

The Holy Quran

(Part Twenty Four)



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.

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

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

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

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

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK
September 2017

Important Note

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

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

فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	كَذَبَ	عَلَى	اللَّهِ	وَ	كَذَّبَ
so	who	more unjust	than	who	lied	against	Allah	and	belied

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ

Who, then, is more unjust than he who lies against Allah or he who rejects

بِ	الصِّدْقِ	إِذْ	جَاءَ	هُ	أ	لَيْسَ	فِي	جَهَنَّمَ	مَثْوًى
with	truth	when	comes	him	is	not	in	Hell	an abode

بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

the truth when it comes to him? Is there not in Hell an abode

لِ	الْكَافِرِينَ	وَ	الَّذِي	جَاءَ	بِ	الصِّدْقِ	وَ	صَدَّقَ	بِ	هُ
for	disbelievers	and	those who	brought	with	truth	and	testifies	with	it

لِلْكَافِرِينَ ۝۳۳ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ

for the disbelievers? But he who has brought the truth; and (he who) testifies to it (as such) --

أُولَئِكَ	هُمُ	الْمُتَّقُونَ	لِ	هُمُ	مَا	يَشَاءُونَ	عِنْدَ
those are	who	righteous	for	them	what	they desire	with

أُولَئِكَ هُمُ الْمُتَّقُونَ ۝۳۴ لَهُمْ مَا يَشَاءُونَ عِنْدَ

these it is who are the righteous. They will have with their Lord whatever

رَبِّ	هُمُ	ذَلِكَ	جَزَاءُ	الْمُحْسِنِينَ	لِ	يُكَفِّرُ	اللَّهُ
Lord	their	that is	reward	who do good	so that	remove	Allah

رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۝۳۵ لِيُكَفِّرَ اللَّهُ

they desire; that is the reward of those who do good. So that Allah will remove

عَنْ	هُمُ	أَسْوَأَ	الَّذِي	عَمِلُوا	وَ	يَجْزِي	هُمُ	أَجْرَ	هُمُ
from	them	evil	what	they did	and	give	them	reward	their

عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ

from them the evil (consequences) of what they did, and will give them their reward

بِ	أَحْسَنِ	الَّذِي	كَانُوا	يَعْمَلُونَ	أ	لَيْسَ	اللَّهُ
with	best	which	they were	they do	is	not	Allah

بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾ أَلَيْسَ اللَّهُ

according to the best of their actions. Is not Allah

بِ	كَافٍ	عَبْدَهُ	وَ	يُخَوِّفُونَ	كَ	بِ	الَّذِينَ	مِنْ	دُونِ	هُ
with	sufficient	His servant	and	they frighten	you	with	those who	from	beside	Him

بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ

sufficient for His servants? And yet they would frighten you with those beside Him.

وَ	مَنْ	يُضِلِّ	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ	هَادٍ	وَ	مَنْ
and	whom	adjudges astray	Allah	so	no	for	him	from	any guide	and	whom

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾ وَمَنْ

And he whom Allah adjudges astray -- for him there is no guide. And he whom

يَهْدِي	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ	مُضِلٍّ	أ	لَيْسَ	اللَّهُ
guides	Allah	so	not	for	him	from	lead astray	is	not	Allah

يَهْدِي اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ

Allah guides -- there is none to lead him astray. Is not Allah

بِ	عَزِيزٍ	ذِي	اِنْتِقَامٍ	وَ	لَ	ئِنْ	سَأَلْتَهُمْ	مَنْ
with	Mighty	possessor	retribution	and	for	if	you ask	them

بِعَزِيزٍ ذِي اِنْتِقَامٍ ﴿٣٨﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ

the Mighty, the Lord of retribution? And if you ask them, 'Who

خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	لَ	يَقُولَنَّ	اللَّهُ	قُلْ
created	heavens	and	earth	surely	they say	Allah	you say

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولَنَّ اللَّهُ ۗ قُلْ

created the heavens and the earth?' they will surely say, 'Allah'. Say,

أ	فَ	رَأَيْتُمْ	مَا	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	إِنْ	أَرَادَ	نِي
me	intends	if	Allah	beside	from	you call	what	you think	so	do

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي

'What think you, if Allah intends to do me an injury, will those whom you call upon beside Allah

اللَّهُ	بِ	ضُرِّ	هَلْ	هُنَّ	كَشِفْتُ	ضُرِّ	هُ	أَوْ	أَرَادَ	نِي
me	wills	or	His	injury	be able to remove	they	are	an injury	with	Allah

اللَّهُ بِضُرِّ هَلْ هُنَّ كَشِفْتُ ضُرِّهِ أَوْ أَرَادَنِي

be able to remove the injury inflicted by Him? Or if He will to show me mercy,

بِ	رَحْمَةٍ	هَلْ	هُنَّ	مُمْسِكُ	رَحْمَةٍ	هُ	قُلْ	حَسْبِ	يَ
me	sufficient	you say	His	mercy	withhold	they	could	mercy	with

بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكُ رَحْمَتِهِ قُلْ حَسْبِي

could they withhold His mercy? Say, 'Allah is sufficient for me.

اللَّهُ	عَلَى	هُ	يَتَوَكَّلُ	الْمَتَوَكِّلُونَ	قُلْ	يَا	قَوْمِ
people	O	say	those who trust	trust	Him	upon	Allah

اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٩﴾ قُلْ يَقَوْمِ

In Him trust those who would trust.' Say, 'O my people,

اعْمَلُوا	عَلَى	مَكَانَةِ	كُمُ	إِنَّ	أَنَا	عَامِلٌ	فَ	سَوْفَ	تَعْلَمُونَ
you act	at	place	your	surely	I	acting	so	soon	you know

اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٤٠﴾

act as (best) you can; I (too) am acting; soon shall you know,

مَنْ	يَأْتِي	هُ	عَذَابٌ	يُخْزِي	هُ	وَ	يَحِلُّ	عَلَيْ	هُ	عَذَابٌ
who	comes	him	punishment	him	disgrace	and	descends	upon	him	punishment

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ

'Who it is to whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.'

مُقِيمٌ	إِنْ	نَا	أَنْزَلْنَا	عَلَى	كَ	الْكِتَابِ	لِ	النَّاسِ	بِ	الْحَقِّ
abiding	verily	We	We revealed	to	you	the Book	for	mankind	with	truth

مُقِيمٌ ④۱ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۚ

Verily, We have revealed to you the Book with truth for (the good of) mankind.

فَ	مَنْ	اِهْتَدَى	فَ	لِ	نَفْسِ	هِ	وَ	مَنْ	ضَلَّ	فَ	إِنَّمَا
so	whoso	follow guidance	so	for	soul	his	and	who	goes astray	so	only

فَمَنْ اِهْتَدَى فَلِنَفْسِهِ ۚ وَ مَنْ ضَلَّ فَإِنَّمَا

So whoever follows guidance, (follows it) for the benefit of his own soul; and whoever goes astray

يَضِلُّ	عَلَى	هَا	وَ	مَا	أَنْتَ	عَلَى	هِمْ	بِ	وَ	كَيْلٍ
goes astray	upon	it	and	not	you	upon	them	with	a guardian	

يَضِلُّ عَلَيْهَا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ④۲

goes astray only to its detriment. And you are not a guardian over them.

اللَّهُ	يَتَوَفَّى	الْأَنْفُسَ	حِينَ	مَوْتِ	هَا	وَ	الَّتِي	لَمْ
Allah	takes away	souls	at time	death	their	and	those	not

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ

Allah takes away the souls of the living at the time of their death; and during their

تَمَّتْ	فِي	مَنَامٍ	هَا	وَ	يُمْسِكُ	الَّتِي	قَضَى	عَلَى	هَا
dead	in	sleep	their	so	retains	those	decreed	against	those

تَمَّتْ فِي مَنَامِهَا ۚ فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا

sleep of those (also) that are not (yet) dead. And then He retains those

الْمَوْتَ	وَ	يُرْسِلُ	الْأُخْرَى	إِلَى	أَجَلٍ	مُسَمًّى
death	and	sends	others	till	term	appointed

الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى ۚ

against which He has decreed death, and sends (back) the others till an appointed term.

إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	قَوْمٍ	يَتَفَكَّرُونَ	أَمْ
surely	in	that	are	Signs	for	people	who reflect	have

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٣﴾ أَمْ

In that surely are Signs for a people who reflect. Have

اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	شُفَعَاءَ	قُلُ	أَ	وَ	لَوْ	كَانُوا
they took	from	beside	Allah	intercessor	say	do	and	if	they have

اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۖ قُلْ أَوْلَوْ كَانُوا

they taken intercessors beside Allah? Say, 'Even if they have

لَا	يَمْلِكُونَ	شَيْئًا	وَ	لَا	يَعْقِلُونَ	قُلُ	لِ	اللَّهِ	الشَّفَاعَةُ
no	power	anything	and	no	intelligence	you say	with	Allah	intercession

لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٤﴾ قُلْ لِلَّهِ الشَّفَاعَةُ

no power over anything and no intelligence?' Say, 'All intercession rests with Allah.

جَمِيعًا	لَ	هُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	ثُمَّ
all	to	Him	kingdom	the heavens	and	the earth	then

جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ ثُمَّ

To Him belongs the kingdom of the heavens and the earth.

إِلَى	هُ	تُرْجَعُونَ	وَ	إِذَا	ذُكِرَ	اللَّهُ	وَحْدَهُ
to	Him	you be brought back	and	when	mentioned	Allah	alone

إِلَيْهِ تُرْجَعُونَ ﴿٤٥﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ

And to Him then shall you be brought back.' And when Allah alone is mentioned

أَشْمَازَتْ	قُلُوبُ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ
wince in aversion	hearts	those who	not	they believe	with	Hereafter

أَشْمَازَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ

the hearts of those who believe not in the Hereafter wince in aversion;

وَ	إِذَا	ذَكَرَ	الَّذِينَ	مِنْ	دُونِ	هُوَ	إِذَا	هُمْ	يَسْتَبْشِرُونَ
and	when	mentioned	those who	from	beside	Him	behold	they	begin to rejoice

وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٦﴾

but when those beside Him are mentioned, behold, they begin to rejoice.

قُلِ	اللَّهُمَّ	فَاطِرَ	السَّمَوَاتِ	وَ	الْأَرْضِ	عَلِمَ
say	O Allah	Originator	heavens	and	earth	Knower

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ

Say, 'O Allah! Originator of the heavens and the earth; Knower

الْغَيْبِ	وَ	الشَّهَادَةِ	أَنْتَ	تَحْكُمُ	بَيْنَ
the unseen	and	the seen	you	you judge	between

الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ

of the unseen and the seen; You (*alone*) will judge between

عِبَادِ	كَ	فِي	مَا	كَانُوا	فِي	هُوَ	يُخْتَلِفُونَ
servants	your	in	that	they were	in	it	they differed

عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾

Your servants concerning that in which they differed.'

وَ	لَوْ	أَنَّ	لِ	الَّذِينَ	ظَلَمُوا	مَا	فِي	الْأَرْضِ
and	if	that	for	those who	did wrong	what	in	the earth

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ

And even if the wrongdoers possessed all that is in the earth,

جَمِيعًا	وَ	مِثْلَ	هُوَ	مَعَ	هُوَ	لَ	أَفْتَدُوا	بِ	هُوَ	مِنْ	سُوءِ
all	and	like	it	with	them	surely	ransom	with	it	from	the evil

جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدُوا بِهِ مِنْ سُوءِ

and the like thereof in addition to it, they would surely (*seek to*) ransom themselves with it from the evil

اللَّهُ	مِّنْ	هُم	لَ	بَدَا	وَ	الْقِيَمَةِ	يَوْمَ	الْعَذَابِ
Allah	from	them	for	appear	and	Resurrection	Day	punishment

الْعَذَابِ يَوْمَ الْقِيَمَةِ ۖ وَبَدَأَهُم مِّنَ اللَّهِ

punishment on the Day of Resurrection; but there shall appear to them, from Allah,

مَا	لَمْ	يَكُونُوا	يَحْتَسِبُونَ	وَ	بَدَا	لَ	هُم	سَيِّئَاتِ
evil	they	be	thought	and	become	to	them	that

مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ۖ ④۸ وَبَدَأَهُم سَيِّئَاتِ

And the evil (consequences) of what they had earned will that which they never thought of

مَا	كَسَبُوا	وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِ	هَ	يَسْتَهْزِءُونَ
what	they	earned	and	with	them	what	with	which	they

مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۖ ④۹

become apparent to them and that which they used to mock at will encompass them.

فَ	إِذَا	مَسَّ	الْإِنْسَانَ	ضُرُّ	دَعَا	نَا	تُمْ	إِذَا	خَوْلَنَا	هُ
so	when	touches	man	trouble	he	cries	us	but	when	him

فَإِذَا مَسَّ الْإِنْسَانَ ضُرُّ دَعَا نَا تُمْ إِذَا خَوْلَنَاهُ

And when trouble touches man, he cries to Us. But when We bestow on him

نِعْمَةً	مِّنْ	نَّا	قَالَ	إِنَّ	مَا	أُوتِيْتُ	هُ	عَلَى	عِلْمٍ	بَلْ
a	from	Us	he	says	only	given	him	upon	knowledge	no

نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُ عَلَى عِلْمٍ ۖ بَلْ

a favour from Us, he says, 'This has been given to me on account of (my own) knowledge.' No,

هِيَ	فِتْنَةٌ	وَ	لَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ
it	is	and	but	most	not	they

هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۖ ⑤۰

it is only a trial; but most of them know not.

