتَيْنِ	ذَوَاتِي	أَكْلِ	خَمِطٍ
with	two gardens	their	two gardens	bearing	fruits	bitter

بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أَكْلِ خَمِطٍ

in lieu of their gardens, two gardens bearing bitter fruit

وَ	أَثَلٍ	وَ	شَيْءٍ	مِّنْ	سِدْرٍ	قَلِيلٍ	ذَلِكَ
and	tamarisk	and	something	of	lote-trees	few	that

وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ۗ ذَٰلِكَ

and tamarisk and a few lote-trees. That We

جَزَيْنَا	هُمْ	بِ	مَا	كَفَرُوا	وَ	هَلْ	نُجْزِي	إِلَّا
We awarded	them	with	what	ingratitude	and	do	We requite	but

جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا

awarded them because of their ingratitude; and none do We requite (*in this way*) but

الْقُرَى	بَيْنَ	وَ	هُمْ	بَيْنَ	جَعَلْنَا	وَ	الْكَفُورَ
towns	between	and	them	between	We made	and	the ungrateful

الْكَفُورَ ⑱ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى

the ungrateful. And We placed, between them and the towns

الَّتِي	بَرَكْنَا	فِي	هَا	قُرَى	ظَاهِرَةً	وَ	قَدَّرْنَا
which	We blessed	in	it	towns	visible	and	We measured

الَّتِي بَرَكْنَا فِيهَا قُرَى ظَاهِرَةً وَ قَدَّرْنَا

which We had blessed, (*other*) towns that were prominently visible, and We fixed

فِي	هَا	السَّيْرِ	سَيَرُوا	فِي	هَا	لَيَالِي	وَ	أَيَّامًا	امْنِينَ
in	it	stages	travel	in	it	for nights	and	days	in security

فِيهَا السَّيْرِطَ سَيَرُوا فِيهَا لَيَالِي وَأَيَّامًا امْنِينَ ⑲

easy stages between them;'Travel in them for nights and days in security.'

فَ	قَالُوا	رَبِّ	نَا	بَعْدَ	بَيْنَ	أَسْفَارِ	نَا	وَ	ظَلَمُوا
so	they said	our	Lord	make longer distances	between	journeys	our	and	they wronged

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا

But they said,'Our Lord, place longer distances between (*the stages of*) our journeys.' And they wronged

أَنْفُسَ	هُمْ	فَ	جَعَلْنَا	هُمْ	أَحَادِيثَ	وَ	مَزَّقْنَا	هُمْ
self	them	so	We made	them	tales	and	We broke	them

أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ

themselves; so We made them bywords and We broke them into pieces,

كُلِّ	مُمَزَّقٍ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	كُلِّ	صَبَّارٍ	شَكُورٍ
complete	breaking up	verily	in	are	that	Signs	for	every	steadfast	grateful

كُلِّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

a complete breaking up. In that verily are Signs for every steadfast and grateful person

وَ	لَ	قَدْ	صَدَّقَ	عَلَى	هَمِّ	إِبْلِيسُ
and	for	sure	found true	of	them	Iblis

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ

And Iblis found that his judgement of them

ظَنَّ	هُ	فَ	اتَّبَعُوهُ	هُ	إِلَّا	فَرِيقًا	مِّنَ	الْمُؤْمِنِينَ
judgement	his	so	they followed	him	except	a party	of	believers

ظَنَّهَ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢١﴾

was true, so they followed him, (all) except a party of (true) believers.

وَ	مَا	كَانَ	لَ	هُ	عَلَى	هَمِّ	مِّنَ	سُلْطَنٍ	إِلَّا	لِ	نَعْلَمَ
and	no	had	for	him	over	them	from	power	but	that	We know

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنَ سُلْطَنٍ إِلَّا لِنَعْلَمَ

And he had no power over them, but (it was so) that We might distinguish

مَنْ	يُؤْمِنُ	بِ	الْآخِرَةِ	مِنَ	مَنْ	هُوَ	مِنَ	مَنْ	فِي	شَكِّ
who	believe	with	the Hereafter	from	those	who	of	it	in	doubt

مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكِّ

those who believed in the Hereafter from those who were in doubt about it.

وَ	رَبُّ	كَ	عَلَى	كُلِّ	شَيْءٍ	حَفِيزٌ	قُلِّ	ادْعُوا	الَّذِينَ
and	your	Lord	over	all	things	Watchful	you say	call	those who

وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٢٢﴾ قُلِّ ادْعُوا الَّذِينَ

And your Lord is Watchful over all things. Say, 'Call upon those whom

زَعَمْتُمْ	مِّنْ	دُونِ	اللَّهِ	لَا	يَمْلِكُونَ	مِثْقَالَ	ذَرَّةٍ	فِي
you assert	of	beside	Allah	not	they possess	weight	of an atom	in

زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي

you assert (to be gods) beside Allah. They control not (even) the weight of an atom in

السَّمَوَاتِ	وَ	لَا	فِي	الْأَرْضِ	وَ	مَا	لَ	هُمُ	فِي	هُمَا	مِنْ	شِرْكِ
the heavens	and	nor	in	earth	and	not	for	them	in	both	any	share

السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شِرْكِ

the heavens or in the earth, nor have they any share in either,

وَمَا	لَ	هُمُ	مِنْ	ظَهِيرٍ	وَ	لَا	تَنْفَعُ	الشَّفَاعَةُ
and	for	them	among	any	helper	and	avail	intercession

وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ²³ وَلَا تَنْفَعُ الشَّفَاعَةُ

nor has He any helper among them. No intercession avails

عِنْدَ	هُوَ	إِلَّا	لِ	مَنْ	أَذِنَ	لَ	هُ	حَتَّى	إِذَا	فُزِعَ
with	Him	except	for	him	He permits	for	him	until	when	relieved of fright

عِنْدَهُ إِلَّا لِمَنْ أَدِنَ لَهُ حَتَّى إِذَا فُزِعَ

with Him, except for him about whom He permits (it), until when

عَنْ	قُلُوبِ	هُمْ	قَالُوا	مَاذَا	قَالَ	رَبُّ	كُمْ	قَالُوا	الْحَقَّ
from	hearts	their	they say	what	said	Lord	your	they said	the truth

عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ط قَالُوا الْحَقَّ^ج

their hearts are relieved of fright they would say, 'What is it that your Lord said?' They (the Messengers) will answer, 'The truth.'

وَ	هُوَ	الْعَلِيُّ	الْكَبِيرُ	قُلْ	مَنْ	يَرْزُقُ	كُمْ	مِنْ
and	He	the High	the Great	you say	Who	give sustenance	you	of

وَهُوَ الْعَلِيُّ الْكَبِيرُ²⁴ قُلْ مَنْ يَرْزُقُكُمْ مِّنْ

And He is the High, the Great. Say, 'Who gives you sustenance from

السَّمَوَاتِ	وَ	الْأَرْضِ	قُلِ	اللَّهُ	وَ	إِنَّا	أَوْ	إِيَّاكُمْ	لَ	عَلَى
heavens	and	earth	you say	Allah	and	We surely	or	you	for	on

السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى

the heavens and the earth? Say, 'Allah. Either we or you are on

هُدًى	أَوْ	فِي	ضَلِّ	مُبِينٍ	قُلِ	لَا	تُسْأَلُونَ	عَنْ	مَا
right guidance	or	in	error	manifest	you say	not	you be questioned	about	what

هُدًى أَوْ فِي ضَلِّ مُبِينٍ ②٥ قُلِ لَا تُسْأَلُونَ عَمَّا

right guidance or in manifest error.' Say, 'You will not be questioned as to

أَجْرَمْنَا	وَ	لَا	نُسْأَلُ	عَنْ	مَا	تَعْمَلُونَ	قُلِ	يَجْمَعُ	بَيْنَ	نَا
our sins	and	not	we be questioned	from	what	you do	say	gather	between	us

أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ②٦ قُلِ يَجْمَعُ بَيْنَنَا

our sins, nor shall we be questioned as to what you do. Say, 'Our Lord will bring us all together;

رَبُّنَا	ثُمَّ	يَفْتَحُ	بَيْنَ	نَا	بِ	الْحَقِّ	وَ	هُوَ	الْفَتْاحُ	الْعَلِيمُ
our Lord	then	judge	between	us	with	truth	and	He	the judge	the All-Knowing

رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ②٧ وَهُوَ الْفَتْاحُ الْعَلِيمُ ②٧

then He will judge between us with truth; and He is the Judge, the All-Knowing.

قُلِ	أَرُونِي	الَّذِينَ	الْحَقْتُمْ	بِ	هُ	شُرَكَاءَ	كَلَّا	بَلْ
say	show	those who	you have joined	with	Him	partners	never	no

قُلِ أَرُونِي الَّذِينَ الْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ

Say, 'Show me those whom you have joined with Him as partners. No! (You cannot do so), for

هُوَ	اللَّهُ	الْعَزِيزُ	الْحَكِيمُ	وَ	مَا	أَرْسَلْنَا	كَ	إِلَّا	كَافَّةً
He	Allah	the Mighty	the Wise	and	not	We sent	you	but	whole

هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ②٨ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً

He is Allah, the Mighty, the Wise. And We have not sent you but

لِ	النَّاسِ	بَشِيرًا	وَ	نَذِيرًا	وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ
for	mankind	bearer of glad tidings	and	Warner	and	but	most	men

لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ

as a bearer of glad tidings and a Warner, for all mankind, but most men

لَا	يَعْلَمُونَ	وَ	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ	إِنْ
not	they know	and	they say	when	this	promise	if

لَا يَعْلَمُونَ²⁹ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ

know not. And they say, 'When will this promise (be fulfilled), if

كُنْتُمْ	صَادِقِينَ	قُلْ	لَّ	كُم	مِيعَادُ	يَوْمٍ	لَّا
you are	truthful	say	for	you	promise	day	not

كُنْتُمْ صَادِقِينَ³⁰ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَّا

you are truthful?' Say, 'For you is the promise of a day

تَسْتَأْخِرُونَ	عَنْ	هُ	سَاعَةً	وَ	لَا	تَسْتَقْدِمُونَ
remain behind	from	it	moment	and	not	go ahead

تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَ لَا تَسْتَقْدِمُونَ³¹

from which you cannot remain behind a single moment nor can you go ahead (of) it.

