

The Holy Quran

(Part Twenty Three)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

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

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

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

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

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Important Note

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

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

وَ	مَا	لِ	يَ	لَا	أَعْبُدُ	الَّذِي	فَطَرَ	نِي	وَ	إِلَى	هِ
whom	to	and	me	created	Him Who	I worship	not	me	for	what	and

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ

'And what reason have I that I should not worship Him Who has created me, and to Whom

تُرْجَعُونَ	ءَ	أَتَّخِذُ	مِنْ	دُونِ	هُ	الِهَةِ	إِنْ
you be brought back	shall	I take	from	beside	Him	as god	if

تُرْجَعُونَ ②٩ ءَ أَتَّخِذُ مِنْ دُونِهِ الْإِهَةَ إِنْ

you will be brought back?'Shall I take others beside Him as gods? If

يُرِيدُنِ	الرَّحْمَنُ	بِ	ضَرِّ	لَا	تُغْنِي	عَنْ	نِي	شَفَاعَتُهُ	هُمْ
intend	Gracious	with	harm	not	avail	from	me	intercession	their

يُرِيدُنِ الرَّحْمَنُ بِضَرِّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ

the Gracious God should intend me any harm, their intercession will avail me

شَيْئًا	وَّ	لَا	يُنْقِذُونِ	نِي	إِنَّ	يَ	إِذَا	لَ	فِي	ضَلَلٍ	مُبِينٍ
naught	and	not	they rescue	me	surely	I	then	indeed	in	error	manifest

شَيْئًا وَلَا يُنْقِذُونِ ②٤ إِنْ يَ إِذَا لَفِي ضَلَلٍ مُّبِينٍ ②٥

naught, nor can they rescue me.'In that case I should indeed be in manifest error.

إِنَّ	يَ	أَمَنْتُ	بِ	رَبِّ	كُمُ	فَ	أَسْمَعُونَ	نِي	قِيلَ	أَدْخِلِ
surely	I	believe	with	Lord	your	so	listen	me	it was said	enter

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ②٦ قِيلَ أَدْخِلِ

I believe in your Lord; so listen to me.' It was said (to him), 'Enter

الْجَنَّةَ	قَالَ	يَا	لَيْتَ	قَوْمِ	يُ	يَعْلَمُونَ	بِ	مَا	غَفَرَ	لِي
Paradise	he said	O	would	my	people	knew	with	what	forgave	me

الْجَنَّةَ ط قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ②٧ بِمَا غَفَرَ لِي

Paradise.' He said,'O, would that my people knew, 'How (graciously) my Lord has

رَبِّ	يَ	وَ	جَعَلَ	نِي	مِنَ	الْمُكْرَمِينَ	وَ	مَا	أَنْزَلْنَا	عَلَى
Lord	my	and	made	me	from	the honoured	and	not	We sent down	against

رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ②⑧ وَمَا أَنْزَلْنَا عَلَى

granted me forgiveness and has made me of the honoured ones! And We sent not down against

قَوْمِ	هَ	مِنْ	بَعْدِهِ	هَ	مِنْ	جُنْدٍ	مِّنَ	السَّمَاءِ	وَ	مَا	كُنَّا	مُنزِلِينَ
people	his	from	after	Him	any	host	from	heaven	and	nor	We were	to send down

قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ ②⑨

his people, after him, any host from heaven, nor did We need to send down (any).

إِنْ	كَانَتْ	إِلَّا	صَيْحَةً	وَاحِدَةً	فَ	إِذَا	هُمْ
not	was	but	blast	single	and	behold	they

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

It was but a single blast and lo! they were

خَمِدُونَ	يَا	حَسْرَةً	عَلَى	الْعِبَادِ	مَا	يَأْتِي	هُمْ	مِّنْ
extinct	O	alas	upon	mankind	not	comes	them	from

خَمِدُونَ ③⑩ يَحْسُرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّنْ

extinct. Alas for mankind! there comes not a Messenger to them

رَسُولٍ	إِلَّا	كَانُوا	بِ	هَ	يَسْتَهْزِءُونَ	أَ	لَمْ	يَرَوْا	كَمْ
Messenger	but	were	with	him	they mock	have	not	seen	how

رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ③① أَلَمْ يَرَوْا كَمْ

but they mock at him. Have they not seen how many

أَهْلَكْنَا	قَبْلَ	هُمْ	مِّنَ	الْقُرُونِ	أَنَّ	هُمْ	إِلَى	هُمْ	لَا	يَرْجِعُونَ
We destroyed	before	them	from	generations	that	they	to	them	not	return

أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ③②

generations We have destroyed before them, (and) that they never return to them?

وَ	إِنْ	كُلُّ	لَمَّا	جَمِيعٌ	لَدَيْ	نَا	مُحْضَرُونَ
and	not	all	except	together	before Us	Us	to be presented

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٣﴾

And all of them, gathered together, will certainly be brought before Us.

وَ	آيَةٌ	لِّ	هُمْ	الْأَرْضِ	الْمَيِّتَةِ
and	Signs	for	them	earth	dead

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ﴿٣٤﴾

And the dead earth is a Sign for them:

أَحْيَيْنَا	هَا	وَ	أَخْرَجْنَا	مِنْ	هَا	حَبًّا	فَ	مِنْ	هُ	يَأْكُلُونَ
We quicken	it	and	brought forth	from	it	grain	and	from	it	they eat

أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾

We quicken it and bring forth therefrom grain, of which they eat.

وَ	جَعَلْنَا	فِي	هَا	جَنَّتٍ	مِّن	نَّخِيلٍ	وَ	أَعْنَابٍ
and	We made	in	it	gardens	of	date-palm	and	grapes

وَجَعَلْنَا فِيهَا جَنَّتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ

And We have placed in it gardens of date-palms and grapes,

وَ	فَجَّرْنَا	فِي	هَا	مِن	الْعُيُونِ	لِ	يَأْكُلُوا	مِنْ	ثَمَرِ	هَـ
and	gush forth	in	it	of	springs	so that	they eat	from	fruits	it

وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٥﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ

and We have caused springs to gush forth therein, That they may eat of the fruit thereof,

وَ	مَا	عَمِلَتْ	هُ	أَيْدِي	هُمْ	أَف	لَا	يَشْكُرُونَ
and	not	did	it	hands	their	will	not	they be grateful

وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾

and it was not their hands that made them. Will they not then be grateful?

تُنْبِتُ	مَا	مِنْ	هَا	كُلَّ	الْأَزْوَاجِ	خَلَقَ	الَّذِي	سُبْحَنَ
grows	what	from	it	all	pairs	created	He Who	Holy

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ

Holy is He Who created all things in pairs, of what the earth

الْأَرْضُ	وَ	مِنْ	أَنْفُسِهِمْ	وَ	مِنْ	مَا	لَا	يَعْلَمُونَ	وَ	آيَةً	
a Sign	and	they know	not	what	of	and	them	selves	of	and	earth

الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾ وَآيَةً

grows, and of themselves, and of what they know not. And a Sign

لَ	هُمْ	الَّيْلُ	نَسْلَخُ	مِنْ	هُ	النَّهَارَ	فَ	إِذَا	هُمْ	مُظْلِمُونَ
in darkness	they	lo!	and	day	it	from	We draw out	the night	them	for

لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٨﴾

for them is the night from which We draw forth the day, and lo! they are in darkness.

وَ	الشَّمْسُ	تَجْرِي	لِ	مُسْتَقَرٍّ	لَ	هَا	ذَلِكَ	تَقْدِيرٌ
decree	that is	it	for	fixed course	for	move	the sun	and

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرٌ

And the sun is moving on the course prescribed for it. That is the decree

الْعَزِيزِ	الْعَلِيمِ	وَ	القَمَرَ	قَدَرْنَا	هُ	مَنَازِلَ	حَتَّى
till	stages	its	appointed	moon	and	All-Knowing	All-Mighty

الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾ وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّى

of the All-Mighty, the All-Knowing (God). And for the moon We have appointed stages, till

عَادَ	كَ	العُرْجُونِ	القَدِيمِ	لَا	الشَّمْسُ	يَنْبَغِي
possible	sun	not	old	branch of a palm tree	like	become again

عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٤٠﴾ لَا الشَّمْسُ يَنْبَغِي

it becomes again like an old dry branch of a palm tree. It is not for the sun

لَهَا أَنْ	تُدْرِكَ	الْقَمَرَ	وَ	لَا	الَّيْلُ	سَابِقُ	النَّهَارِ
that	overtake	moon	and	not	the night	outstrip	the day

لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا الْيْلُ سَابِقُ النَّهَارِ ط

to overtake the moon, nor can the night outstrip the day.

وَ	كُلُّ	فِي	فَلَكَ	يَسْبَحُونَ	وَ	آيَةٌ	لَهُمْ	أَنْ	نَا	حَمَلْنَا
and	all	in	orbit	they float	and	Sign	for	them	We	carry

وَ كُلُّ فِي فَلَكَ يَسْبَحُونَ ④١ وَ آيَةٌ لَهُمْ أَنَا حَمَلْنَا

All of them float in an orbit. And a Sign for them is that We carry

هُمْ	ذُرِّيَّةٌ	فِي	الْفُلِكِ	الْمَشْحُونِ	وَ	خَلَقْنَا	لَهُمْ
their	offspring	in	ship	laden	and	We created	for

ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ④٢ وَ خَلَقْنَا لَهُمْ

their offspring in the laden ship, And We will create for them

مِنْ	مِثْلِهِ	مَا	يَرْكَبُونَ	وَ	إِنْ	نَشَاءُ	نُغْرِقُ	هُمْ	فَ	لَا
of	like	what	they ride	and	if	We wish	We drown	them	then	not

مِنْ مِثْلِهِ مَا يَرْكَبُونَ ④٣ وَإِنْ نَشَاءُ نُغْرِقُهُمْ فَلَا

the like thereof on which they will ride. And if We (so) willed, We could drown them; then

صَرِيحًا	لَهُمْ	وَ	لَا	هُمْ	يُنْقَذُونَ	إِلَّا	رَحْمَةً	مِّنَّا	وَ	مَتَاعًا
succour	for	them	and	not	they	except	mercy	from	Us	and

صَرِيحًا لَهُمْ وَلَا هُمْ يُنْقَذُونَ ④٤ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا

they would have no one to succour (them), nor would they be rescued, Except through mercy from Us and as a provision

إِلَى	حِينٍ	وَ	إِذَا	قِيلَ	لَهُمْ	اتَّقُوا	مَا	بَيْنَ	أَيْدِيكُمْ
to	a time	and	when	said	to	guard	what	between	your

إِلَى حِينٍ ④٥ وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ

for a time. And when it is said to them, 'Guard yourselves against that which is before you

وَ	مَا	خَلْفَ	كُمْ	لَعَلَّ	كُمْ	تُرْحَمُونَ	وَ	مَا	تَأْتِي	هِمْ	مِّنْ
and	that	behind	you	so that	you	you may receive mercy	and	not	comes	them	any

وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ وَمَأْتِيهِمْ مِّنْ

and that which is behind you, in order that you may receive mercy, (they turn away). And there comes not to them any

آيَةٍ	مِّنْ	آيَاتِ	رَبِّ	هِمْ	إِلَّا	كَانُوا	عَنْ	هَا	مُعْرِضِينَ
Signs	of	Signs	Lord	their	but	they were	from	it	turn away

آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٧﴾

Signs out of the Signs of their Lord, but they turn away from it.

وَ	إِذَا	قِيلَ	لَهُمْ	أَنْفِقُوا	مِنْ	مَا	رَزَقَ	كُمْ	اللَّهُ	قَالَ	الَّذِينَ
and	when	said	them	spend	from	that	provided	you	Allah	say	those who

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ

And when it is said to them, 'Spend out of that with which Allah has provided you,' Those

كَفَرُوا	لِ	الَّذِينَ	آمَنُوا	أَ	نُطْعِمُ	مَنْ	لَوْ	يَشَاءُ	اللَّهُ	أَطْعَمَهُ	هَ
disbelieve	to	those who	believe	shall	we feed	whom	if	willed	Allah	have fed	them

كَفَرُوا لِلَّذِينَ آمَنُوا أَنْ نُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ ۗ

who disbelieve say to those who believe, 'Shall we feed him whom Allah would have fed, if He had so willed?

إِنْ	أَنْتُمْ	إِلَّا	فِي	ضَلِّ	مُبِينٍ	وَ	يَقُولُونَ	مَتَى
not	you	but	in	error	manifest	and	they say	when

إِنْ أَنْتُمْ إِلَّا فِي ضَلِّ مُبِينٍ ﴿٤٨﴾ وَيَقُولُونَ مَتَى

You are but in manifest error.' And they say, 'When

هَذَا	الْوَعْدُ	إِنْ	كُنْتُمْ	صَادِقِينَ	مَا	يَنْظُرُونَ	إِلَّا
this	promise	if	you are	true	not	are waiting	but

هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ مَا يَنْظُرُونَ إِلَّا

will this promise (be fulfilled), if (indeed) you are truthful? They are waiting only

صَيْحَةً	وَاحِدَةً	تَأْخُذُ	هُمْ	وَ	هُمْ	يَخِصِّمُونَ
blast	single	seize	them	and	they	they are disputing

صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿50﴾

for a single blast which will seize them while they are disputing.

فَ لَا	يَسْتَطِيعُونَ	تَوْصِيَةً	وَ	لَا	إِلَىٰ	أَهْلِ	هُمْ	يَرْجِعُونَ
so	they be able	make a will	and	nor	to	family	their	they return

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿51﴾

And they will not be able to make a will, nor will they return to their families.

وَ	نُفِخَ	فِي	الصُّورِ	فَ	إِذَا	هُمْ	مِّنَ	الْأَجْدَاثِ
and	blown	in	trumpet	then	behold	they	from	graves

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ

And the trumpet shall be blown, and lo! from the graves they will

إِلَىٰ	رَبِّ	هُمْ	يَنْسِلُونَ	قَالُوا	يَا	وَيْلَ	نَا	مَنْ
to	Lord	their	hasten	they say	O	woe	us	who

إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿52﴾ قَالُوا يَا وَيْلَنَا مَنْ

hasten on to their Lord. They will say, 'O! woe to us! who

بَعَثَ	نَا	مِنَ	مَّرْقَدِ	نَا	هَذَا	مَا	وَعَدَ	الرَّحْمَنُ
raised	us	from	place of sleep	our	this	what	promised	Gracious

بَعَثَنَا مِن مَّرْقَدِنَا سَبَّهٖ هَذَا مَا وَعَدَ الرَّحْمَنُ

has raised us up from our place of sleep? This is what the Gracious (God) had promised,

وَ	صَدَقَ	الْمُرْسَلُونَ	إِنْ	كَانَتْ	إِلَّا	صَيْحَةً	وَاحِدَةً
and	spoke truth	Messengers	not	was	but	blast	one

وَصَدَقَ الْمُرْسَلُونَ ﴿53﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

and the Messengers spoke the truth.' It will be but one blast

فَ	إِذَا	هُمْ	جَمِيعٌ	لَدَى	نَا	مُحَضَّرُونَ	فَ	الْيَوْمَ
so	lo!	they	all	before	Us	presented	so	that day

فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحَضَّرُونَ ﴿٥٤﴾ فَالْيَوْمَ

and lo! they will all be brought before Us. And on that day,

لَا	تُظْلَمُ	نَفْسٌ	شَيْئًا	وَ	لَا	تُجْزَوْنَ	إِلَّا	مَا	كُنْتُمْ
no	wronged	soul	ought	and	nor	you rewarded	but	what	you were

لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ

no soul will be wronged in aught; nor will you be rewarded but for what you

تَعْمَلُونَ	إِنَّ	أَصْحَابَ	الْجَنَّةِ	الْيَوْمَ	فِي	شُغْلٍ	فَكِهِونَ
used to do	verily	inhabitants	the Heaven	this day	in	occupations	happily

تَعْمَلُونَ ﴿٥٥﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٦﴾

used to do. Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

هُمْ	وَ	أَزْوَاجٍ	هُمْ	فِي	ظِلِّ	عَلَى
they	and	wives	their	in	shades	on

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى

They and their wives will be in pleasant shades, reclining

الْأَرَائِكِ	مُتَكِينُونَ	لَ	هُمْ	فِي	هَا	فَاكِهَةٌ	وَ	لَ	هُمْ
couches	reclining	for	them	in	it	fruits	and	for	them

الْأَرَائِكِ مُتَكِينُونَ ﴿٥٧﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ

on raised couches. They will have fruits therein, and they will have

مَا	يَدْعُونَ	سَلَامٌ	قَوْلًا	مِّنْ	رَّبِّ	رَحِيمٍ
what	they call	peace	a word	from	Lord	Merciful

مَا يَدْعُونَ ﴿٥٨﴾ سَلَامٌ قَوْلًا مِّنْ رَّبِّ رَحِيمٍ ﴿٥٩﴾

whatever they call for. 'Peace (on you)' -- a word (of greeting) from the Merciful Lord.

وَ	امْتَازُوا	الْيَوْمَ	أَيُّهَا	الْمُجْرِمُونَ	أ	لَمْ	أَعْهَدُ
and	get separate	this day	O you	the guilty	did	not	I enjoin

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٦٠﴾ أَلَمْ أَعْهَدُ

And (God will say), 'Separate yourselves (from the righteous) this day, O you guilty ones! 'Did I not enjoin

إِلَىٰ	كُمُ	يَا	بَنِي	آدَمَ	أَنْ	لَّا	تَعْبُدُوا	الشَّيْطَانَ	إِنَّ	هُ
to	you	O	son	Adam	that	not	you worship	Satan	surely	he

إِلَيْكُمْ يَبْنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ

on you, O you sons of Adam, that you worship not Satan -- for he

لَ	كُمُ	عَدُوٌّ	مُّبِينٌ	وَ	أَنْ	اعْبُدُوا	نِي	هَذَا	صِرَاطٌ
for	you	an enemy	open	and	that	worship	Me	this	path

لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦١﴾ وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ

is to you an open enemy -- 'And that you worship Me? This is the right

مُسْتَقِيمٌ	وَ	لَ	قَدْ	أَضَلَّ	مِنْ	كُمُ	جِبَلًا	كَثِيرًا
right	and	for	sure	led astray	of	you	multitude	great

مُسْتَقِيمٌ ﴿٦٢﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا ۗ

path. 'And he did lead astray a great multitude of you.