قَدْ	قَالَ	هَا	الَّذِينَ	مِنْ	قَبْلِ	هُمْ	فَ	مَا	أَغْنَى
indeed	said	it	those who	from	before	them	then	not	availed

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى

Those who were before them said the same things,

عَنْ	هُمْ	مَا	كَانُوا	يَكْسِبُونَ	فَ	أَصَابَ	هُمْ
from	them	that	they had	they earned	then	overtook	them

عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥١﴾ فَأَصَابَهُمْ

yet all that they had earned availed them not; So the evil (consequences) of

سَيِّئَاتِ	مَا	كَسَبُوا	وَ	الَّذِينَ	ظَلَمُوا	مِنْ	هَؤُلَاءِ
evil	that	they earned	and	those who	do wrong	among	these

سَيِّئَاتِ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ

what they had earned overtook them; and those who do wrong from among these (disbelievers) --

سَ	يُصِيبُ	هُمْ	سَيِّئَاتِ	مَا	كَسَبُوا	وَ	مَا	هُمْ
soon	overtake	them	evil	what	they earned	and	not	they

سَيُصِيبُهُمْ سَيِّئَاتِ مَا كَسَبُوا وَمَا هُمْ

the evil (consequences) of what they earned shall also overtake them. They cannot

بِ	مُعْجِزِينَ	أَ	وَ	لَمْ	يَعْلَمُوا	أَنَّ	اللَّهَ	يَبْسُطُ
are	escape	do	and	not	they know	that	Allah	enlarges

بِمُعْجِزِينَ ﴿٥٢﴾ أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ

escape. Know they not that Allah enlarges

الرِّزْقَ	لِ	مَنْ	يَشَاءُ	وَ	يَقْدِرُ	إِنَّ	فِي	ذَلِكَ
provisions	for	whom	He pleases	and	straitens	verily	in	that

الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ

the provisions for whomsoever He pleases, and straitens (it for whomsoever He pleases)? Verily, in that

لَ	آيَاتٍ	لِّ	قَوْمٍ	يُؤْمِنُونَ	قُلْ	يَا عِبَادِ	يَ	الَّذِينَ
are	Signs	for	people	who believe	say	O servants	My	those who

لَا يَتَّخِذُ لِقَوْمٍ يُؤْمِنُونَ ۖ قُلْ يَا عِبَادِيَ الَّذِينَ

are Signs for a people who believe. Say, 'O My servants who

أَسْرَفُوا	عَلَى	أَنْفُسِهِمْ	لَا	تَقْنَطُوا	مِنْ	رَحْمَةِ
committed excesses	against	souls	not	you despair	from	mercy

أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ

have committed excesses against their own souls! despair not of the mercy

اللَّهُ	إِنَّ	اللَّهَ	يَغْفِرُ	الدُّنُوبَ	جَمِيعًا	إِنَّ	هُوَ
Allah	surely	Allah	forgives	sins	all	verily	Who

اللَّهُ إِنَّ اللَّهَ يَغْفِرُ الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ

of Allah, surely Allah forgives all sins. Verily He is

الْغَفُورُ	الرَّحِيمُ	وَ	أَنِيبُوا	إِلَى	رَبِّكُمْ	وَ	أَسْلِمُوا
Most Forgiving	Merciful	and	you turn	to	your Lord	and	submit yourselves

الْغَفُورُ الرَّحِيمُ ۖ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا

Most Forgiving, Merciful. "And turn you to your Lord, and submit yourselves

لَ	هُوَ	مِنْ	قَبْلِ	أَنْ	يَأْتِيَ	كُمُ	الْعَذَابُ	ثُمَّ	لَا
to	Him	from	before	that	comes	you	the punishment	then	not

لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا

to Him, before there comes to you the punishment; (for) then

تُنصَرُونَ	وَ	اتَّبِعُوا	أَحْسَنَ	مَا	أُنزِلَ	إِلَيْكُمْ
you be helped	and	follow	the best	that	revealed	to you

تُنصَرُونَ ۖ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ

you shall not be helped. And follow the best (teaching) that has been revealed to you

مِّنْ	رَّبِّ	كُم	مِّنْ	قَبْلِ	أَنْ	يَأْتِيَ	كُم	الْعَذَابُ	بَغْتَةً
unaware	punishment	you	comes	that	before	from	your	Lord	from

مِّنْ رَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً

from your Lord, before the punishment comes upon you unawares,

وَ	أَنْتُمْ	لَا	تَشْعُرُونَ	أَنْ	تَقُولَ	نَفْسٌ	يَا	حَسْرَتِي
my grief	O	soul	you say	that	perceive	not	you	and

وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾ أَنْ تَقُولَ نَفْسٌ يُحَسْرَتِي

while you perceive not; "Lest a soul should say,' O my grief!

عَلَى	مَا	فَرَطْتُ	فِي	جَنْبِ	اللَّهِ	وَ	إِنْ	كُنْتُ	لَ	مِنَ
those	of	I was	surely	and	Allah	in respect of	in	I neglected	what	upon

عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ

I fell short (in my conduct) despite being in the presence of Allah and surely I was of those

السَّخِرِينَ	أَوْ	تَقُولَ	لَوْ	أَنَّ	اللَّهَ	هَدَى	نِي	لَ	كُنْتُ
I should	certainly	me	guided	Allah	that	if	he says	or	who scoffed

السَّخِرِينَ ﴿٥٧﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ

who scoffed;' "Or lest it should say,' If Allah had guided me, I should certainly

مِنَ	الْمُتَّقِينَ	أَوْ	تَقُولَ	حِينَ	تَرَى	الْعَذَابَ
the punishment	sees	when	he say	or	the righteous	from

مِنَ الْمُتَّقِينَ ﴿٥٨﴾ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ

have been among the righteous;' 'Or lest it should say, when it sees the punishment,

لَوْ	أَنَّ	لِ	يَ	كَرَّةً	فَ	أَكُونُ	مِنَ	الْمُحْسِنِينَ	بَلَى	قَدْ
infact	why not	who do good	of	I be	then	return	me	for	that	would

لَوْ أَنَّ لِي كَرَّةً فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾ بَلَى قَدْ

"Would that there were for me a return (to the world), I would then be among those who do good". (God will answer), 'Aye,

جَاءَتْ	كَ	أَيْتِي	فَ	كَذَّبْتَ	بِ	هَا	وَ	اسْتَكْبَرْتَ	وَ	كُنْتَ	
you were	and	you were arrogant	and	it	with	treated as lie	so	My	Signs	you	came

جَاءَتْكَ الْآيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ

there came to you My Signs, but you did treat them as lies, and you were arrogant, and you were

مِنَ	الْكَافِرِينَ	وَ	يَوْمَ	الْقِيَامَةِ	تَرَى	الَّذِينَ	كَذَّبُوا
of	the disbelievers	and	Day	of Resurrection	you see	those who	lied

مِنَ الْكَافِرِينَ ٦٠ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا

of the disbelievers.' And on the Day of Resurrection, you will see those who lied

عَلَى	اللَّهِ	وَجُوهَهُمْ	هُمُ	مُسْوَدَّةٌ	أَ	لَيْسَ	فِي	جَهَنَّمَ
against	Allah	faces	their	blackened	is	not	in	Hell

عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ

against Allah with their faces blackened. Is there not in Hell

مَثْوًى	لِ	الْمُتَكَبِّرِينَ	وَ	يُنَجِّي	اللَّهُ	الَّذِينَ	اتَّقَوْا
abode	for	the proud	and	deliver	Allah	those who	fear

مَثْوًى لِّلْمُتَكَبِّرِينَ ٦١ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا

an abode for the proud? Allah delivers those who fear (Him)

بِ	مَفَازَةٍ	هُمْ	لَا	يَمَسُّ	هُمْ	السُّوءُ	وَ	لَا	هُمْ
with	security and success	their	not	touch	them	evil	and	nor	they

بِمَفَازَتِهِمْ ۚ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ

to their rightful place of security and success; evil shall not touch them, nor shall they

يَحْزَنُونَ	اللَّهُ	خَالِقُ	كُلِّ	شَيْءٍ	وَ	هُوَ	عَلَى
grieve	Allah	Creator	all	things	and	He is	over

يَحْزَنُونَ ٦٢ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَى

grieve. Allah is the Creator of all things, and He is

كُلِّ	شَيْءٍ	وَكَيْلٌ	لَ ه	مَقَالِيدُ	السَّمَوَاتِ	وَ	الْأَرْضِ
all	things	Guardian	Him to	keys	heavens	and	earth

كُلِّ شَيْءٍ وَكَيْلٌ ٦٣ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ط

Guardian over all things. To Him belongs the keys of the heavens and the earth;

وَ	الَّذِينَ	كَفَرُوا	بِ	آيَاتِ	اللَّهِ	أُولَئِكَ	هُمُ	الْخَسِرُونَ
and	those who	disbelieve	with	Sign	Allah	those	they	the losers

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ ٦٤

and as for those who disbelieve in the Signs of Allah, these it is who are the losers.

قُلْ	أَف	غَيْرَ	اللَّهِ	تَأْمُرُونَ	نِيَّ	أَعْبُدُ	أَيُّهَا	الْجَاهِلُونَ
say	so	other than	Allah	you command	me	I worship	O you	ignorant

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَ نِيَّ أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ٦٥

Say, 'Is it other (gods) than Allah that you bid me worship, O you ignorant ones?'

وَ	لَ	قَدْ	أُوحِيَ	إِلَى	كَ	وَ	إِلَى	الَّذِينَ	مِنْ	قَبْلِكَ
and	for	sure	revealed	to	you	and	to	those who	from	before

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ء

And verily it has been revealed to you as to those before you:

لَ	إِنَّ	أَشْرَكَتَ	لَ	يَحْبَطَنَّ	عَمَلُ	كَ	وَ	لَ	تَكُونَنَّ	مِنْ
surely	if	you attribute	surely	go vain	work	your	and	surely	you be	of

لَإِنَّ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ

'If you attribute partners (to God), your work shall surely go vain and you shall certainly be

الْخَسِرِينَ	بَلِ	اللَّهِ	فَ	اعْبُدُ	وَ	كُنْ	مِنْ
the losers	no	Allah	so	worship	and	you be	among

الْخَسِرِينَ ٦٦ بَلِ اللَّهُ فَاعْبُدُ وَكُنْ مِّنْ

of the losers.' Aye, worship Allah and be among

الشَّكِرِينَ	وَ	مَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدْرِهِ	هُ	وَ	الْأَرْضُ
the thankful	and	not	proper respect	Allah	due	Majesty	Him	and	earth

الشَّكِرِينَ ﴿٦٧﴾ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ

the thankful. They did not pay proper respect to the Majesty of Allah as was due to Him. And the earth

جَمِيعًا	قَبْضَةً	هُ	يَوْمَ	الْقِيَامَةِ	وَ	السَّمَوَاتِ	مَطْوِيَّتٍ
all	in grasp	His	Day	the Resurrection	and	heavens	rolled up

جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتِ مَطْوِيَّتٍ

will be entirely in His grasp on Doomsday; so will the heavens be rolled up

بِ	يَمِينِ	هُ	سُبْحَانَ	هُ	وَ	تَعَالَى	عَنْ	مَا	يُشْرِكُونَ
with	right hand	His	Glory	Him	and	exalted	from	that	they associate

بِ يَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

by His right hand. Glory to Him and exalted is He above that which they associate (with Him).

وَ	نُفِخَ	فِي	الصُّورِ	فَ	صَعِقَ	مَنْ	فِي	السَّمَوَاتِ
and	blown	in	trumpet	so	swoon	who	in	heavens

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ

And the trumpet will be blown, and (all) who are in the heavens and (all) who are in the earth will

وَ	مَنْ	فِي	الْأَرْضِ	إِلَّا	مَنْ	شَاءَ	اللَّهُ	ثُمَّ	نُفِخَ
and	who	in	earth	except	whom	will	Allah	then	blown

وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ

(fall down in a) swoon, except those whom Allah will please (to exempt). Then will it be blown

فِي	هُ	أُخْرَى	فَ	إِذَا	هُمْ	قِيَامٌ	يَنْظُرُونَ	وَ	أَشْرَقَتْ
in	it	second time	so	behold	they	standing	awaiting	and	shine

فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾ وَأَشْرَقَتْ

a second time, and lo! they will be standing, awaiting. And the earth will shine

بِ	نُورِ	رَبِّ	هَا	وَ	وُضِعَ	الْكِتَابُ	وَ	جِئَتْ	الْأَرْضُ
with	light	Lord	her	and	laid	the Book	and	brought	the earth

الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ

with the light of her Lord, and the Book would be laid (open before them), and the Prophets

بِ	النَّبِيِّينَ	وَ	الشُّهَدَاءِ	وَ	قُضِيَ	بَيْنَ	هُمْ	بِ	الْحَقِّ
with	Prophets	and	witnesses	and	judgement	between	them	with	justice

بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ

and the witnesses will be brought, and the judgement will be given between them with justice,

وَ	هُمْ	لَا	يُظْلَمُونَ	وَ	وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا
and	they	not	wronged	and	fully rewarded	every	soul	what

وَهُمْ لَا يُظْلَمُونَ ٧٠ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا

and they will not be wronged. And every soul will be fully rewarded for what

عَمِلَتْ	وَ	هُوَ	أَعْلَمُ	بِ	مَا	يَفْعَلُونَ	وَ	سَيِّقَ
it did	and	He	knows full	with	what	they do	and	driven to

عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧١ وَ سَيِّقَ

it did. And He knows full well what they do. And those who

الَّذِينَ	كَفَرُوا	إِلَى	جَهَنَّمَ	زُمَرًا	حَتَّى	إِذَا	جَاءَ	وَهَا
those who	disbelieve	to	Hell	troops	until	when	reach	it

الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءَ وَهَا

disbelieve will be driven to Hell in troops until, when they reach it,

فُتِحَتْ	أَبْوَابُ	هَا	وَ	قَالَ	لَ	هُمْ	خَزَنَةُ	هَا	أَ	لَمْ	يَأْتِ	كُمُ
opened	gates	its	and	say	to	them	Keepers	its	did	not	come	you

فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ

its gates will be opened, and its Keepers will say to them: 'Did not Messengers from

رُسُلٌ	مِّنْ	كُمْ	يَتْلُونَ	عَلَىٰ	كُمْ	آيَاتِ رَبِّكُمْ	وَ	يُنذِرُونَ	كُمْ
Messengers	from	you	reciting	to	you	Signs of your Lord	and	warning	you

رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

among yourselves come to you, reciting to you the Signs of your Lord, and warning you

لِقَاءَ	يَوْمِ	كُمْ	هَذَا	قَالُوا	بَلَىٰ	وَ	لَكِنَّ	حَقَّتْ	كَلِمَةُ
meeting	Day	yours	this	they say	yes	and	but	justly due	word of

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنَّ حَقَّتْ كَلِمَةُ

of the meeting of this Day of yours? They will say, 'Yes, but the sentence of punishment has become justly due

الْعَذَابِ	عَلَىٰ	الْكَافِرِينَ	قِيلَ	ادْخُلُوا	أَبْوَابَ
punishment	against	disbelievers	said	enter	gates

الْعَذَابِ عَلَى الْكَافِرِينَ ٧٢ قِيلَ ادْخُلُوا أَبْوَابَ

against the disbelievers.' It will be said, 'Enter you the gates

جَهَنَّمَ	خَالِدِينَ	فِي	هَا	فَ	بِئْسَ	مَثْوَىٰ	الْمُتَكَبِّرِينَ
Hell	abiding	in	it	so	evil	abode	the arrogant

جَهَنَّمَ خَالِدِينَ فِيهَا ٧٣ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ٧٣

of Hell, abiding therein. And evil is the abode of arrogant.'

وَ	سَيُقَ	الَّذِينَ	اتَّقَوْا	رَبَّ	هُمْ	إِلَىٰ	الْجَنَّةِ	زُمَرًا
and	driven to	those who	feared	Lord	their	to	Heavens	in groups

وَسَيُقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا

And those who feared their Lord will be conducted to Heavens in groups

حَتَّىٰ	إِذَا	جَاءُوا	وَهَا	وَفُتِحَتْ	أَبْوَابُ	هَا	وَ	قَالَ	لَهُمْ
until	when	they reach	it	and	gates	its	and	say	to

حَتَّىٰ إِذَا جَاءُوا وَهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ

until, when they reach it, and its gates are opened, and its Keepers say to them,

خَزَنَتُ	هَا	سَلَمٌ	عَلَى	كُمُ	طِبْتُمْ	فَ	ادْخُلُوا	هَا	خَلِيدِينَ
keepers	its	peace	upon	you	be you happy	so	enter	it	abiding

خَزَنَتُهَا سَلَمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَلِيدِينَ ﴿٧٤﴾

'Peace be upon you! be you happy, and enter it abiding (therein).'

وَ	قَالُوا	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	صَدَقَ	نَا	وَعَدَ	هُ
and	they say	all praise	for	Allah	who	fulfilled	us	promise	His

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

And they will say,' All praise belongs to Allah who has fulfilled His promise to us,

وَ	أَوْرَثَ	نَا	الْأَرْضَ	نَتَّبَوُا	مِنَ	الْجَنَّةِ	حَيْثُ
and	made to inherit	us	the land	making our abode	in	Garden	wherever

وَأَوْرَثَنَا الْأَرْضَ نَتَّبَوُا مِنَ الْجَنَّةِ حَيْثُ

and has given us the land for an inheritance, making our abode in the Garden wherever

نَشَاءُ	فَ	نِعْمَ	أَجْرُ	الْعَمَلِينَ	وَ	تَرَى	الْمَلَائِكَةَ
we please	then	excellent	reward	the workers	and	you see	angels

نَشَاءُ ۚ فَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿٧٥﴾ وَتَرَى الْمَلَائِكَةَ

we please.' How excellent then is the reward of the (righteous) workers! And you will see the angels

حَافِينَ	مِنَ	حَوْلِ	الْعَرْشِ	يُسَبِّحُونَ	بِ	حَمْدِ
going round	from	around	Throne	they glorify	with	praise

حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ

going round the Throne, glorifying their Lord with (His) praise.