وَ	قَالَ	الَّذِينَ	كَفَرُوا	لَنْ	نُؤْمِنَ	بِ	هَذَا	الْقُرْآنِ	وَ	لَا
and	say	those who	disbelieve	never	We believe	with	this	Quran	and	nor

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا

And those who disbelieve say, 'We will never believe in this Quran, nor

بِ	الَّذِي	بَيْنَ	يَدَيْ	هِ	وَ	لَوْ	تَرَى	إِذِ	الظَّالِمُونَ
with	which	between	both hands	its	and	if	you see	when	wrongdoers

بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ

in what is before it,' and could you see when the wrongdoers

مَوْقُوفُونَ	عِنْدَ رَبِّ	هِمْ	يَرْجِعُ	بَعْضُ	هُمُ	إِلَى
made to stand	Lord before	their	throwing back	some	them	to

مَوْقُوفُونَ عِنْدَ رَبِّهِمْ ۖ يَرْجِعُ بَعْضُهُمْ إِلَى

will be made to stand before their Lord, throwing back on one another

بَعْضِ	الْقَوْلِ	يَقُولُ	الَّذِينَ	اسْتُضْعِفُوا
some	the word	will say	those who	considered weak

بَعْضِ الْقَوْلِ يَقُولُ الَّذِينَ اسْتُضْعِفُوا

the blame. Those who were considered weak will say

لِ	الَّذِينَ	اسْتَكْبَرُوا	لَوْ	لَا	أَنْتُمْ	لَ	كُنَّا	مُؤْمِنِينَ
to	those who	who were proud	if	not	you are	surely	we be	believers

لِلَّذِينَ اسْتَكْبَرُوا لَوْ لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ۝³²

to those who were proud, 'Had it not been for you, we should surely have been believers.'

قَالَ	الَّذِينَ	اسْتَكْبَرُوا	لِ	الَّذِينَ	اسْتُضْعِفُوا	أَ	نَحْنُ
say	those who	were proud	to	those who	considered weak	was	we

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ

Those who were proud will say to those who were considered weak, 'Was it we

صَدَدْنَا	كُمُ	عَنِ	الْهُدَى	بَعْدَ	إِذْ	جَاءَ	كُمُ	بَلْ
kept away	you	from	the guidance	after	when	came	you	no

صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَ كُمْ بَلْ

that kept you away from the guidance, after it had come to you? No

كُنْتُمْ	مُجْرِمِينَ	وَ	قَالَ	الَّذِينَ	اسْتُضْعِفُوا
you be	who were guilty	and	say	those who	considered weak

كُنْتُمْ مُجْرِمِينَ ۝³³ وَقَالَ الَّذِينَ اسْتُضْعِفُوا

it was you yourselves who were guilty.' And those who were considered weak will say

لِ	الَّذِينَ	اسْتَكْبَرُوا	بَلْ	مَكْرُ	الَّيْلِ	وَ	النَّهَارِ	إِذْ
for	those who	who were proud	no	scheming	night	and	day	when

لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ

to those who were proud,'No, but it was (your) scheming night and day, when

تَأْمُرُونَ	نَا	أَنْ	نَكْفُرَ	بِ	اللَّهِ	وَ	نَجْعَلْ	لَ	هَ	أَنْدَادًا
you commanded	us	that	we disbelieve	in	Allah	and	we set up	for	Him	equals

تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلْ لَهُ أَنْدَادًا

you bade us disbelieve in Allah and set up equals to Him.'

وَ	أَسْرُوا	النَّدَامَةَ	لَمَّا	رَأَوْا	الْعَذَابَ	وَ	جَعَلْنَا
and	they conceal	remorse	when	they see	the punishment	and	We put

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا

And they will conceal (their) remorse when they see the punishment; and We shall put

الْأَغْلَلَ	فِي	أَعْنَاقِ	الَّذِينَ	كَفَرُوا	هَلْ	يُجْزَوْنَ
collars	in	neck	those who	who disbelieved	not	they be requited

الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ

chains round the necks of those who disbelieved. They will not be requited

إِلَّا	مَا	كَانُوا	يَعْمَلُونَ	وَ	مَا	أَرْسَلْنَا	فِي	قَرْيَةٍ
but	what	were	used to do	and	not	We sent	to	township

إِلَّا مَا كَانُوا يَعْمَلُونَ³⁴ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ

but for what they did. And We never sent a Warner to any

مِّنْ	نَّذِيرٍ	إِلَّا	قَالَ	مُتْرَفُو	هَا	إِنْ	نَا	بِ	مَا	أُرْسِلْتُمْ
of	Warner	but	said	wealthy ones	its	surely	we	in	what	you sent

مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ

township but the wealthy ones thereof said,'Surely, we disbelieve in what you

بِ	ه	كَفِرُونَ	وَ	قَالُوا	نَحْنُ	أَكْثَرُ	أَمْوَالًا	وَ	أَوْلَادًا
with	it	disbelieve	and	they say	we	more	riches	and	children

بِهِ كَفِرُونَ ﴿٣٥﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا

have been sent with.' And they say, 'We have more riches and children

وَمَا	نَحْنُ	بِ	مُعَذِّبِينَ	قُلْ	إِنَّ	رَبِّي	يَبْسُطُ	الرِّزْقَ
and	we	with	going to be punished	say	verily	my	enlarges	provision

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٦﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ

and we are not going to be punished.' Say, 'Verily, my Lord enlarges the provision

لِ	مَنْ	يَشَاءُ	وَ	يَقْدِرُ	وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ
for	who	He pleases	and	straitens	and	but	most	men	not	know

لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾

for whomsoever He pleases, and straitens (it for whomsoever He pleases); but most men do not know.'

وَ	مَا	أَمْوَالُكُمْ	وَ	لَا	أَوْلَادُكُمْ	بِ	الَّتِي	تُقَرِّبُكُمْ
and	not	your riches	and	nor	your children	with	which	you bring near

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ

And it is not your riches nor your children that will bring you near

عِنْدَنَا	نَا	زُلْفَى	إِلَّا	مَنْ	أَمَنَ	وَ	عَمِلَ	صَالِحًا	فَأُولَئِكَ
Our	in	drawing near	but	who	believe	and	do works	good	those

عِنْدَنَا زُلْفَى إِلَّا مَنْ أَمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ

Us in rank, but those who believe and do good works,

لَهُمْ	جَزَاءُ	الضَّعْفِ	بِ	مَا	عَمِلُوا	وَ	هُمْ	فِي	الْغُرْفَاتِ	الْمِنُونِ
them	for	double	reward	what	they did	and	they	in	lofty mansions	secure

لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرْفَاتِ الْمِنُونِ ﴿٣٨﴾

will have a double reward for what they did. And in lofty mansions will they be secure.

وَالَّذِينَ	يَسْعَوْنَ	فِي	آيَاتِنَا	أُولَئِكَ
and	they strive	in	Our Signs	it is they

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ

And (as to) those who strive to frustrate (the purpose of) Our Signs, it is they

فِي	الْعَذَابِ	مُحْضَرُونَ	قُلْ	إِنَّ	رَبِّي	يَبْسُطُ
in	punishment	brought face to face	say	surely	my Lord	enlarges

فِي الْعَذَابِ مُحْضَرُونَ 39 قُلْ إِنَّ رَبِّي يَبْسُطُ

who will be brought face to face with punishment. Say, 'Surely, my Lord enlarges

الرِّزْقَ	لِمَنْ	يَشَاءُ	مِنْ	عِبَادِهِ	وَ	يَقْدِرُ	لِمَنْ	وَمَا
provision	whom for	He peases	of	His servants	and	straitens	for	him and wherever

الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا

the provisions for such of His servants as He pleases and straitens (it) for such of them as (He pleases). And whatever

أَنْفَقْتُمْ	مِنْ	شَيْءٍ	فَ	هُوَ	يُخْلِفُ	هُوَ	وَ	خَيْرُ	الرَّزِقِينَ
you spend	of	anything	and	He	replace	it	and	Best	of Providers

أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّزِقِينَ 40

you spend, He will replace it; and He is the Best of Providers.