أ	فَ	لَمْ	تَكُونُوا	تَعْقِلُونَ	هَذِهِ	جَهَنَّمُ	الَّتِي
did	so	not	you were	you understand	this	Hell	which

أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٣﴾ هَذِهِ جَهَنَّمُ الَّتِي

Why did you not then understand? 'This is the Hell which

كُنْتُمْ	تُوعَدُونَ	إِصْلُوا	هَا	الْيَوْمَ	بِ	مَا	كُنْتُمْ
you were	you promised	enter	it	this day	with	what	you were

كُنْتُمْ تُوعَدُونَ ﴿٦٤﴾ إِصْلُوهَا الْيَوْمَ بِمَا كُنْتُمْ

you were promised. 'Enter it this day, because you

تَكْفُرُونَ	الْيَوْمَ	نَخْتِمُ	عَلَى	أَفْوَاهِهِمْ	وَ	تُكَلِّمُ	نَا
you disbelieve	this day	We put seal	on	their mouths	and	speak to	Us

تَكْفُرُونَ ﴿٦٥﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا

disbelieved. ' This day We shall put a seal on their mouths, and their hands will

أَيْدِيهِمْ	وَ	تَشْهَدُ	أَرْجُلُهُمْ	بِ	مَا	كَانُوا	يَكْسِبُونَ
their hands	and	bear witness	feet	with	what	they were	they earned

أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٦﴾

speak to Us, and their feet will bear witness to what they had earned.

وَ	لَوْ	نَشَاءُ	لَ	طَمَسْنَا	عَلَى	أَعْيُنِهِمْ	فَ	اسْتَبَقُوا	الصِّرَاطَ
and	if	We will	surely	put out	upon	eyes	then	they rush	the way

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We had (so) willed, We could have put out their eyes, then they would have rushed to (find) the way.

فَ	أَنَّى	يُبْصِرُونَ	وَ	لَوْ	نَشَاءُ	لَ	مَسَخْنَا	هُمُ	عَلَى
but	where	they see	and	if	We willed	surely	transform	them	on

فَأَنَّى يُبْصِرُونَ ﴿٦٧﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى

But how could they see? And if We had (so) willed, We could have transformed them (so as to transfix them) in

مَكَانَتِهِمْ	هُمُ	فَ	مَا	اسْتَطَاعُوا	مُضِيًّا	وَ	لَا	يَرْجِعُونَ
places	their	then	not	be able	move forward	and	not	turn back

مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٨﴾

their places, then they would not be able to move forward or turn back.

وَ	مَنْ	نُعَمِّرُ	هُ	نُنَكِّسُ	هُ	فِي	الْخَلْقِ	أَفَ	لَا	يَعْقِلُونَ
and	whom	We grant life	him	We revert	him	in	state of senility	do	then	not understand

وَمَنْ نُعَمِّرُهُ نُنَكِّسُهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ ﴿٦٩﴾

And him whom We grant long life, We cause him to revert to a state of senility. Will they not then understand?

ذِكْرٌ	إِلَّا	هُوَ	إِنْ	هُوَ	لَ	يَنْبَغِي	وَمَا	الشِّعْرَ	هُ	عَلَّمْنَا	وَمَا		
Reminder	but	it	not	him	for	befitting	not	and	poetry	him	We taught	not	and

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ

And We have not taught him poetry, nor does it befit him. It is but a Reminder

وَقُرْآنٌ	مُبِينٌ	لِّ	يُنذِرَ	مَنْ	كَانَ	حَيًّا	وَ	يَحِقُّ	
come to pass	and	lives	was	who	warn	so that	plain	Quran	and

وَقُرْآنٌ مُّبِينٌ ﴿٧٠﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ

and a Quran that makes (things) plain. So that it may warn all who live, and

الْقَوْلُ	عَلَى	الْكَافِرِينَ	أَوْ	لَمْ	يَرَوْا	أَنْ	نَا	خَلَقْنَا	نَا	لَهُمْ	
them	for	We created	We	that	they see	not	and	do	disbelievers	against	decree

الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧١﴾ أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ

that the decree against the disbelievers may come to pass. Do they not see that,

مِنْ	مَا	عَمِلَتْ	أَيْدِي	نَا	أَنْعَامًا	فَ	هُمْ	لَ	هَا	مِلْكُونَ
master	them	for	they	so	cattle	Our	hands	did fashion	what	among

مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مِلْكُونَ ﴿٧٢﴾

among the things which Our hands have fashioned, We have created for them cattle of which they are masters?

وَذَلَّلْنَا	هَا	لَ	هُمْ	فَ	مِنْ	هَا	رَكُوبٌ	هُمْ	وَ	مِنْ	هَا	يَأْكُلُونَ	
they eat	it	of	and	their	riding	it	of	so	you	for	it	We subjected	and

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾

And We have subjected the same to them, so that some of them they use for riding and some (others) they eat.

وَلَهُمْ	فِيهَا	مَنَافِعُ	وَ	مَشَارِبُ	أَفَلَا	يَشْكُرُونَ					
they be grateful	not	then	will	drinks	and	benefit	it	in	them	for	and

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۗ أَفَلَا يَشْكُرُونَ ﴿٧٤﴾

And in them they have (other) benefits and (also) drinks. Will they not then be grateful?

وَ	اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	الِهَةَ	لَعَلَّ	هُمْ	يُنصَرُونَ
and	they take	from	beside	Allah	gods	so that	they	they be helped

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٥﴾

And they have taken (other) gods beside Allah, that they might be helped.

لَا	يَسْتَطِيعُونَ	نَصْرَهُمْ	وَ	هُمْ	لَ	هُمْ	جُنُودٌ	مُحَضَّرُونَ
not	able to	help	and	they	for	them	as hosts	made to appear

لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۖ وَهُمْ لَهُمْ جُنُودٌ مُحَضَّرُونَ ﴿٧٦﴾

They will not be able to help them; (on the contrary) they themselves will be made to appear along with them as hosts.

فَ	لَا	يَحْزُنُ	كَ	قَوْلُ	هُمْ	إِنَّا	نَعْلَمُ	مَا
so	not	grieve	you	speech	their	verily, We	know	what

فَلَا يَحْزُنُكَ قَوْلُهُمْ ۗ إِنَّا نَعْلَمُ مَا

So let not their speech grieve you. Verily, We know what

يُسِرُّونَ	وَ	مَا	يُعْلِنُونَ	أَ	وَ	لَمْ	يَرَ	الْإِنْسَانُ	أَنْ	نَا
they conceal	and	what	they proclaim	do	and	not	see	man	that	We

يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَا

they conceal and what they proclaim. Does not man see that We

خَلَقْنَا	هُ	مِنْ	نُطْفَةٍ	فَ	إِذَا	هُوَ	خَصِيمٌ	مُبِينٌ
We created	him	from	sperm-drop	then	lo!	he	quarreller	open

خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٨﴾

have created him from a (mere) sperm-drop? Yet lo! he is an open quarreller!

وَ	ضَرَبَ	لَ	نَا	مَثَلًا	وَ	نَسِيَ	خَلْقَ	هُ	قَالَ	مَنْ	يُحْيِي
and	put forth	for	Us	similitude	and	forgets	his	creation	he says	who	quicken

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي

And he coins similitudes for Us and forgets his own creation. He says, 'Who can quicken

الْعِظَامَ	وَ	هِيَ	رَمِيمٌ	قُلْ	يُحْيِي	هَا	الَّذِي	أَنْشَأَ	هَا
bones	and	it	decayed	you say	quicken	it	He Who	created	them

الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٩﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا

the bones when they are decayed?' Say, 'He, Who created them the first time,

أَوَّلَ	مَرَّةٍ	وَ	هُوَ	بِ	كُلِّ	خَلْقٍ	عَلِيمٌ	الَّذِي	جَعَلَ
first	time	and	He	with	all	creation	know well	Who	made

أَوَّلَ مَرَّةٍ ط وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٠﴾ الَّذِي جَعَلَ

will quicken them; and He knows every (kind of) creation full well, 'He Who produce

لَ	كُمُ	مِّنَ	الشَّجَرِ	الْأَخْضَرِ	نَارًا	وَ	إِذَا	أَنْتُمْ	مِّنْ	هُ	تُوقِدُونَ
for	you	from	tree	green	fire	and	behold	you	from	it	you kindle

لَكُمْ مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ ﴿٨١﴾

for you fire out of the green tree, and behold, you kindle from it.

أَ	وَ	لَيْسَ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ
is	and	not	He Who	created	heavens	and	earth

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

'Has not He Who created the heavens and the earth

بِ	قَدْرِ	عَلَى	أَنْ	يَخْلُقَ	مِثْلَ	هُمْ	بَلَى	وَ	هُوَ	الْ	خَلْقِ
has	power	upon	that	He create	like	them	why not	and	He	indeed	Supreme Creator

بِقَدْرِ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ ط بَلَى ۚ وَهُوَ الْخَلْقُ

the power to create the like of them? 'Yes, and He is indeed the Supreme Creator,

الْعَلِيمِ	إِنَّ	مَا	أَمْرٌ	هُ	إِذَا	أَرَادَ	شَيْئًا	أَنْ	يَقُولَ	لَ	هُ
the All-Knowing	only	command	His	when	He wills	a thing	that	He says	to	it	to

الْعَلِيمِ ﴿٨٢﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ

the All-Knowing. Verily His command, when He intends a thing, is (only) that He says to it,

كُنْ	فَ	يَكُونُ	فَ	سُبْحَانَ الَّذِي	بِ	يَدِ	هِ	مَلَكُوتُ
be	so	it begins to be	so	He Who	with	hands	His	kingdom

كُنْ فَيَكُونُ ﴿٨٣﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ

'Be' and it begins to be. So Holy is He , in Whose hand is the kingdom

كُلِّ	شَيْءٍ	وَ	إِلَى	هِ	تُرْجَعُونَ
all	things	and	to	Him	you be brought back

كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

of all things. And to Him will you (all) be brought back.

٣٤- سُورَةُ الصَّافَّاتِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Saffat - 37

رُكُوعَاتُهَا ٥

آيَاتُهَا ١٨٣

Raku 5

Verses 183

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful

وَ	الصَّافَّاتِ	صَفًّا	فَ	الزَّجْرَاتِ	زَجْرًا	فَ	التَّلِيَّتِ
by	who range	close ranks	so	drive away	vigorously	so	those who recite

وَالصَّافَّاتِ صَفًّا ﴿٢﴾ فَالزَّجْرَاتِ زَجْرًا ﴿٣﴾ فَالتَّلِيَّتِ

By those who range themselves in close ranks, Then they drive away the enemy vigorously, Then they recite

ذِكْرًا	إِنَّ	إِلَهَ	كُمُ	لَ	وَاحِدٌ	رَبُّ	السَّمَوَاتِ
Reminder	surely	God	your	surely	One	Lord	of heavens

ذِكْرًا ﴿٤﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٥﴾ رَبُّ السَّمَوَاتِ

the (Quran as a) Reminder, Surely your God is One, Lord of the heavens

وَالْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	وَ	رَبِّ	الْمَشَارِقِ	إِنْ	نَا	زِينًا
earth	and	that	between	them	and	Lord	sun's risings	surely	We	adorned

وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبِّ الْمَشَارِقِ ﴿٦﴾ إِنَّا زِينًا

and the earth and all that is between them and the Lord of the sun's risings. We have adorned

السَّمَاءِ	الدُّنْيَا	بِ	زِينَةٍ	وَ	الْكَوَاكِبِ	وَ	حِفْظًا	مِّنْ
heaven	lowest	with	adornment	and	stars	and	guarded	from

السَّمَاءِ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٧﴾ وَحِفْظًا مِّنْ

the lowest heaven with an adornment of stars; And have guarded it against

كُلِّ	شَيْطَانٍ	مَّارِدٍ	لَّا	يَسْمَعُونَ	إِلَى	الْمَلَأِ
all	satans	rebellious	not	able to listen	to	assembly

كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٨﴾ لَا يَسْمَعُونَ إِلَى الْمَلَأِ

all rebellious satans. They shall not be able to listen to the Exalted Assembly despite straining hard --

الْأَعْلَى	وَ	يُقَدَّفُونَ	مِّنْ	كُلِّ	جَانِبٍ	دُحُورًا
exalted	and	pelting	from	all	sides	repulsed

الْأَعْلَى وَيُقَدَّفُونَ مِّنْ كُلِّ جَانِبٍ ﴿٩﴾ دُحُورًا

being pelting from all sides. Repulsed,

وَلَهُمْ	عَذَابٌ	وَاصِبٌ	إِلَّا	مَنْ	خَطِفَ	الْخِطْفَةَ
them	punishment	perpetual	except	who	snatches	snatching

وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿١٠﴾ إِلَّا مَنْ خَطِفَ الْخِطْفَةَ

and for them is a perpetual punishment -- Except him who snatches away (something) by stealth,

فَ	أَتْبَعَهُ	شِهَابٌ	ثَاقِبٌ	فَ	اسْتَفْتِهِمْ	أَمْ	هُمْ	أَشَدُّ	خَلْقًا
so	him	flame	piercing	so	ask	if	they	more enduring	create

فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١١﴾ فَاسْتَفْتِهِمْ أَمْهُمْ أَشَدُّ خَلْقًا

and then there pursues him a piercing flame (of fire). So ask them if what they can create is more enduring

أَمْ	مَنْ	خَلَقْنَا	إِنْ	نَا	خَلَقْنَا	هُمْ	مِنْ	طِينٍ	لَأَرْبِ
or	whom	We created	We	indeed	We created	them	of	clay	cohesive

أَمْ مَنْ خَلَقْنَا ۖ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَأَرْبِ ۝۱۲

than what We have created? Them We have created of cohesive clay.

بَلْ	عَجِبْتَ	وَ	يَسْخَرُونَ	وَ	إِذَا	ذُكِرُوا
no	you wonder	and	they ridicule	and	when	admonished

بَلْ عَجِبْتَ وَيَسْخَرُونَ ۖ وَإِذَا ذُكِرُوا ۝۱۳

No, you do wonder, and they ridicule. And when they are admonished,

لَا	يَذْكُرُونَ	وَ	إِذَا	رَأَوْا	آيَةً	يَسْتَسْخِرُونَ	وَ	قَالُوا
not	they take heed	and	when	they see	Sign	they ridicule	and	they say

لَا يَذْكُرُونَ ۖ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ۝۱۴ وَقَالُوا

they pay no heed. And when they see a Sign, they seek to ridicule it. And they say,

إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُسِينٌ	ءَ	إِذَا	مِتْنَا	وَ	كُنَّا	تُرَابًا
not	this	but	magic	plain	what	when	we dead	and	we were	dust

إِنْ هَذَا إِلَّا سِحْرٌ مُسِينٌ ۖ ءَ إِذَا مِتْنَا وَكُنَّا تُرَابًا ۝۱۵

'This is nothing but plain magic. 'What! when we are dead and have become dust

وَعِظَامًا	ءَ	إِنْ	نَا	لَ	مَبْعُوثُونَ	أَ	وَ	أَبَاؤُنَا	نَا	الْأَوَّلُونَ
bones	and	indeed	we	will	raised	are	and	forefathers	our	past

وَعِظَامًا ءَ إِنَّا لَمَبْعُوثُونَ ۖ أَوْ آبَاؤُنَا الْأَوَّلُونَ ۝۱۸

and bones, shall we then be raised up (again)? 'And our forefathers of past (also).

قُلْ	نَعَمْ	وَ	أَنْتُمْ	دَاخِرُونَ	فَ	إِنْ	مَا	هِيَ	زَجْرَةٌ	وَاحِدَةٌ
say	yes	and	you	be abased	so	only	it	stern call	single	single

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ۖ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝۱۹

Say, 'Yes; and you will (then) be abased.' Then it will be a single stern call,

فَ إِذَا هُمْ	يَنْظُرُونَ	وَ	قَالُوا	يَا	وَيْلَ	نَا	هَذَا	يَوْمٌ
they	begin to see	and	they say	O	woe	us	this	Day

فَإِذَا هُمْ يَنْظُرُونَ ﴿٢٠﴾ وَقَالُوا يَوَيْلَنَا هَذَا يَوْمٌ

and behold, they will begin to see. And they will say, 'Alas for us! this is the Day

الدِّينِ	هَذَا	يَوْمٌ	الْفُصْلِ	الَّذِي	كُنْتُمْ	بِ	هَـ	تُكذِّبُونَ
requital	this	day	decision	which	you were	with	it	you deny

الدِّينِ ﴿٢١﴾ هَذَا يَوْمُ الْفُصْلِ الَّذِي كُنْتُمْ بِهِ تُكذِّبُونَ ﴿٢٢﴾

of Requital. 'This is the Day of the (final) decision which you used to deny.'

أَحْشُرُوا	الَّذِينَ	ظَلَمُوا	وَ	أَزْوَاجَهُمْ	هُمْ
assemble	those who	acted wrongfully	and	companions	their

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

(And it will be said to the angels), 'Assemble those who acted wrongfully, along with their companions,

وَ	مَا	كَانُوا	يَعْبُدُونَ	مِنَ	دُونِ	اللَّهِ	فَ	أَهْدُوهُمْ
and	what	used to	they worship	from	beside	Allah	so	lead

وَمَا كَانُوا يَعْبُدُونَ ﴿٢٣﴾ مِن دُونِ اللَّهِ فَاهْدُوهُمْ

and what they used to worship. 'Besides Allah; and lead them

إِلَى	صِرَاطِ	الْجَحِيمِ	وَقِفُوا	هُمْ	إِنَّ	هُمْ	مَسْئُولُونَ
to	path	the Fire	stop	them	surely	they	be questioned

إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٤﴾ وَقِفُوا هُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٥﴾

to the path of the Fire; 'And stop them; for they must be questioned.'