رَبِّ	هِمْ	وَ	قُضِيَ	بَيْنَ	هُمْ	بِ	الْحَقِّ	وَ	قِيلَ
Lord	their	and	judged	between	them	with	justice	and	will be said

رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ

And it will be judged between them with justice. And it will be said:

الْعَالَمِينَ	رَبِّ	اللَّهِ	لِ	الْحَمْدُ
all the worlds	Lord	'Allah	for	all praise

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٦﴾

'All praise belongs to Allah, the Lord of all the worlds.

٢٠- سُورَةُ الْمُؤْمِنِينَ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Mumin

رُكُوعَاتُهَا ٩

آيَاتُهَا ٨٦

Ruku 9

Verses 86

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

الْعَلِيمِ	الْعَزِيزِ	اللَّهِ	مِنَ	الْكِتَابِ	تَنْزِيلُ	مَ	حَ
All-Knowing	the Mighty	Allah	from	the Book	the revelation	The Lord of Honour	The Praiseworthy

حَمْ ﴿٢﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٣﴾

Ha Mim (The Praiseworthy, The Lord of Honour). The revelation of the Book is from Allah, the Mighty, the All-Knowing.

الْعِقَابِ	شَدِيدِ	التَّوْبِ	قَابِلِ	وَ	الدَّنْبِ	غَافِرِ
punishment	Severe	of repentance	Acceptor	and	of sins	the Forgiver

غَافِرِ الدَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ﴿٤﴾

The Forgiver of sin and the Acceptor of repentance, Severe in punishment,

الْمَصِيرُ	هِ	إِلَى	هُوَ	إِلَّا	إِلَهَ	لَا	الطَّوْلِ	ذِي
the return	Him	to	He	except	God	not	of bounty	possessor

ذِي الطَّوْلِ ﴿٥﴾ لَا إِلَهَ إِلَّا هُوَ ط إِلَيْهِ الْمَصِيرُ ﴿٤﴾

the Possessor of bounty. There is no God but He. Towards Him is the final return.

مَا	يُجَادِلُ	فِي	آيَاتِ	اللَّهِ	إِلَّا	الَّذِينَ	كَفَرُوا
not	dispute	in	Signs	Allah	except	those who	disbelieve

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

None disputes about the Signs of Allah except those who disbelieve.

فَ	لَا	يَغُرُّرُ	كَ	تَقَلُّبُ	هُمْ	فِي	الْبِلَادِ	كَذَّبَتْ
so	not	deceive	you	going about	their	in	the land	denied

فَلَا يَغُرُّرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ⑤ كَذَّبَتْ

Let not, then, their going about in the land deceive you. The people of Noah

قَبْلَ	هُمْ	قَوْمُ	نُوحٍ	وَ	الْأَحْزَابِ	مِنْ	بَعْدِ	هُمْ
before	them	people	Noah	and	groups	from	after	them

قَبْلَهُمْ قَوْمُ نُوحٍ وَ الْأَحْزَابِ مِنْ بَعْدِهِمْ ⑥

and (other) groups after them denied (Our Signs) before these (people),

وَ	هَمَّتْ	كُلُّ	أُمَّةٍ	بِ	رَسُولٍ	هَمَّ	لِ	يَأْخُذُوهُ	وَ	جَدَلُوا
and	intended	every	nation	with	Messengers	to	their	seize	and	they dispute

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا

and every nation strove to seize their Messengers, and dispute

بِ	الْبَاطِلِ	لِ	يُدْحِضُوا	بِ	هِ	الْحَقِّ	وَ	أَخَذْتُ	هُمْ	فَ	كَيْفَ
with	false	that	rebut	with	it	the truth	so	I seized	them	so	how

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيفَ

by means of their false (arguments) that they might rebut the truth thereby. Then I seized them, and how (terrible)

كَانَ	عِقَابِ	وَ	كَ	ذَلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّ	كَ	عَلَى
was	My retribution	and	like	that	proved true	words	Lord	your	against

كَانَ عِقَابِ ⑥ وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

was My retribution! Thus was the word of your Lord proved true against

الَّذِينَ	كَفَرُوا	أَنَّ	هُمْ	أَصْحَابُ	النَّارِ	الَّذِينَ	يَحْمِلُونَ
those who	disbelieve	that	they	inmates	the Fire	those who	they bear

الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۗ الَّذِينَ يَحْمِلُونَ

the disbelievers; that they are the inmates of the Fire. Those who bear

الْعَرْشِ	وَ	مَنْ	حَوْلَ	هَ	يُسَبِّحُونَ	بِ	حَمْدِ	رَبِّ	هُمْ
the Throne	and	who	around	it	they glorify	with	praise	Lord	their

الْعَرْشِ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

the Throne and those who are around it, glorify their Lord with (His) praise,

وَ	يُؤْمِنُونَ	بِ	هِ	وَ	يَسْتَغْفِرُونَ	لِ	الَّذِينَ	آمَنُوا
and	they believe	with	Him	and	ask forgiveness	for	those who	believe

وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

and believe in Him, and ask forgiveness for those who believe, (saying):

رَبِّ	نَا	وَسِعَتْ	كُلَّ	شَيْءٍ	رَّحْمَةً	وَ	عِلْمًا	فَ	اغْفِرْ
Our	Lord	comprehend	all	things	mercy	and	knowledge	so	forgive

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ

'Our Lord, you do comprehend all things in Your mercy and knowledge. So forgive

لِ	الَّذِينَ	تَابُوا	وَ	اتَّبَعُوا	سَبِيلَ	كَ	وَ	قِ	هُمْ	عَذَابَ
for	those who	repent	and	follow	way	your	and	protect	them	punishment

لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ

those who repent and follow your way, and protect them from the punishment

الْجَهَنَّمَ	رَبِّ	نَا	وَ	أَدْخِلْ	هُمْ	جَنَّاتِ	عَدْنِ	الَّتِي
of Hell	Lord	our	and	make enter	them	Gardens	Eternity	which

الْجَهَنَّمَ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي

of Hell. 'And make them, our Lord, enter the Gardens of Eternity which

وَعَدْتَهُمْ	وَ	مَنْ	صَلَحَ	مِنْ	الْبَآئِي	هِمْ	وَ	أَزْوَاجِ	هِمْ
you promised	and	who	virtuous	of	fathers	their	and	wives	their

وَعَدْتُهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ

you have promised them, as well as such of their fathers and their wives and their

وَذُرِّيَّتِهِمْ	إِنَّ	كَ	أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	وَ	قِ	هِمْ
their children and	surely	you	you are	the Mighty	the Wise	and	protect	them

وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑨ وَقِهِمْ

children as are virtuous. Surely you are Mighty, the Wise. 'And protect them

السَّيِّئَاتِ	وَ	مَنْ	تَقِي	السَّيِّئَاتِ	يَوْمَئِذٍ	فَ	قَدْ
the evils	and	whom	you protect	evils	that day	so	surely

السَّيِّئَاتِ وَمَنْ تَقِي السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ

from evils; and he whom you do protect from evils on that day -- him have You surely

رَحِمْتَ	هَ	وَ	ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ	إِنَّ
mercy	him	and	that	is	triumph	greater	certainly

رَحِمْتَهُ ⑩ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ إِنَّ

shown mercy. And that (indeed) is the supreme triumph.' Certainly

الَّذِينَ	كَفَرُوا	يُنَادُونَ	لَ	مَقْتُ	اللَّهِ	أَكْبَرُ	مِنْ
those who	disbelieved	will be called	surely	detestation	Allah	greater	than

الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ

to those who disbelieved a call will be made to them, 'The detestation of Allah is greater than

مَقْتُ	كُمُ	أَنْفُسِكُمْ	إِذْ	تُدْعَوْنَ	إِلَى	الْإِيمَانِ
detestation	your	souls	when	you were called	to	faith

مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ

your detestation of yourselves, when you were called to have faith

فَ	تَكْفُرُونَ	قَالُوا	رَبِّ	نَا	أَمَّتْ	نَا	اِثْنَيْنِ	وَ	أَحْيَيْتَ	نَا
us	you rejected	they say	our	Lord	you caused to die	us	twice	and	you gave life	so

فَتَكْفُرُونَ ﴿١١﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا

and you rejected (it). They will say, 'Our Lord, You have caused us to die twice, and You have given us life

اِثْنَيْنِ	فَ	اعْتَرَفْنَا	بِ	ذُنُوبِ	نَا	فَ	هَلْ	إِلَى	خُرُوجِ	مِّنْ
twice	so	we confess	with	sins	our	is	to	out	from	from

اِثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجِ مِّنْ

twice, and now we confess our sins. Is then there a way out?

سَبِيلِ	ذَلِكَمُ	بِ	أَنَّ	هَ	إِذَا	دُعِيَ	اللَّهُ	وَحْدَهُ	هَ
way	that is	with	that	he	when	proclaimed	Allah	alone	He

سَبِيلِ ﴿١٢﴾ ذَلِكَمُ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ

(it) will (be said to them), 'That is because when Allah alone was proclaimed

كَفَرْتُمْ	وَ	إِنْ	يُشْرِكُ	بِ	هَ	تُؤْمِنُوا	فَ	الْحُكْمُ	لِ	اللَّهِ
you rejected	and	if	associate partner	with	Him	you believed	so	the judgement	belong	Allah

كَفَرْتُمْ ۚ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ

you rejected (the call) but when partners were associated with Him, you believed. But the (last) word belongs to Allah,

الْعَلِيِّ	الْكَبِيرِ	هُوَ	الَّذِي	يُرِي	كُمُ	آيَاتِ	هِ	وَ	يُنزِّلُ
the Lofty	the Great	He	Who	show	you	Signs	His	and	sends down

الْعَلِيِّ الْكَبِيرِ ﴿١٣﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنزِّلُ

the Lofty, the Great.' He it is Who shows you His Signs, and sends down

لَ	كُمُ	مِّنَ	السَّمَاءِ	رِزْقًا	وَ	مَا	يَتَذَكَّرُ	إِلَّا
for	you	from	heaven	provisions	and	not	take heed	save

لَكُمْ مِّنَ السَّمَاءِ رِزْقًا ۗ وَمَا يَتَذَكَّرُ إِلَّا

provisions for you from heaven; but none pays heed save

مَنْ	يُنِيبُ	فَ	ادْعُوا	اللَّهَ	مُخْلِصِينَ	لَ	هُ	الدِّينَ	وَ	لَوْ
who	turns	so	you call	Allah	being sincere	to	Him	the faith	and	though

مَنْ يُنِيبُ ⑭ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ

he who turns (to God). Call you then Allah, being sincere to Him in faith, though

كَرِهَ	الْكَافِرُونَ	رَفِيعُ	الدَّرَجَاتِ	ذُو	الْعَرْشِ
averse	disbelievers	the Exalter	of ranks	possessor	the Throne

كَرِهَ الْكَافِرُونَ ⑮ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ٥

the disbelievers may be averse. The Exalter of ranks, the Lord of the Throne.

يُلْقِي	الرُّوحَ	مِنْ	أَمْرِ	هُ	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ	هُ
he puts	the spirits	from	His command	His	upon	whom	He wills	from	servants	His

يُلْقِي الرُّوحَ مِنْ أَمْرِ هُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

He causes the spirit to descend with His command to whomsoever of His servants He pleases,

لِ	يُنذِرَ	يَوْمَ	التَّلَاقِ	يَوْمَ	هُمْ	بُرُوزُونَ	لَا	يَخْفَى
that	He may warn	Day	the Meeting	the day	they	come forth	not	hidden

لِيُنذِرَ يَوْمَ التَّلَاقِ ⑯ يَوْمَ هُمْ بُرُوزُونَ ٥ لَا يَخْفَى

that He may give warning of the Day of Meeting (Him). The day when they will (all) come forth, nothing

عَلَى	اللَّهِ	مِنْ	هُمْ	شَيْءٌ	لِ	مَنْ	الْمَلِكُ	الْيَوْمَ	لِ	اللَّهِ
upon	Allah	of	them	thing	for	whom	kingdom	this day	to	Allah

عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ٥ لِمَنْ الْمَلِكُ الْيَوْمَ ٥ لِلَّهِ

concerning them will be hidden from Allah. 'To whom belongs the kingdom this day?' To Allah,

الْوَاحِدِ	الْقَهَّارِ	الْيَوْمَ	تُجْزَى	كُلُّ	نَفْسٍ	بِ	مَا
the One	Most Supreme	this day	required	every	soul	with	what

الْوَاحِدِ الْقَهَّارِ ⑰ الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا

the One, the Most Supreme. 'This day will every soul be required for that which

كَسَبَتْ	لَا	ظَلَمَ	الْيَوْمَ	إِنَّ	اللَّهَ	سَرِيعٌ	الْحِسَابِ
it earned	no	injustice	this day	surely	Allah	Swift	at reckoning

كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝¹⁸

it has earned. No injustice this day ; Surely, Allah is Swift at reckoning.'

وَ	أَنْذِرُ	هُمْ	يَوْمَ	الْأَرْفَةِ	إِذِ	الْقُلُوبُ	لَدَى	الْحَنَاجِرِ
and	you warn	them	the day	drawing near	when	hearts	reach	the throats

وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ

And warn them of the Approaching Day, when the hearts will reach to the throats

كُظْمِينَ	مَا	لِ	الظَّالِمِينَ	مِنْ	حَمِيمٍ	وَ	لَا	شَفِيعٍ
full of grief	not	for	the wrongdoers	any	friend	and	nor	intercessor

كُظْمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ

while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor

يُطَاعُ	يَعْلَمُ	خَائِنَةَ	الْأَعْيُنِ	وَ	مَا	تُخْفِي	الصُّدُورُ
whose will be complied with	He knows	treachery	the eyes	and	what	conceal	the breasts

يُطَاعُ ۝¹⁹ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۝²⁰

whose (intercession) will be complied with. He knows the treachery of the eyes and what the breasts conceal.

وَ	اللَّهُ	يَقْضِي	بِ	الْحَقِّ	وَ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِ	هُ
and	Allah	judges	with	truth	and	those who	they call	from	beside	Him

وَاللَّهُ يَقْضِي بِالْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ

And Allah judges with truth while those on whom they call beside Him

لَا	يَقْضُونَ	بِ	شَيْءٍ	إِنَّ	اللَّهَ	هُوَ	السَّمِيعُ	الْبَصِيرُ
not	they judge	with	anything	surely	Allah	He is	All-Hearing	All-Seeing

لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝²¹

judge nothing. Surely Allah is the All-Hearing , the All-Seeing.

أ	وَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَ	يَنْظُرُوا	كَيْفَ	كَانَ
did	and	not	they travelled	in	the earth	so	they saw	how	was

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ

Have they not travelled in the earth and seen what was

عَاقِبَةُ	الَّذِينَ	كَانُوا	مِنْ	قَبْلِ	هِهِمْ	كَانُوا	هُمْ	أَشَدَّ
the end	those who	were	from	before	them	they were	they	more strong

عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۖ كَانُوا هُمْ أَشَدَّ

the end of those before them? They were far more powerful than these

مِنْ	هُمْ	قُوَّةٌ	وَ	أَثَارًا	فِي	الْأَرْضِ	فَ	أَخَذَ	هُمُ	اللَّهُ
of	they	power	and	marks	in	earth	so	seized	them	Allah

مِنْهُمْ قُوَّةٌ وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ

and stronger in the marks they left in the earth. But Allah seized them

بِ	ذُنُوبِهِمْ	وَ	مَا	كَانَ	لَهُمْ	مِنَ	اللَّهِ	مِنْ	وَاقٍ	
with	their	and	not	was	for	them	against	Allah	from	protector

بِذُنُوبِهِمْ ۖ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۝۲۲

for their sins, and they had no protector against Allah.