وَالْيَوْمَ	يَحْشُرُهُمْ	جَمِيعًا	ثُمَّ	يَقُولُ	لِلْمَلَائِكَةِ
and	gather	them	then	He say	to

وَالْيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ

And (remember) the day, when He will gather them all together; then will say to the angels:

أَ	هَؤُلَاءِ	إِيَّاكُمْ	كَانُوا	يَعْبُدُونَ	قَالُوا	سُبْحَانَكَ
was	it	you	were	they worshipped	they reply	Holy

أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ 41 قَالُوا سُبْحَانَكَ

Was it you (in particular) that they worshipped? They will say, 'Holy are you

أَنْتَ	وَلِيُّ	نَا	مِنْ	دُونِ	هَمَّ	بَلْ	كَانُوا	يَعْبُدُونَ
You	Protector	our	from	beside	them	but	they were	they worship

أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ

You are our Protector against them. No, but they worshipped

الْجِنَّ	أَكْثَرُ	هُمْ	بِ	هُمْ	مُؤْمِنُونَ	فَ	الْيَوْمَ	لَا
the Jinn	most of	them	with	them	believed	so	this day	no

الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤٢﴾ فَالْيَوْمَ لَا

the Jinn; It was in them that most of them believed.' 'So, this day,

يَمْلِكُ	بَعْضُ	كُمْ	لِ	بَعْضِ	نَفْعًا	وَّ	لَا	ضَرًّا	وَ	تَقُولُ
you have power	some of	you	for	others	profit	and	nor	harm	and	We say

يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا ۗ وَتَقُولُ

you will have no power either to profit or harm one another.' And We shall say

لِ	الَّذِينَ	ظَلَمُوا	ذُوقُوا	عَذَابَ	النَّارِ	الَّتِي	كُنْتُمْ
to	those who	did wrong	you taste	punishment	of Fire	which	you were

لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ

to those who did wrong: 'Taste you the punishment of the Fire that you denied.'

بِ	هَا	تُكذَّبُونَ	وَ	إِذَا	تُتلى	عَلَيْهِمْ	آيَاتُ	نَا
with	it	you denied	and	when	recited	to	Signs	Our

بِهَا تُكذَّبُونَ ﴿٤٣﴾ وَإِذَا تُتلى عَلَيْهِمْ آيَاتُنَا

And when Our manifest Signs are recited to them,

بَيِّنَاتٍ	قَالُوا	مَا	هَذَا	إِلَّا	رَجُلٌ	يُرِيدُ	أَنْ	يَصُدَّ	كُمْ
manifest	they say	not	this	but	a man	seeks	to	hinder	you

بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ

they say, 'This is but a man who seeks to turn you

عَنْ	مَا	كَانَ	يَعْبُدُ	أَبَاؤُكُمْ	وَ	قَالُوا	مَا	هَذَا	إِلَّا	إِنْفُكُ
lie	but	this	not	they say	and	your fathers	worshipped	were	what	from

عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِنْفُكُ

from that which your fathers worshipped.' And they say, 'This is but a forged lie.'

مُفْتَرَىٰ	وَ	قَالَ	الَّذِينَ	كَفَرُوا	لِ	الْحَقِّ	لَمَّا	جَاءَ	هُمْ
them	comes	when	the truth	about	disbelieve	those who	say	and	forged

مُفْتَرَىٰ ۖ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَ هُمْ ۗ

And those who disbelieve say about the truth when it comes to them,

إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُّبِينٌ	وَ	مَا	آتَيْنَا	هُمْ	مِّنْ	كُتُبٍ
books	from	them	We gave	no	and	clear	magic	but	this	not

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۖ وَمَا آتَيْنَاهُمْ مِّنْ كُتُبٍ

'This is nothing but clear magic.' And We gave them no books

يَدْرُسُونَ	هَا	وَ	مَا	أَرْسَلْنَا	إِلَىٰ	هُمْ	قَبْلَ	كَ	مِنْ	نَذِيرٍ
Warner	from	you	before	them	to	We sent	nor	and	it	they studied

يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ۖ

which they studied, nor did We send to them any Warner before you.

وَ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ	وَ	مَا	بَلَّغُوا	مِ	عَشَارَ
tenth of	they attained	not	and	them	before	from	those who	rejected	and	

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا بَلَّغُوا مِ

And those who were before them (also) rejected (the truth) -- and these have attained (even) to a tenth of

مَا	آتَيْنَا	هُمْ	فَ	كَذَّبُوا	رُسُلِي	فَ	كَيْفَ	كَانَ	نَكِيرِي	
punishment	was	how	so	My	Messenger	they belied	so	them	We gave	that

مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِي ۖ

that which We gave them, but they treated My Messengers as liars. So how (terrible) was the change I (brought about)!

قُلْ	إِنَّمَا	أَعِظُ	كُمُ	بِ	وَاحِدَةٍ	أَنْ	تَقُومُوا	لِ	اللَّهِ
say	only	I exhort	you	with	one thing	that	you stand up	for	Allah

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ

Say, 'I only exhort you (to do) one thing: that you stand up before Allah

مُسْنِي	وَ	فُرَادَى	ثُمَّ	تَتَفَكَّرُوا	مَا	بِ	صَاحِبِ	كُمُ
twos	and	singly	then	reflect	not	with	companion	your

مُسْنِي وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ

in twos and singly and then reflect. (You will then know that) there is no insanity

مِّنْ	جِنَّةٍ	إِنْ	هُوَ	إِلَّا	نَذِيرٌ	لَّ	كُمُ	بَيْنَ	يَدَيْ
from	insanity	not	he	but	a Warner	to	you	between	two hands

مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ

in your companionw ; he is only a Warner to you of an impending

عَذَابٍ	شَدِيدٍ	قُلْ	مَا	سَأَلْتُ	كُمُ
punishment	severe	you say	whatever	ask	you

عَذَابٍ شَدِيدٍ ٤٧ قُلْ مَا سَأَلْتُكُمْ

severe punishment. Say, 'Whatever reward I might have asked of you --

مِّنْ	أَجْرٍ	فَ	هُوَ	لَ	كُمُ	إِنْ	أَجْرِي	يَ	إِلَّا	عَلَى
from	reward	so	it	for	you	not	reward	my	but	upon

مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِي إِلَّا عَلَى

let it be yours. My reward is only with

اللَّهِ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ	قُلْ
Allah	and	He	over	all	things	Witness	say

اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٤٨ قُلْ

Allah; and He is Witness over all things. Say,

الْغُيُوبِ	عَلَّامٌ	الْحَقِّ	بِ	يَقْذِفُ	ئِي	رَبِّ	إِنَّ
of unseen	Great Knower	the truth	with	hurls	my	Lord	truly

إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَ عَلَّامُ الْغُيُوبِ ﴿٤٩﴾

'Truely, my Lord hurls the Truth (at falsehood.) He is the Great Knower of the unseen.

قُلْ	جَاءَ	الْحَقُّ	وَ	مَا	يُبْدِي	الْبَاطِلُ	وَ	مَا
nor	and	falsehood	initiate	not	and	the truth	has come	say

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا

Say,'The Truth has arrived, and falsehood could neither initiate nor

يُعِيدُ	قُلْ	إِنْ	ضَلَلْتُ	فَ	إِنَّ	مَا	أَضِلُّ	عَلَى
repeat	say	if	I err	then	only	I err	against	repeat

يُعِيدُ ﴿٥٠﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى

repeat (anything). Say, 'If I err, I err only against

نَفْسِي	وَ	إِنْ	أَهْتَدَيْتُ	فَ	بِ	مَا	يُوحَىٰ	إِلَىٰ	ئِي	رَبِّ	ئِي
my self	and	if	I rightly guided	so	with	what	revealed	to	me	Lord	my

نَفْسِي ۚ وَإِنْ أَهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ رَبِّي ۚ

myself; and if I am rightly guided, it is because of what my Lord has revealed to me.

إِنَّ	هُ	سَمِيعٌ	قَرِيبٌ	وَ	لَوْ	تَرَىٰ	إِذْ	فَزِعُوا
verily	He	All-Hearing	Nigh	and	if	you see	when	smitten with fear

إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾ وَلَوْ تَرَىٰ إِذْ فَزِعُوا

Verily, He is All-Hearing, Nigh.' Could you but see when they will be smitten with fear!

فَ	لَا	فَوْتَ	وَ	أَخَذُوا	مِنْ	مَّكَانٍ	قَرِيبٍ
so	not	escape	and	seized	from	place	nearby

فَلَا فَوْتَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥٢﴾

Then there will be no escape, and they will be seized from a place nearby.

وَقَالُوا	أَمَّا	بِ	ه	وَ	أَنَّى	لَ	هُمْ	التَّائِشُ	مِنْ
and they say	we believe	with	it	and	how	for	them	attaining possible	from

وَقَالُوا أَمَّا بِهِ وَأَنَّى لَهُمُ التَّائِشُ مِنْ

And they will say, 'We (now) believe therein.' But how can the attaining (of faith) be possible to them from

مَّكَانٍ	بَعِيدٍ	وَ	قَدْ	كَفَرُوا	بِ	ه	مِنْ	قَبْلُ
a position	far off	and	verily	they rejected	with	it	from	before

مَّكَانٍ بَعِيدٍ ۝٥٣ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ

a position (so) far-off. Verily, they had rejected it earlier,

وَ	يَقْدِفُونَ	بِ	الْغَيْبِ	مِنْ	مَّكَانٍ	بَعِيدٍ
and	wild conjecture	with	unseen	from	position	distant

وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ۝٥٤

indulging in wild conjectures from a distant position.

وَ	حِجْلٍ	بَيْنَ	هُمْ	وَ	بَيْنَ	مَا	يَشْتَهُونَ	كَ	مَا
and	a barrier	between	them	and	between	that	they long for	like	that

وَحِجْلٍ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا

And a barrier will be placed between them and that which they long for, as

فُعِلَ	بِ	أَشْيَاعٍ	هُمْ	مِّنْ	قَبْلُ	إِنَّ	هُمْ	كَانُوا	فِي
was done	with	likes of	them	from	before	Surely	they	were	in

فُعِلَ بِأَشْيَاعِهِمْ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا فِي

was done with the likes of them before. They (too) were in

شَكِّ	مُرِيبٍ
doubt	disquieting

شَكِّ مُرِيبٍ ۝٥٥

disquieting doubt indeed.