مَا	لَ	كُم	لَا	تَنَاصَرُونَ	بَلْ	هُمْ	الْيَوْمَ	مُسْتَسْلِمُونَ
what	for	you	not	help one another	no	they	this day	they surrender

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٦﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٧﴾

'What is the matter with you that you help not one another? No, on that day they will surrender themselves.'

وَأَقْبَلَ	بَعْضُ	هُمُ	عَلَى	بَعْضِ	يَتَسَاءَلُونَ	قَالُوا
and	some	them	to	others	questioning one another	they say

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ 28 قَالُوا

And some of them will address the others, questioning one another. They will say,

إِنَّ	كُمُ	كُنْتُمْ	تَأْتُونَ	نَا	عَنِ	الْيَمِينِ	قَالُوا	بَلْ	لَمْ	تَكُونُوا
verily	you	you were	come at	us	from	right	they reply	no	not	you were

إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ 29 قَالُوا بَلْ لَمْ تَكُونُوا

'Verily, you used to come at us from the right.' They will answer. 'No, you yourselves were not

مُؤْمِنِينَ	وَ	مَا	كَانَ	لَ	نَا	عَلَى	كُمُ	مِّنْ	سُلْطَنٍ
believer	and	no	was	for	us	over	you	any	Power

مُؤْمِنِينَ 30 وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطَنٍ

believers. 'And we had no power over you;

بَلْ	كُنْتُمْ	قَوْمًا	طٰغِينَ	فَ	حَقَّ	عَلَى	نَا	قَوْلُ
but	you were	people	transgressing	so	justified	upon	us	word

بَلْ كُنْتُمْ قَوْمًا طٰغِينَ 31 فَحَقَّ عَلَيْنَا قَوْلُ

but you yourselves were a transgressing people. 'Now the word of our Lord has been justified against us

رَبِّ	نَا	إِنْ	نَا	لَ	ذَآئِقُونَ	فَ	أَغْوَيْنَا	كُمُ
Lord	our	surely	we	are	going to taste	so	we cause to go astray	you

رَبِّنَا صَٰلِحًا 32 إِنْ نَا لَ ذَآئِقُونَ 32 فَأَغْوَيْنَاكُمْ

that we shall surely (have to) taste (the punishment). 'And we caused you to go astray

إِنَّا	كُنَّا	غَوِينَ	فَ	إِنَّ	هُمُ	يَوْمَ	يَوْمَ	فِي	الْعَذَابِ	مُشْرِكُونَ
surely we	we were	gone astray	so	verily	they	day	that	in	punishment	sharer

إِنَّا كُنَّا غَوِينَ 33 فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْرِكُونَ 34

for we ourselves had gone astray. Truly, on that day they will (all) be sharers in the punishment.

إِنَّا	كَذَلِكَ	نَفَعَلُ	بِ	الْمُجْرِمِينَ	إِنَّ	هُمْ	كَانُوا	إِذَا
We	that	We do	with	the guilty	surely	they	were	when

إِنَّا كَذَلِكَ نَفَعَلُ بِالْمُجْرِمِينَ ﴿٣٥﴾ إِنَّهُمْ كَانُوا إِذَا

Surely, thus do We deal with the guilty. For when it was

قِيلَ	لَ	هُمْ	لَا	إِلَهَ	إِلَّا	اللَّهُ	يَسْتَكْبِرُونَ
said	to	them	no	God	but	Allah	they behave arrogantly

قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ لَا يَسْتَكْبِرُونَ ﴿٣٦﴾

said to them, 'There is no God but Allah,' they turned away with disdain,

وَيَقُولُونَ	أَئِن	نَا	لَ	تَارِكُوا	الِهَةَ	نَا	لِ	شَاعِرٍ	مَّجْنُونٍ
and they say	surely	we	are	giving up	gods	our	for	poet	mad

وَيَقُولُونَ أَئِنَّا لَتَارِكُوا الْهَيْتَنَا لَشَاعِرٍ مَّجْنُونٍ ﴿٣٧﴾

And said, 'Shall we give up our gods for a mad poet?

بَلْ	جَاءَ	بِ	الْحَقِّ	وَ	صَدَقَ	الْمُرْسَلِينَ	إِنَّ	كُمْ
no	he came	with	truth	and	testified truth	the Messengers	surely	you

بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٨﴾ إِنَّكُمْ

No, he has brought the truth and has testified to the truth of (all) the Messengers. You shall surely

لَ	ذَاتِقُوا	الْعَذَابِ	الْأَلِيمِ	وَ	مَا	تُجْزَوْنَ	إِلَّا	مَا
are	going to taste	punishment	painful	and	what	you be rewarded	but	what

لَذَاتِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٩﴾ وَمَا تُجْزَوْنَ إِلَّا مَا

taste the painful punishment. And you will be rewarded only for what

كُنْتُمْ	تَعْمَلُونَ	إِلَّا	عِبَادَ	اللَّهِ	الْمُخْلِصِينَ
you were	you used to do	but	servants	Allah	chosen

كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤١﴾

you have wrought -- Save the chosen servants of Allah;

أُولَئِكَ	لَ	هُمُ	رِزْقُ	مَعْلُومٌ	فَوَاكِهُ	وَ	هُمُ	مُكْرَمُونَ
those	for	them	provision	known	fruits	and	they	be honoured

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾ فَوَاكِهُ ج وَهُمْ مُكْرَمُونَ ﴿٤٣﴾

These will have a known provision; Fruits; and they shall be honoured,

فِي	جَنَّاتٍ	النَّعِيمِ	عَلَى	سُرُرٍ	مُتَقَابِلِينَ	يُطَافُ
in	Gardens	of Bliss	on	thrones	facing one another	passed around

فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٥﴾ يُطَافُ

In the Gardens of Bliss, (Seated) on thrones, facing one another. They will be served round

عَلَى	هُمْ	بِ	كَأْسٍ	مِّنْ	مَّعِينٍ	بَيضَاءَ	لَذَّةٍ
on	them	with	cup	from	flowing fountain	white	delicious

عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٦﴾ بَيضَاءَ لَذَّةٍ

with a cup from a flowing fountain, (sparkling) white, delicious

لِ	الشُّرَبِيِّنَ	لَا	فِي	هَا	غَوْلٌ	وَ	لَا	هُمُ	عَنْ	هَا	يُنْزَفُونَ
for	drinkers	not	in	it	intoxication	and	nor	they	from	it	exhausted

لِلشُّرَبِيِّنَ ﴿٤٧﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٨﴾

to the drinkers, Wherein there will be no intoxication, nor will they be exhausted thereby.

وَ	عِنْدَ	هُمْ	قَصِرَتْ	الطَّرْفِ	عَيْنٌ
and	with	them	women with restrained	looks	beautiful eyes

وَعِنْدَهُمْ قَصِرَتْ الطَّرْفِ عَيْنٌ ﴿٤٩﴾

And with them will be (chaste) women, with restrained looks (and) large beautiful eyes,

كَ	أَنَّ	هُنَّ	بَيضٌ	مَّكُونُونَ	فَ	أَقْبَلَ	بَعْضُهُمْ	عَلَى	بَعْضٍ	يَتَسَاءَلُونَ
as	if	they	egg	sheltered	so	address	some	upon	some	questioning

كَأَنَّهُنَّ بَيضٌ مَّكُونُونَ ﴿٥٠﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥١﴾

As though they were sheltered eggs. Then some of them will address the others, questioning one another.

قَالَ	قَائِلٌ	مِّنْ	هُمُ	إِنَّ	أَيُّ	كَانَ	لِي	قَرِينٌ
said	speaker	among	them	indeed	I	was	for me	companion

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥٢﴾

A speaker from among them will say, "I had a companion,

يَقُولُ	أَ	إِنَّ	كَ	لَ	مِنَ	الْمُصَدِّقِينَ
he used to say	are	indeed	you	is	among	the verifier

يَقُولُ أَتِنَّكَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٣﴾

"Who used to say, 'Are you indeed among those who believe (it) to be true?

عَ إِذَا	مِتْنَا	وَ	كُنَّا	تُرَابًا	وَ	عِظَامًا	ءَ	إِنَّ	نَا	لَ	مَدِينُونَ
do	when	and	became	dust	and	bones	are	indeed	we	will	be requited

عَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ءَ إِنَّا لَمَدِينُونَ ﴿٥٤﴾

'When we are dead, and have become dust and bones, shall we indeed be requited?

قَالَ	هَلْ	أَنْتُمْ	مُطَّلِعُونَ	فَ	اطَّلَعَ	فَ	رَأَى	هُ	فِي
say	will	you	have a look	so	he will look	so	see	him	in

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٥﴾ فَاطَّلَعَ فَرَأَهُ فِي

He will ask, 'Will you have a look (at him)? Then he will look and see him in

سَوَاءِ	الْجَحِيمِ	قَالَ	تَ	اللَّهِ	إِنَّ	كِدَّتْ	لَ	تُرْدِي	نِي
midst	the Fire	say	by	Allah	surely	almost	did	you to perish	me

سَوَاءِ الْجَحِيمِ ﴿٥٦﴾ قَالَ تَا اللَّهُ إِنَّ كِدَّتْ لَتُرْدِي ﴿٥٧﴾

the midst of the Fire. He will say, 'By Allah, you did almost cause me to perish.

وَ	لَوْ	لَا	نِعْمَةٌ	رَّبِّي	أَيُّ	لَ	كُنْتُ	مِنَ	الْمُحْضَرِينَ
and	if	not	favour	my	surely	my	I was	of	those called up

وَلَوْ لَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٨﴾

'And had it not been for the favour of my Lord, I should surely have been of those who are called up (before Him)

أ	فَ	مَا	نَحْنُ	بِ	مَيِّتِينَ	إِلَّا	مَوْتَةَ	نَا	الْأُولَى	وَ	مَا
not	and	previous	our	death	except	going to die	with	we	not	so	is

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٩﴾ إِلَّا مَوْتَتْنَا الْأُولَى وَ مَا

'Is it (not so that) we are not going to die (again), 'Save our previous death, and

نَحْنُ	بِ	مُعَذِّبِينَ	إِنَّ	هَذَا	لَ	هُوَ	الْفَوْزُ	الْعَظِيمُ
the supreme	triumph	it	is	this	surely	to be punished	with	we

نَحْنُ بِمُعَذِّبِينَ ﴿٦٠﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦١﴾

that we are not to be punished? 'Surely this is the supreme triumph.

لِ	مِثْلِ	هَذَا	فَ	لَ	يَعْمَلِ	الْعَمِلُونَ	أَ	ذَلِكَ	خَيْرٌ	نُزُلًا
hospitality	better	that	is	the workers	work	let	so	this	like	for

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَمِلُونَ ﴿٦٢﴾ أَذَلِكَ خَيْرٌ نُزُلًا

'For the like of this, then, let the workers work.' Is that better as an entertainment,

أَمْ	شَجَرَةٌ	الزَّقُومِ	إِنَّ	نَا	جَعَلْنَا	هَا	فِتْنَةً	لِ	الظَّالِمِينَ
wrongdoers	for	a trial	it	We made	We	verily	Zaqqum	tree	or

أَمْ شَجَرَةُ الزَّقُومِ ﴿٦٣﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٤﴾

or the tree of Zaqqum? Verily We have made it a trial for the wrongdoers.

إِنَّ	هَا	شَجَرَةٌ	تَخْرُجُ	فِي	أَصْلِ	الْجَحِيمِ	طَلْعُ	هَا
its	fruit	the Hell	bottom	in	springs forth	tree	it	verily

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٥﴾ طَلْعُهَا

It is a tree that springs forth in the bottom of Hell; The fruit thereof

كَ	أَنَّ	هَ	رُءُوسُ	الشَّيْطَانِ	فَ	إِنَّ	هُمْ	لَ	أَكِلُونَ	مِنْ	هَا
it	of	going to eat	are	they	surely	and	of serpents	heads	it	as if	like

كَأَنَّهُ رُءُوسُ الشَّيْطَانِ ﴿٦٦﴾ فَإِنَّهُمْ لَا أَكِلُونَ مِنْهَا

is as though it were the heads of serpents. And they shall eat of it

هَآ	عَلَى	هُم	لَ	إِنَّ	ثُمَّ	الْبُطُونَ	هَآ	مِنْ	مَالِئُونَ	فَ
it	upon	them	for	surely	then	bellies	it	with	fill	so

فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٧﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا

and fill (*their*) bellies therewith. Then will they have in addition to it

لَ	شَوْبًا	مِّنْ	حَمِيمٍ	ثُمَّ	إِنَّ	مَرْجِعَ	هُم	لَا	إِلَى
to	shall be	their	return	surely	then	boiling water	of	mixture	a

لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٨﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى

a mixture of boiling water (*as a drink*). Then surely their return shall be to

هُم	فَ	ضَالِّينَ	هُم	آبَاءَ	أَلْفُوا	هُم	إِنَّ	الْجَحِيمِ
they	so	erring	their	fathers	found	they	indeed	Hell

الْجَحِيمِ ﴿٦٩﴾ إِنَّهُمْ أَلْفُوا آبَاءَهُمْ ضَالِّينَ ﴿٧٠﴾ فَهُمْ

Hell. They indeed found their fathers erring, And they

هُم	عَلَى	أَثْرِهِمْ	يُهْرَعُونَ	وَ	لَ	قَدْ	ضَلَّ	قَبْلَ	هُم
ancient	before	erred	sure	for	and	they rush	their	footsteps	on

عَلَى أَثْرِهِمْ يُهْرَعُونَ ﴿٧١﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ

hurried on in their footsteps. And most of the ancient had

أَكْثَرُ	الْأَوَّلِينَ	وَ	لَ	قَدْ	أَرْسَلْنَا	فِي	هُم	مُنذِرِينَ
Warners	them	in	We sent	sure	for	and	most	them

أَكْثَرُ الْأَوَّلِينَ ﴿٧٢﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ ﴿٧٣﴾

erred before them, And We had sent Warners among them.

فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُنذَرِينَ	إِلَّا	عِبَادَ
servant	except	those warned	the end	was	how	behold	so

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٤﴾ إِلَّا عِبَادَ

Behold, then, how (*evil*) was the end of those who were warned. Save

اللَّهُ	وَالْمُخْلِصِينَ	وَ	لَ	قَدْ	نَادَى	نَا	نُوحٌ	فَ	لَ	نِعْمَ
Allah	chosen	and	for	sure	cried	Us	Naoh	so	how	excellent

اللَّهُ الْمُخْلِصِينَ ۗ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ

the chosen servants of Allah. And Noah indeed did cry to Us, and what an excellent

الْمُجِيبُونَ	وَ	نَجَّيْنَا	هُ	وَ	أَهْلَ	هُ	مِنَ	الْكَرْبِ	الْعَظِيمِ
One giving response	and	We saved	him	and	his	family	from	distress	great

الْمُجِيبُونَ ۗ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۗ

answer did We give (to his prayer)! And We saved him and his family from the great distress;

وَجَعَلْنَا	ذُرِّيَّةَ	هُ	هُمُ	الْبَاقِينَ	وَ	تَرَكْنَا	عَلَى	هُ	فِي
We made	his	offsprings	only they	the survivors	and	We left	for	him	in

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ۗ وَتَرَكْنَا عَلَيْهِ فِي

And We made his offsprings the only survivors. And We left for him (a good name) among

الْآخِرِينَ	سَلَّمَ	عَلَى	نُوحٍ	فِي	الْعَالَمِينَ
the following generations	peace	upon	Noah	in	the worlds

الْآخِرِينَ ۗ سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ۗ

the following generations -- Peace be upon Noah among (people of) the worlds.

إِنَّا	كَ	ذَلِكَ	نَجْرِي	الْمُحْسِنِينَ	إِنَّ	هُ	مِنَ
we surely	like	that	We reward	who do good	surely	he	from

إِنَّا كَذَلِكَ نَجْرِي الْمُحْسِنِينَ ۗ إِنَّهُ مِنْ

Thus indeed do We reward those who do good. He was surely (one) of

عِبَادِ	نَا	الْمُؤْمِنِينَ	ثُمَّ	أَغْرَقْنَا	الْآخَرِينَ	وَ	إِنَّ
servant	Our	of believer	then	We drowned	others	and	verily

عِبَادِنَا الْمُؤْمِنِينَ ۗ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۗ وَإِنَّ

our believing servants. Then We drowned the others. And verily

مِنْ	شِيعَةٍ	هِيَ	لِ	إِبْرَاهِيمَ	إِذْ	جَاءَ	رَبَّهُ	هِيَ	بِ	قَلْبٍ	سَلِيمٍ
from	party	his	was	Abraham	when	came to	his Lord	with	his	heart	submissive

مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ ۝٨٤ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ۝٨٥

of his party was Abraham; When he came to his Lord with a submissive heart.

إِذْ	قَالَ	لِ	أَبِي	هِ	وَ	قَوْمِ	هِ	مَاذَا	تَعْبُدُونَ
when	said	to	his father	and	his	people	his	what	you worship

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ۝٨٦

When he said to his father and to his people, 'What is it that you worship?'

أَ	تُفَكَّا	الِهَةَ	دُونَ	اللَّهِ	تُرِيدُونَ	فَ	مَا	ظَنُّكُمْ
do	false	gods	instead	Allah	you seek	so	what	your idea

أَتُفَكَّا الْإِلَهَ دُونَ اللَّهِ تُرِيدُونَ ۝٨٧ فَمَا ظَنُّكُمْ

Do you seek lies as gods instead of Allah? 'So what is your idea

بِ	رَبِّ	الْعَالَمِينَ	فَ	نَظَرَ	نَظْرَةً	فِي	النُّجُومِ	فَ	قَالَ
with	Lord	the worlds	so	cast	a glance	at	stars	so	said

بِرَبِّ الْعَالَمِينَ ۝٨٨ فَنَظَرَ نَظْرَةً فِي النُّجُومِ ۝٨٩ فَقَالَ

about the Lord of the worlds?' Then he cast a glance at the stars, And said,

إِنَّ	أَنَا	سَقِيمٌ	فَ	تَوَلَّوْا	عَنْ	هُ	مُدْبِرِينَ	فَ	رَاغٍ	إِلَى
indeed	I	unwell	so	they went	from	him	turning their back	so	he went secretly	to

إِنِّي سَقِيمٌ ۝٩٠ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ۝٩١ فَرَاغَ إِلَى

'I am indeed (feeling) unwell,' So they went away from him turning their backs. Then he went secretly to

الِهَةِ	هِمْ	فَ	قَالَ	أَ	لَا	تَأْكُلُونَ	مَا	لَ	كُم	لَا	تَنْطِقُونَ
gods	their	so	said	will	not	you eat	what	for	you	not	you speak

الِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۝٩٢ مَا لَكُمْ لَا تَنْطِقُونَ ۝٩٣

their gods and said, 'Will you not eat?' 'What is the matter with you that you speak not?'