ذَلِكَ	بِ	أَنَّ	هُمْ	كَانَتْ	تَأْتِي	هُمْ	رُسُلٌ	هُمُ	بِ	الْبَيِّنَاتِ
that	with	indeed	they	were	came to	them	Messengers	their	with	manifest Signs

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمُ بِالْبَيِّنَاتِ

That was because their Messengers came to them with manifest Signs,

فَ	كَفَرُوا	فَ	أَخَذَ	هُمُ	اللَّهُ	إِنَّ	هُ	قَوِيٌّ	شَدِيدُ	الْعِقَابِ
so	they disbelieved	so	seized	them	Allah	surely	He	Powerful	Severe	in punishment

فَكَفَرُوا فَآخَذَهُمُ اللَّهُ ۖ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝۲۳

but they disbelieved; so Allah seized them. Surely He is Powerful, Severe in punishment.

وَ	لَ	قَدْ	أَرْسَلْنَا	مُوسَى	بِ	آيَاتِنَا	وَ	سُلْطٰنٍ	مُّبِينٍ	إِلَى
to	manifest	authority	and	Our	Signs	with	Moses	We sent	sure	for and

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٤﴾ إِلَىٰ

And We did send Moses, with Our Signs and manifest authority. To

فِرْعَوْنَ	وَ	هَامَانَ	وَ	قَارُونَ	فَ	قَالُوا	سِحْرٌ	كَذٰبٌ
an imposter		a magician		they said	so	Korah	and	Haman

فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذٰبٌ ﴿٢٥﴾

Pharoah and Haman and Korah; but they said, (He is) a magician and an imposter.'

فَ	لَمَّا	جَاءَ	هُمُ	بِ	الْحَقِّ	مِنْ	عِنْدِ	نَا	قَالُوا	اَقْتُلُوا
slay	they said	Us	near	from	truth	with	them	came	when	so

فَلَمَّا جَاءَ هُمُ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اَقْتُلُوا

And when he came to them with truth from Us, they said: 'Slay

أَبْنَآءَ	الَّذِينَ	آمَنُوا	مَعَ	هَ	وَ	اسْتَحْيُوا	نِسَاءَهُمْ
their	women	let live	and	him	with	believe	those who

أَبْنَآءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۗ

the sons of those who have believed with him , and let their women live.'

وَ	مَا	كَيْدُ	الْكَافِرِينَ	إِلَّا	فِي	ضَلٰلٍ	وَ	قَالَ
said	and	wasteful	in	except	the disbelievers	design	not	and

وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٢٦﴾ وَقَالَ

But the design of the disbelievers is nothing but wasteful. And

فِرْعَوْنَ	ذَرُونِي	أَقْتُلْ	مُوسَىٰ	وَ	لُ	يَدْعُ	رَبَّهُ
his	Lord	he call	let	and	Moses	I slay	me

فِرْعَوْنَ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۗ

Pharaoh said: 'Leave me (alone) that I may kill Moses; and let him call on his Lord.

إِنَّ	يَ	أَخَافُ	أَنْ	يُبَدِّلَ	دِينَ	كُمُ	أَوْ	أَنْ	يُظْهِرَ	فِي
in		fear	that	he change	religion	your	or	that	inundate	in

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي

I fear lest he should change your religion or inundate

الْأَرْضِ	الْفَسَادَ	وَ	قَالَ	مُوسَى	إِنِّي	عُدْتُ	بِ	رَبِّ	يَ
the land	disorder	and	said	Moses	surely I	take refuge	with	Lord	my

الْأَرْضِ الْفَسَادَ ②٧ وَقَالَ مُوسَى إِنِّي عُدْتُ بِرَبِّي

the land with disorder (and corruption). And Moses said, 'I take refuge with my Lord

وَرَبِّكُمْ	مِّنْ	كُلِّ	مُتَكَبِّرٍ	لَّا	يُؤْمِنُ	بِ	يَوْمِ	الْحِسَابِ
and	your	every	arrogant	not	believe	with	the Day	of Reckoning

وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ②٨

and your Lord from every arrogant (person) who believes not in the Day of Reckoning.'

وَقَالَ	رَجُلٌ	مُّؤْمِنٌ	مِّنْ	أَلِ	فِرْعَوْنَ	يَكْتُمُ
and	a man	one believing	from	people	Pharaoh	who concealed

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ

And a believing man from among the people of Pharaoh , who concealed his

إِيمَانَهُ	أَنَّ	تَقْتُلُونَ	رَجُلًا	أَنْ	يَقُولَ	رَبِّي	اللَّهُ	وَ	قَدْ
his	that	you slay	a man	he says	that	my	Allah	while	in fact

إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ

faith, said, 'Will you slay a man because he says, 'My Lord is Allah,' while

جَاءَ	كُمُ	بِ	الْبَيِّنَاتِ	مِنْ	رَبِّ	كُمُ	وَ	إِنْ	يَكُ	كَاذِبًا
he brought	you	with	clear proof	from	Lord	your	and	if	he be	a liar

جَاءَ كُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ٥ وَإِنْ يَكُ كَاذِبًا

he has brought you clear proofs from your Lord? And if he be a liar,

فَ	عَلَىٰ	هِ	كَذِبُ	هُ	وَ	إِنْ	يَكُ	صَادِقًا	يُصِيبُ	كُمُ	بَعْضُ
some	you	befall	truthful	he be	if	and	his	lie	him	on	so

فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ

on him will be (the sin of) his lie; but if he is truthful, then some of that which

الَّذِي	يَعِدُّ	كُمُ	إِنَّ	اللَّهَ	لَا	يَهْدِي	مَنْ	هُوَ	مُسْرِفٌ
transgressor	he	who	guide	not	'Allah	surely	you	threatens	who

الَّذِي يَعِدُّكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ

he threatens you with will (surely) befall you. Certainly Allah guides not one who is a transgressor,

كَذَّابٌ	يَا	قَوْمِي	لَ	كُمُ	الْمُلْكُ	الْيَوْمَ	ظَهْرَيْنَ	فِي
in	being dominant	this day	the sovereignty	you	for	my people	O	a liar

كَذَّابٌ ۚ يَقَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهْرَيْنَ فِي

(and) a liar. "O my people, yours is the sovereignty this day, you being dominant in

الْأَرْضِ	فَ	مَنْ	يَنْصُرُنَا	نَا	مِنْ	بَأْسِ	اللَّهِ	إِنْ	جَاءَ	نَا
us	it comes	if	Allah	punishment	from	us	will help	who	so	the land

الْأَرْضِ ۚ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَ نَا ۗ

the land. But who will help us (and protect us) from the punishment of Allah if it comes upon us?'

قَالَ	فِرْعَوْنُ	مَا	أُرِي	كُمُ	إِلَّا	مَا	أَرَى	وَ	مَا	أَهْدِي	كُمُ
you	I guide	not	and	I see	what	except	you	I show	not	Pharoah	said

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ

Pharaoh said: 'I only point out to you that which I see myself, and I guide you

إِلَّا	سَبِيلَ	الرَّشَادِ	وَ	قَالَ	الَّذِي	أَمَنَ	يَا	قَوْمِي
except	path	rectitude	and	said	who	believed	O	my people

إِلَّا سَبِيلَ الرَّشَادِ ۚ وَقَالَ الَّذِي آمَنَ يَقَوْمِ

only to the path of rectitude. And he who believed said: 'O my people,

إِنَّ	يَ	أَخَافُ	عَلَى	كُم	مِثْلَ	يَوْمِ	الْأَحْزَابِ	مِثْلَ	دَابِ
surely	I	fear	upon	you	like	day	of the confederates	like	case

إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣١﴾ مِثْلَ دَابِ

I fear for you like the (fateful) time of the confederates. "Like the case of

قَوْمِ	نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	الَّذِينَ	مِنْ	بَعْدِ	هَمِّ
people	Noah	and	Ad	and	Thamud	and	those who	from	after	them

قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ط

the people of Noah, and 'Ad and Thamud and those after them.

وَ	مَا	اللَّهُ	يُرِيدُ	ظُلْمًا	لِ	الْعِبَادِ	وَ	يَا	قَوْمِ	إِنْ	نِنِّي	أَخَافُ
and	not	Allah	intends	injustice	to	servants	and	O	my people	surely	I	I fear

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣٢﴾ وَيَقَوْمِ إِنِّي أَخَافُ

And Allah intends no injustice to (His) servants.'And O my people, I fear

عَلَى	كُم	يَوْمِ	التَّنَادِ	يَوْمَ	تَوَلُّونَ	مُدْبِرِينَ	مَا	لَ	كُم
for	you	day	calling each other	a day	you turn	your backs	no	for	you

عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٣﴾ يَوْمَ تَوَلُّونَ مُدْبِرِينَ ءَ مَا لَكُمْ

for you the day of calling each other (for help). 'A day when you shall turn your backs fleeing. No

مِّنَ	اللَّهِ	مِنْ	عَاصِمٍ	وَ	مَنْ	يُضِلُّ	اللَّهُ	فَ	مَا	لَ	هُ
from	Allah	from	defender	and	whom	adjudges astray	Allah	so	no	for	him

مِّنَ اللَّهِ مِنْ عَاصِمٍ ءَ وَمَنْ يُضِلُّ اللَّهُ فَمَا لَهُ

defender shall you have against Allah. And for him for whom Allah adjudges astray shall have no

مِنْ	هُدًى	وَ	لَ	قَدْ	جَاءَ	كُم	يُوسُفُ	مِنْ	قَبْلُ
of	guide	and	for	sure	came to	you	Joseph	from	before

مِنْ هُدًى ﴿٣٤﴾ وَلَقَدْ جَاءَ كُمْ يُوسُفُ مِنْ قَبْلُ

guide. "And Joseph did come to you before

بِ	الْبَيِّنَاتِ	فَ	مَا	زَلْتُمْ	فِي	شَكِّ	مِنْ	مَا	جَاءَ	كُمُ	بِ	ه
it	clear proof	but	not	you ceased	in	doubt	from	that	came to	you	with	ه

بِالْبَيِّنَاتِ فَمَا زَلْتُمْ فِي شَكِّ مِمَّا جَاءَ كُمْ بِهِ ط

with clear proofs, but you ceased not to be in doubt concerning that with which he came to you

حَتَّى	إِذَا	هَلَكَ	قُلْتُمْ	لَنْ	يَبْعَثَ	اللَّهُ	مِنْ	بَعْدِ	ه	رَسُولًا
till	when	died	you said	never	raise	Allah	from	after	ه	Messenger

حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ط

till, when he died , you said: 'Allah will never raise up a Messenger after him.'

كَ	ذَلِكَ	يُضِلُّ	اللَّهُ	مَنْ	هُوَ	مُسْرِفٌ
like	that	let go astray	Allah	who	he	transgress

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ

Thus does Allah adjudge as lost those who transgress,

مُرْتَابِهِ	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِ	اللَّهِ	بِغَيْرِ
doubters	those who	they dispute	in	Signs	Allah	without

مُرْتَابِهِ ۝³⁵ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ

(and) are doubters. 'Those who dispute concerning the Signs of Allah without

سُلْطَنٍ	أَتَى	هُمْ	كَبْرًا	مَقْتًا	عِنْدَ	اللَّهِ	وَ	عِنْدَ
any authority	come	them	grievously	hateful	in sight of	Allah	and	in sight of

سُلْطَنٍ أَتَاهُمْ ط كَبْرًا مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ

any authority having come to them. Grievously hateful is this in the sight of Allah and in the sight of

الَّذِينَ	آمَنُوا	كَ	ذَلِكَ	يَطْبَعُ	اللَّهُ	عَلَى	كُلِّ	قَلْبٍ
those who	believe	like	that	seals	Allah	upon	every	heart

الَّذِينَ آمَنُوا ط كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ

those who believe, Thus does Allah seal up the heart of every

مُتَكَبِّرٍ	جَبَّارٍ	وَ	قَالَ	فِرْعَوْنُ	يَا	هَامِنُ	ابْنِ	لِ	ئِي
arrogant	haughty	and	said	Pharaoh	O	Haman	build	for	me

مُتَكَبِّرٍ جَبَّارٍ ﴿٣٦﴾ وَقَالَ فِرْعَوْنُ يَا هَامِنُ ابْنِ لِي

arrogant, haughty (person).' And Pharaoh said : 'O Haman build for me

صَرْحًا	لَعَلَّ	ئِي	أَبْلُغُ	الْأَسْبَابَ	الْأَسْبَابَ	السَّمَوَاتِ
lofty mansion	so that	I	attain	the means of approach	the means of approach	the heavens

صَرْحًا لَعَلِّيْ أَبْلُغُ الْأَسْبَابَ ﴿٣٧﴾ أَسْبَابَ السَّمَوَاتِ

a lofty mansion that I may gain access. 'The means of approach to the heavens,

فَ	أَطَّلِعَ	إِلَى	إِلَهِ	مُوسَى	وَ	إِنَّ	ئِي	لَ	أَظُنُّ	هُ	كَاذِبًا	وَ	كَ	ذَلِكَ
so	I have a look	at	God	Moses	and	indeed	I	surely	think	him	a liar	and	like	that

فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۗ وَكَذَلِكَ

so that I may have a look at the God of Moses, and I surely think him to be a liar.' And thus

زُيِّنَ	لِ	فِرْعَوْنَ	سُوءَ	عَمَلِهِ	وَ	وَصُدَّ	عَنِ	السَّبِيلِ
adorned	for	Pharaoh	evil	doings	and	turned away	from	the path

زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۗ

the evil of his doings was made (to look) fair in the eyes of Pharaoh, and he was turned away from the (right) path;

وَ	مَا	كَيْدُ	فِرْعَوْنَ	إِلَّا	فِي	تَبَابٍ	وَ	قَالَ	الَّذِي	أَمَنَ
and	not	design	Pharaoh	but	in	ruin	and	said	he who	believed

وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٨﴾ وَقَالَ الَّذِي آمَنَ

and the design of Pharaoh ended in nothing but ruin. And he who believed said:

يَا	قَوْمِ	اتَّبِعُونِي	نِ	أَهْدِي	كُمُ	سَبِيلَ	الرَّشَادِ
O	my people	follow	me	I guide	you	path of	rectitude

يَقَوْمِ اتَّبِعُونِي أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٩﴾

'O my people, follow me, I will guide you to the path of rectitude.

يَا	قَوْمِ	إِنَّمَا	هَذِهِ	الْحَيَاةُ	الدُّنْيَا	مَتَاعٌ	وَ	إِنَّ
O	my people	only	this	life	world	provision	and	certainly

يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ

'O my people, this life of the world is but a (temporary) provision; and

الْآخِرَةَ	هِيَ	دَارُ	الْقَرَارِ	مَنْ	عَمِلَ	سَيِّئَةً
Hereafter	is	home	permanent	whoso	does	evil

الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ④٠ مَنْ عَمِلَ سَيِّئَةً

the Hereafter is certainly the home for permanent stay. 'Whoso does evil

فَ	لَا	يُجْزَى	إِلَّا	مِثْلَ	هَا	وَ	مَنْ	عَمِلَ	صَالِحًا	مِنْ
so	not	be requited	but	like	it	and	whoso	does	good	whether

فَلَا يُجْزَى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ

will be requited only with the like of it; but whoso does good, whether

ذَكَرٍ	أَوْ	أُنْثَى	وَ	هُوَ	مُؤْمِنٌ	فَ	أُولَئِكَ	يَدْخُلُونَ
male	or	female	and	he	a believer	so	those	will enter

ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ

male or female, and is a believer -- these will enter

الْجَنَّةِ	يُرْزَقُونَ	فِي	هَا	بِغَيْرِ	حِسَابٍ	وَ	يَا	قَوْمِ
the Garden	they be provided	in	it	without	measure	and	O	my people

الْجَنَّةِ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ④١ وَيَقُومِ

the Garden; they will be provided therein without measure. 'And O my people,

مَا	لِي	أَدْعُو	كُمُ	إِلَى	النَّجْوَةِ	وَ	تَدْعُونَ	نِيَّ	إِلَى	النَّارِ
what	for	I call	you	to	salvation	and	you call	me	to	Fire

مَا لِي أَدْعُو كُمُ إِلَى النَّجْوَةِ وَتَدْعُونَ نِيَّ إِلَى النَّارِ ④٢

how (strange) it is that I call you to salvation, and you call me to the Fire.