٣٥- سُورَةُ فَاطِرٍ مَكِّيَّةٌ

Revealed in Makkah

Surah Fatir

رُكُوعَاتُهَا ٥

آيَاتُهَا ٢٦

Ruku 5

Verses 46

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

الْحَمْدُ	لِ	اللَّهِ	فَاطِرِ	السَّمَوَاتِ	وَ	الْأَرْضِ	جَاعِلِ
All-Praise	for	Allah	creator	heavens	and	earth	make

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ

All praise belongs to Allah, the Maker of the heavens and the earth, Who employs

الْمَلَائِكَةِ	رُسُلًا	أُولَى	أَجْنِحَةٍ	مَّثْنَى	وَ	ثَلَاثَ	وَ	رُبْعَ
angels	as messengers	having	wings	two	and	three	and	four

الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَّثْنَى وَثَلَاثَ وَرُبْعَ

the angels as messengers, having wings, two, three, and four.

يَزِيدُ	فِي	الْخَلْقِ	مَا	يَشَاءُ	إِنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
adds	in	creation	what	He pleases	surely	Allah	over	all	things	power

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ②

He adds to (His) creation whatever He pleases; for Allah has power over all things.

مَا	يَفْتَحُ	اللَّهُ	لِ	النَّاسِ	مِنْ	رَحْمَةٍ	فَ	لَا	مُمْسِكَ	لِ	هَا
what	opens	Allah	for	men	of	mercy	then	not	withhold	for	it

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا

Whatever of mercy Allah grants to men -- there is none to withhold it;

و	مَا	يُمْسِكُ	فَ	لَا	مُرْسِلَ	لَ	هُ	مِنْ	بَعْدِ	هُ
and	whatever	He withhold	then	no	release	for	it	from	after	that

وَمَا يُمْسِكُ^٤ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ^٥

and whatever He withholds, there is none who can release it after that;

وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	يَا	أَيُّهَا	النَّاسُ	اذْكُرُوا
and	He	the Mighty	the Wise	O	you	men	remember

وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑤ يَا أَيُّهَا النَّاسُ اذْكُرُوا

and He is Mighty, the Wise. O you men, remember

نِعْمَتَ	اللَّهِ	عَلَى	كُم	هَلْ	مِنْ	خَالِقٍ	غَيْرُ	اللَّهِ
favours	Allah	over	you	is	from	creator	beside	Allah

نِعْمَتَ اللَّهِ عَلَيْكُمْ^٦ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ

the favour of Allah towards you. Is there any Creator other than Allah (who)

يَرْزُقُ	كُم	مِّنَ	السَّمَاءِ	وَ	الْأَرْضِ	لَا	إِلَهَ	إِلَّا	هُوَ
provides	you	from	heaven	and	earth	none	worthy of worship	but	He

يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ^٧ لَا إِلَهَ إِلَّا هُوَ^٨

provides for you from the heaven and earth? There is none worthy of worship but He.

فَ	أَنَّى	تُؤْفَكُونَ	وَ	إِنْ	يُكَذِّبُونَ	كَ	فَ	قَدْ	كُذِّبَتْ
so	whither	you turned away	and	if	reject	you	so	verily	rejected

فَأَنَّى تُؤْفَكُونَ ④ وَإِنْ يُكَذِّبُونَ فَقَدْ كُذِّبَتْ

Whither then are you turned away? And if they reject you, verily, (God's) Messengers

رُسُلٌ	مِّنْ	قَبْلِكَ	وَ	إِلَى	اللَّهِ	تُرْجَعُ	الْأُمُورُ
Messengers	of	you	and	to	Allah	brought back	matters

رُسُلٌ مِّنْ قَبْلِكَ^٩ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ^{١٠}

have been rejected before you; and to Allah (all) are brought back (for decision).

يَا	أَيُّهَا	النَّاسُ	إِنَّ	وَعَدَ	اللَّهِ	حَقٌّ	فَ	لَا	تَغُرَّنَّ	كُمُ
you	deceive	not	so	true	Allah	promise	surely	men	you	O

يَا أَيُّهَا النَّاسُ إِنَّ وَعَدَ اللَّهُ حَقٌّ فَلَا تَغُرَّنَّكُمْ

O you men, assuredly the promise of Allah is true, so let not the present life

الْحَيَاةُ	الدُّنْيَا	وَ	لَا	يَغُرَّنَّ	كُمُ	بِ	اللَّهِ	الْغُرُورُ
life	worldly	and	not	deceive	you	about	Allah	Deceiver

الْحَيَاةُ الدُّنْيَا^٦ وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ^٦

deceive you, nor let the Deceiver deceive you with respect to Allah.

إِنَّ	الشَّيْطَانَ	لَ	كُمُ	عَدُوٌّ	فَ	اتَّخِذُوهُ	عَدُوًّا
surely	Satan	for	you	enemy	so	take	him

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا^٧

Surely Satan is an enemy to you;so take him as an enemy.

إِنَّمَا	يَدْعُوا	حِزْبَ	هُ	لِ	يَكُونُوا	مِنْ	أَصْحَابِ
only	he calls	followers	his	so that	they be	of	inmates

إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ

He calls his followers only that they may become inmates

السَّعِيرِ	الَّذِينَ	كَفَرُوا	لَ	هُمُ	عَذَابٌ	شَدِيدٌ
burning Fire	those who	disbelieve	for	them	punishment	severe

السَّعِيرِ^٧ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ^٧

of the burning Fire. For those who disbelieve there is a severe punishment.

وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	لَ	هُمُ
and	those who	believe	and	do works	good	for	them

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

And for those who believe and do good works there is

مَغْفِرَةٌ	وَ	أَجْرٌ	كَبِيرٌ	أَف	مَنْ	زُيِّنَ	لَ	هُ	سُوءُ	عَمَلٍ	هُ
forgiveness	and	reward	great	so	who	appear beautiful	to	him	evil	deed	him

مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝۸۸ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

forgiveness and a great reward. Is he, then, whose deeds are made to appear beautiful to him

فَ	رَأَى	هُ	حَسَنًا	فَ	إِنَّ	اللَّهَ	يُضِلُّ	مَنْ	يَشَاءُ	وَ	يَهْدِي
so	he saw	them	as good	so	surely	Allah	adjudge astray	whom	He will	and	guides

فَرَأَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

so he views them as good (like one who believes and truly does good deeds)? Surely, Allah adjudges astray whom He will and guides

مَنْ	يَشَاءُ	فَ	لَا	تَذْهَبُ	نَفْسُ	كَ	عَلَى	هِمْ	حَسْرَاتٍ
whom	He wills	so	not	waste away	soul	your	for	them	in regrets

مَنْ يَشَاءُ ۚ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ

whom He will. So let not your soul waste away in sighing for them.

إِنَّ	اللَّهَ	عَلَيْمٌ	بِ	مَا	يَصْنَعُونَ	وَ	اللَّهُ	الَّذِي
surely	Allah	knows	with	what	they do	and	Allah	Who

إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝۸۹ وَاللَّهُ الَّذِي

Surely Allah knows what they do. And Allah it is Who

أَرْسَلَ	الرِّيحَ	فَ	تُثِيرُ	سَحَابًا	فَ	سُقْنَا	هُ	إِلَى	بَلَدٍ
sends	winds	so	raise	clouds	then	We drive	it	to	a land

أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ

sends the winds which raise the clouds; then do We drive them to a lifeless tract of land,

مَيِّتٍ	فَ	أَحْيَيْنَا	بِ	هُ	الْأَرْضَ	بَعْدَ	مَوْتِ	هَا	كَ	ذَلِكَ
and	lifeless	quicken	with	it	earth	after	death	its	like	that

مَيِّتٍ فَأَحْيَيْنَا بِهَا الْأَرْضَ بَعْدَ مَوْتِهَا ۗ كَذَلِكَ

and quicken thereby the earth after its death. Likewise

النُّشُورُ	مَنْ	كَانَ	يُرِيدُ	العِزَّةَ	فَ	لِ	اللهِ	العِزَّةَ	جَمِيعًا
Resurrection	whoever	was	desire	honour	so	for	Allah	honour	all

النُّشُورُ ⑩ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ٭

(shall) the Resurrection (be). Whoever desires honour, then (let him know that) all honour belongs to Allah.