هِ	إِلَى	أَقْبَلُوا	فَ	الْيَمِينِ	بِ	ضَرْبًا	هَمَّ	عَلَى	فَرَاغٌ
him	to	came	so	right hand	with	striking	them	against	turned secretly

فَرَاغٌ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٤﴾ فَأَقْبَلُوا إِلَيْهِ

Then he began suddenly to strike them with the right hand. Thereupon (the people) came towards him

اللَّهُ	وَ	تَنْحِتُونَ	مَا	تَعْبُدُونَ	أَ	قَالَ	يَزِفُونَ
Allah	and	you carve out	that	you worship	do	he said	hastening

يَزِفُونَ ﴿٩٥﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٦﴾ وَاللَّهُ

hastening. He said, 'Do you worship that which you have (yourselves) carved out, 'Whereas Allah

بُنْيَانًا	هُ	لَ	ابْنُوا	قَالُوا	تَعْمَلُونَ	مَا	وَ	كُمُ	خَلَقَ
a structure	him	for	build	they said	you make	what	and	you	created

خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٧﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا

has created you and your handiwork?' They said, 'Build for him a structure

كَيْدًا	هُ	بِ	أَرَادُوا	فَ	الْجَحِيمِ	فِي	هُ	الْقُوَّ	فَ
a plot	him	with	they intended	so	fire	in	him	cast	so

فَالْقُوَّةَ فِي الْجَحِيمِ ﴿٩٨﴾ فَأَرَادُوا بِهِ كَيْدًا

and cast him into the fire.' Thus they intended an evil design against him,

ذَاهِبٌ	ئِي	إِنَّ	قَالَ	وَ	الْأَسْفَلِينَ	هُمْ	جَعَلْنَا	فَ
going	I	surely	he said	and	most humiliated	them	We made	so

فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٩﴾ وَقَالَ إِنِّي ذَاهِبٌ

but We made them most humiliated. And he said, 'I am going

إِلَى	رَبِّ	ئِي	سَ	يَهْدِي	نِ	رَبِّ	هَبْ	لِ	ئِي	مِنْ
to	Lord	my	soon	guide	me	My Lord	grant	for	me	from

إِلَى رَبِّي سَيَهْدِينِ ﴿١٠٠﴾ رَبِّ هَبْ لِي مِنْ

to my Lord, Who will guide me. 'My Lord, grant me a

لَمَّا	فَ	حَلِيمٍ	غُلْمٍ	بِ	هُ	بَشَّرْنَا	فَ	الصَّالِحِينَ
when	so	forbearing	a son	of	him	We gave glad tidings	so	righteous

الصَّالِحِينَ ﴿١٠١﴾ فَبَشَّرْنَاهُ بِغُلْمٍ حَلِيمٍ ﴿١٠٢﴾ فَلَمَّا

righteous (son).' So We gave him the glad tidings of a forbearing son. And when

بَلَغَ	مَعَ	هُ	السَّعَى	قَالَ	يَا	بُنَى	يَ	إِنَّ	يَ	أَرَى
have seen	I	indeed	my	son	O	he said	to work	him	with	reached

بَلَغَ مَعَهُ السَّعَى قَالَ يُبْنَى إِنِّي أَرَى

he was old enough to work with him, he said,' O my dear son, I have seen

فِي	الْمَنَامِ	أَنْ	نِيَّ	أَذْبَحُ	كَ	فَ	أَنْظُرُ	مَاذَا	تَرَى
you think	what	consider	so	you	slaughter	I	that	dream	in

فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ط

in a dream that I am slaughtering you. So consider, what you think (of it)!

قَالَ	يَا	أَبَتِ	أَفْعَلْ	مَا	تُؤْمَرُ	سَ	تَجِدُنِي	
me	you find	surely	you are commanded	what	you do	my father	O	he said

قَالَ يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُونِي

He replied,'O my father, do as you are commanded; you will find me,

إِنْ	شَاءَ	اللَّهُ	مِنَ	الصَّابِرِينَ	فَ	لَمَّا	أَسْلَمَا
both submitted	when	so	the patient	of	Allah	please	if

إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾ فَلَمَّا أَسْلَمَا

if Allah please, of those who are patient.' And when they both submitted (to the will of God)

وَ	تَلَّ	هُ	لِ	الْجَبِينِ	وَ	نَادَيْنَا	هُ	أَنْ	يَا	إِبْرَاهِيمُ
Abraham	O	that	him	We called	and	face down	with	him	laid	and

وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٥﴾

and he laid him (on the ground) face down, We called to him: O Abraham,

قَدْ	صَدَّقْتَ	الرُّءْيَا	إِنْ	نَا	كَ	ذَلِكَ	نَجْرِي	الْمُحْسِنِينَ
indeed	you made true	the dream	indeed	We	like	that	We reward	those who do good

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْرِي الْمُحْسِنِينَ ﴿١٠٦﴾

'You have indeed fulfilled the dream.' Thus indeed do We reward those who do good.

إِنَّ	هَذَا	لَ	هُوَ	الْبَلَاءُ	الْمُبِينُ	وَ	فَدَيْنَا	هُ	بِ	ذَبِيحٍ
surely	that	was	it	the trial	manifest	and	We ransomed	him	with	sacrifice

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٧﴾ وَفَدَيْنَاهُ بِذَبِيحٍ

That surely was a manifest trial. And We ransomed him with

عَظِيمٍ	وَ	تَرَكْنَا	عَلَى	هِ	فِي	الْأَخْرَيْنَ	سَلَامٌ
great	and	We left	for	him	in	following generations	peace be

عَظِيمٍ ﴿١٠٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٩﴾ سَلَامٌ

a great sacrifice. And We left for him (a good name) among the following generations --'Peace be

عَلَى	إِبْرَاهِيمَ	كَ	ذَلِكَ	نَجْرِي	الْمُحْسِنِينَ
upon	Abraham	like	that	We reward	those who do good

عَلَى إِبْرَاهِيمَ ﴿١١٠﴾ كَذَلِكَ نَجْرِي الْمُحْسِنِينَ ﴿١١١﴾

upon Abraham!' Thus do We reward those who do good.

إِنَّ	هُ	مِنْ	عِبَادِ	نَا	الْمُؤْمِنِينَ	وَ	بَشَّرْنَا	هُ	بِ	إِسْحَاقَ
surely	he	of	servants	Our	believing	and	We gave glad tidings	him	with	Isaac

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ

Surely, he was (one) of Our believing servants. And We gave him the glad tidings of Isaac,

نَبِيًّا	مِّنَ	الصَّالِحِينَ	وَ	بَرَكْنَا	عَلَى	هِ	وَ	عَلَى
a Prophet	of	the righteous	and	We blessed	on	him	and	on

نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٣﴾ وَبَرَكْنَا عَلَيْهِ وَعَلَى

a Prophet, (and one) of the righteous. And We bestowed blessings on him and

مُبِينٌ	ه	نَفْسِ	لِ	ظَالِمٍ	وَ	مُحْسِنٍ	هَمَا	ذُرِّيَّةٍ	مِنْ	وَ	إِسْحَاقَ
manifest	him	self	for	cruel	and	doer of good	of both	progeny	among	and	Isaac

إِسْحَاقَ ۖ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٤﴾

Isaac. And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.

هَرُونَ	وَ	عَلَى	مُوسَى	مِنَّا	قَدْ	لَ	وَ
Aron	and	Moses	on	We bestowed favours	indeed	for	and

وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَرُونَ ﴿١١٥﴾

And, indeed, We bestowed favours on Moses and Aaron.

الْعَظِيمِ	الْكُرْبِ	مِنْ	هُمَا	قَوْمَ	وَ	هُمَا	نَجَّيْنَا	وَ
great	distress	of	both	people	and	both	We saved	and

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٦﴾

And We saved them both and their people from the great distress;

هُمَا	آتَيْنَا	وَ	الْغَلِبِينَ	هُمْ	كَانُوا	فَ	هُمْ	نَصَرْنَا	وَ
both	We gave	and	are victorious	they	was	so	them	We helped	and

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَلِبِينَ ﴿١١٧﴾ وَآتَيْنَاهُمَا

And We helped them, and it was they who were victorious. And We gave them

الْمُسْتَقِيمِ	الصِّرَاطَ	هُمَا	هَدَيْنَا	وَ	الْمُسْتَبِينَ	الْكِتَابَ
right	path	both	We guided	and	manifestly clear	the Book

الْكِتَابَ الْمُسْتَبِينَ ﴿١١٨﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمِ ﴿١١٩﴾

the manifestly clear Book. And We guided them to the right path.

الْآخِرِينَ	فِي	هُمَا	عَلَى	تَرَكْنَا	وَ
following generations	in	them	for	We left	and

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١٢٠﴾

And We left for them (a good name) among the following generations --

سَلَّمَ	عَلَى	مُوسَى	وَ	هَارُونَ	إِنَّ	نَا	كَ	ذَلِكَ
peace	on	Moses	and	Aaron	surely	We	like	that

سَلَّمَ عَلَى مُوسَى وَهَارُونَ ۝ إِنَّا كَذَلِكَ

'Peace be on Moses and Aaron!' Thus indeed

نَجْرَى	الْمُحْسِنِينَ	إِنَّ	هُمَا	مِنْ	عِبَادِ	نَا	الْمُؤْمِنِينَ
We reward	who do good	surely	both	of	servants	Our	believing

نَجْرَى الْمُحْسِنِينَ ۝ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

do We reward those who do good. Surely they were both among Our believing servants.

وَ	إِنَّ	إِلْيَاسَ	لَ	مِنَ	الْمُرْسَلِينَ	إِذْ	قَالَ	لِ	قَوْمِ	هُ
and	surely	Elias	was	of	Messengers	when	he said	to	people	his

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝ إِذْ قَالَ لِقَوْمِهِ

And assuredly Elias (also) was (one) of the Messengers, When he said to his people,

أَلَا	تَتَّقُونَ	أَتَدْعُونَ	بَعْلًا	وَ	تَذَرُونَ	أَحْسَنَ
will not	you fear	do you call	Ba'l	and	forsake	the Best

أَلَا تَتَّقُونَ ۝ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ

'Will you not fear God? 'Do you call on Ba'l, and forsake the Best

الْخَالِقِينَ	اللَّهِ	رَبِّ	كُم	وَ	رَبِّ	آبَائِكُمْ	الْأُولَئِينَ
the creator	Allah	Lord	your	and	Lord	fathers	the first

الْخَالِقِينَ ۝ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ۝

of creators, 'Allah, your Lord and the Lord of your forefathers of old?'

فَ	كَذَّبُوهُ	هُ	فَ	إِنَّ	هُمْ	لَ	مُحْضَرُونَ
so	belied	him	so	surely	they	are	be presented

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝

But they treated him as a liar, and they will surely be brought (before God to render an account).

إِلَّا	عِبَادَ	اللَّهِ	وَالْمُخْلِصِينَ	وَتَرَكْنَا	عَلَى	هِ
except	servants	Allah	the chosen	We left	on	him

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ۝¹²⁹ وَتَرَكْنَا عَلَيْهِ

Except the chosen servants of Allah. And We left for him (a good name)

فِي	الْآخِرِينَ	سَلَّمَ	عَلَى	إِل	يَاسِينَ	إِنْ	نَا	كَ	ذَلِكَ
in	following generations	peace	on	Elias	indeed	We	like	that	that

فِي الْآخِرِينَ ۝¹³⁰ سَلَّمَ عَلَى إِل يَاسِينَ ۝¹³¹ إِنَّا كَذَلِكَ

among the following generations -- 'Peace be on Elias (and his people)!' Thus indeed do

نَجْرِي	الْمُحْسِنِينَ	إِنَّ	هُ	مِنْ	عِبَادِ	نَا	الْمُؤْمِنِينَ
We reward	those who do good	surely	he	of	servants	Our	believing

نَجْرِي الْمُحْسِنِينَ ۝¹³² إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝¹³³

We reward those who do good. Surely he was (one) of Our believing servants.

وَ	إِنَّ	لُوطًا	لَمِنَ	الْمُرْسَلِينَ	إِذْ	نَجَّيْنَا	هُ	وَ	أَهْلَهُ
and	surely	Lot	was from	the Messengers	when	We delivered	him	and	his family

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ۝¹³⁴ إِذْ نَجَّيْنَاهُ وَأَهْلَهُ

And assuredly Lot (too) was (one) of the Messengers, When We delivered him and all his family,

أَجْمَعِينَ	إِلَّا	عَجُوزًا	فِي	الْغَابِرِينَ	ثُمَّ	دَمَّرْنَا
all	except	an old woman	among	who stayed	then	We destroyed

أَجْمَعِينَ ۝¹³⁵ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝¹³⁶ ثُمَّ دَمَّرْنَا

except an old woman (who was) among those who stayed (behind). Then We utterly destroyed

الْآخِرِينَ	وَ	إِنَّ	كُم	لَ	تَمْرُونَ	عَلَى	هِمْ	مُصْبِحِينَ
the others	and	surely	you	surely	you pass by	upon	them	in the morning

الْآخِرِينَ ۝¹³⁷ وَإِنَّكُمْ لَتَمْرُونَ عَلَيْهِمْ مُصْبِحِينَ ۝¹³⁸

the others. And surely you pass by them in the morning,

و	بِ	الَّيْلِ	أَف	فَ لَا	تَعْقِلُونَ	وَ	إِنَّ	يُونُسَ	لَ	مِنْ
of	was	Jonah	surely	and	you understand	not	so	do	night	with and

وَبِالَّيْلِ ۖ أَفَلَا تَعْقِلُونَ ﴿١٣٩﴾ وَإِنَّ يُونُسَ لَمِنَ

And by night. Then why do you not understand. And surely Jonah (also) was (one) of

الْمُرْسَلِينَ	إِذْ	أَبَقَ	إِلَى	الْفُلِكِ	الْمَشْحُونِ
the Messengers	when	he fled	to	ship	the laden

الْمُرْسَلِينَ ﴿١٤٠﴾ إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ ﴿١٤١﴾

the Messengers, When he fled to the laden ship;

فَ	سَاهَمَ	فَ	كَانَ	مِنَ	الْمُدْحَضِينَ	فَ	التَّمَمَ	هُ	الْحَوْتَ
so	drew lots	so	was	of	the rejected ones	so	swallowed	him	fish

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٢﴾ فَالتَّمَمَهُ الْحَوْتُ

And he drew lots (at the bidding of his shipments) and was of the losers. And the fish swallowed him

وَ	هُوَ	مُليِّمٌ	فَ	لَوْ	لَا	أَنَّ	هُ	كَانَ	مِنَ
and	he	blaming	so	if	not	indeed	he	was	of

وَهُوَ مُليِّمٌ ﴿١٤٣﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ

while he was blaming (himself). And had he not been of

الْمُسَبِّحِينَ	لَ	لَبِثَ	فِي	بَطْنِ	هِ	إِلَى	يَوْمِ	يُبْعَثُونَ
those who glorify	surely	he tarried	in	belly	its	till	Day	Resurrection

الْمُسَبِّحِينَ ﴿١٤٤﴾ لَلْبِثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٥﴾

those who glorify (God), He would have surely tarried in its belly till the Day of Resurrection.

فَ	نَبَذْنَا	هُ	بِ	الْعَرَاءِ	وَ	هُوَ	سَقِيمٌ	وَ	أَنْبَتْنَا	عَلَيْهِ
so	We cast	him	with	barren land	and	he	sick	and	We caused to grow	him over

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٦﴾ وَأَنْبَتْنَا عَلَيْهِ

Then We cast him on a bare tract of land, and he was sick; And We caused a plant of

شَجْرَةً	مِّنْ	يَّقِطِينَ	وَ	أَرْسَلْنَا	هُ	إِلَى	مِائَةٍ
plant	of	gourd	and	We sent	him	to	hundred
شَجْرَةً مِّنْ يَّقِطِينَ ﴿١٤٧﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةٍ							
gourd to grow over him. And We sent him (as a Messenger) to a hundred							
أَلْفٍ	أَوْ	يَزِيدُونَ	فَ	آمَنُوا	فَ	مَتَّعْنَا	هُمَّ
thousand	or	more	and	they believed	so	We provided	for them
أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٨﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى							
thousand (people) or more, And they believed; so We gave them provision for							
حِينَ	فَ	اسْتَفْتَيْتَهُمْ	أَمْ	لِ	رَبِّ	كَ	الْبَنَاتِ
a while	so	ask	do	for	Lord	your	daughters
حِينَ ﴿١٤٩﴾ فَاسْتَفْتَيْتَهُمُ الرِّبَّكَ الْبَنَاتِ وَلَهُمْ							
a while. Now ask them whether your Lord has daughters whereas they have							
الْبُنُونَ	أَمْ	خَلَقْنَا	الْمَلَائِكَةَ	إِنَاثًا	وَ	هُمْ	
sons	did	We created	angels	female	and	they	
الْبُنُونَ ﴿١٥٠﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ							
sons. Did We create the angels female while they							
شَهِدُونَ	أَلَّا	إِنَّ	هُمْ	مِّنْ	إِفْكٍ	هُمْ	لَ
witnessed	beware	surely	they	from	fabrication	their	for
شَهِدُونَ ﴿١٥١﴾ أَلَّا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٢﴾							
were witnesses? Beware, verily it is of their fabrication when they say,							
وَلَدَ	اللَّهُ	وَ	إِنَّ	هُمْ	لَ	كَذِبُونَ	أَصْطَفَى
begotten	Allah	and	certainly	they	are	liars	has He chosen
وَلَدَ اللَّهُ لَا وَإِنَّهُمْ لَكَذِبُونَ ﴿١٥٣﴾ أَصْطَفَى الْبَنَاتِ							
'Allah has begotten (children);' and they are certainly liars. Has He chosen daughters							

عَلَى	الْبَيْنِينَ	مَا	لَ	كُم	كَيْفَ	تَحْكُمُونَ	أَ	فَ	لَا	تَذْكُرُونَ
you	sons	for	you	how	you	judge	will	then	not	reflect

عَلَى الْبَيْنِينَ ۝ مَا لَكُمْ قَتَ كَيْفَ تَحْكُمُونَ ۝ أَفَلَا تَذْكُرُونَ ۝

in preference to sons? What is the matter with you? How judge you? Will you not then reflect?