تَدْعُونَ	نِي	لِ	اَكْفُرَ	بِ	اللَّهِ	وَ	اَشْرِكَ	بِ	هِ	مَا	لَيْسَ
you call	me	to	disbelieve	with	Allah	and	I associate	with	Him	that	no

تَدْعُونَنِي لِاَكْفُرَ بِاللَّهِ وَاشْرِكَ بِهِ مَا لَيْسَ

'You invite me to disbelieve in Allah and to associate with Him that of which

لِ	يَ	بِ	هِ	عِلْمٌ	وَ	اَنَا	اَدْعُوْكُمْ	اِلَى	الْعَزِيْزِ	الْغَفَّارِ
for	me	with	it	knowledge	and	I	invite	you	the Mighty	Great Forgiver

لِيْ بِهِ عِلْمٌ ۚ وَاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ﴿٤٣﴾

I have no knowledge, while I invite you to the Mighty , the Great Forgiver.

لَا	جَرَمَ	اَنَّ	مَا	تَدْعُونَ	نِي	اِلَى	هِ	لَيْسَ	لِ	هُ	دَعْوَةٌ
no	doubt	that	what	you call	me	to	which	no	for	him	any invitation

لَا جَرَمَ اَنَّمَا تَدْعُونَنِي اِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ

'Surely that to which you call me has no (title) to be called upon

فِي	الدُّنْيَا	وَ	لَا	فِي	الْاٰخِرَةِ	وَ	اَنَّ	مَرَدًّا	نَا	اِلَى	اللَّهِ	وَ	اَنَّ
in	this world	and	nor	in	Hereafter	and	that	our	our	to	Allah	and	that

فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَا اِلَى اللّٰهِ وَاَنَّ

in this world or in the Hereafter, and that our return is certainly to Allah and that

الْمُسْرِفِيْنَ	هُم	اَصْحَابُ	النَّارِ	فَ	سَ	تَذْكُرُوْنَ
the transgressors	they	inmates	the Fire	so	soon	you will remember

الْمُسْرِفِيْنَ هُمْ اَصْحَابُ النَّارِ ﴿٤٤﴾ فَسَتَذْكُرُوْنَ

the transgressors will be the inmates of the Fire. 'So you will soon remember

مَا	اَقُوْلُ	لَ	كُمْ	وَ	اَفْوِضُ	اَمْرِي	اِلَى	اللّٰهِ	اِنَّ	اللّٰهَ
what	I say	to	you	and	I entrust	my	cause	to	Allah	verily

مَا اَقُوْلُ لَكُمْ ۖ وَاَفْوِضُ اَمْرِي اِلَى اللّٰهِ اِنَّ اللّٰهَ

what I say to you . And I entrust my cause to Allah. Verily, Allah

بَصِيرًا	بِ	الْعِبَادِ	فَ	وَقَى	هُ	اللَّهُ	سَيِّئَاتِ	مَا	مَكَرُوا
All seer	with	the servants	so	saved	him	Allah	evils	whatever	they plotted

بَصِيرًا بِالْعِبَادِ ﴿٤٥﴾ فَوَقَى اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

sees (all His) servants. The result was that Allah preserved him from the evils of whatever they plotted,

وَأَن	حَاقَ	بِ	الِ	فِرْعَوْنَ	سُوءَ	الْعَذَابِ	النَّارِ
and	encompassed	with	people	Pharaoh	grievous	punishment	the Fire

وَأَن حَاقَ بِالِ فِرْعَوْنَ سُوءَ الْعَذَابِ ﴿٤٦﴾ النَّارِ

and a grievous punishment encompassed the people of Pharaoh -- The Fire,

يُعْرَضُونَ	عَلَى	هَا	غُدُوًّا	وَ	عَشِيًّا	وَ	يَوْمَ	تَقُومُ
they are presented	to	it	morning	and	evening	and	the day	will come

يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ

They are exposed to it morning and evening. And on the day

السَّاعَةِ	أَدْخِلُوا	الِ	فِرْعَوْنَ	أَشَدَّ	الْعَذَابِ
the Hour	cast in	people	Pharaoh	severest	punishment

السَّاعَةِ فَادْخِلُوا لَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٧﴾

when the Hour will come, (it will be said); 'Cast Pharaoh's people into the severest punishment.

وَأِذَا	يَتَحَاجُّونَ	فِي	النَّارِ	فَ	يَقُولُ	الضُّعْفَاءُ
and	they dispute one another	in	the Fire	so	he says	the weak

وَإِذَا يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ

And when they will dispute with one another in the Fire, the weak will say

لِ	الَّذِينَ	اسْتَكْبَرُوا	إِنْ	نَا	كُنَّا	لَ	كُمُ	تَبَعًا	فَ	هَلْ
to	those who	one proud	surely	we	we were	for	you	followers	so	will

لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ

to those who are proud, 'Verily we were your followers;

أَنْتُمْ	مُغْنُونَ	عَنْ	نَا	نَصِيبًا	مِّنَ	النَّارِ	قَالَ	الَّذِينَ
you are	relieve	from	us	a portion	of	Fire	say	those who

أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٨﴾ قَالَ الَّذِينَ

will you then relieve us of a portion of the Fire? Those, who were proud,

اسْتَكْبَرُوا	إِنَّا	كُلُّ	فِي	هَا	إِنَّ	اللَّهَ	قَدْ	حَكَمَ	بَيْنَ
proud	surely we	all	in	it	indeed	Allah	in fact	judged	between

اسْتَكْبَرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ

will say; 'We are all in it. Allah has already judged between (His)

الْعِبَادِ	وَ	قَالَ	الَّذِينَ	فِي	النَّارِ	لِ	خَزَنَةِ	جَهَنَّمَ
servants	and	say	those who	in	the Fire	to	Keepers	Hell

الْعِبَادِ ﴿٤٩﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ

servants. And those in the Fire will say to the Keepers of Hell,

ادْعُوا	رَبَّ	كُم	يُخَفِّفُ	عَنْ	نَا	يَوْمًا	مِّنَ	الْعَذَابِ
you pray	Lord	your	He lighten	from	us	a day	from	punishment

ادْعُوا رَبَّكُمْ يُخَفِّفُ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٥٠﴾

'Pray to your Lord that He may lighten for us the punishment for a (single) day.'

قَالُوا	أ	وَ	لَمْ	تَكُ	تَأْتِي	كُم	رُسُلُ	كُم	بِ	الْبَيِّنَاتِ	قَالُوا
they say	did	and	not	be	come to	you	Messengers	your	with	manifest Signs	they say

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ط قَالُوا

They will say; 'Did not your Messengers come to you with manifest Signs? They will say:

بَلَى	قَالُوا	فَ	ادْعُوا	وَ	مَا	دُعَا	الْكُفْرِينَ	إِلَّا	فِي
yes	they say	then	you pray	and	not	the prayer	the disbelievers	but	in

بَلَى ط قَالُوا فَادْعُوا ج وَمَا دُعَا الْكُفْرِينَ إِلَّا فِي

'Yes.' (The Keepers) will say, 'Then pray on .' But the prayer of the disbelievers is of no

ضَلِّ	إِنَّا	لَ	نَنْصُرُ	رُسُلَ	نَا	وَ	الَّذِينَ	آمَنُوا	فِي
avail	we surely	surely	We help	Our Messengers	and	those who	believe	in	

ضَلِّ ٥١ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي

avail. Most surely We help Our Messengers and those who believe, (both) in

الْحَيَاةِ	الدُّنْيَا	وَ	يَوْمَ	يَقُومُ	الْأَشْهَادُ	يَوْمَ	لَا	يَنْفَعُ
life	worldly	and	day	they stand	witness	day	not	profit

الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ٥٢ يَوْمَ لَا يَنْفَعُ

the present life and on the day when the witnesses will stand forth. The day when

الظَّالِمِينَ	مَعْدِرَتُهُمْ	وَ	لَهُمْ	الْعَنَةُ	وَ	لَهُمْ	سُوءٌ
the wrongdoers	excuses	and	their	curse	and	them	evil

الظَّالِمِينَ مَعْدِرَتُهُمْ وَلَهُمُ الْعَنَةُ وَلَهُمْ سُوءٌ

their excuses will not profit the wrongdoers, and theirs will be curse and theirs the evil abide.

الدَّارِ	وَ	لَقَدْ	آتَيْنَا	مُوسَى	الْهُدَى	وَ	أَوْرَثْنَا	بَنِي
abode	and	indeed	We gave	Moses	guidance	and	made inheritor	children of

الدَّارِ ٥٣ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي

And indeed We gave Moses the guidance, and made the children of Israel the inheritors

إِسْرَائِيلَ	الْكِتَابَ	هُدًى	وَ	ذِكْرًا	لِ	أُولَى
Israel	the Book	a guidance	and	Reminder	for	possessor

إِسْرَائِيلَ الْكِتَابَ ٥٤ هُدًى وَذِكْرًا لِأُولَى

of the Book -- A guidance and a Reminder for

الْأَلْبَابِ	فَ	اصْبِرْ	إِنَّ	وَعَدَ	اللَّهِ	حَقٌّ	وَ	اسْتَغْفِرْ
men of understanding	so	have patience	surely	promise	Allah	truth	and	ask forgiveness

الْأَلْبَابِ ٥٥ فَاصْبِرْ إِنَّ وَعَدَ اللَّهُ حَقٌّ وَاسْتَغْفِرْ

men of understanding. So have patience. Surely the promise of Allah is true. And ask forgiveness

لِ	ذُنُوبِكُمْ	وَ	سَبِّحْ	بِ	حَمْدِ	رَبِّ	كَ	بِ	الْعِشِيِّ
for	sins	and	glorify	with	praise	Lord	your	with	the evening

لِذُنُوبِكُمْ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ

for your frailty, and glorify your Lord with His praise in the evening

وَ	الْإِبْكَارِ	إِنَّ	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِ
and	the morning	surely	those who	dispute	in	the Signs

وَإِلْبَاقِهِ ۖ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ

and in the morning. Those who dispute concerning the Signs

اللَّهُ	بِغَيْرِ	سُلْطَانٍ	أَتَى	هُمُ	إِنْ	فِي	صُدُورِهِمْ
Allah	without	authority	come	them	not	in	their breasts

اللَّهُ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِنْ فِي صُدُورِهِمْ

of Allah without any authority having come to them -- there is nothing in their breasts

إِلَّا	كِبْرًا	مَا هُمْ	بِ	بِالْغَيْبِ	هَ	فَ	اسْتَعِذُوا	بِ	اللَّهِ
but	conceit of greatness	they not	with	achieve	it	so	seek refuge	with	Allah

إِلَّا كِبْرًا مَا هُمْ بِبِالْغَيْبِ ۗ فَاسْتَعِذُوا بِاللَّهِ ۗ

but a conceit of greatness which they will never achieve. So seek refuge in Allah.

إِنَّ	هُوَ	السَّمِيعُ	الْبَصِيرُ	لَ	خَلَقَ	السَّمَوَاتِ
surely	He is	All-Hearing	All-Seeing	certainly	creation	the heavens

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۗ لَخَلَقَ السَّمَوَاتِ

Surely He is All-Hearing, the All-Seeing. Certainly, the creation of the heavens

وَ	الْأَرْضِ	أَكْبَرُ	مِنْ	خَلْقِ	النَّاسِ	وَ	لَكِنَّ
and	earth	greater	than	creation	mankind	and	but

وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ

and the earth is greater than the creation of mankind; but

أَكْثَرُ	النَّاسِ	لَا	يَعْلَمُونَ	وَ	مَا	يَسْتَوِي	الْأَعْمَى
most	men	not	they know	and	not	equal	the blind

أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٥٨﴾ وَمَا يَسْتَوِي الْأَعْمَى

most men know not. And the blind and the seeing are not equal;

وَ	الْبَصِيرُ	وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
and	the seeing	and	those who	believe	and	do	good deeds

وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

neither are those who believe and do good deeds

وَ	لَا	الْمُسِيءُ	قَلِيلًا	مَا	تَتَذَكَّرُونَ	إِنَّ	السَّاعَةَ
and	not	one who does evil	little	that	you reflect	surely	the Hour

وَالْمُسِيءُ قَلِيلًا مَا تَتَذَكَّرُونَ ﴿٥٩﴾ إِنَّ السَّاعَةَ

(equal to) those who do evil. Little do you reflect. The Hour

لَ	آتِيَةٌ	لَا	رَيْبَ	فِي	هَا	وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ
surely	to come	no	doubt	in	it	and	but	most	men

لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ

will surely come; there is no doubt about it; yet most men

لَا	يُؤْمِنُونَ	وَ	قَالَ	رَبُّ	كُمُ	ادْعُونِي	نَسْتَجِبْ	لَ	كُمُ
not	they believe	and	says	your	Lord	pray	Me	to	you

لَا يُؤْمِنُونَ ﴿٦٠﴾ وَقَالَ رَبُّكُمُ ادْعُونِي نَسْتَجِبْ لَكُمْ ط

believe not. And your Lord says: 'Pray to Me; I will answer your (prayer).

إِنَّ	الَّذِينَ	يَسْتَكْبِرُونَ	عَنْ	عِبَادَةِ	يَ	سَ	يَدْخُلُونَ
surely	those who	seek to be proud	from	worship	My	soon	will they enter

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

But those who are too proud to worship Me will surely enter

جَهَنَّمَ	دَخِرِينَ	اللَّهُ	الَّذِي	جَعَلَ	لَ	كُم
Hell	despised	Allah	Who	made	for	you

جَهَنَّمَ دَخِرِينَ ۖ اللَّهُ الَّذِي جَعَلَ لَكُمْ

Hell, despised.' It is Allah Who has made the night for you

الَّيْلِ	لِ	تَسْكُنُوا	فِي	هَ	وَ	النَّهَارَ	مُبْصِرًا
night	that	may rest	in	it	and	the day	to see

الَّيْلِ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ

that you may rest therein, and the day (to enable you) to see.

إِنَّ	اللَّهَ	لَ	ذُو	فَضْلِ	عَلَى	النَّاسِ	وَ	لَكِنَّ
verily	Allah	is	possessor	bounty	for	mankind	and	but

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ

Verily, Allah is the Lord of bounty for mankind, yet

أَكْثَرَ	النَّاسِ	لَا	يَشْكُرُونَ	ذَلِكَ	اللَّهُ
most	men	not	grateful	that your	Allah

أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۖ ذَلِكَ اللَّهُ

most men are ungrateful. Such is Allah,

رَبُّ	كُم	خَالِقُ	كُلِّ	شَيْءٍ	لَا	إِلَهَ	إِلَّا	هُوَ	فَ	أَنَّى
Lord	your	Creator	all	things	not	God	but	He is	then	how

رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۗ لَّا إِلَهَ إِلَّا هُوَ ۖ فَأَنَّى

your Lord, the Creator of all things. There is no God but He. How then

تُؤْفَكُونَ	كَ	ذَلِكَ	يُؤْفَكُ	الَّذِينَ	كَانُوا
you turned away	like	that	turned away	those who	were

تُؤْفَكُونَ ۖ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا

are you turned away? Thus indeed are turned away those who

بِ	آيَاتِ	اللَّهِ	يَجْحَدُونَ	اللَّهُ	الَّذِي	جَعَلَ	لَكُمْ
with	Signs	Allah	they deny	Allah	which	made	you

بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿64﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ

deny the Signs of Allah. Allah it is Who has made for you

الْأَرْضِ	قَرَارًا	وَ السَّمَاءَ	و بِنَاءٍ	وَ صَوَّرَ	كُمْ	فَ أَحْسَنَ
the earth	resting place	the heaven	a canopy	fashioned	you	so excellent

الْأَرْضِ قَرَارًا وَ السَّمَاءَ بِنَاءٍ وَ صَوَّرَ كُمْ فَأَحْسَنَ

the earth a resting place, and the heaven a means of dependence and into figures He fashioned you

صُورَ	كُمْ	وَ	رَزَقَ	كُمْ	مِّنَ الطَّيِّبَاتِ	ذَلِكَ	اللَّهُ
shape	your	and	provided	you	of the pure	that is your	Allah

صُورَ كُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ٥ ذَلِكُمْ اللَّهُ

and made your shapes excellent and provided you with wholesome provisions. Such is Allah,

رَبُّ	كُمْ	فَ	تَبَرَّكَ	اللَّهُ	رَبُّ	الْعَالَمِينَ	هُوَ	الْحَيُّ
Lord	your	so	blessed	Allah	Lord	the worlds	He is	Living

رَبُّكُمْ ٥ فَتَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥ هُوَ الْحَيُّ

your Lord. So blessed is Allah, the Lord of the worlds. He is the Living (God).