إِلَى	هِ	يَصْعَدُ	الكَلِمُ	الطَّيِّبُ	وَ	الْعَمَلُ	الصَّالِحُ
to	Him	ascend	words	good	and	work	righteous

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ

To Him ascend good words and righteous work

يَرْفَعُ	هُم	وَ	الَّذِينَ	يَمْكُرُونَ	السَّيِّاتِ	لَ	هُمْ
help rise	them	and	those who	they plot	evil	for	them

يَرْفَعُهُ ٭ وَالَّذِينَ يَمْكُرُونَ السَّيِّاتِ لَهُمْ

helps them rise. And those who plot evils, for them

عَذَابٌ	شَدِيدٌ	وَ	مَكْرٌ	أُولَئِكَ	هُوَ	يَبُورُ	وَ	اللهُ
punishment	severe	and	plotting	those	it	perish	and	Allah

عَذَابٌ شَدِيدٌ ٭ وَمَكْرٌ أُولَئِكَ هُوَ يَبُورُ ⑪ وَاللهُ

is a severe punishment; and the plotting of such will perish. And Allah

خَلَقَ	كُم	مِّنْ	تُرَابٍ	ثُمَّ	مِنْ	نُطْفَةٍ	ثُمَّ	جَعَلَ	كُم
created	you	from	dust	then	from	sperm-drop	then	made	you

خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ

created you from dust, then from a sperm-drop, then He made you

أَزْوَاجًا	وَ	مَا	تَحْمِلُ	مِنْ	أُنثَى	وَ	لَا	تَضَعُ	إِلَّا
pairs	and	no	conceives	any	women	and	nor	bring forth	except

أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ إِلَّا

pairs. And no female conceives, nor does she bring forth (a child) without

بِ	عِلْمِهِ	وَ	مَا	يُعَمَّرُ	مِنْ	مُعَمَّرٍ	وَ	لَا	يُنْقُصُ	مِنْ	عُمُرِهِ
his	knowledge	and	not	one given long life	of	one given long life	and	not	diminished	of	his life

بِعِلْمِهِ ۖ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقُصُ مِنْ عُمُرِهِ

His Knowledge. And no one whose life is prolonged has (his) life prolonged, nor is anything diminished of his life,

إِلَّا	فِي	كِتَابٍ	إِنَّ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرٌ	وَ	مَا
but	in	a Book	Surely	that	upon	Allah	easy	and	not

إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٢﴾ وَمَا

but (it is recorded) in a Book. That surely is easy for Allah. And the

يَسْتَوِي	الْبَحْرَيْنِ	هَذَا	عَذْبٌ	فُرَاتٌ	سَائِغٌ
alike	two seas	this	palatable	sweet	pleasant

يَسْتَوِي الْبَحْرَيْنِ ۚ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ

two seas are not alike: this one palatable, sweet (and) pleasant

شَرَابٌ	هَٰ	وَ	هَذَا	مِلْحٌ	أَجَاظٌ	وَ	مِنْ	كُلِّ
drink	its	and	this	saltish	bitter	and	from	each

شَرَابُهُ وَهَذَا مِلْحٌ أَجَاظٌ وَمِنْ كُلِّ

to drink, and the other, salt (and) bitter. And from each

تَأْكُلُونَ	لَحْمًا	طَرِيًّا	وَ	تَسْتَخْرِجُونَ	حِلْيَةً
you eat	meat	fresh	and	you take forth	ornaments

تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً

you eat fresh meat, and take forth ornaments

تَلْبَسُونَ	هَا	وَ	تَرَى	الْفُلُكَ	فِي	هَٰ	مَوَاحِرَ	لِ	تَبْتَغُوا
you wear	it	and	you see	ships	in	it	ploughing	that	you seek

تَلْبَسُونَهَا وَتَرَى الْفُلُكَ فِيهَا مَوَاحِرَ لِتَبْتَغُوا

which you wear. And you see the ships therein ploughing (the waves) that you may seek

مِنَ	فَضْلِهِ	وَ	لَعَلَّ	كُمُ	تَشْكُرُونَ	يُؤَلِّجُ	الَّيْلَ
from	bounty	and	so that	you	be grateful	He merges	night

مِنَ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾ يُؤَلِّجُ اللَّيْلَ

of His bounty, and that you may be grateful. He merges the night

فِي	النَّهَارِ	وَ	يُؤَلِّجُ	النَّهَارَ	فِي	الَّيْلِ	وَ	سَخَّرَ	الشَّمْسَ
into	day	and	He merges	day	into	night	and	pressed in service	the sun

فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ

into the day, and He merges the day into the night. And He has pressed into service the sun

وَ	الْقَمَرَ	كُلٌّ	يَجْرِي	لِ	أَجَلٍ	مُّسَمًّى	ذَلِكَ	اللَّهُ
and	moon	each	runs	for	term	appointed	that is your	Allah

وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ

and the moon; each one runs (its) course to an appointed term. Such is Allah,

رَبُّ	كُمُ	لِ	هُ	الْمَلِكُ	وَ	الَّذِينَ	تَدْعُونَ	مِنْ	دُونِ	هُ
Lord	your	for	Him	kingdom	and	those who	you call	from	beside	Him

رَبُّكُمْ لَهُ الْمَلِكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ

your Lord; His is the kingdom, and those whom you call upon beside Him

مَا	يَمْلِكُونَ	مِنْ	قِطْمِيرٍ	إِنْ	تَدْعُو	هُمْ	لَا	يَسْمَعُونَ
not	own	of	a whit	if	you call	them	not	they hear

مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٤﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُونَ

own not even a whit. If you call on them, they will not hear

دُعَاءَ	كُمُ	وَ	لَوْ	سَمِعُوا	مَا	اسْتَجَابُوا	لِ	كُمُ	وَ	يَوْمَ
call	your	and	even if	they hear	no	answer	to	you	and	day

دُعَائِكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَ يَوْمَ

your call; and even if they heard it, they could not answer you. And on the Day

الْقِيَمَةِ	يَكْفُرُونَ	بِ	شِرْكِ	كُمْ	وَ	لَا	يُنَبِّئُ	كَ	مِثْلُ	خَبِيرٍ
of Resurrection	they deny	with	associating	your	and	not	inform	you	like	All-Aware

الْقِيَمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٥﴾

of Resurrection they will deny your having associated (them with God). And none can inform you like the (One Who is) All-Aware.

يَا	أَيُّهَا	النَّاسُ	أَنْتُمْ	الْفُقَرَاءُ	إِلَى	اللَّهِ	وَ	اللَّهُ	هُوَ	الْغَنِيُّ
O	you	men	you are	the beggars	to	Allah	and	Allah	He	in need of none

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ

O you men, you are mere beggars to Allah, while Allah is He Who stands in need of none,

الْحَمِيدُ	إِنْ	يَشَاءُ	يُذْهِبُ	كُمْ	وَ	يَأْتِ	بِ	خَلْقٍ	جَدِيدٍ
Praiseworthy	if	He pleases	take away	you	and	bring	with	creation	new

الْحَمِيدُ ﴿١٦﴾ إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٧﴾

Ever Praiseworthy. If He please, He could destroy you, and bring a new creation (instead).

وَ	مَا	ذَلِكَ	عَلَى	اللَّهِ	بِ	عَزِيزٍ	وَ	لَا	تَزِرُ	وَازِرَةً
and	not	that	for	Allah	with	difficult	and	not	bear	burdened

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٨﴾ وَلَا تَزِرُ وَازِرَةٌ

And that is not difficult for Allah. And no burdened (soul) can bear

وَزْرَ	أُخْرَى	وَ	إِنْ	تَدْعُ	مُثْقَلَةٌ	إِلَى	حِمْلِ	هَا	لَا	يُحْمَلُ
burden	another	and	if	call	heavily laden	to	load	its	not	carry

وَزْرَ أُخْرَى ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ

the burden of another; and if a heavily laden (soul) call another to (bear) its load, naught of it shall

مِنْهُ	شَيْءٌ	وَ	لَوْ	كَانَ	ذَا	قُرْبَىٰ	إِنَّمَا	تُنذِرُ	الَّذِينَ
from it	any thing	and	even if	is	that	kinsman	only	you warn	those who

مِنْهُ شَيْءٌ ۗ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ

be carried (by the other), even though he be a kinsman. You can warn only those who

يَخْشَوْنَ	رَبَّهُمْ	بِالْغَيْبِ	وَ	أَقَامُوا	الصَّلَاةَ	وَ	مَنْ
they fear	their Lord	in secret	and	observe	Prayer	and	whoso

يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ

fear their Lord in secret and observe Prayer. And whoso

تَزَكَّى	فَ	إِنَّمَا	يَتَزَكَّى	لِنَفْسِهِ	وَ	إِلَى	اللَّهِ	الْمَصِيرُ
purifies	so	only	purifies	self	and	to	Allah	is the return

تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ¹⁹

purifies himself, purifies himself only to his own advantage; and to Allah shall be the return.

وَ	مَا	يَسْتَوِي	وَ	الْأَعْمَى	وَ	الْبَصِيرُ	وَ	لَا	الظُّلْمَتُ
and	not	alike	and	blind	and	the seeing	and	nor	darkness

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ²⁰ وَلَا الظُّلْمَتُ

And the blind and the seeing are not alike, Nor the darkness

وَ	لَا	النُّورُ	وَ	لَا	الظِّلُّ	وَ	لَا	الْحَرُورُ	وَ	مَا	يَسْتَوِي
and	nor	light	and	nor	shade	and	nor	the heat	and	nor	alike

وَلَا النُّورُ²¹ وَلَا الظِّلُّ وَلَا الْحَرُورُ²² وَمَا يَسْتَوِي

and the light, Nor the shade and heat. Nor alike

الْأَحْيَاءُ	وَ	لَا	الْأَمْوَاتُ	إِنَّ	اللَّهَ	يُسْمِعُ	مَنْ	يَشَاءُ
the living	and	nor	the dead	surely	Allah	cause to hear	whom	He pleases

الْأَحْيَاءُ وَلَا الْآمَوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ²³

are the living and the dead. Surely, Allah causes him to hear whom He pleases;

وَ	مَا	أَنْتَ	بِ	مُسْمِعٍ	مَنْ	فِي	الْقُبُورِ	إِنْ	أَنْتَ	إِلَّا
and	not	you	with	make hear	those	in	graves	not	you	but

وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ²³ إِنَّ أَنْتَ إِلَّا

and you cannot make those hear who are in graves. You are only

نَذِيرًا	وَ	بَشِيرًا	بِ	الْحَقِّ	كَ	أَرْسَلْنَا	إِنَّا	نَذِيرٌ
a Warner	and	bearer of glad tidings	the truth	with	you	We sent	verily We	a Warner

نَذِيرٌ²⁴ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

a Warner. Verily, We have sent you with the truth, (as) a bearer of glad tidings and (as) a Warner;

وَ	إِنْ	مِّنْ	أُمَّةٍ	إِلَّا	خَلَا	فِي	هَا	نَذِيرٌ	وَ	إِنْ
if	and	a Warner	it	in	sent	but	people	from	not	and

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ²⁵ وَإِنْ

and there is no people to whom a Warner has not been sent. And if

يُكذِّبُونَ	كَ	فَ	قَدْ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ
they	treat as liar	then	surely	treated as liar	those who	from	before	them

يُكذِّبُونَكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

they treat you as a liar, those who were before them (also) treated (their Prophets) as liars.