أَمْ	لَ	كُم	سُلْطَنُ	مُسَبِّحٌ	فَ	أَتُوا
or	with	you	authority	clear	then	bring

أَمْ لَكُمْ سُلْطَنُ مُسَبِّحٍ ۝ فَاتُوا

Or have you a clear authority? Then produce

بِ	كِتَابِ	كُم	إِنْ	كُنْتُمْ	صَادِقِينَ	وَ	جَعَلُوا	بَيْنَ	هُ
with	Book	your	if	you	are	and	they	assert	him

بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝ وَجَعَلُوا بَيْنَهُ

your Book, if you are truthful. And they assert

وَ	بَيْنَ	الْجِنَّةِ	نَسَبًا	وَ	لَ	قَدْ	عَلِمَتِ	الْجِنَّةُ
and	between	the	blood	and	for	sure	know	the

وَبَيْنَ الْجِنَّةِ نَسَبًا ۝ وَلَقَدْ عَلِمَتِ الْجِنَّةُ

a blood relationship between Him and the Jinn, while the Jinn know full well

إِنَّ	هُمْ	لَ	مُحْضَرُونَ	سُبْحَانَ	اللَّهِ	عَنْ	مَا
surely	they	will	be	Holy	Allah	from	what

إِنَّهُمْ لَمُحْضَرُونَ ۝ سُبْحَانَ اللَّهِ عَمَّا

that they (too) will be summoned (to His presence). Holy is Allah (and free) from what

يَصِفُونَ	إِلَّا	عِبَادَ	اللَّهِ	الْمُخْلِصِينَ
they	but	servants	Allah	chosen

يَصِفُونَ ۝ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ۝

they attribute (to Him). But the chosen servants of Allah (do not do so).

فَ	إِنَّ	كُمُ	وَ	مَا	تَعْبُدُونَ	مَا	أَنْتُمْ	عَلَى	هِ	بِ	فِتْنِينَ	
can	mislead	with	Him	against	you are	not	you worship	what	and	you	verily	so

فَأِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦٢﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٣﴾

Verily, you and what you worship -- None of you can mislead (anyone) against Him,

إِلَّا	مَنْ	هُوَ	صَالٍ	الْجَحِيمِ	وَ	مَا	بَيْنَ	نَا	إِلَّا	لَ	هُ	مَقَامٌ	مَعْلُومٌ
appointed	station	him	for	but	us	from	not	and	Hell	burns	him	who	except

إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٤﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٥﴾

Except him who shall burn in Hell. (And the angels say): 'And there is not one of us but has an appointed station.

وَ	إِنَّا	لَ	نَحْنُ	الصَّافُونَ	وَ	إِنْ	نَا	لَ	نَحْنُ
we	are	verily	and	who stand ranged in ranks	we	are	verily	and	we

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٦﴾ وَإِنَّا لَنَحْنُ

'And, verily, we are those who stand ranged in ranks. 'And we are verily

الْمُسَبِّحُونَ	وَ	إِنْ	كَانُوا	لَ	يَقُولُونَ	لَوْ	أَنَّ
those who glorify	and	surely	used to	for	they say	if	that

الْمُسَبِّحُونَ ﴿١٦٧﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٨﴾ لَوْ أَنَّ

those who glorify (God)'. And surely they used to say, 'If

عِنْدَ	نَا	ذِكْرًا	مِّنَ	الْأَوَّلِينَ	لَ	كُنَّا	عِبَادَ	اللَّهِ
with	us	Reminder	from	people old	for	we have been	servants	Allah

عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٩﴾ لَكُنَّا عِبَادَ اللَّهِ

we had with us a Book (like that) of the people of old, 'We would surely have been Allah's chosen servants.'

الْمُخْلِصِينَ	فَ	كَفَرُوا	بِ	هِ	فَ	سَوْفَ	يَعْلَمُونَ
the chosen	so	they disbelieve	with	it	so	soon	come to know

الْمُخْلِصِينَ ﴿١٧٠﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

Yet (when it is come to them) they disbelieve therein, but they will soon come to know.

وَل	قَدْ	سَبَقَتْ	كَلِمَةٌ	نَا	لِ	عِبَادِ	نَا	الْمُرْسَلِينَ
and	sure	gone forth	word	Our	for	servants	Our	the Messengers

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧٢﴾

And surely Our word has gone forth respecting Our servants, the Messengers,

إِنَّ	هُمْ	لَ	هُمْ	الْمَنْصُورُونَ	وَ	إِنَّ	جُنْدًا	نَا	لَ	هُمْ
certainly	they	for	them	be helped	and	surely	host	Our	for	them

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٣﴾ وَإِنَّ جُنَدَنَا لَهُمُ

That it is certainly they who would be helped; And that it is Our host that would certainly

الْغَلْبُونَ	فَ	تَوَلَّ	عَنْ	هُمْ	حَتَّى	حِينَ	وَ	أَبْصُرُ	هُمْ
be victorious	so	turn away	from	them	till	a while	and	watch	them

الْغَلْبُونَ ﴿١٧٤﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينَ ﴿١٧٥﴾ وَأَبْصُرْهُمْ

be victorious. So turn you away from them for a while. And watch them

فَ	سَوْفَ	يُبْصِرُونَ	أَ	فَ	بِ	عَذَابِ	نَا	يَسْتَعْجِلُونَ
so	soon	they will see	is	so	with	punishment	Our	seek to hasten

فَسَوْفَ يُبْصِرُونَ ﴿١٧٦﴾ أَفَعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٧﴾

for they will soon see. Is it then Our punishment that they seek to hasten on?

فَ	إِذَا	نَزَلَ	بِ	سَاحَةِ	هُمْ	فَ	سَاءَ	صَبَاحُ	الْمُنْذَرِينَ
so	when	it descends	in	courtyard	their	so	evil	morning	those who warned

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٨﴾

But when it descends into their courtyard, it shall be an evil morning to those who were warned.

وَ	تَوَلَّ	عَنْ	هُمْ	حَتَّى	حِينَ	وَ	أَبْصُرُ	فَ	سَوْفَ	يُبْصِرُونَ
and	turnaway	from	them	for	a while	and	watch	so	soon	they see

وَتَوَلَّ عَنْهُمْ حَتَّى حِينَ ﴿١٧٩﴾ وَأَبْصُرْ فَسَوْفَ يُبْصِرُونَ ﴿١٨٠﴾

So turn you away from them for a while. And watch, for they will soon see.

مَا	عَنْ	الْعِزَّةِ	رَبِّ	كَ	رَبِّ	سُبْحَانَ
what	from	the Honour	Lord	your	Lord	Holy

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا

Holy is your Lord, the Lord of Honour (and Power) far above that which

يَصِفُونَ	وَ	سَلَامٌ	عَلَى	الْمُرْسَلِينَ	وَ	الْحَمْدُ	لِ	اللَّهِ
they assert	and	peace be	upon	the Messengers	and	all praise	for	Allah

يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ

they assert. And peace be upon the Messengers! And all praise belongs to Allah,

رَبِّ	الْعَالَمِينَ
Lord	the worlds

رَبِّ الْعَالَمِينَ ۝

the Lord of the worlds.

٣٨- سُورَةُ صَ مَكِّيَّةٌ

Revealed in Makkah

Surah Sad

رُكُوعَاتُهَا ٥

آيَاتُهَا ٨٩

Ruku 5

Verses 89

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

In the name of Allah, the Gracious, the Merciful

صَ	وَ	الْقُرْآنِ	ذِي	الدِّكْرِ	بَلِ	الَّذِينَ
Truthful God	by	the Quran	having	exhortation	but	those who

صَ وَالْقُرْآنِ ذِي الدِّكْرِ ۝ بَلِ الَّذِينَ

Suad(Truthful God). By the Quran, full of exhortation, (it is Our revealed word). But those who

كَفَرُوا	فِي	عِزَّةٍ	وَ	شِقَاقٍ	كُم	أَهْلَكَ	نَا
disbelieve	in	pride	and	enmity	how many	destroyed	We

كَفَرُوا فِي عِزَّةٍ وَ شِقَاقٍ ③ كَمْ أَهْلَكْنَا

disbelieve are (steeped in false) pride and enmity. How many a generation before

مِنْ	قَبْلِ	هَمُّ	مِنْ	قَرْنٍ	فَ	نَادَوْا	وَ	لَاتَ	حِينَ
from	before	them	of	generations	so	they cried	and	not	time

مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَ لَاتَ حِينَ

them have We destroyed! They cried out (for help), but it was no longer the time

مَنَاصٍ	وَ	عَجِبُوا	أَنْ	جَاءَ	هُمُّ	مُنذِرٌ
escape	and	they wonder	that	came	them	Warner

مَنَاصٍ ④ وَعَجِبُوا أَنْ جَاءَ هُمْ مُنذِرٌ

for escape. And they wonder that a Warner has come to them

مِنْ	هُمْ	وَ	قَالَ	الْكَافِرُونَ	هَذَا	سِحْرٌ	كَذَابٌ
from among	them	and	they	disbelievers	this	magician	great liar

مِنْهُمْ زَوْقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَابٌ ⑤

from among themselves; and the disbelievers say, 'This is a magician, a great liar.

أَ	جَعَلَ	الْأِلَهَةَ	إِلَهًا	وَاحِدًا	إِنَّ	هَذَا	لَ	شَيْءٌ
did	he made	gods	God	One	verily	this	is	thing

أَجَعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا صر ج إِنَّ هَذَا لَشَيْءٌ

'Has he forged the gods into One God? This, verily,

عَجَابٌ	وَ	انْطَلَقَ	الْمَلَأُ	مِنْ	هُمُّ	أَنْ	امْشُوا
strangest	and	disputed	leaders	of	them	that	go

عَجَابٌ ⑥ وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا

is the strangest thing (we have heard). At that, their leaders disputed (admonishing them), 'Go

وَأَصْبِرُوا عَلَى إِلَهَيْكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ
much desired thing is this verily your gods to hold fast and

وَأَصْبِرُوا عَلَى إِلَهَيْكُمْ ^{صلی} إِنَّ هَذَا لَشَيْءٌ يُرَادُ ⁷

hold fast to your gods. This is a thing much desired.

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا
but this not other religions in this with we heard not

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ^{صلی} إِنْ هَذَا إِلَّا

'We never heard of such a thing in any other religion. This is nothing but

اِخْتِلَاقٌ ءَأَنْزَلَ عَلَىٰ هِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ
they no us between of exhortation Him upon sent down what fabrication

اِخْتِلَاقٌ ⁸ ءَأَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ^ط بَلْ هُمْ

a fabrication.' What, is he out of all of us the one to whom exhortation is sent down? No, they

فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَّمَّا يَذُوقُوا عَذَابِي
My punishment they tasted not yet no My exhortation of doubt in

فِي شَكٍّ مِّنْ ذِكْرِي ^ع بَلْ لَّمَّا يَذُوقُوا عَذَابِي ⁹

are in doubt concerning My exhortation. No, but they have not yet tasted My punishment.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ
Great Bestower Mighty your Lord mercy treasures they possess do

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ¹⁰

Do they possess the treasures of the mercy of your Lord, the Mighty, the Great Bestower?

أَمْ لَهُمْ مَّا بَيْنَ يَدَيْهِمْ مَّا بَيْنَ يَدَيْهِمْ
them between that and earth and heavens kingdom them for or

أَمْ لَهُمْ مَّا بَيْنَ يَدَيْهِمْ مَّا بَيْنَ يَدَيْهِمْ

Or is the kingdom of the heavens and the earth and all that is between them theirs?

فَ لُ	يَرْتَقُوا فِي	الْأَسْبَابِ	جُنْدًا مَّا	هُنَالِكَ	مَهْزُومٌ	مِّنَ	الْأَحْزَابِ
so	ascend	with	means	host	that	there	defeated

فَلْيَرْتَقُوا فِي الْأَسْبَابِ ⑪ جُنْدًا مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ⑫

So let them ascend with the means (at their disposal). (They are) a host from among the confederates (which will be) routed here.

كَذَّبَتْ	قَبْلَ	هُمْ	قَوْمُ	نُوحٍ	وَ	عَادُ
rejected	before	them	people	Noah	and	A'd

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادُ

Much as before them the people of Noah and (the tribe of) A'd and Pharaoh, the lord of

وَ	فِرْعَوْنُ	ذُو	الْأَوْتَادِ	وَ	ثَمُودُ	وَ	قَوْمُ	لُوطٍ	وَ	أَصْحَابُ
and	Pharaoh	lord	encampments	and	Thamud	and	people	Lot	and	companions

وَ فِرْعَوْنُ ذُو الْأَوْتَادِ ⑬ وَ ثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ

encampments, had rejected. So (the tribe of) Thamud, and the people of Lot, and the dwellers

الْعِيْكَ	أُولَئِكَ	الْأَحْزَابُ	إِنْ	كُلُّ	إِلَّا	كَذَّبَ	الرُّسُلَ
Wood	these were	hordes	not	all	but	rejected	the Messengers

الْعِيْكَ ⑭ أُولَئِكَ الْأَحْزَابُ ⑮ إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ

of the Wood -- these were the hordes (routed one and all). All without exception rejected the Messengers,

فَ	حَقَّ	عِقَابِ	وَ	مَا	يَنْظُرُ	هَؤُلَاءِ	إِلَّا	صَيْحَةً	وَاحِدَةً
so	justified	My punishment	and	not	they wait	these	but	scream	one

فَحَقَّ عِقَابِ ⑯ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

thus My punishment became inevitable. They wait not but for a long drawn out scream

مَّا	لَ	هَا	مِنْ	فَوَاقٍ	وَ	قَالُوا	رَبِّ	نَا	عَجِّلْ	لَ	نَا	قِطًّا	نَا
no	for	them	any	respite	and	they say	our	Lord	hasten	for	us	our	portion

مَّا لَهَا مِنْ فَوَاقٍ ⑰ وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا

from which there is no respite. They say,'Our Lord, hasten to us our portion (of the punishment)

قَبْلَ	يَوْمِ	الْحِسَابِ	إِصْبِرْ	عَلَى	مَا	يَقُولُونَ	وَ	اذْكُرْ
remember	and	they say	what	upon	bear patiently	Reckoning	the Day	before

قَبْلَ يَوْمِ الْحِسَابِ ۝۱۷ إِصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ

before the Day of Reckoning. Bear patiently with what they say, and remember

عَبْدَ	نَا	دَاوُدَ	ذَا	الْأَيْدِ	إِنَّ	هَ	أَوَّابُ	إِنْ	نَا	سَخَّرْنَا
We subjected	We	surely	turning to God	he	surely	powers	having	David	Our	servant

عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ ۝۱۸ إِنَّهُ أَوَّابٌ ۝۱۸ إِنَّا سَخَّرْنَا

Our servant David, a man of many powers; surely he was always turning (to God). We subjected (to him)

الْجِبَالِ	مَعَ	هَ	يُسَبِّحُنَ	بِ	الْعِشِيِّ	وَ	الْإِشْرَاقِ	وَ	الطَّيْرِ
the birds	and	sunrise	and	night	with	they glorify God	him	with	the mountains

الْجِبَالِ مَعَهُ يُسَبِّحُنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ۝۱۹ وَالطَّيْرِ

the mountains. They celebrated God's praises with him at nightfall and sunrise. And (We subjected to him) the birds

مَحْشُورَةً	كُلُّ	لَ	هَ	أَوَّابٌ	وَ	شَدَدْنَا	مُلْكَ	هَ	وَ	اتَيْنَا	هَ
him	We gave	and	his	kingdom	We strengthened	and	turned	him	to	all	gathered together

مَحْشُورَةً ۝۲۰ كُلُّ لَهَّ أَوَّابٌ ۝۲۰ وَشَدَدْنَا مُلْكَهُ وَاتَيْنَاهُ

gathered together; all turned to him. And We strengthened his kingdom, and gave him

الْحِكْمَةَ	وَ	فَضْلَ	الْخِطَابِ	وَ	هَلْ	أَتَى	كَ	نَبَأُ	الْخِصْمِ
the disputant	story	you	reached	did	and	speech	decisive	and	wisdom

الْحِكْمَةَ وَفَضْلَ الْخِطَابِ ۝۲۱ وَهَلْ أَتَكَ نَبَأُ الْخِصْمِ

wisdom and (talent for) decisive speech. And has the story of the disputants reached you

إِذْ	تَسَوَّرُوا	الْمِحْرَابَ	إِذْ	دَخَلُوا	عَلَى	دَاوُدَ	فَ	فَزِعَ
he was afraid	and	David	upon	they entered	when	chamber	climbed over the wall	when

إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝۲۲ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ

when they climbed over the wall (of his) chamber? When they entered in upon David, and he was afraid

بَعْضٍ	عَلَى	نَا	بَعْضُ	بَغَى	خَصْمَيْنِ	تَخَفُ	لَا	قَالُوا	هُمُ	مِنْ
the other	against	us	some of	transgressed	two disputants	you fear	not	they said	them	of

مِنْهُمْ قَالُوا لَا تَخَفُ ۗ خَصْمَيْنِ ۖ بَغَى بَعْضُنَا عَلَى بَعْضٍ

of them. They said, 'Fear not. (We are) two disputants; one of us has transgressed against the other;

فَ احْكُم	بَيْنَ	نَا	بِ الْحَقِّ	وَ لَا	تُشْطِطُ	وَ اِهْدِنَا	إِلَى سَوَاءٍ	رِجَالٍ	يَسْتَعِينُ	و نَعِجَةٌ	وَ لِي	يَ	
right	to	us	guide	and	be unjust	not	and	justice	with	us	between	you judge	so

فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءٍ

so judge between us with justice, and deviate not from the right course and guide us to the right

الصِّرَاطِ	إِنَّ	هَذَا	أَخِي	لِي	لَهُ	تِسْعٌ	وَ تِسْعُونَ	نَعِجَةً	وَ لِي	يَ			
me	for	and	ewes	ninety	and	nine	him	for	my	brother	this	surely	path

الصِّرَاطِ ۚ إِنَّ هَذَا أَخِي ۖ لَهُ تِسْعٌ ۙ وَتِسْعُونَ نَعِجَةً ۖ وَلِي

way. 'This is my brother; he has ninety-nine ewes, and I have

نَعِجَةً	وَاحِدَةً	فَ قَالَ	أَكْفِلْ	نِي	هَا	وَ عَزَّ	نِي	فِي	الْخِطَابِ		
his address	in	me	overbearing	and	it	me	give	he says	so	one	ewes

نَعِجَةً وَاحِدَةً ۖ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ۚ

one ewe. Yet he says, 'Give it to me,' and has been overbearing to me in his address.'