لَا	إِلَهَ	إِلَّا	هُوَ	فَ	ادْعُوهُ	هُوَ	مُخْلِصِينَ	لَهُ	الدِّينَ
no	God	but	He	so	pray	Him	sincere	to	religion

لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ٥

There is no God but He. So pray to Him, being sincere to Him in religion.

الْحَمْدُ	لِلَّهِ	رَبِّ	الْعَالَمِينَ	قُلْ	إِنِّي	نُهَيْتُ	أَنْ
All praise	for	Lord	of the world	say	surely	I	that

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٥ قُلْ إِنِّي نُهَيْتُ أَنْ

All praise belongs to Allah, the Lord of the worlds. Say, 'I have been forbidden to

لَمَّا	اللَّهِ	دُونِ	مِنْ	تَدْعُونَ	الَّذِينَ	أَعْبُدُ
when	Allah	beside	of	you call	those who	I worship

أَعْبُدُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا

worship those whom you call upon beside Allah since

جَاءَ نَبِيَّ	الْبَيِّنَاتُ	مِنْ رَبِّي	وَ	أُمِرْتُ	أَنْ	أُسَلِّمَ
submit	that	I am commanded	and	my	Lord	from

جَاءَ نَبِيَّ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسَلِّمَ

there have come to me clear proofs from my Lord; and I have been commanded to submit myself

لِ	رَبِّ	الْعَالَمِينَ	هُوَ	الَّذِي	خَلَقَ	كُمُ	مِنْ
from	you	created	Who	He is	the worlds	Lord	to

لِرَبِّ الْعَالَمِينَ 67 هُوَ الَّذِي خَلَقَكُمْ مِنْ

to the Lord of the worlds.' He it is Who created you from

تُرَابٍ	ثُمَّ	مِنْ	نُطْفَةٍ	ثُمَّ	مِنْ	عَلَقَةٍ	ثُمَّ
dust	then	from	sperm-drop	then	from	clot	then

تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ

dust, then from a sperm-drop, then from a clot; then

يُخْرِجُ	كُمُ	طِفْلًا	ثُمَّ	لِ	تَبْلُغُوا	أَشَدَّ	كُمُ	ثُمَّ
bring forth	you	a child	then	that	you attain	strength	your	then

يُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبْلُغُوا أَشَدَّ كُمْ ثُمَّ

He brings you forth as a child; then (He lets you grow) that you may attain your full strength; then

لِ	تَكُونُوا	شُيُوخًا	وَ	مِنْ	كُمُ	مَنْ	يُتَوَفَّى	مِنْ
that	you become	old	and	of	you	who	cause to die	from

لَتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ

(He lets) you become old -- though some among you are caused to die

مِنْ	قَبْلُ	وَ	لِ	تَبْلُغُوا	أَجَلًا	مُسَمًّى	وَ	لَعَلَّ	كُم
from	before	and	that	you may reach	term	appointed	and	so that	you

قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ

before -- and (He lets you live) that you may reach a term appointed, and that you may

تَعْقِلُونَ	هُوَ	الَّذِي	يُحْيِي	وَ	يُمِيتُ	فَ	إِذَا
learn wisdom	He is	Who	gives life	and	causes death	so	when

تَعْقِلُونَ ﴿٦٨﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا

learn wisdom. Allah it is He Who gives life and causes death. And when

قَضَىٰ	أَمْرًا	فَ	إِنَّمَا	يَقُولُ	لَ	هَ	كُنْ	فَ	يَكُونُ
decrees	thing	so	only	He says	to	it	be	so	it is

قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٩﴾

He decrees a thing, He says to it only, 'Be!', and it is.

أَلَمْ	تَرَ	إِلَى	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِ	اللَّهِ	أَنَّى
has	you seen	to	those who	they dispute	in	Signs	Allah	where

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى

Have you not seen those who dispute concerning the Signs of Allah? How

يُضْرَفُونَ	الَّذِينَ	كَذَّبُوا	بِ	الْكِتَابِ	وَ	بِ	مَا
they are being turned	those who	reject	with	the Book	and	with	that

يُضْرَفُونَ ﴿٧٠﴾ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا

they are being turned away (from the truth)! Those who reject the Book and that

أَرْسَلْنَا	بِ	هَ	رُسُلَ	نَا	فَ	سَوْفَ	يَعْلَمُونَ
we sent	with	which	Messengers	Our	so	soon	come to know

أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾

with which We sent Our Messengers. But soon will they come to know,

إِذِ	الْأَغْلُلُ	فِي	أَعْنَاقِهِمْ	وَ	السَّلْسِلِ	يُسَبَّحُونَ
when	iron-collar	in	their necks	and	chains	they be dragged

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلِ يُسَبَّحُونَ ﴿٧٢﴾

When the iron-collars will be round their necks, and chains (too). They will be dragged

فِي	الْحَمِيمِ	ثُمَّ	فِي	النَّارِ	يُسْجَرُونَ	ثُمَّ	قِيلَ
in	boiling water	then	in	the Fire	they are burnt	then	it will be said

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾ ثُمَّ قِيلَ

Into boiling water; then in the Fire will they be burnt. Then it will be said

لَ	هُمُ	أَيْنَ	مَا	كُنْتُمْ	تُشْرِكُونَ	مِنْ	دُونِ
to	them	where	whom	you were	you associated	from	beside

لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٤﴾ مِنْ دُونِ

to them, 'Where are those whom you associated (with God) 'Beside

اللَّهُ	قَالُوا	ضَلُّوا	عَنْ	نَا	بَلْ	لَمْ	نَكُنْ	نَدْعُوا
Allah	they say	were lost	from	us	no	never	we were	we prayed

اللَّهُ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا

Allah?' They will say, 'They have vanished away from us. No, we never prayed

مِنْ	قَبْلُ	شَيْئًا	كَ	ذَلِكَ	يُضِلُّ	اللَّهُ	الْكَافِرِينَ
from	before	anything	like	that	leave to astray	Allah	the disbelievers

مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٥﴾

to anything before.' Thus will Allah confound the disbelievers.

ذَلِكَ	بِ	مَا	كُنْتُمْ	تَفْرَحُونَ	فِي	الْأَرْضِ	بِغَيْرِ
that is	with	that	you were	you exulted	in	the earth	without

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ

'That is because you exulted in the earth without

أَبْوَابَ	أَدْخُلُوا	تَمْرَحُونَ	كُنْتُمْ	مَا	بِ	وَ	الْحَقِّ
gates	you enter	behave insolently	you were	what	with	and	justification

الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٦﴾ أَدْخُلُوا أَبْوَابَ

justification, and because you behaved insolently. 'Enter you the gates

الْمُتَكَبِّرِينَ	مَثْوَى	بِئْسَ	فَ	هَا	فِي	خَالِدِينَ	جَهَنَّمَ
the proud	the abode	evil	so	it	in	abide	Hell

جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٧﴾

of Hell, to abide therein. And evil is the abode of the proud.'

بَعْضَ	كَ	نُرِينَ	إِمَّا	فَ	حَقُّ	اللَّهِ	وَعَدَ	إِنَّ	أَصْبِرُ	فَ
part of	you	We show	whether	so	true	Allah	promise	surely	have patience	so

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَمَا نُرِيكَ بَعْضَ

Then have patience. Surely, the promise of Allah is true. And whether We show you part of

الَّذِي	نَعِدُ	هُمْ	أَوْ	نَتَوَفِّيَنَّ	كَ	فَ	إِلَى	نَا	يُرْجَعُونَ
they be brought back	Us	to	SO	you	We cause to die	or	them	We have promised	which

الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فإِلَيْنَا يُرْجَعُونَ ﴿٧٨﴾

what We have promised them, or whether We cause you to die (before the fulfilment of Our promise), to Us (in any case) will they be brought back.

وَل	قَدْ	أَرْسَلْنَا	رُسُلًا	مِّنْ	قَبْلِكَ	كَ	مِنْ	هُمْ	مَّنْ	
whom	them	of	you	before	from	Messengers	We send	sure	for	and

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ

And We did send Messengers before you; of them are some whom

قَصَصْنَا	عَلَيْكَ	وَ	مِنْ	هُمْ	مَّنْ	لَّمْ	تَقْصُصْ	عَلَيْكَ	كَ	
you	to	We mentioned	not	whom	them	of	and	you	to	We have mentioned

قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ تَقْصُصْ عَلَيْكَ ۗ

We have mentioned to you, and of them are some whom We have not mentioned to you;

وَ	مَا	كَانَ	لِ	رَسُوْلٍ	اَنْ	يَّاتِيْ	بِ	اٰيَةٍ	اِلَّا	بِ	اِذْنِ
and	not	was	for	any Messenger	that	he brings	with	Sign	except	with	leave of

وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاتِيْ بِاٰيَةٍ اِلَّا بِاِذْنِ

and it is not possible for any Messenger to bring a Sign except by leave of

اللّٰهُ	فَ	اِذَا	جَاءَ	اَمْرٌ	اللّٰهُ	قُضِيَ	بِ	الْحَقِّ	وَ	خَسِرَ
Allah	so	when	came	decree	Allah	decided	with	truth	and	was in loss

اللّٰهُ فَ اِذَا جَاءَ اَمْرٌ اللّٰهُ قُضِيَ بِالْحَقِّ وَ خَسِرَ

Allah. But when Allah's decree came, the matter was decided with truth, and

هُنَالِكَ	الْمُبْطِلُوْنَ	اللّٰهُ	الَّذِيْ	جَعَلَ	لَ	كُم
then there	who uttered falsehoods	Allah	Who	made	for	you

هُنَالِكَ الْمُبْطِلُوْنَ ۗ ۞ اللّٰهُ الَّذِيْ جَعَلَ لَكُمْ

then there perished those who uttered falsehoods. It is Allah Who has made cattle for you,

الْاَنْعَامَ	لِ	تَرْكَبُوْا	مِنْ	هَا	وَ	مِنْ	هَا	تَاْكُلُوْنَ	وَ	لَ	كُم
cattle	that	you ride	of	them	and	of	them	you eat	and	for	you

الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ۞ ۞ وَلَكُمْ

that you may ride on some of them, and eat of some of them -- And you have

فِيْ	هَا	مَنْفَعٌ	وَ	لِ	تَبْلُغُوْا	عَلٰى	هَا	حَاجَةً	فِيْ	صُدُوْرِكُمْ
in	them	benefit	and	that	you satisfy	on	it	any desire	in	your breasts

فِيْهَا مَنْفَعٌ وَلِتَبْلُغُوْا عَلَيْهَا حَاجَةً فِيْ صُدُوْرِكُمْ

(other) advantages in them -- and that, by means of them, you may satisfy any desire (that there may be) in your breasts.

وَ	عَلٰى	هَا	وَ	عَلٰى	الْفُلْكِ	تُحْمَلُوْنَ	وَ	يُرِيْ	كُم	اٰيٰتِ	هِ
and	on	them	and	on	ships	you are borne	and	He shows	you	His	Signs

وَعَلَيْهَا وَعَلٰى الْفُلْكِ تُحْمَلُوْنَ ۞ ۞ وَيُرِيْكُمْ اٰيٰتِهِ ۞

And on them and on ships are you borne. And He shows you His Signs;

فَ	أَيَّ	آيَاتِ	اللَّهِ	تُنْكِرُونَ	أَ	فَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ
so	which	Signs	of Allah	you deny	have	so	not	they travelled	in	the earth

فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٤٢﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

which then of the Signs of Allah will you deny? Have they not travelled in the earth

فَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ
so	they might see	what	was	the end	those who	from

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

that they might see what was the end of those who were

قَبْلَ	هِمْ	كَانُوا	أَكْثَرَ	مِنْ	هُمْ	وَ	أَشَدَّ	قُوَّةً	وَ	آثَارًا
before	them	they were	more numerous	of	them	and	mightier	in power	and	the marks

قَبْلِهِمْ ط كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا

before them? They were more numerous than these, and mightier in power and (in) the marks (they left behind them)

فِي	الْأَرْضِ	فَ	مَا	أَغْنَى	عَنْ	هُمْ	مَا	كَانُوا	يَكْسِبُونَ
in	the earth	so	no	avail	to	them	which	was	they earned

فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٣﴾

in the earth. But all that which they earned was of no avail to them.

فَ	لَمَّا	جَاءَتْ	هُمْ	رُسُلُ	هُمْ	بِ	الْبَيِّنَاتِ	فَرِحُوا	بِ	مَا
so	when	came	them	Messengers	their	with	manifest Signs	they exulted	with	what

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا

And when their Messengers came to them with manifest Signs, they exulted in the

عِنْدَ	هُمْ	مِنَ	الْعِلْمِ	وَ	حَاقَ	بِ	هُمْ	مَا	كَانُوا	بِ	ه
possessed	of	them	knowledge	and	encompassed	with	them	that	they were	with	it

عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

knowledge which they possessed. And that at which they mocked encompassed them.

يَسْتَهْزِءُونَ	فَ	لَمَّا	رَأَوْا	بَأْسَ	نَا	قَالُوا	أَمْنَا
mocked at	so	when	they saw	punishment	Our	they said	We believe

يَسْتَهْزِءُونَ ۝ 84 فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمْنَا

And when they saw Our punishment, they said: 'We believe

بِ	اللَّهِ	وَحْدَهُ	وَ	كَفَرْنَا	بِ	مَا	كُنَّا	بِ	هُ
with	Allah	alone	and	we reject	with	that	we used to	with	Him

بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ

in Allah alone and we reject all that which we used to

مُشْرِكِينَ	فَ	لَمْ	يَكْ	يَنْفَعْ	هُمُ	إِيمَانُ	هُمُ
associate partners	so	not	was	profit	them	faith	their

مُشْرِكِينَ ۝ 85 فَلَمْ يَكْ يَنْفَعْهُمُ إِيمَانُهُمْ

associate with Him.' But their faith could not profit them

لَمَّا	رَأَوْا	بَأْسَ	نَا	سُنَّتَ	اللَّهِ	الَّتِي	قَدْ
when	they saw	punishment	Our	law	of Allah	which	in fact

لَمَّا رَأَوْا بَأْسَنَا ۝ سُنَّتَ اللَّهِ الَّتِي قَدْ

(at the time) when they saw Our punishment. This is Allah's law that

خَلَّتْ	فِي	عِبَادِهِ	وَ	حَسِرَ	هُنَالِكَ
passed	in	servants	and	was in loss	there

خَلَّتْ فِي عِبَادِهِ ۝ وَحَسِرَ هُنَالِكَ

has (ever) been in operation in respect of His servants. And thus have perished

الْكَافِرُونَ
those who disbelieved.