جَاءَتْ	هُمْ	رُسُلٌ	هُمْ	بِ	الْبَيِّنَاتِ	وَ	بِ	الزُّبُرِ	وَ
came	them	Messengers	their	with	clear Signs	and	with	Scriptures	and

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَ

Their Messengers came to them with clear Signs, and with the Scriptures, and

بِ	الْكِتَابِ	الْمُنِيرِ	ثُمَّ	أَخَذْتُ	الَّذِينَ	كَفَرُوا	فَ	كَيْفَ
with	Book	illuminating	then	I seized	those who	disbelieved	and	how

بِالْكِتَابِ الْمُنِيرِ²⁶ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ

with the illuminating Book. Then I seized those who disbelieved and how

كَانَ	نَكِيرٌ	أَلَمْ	تَرَ	أَنَّ	اللَّهَ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً
was	My exemplary punishment	do	not	that	Allah	sends down	from	the sky	water

كَانَ نَكِيرٌ²⁷ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

(terrible) was the change I (brought about)! Do you not see that Allah sends down water from the sky

فَ	أَخْرَجْنَا	بِ	هَ	ثَمَرَاتِ	مُخْتَلِفًا	أَلْوَانُ	هَا	وَ	مِنَ	الْجِبَالِ
so	We bring forth	with	it	fruits	different	colour	its	and	in	mountains

فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ

and We bring forth therewith fruits of different colour; and among the mountains

جُدُدٌ	بَيْضٌ	وَ	حُمْرٌ	مُخْتَلِفٌ	أَلْوَانُ	هَا	وَ	غَرَائِبٌ	سُودٌ
streaks	white	and	red	diverse	hues	its	and	raven	black

جُدُدٌ بَيْضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَائِبٌ سُودٌ ﴿٢٨﴾

are streaks white and red, of diverse hues and others raven black;

وَ	مِنَ	النَّاسِ	وَ	الدَّوَابِّ	وَ	الْأَنْعَامِ	مُخْتَلِفٌ
and	from	men	and	beasts	and	cattle	various

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ

And of men and beasts and cattle, in like manner,

أَلْوَانُ	هَ	كَ	ذَلِكَ	إِنَّ	مَا	يَخْشَى	اللَّهَ	مِنَ	عِبَادِهِ	هَ	الْعُلَمَاءُ
colour	their	like	that	only	only	fear	Allah	of	His	servants	have knowledge

أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ط

there are various colours? Only those of His servants who possess knowledge fear Allah.

إِنَّ	اللَّهَ	عَزِيزٌ	غَفُورٌ	إِنَّ	الَّذِينَ	يَتْلُونَ	كِتَابَ
verily	Allah	Mighty	Most Forgiving	surely	those who	recite	Book

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٩﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ

Verily, Allah is Mighty, Most Forgiving. Surely, (only) those who follow the Book

اللَّهُ	وَ	أَقَامُوا	الصَّلَاةَ	وَ	أَنْفَقُوا	مِنَ	مَّا	رَزَقْنَا	هُمْ
Allah	and	observe	Prayer	and	spend	of	what	We provided	them

اللَّهُ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ

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

تَبُورَ	لَنْ	تِجَارَةً	يَرْجُونَ	وَ عَلَانِيَةً	سِرًّا
fail	never	a bargain	they hope	openly and	secretly

سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ ﴿٣٠﴾

secretly or openly, hope for a bargain which will never fail;

لِ	يُوفِّي	هُمْ	أَجُورَ	هُمْ	وَ	يَزِيدَ	هُمْ	مِنْ	فَضْلٍ	هُ
so that	give full	them	reward	their	and	increase	them	from	bounty	His

لِيُوفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ

In order that he may give them their full rewards, and (even) increase them out of His bounty.

إِنَّ	هُ	غَفُورٌ	شَكُورٌ	وَ الَّذِي	أَوْحَيْنَا	إِلَيْكَ	مِنَ الْكِتَابِ
He surely	Most Forgiving	Most Appreciating	and	which	We revealed	to	the Book of you

إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣١﴾ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ

He is surely Most Forgiving, Most Appreciating. And the Book which We have revealed to you

هُوَ	الْحَقُّ	مُصَدِّقًا	لِ	مَا	بَيْنَ	يَدَيْ	هُ	إِنَّ
it is	the truth	fulfilling	that	what	between	hands	it	surely

هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ

is the truth (itself), fulfilling that which is before it. Surely,

اللَّهُ	بِ	عِبَادِهِ	هُ	لِ	خَبِيرٌ	بَصِيرٌ	ثُمَّ	أَوْرَثْنَا	الْكِتَابَ
Allah	with	servants	His	indeed	All-Aware	All-Seeing	then	We gave in inheritance	the Book

اللَّهُ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٢﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ

Allah is All-Aware, All-Seeing with respect to His servants. Then We gave the Book for an inheritance

الَّذِينَ	اصْطَفَيْنَا	مِنْ	عِبَادِ	نَا	فَ	مِنْ	هُمْ	ظَالِمٌ
those who	We chose	from	servants	Our	so	of	them	one who wrongs

الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ

to those of Our servants whom We chose. and of them are (some) who are breaking down their ourselves (by suppressing their desires),

لِ	و	مِنْ	هُمْ	مُقْتَصِدٌ	وَ	مِنْ	هُمْ	سَابِقٌ
for	and	of	them	middle course	and	of	them	who excel

لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ

and of them are (some) who keep to the right course, and of them are (some) who excel (others)

بِ	الْخَيْرَاتِ	بِ	إِذْنِ	اللَّهِ	ذَلِكَ	هُوَ	الْفَضْلُ	الْكَبِيرُ
with	goodness	with	permission	Allah	that	is	grace	great

بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ³³

in acts of goodness by Allah's leave. And that (indeed) is the great distinction.

جَنَّاتٍ	عَدْنٍ	يَدْخُلُونَ	هَا	يُحَلَّوْنَ	فِي	هَا	مِنْ
Gardens	Eternity	they enter	in	adorned	in	it	from

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ

Gardens of Eternity! They will enter them. They will be adorned therein with

أَسَاوِرَ	مِنْ	ذَهَبٍ	وَّ	لُؤْلُؤًا	وَ	لِبَاسٌ	هُمْ	فِي	هَا	حَرِيرٍ
bracelets	from	gold	and	pearls	and	garments	their	in	it	silk

أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٍ³⁴

bracelets of gold, and pearls; and their garments therein will be of silk.

وَ	قَالُوا	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	أَذْهَبَ	عَنْ	نَا	الْحَزْنَ
and	they say	all praise	for	Allah	those who	removed	from	us	grief

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ

And they will say, 'All praise belongs to Allah Who removed grief from us.

إِنَّ	رَبَّ	نَا	لَ	غَفُورٌ	شَكُورٌ	الَّذِي	أَحَلَّ	نَا	دَارَ
surely	our	is	Most Forgiving	Most Appreciating	Who	settled	us	abode	

إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ³⁵ الَّذِي أَحَلَّنَا دَارَ

Surely, our Lord is Most Forgiving, Most Appreciating. Who has, out of

الْمُقَامَةِ	مِنْ	فَضْلِ	هِ	لَا	يَمَسُّ	نَا	فِي	هَا	نَصَبٌ
abode of Eternity	of	bounty	His	not	touch	us	in	it	toil

الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ

His bounty, settled us in the Abode of Eternity, where no toil will touch us,

وَّ	لَا	يَمَسُّ	نَا	فِي	هَا	لُغُوبٌ	وَ	الَّذِينَ	كَفَرُوا	لَ	هُمْ
and	not	touches	us	in	it	weariness	and	those who	disbelieve	for	them

وَّ لَا يَمَسُّنَا فِيهَا لُغُوبٌ ۝۳۶ وَالَّذِينَ كَفَرُوا لَهُمْ

nor any (sense of) weariness affect us therein. But (as for) those who disbelieve, for them

نَارٌ	جَهَنَّمَ	لَا	يُقْضَى	عَلَيْ	هِمْ	فَ	يَمُوتُوا	وَ	لَا
fire	Hell	not	decreed	for	them	so	they die	and	nor

نَارٌ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا

is the fire of Hell. It will not be decreed for them that they may die; nor will

يُخَفَّفُ	عَنْ	هُمْ	مِّنْ	عَذَابٍ	هَا	كَ	ذَلِكَ	نَجْزِي	كُلَّ
lightened	for	them	from	punishment	its	like	that	We requite	every

يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ

the punishment thereof be lightened for them. Thus do We requite every

كُفُورٍ	وَ	هُمْ	يَصْطَرِحُونَ	فِي	هَا	رَبِّ	نَا	أَخْرَجُ	نَا
ungrateful	and	they	they cry	in	it	Lord	our	take out	us

كُفُورٍ ۝۳۷ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا

ungrateful person. And they will cry for help therein, 'O our Lord, take us out,

نَعْمَلُ	صَالِحًا	غَيْرَ	الَّذِي	كُنَّا	نَعْمَلُ	أَ	وَ	لَمْ
we do works	righteous	other than	which	we were	doing	did	and	not

نَعْمَلُ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ

we will do righteous works other than those we used to do. 'Did We not

نُعَمِّرُكُمْ	مَا	يَتَذَكَّرُ	فِي	هِ	مَنْ	تَذَكَّرَ	وَ	جَاءَ	كُمْ
We gave life	that	he reflect	in	it	whoso	reflect	and	came	you

نُعَمِّرُكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَ كُمْ

give you a life (long enough) so that he who would reflect could reflect therein? And there came to you

النَّذِيرُ	فَ	ذُوقُوا	فَ	مَا	لِ	الظَّالِمِينَ	مِنْ	نَصِيرٍ
a Warner	so	you taste	so	no	for	wrongdoers	any	helper

النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٨﴾

a Warner (too). So taste you (the punishment); for wrongdoers have no helper.'