قَالَ	لَقَدْ	ظَلَمَ	كَ	بِ سُؤَالٍ	نَعِجَةٍ	كَ إِلَى	نِعَاجِهِ	وَ إِنَّ					
certainly	and	his	ewes	to	your	ewe	demanding	with	you	he wronged	sure	for	said

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالٍ نَعَجْتِكَ إِلَى نِعَاجِهِ ۖ وَإِنَّ

(David) said, 'Surely, he has wronged you in demanding your ewe in addition to his own ewes. And certainly

كَثِيرًا	مِّنَ	الْخُلَطَاءِ	لَ يَبْغِي	بَعْضُ	هُمُ	عَلَى	بَعْضٍ	إِلَّا	
except	other	against	them	some	transgress	do	partners	of	many

كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا

many partners transgress against one another, except

الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	وَ	قَلِيلٌ	مَّا	هُمْ
those who	believe	and	they do	good works	and	few	that	them

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ط

those who believe (in God) and do good works; and these are but few.'

وَ	ظَنَّ	دَاوُدُ	أَنَّ	مَا	فَتَنَّا	هُ	فَ	اسْتَغْفَرَ	رَبَّهُ	هُ	وَ	خَرَّ	رَاكِعًا
and	perceived	David	but	not	We tried	him	so	asked forgiveness	his	Lord	and	fell down	bowing

وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا

And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship

وَ	أَنَابَ	فَ	غَفَرْنَا	لَهُ	وَ	ذَلِكَ	وَ	إِنَّ	لَهُ	عِنْدَنَا	لَ	زُلْفَى	
and	turned in repentance	so	We forgave	him	and	that	indeed	for	him	with	us	is	nearness

وَأَنَابَ ۝۲۵ فَعَفَرْنَا لَهُ ذَلِكَ ۝ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى

and turned (to Him). So We forgave him that; and indeed, he had a position of nearness with Us

وَ	حُسْنٍ	مَّأْبٍ	يَا	دَاوُدُ	إِنَّا	جَعَلْنَا	كَ	خَلِيفَةً	فِي	الْأَرْضِ
and	excellent	retreat	O	David	surely We	We made	you	vicegerent	in	the earth

وَحُسْنٍ مَّأْبٍ ۝۲۶ يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

and an excellent retreat. 'O David, We have made you a vicegerent in the earth;

فَ	أَحْكُمْ	بَيْنَ	النَّاسِ	بِ	الْحَقِّ	وَ	لَا	تَتَّبِعِ	الْهَوَى	فَ	يُضِلَّ	كَ
so	you judge	between	men	with	justice	and	not	follow	vain desire	so	lead astray	you

فَأَحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ

so judge between men with justice, and follow not vain desire, lest it should lead you astray

عَنْ	سَبِيلِ	اللَّهِ	إِنَّ	الَّذِينَ	يَضِلُّونَ	عَنْ	سَبِيلِ	اللَّهِ
from	way	Allah	surely	those who	go astray	from	way	Allah

عَنْ سَبِيلِ اللَّهِ ۝ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ

from the way of Allah.' Surely those who go astray from the way of Allah

لَ	هُمُ	عَذَابٌ	شَدِيدٌ	بِمَا	نَسُوا	يَوْمَ	الْحِسَابِ	وَ	مَا
for	them	punishment	severe	because	they forgot	Day	reckoning	and	what

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٧﴾ وَمَا

will have a severe punishment, because they forgot the Day of Reckoning. And We have

خَلَقْنَا	السَّمَاءَ	وَ	الْأَرْضَ	وَ	مَا	بَيْنَ	هُمَا	بَاطِلًا	ذَلِكَ
We created	heavens	and	earth	and	that	between	them	in vain	that

خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۗ ذَٰلِكَ

not created the heaven and the earth and all that is between them in vain. That is

ظَنُّ	الَّذِينَ	كَفَرُوا	فَ	وَيْلٌ	لِّ	الَّذِينَ	كَفَرُوا	مِنَ	النَّارِ
view	those who	disbelieve	then	woe	to	those who	disbelieve	from	the Fire

ظَنُّ الَّذِينَ كَفَرُوا ۗ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٨﴾

the view of those who disbelieve. Woe, then, to the disbelievers because of the Fire.

أَمْ	نَجْعَلُ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	كَ	الْمُفْسِدِينَ
shall	We treat	those who	believe	and	they did	good works	like	who do mischief

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ

Shall We treat those who believe and do good works like those who act corruptly

فِي	الْأَرْضِ	أَمْ	نَجْعَلُ	الْمُتَّقِينَ	كَ	الْفُجَّارِ	كَيْتَبُ	أَنْزَلْنَا	هُ
in	earth	shall	We treat	righteous	like	wicked	a Book	We revealed	it

فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۗ كَيْتَبُ أَنْزَلْنَاهُ

in the earth? Shall We treat the righteous like the wicked? (This is) a Book which We have revealed

إِلَيْكَ	مُبْرَكٌ	لِ	يَدَّبَّرُوا	آيَاتِهِ	وَ	لِ	يَتَذَكَّرُ	أُولُوا	الْأَلْبَابِ
to	you	that	they reflect	its	and	so that	take heed	gifted	one with understanding

إِلَيْكَ مُبْرَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٣٠﴾

to you, full of blessings, that they may reflect over its verses, and those gifted with understanding may take heed.

وَ	وَهَبْنَا	لِ	دَاوُدَ	سُلَيْمَانَ	نِعْمَ	الْعَبْدُ	إِنَّ	هَ
and	we bestowed	for	David	Solomon	excellent	servant	verily	he

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ

And WE bestowed on David, Solomon who was an excellent servant. He was always

أَوَابٌ	إِذْ	عُرِضَ	عَلَيْهِ	هَ	بِ	الْعِشِيِّ	الْصَفِينَتِ	الْجِيَادِ
turning to God	when	brought	at	him	with	eventide	noblest breed	swift of foot

أَوَابٌ ۝³¹ إِذْ عُرِضَ عَلَيْهِ بِالْعِشِيِّ الصَّفِينَتِ الْجِيَادِ ۝³²

turning (to Us). When there were brought before him at eventide steeds of noblest breed and swift of foot,

فَ	قَالَ	إِنَّ	يَ	أَحْبَبْتُ	حُبَّ	الْخَيْرِ	عَنْ	ذِكْرِ	رَبِّ	يَ	حَتَّى
so	he said	I	surely	love of horses	dear	of good	remind	lord	my	until	my

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى

He said, 'The love of horses is dear to me because they remind me of my Lord. (So he sat) until

تَوَارَتْ	بِ	الْحِجَابِ	رُدُّوْهُ	هَا	عَلَيْ	يَ	فَ	طَفِقَ	مَسْحًا
disappeared	with	veil	bring back	to	them	me	so	started	stroking

تَوَارَتْ بِالْحِجَابِ ۝³³ رُدُّوْهُا عَلَيَّ ۝³³ فَطَفِقَ مَسْحًا

they disappeared behind the veil. (He said), 'Bring them back to me. 'Then he started stroking

بِ	السُّوقِ	وَ	الْأَعْنَاقِ	وَ	لَقَدْ	فَتَنَّا	سُلَيْمَانَ	وَ	الْقَيْنَا
with	legs	and	necks	and	surely	try	Solomon	and	placed

بِالسُّوقِ وَالْأَعْنَاقِ ۝³⁴ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا

(their) legs and (their) necks. And We did try Solomon and We placed

عَلَى	كُرْسِيِّ	هَ	جَسَدًا	ثُمَّ	أَنَابَ	قَالَ	رَبِّ	اغْفِرْ	لِ	يَ
on	his	throne	body	then	he turned	he said	my Lord	forgive	grant	me

عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ۝³⁵ قَالَ رَبِّ اغْفِرْ لِي

on his throne (a mere) body. Then he turned (to God, seeking His mercy). He said, 'O my Lord, grant me forgiveness

وَهَبْ لِي	مُلْكًا	لَا	يُنْبَغِي	لِ	أَحَدٍ	مِّنْ	بَعْدِي	يَ	إِنَّ	كَ	
you	surely	me	after	from	any one	to	suitable	not	kingdom	me	bestow and

وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ

and bestow on me a kingdom which none unworthy of it may possess after me; surely

أَنْتَ	الْوَهَّابُ	فَ	سَخَّرْنَا	لَ	هُ	الرِّيحَ	تَجْرِي	بِ	أَمْرِ	هِ
his	command	with	blowing	wind	him	to	We subjected	so	great bestower	You

أَنْتَ الْوَهَّابُ ﴿٣٦﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ

You are so Generous.' So We subjected to him the wind, blowing gently by his

رُخَاءً	حَيْثُ	أَصَابَ	وَ	الشَّيْطِينَ	كُلَّ	بِنَاءٍ
builders	all	the satans	and	reached	where	gently

رُخَاءً حَيْثُ أَصَابَ ﴿٣٧﴾ وَالشَّيْطِينَ كُلَّ بِنَاءٍ

command witherso ever he desired to go, And the giants, all (sorts of) builders

وَ	غَوَّاصٍ	وَ	الْآخَرِينَ	مُقَرَّنِينَ	فِي	الْأَصْفَادِ	هَذَا
this	fetters	in	bound	others	and	divers	and

وَغَوَّاصٍ ﴿٣٨﴾ وَالْآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٩﴾ هَذَا

and divers, And others bound in fetters. This is

عَطَاؤُ	نَا	فَ	أَمْنٌ	أَوْ	أَمْسِكُ	بِ	غَيْرِ	حِسَابٍ	وَ	إِنَّ
certainly	and	reckoning	not	with	withhold	or	favour	so	Our	gift

عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَإِنَّ

Our gift -- so give freely or withhold -- without reckoning.' And certainly

لَ	هُ	عِنْدَنَا	لَ	زُلْفَى	وَ	حُسْنِ	مَّأْبِ	وَ	أَذْكَرُ	عَبْدَنَا		
Our	servant	remember	and	retreat	excellent	and	position of nearness	is	Us	with	him	for

لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنِ مَّأْبِ ﴿٤١﴾ وَأَذْكَرُ عَبْدَنَا

he had a position of nearness with Us and an excellent retreat. And remember Our servant

أَيُّوبَ	إِذْ	نَادَى	رَبَّهُ	هَـ	أَنْ	نِي	مَسَّ	نِي	الشَّيْطَانُ	بِ	نُصَبٍ
Job	when	cried	his	Lord	that	I	afflicted	me	Satan	with	toil

أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصَبٍ

Job, when he cried to his Lord, (saying), 'Satan has afflicted me with toil

وَّ	عَذَابٍ	أَرْكُضٍ	بِ	رِجْلِ	كَ	هَذَا	مُغْتَسِلٍ	بَارِدٍ	وَّ	شَرَابٍ
and	torment	strike	with	feet	your	this	to wash	cool	and	a drink

وَّعَذَابٍ ۞ ٤٢ أَرْكُضٍ بِرِجْلِكَ ۚ هَذَا مُغْتَسِلٌ بَارِدٌ وَشَرَابٌ ۝ ٤٣

and torment.' 'Spur on (your mount). Here is cool water to wash with and a drink.'

وَّ	وَهَبْنَا	لَـ	هَـ	أَهْلَـ	هَـ	وَ	مِثْلَ	هُمَّ	مَعَ	هُمَّ	رَحْمَةً	مِّنْ	نَا	
and	We bestowed	to	him	his	family	and	like	them	along	with	them	mercy	from	Us

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا

And We bestowed on him his family and many like them along with them, (by way of) mercy from Us,

وَّ	ذِكْرٍ	لِ	أُولَى	الْأَلْبَابِ	وَ	خُذْ	بِ	يَدِكَ	زِغَا
and	a reminder	for	with	men of understanding	and	take	with	your	dry twigs

وَذِكْرٍ لِّلْأُولَى الْآلِبَابِ ۝ ٤٤ وَخُذْ بِيدِكَ زِغَا

and as a reminder to men of understanding. And (We said to him), 'Take in your hand a handful of dry twigs

فَ	اضْرِبْ	بِـ	هَـ	وَ	لَا	تُحْنِثْ	إِنْ	نَا	وَجَدْنَا	هُـ	صَابِرًا	نِعْمَ
so	strike	with	it	and	not	you break oath	We	indeed	found	him	steadfast	excellent

فَاضْرِبْ بِهِ وَلَا تُحْنِثْ ۚ إِنَّا وَجَدْنَاهُ صَابِرًا ۝ ٤٥ نِعْمَ

and strike therewith, and break not your oath.' Indeed, We found him steadfast. An excellent

الْعَبْدُ	إِنَّ	هَـ	أَوَّابٌ	وَ	أَذْكُرُ	عِبْدَ	نَا	إِبْرَاهِيمَ	وَ	إِسْحَاقَ
servant	surely	he	turning to God	and	remember	Our	servant	Abraham	and	Isaac

الْعَبْدُ إِنَّهُ أَوَّابٌ ۝ ٤٥ وَأَذْكُرُ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ

servant was he. Surely, he was always turning (to God). And remember Our servants Abraham, and Isaac,

و	يَعْقُوبَ	أُولَى	الْأَيْدِي	وَ	الْأَبْصَارِ	إِنْ	نَا	أَخْلَصْنَا	هُمْ
and	Jacob	having	might	and	vision	surely	We	We chose	them

وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾ إِنَّا أَخْلَصْنَاهُمْ

and Jacob, men of might and vision. We chose them

بِ	خَالِصَةٍ	ذِكْرَى	الدَّارِ	وَ	إِنَّ	هُمْ	عِنْدَ	نَا	لَ	مِنْ
with	especially	to remind	the abode	and	truly	they	in sight	Us	are	among

بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٧﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ

especially to remind (people) of the abode (of the Hereafter). And truly, they are in Our sight among

الْمُصْطَفَيْنِ	الْأَخْيَارِ	وَ	اذْكُرْ	إِسْمَاعِيلَ	وَ	الْيَسَعَ
the chosen ones	the best	and	remember	Ishmael	and	Elisha

الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٨﴾ وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ

the elect (and) the best. And remember Ishmael and Elisha

وَ	ذَالْكَفْلِ	وَ	كُلٌّ	مِّنَ	الْأَخْيَارِ	هَذَا	ذِكْرٌ	وَ	إِنَّ
and	Dhu'l-kifl	and	all	of	the best	this	a reminder	and	surely

وَ ذَالْكَفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٩﴾ هَذَا ذِكْرٌ وَإِنَّ

and Dhu'l-Kifl; and all were of the best. This is a reminder. And

لِ	الْمُتَّقِينَ	لَ	حُسْنِ	مَّابٍ	جَنَّاتٍ	عَدْنٍ	مُّفْتَحَةً
for	the righteous	is	excellent	retreat	Gardens	Eternity	thrown open

لِلْمُتَّقِينَ لِحُسْنِ مَّابٍ ﴿٥٠﴾ جَنَّاتٍ عَدْنٍ مُّفْتَحَةً

the righteous will surely have excellent retreat: Gardens of Eternity,

لَهُمْ	الْأَبْوَابُ	مُتَكِّئِينَ	فِي	هَا	يَدْعُونَ	فِي	هَا	بِ	فَاكِهَةٍ
for them	gates	reclining	in	it	they call	in	it	with	fruits

لَهُمُ الْأَبْوَابُ ﴿٥١﴾ مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ

with their gates thrown open to them, Reclining therein (on cushions); they will therein call (at pleasure) for plenteous

كثيرة	و	شَرَابٍ	وَ	عِنْدَهُمْ	قَصِرَتْ	الطَّرْفِ	أَتْرَابٌ
plenty	and	drink	and	near	ones restraining	looks	equal age

كثيرة وشرابٍ ﴿٥٢﴾ وعندَهُم قصرتُ الطرفِ أترابٌ ﴿٥٣﴾

fruit and drink. And with them will be (*chaste women*), restraining their looks, companions of equal age.

هَذَا	مَا	تُوْعَدُونَ	لِ	يَوْمِ	الْحِسَابِ	إِنَّ	هَذَا	لِ	رِزْقٍ	نَا
this is	what	you are promised	for	Day	of Reckoning	surely	this is	is	provision	Our

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾ إِنَّ هَذَا لَرِزْقُنَا

This is what you are promised for the Day of Reckoning. Verily, this is Our provision

مَا	لِ	هُ	مِنْ	تَفَادٍ	هَذَا	وَ	إِنَّ	لِ	الطَّغِينِ	لِ	شَرٍّ	مَابٍ
not	for	it	to	be exhausted	this is	and	surely	for	rebellious	indeed	evil	place of return

مَالَهُ مِنْ تَفَادٍ ﴿٥٥﴾ هَذَا وَإِنَّ لَطَّغِينَ لَشَرِّمَابٍ ﴿٥٦﴾

which will never be exhausted. This is (*for the believers*). But for the rebellious there is an evil place of return.