الْكَافِرُونَ ۝ 86
those who disbelieved.

٢١- سُورَةُ حَمِّ السَّجْدَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Ha Mim Sajdah

أَيَاتُهَا ٥٥ رُكُوعَاتُهَا ٦

Ruku 6

Verses 55

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.

حَا	مَ	تَنْزِيلٌ	مِّنَ	الرَّحْمَنِ	الرَّحِيمِ
The Praiseworthy	The Lord of Honour	a revelation	from	the Gracious	the Merciful

حَمِّ ② تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ③

Ha Mim (The Praiseworthy, The Lord of Honour). (This is) a revelation from the Gracious, the Merciful.

كُتِبَ	فُصِّلَتْ	آيَاتُ	هَ	قُرْآنًا	عَرَبِيًّا	لِّ	قَوْمٍ
a Book	expounded in detail	verses	which	oft recited	made manifestly clear	for	people

كُتِبَ فُصِّلَتْ آيَاتُ هَ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ

A Book, the verses of which have been expounded in detail -- oft recited, made manifestly clear -- for people

يَعْلَمُونَ	بَشِيرًا	وَ	نَذِيرًا	فَ	أَعْرَضَ	أَكْثَرُهُمْ
they know	bearer of glad tidings	and	a warner	so	turn away	most

يَعْلَمُونَ ④ بَشِيرًا أَوْ نَذِيرًا ⑤ فَأَعْرَضَ أَكْثَرُهُمْ

who have knowledge. A bringer of glad tidings and a warner. But most of them turn away

فَ	هُمْ	لَا	يَسْمَعُونَ	وَ	قَالُوا	قُلُوبُنَا	نَا	فِي
so	they	not	they hear	and	they say	hearts	our	under

فَهُمْ لَا يَسْمَعُونَ ⑥ وَقَالُوا قُلُوبُنَا فِي

and they hear not. And they say: 'Our hearts are under

اَكِنَّةٍ	مِّنْ	مَا	تَدْعُوْنَ	نَا	اِلَيْ	ه	وَ	فِي	الْاِذَانِ	نَا	وَقُرْ	
deafness	our	ears	in	and	which	to	us	you	call	that	from	cover

اَكِنَّةٍ مِّمَّا تَدْعُوْنَ اِلَيْهِ وَفِي الْاِذَانِ وَقُرْ

cover (and are protected) against that to which you call us, and in our ears there is deafness,

و	مِّنْ	بَيْنِ	نَا	وَ	بَيْنِ	كَ	حِجَابٌ	فَ	اعْمَلْ	
work	so	a	veil	you	between	and	us	between	from	and

وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ

and between us and you there is a veil. So carry on your work;

اِنَّ	نَا	عَمِلُوْنَ	قُلْ	اِنَّمَا	اَنَا	بَشَرٌ	مِّثْلُ	كُم			
you	like	a	man	I	am	only	say	are	working	we	surely

اِنَّا عَمِلُوْنَ ۝ قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ

We (too) are working.' say, 'I am only a man like you.

يُوْحَى	اِلَى	ى	اَنْ	مَا	اِلَه	كُم	اِلَه	وَاحِدٌ
One	God	your	God	no	that	me	to	it is revealed

يُوْحَى اِلَى اِنَّمَا الْهُكْمُ اِلَهٌ وَاحِدٌ

It is revealed to me that your God is One God;

فَ	اسْتَقِيْمُوْا	اِلَى	ه	وَ	اسْتَغْفِرُوْا	ه	وَ	وَيْلٌ			
woe	and	Him	to	go	straight	so	and	ask	forgiveness	of	Him.

فَاسْتَقِيْمُوْا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۝ وَوَيْلٌ

so go you straight to Him (without deviating), and ask forgiveness of Him.' And woe

لِ	الْمُشْرِكِيْنَ	الَّذِيْنَ	لَا	يُوْتُوْنَ	الزَّكٰوةَ				
to	the	idolators	those	who	do	not	give	the	Zakat,

لِلْمُشْرِكِيْنَ ۝ الَّذِيْنَ لَا يُوْتُوْنَ الزَّكٰوةَ

to the idolators, Who give not the Zakat,

وَهُمْ	بِ	الْآخِرَةِ	هُمْ	كَفَرُونَ	إِنَّ	الَّذِينَ	آمَنُوا
they	with	Hereafter	they	deny	surely	those who	believe

وَهُمْ بِالْآخِرَةِ هُمْ كَفَرُونَ ⑧ إِنَّ الَّذِينَ آمَنُوا

and they it is who deny the Hereafter. (As to) those who believe

وَعَمِلُوا	الصَّالِحَاتِ	لَ	هُمْ	أَجْرٌ	غَيْرٌ	مَّمْنُونٍ
they do	good works	for	them	reward	never	endless

وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرٌ مَّمْنُونٍ ⑨

and do good works, they will surely have a reward that will never end.

قُلْ	أَ	إِنَّ	كُم	لَ	تَكْفُرُونَ	بِ	الَّذِي	خَلَقَ	الْأَرْضَ
say	do	really	you	surely	disbelieve	with	Who	created	the earth

قُلْ أَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ

Say: 'Do you really disbelieve in Him Who created the earth

فِي	يَوْمَيْنِ	وَ	تَجْعَلُونَ	لَ	هُ	أَنْدَادًا	ذَلِكَ	رَبُّ
in	two days	and	you set up	to	Him	equals	that is	Lord

فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ٥ ذَلِكَ رَبُّ

in two periods? And do you set up equals to Him? That is the Lord

الْعَالَمِينَ	وَ	جَعَلَ	فِي	هَا	رَوَاسِيَ	مِنْ	فَوْقِ	هَا
the worlds	and	made	in	it	mountains	from	above	it

الْعَالَمِينَ ⑩ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا

of the worlds. He set therein firm mountains rising above its (surface),

وَبَرَكَ	فِي	هَا	وَ	قَدَّرَ	فِي	هَا	أَقْوَاتَ	هَا	فِي	أَرْبَعَةٍ
and	in	it	and	in	it	in	means of sustenance	it	in	four

وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةٍ

and placed blessings therein and finely balanced its means of sustenance in four

السَّمَاءِ	إِلَى	اسْتَوَى	ثُمَّ	السَّائِلِينَ	لِ	سَوَاءً	أَيَّامٍ
the heaven	to	He turned	then	who seek	for	equal	days

أَيَّامٍ ٥ سَوَاءً لِّلسَّائِلِينَ ⑪ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ

periods -- alike for (all) who seek. Then He turned to the heaven

وَ	هِيَ	دُخَانٌ	فَ	قَالَ	لَ	هَا	وَ	لِ	الْأَرْضِ	اِئْتِيَا	طَوْعًا	أَوْ
or	willingly	come you both	the earth	to	and	it	to	said	so	smoke	it	and

وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ

while it was (something Like) smoke, and said to it and to the earth: Come you both of you, willingly or

كَرَّهَا	قَالَتَا	أَتَيْنَا	طَائِعِينَ	فَ	قَضَى	هُنَّ	سَبْعَ
unwillingly	they said	we come	willingly	so	completed	them	seven

كَرَّهَا ٦ قَالَتَا أَتَيْنَا طَائِعِينَ ⑫ فَقَضَاهُنَّ سَبْعَ

unwillingly.' They said,' We come willingly.' So He completed them into seven

سَمَوَاتٍ	فِي	يَوْمَيْنِ	وَ	أَوْحَى	فِي	كُلِّ	سَمَاءٍ	أَمَرَ	هَا
heavens	in	two days	and	He revealed	in	each	heaven	function	its

سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا ٧

heavens in two days, and He revealed to each heaven its function.

وَ	زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِ	مَصَابِيحَ	وَ	حِفْظًا	ذَلِكَ
and	We adorned	the heaven	the lowest	with	lamps	and	for protection	that is

وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ٨ وَحِفْظًا ٩ ذَلِكَ

And We adorned the lowest heaven with lamps (for light) and for protection. That is

تَقْدِيرُ	الْعَزِيزِ	الْعَلِيمِ	فَ	إِنْ	أَعْرَضُوا	فَ	قُلْ
decree	the Mighty	the All-Knowing	so	if	they turn away	so	say

تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ⑬ فَإِنْ أَعْرَضُوا فَقُلْ

the decree of the Mighty, the All-Knowing. But if they turn away, then say:

أَنْذَرْتُكُمْ	صِعْقَةً	مِثْلَ	صِعْقَةِ	عَادٍ	وَ	ثَمُودَ
I warn you	destructive punishment	like	the punishment	A'd	and	Thamud

أَنْذَرْتُكُمْ صِعْقَةً مِثْلَ صِعْقَةِ عَادٍ وَثَمُودَ ۝¹⁴

I warn you of a destructive punishment like the punishment which (overtook) Ad and Thamud.'

إِذْ	جَاءَتْ	هُمْ	الرُّسُلُ	مِنْ	بَيْنِ	أَيْدِي	هُمْ	وَ	مِنْ
when	came	them	Messengers	from	before	hands	their	and	of

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ

When their Messenger came to them from before them and

خَلْفَ	هُمْ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	اللَّهُ	قَالُوا	لَوْ	شَاءَ	رَبُّ	نَا
behind	them	that	not	you worship	but	Allah	they said	if	willed	Lord	our

خَلْفِهِمْ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا

behind them, (saying): 'Worship none but Allah,' they said: 'If our Lord had (so) willed,

لَ	أَنْزَلَ	مَلَائِكَةً	فَ	إِنْ	نَا	بِ	مَا	أُرْسِلْتُمْ	بِ	هَ	كُفْرُونَ
certainly	sent down	angels	so	surely	we	with	that	you sent	with	which	disbelieve

لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كُفْرُونَ ۝¹⁵

He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.'

فَ	أَمَّا	عَادٌ	فَ	اسْتَكْبَرُوا	فِي	الْأَرْضِ	بِغَيْرِ	الْحَقِّ
so	as for	A'd	so	they behaved arrogantly	in	earth	without	justification

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

As for 'Ad, they behaved arrogantly in the earth without any justification

وَ	قَالُوا	مَنْ	أَشَدُّ	مِنْ	نَا	قُوَّةً	أَ	وَ	لَمْ	يَرَوْا	أَنَّ
and	said	Who	mightier	from	us	in power	do	and	not	they see	that

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ

and said, 'Who is mightier than we in power?' Do they not see that

اللَّهُ	الَّذِي	خَلَقَ	هُمْ	هُوَ	أَشَدُّ	مِنْ	هُمْ	قُوَّةً
Allah	Who	created	them	He is	Mightier	than	they	in power

اللَّهُ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ط

Allah, Who created them, is mightier than they in power?

وَ	كَانُوا	بِ	آيَاتِنَا	يَجْحَدُونَ	فَ	أَرْسَلْنَا	عَلَى	هُمْ
and	were	with	Our	Signs	so	We sent down	upon	them

وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٦﴾ فَأَرْسَلْنَا عَلَيْهِمْ

Still they continued to deny Our Signs. So We sent upon them

رِيحًا	صَرُورًا	فِي	أَيَّامٍ	نَحِسَاتٍ	لِّ	نُذِيقَ	هُمْ
wind	furious	in	days	of evil omen	that	We make them taste	them

رِيحًا صَرُورًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ

a furious wind for several ominous days, that We might make them taste

عَذَابُ	الْخِزْيِ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	لِ	عَذَابِ
punishment	humiliation	in	life	this world	and	the	punishment

عَذَابِ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ط وَلِعَذَابِ

the punishment of humiliation in this life. And punishment of the

الْآخِرَةِ	وَ	أَخْزَى	وَهُمْ	لَا	يُنصَرُونَ	وَ	أَمَّا
Hereafter	and	more humiliating	they	not	be helped	and	as for

الْآخِرَةِ أَخْزَى وَهُمْ لَا يُنصَرُونَ ﴿١٧﴾ وَأَمَّا

Hereafter will surely be more humiliating, and they will not be helped. And as for

ثَمُودَ	فَ	هَدَيْنَا	هُمْ	فَ	اسْتَحَبُّوا	الْعَمَى	عَلَى
Thamud	so	gave guidance	them	so	preferred	blindness	to

ثَمُودَ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى

Thamud, We gave them guidance, but they preferred blindness to

الهُونِ	الْعَذَابِ	صِعْقَةً	هُمْ	أَخَذَتْ	فَ	الْهُدَى
humiliating	punishment	thunderbolt	them	seized	so	guidance

الْهُدَى فَأَخَذَتْهُمْ صِعْقَةُ الْعَذَابِ الْهُونِ

guidance, so the calamity of a humiliating punishment seized them,

بِ	مَا	كَانُوا	يَكْسِبُونَ	وَ	نَجَّيْنَا	الَّذِينَ	آمَنُوا
with	what	they used to	they earned	and	We saved	those who	believed

بِمَا كَانُوا يَكْسِبُونَ ﴿١٨﴾ وَنَجَّيْنَا الَّذِينَ آمَنُوا

on account of what they had earned. And We saved those who believed

وَ	كَانُوا	يَتَّقُونَ	وَ	يَوْمَ	يُحْشَرُ	أَعْدَاءُ	اللَّهِ
and	they were	acted righteously	and	day	gathered together	enemies	Allah

وَكَانُوا يَتَّقُونَ ﴿١٩﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ

and acted righteously. And on the day when the enemies of Allah will be flocked together

إِلَى	النَّارِ	فَ	هُمْ	يُوزَعُونَ	حَتَّى	إِذَا	مَا	جَاءَ	وَهَا
to	fire	so	they	divided into groups	till	when	that	it came to	it

إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٢٠﴾ حَتَّى إِذَا مَا جَاءَ وَهَا

and led to the fire, they will be marched in order. Till, when they reach it,

شَهِدَ	عَلَى	هُمْ	سَمِعَ	هُمْ	وَ	أَبْصَارُ	هُمْ
witness	against	them	ears	their	and	eyes	their

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ

their ears and their eyes and their skins will bear witness against them

وَ	جُلُودُ	هُمْ	بِ	مَا	كَانُوا	يَعْمَلُونَ	وَ	قَالُوا
and	skins	their	with	what	they were	they do	and	they say

وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾ وَقَالُوا

as to what they had been doing. And they will say

لِ	جُلُودِهِمْ	هَمَّ	لِمَ	شَهِدْتُمْ	عَلَى	نَا	قَالُوا	أَنْطَقَ	نَا
us	skins	their	why	you witness	against	us	they say	made to speak	us
لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا									
to their skins: 'Why bear you witness against us? They will say: Allah has made us to speak									
اللَّهُ	الَّذِي	أَنْطَقَ	كُلَّ	شَيْءٍ	وَ	هُوَ	خَلَقَ	كُمُ	
Allah	He	made to speak	every	thing	and	He Who	created	you	
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ									
as He has made everything (else) to speak. And He it is Who created you									
أَوَّلَ	مَرَّةٍ	وَ	إِلَى	هِ	تُرْجَعُونَ	وَ	مَا	كُنْتُمْ	تَسْتَتِرُونَ
first	time	and	to	Him	brought back	and	not	you were	hide yourself
أَوَّلَ مَرَّةٍ وَ إِيَّاهُ تُرْجَعُونَ 22 وَمَا كُنْتُمْ تَسْتَتِرُونَ									
the first time, and to Him have you been brought back. 'And you did not fear (while committing sins)									
أَنْ	يَشْهَدَ	عَلَى	كُمُ	سَمْعُ	كُمُ	وَ	لَا		
that	witness	against	you	ears	your	and	not		
أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا									
that your ears and your eyes and									
أَبْصَارُ	كُمُ	وَ	لَا	جُلُودُ	كُمُ	وَ	لَكِنْ	ظَنَنْتُمْ	أَنَّ
eyes	your	and	not	skins	your	and	no	you thought	that
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ									
your skins would bear witness against you, no you thought that									
اللَّهُ	لَا	يَعْلَمُ	كَثِيرًا	مِمَّا	تَعْمَلُونَ	وَ	ذَلِكَ		
Allah	not	they know	much	of	what	and	that yours		
اللَّهُ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ 23 وَ ذَلِكَ									
even Allah did not know much of what you used to do. 'And									

ظُنُّكُمْ	الَّذِي	ظَنَنْتُمْ	بِ	رَبِّكُمْ	أَرْدَى	كُمْ	فَ	أَصْبَحْتُمْ		
you have become	so	you	ruined	your	Lord	with	you thought	which	your	thought

ظُنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَى كُمْ فَاصْبَحْتُمْ

that thought of yours, which you entertained concerning your Lord, has ruined you. So (now) you

مِنْ	الْخَسِرِينَ	فَ	إِنْ	يَصْبِرُوا	فَ	النَّارُ	مَثْوَى
abode	Fire	so	they can endure	if	so	of the losers	of

مِنْ الْخَسِرِينَ ②٤ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوَى

have become of those who are lost. Now if they can endure, the Fire is their abode;

لَهُمْ	وَ	إِنْ	يَسْتَعْتَبُوا	فَ	مَا	هُمْ	مِنْ	الْمُعْتَبِينَ	
who are heard	of	they	not	so	seek a hearing	if	and	them	for

لَهُمْ ②٥ وَإِنْ يَسْتَعْتَبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ②٥

and if they seek a hearing they will not be of those who are heard.