إِنَّ	اللَّهَ	عَلِمَ	غَيْبِ	السَّمَوَاتِ	وَ	الْأَرْضِ	إِنَّ	هُ	عَلِيمٌ
verily	Allah	knows	secrets	of heavens	and	the earth	verily	He	knows

إِنَّ اللَّهَ عَلِمَ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ

Verily, Allah knows the secrets of the heavens and the earth. Verily, He knows full well

بِ	ذَاتِ	الصُّدُورِ	هُوَ	الَّذِي	جَعَلَ	كُمْ	خَلِيفَ
with	have	breasts	He	Who	made	you	vicegerent

بِذَاتِ الصُّدُورِ ﴿٣٩﴾ هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ

all (that lies hidden) in the breasts. He it is Who made you vicegerents

فِي	الْأَرْضِ	فَ	مَنْ	كَفَرَ	فَ	عَلَى	هِ	كَفْرُهُ	وَ	لَا
in	the earth	so	who	disbelieves	then	upon	him	disbelief	and	not

فِي الْأَرْضِ ۖ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا

in the earth. So he who disbelieves, will (himself) suffer (the consequences of) his disbelief.

يَزِيدُ	الْكَافِرِينَ	كُفْرَهُمْ	عِنْدَ	رَبِّ	هِمْ	إِلَّا	مَقْتًا
increase	disbelievers	their	in the sight	Lord	their	except	odium

يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا

And for the disbelievers their disbelief will only increase odium in the sight of their Lord,

و	لَا	يَزِيدُ	الْكَافِرِينَ	كُفْرُهُمْ	إِلَّا	خَسَارًا
and	not	increase	the disbelievers	their disbelief	but	loss

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٤٠﴾

and their disbelief will increase for the disbelievers nothing but loss.

قُلْ	أ	رَأَيْتُمْ	شُرَكَاءَ	كُمُ	الَّذِينَ	تَدْعُونَ	مِنْ
say	have	you seen	associate-gods	your	those whom	you call	from

قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ

Say, 'Have you seen your associate-gods whom you call on

دُونِ	اللَّهِ	أَرُونِي	مَا	ذَا	خَلَقُوا	مِنَ	الْأَرْضِ	أَمْ
beside	Allah	show	what	that	they created	of	the earth	or

دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ

beside Allah? Show me (then) what they have created of the earth. Or

لَ	هُمُ	شِرْكَ	فِي	السَّمَوَاتِ	أَمْ	آتَيْنَا	هُمُ	كِتَابًا
for	them	share	in	the heavens	or	We gave	them	a Book

لَهُمْ شِرْكَ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا

have they a share in the creation of the heavens? Or have We given them a Book

فَ	هُمُ	عَلَى	بَيِّنَةٍ	مِّنْ	هُ	بَلْ	إِنْ	يَعِدُّ	الظَّالِمُونَ
so	they	upon	evidence	from	it	no	nothing	promise	wrongdoers

فَهُمْ عَلَى بَيِّنَةٍ مِّنْهُ بَلْ إِنْ يَعِدُّ الظَّالِمُونَ

so that they have an evidence therefrom? No,

بَعْضُ	هُمُ	بَعْضًا	إِلَّا	غُرُورًا	إِنَّ	اللَّهَ	يُمْسِكُ
some	them	some	but	deception	surely	Allah	holds

بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٤١﴾ إِنَّ اللَّهَ يُمْسِكُ

the wrongdoers promise one another nothing but deception. Surely, Allah holds

السَّمَوَاتِ	وَ	الْأَرْضِ	أَنْ	تَزُولَا	وَ	لَ	إِنْ	زَالَتَا	إِنْ
the heavens	and	the earth	that	they deviate	and	that	if	they deviate	none

السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا ۗ وَلَئِنْ زَالَتَا إِنْ

the heavens and the earth lest they deviate (from their places). And if they did deviate, none

أَمْسَكَ	هُمَا	مِنْ	أَحَدٍ	مِّنْ	بَعْدِ	هَ	إِنَّ	هَ	كَانَ	حَلِيمًا
can hold	both	any	one	from	after	it	verily	He	is	Forbearing

أَمْسَكُهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا

can hold them after Him. Verily, He is Forbearing,

غَفُورًا	وَ	أَقْسَمُوا	بِ	اللَّهِ	جَهْدَ	أَيْمَانِ	هُمْ	لَ	إِنْ
Most Forgiving	and	they swore	by	Allah	strongest	oaths	their	that	if

غَفُورًا ۚ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ

Most Forgiving. And they swore by Allah their strongest oaths, that if

جَاءَ	هُمْ	نَذِيرٌ	لَّ	يَكُونُنَّ	أَهْدَى	مِنْ	إِحْدَى	الْأُمَّمِ
came	them	a Warner	surely	they would	follow guidance better	from	anyone	people

جَاءَ هُمْ نَذِيرٌ لَّيَكُونُنَّ أَحْدَى مِنْ إِحْدَى الْأُمَّمِ ۗ

a Warner came to them, they would follow guidance better than any other people.

فَ	لَمَّا	جَاءَ	هُمْ	نَذِيرٌ	مَا	زَادَ	هُمْ	إِلَّا	نُفُورًا	اِسْتِكْبَارًا
so	when	came to	them	a Warner	not	increased	them	but	in aversion	arrogance

فَلَمَّا جَاءَ هُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۚ اِسْتِكْبَارًا ۚ

But when a Warner did come to them, it only increased them in aversion. Out of arrogance

فِي	الْأَرْضِ	وَ	مَكْرَ	السَّيِّئِ	وَ	لَا	يَحِيقُ	الْمَكْرَ	السَّيِّئِ	إِلَّا	بِ	أَهْلِ	هَ
in	the earth	and	evil	plotting	and	not	encompasses	evil	plot	but	with	deserving	it

فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۗ

in the earth and evil plotting. But the evil plot encompasses none but the authors thereof.

فَ هَلْ	يَنْظُرُونَ	إِلَّا	سُنَّتَ	الْأَوَّلِينَ	وَ لَنْ	تَجِدَ	لِ	سُنَّتِ
do	they look for	but	way of	earlier people	and	you find	in	way of

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ

Do they then look for anything but (God's) way of (dealing with) peoples of old? But you will never find

اللَّهُ	تَبْدِيلًا	وَ لَنْ	تَجِدَ	لِ	سُنَّتِ	اللَّهِ	تَحْوِيلًا	أ	وَ	لَمْ
Allah	any change	and	you find	in	way of	Allah	any alteration	have	and	not

اللَّهُ تَبْدِيلًا ۗ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۗ ۞ ٤٤

any change in the way of Allah; nor will you ever find any alteration in the way of Allah. Have they not

يَسِيرُوا	فِي	الْأَرْضِ	وَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ
they travelled	in	the earth	and	seen	how	was	the end	those who	from

يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

travelled in the earth and seen how (evil) was the end of those who

قَبْلَ	هَمَّ	وَ	كَانُوا	أَشَدَّ	مِنْ	هَمَّ	قُوَّةَ	وَ	مَا	كَانَ	اللَّهُ
before	them	and	they were	stronger	from	them	in power	and	not	is	Allah

قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَمَا كَانَ اللَّهُ

were before them? And they were stronger than they in power. And Allah is not such

لِ	يُعْجِزَ	هُ	مِنْ	شَيْءٍ	فِي	السَّمَوَاتِ	وَ	لَا	فِي	الْأَرْضِ	إِنَّ	هُ
that	frustrate	Him	from	anything	in	the heavens	and	nor	in	the earth	verily	He

لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ

that anything in the heavens or the earth should frustrate His (plans). Verily, He

كَانَ	عَلِيمًا	وَ	قَدِيرًا	وَ	لَوْ	يُؤَاخِذُ	اللَّهُ	النَّاسَ	بِ	مَا
is	All-Knowing	and	All-Powerful	and	if	were to punish	Allah	people	with	what

كَانَ عَلِيمًا قَدِيرًا ۗ ۞ ٤٥ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا

is All Knowing, All Powerful. And if Allah were to punish people for what

كَسَبُوا	مَا	تَرَكَ	عَلَى	ظَهْرٍ	هَا	مِنْ	دَابَّةٍ	وَ	لَكِنْ
they earn	not	leave	upon	back	its	any	living creature	and	but

كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ

they do, He would not leave a living creature on the surface of (the earth); but

يُؤَخِّرُ	هُمْ	إِلَى	أَجَلٍ	مُسَمًّى	فَ	إِذَا	جَاءَ	أَجَلٌ	هُمْ
He grants respite	them	until	a time	appointed	and	when	comes	appointed time	their

يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ

He grants them respite until an appointed term; and when their appointed time comes,

فَ	إِنَّ	اللَّهَ	كَانَ	بِ	عِبَادِهِ	بَصِيرًا
so	surely	Allah	is	with	servants	fully aware

فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا⁴⁶

(beware that) Allah is fully aware of His servants -- (the mankind).