جَهَنَّمَ	يَصْلُونَ	هَا	فَ	بِئْسَ	الْمِهَادُ	هَذَا	فَ	لِ	يَذُوقُوهُ	هُ
Hell	they enter to burn	it	so	evil	resting place	this is	so	let	they taste	it

جَهَنَّمَ ۚ يَصْلُونَهَا ۚ فَبِئْسَ الْمِهَادُ ﴿٥٧﴾ هَذَا ۗ فَلْيَذُوقُوهُ

Hell, wherein they will burn. What an evil resting place! This is (*what they will have*). So let them taste it:

حَمِيمٍ	وَ	غَسَّاقٍ	وَ	الْآخِرُ	مِنْ	شَكْلِ	هُ	أَزْوَاجٍ	هَذَا	فَوْجٍ
boiling fluid	and	stinking drink	and	other	of	similar	it	nature	this is	a host

حَمِيمٍ وَغَسَّاقٍ ﴿٥٨﴾ وَالْآخِرُ مِنْ شَكْلِهِ أَزْوَاجٍ ﴿٥٩﴾ هَذَا فَوْجٍ

a boiling fluid, and an intensely cold and stinking drink. And (*various kinds of*) other (*torments*) of a similar nature. 'This is a host

مُتَّحِمٍ	مَعَ	كُمُ	لَا	مَرْحَبًا	بِ	هَمُ	إِنَّ	هَمُ	صَالُوا	النَّارِ
rushing headlong	with	you	not	welcome	for	them	verily	they	enter to burn	Fire

مُتَّحِمٍ مَعَكُمْ ۚ لَا مَرْحَبًا بِهِمْ ۗ إِنَّهُمْ صَالُوا النَّارِ ﴿٦٠﴾

(*of yours*) rushing headlong with you, (*O leaders of mischief*); No welcome for them. They must burn in the Fire.

قَالُوا	بَلْ	أَنْتُمْ	لَا	مَرْحَبًا	بِ	كُمْ	أَنْتُمْ	قَدَّمْتُمْ	هُ	لَ	نَا
us	for	this	who prepared	it is you	you	for	welcome	no	it is you	no	they say

قَالُوا بَلْ أَنْتُمْ قَف لَّا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا

They will say, 'No, it is you. No welcome for you (in truth). It is you who prepared this for us.

فَ	بِئْسَ	الْقَرَارُ	قَالُوا	رَبِّ	نَا	مَنْ	قَدَّمَ	لَ	نَا	هَذَا	فَ	زِدْ	هُ
him	add	so	this	us	for	prepared	who	our	Lord	they say	resting place	evil	so

فَبِئْسَ الْقَرَارُ ۖ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ

So what an evil resting place it is! They will (also) say, 'Our Lord, whosoever prepared this for us -- so add to him

عَذَابًا	ضِعْفًا	فِي	النَّارِ	وَ	قَالُوا	مَا	لَ	نَا	لَا	نَرَى	رِجَالًا
men	we see	not	us	for	what	they say	and	the Fire	in	double	punishment

عَذَابًا ضِعْفًا فِي النَّارِ ۖ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا

a double punishment in the Fire.' And they will say, 'What has happened to us that we see not the men

كُنَّا	نَعُدُّ	هُمْ	مِنَ	الْأَشْرَارِ	أَ	تَّخَذْنَا	هُمْ	سِخْرِيًّا	أَمْ
or	ridicule	them	we subjected	is	wicked	among	them	reckon	we used to

كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۖ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ

whom we used to reckon among the wicked? 'Is it because we subjected them to ridicule (unjustly), or

زَاغَتْ	عَنْ	هُمْ	الْأَبْصَارُ	إِنَّ	ذَلِكَ	لَ	حَقٌّ	تَخَاصُمُ	أَهْلِ	النَّارِ
Fire	people	mutual disputing	true	is	that	verily	eyes	them	from	turned aside

زَاغَتْ عَنْهُمْ الْأَبْصَارُ ۖ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ۖ

have the eyes missed them? Verily, it is true -- the disputing together of the people of the Fire.

قُلْ	إِنَّ	مَا	أَنَا	مُنذِرٌ	وَ	مَا	مِنَ	إِلَهِ	إِلَّا	اللَّهُ	الْوَاحِدُ
the One	Allah	except	God	of	no	and	a Warner	I	only	say	

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ

Say, 'I am only a Warner; and there is no God but Allah, the One,

الْقَهَّارُ	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	الْعَزِيزُ
the Most Supreme	Lord	heavens	and	earth	and	that	between	the two	the Mighty

الْقَهَّارُ ٦٦ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ

the Most Supreme; 'The Lord of the heavens and the earth, and all that is between the two, the Mighty,

الْغَفَّارُ	قُلْ	هُوَ	نَبَأٌ	عَظِيمٌ	أَنْتُمْ	عَنْ	هُ	مُعْرِضُونَ
the Great Forgiver	you say	it is	news	big	you are	from	which	turning away

الْغَفَّارُ ٦٧ قُلْ هُوَ نَبَأٌ عَظِيمٌ ٦٨ أَنْتُمْ عَنْهُ مُعْرِضُونَ ٦٩

the Great Forgiver.' Say,' It is a big news, 'From which you are turning away.

مَا كَانَ	لِي	مِنْ	عِلْمٍ	بِ	الْمَلَأِ	الْأَعْلَى	إِذْ	يُخْتَصِمُونَ
was not	for	me	any	with	Assembly	exalted	when	discussed

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يُخْتَصِمُونَ ٧٠

'I had no knowledge of the exalted Assembly when they discussed (it) among themselves,

إِنْ	يُوحَى	إِلَىَّ	إِلَّا	أَنْ	مَا	أَنَا	نَذِيرٌ	مُبِينٌ	إِذْ	قَالَ	رَبُّكَ	لِ	الْمَلَأِكَةِ
that	revealed	to	me	but	that	I	Warner	plain	when	said	your	to	angels

إِنْ يُوحَى إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ ٧١ إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ

'But this that it has been revealed to me, that I am a plain Warner.' When your Lord said to the angels,

إِنِّي	سَوِّيتُ	هَـ	وَ	نَفَخْتُ	فِيهِ	هَـ
surely	I have fashioned	him	and	breathed	into	him

إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ ٧٢ فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ

'I am about to create man from clay,'And so when I have fashioned him (in perfection), and have breathed into him

مِنْ	رُوحِي	فَ	قَعُوا	لَـ	هَـ	سَجِدِينَ	فَ	سَجَدَ	الْمَلَأِكَةُ	كُلُّ	هُمْ
of	My	then	fall down	to	him	in submission	so	submitted	angels	all	them

مِنْ رُوحِي فَقَعُوا لَهُ سَجِدِينَ ٧٣ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ

of My spirit, fall you down in submission to him.' So the angels submitted, all of them

أَجْمَعُونَ	إِلَّا	إِبْلِيسَ	اسْتَكْبَرَ	وَ	كَانَ	مِنَ	الْكَافِرِينَ
together	except	Iblis	he behaved proudly	and	was	of	those who disbelieve

أَجْمَعُونَ ﴿٧٤﴾ إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٥﴾

together. But Iblis (*did not*). He behaved proudly, and of those who disbelieved.

قَالَ	يَا	إِبْلِيسُ	مَا	مَنَعَ	كَ	أَنْ	تَسْجُدَ	لِ	مَا	خَلَقْتُ	بِ	يَدَيَّ	يَا
said	O	Iblis	what	hindered	you	that	you submit	to	what	I created	with	My	two hands

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۖ

(God) said, 'O Iblis, what hindered you from submitting to what I had created with My two hands?

أَسْتَكْبَرْتَ	أَمْ	كُنْتَ	مِنَ	الْعَالِينَ	قَالَ	أَنَا	خَيْرٌ	مِّنْ	هُ
have you acted out of pride	or	you was	of	exalted ones	he said	I	better	than	he

أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٦﴾ قَالَ أَنَا خَيْرٌ مِنْهُ ۖ

Have you acted out of pride or you really belong to the exalted ones? He said, 'I am better than he.

خَلَقْتَ	نِي	مِنَ	نَّارٍ	وَ	خَلَقْتَ	هُ	مِنَ	طِينٍ	قَالَ	فَ	اخْرُجْ
you created	me	of	fire	and	you created	him	of	clay	said	so	get out

خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٧﴾ قَالَ فَاخْرُجْ

You have created me of fire and him have you created of clay.' (God) said, 'Then get out

مِنَ	هَا	فَ	إِنَّ	كَ	رَجِيمٌ	وَ	إِنَّ	عَلَى	كَ	لَعْنَتِي	إِلَى	يَوْمِ
from	it	so	surely	you	are rejected	and	surely	on	you	curse	My	Day

مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٨﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ

hence, for, surely you are rejected. 'And surely on you shall be My curse till the Day

الدِّينِ	قَالَ	رَبِّ	يَا	فَ	أَنْظِرْ	نِي	إِلَى	يَوْمِ	يُبْعَثُونَ	قَالَ
of judgement	say	my Lord	so	grant respite	me	till	Day	they be raised	said	

الدِّينِ ﴿٧٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٨٠﴾ قَالَ

of judgement. He said, 'My Lord, then grant me respite till the day when they shall be raised.' (God) said,

قَالَ	الْمَعْلُومِ	الْوَقْتِ	يَوْمِ	إِلَى	الْمُنْظَرِينَ	مِنْ	كَ	إِنَّ	فَ
he said	appointed	time	Day	till	that granted respite	of	you	certainly	so

فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨١﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨٢﴾ قَالَ

'Certainly you are of those that are granted respite, 'Till the day of the appointed time.' He said,

هُمْ	مِنْ	كَ	عِبَادِكَ	إِلَّا	أَجْمَعِينَ	هُمْ	أُغْوِينَ	لَ	كَ	بِ	عِزَّتِكَ	فَ
them	among	your	servants	except	all	them	I lead astray	surely	Your	might	with	so

فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٣﴾ إِلَّا عِبَادَكَ مِنْهُمْ

'So by Your might, I will surely lead them all astray, 'Except your chosen servants

أَمْلَأَنَّ	لَ	أَقُولُ	الْحَقَّ	وَ	الْحَقُّ	فَ	قَالَ	الْمُخْلِصِينَ
I fill	certainly	I speak	truth	and	truth	so	said	the chosen

الْمُخْلِصِينَ ﴿٨٤﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٥﴾ لَا أَمْلَأَنَّ

from among them.' (God) said, 'Then the truth is, and the truth I speak, '(that) I will certainly fill

قُلْ	أَجْمَعِينَ	هُمْ	مِنْ	كَ	تَبِعَ	مَنْ	مِنْ	وَ	كَ	مِنْ	جَهَنَّمَ
say	all together	them	of	you	follow	those	with	and	you	with	Hell

جَهَنَّمَ مَعَكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٦﴾ قُلْ

Hell with you and with those who follow you, all together.' Say,

الْمُتَكَلِّفِينَ	مِنْ	أَنَا	وَمَا	أَجْرٍ	مِنْ	عَلَى	هَ	كُمُ	أَسْأَلُ	مَا	
those who show pretence	of	I	nor	and	reward	any	him	upon	you	I ask	not

مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٧﴾

'I ask not of you any reward for it, nor am I of those who are given to affectation.

حِينَ	بَعْدَ	هَ	نَبَأَ	تَعْلَمَنَّ	لَ	وَالْعَالَمِينَ	ذِكْرٌ	إِلَّا	هُوَ	إِنْ		
a while	after	its	news	you know	surely	and	the worlds	for	Reminder	but	it is	not

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٨﴾ وَلَتَعْلَمَنَّ نَبَأَ هَ بَعْدَ حِينٍ ﴿٨٩﴾

'It is nothing but a Reminder for (all) peoples. 'And you will surely learn its implication after a while.;

٣٩- سُورَةُ الزُّمَرِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Zumar

رُكُوعَاتُهَا ٨

آيَاتُهَا ٤٦

Ruku 8

Verses 76

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

تَنْزِيلُ	الْكِتَابِ	مِنَ	اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	إِنْ	نَأَى	أَنْزَلْنَا	إِلَيْكَ	الْكِتَابَ
revelation	this Book	from	Allah	the Mighty	the Wise	surely	We	revealed	to	you

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ② إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ

The revelation of this Book is from Allah, the Mighty, the Wise. Surely it is We Who have revealed the Book to you

بِ	الْحَقِّ	فَ	اعْبُدِ	اللَّهَ	مُخْلِصًا	لَّ	هُ	الدِّينَ	أَلَا	لِ	اللَّهِ
with	truth	so	worship	Allah	in all sincerity	to	him	faith	heed	for	Allah

بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ③ أَلَا لِلَّهِ

with truth; so worship Allah, dedicating your faith to Him in all sincerity. Listen, it is Allah (alone)

الدِّينِ	الْخَالِصُ	وَ	الَّذِينَ	اتَّخَذُوا	مِنْ	دُونِ	هُ	أَوْلِيَاءَ
faith	sincere	and	those who	take	from	beside	Him	protector

الدِّينِ الْخَالِصُ ④ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ⑤

that sincere obedience is due. And those who take for protectors others beside Him (say),

مَا	نَعْبُدُهُمْ	إِلَّا	لِ	لِ	يُقَرَّبُوا	نَا	إِلَى	اللَّهِ	زُلْفَى	إِنَّ	اللَّهَ	يَحْكُمُ
We serve	not	but	for	bring near	us	to	Allah	in station	surely	Allah	will	judge

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرَّبُونَا إِلَى اللَّهِ زُلْفَى ⑥ إِنَّ اللَّهَ يَحْكُمُ

'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge

بَيْنَ	هُمْ	فِي	مَا	هُمْ	فِي	هِ	يَخْتَلِفُونَ	إِنَّ	اللَّهَ	لَا	يَهْدِي
between	them	in	that	they	in	it	they differ	surely	Allah	not	guides him

بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ٤ إِنَّ اللَّهَ لَا يَهْدِي

between them concerning that wherein they differ. Surely, Allah guides not

مَنْ	هُوَ	كَذِبٌ	كَفَّارٌ	لَوْ	أَرَادَ	اللَّهُ	أَنْ	يَتَّخِذَ	وَلَدًا
who	him	one who lies	ungrateful	if	desired	Allah	that	take Himself	son

مَنْ هُوَ كَذِبٌ كَفَّارٌ ٥ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا

him who is an ungrateful liar. If Allah had desired to take to Himself a son,

لََّا	اصْطَفَى	مِنْ	مَا	يَخْلُقُ	مَا	يَشَاءُ	سُبْحٰنَ	هُوَ	اللَّهُ	الْوٰحِدُ
surely	have chosen	of	that	He creates	what	He pleases	Holy	He	Allah	only One

لََّا صُطْفَىٰ بِمَا يَخْلُقُ مَا يَشَاءُ ٦ لَا سُبْحٰنَهُ ٧ هُوَ اللَّهُ الْوٰحِدُ

He could have chosen whom He pleased out of what He creates. Holy is He! He is Allah, the only One,

الْقَهَّارُ	خَلَقَ	السَّمٰوٰتِ	وَ	الْأَرْضِ	بِ	الْحَقِّ	يُكَوِّرُ	الَّيْلَ
Dominant	created	heavens	and	earth	with	truth	covers	night

الْقَهَّارُ ٥ خَلَقَ السَّمٰوٰتِ وَالْأَرْضِ بِالْحَقِّ ٦ يُكَوِّرُ اللَّيْلَ

the Dominant. He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night to cover

عَلَى	النَّهَارِ	وَ	يُكَوِّرُ	النَّهَارَ	عَلَى	الَّيْلِ	وَ	سَخَّرَ	الشَّمْسَ
upon	day	and	cover	day	upon	night	and	pressed into service	the sun

عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ

the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service;

وَ	الْقَمَرَ	كُلٌّ	يَجْرِي	لِ	أَجَلٍ	مُّسَمًّى	أَلَا	هُوَ	الْعَزِيزُ
and	the moon	each	pursues course	for	time	appointed	heed	He	the Mighty

وَالْقَمَرَ ٧ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ٨ أَلَا هُوَ الْعَزِيزُ

each pursues (its) course until an appointed time. Listen, (it is) He (alone Who) is the Mighty,

الْغَفَّارُ	خَلَقَ	كُمُ	مِّنْ	نَفْسٍ	وَاحِدَةٍ	ثُمَّ	جَعَلَ	مِنْ	هَا
great forgiver	He created	you	from	being	single	then	He made	from	it

الْغَفَّارُ ⑥ خَلَقَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا

the Great Forgiver. He created you from a single being; then from that He made

زَوْجَ	هَا	وَ	أَنْزَلَ	لَ	كُمُ	مِّنْ	الْأَنْعَامِ	ثَمْنِيَةَ	أَزْوَاجٍ
mate	its	and	He sent down	for	you	of	cattle	eight	pairs

زَوْجَهَا وَأَنْزَلَ لَكُمْ مِّنْ الْأَنْعَامِ ثَمْنِيَةَ أَزْوَاجٍ ٥

its mate; and He has sent down for you eight (*head*) of cattle in pairs.