٣٦- سُورَةُ يَسِّ مَكِّيَّةٌ

Revealed in Makkah

Surah Yasin

رُكُوعَاتُهَا ٥

آيَاتُهَا ٨٢

Ruku 5

Verses 84

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

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

يَسَّ	وَ	الْقُرْآنِ	الْحَكِيمِ	إِنَّ	كَ	لَ	مِنْ	الْمُرْسَلِينَ
O Perfect Leader	by	the Quran	full of wisdom	indeed	you	are	of	Messengers

يَسَّ² وَالْقُرْآنِ الْحَكِيمِ³ إِنَّكَ لَمِنَ الْمُرْسَلِينَ⁴

Ya Sin(O Perfect Leader). By the Quran, full of wisdom, You are indeed (one) of the Messengers,

الرَّحِيمِ	الْعَزِيزِ	تَنْزِيلَ	مُسْتَقِيمٍ	صِرَاطٍ	عَلَى				
the Merciful	the Mighty	a revelation of	right	path	on				
عَلَى صِرَاطٍ مُسْتَقِيمٍ ⑤ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ⑥									
On a right path. (This is) a revelation of the Mighty, the Merciful,									
لِ	تُنذِرَ	قَوْمًا	مَّا	أُنذِرَ	أَبَاؤُهُمْ	فَ	هُمْ	غَفُلُونَ	
are heedless	they	so	their	fathers	warned	not	people	you warn that	
لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ⑦									
That you may warn a people whose fathers were not warned, and so they are heedless.									
لَ	قَدْ	حَقَّ	الْقَوْلُ	عَلَى	أَكْثَرِ	هُمْ	فَ	هُمْ	
they	so	of them	most	against	word	proved true	sure	for	
لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ									
Surely the word has proved true against most of them, for they									
لَا	يُؤْمِنُونَ	إِنَّا	جَعَلْنَا	فِي	أَعْنَاقِهِمْ	هُم	وَ	أَغْلَالًا	
collars	their	necks	in	We put	surely We	they believe	not		
لَا يُؤْمِنُونَ ⑧ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا									
believe not. We have put round their necks, collars									
فَ	هِيَ	إِلَى	الْأَذْقَانِ	فَ	هُمْ	مُقْمَحُونَ	وَ	جَعَلْنَا	
We set	and	heads forced up	their	so	the chins	to	it	so	
فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ⑨ وَجَعَلْنَا									
reaching to the chins, so that their heads are forced up. And We have set									
مِنْ	بَيْنِ	أَيْدِي	هُمْ	سَدًّا	وَ	مِنْ	خَلْفِ	هُمْ	سَدًّا
barrier	them	behind	of	and	barrier	them	hands	between	of
مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا									
a barrier before them and a barrier behind them,									

فَ	أَغْشَيْنَا	هُمُ	فَ	هُمُ	لَا	يُبْصِرُونَ	وَ	سَوَاءٌ
so	covered	them	so	they	not	can see	and	it is equal

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ⑩ وَسَوَاءٌ

and have covered them over, so that they cannot see. And it is equal

عَلَى	هِمُ	ءَ	أَنْذَرْتَ	هُمُ	أَمْ	لَمْ	تُنْذِرْ	هُمُ	لَا	يُؤْمِنُونَ
to	them	whether	you warn	them	or	not	warn	them	not	they believe

عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ⑪

to them whether you warn them or warn them not; they will not believe.

إِنَّمَا	تُنْذِرُ	مَنْ	اتَّبَعَ	الذِّكْرَ	وَ	خَشِيَ	الرَّحْمَنَ
only	you can warn	who	follow	the Reminder	and	fear	the Gracious

إِنَّمَا تُنْذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ

You can warn only him who would follow the Reminder and fear the Gracious (God)

بِ	الْغَيْبِ	فَ	بَشِّرْ	هُ	بِ	مَغْفِرَةٍ	وَ	أَجْرٍ	كَرِيمٍ
with	secret	so	give glad tidings	him	with	forgiveness	and	reward	noble

بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ⑫

in secret. So give him the glad tidings of forgiveness and a noble reward.

إِنَّا	نَحْنُ	نُحْيِ	الْمَوْتَى	وَ	نَكْتُبُ	مَا	قَدَّمُوا	وَ	أَثَارَهُمْ
surely	We	give life	the dead	and	We record	what	they send forward	and	leave behind

إِنَّا نَحْنُ نُحْيِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ط

Surely, We (alone) give life to the dead, and We record that which they send forward and that which they leave behind;

وَ	كُلِّ	شَيْءٍ	أَحْصَيْنَا	هُ	فِي	إِمَامٍ	مُّبِينٍ	وَ	أَضْرَبُ
and	all	things	We recorded	it	in	Book	clear	and	set forth

وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ⑬ وَأَضْرَبُ

and all things have We recorded in a clear Book. And set forth

لَ	هُمُ	مَثَلًا	أَصْحَابَ	الْقَرْيَةِ	إِذْ	جَاءَ	هَا	الْمُرْسَلُونَ
for	them	a parable	of people	of a town	when	came to	it	Messengers

لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٤﴾

to them the parable of a people of the town, when the Messengers came to it.

إِذْ	أَرْسَلْنَا	إِلَيْهِمْ	اِثْنَيْنِ	وَ	كَذَّبُوهُمَا	فَ	عَزَّزْنَا	بِثَلَاثٍ
when	We sent	to	two	and	they rejected	both	We strengthen	with

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَلَاثٍ

When We sent them two Messengers, and they rejected them both; so We strengthened *(them)* by a third,

فَ	قَالُوا	إِنَّا	إِلَيْكُمْ	مُرْسَلُونَ	قَالُوا	مَا	أَنْتُمْ	إِلَّا
so	they said	surely we	to	you	have been sent	you	not	but

فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٥﴾ قَالُوا مَا أَنْتُمْ إِلَّا

and they said, 'Verily we have been sent to you as Messengers.' They replied, 'You are but

بَشَرٌ	مِثْلُ	نَا	وَ	مَا	أَنْزَلَ	الرَّحْمَنُ	مِنْ	شَيْءٍ	إِنْ
men	like	us	and	not	sent down	the Gracious	from	anything	only

بَشَرٌ مِثْلَنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ

men like us and the Gracious *(God)* has not revealed anything.

أَنْتُمْ	إِلَّا	تَكْذِبُونَ	قَالُوا	رَبُّ	نَا	يَعْلَمُ	إِنَّا	إِلَيْكُمْ
you are	but	you lie	they said	our	Lord	know	surely	to

أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٦﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ

You only lie. They said, 'Our Lord knows that we are indeed *(His)* Messengers to you;

لَ	مُرْسَلُونَ	وَ	مَا	عَلَى	نَا	إِلَّا	الْبَلْغُ	الْمُبِينُ	قَالُوا
to	Messengers	and	not	upon	us	but	delivery of message	plain	they said

لَمُرْسَلُونَ ﴿١٧﴾ وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾ قَالُوا

And on us lies only the plain delivery of the Message. They said,

إِنَّا	تَطِيرُنَا	بِ كُمْ	لَ إِن لَّمْ	تَنْتَهُوْا	لَ نَرْجُمَنَّ كُمْ
surely we	augur evil fortune	you from	if that you	desist not	stone certainly

إِنَّا تَطِيرُنَا بِكُمْ لَ إِن لَّمْ تَنْتَهُوْا نَرْجُمَنَّكُمْ

'Surely we augur evil fortune from you; if you desist not, we will certainly stone you,

وَ لَ يَمَسِّنْكُمْ	مِّنْ نَّآ	عَذَابٌ	أَلِيمٌ	قَالُوا	طَائِرُ كُمْ
and surely	from us	punishment	painful	they said	your evil fortune

وَلَيَمَسِّنْكُمْ مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٩﴾ قَالُوا طَائِرُ كُمْ

and a painful punishment will surely befall you at our hands.' They replied, 'Your evil fortune

مَعَ كُمْ	أَ إِن	ذُكِّرْتُمْ	بَلْ	أَنْتُمْ	قَوْمٌ
with you	is that	you have been admonished	no	you	people

مَعَكُمْ طَائِرُ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ

is with your own selves. Is it because you have been admonished? No, you are a people

مُسْرِفُونَ	وَ جَاءَ	مِنْ	أَقْصَا	الْمَدِينَةِ	رَجُلٌ
and transgress all bounds	came from	the	farthest part	of town	a man

مُسْرِفُونَ ﴿٢٠﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ

transgressing all bounds.' And from the farthest part of the town there came a man

يَسْعَى	قَالَ	يَا	قَوْمِ	اتَّبِعُوا	الْمُرْسَلِينَ	اتَّبِعُوا
running	He said	O	my people	follow	the Messengers	follow

يَسْعَى قَالَ يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢١﴾ اتَّبِعُوا

running. He said, 'O my people, follow the Messengers, 'Follow

مَنْ	لَّا	يَسْأَلُ	كُمْ	أَجْرًا	وَهُمْ	مُهْتَدُونَ
from	not	ask	you	reward	and they	are rightly guided

مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢٢﴾

those who ask of you no reward, and who are rightly guided.

‘Wa Manyaqnat’

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

Copyright
Majlis Ansarullah UK ®