يَخْلُقُ	كُمُ	فِي	بُطُونِ	أُمَّهَاتِكُمْ	كُمُ	خَلْقًا	مِّنْ	بَعْدِ	خَلْقِ
He creates	you	in	wombs	mothers	your	creation	from	after	creation

يَخْلُقُ كُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقِ

He creates you in the womb of your mothers, creation after creation,

فِي	ظُلْمَتٍ	ثَلَاثِ	ذَلِكُمْ	اللَّهُ	رَبُّ	كُمُ	لَ	هُ	الْمَلِكُ	لَا	إِلَهَ
in	darkness	three	that is	Allah	Lord	your	for	His	kingdom	no	God

فِي ظُلْمَتٍ ثَلَاثِ ٥ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمَلِكُ ٥ لَا إِلَهَ

in three tiers of darkness. This is Allah, your Lord. His is the kingdom. There is no God

إِلَّا	هُوَ	فَ	أَنَّى	تُصْرَفُونَ	إِنْ	تَكْفُرُوا	فَ	إِنَّ	اللَّهَ	غَنِيٌّ
but	He	so	whither	you are turned away	if	you are ungrateful	so	surely	Allah	Self-Sufficient

إِلَّا هُوَ ٥ فَأَنَّى تُصْرَفُونَ ٥ إِنَّ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ

but He. Whither then are you being turned away? If you are ungrateful, surely Allah is Self-Sufficient

عَنْ	كُمُ	وَ	لَا	يَرْضَى	لِ	عِبَادِهِ	هُ	الْكَفْرَ	وَ	إِنْ	تَشْكُرُوا
of	you	and	not	He is pleased	for	His servant	with	ingratitude	and	if	you be grateful

عَنْكُمْ ٥ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ ٥ وَإِنْ تَشْكُرُوا

(being independent) of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness,

يَرْضَ	هُ	لَ	كُم	وَ	لَا	تَزِرُ	وَازِرَةٌ	وَزَرَ	أُخْرَى	ثُمَّ	إِلَى
He likes	it	for	you	and	no	will bear	bearer of burden	burden	another	then	to

يَرْضَهُ لَكُمْ ۖ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ ثُمَّ إِلَىٰ

He likes it in you. And no bearer of burden shall bear the burden of another. Then to

رَبِّ	كُم	مَّرْجِعُ	كُم	فَ	يُنَبِّئُ	كُم	بِ	مَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّ	هُ
your	Lord	return	your	and	He inform	you	with	what	you were	you have been doing	surely	He

رَبِّكُمْ مَرْجِعَكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ

your Lord is your return; And He will inform you of what you have been doing. Surely, He

عَلِيمٌ	بِ	ذَاتِ	الصُّدُورِ	وَ	إِذَا	مَسَّ	الْإِنْسَانَ	ضُرٌّ
all knower	with	having in	the breasts	and	when	befalls	man	affliction

عَلِيمٌ بِذَاتِ الصُّدُورِ ۗ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ

knows full well all that is hidden in the breasts. And when an affliction befalls a man,

دَعَا	رَبَّهُ	هُ	مُنِيْبًا	إِلَىٰ	هُ	ثُمَّ	إِذَا	خَوَّلَ	هُ	نِعْمَةً	مِّنْ	هُ	نَسِيَ	مَا
he calls	his	Lord	turning	to	Him	then	when	He confers	him	favour	from	Him	he forgets	what

دَعَا رَبَّهُ مُنِيْبًا إِلَيْهِ ۗ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا

he calls upon his Lord, turning (*penitently*) to Him. Then, when He confers upon him a favour from Himself, he forgets what

كَانَ	يَدْعُوًا	إِلَىٰ	هُ	مِنْ	قَبْلُ	وَ	جَعَلَ	لِ	اللَّهِ	أَنْدَادًا	لِّ	يُضِلُّ
he used to	pray	to	Him	from	before	and	he made	for	Allah	rivals	that	he lead astray

كَانَ يَدْعُوًا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ

he used to pray for before, and begins to assign rivals to Allah, that he may lead (*men*) astray

عَنْ	سَبِيلِ	هُ	قُلْ	تَمَتَّعْ	بِ	كُفْرِكَ	قَلِيلًا	إِنَّ	كَ	مِنْ	أَصْحَابِ
from	His	way	say	you benefit	with	your	disbelief	surely	you	of	inmates

عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ

from His way. Say, 'Benefit yourself with your disbelief a little while; you are surely of the inmates

النَّارِ	أَمْ	مَنْ	هُوَ	قَانِتٌ	أَنَاءَ	الَّيْلِ	سَاجِدًا	وَ	قَائِمًا	يَحْذَرُ
Fire	is	who	he	prays devoutly	hours	of night	prostrating	and	standing	he fears

النَّارِ ۝ أَمْ مَنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ

of the Fire. Is he who prays devoutly (to God) in the hours of the night, prostrating himself and standing, (and) fears

الْآخِرَةِ	وَ	يَرْجُوا	رَحْمَةَ	رَبِّ	ه	قُلْ	هَلْ	يَسْتَوِي	الَّذِينَ
the Hereafter	and	he hopes	mercy	his	Lord	you say	can	be equal	those who

الْآخِرَةِ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۖ قُلْ هَلْ يَسْتَوِي الَّذِينَ

the Hereafter and hopes for the mercy of his Lord, (like him who does not do so)? Say, 'Can those who

يَعْلَمُونَ	وَ	الَّذِينَ	لَا	يَعْلَمُونَ	إِنَّ	مَا	يَتَذَكَّرُ	أُولَئِكَ
they know	and	those who	not	they know	only	take heed	endowed	

يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولَئِكَ

know and those who do not know be equal?' Verily, only those endowed with

الْأَلْبَابِ	قُلْ	يَا	عِبَادِ	الَّذِينَ	آمَنُوا	اتَّقُوا	رَبَّ	كُم
with understanding	you say	O	servants	those who	believe	you fear	Lord	your

الْأَلْبَابِ ۝ قُلْ يَعْبادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُم ۗ

understanding will take heed. Say, 'O you My servants who believe, fear your Lord.

لِ	الَّذِينَ	أَحْسَنُوا	فِي	هَذِهِ	الدُّنْيَا	حَسَنَةً	وَ	أَرْضُ	اللَّهِ
for	those who	do good	in	this	life	is good	and	earth	Allah

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً ۗ وَأَرْضُ اللَّهِ

There is good for those who do good in this life. And Allah's earth

وَاسِعَةٌ	إِنَّمَا	يُوفَى	الصَّابِرُونَ	أَجْرَهُمْ	بِغَيْرِ	حِسَابٍ
spacious	only	given in full	steadfast	their	reward	without measure

وَاسِعَةٌ ۗ إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

is spacious. Verily the steadfast will have their reward without measure.

قُلْ	إِنَّ	يَّ	أَمْرْتُ	أَنْ	أَعْبُدَ	اللَّهَ	مُخْلِصًا	لَّ	هُ	الدِّينَ
in religion	Him	to	being sincere	Allah	I worship	that	I am commanded	I	verily	you say

قُلْ إِنِّي أَمْرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

Say, 'Verily I am commanded to worship Allah, being sincere to Him in religion.

وَ	أَمْرْتُ	لِ	أَنْ	أَكُونَ	أَوَّلَ	الْمُسْلِمِينَ	قُلْ	إِنَّ	يَّ
I	indeed	you say	who submit	first	I be	that	for	I am commanded	and

وَأَمْرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾ قُلْ إِنِّي

'And I am commanded to be the first of those who submit (to Him). Say, 'Indeed I

أَخَافُ	إِنْ	عَصَيْتُ	رَبِّي	يَوْمَ	عَذَابِ	قُلْ
you say	great	day	punishment	my	Lord	I disobey

أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابِ يَوْمِ عَظِيمٍ ﴿١٤﴾ قُلْ

fear, if I disobey my Lord, the punishment of the great day,' Say,

اللَّهُ	أَعْبُدُ	مُخْلِصًا	لَّ	هُ	دِينِي	فَ	أَعْبُدُوا	مَا	شِئْتُمْ
you like	what	you worship	so	my	religion	Him	to	being sincere	I worship

اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾ فَاعْبُدُوا مَا شِئْتُمْ

'It is Allah I worship, being sincere to Him in my religion. 'So worship what you like

مِّنْ	دُونِهِ	قُلْ	إِنَّ	الْخَسِرِينَ	الَّذِينَ	خَسِرُوا	أَنْفُسَهُمْ
their	souls	ruin	those who	the loser	surely	you say	Him

مِّنْ دُونِهِ قُلْ إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

beside Him. Say, 'Surely the losers will be those who ruin their souls

وَ	أَهْلِيهِمْ	يَوْمَ	الْقِيَامَةِ	أَلَا	ذَلِكَ	هُوَ	الْخُسْرَانُ	الْمُبِينُ
manifest	loss	it	that	beware	Resurrection	Day	their	families

وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٦﴾

and (ruin) their families on the Day of Resurrection.' Beware! that will surely be the manifest loss.

لَ هُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَ مِنْ تَحْتِهِمْ ظُلَلٌ
coverings them beneath from and fire of coverings them above from them for

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ٥

They will have over them coverings of fire, and beneath them (similar) coverings.

ذَلِكَ يُخَوِّفُ اللَّهَ بِ هِ عِبَادَهُ يَا عِبَادِي فَ اتَّقُونِي وَ الَّذِينَ
those who and you fear Me so My servant O His servants it with Allah warns against that

ذَلِكَ يُخَوِّفُ اللَّهَ بِ هِ عِبَادَهُ ٥ يَعْبَادِ فَاتَّقُونِي ١٧ وَالَّذِينَ

It is this against which Allah warns His servants. Hence 'O My servants! Fear Me alone.' And those who

اجْتَنِبُوا الطَّاغُوتَ أَنْ يَّعْبُدُو هَا وَ أَنَابُوا إِلَى اللَّهِ
Allah to turn and them they worship that false gods shun

اجْتَنِبُوا الطَّاغُوتَ أَنْ يَّعْبُدُو هَا وَ أَنَابُوا إِلَى اللَّهِ

shun false gods lest they worship them and turn to Allah --

لَ هُمْ الْبَشَرَىٰ فَ بَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ
the Word they listen those who My servants give glad tidings so glad tidings them for

لَهُمُ الْبَشَرَىٰ ج فَبَشِّرْ عِبَادِ ١٨ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ

for them is glad tidings. So give glad tidings to My servants. Who listen to the Word

فَ يَتَّبِعُونَ أَحْسَنَ هِ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ وَ أُولَئِكَ
it is they and Allah them guided those whom it is they and the best they follow so

فَيَتَّبِعُونَ أَحْسَنَهُ ٥ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَئِكَ

and follow the best thereof. It is they whom Allah has guided, and it is they

هُمُ أُولُوا الْأَلْبَابِ أَ فَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
of punishment sentence him against justified who so is men of understanding are who

هُمُ أُولُوا الْأَلْبَابِ ١٩ أَ فَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ٥

who are men of understanding. Is he, then, against whom the sentence of punishment has become due (fit to be rescued)?

أَفَ أَنْتَ تُنْقِذُ مَنْ فِي النَّارِ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّ هُمْ
their Lord fear those who but Fire in who rescue you so do

أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ۖ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ

Can you rescue him who is in the Fire? But for them who fear their Lord

لَهُمْ غُرْفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ
from flow built lofty mansions them above from lofty mansions them for

لَهُمْ غُرْفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ

there are lofty mansions built over lofty mansions, beneath which rivers flow.

تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ أَلَمْ تَرَ
you seen not have promise Allah goes against not Allah promise river it beneath

تَحْتِهَا الْأَنْهَارُ ۗ وَعَدَّ اللَّهُ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ۖ أَلَمْ تَرَ

Allah has made that promise; (and) Allah breaks not (His) promise. Have you not seen

أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَ فِي الْأَرْضِ
the earth in streamlets cause to flow so water sky from sends down Allah that

أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَ فِي الْأَرْضِ

that Allah sends down water from the sky, and causes it to flow in (the form of) streamlets in the earth

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
it you see so it dries up then its colour varying herbage it with brings forth then

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ

and then brings forth thereby herbage, varying in its colours? Then it dries up and you see it

مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ
men of understanding having for reminder verily that in surely broken pieces it He makes then yellow

مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۗ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ۖ

turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.

هُوَ	فَ	الْإِسْلَامِ	لِ	هُ	صَدْرَ	اللَّهِ	شَرَحَ	مَنْ	فَ	أ
he	so	Islam	for	his	bosom	Allah	opened	whose	so	is

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ

Is then he whose bosom Allah has opened for (the acceptance of) Islam, so that he

ذِكْرٍ	مِّنْ	رَّبِّ	هُ	فَ	وَيْلٌ	لِّ	الْقَاسِيَةِ	قُلُوبُ	هُمْ	مِّنْ	ذِكْرٍ	
remembrance	against	their	hearts	hardened	for	woe	so	his	Lord	from	light	upon

عَلَى نُورٍ مِّنْ رَبِّهِ ۖ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرٍ

possess a light from his Lord, (like him who is groping in the darkness of disbelief)? Woe, then, to those whose hearts are hardened

أَحْسَنَ	نَزَّلَ	اللَّهُ	مُبِينٍ	ضَلَّلٍ	فِي	أُولَئِكَ	اللَّهُ
best	sent down	Allah	manifest	error	in	they	Allah

اللَّهُ ۖ أُولَئِكَ فِي ضَلَلٍ مُّبِينٍ ﴿٢٣﴾ اللَّهُ نَزَّلَ أَحْسَنَ

against the remembrance of Allah! They are in manifest error. Allah has sent down the best

الْحَدِيثِ	كِتَابًا	مُتَشَابِهًا	مَّثَانِي	تَقْشَعِرُّ	مِنْ	هُ	جُلُودُ
skins	it	from	creep	one repeated	mutually supporting	a Book	message

الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَّثَانِي ۖ تَقْشَعِرُّ مِنْهُ جُلُودُ

'Message (in the form of) a Book, (whose verses are) mutually supporting (and) repeated (in diverse forms) at which do

الَّذِينَ	يَخْشَوْنَ	رَبَّ	هُمْ	ثُمَّ	تَلِينُ	جُلُودُ	هُمْ	وَ	قُلُوبُ	هُمْ
those who	fear	their	Lord	then	soften	skins	and	their	hearts	their

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۖ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ

creep the skins of those who fear their Lord; then their skins and their hearts soften

إِلَى	ذِكْرِ	اللَّهِ	ذَلِكَ	هُدًى	اللَّهُ	يَهْدِي	بِ	هُ	مَنْ	يَشَاءُ
to	remembrance	Allah	that is	guidance	Allah	He guides	with	it	whom	He pleases

إِلَى ذِكْرِ اللَّهِ ۖ ذَلِكَ هُدًى اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ ۖ

to the remembrance of Allah. Such is the guidance of Allah; He guides therewith whom He pleases.

وَمَنْ	يُضِلِّ	اللَّهُ	فَ مَا لَ هُ	مِنْ هَادٍ	أَفَ مَنْ
whom	adjudges astray	Allah	so Allah	guide any him for not	who then is

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ أَفَمَنْ ۙ

And he whom Allah adjudges astray -- he shall have no guide. Is he, then, who

يَتَّقِي	بِ وَجْهِ هُ	سُوءَ	الْعَذَابِ	يَوْمَ	الْقِيَامَةِ	وَ قِيلَ لِ	ظَلْمِينَ
protect	with face his	evil	punishment	Day	Resurrection	and said	wrongdoers

يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَقِيلَ لِلظَّالِمِينَ

has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection (like him who is secure)?

ذُوقُوا	مَا كُنْتُمْ	تَكْسِبُونَ	كَذَّبَ	الَّذِينَ	مِنْ قَبْلِ هُمْ
taste	you used to	you earn	rejected	those who	from before them

ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ۗ ۙ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

And it will be said to the wrongdoers, 'Taste you what you used to earn.' Those who were before them rejected (Our Messengers),

فَ أَتَى هُمْ	الْعَذَابُ	مِنْ حَيْثُ لَا	يَشْعُرُونَ	فَ أَذَاقَ هُمْ
so	came upon them	from where	not they knew	so taste them

فَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ۗ فَذَاقَهُمْ

so the punishment came upon them when they knew not. So Allah made them

اللَّهُ	الْحِزْيَ	فِي الْحَيَاةِ	وَالدُّنْيَا	وَالْ	عَذَابِ	الْآخِرَةِ
Allah	humiliation	in life	present	and the	punishment	Hereafter

اللَّهُ الْحِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَالْعَذَابِ الْآخِرَةِ

taste humiliation in the present life and the punishment of the Hereafter

أَكْبَرُ لَوْ	كَانُوا	يَعْلَمُونَ	وَ لَ قَدْ	ضَرَبْنَا	لِ النَّاسِ	فِي
greater	if they were	they knew	and for	sure	set forth	in men

أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۗ ۙ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي

will certainly be greater, if they but knew! And indeed, We have set forth to men

هَذَا	الْقُرْآنِ	مِنْ	كُلِّ	مَثَلٍ	لَّعَلَّ	هُمْ	يَتَذَكَّرُونَ
this	Quran	of	all	kinds of parables	so that	they	may take heed

هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾

all kinds of parables in this Quran that they may take heed.

قُرْآنًا	عَرَبِيًّا	غَيْرِ	ذِي	عَوَجٍ	لَّعَلَّ	هُمْ	يَتَّقُونَ
Quran	manifestly clear	no	with	crookedness	so that	they	righteous

قُرْآنًا عَرَبِيًّا غَيْرِ ذِي عَوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٩﴾

(We have revealed) the Quran manifestly clear, with no crookedness (about it), that they may become righteous.

ضَرَبَ	اللَّهُ	مَثَلًا	رَجُلًا	فِي	هِ	شُرَكَاءُ	مُتَشَكِّسُونَ	وَ	رَجُلًا
sets forth	Allah	a parable	a man	in	it	partners	disagreeing with one another	and	man

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا

Allah sets forth a parable; a man belonging to several partners, disagreeing with one another, and a man

سَلَمًا	لِ	رَجُلٍ	هَلْ	يَسْتَوِينَ	مَثَلًا	الْحَمْدُ	لِ	اللَّهِ	بَلْ
belonging exclusively	for	a man	are	they equal	in example	All praise	for	Allah	but

سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ

belonging exclusively to one man. Are they both equal in example? All praise belongs to Allah. But

أَكْثَرُهُمْ	لَا	يَعْلَمُونَ	إِنَّ	كَ	مَيِّتٌ	وَ	إِنَّ	هُمْ	مَيِّتُونَ
most	not	they know	surely	you	will die	and	surely	they	will die

أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٠﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾

most of them know not. Surely you will die, and surely they (too) will die.

ثُمَّ	إِنَّ	كُمْ	يَوْمَ	الْقِيَامَةِ	عِنْدَ	رَبِّ	كُمْ	تَخْتَصِمُونَ
then	surely	you	Day	Resurrection	before	Lord	your	dispute with one another

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٢﴾

Then surely on the Day of Resurrection you will dispute with one another before your Lord.

‘Wa Maliya’

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