وَ	قَيِّضْنَا	لَهُمْ	لَ	قُرْنَاءَ	فَ	زَيْنُوا	لَهُمْ	مَا	
that	them	for	made attractive	so	companions	them	for	We have assigned	and

وَ قَيِّضْنَا لَهُمْ قُرْنَاءَ فزَيْنُوا لَهُمْ مَا

And We have assigned for them companions who made (to appear) attractive to them that

بَيْنَ	أَيْدِيهِمْ	وَ	مَا	خَلَفَ	هُمْ	وَ	حَقٌّ	عَلَى	هُمْ	الْقَوْلُ	
judgement	them	against	justified	and	them	gone before	that	and	their	hands	between

بَيْنَ أَيْدِيهِمْ وَمَا خَلَفَهُمْ وَحَقٌّ عَلَيْهِمُ الْقَوْلُ

which had gone before and that which lay ahead of them; and the judgement was passed against them

فِي	أُمَّمٍ	قَدْ	خَلَّتْ	مِنْ	قَبْلِهِمْ	مِنْ	الْجِنِّ	
Jinn	of	them	before	from	was passed	in fact	people	in

فِي أُمَّمٍ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ

as it was passed regarding the peoples before them belonging to the Jinn (great people)

وَالَّذِينَ	قَالَ	وَ	خُسِرِينَ	كَانُوا	هُمْ	إِنَّ	الْإِنْسِ	وَ
those who	say	and	losers	were	they	surely	the man	and

وَالْإِنْسِ إِنَّهُمْ كَانُوا خُسِرِينَ ﴿٢٦﴾ وَقَالَ الَّذِينَ

or common men. Surely they were (the) losers. And those who

كَفَرُوا	لَا	تَسْمَعُوا	لِ	هَذَا	الْقُرْآنِ	وَ	الْغَوَا
disbelieve	not	you listen	for	this	Quran	and	make noise

كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَا

disbelieve say: 'Listen not to this Quran, but make noise

فِي	هِ	لَعَلَّ	كُم	تَغْلِبُونَ	فَ	لَ	نُذِيقَنَّ	الَّذِينَ
in	it	perhaps	you	you overcome	so	surely	make taste	those who

فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٧﴾ فَلَنُذِيقَنَّ الَّذِينَ

during its (recital) that you may have the upper hand.' And most certainly We will make those who disbelieve

كَفَرُوا	عَذَابًا	شَدِيدًا	وَ	لَ	نَجْزِيَنَّهُمْ	أَسْوَأَ	الَّذِي
disbelieve	punishment	severe	and	certainly	We requite	the worst	which

كَفَرُوا عَذَابًا شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي

taste a severe punishment, and, most certainly, We will requite them for the worst of

كَانُوا	يَعْمَلُونَ	ذَلِكَ	جَزَاءُ	أَعْدَاءِ	اللَّهِ	النَّارِ
they were	they do	that	reward	enemies	of Allah	the Fire

كَانُوا يَعْمَلُونَ ﴿٢٨﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ ۖ

their deeds. That is the reward of the enemies of Allah -- the Fire.

لَ	هُمْ	فِي	هَا	دَارُ	الْخُلْدِ	جَزَاءُ	بِ	مَا	كَانُوا	بِ	آيَاتِنَا
for	them	in	it	home	abiding	requital	with	what	they used to	with	Our signs

لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءُ ۗ بِمَا كَانُوا بِآيَاتِنَا

For them there will be an abiding home therein as a requital because they used to

يَجْحَدُونَ	وَ	قَالَ	الَّذِينَ	كَفَرُوا	رَبِّ	نَا
they deny	and	say	those who	disbelieve	Lord	Our

يَجْحَدُونَ ﴿٢٩﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا

deny Our Signs. And those who disbelieve will say: 'Our Lord,

أَرِ	نَا	الَّذِينَ	أَضَلَّا	نَا	مِنَ	الْجِنِّ	وَ	الْإِنْسِ
show	us	those who	led astray	us	among	the Jinn	and	men

أَرِنَا الَّذِينَ أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسِ

show us those who led us astray from among both the Jinn and men,

نَجْعَلُ	هُمَا	تَحْتَ	أَقْدَامِ	نَا	لِ	يَكُونَا	مِنَ
we put	them	under	feet	our	so that	they become	of

نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَّا

that we may put them under our feet so that both of them may become

الْأَسْفَلِينَ	إِنَّ	الَّذِينَ	قَالُوا	رَبُّ	نَا	اللَّهُ	ثُمَّ
the lowest	surely	those who	say	Lord	our	Allah	then

الْأَسْفَلِينَ ﴿٣٠﴾ إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ

of the lowest. (As for) those who say, 'Our Lord is Allah, and then

اسْتَقَامُوا	تَنْزَلُ	عَلَى	هُمْ	الْمَلَائِكَةُ	أَنْ	لَا
remain steadfast	descend	on	them	angels	that	not

اسْتَقَامُوا تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ

remain steadfast, the angels descend on them, (saying):

تَخَافُوا	وَ	لَا	تَحْزَنُوا	وَ	أَبْشِرُوا	بِ	الْجَنَّةِ	الَّتِي
fear	and	not	you grieve	and	rejoice	with	Garden	that

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي

'Fear you not, nor grieve; and rejoice in the Garden that

كُنْتُمْ	تُوعَدُونَ	نَحْنُ	أَوْلِيَاؤُكُمْ	فِي
you were	you are promised	We	friends	in

كُنْتُمْ تُوعَدُونَ ﴿٣١﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي

you were promised. 'We are your friends in

الْحَيَاةِ	الدُّنْيَا	وَ	فِي	الْآخِرَةِ	وَ	لَكُمْ
life	this world	and	in	Hereafter	and	you

الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ

this life and in the Hereafter. Therein you will have

فِي	هَا	مَا	تَشْتَهَى	أَنْفُسُكُمْ	وَ	لَكُمْ
in	it	that	you desire	souls	and	you

فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ

all that your souls will desire, and therein you will

فِي	هَا	مَا	تَدْعُونَ	نُزُلًا	مِّنْ	عَفُورٍ
in	it	that	you ask for	entertainment	from	Most Forgiving

فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ نُزُلًا مِّنْ عَفُورٍ

have all that you will ask for -- 'An entertainment from the Most Forgiving,

رَحِيمٍ	وَ	مَنْ	أَحْسَنُ	قَوْلًا	مِّنْ	مَّنْ
the Merciful	and	who	is better	in speech	than	he who

رَحِيمٍ ﴿٣٣﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ

the Merciful.' And who is better in speech than he who

دَعَا	إِلَى	اللَّهِ	وَ	عَمِلَ	صَالِحًا	وَ	قَالَ	إِنَّ	نَبِيَّ
invites	to	Allah	and	do	good works	and	say	surely	I am

دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي

invites (men) to Allah and does good works and says, 'I am surely

مِنَ	الْمُسْلِمِينَ	وَ	لَا	تَسْتَوِي	الْحَسَنَةُ
of	who submit	and	not	alike	good

مِنَ الْمُسْلِمِينَ ۝ وَلَا تَسْتَوِي الْحَسَنَةُ

of those who submit? And good and evil are

وَ	لَا	السَّيِّئَةُ	إِدْفَعُ	بِ	الَّتِي	هِيَ	أَحْسَنُ
and	not	evil	repel	with	which	is	best

وَلَا السَّيِّئَةُ ۝ إِدْفَعُ بِالَّتِي هِيَ أَحْسَنُ

not alike. Repel (evil) with that which is best.

فَ	إِذَا	الَّذِي	بَيْنَ	كَ	وَ	بَيْنَ	هُ	عَدَاوَةٌ	كَ	أَنَّ	هُ
so	lo	who	between	you	and	between	him	enmity	as	though	he

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ

And lo, he between whom and yourself was enmity will become as though he were

وَلِيُّ	حَمِيمٌ	وَ	مَا	يُلْقَى	هَا	إِلَّا	الَّذِينَ
friend	warm	and	not	granted	it	save	those who

وَلِيُّ حَمِيمٌ ۝ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ

a warm friend. But none is granted that save those who

صَبْرُوا	وَ	مَا	يُلْقَى	هَا	إِلَّا	ذُو	حَظٍّ	عَظِيمٍ
steadfast	and	not	granted	it	except	who possesses	share	large

صَبْرُوا ۝ وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝

are steadfast; and none is granted that except the one who possesses a large share (of excellence).

وَ	إِمَّا	يَنْزَعَنَّ	كَ	مِنَ	الشَّيْطَانِ	نَزْعٌ
and	if	incite	you	from	Satan	an incitement

وَأَمَّا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ

And if an incitement from Satan incite you

فَ	اسْتَعِذْ	بِ	اللَّهِ	إِنَّ	هُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
so	seek refuge	with	Allah	surely	He	is	the All-Hearing	the All-Knowing

فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing.

وَ	مِنْ	آيَاتِ	هِ	الَّيْلِ	وَ	النَّهَارِ	وَ	الشَّمْسِ
and	among	Signs	His	the night	and	the day	and	the sun

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ

And among His Signs are the night and the day and the sun

وَ	الْقَمَرُ	لَا	تَسْجُدُوا	لِ	الشَّمْسِ	وَ	لَا	لِ	القَمَرِ
and	the moon	not	you prostrate	to	sun	and	nor	to	moon

وَالْقَمَرُ ۖ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

and the moon. Prostrate not yourselves before the sun, nor before moon,

وَ	اسْجُدُوا	لِ	اللَّهِ	الَّذِي	خَلَقَ	هُنَّ	إِنْ	كُنْتُمْ
and	prostrate	to	Allah	who	created	them	if	you are

وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ

but prostrate yourselves before Allah, Who created them, if it is

إِيَّ	هُ	تَعْبُدُونَ	فَ	إِنْ	اسْتَكْبَرُوا	فَ	الَّذِينَ
only	Him	you worship	so	if	turn away with disdain	so	those who

إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ

Him whom you (*really*) worship. But if they turn away with disdain (*they do it to their own detriment*), while

عِنْدَ	رَبِّ	كَ	يُسَبِّحُونَ	لَ	هُ	بِ	الَّيْلِ	وَ	النَّهَارِ
with	Lord	your	glorify	for	Him	with	night	and	day

عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ

those who are with your Lord glorify Him night and day,

كَ	أَنَّ	هُ	آيَاتِ	مِنْ	وَ	يَسْتَمُونَ	لَا	هُمْ	وَ
you	that	His	Signs	among	and	they grow weary	not	they	and

وَهُمْ لَا يَسْتَمُونَ^{السجدة 39} وَمِنْ آيَاتِهِ أَنْكَ

and they are never wearied. And among His Signs is (this): that you

تَرَى	الْأَرْضَ	خَاشِعَةً	فَ	إِذَا	أَنْزَلْنَا	عَلَى	هَا
you see	the earth	subdued	so	when	We send	on	it

تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا

see the earth dried up, but when We send down water on it,

الْمَاءَ	أَهْتَزَّتْ	وَ	رَبَّتْ	إِنَّ	الَّذِي	أَحْيَا	هَا
water	it stirs	and	swells	surely	Who	quicken	it

الْمَاءَ أَهْتَزَّتْ وَرَبَّتْ^ط إِنَّ الَّذِي أَحْيَاهَا

it stirs and swells (with verdure). Surely, He Who quickened it

لَ	مُحْيِ	الْمَوْتَى	إِنَّ	هُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
can	quicken	the dead	verily	He	over	all	things	power

لَمُحْيِ الْمَوْتَى^ط إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^{٤٠}

can quicken the dead. Verily He has power over all things.

إِنَّ	الَّذِينَ	يُلْحِدُونَ	فِي	آيَاتِ	نَا	لَا	يَخْفُونَ
surely	those who	quarrel	in	Signs	Our	not	hidden

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ

Surely, those who quarrel regarding Our Signs are not hidden

عَلَى	نَا	أَ	فَ	مَنْ	يُلْقَى	فِي	النَّارِ	خَيْرٌ	أَمْ	مَنْ	يَأْتِي
upon	Us	is	so	who	cast	into	the Fire	better	or	who	comes out

عَلَيْنَا^ط أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي

from Us. Is he, then, who is cast into the Fire better or he who comes out

سِتُّمُ	مَا	إِعْمَلُوا	الْقِيَمَةِ	يَوْمَ	أَمِنَّا
you will	what	do	Resurrection	Day	safe

أَمِنَّا يَوْمَ الْقِيَمَةِ ۖ إِعْمَلُوا مَا سِتُّمُ ۗ

safe on the Day of Resurrection? Do what you will.

الَّذِينَ	إِنَّ	بَصِيرٌ	تَعْمَلُونَ	مَا	بِ	هُ	إِنَّ
those who	surely	He sees	you do	that	with	He	surely

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾ إِنَّ الَّذِينَ

Surely He sees all that you do. Those who

كَفَرُوا	بِ	الذِّكْرِ	لَمَّا	جَاءَ	هُمُ	وَ	إِنَّ	هُ	لَ	كِتَابٌ
disbelieve	with	Reminder	when	comes	them	and	truly	it	is	Book

كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَ هُمْ ۗ وَإِنَّهُ لَكِتَابٌ

disbelieve in the Reminder when it comes to them (are the losers), And, truly, it is

عَزِيزٌ	لَّا	يَأْتِي	هُ	الْبَاطِلُ	مِنْ	بَيْنَ	يَدَيْ	هُ	وَ	لَا
mighty	not	comes	it	falsehood	from	between	hands	it	and	not

عَزِيزٌ ﴿٤٢﴾ لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنَ يَدَيْهِ وَلَا

a mighty Book. Falsehood cannot approach it (either) from before or

مِنْ	خَلْفِ	هُ	تَنْزِيلٌ	مِّنْ	حَكِيمٍ	حَمِيدٍ
from	behind	it	a revelation	from	the Wise	the Praiseworthy

مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٣﴾

from behind it. (It is) a revelation from the Wise, the Praiseworthy.

مَا	يُقَالُ	لَكَ	إِلَّا	مَا	قَدْ	قِيلَ	لِ	الرُّسُلِ	مِنْ
not	is said	to	but	what	in fact	was said	to	Messengers	of

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ

Nothing is said to you but what was said to the Messengers

عِقَابٍ	ذُو	وَ	مَغْفِرَةٍ	ذُو	لَ	كَ	رَبِّ	إِنَّ	كَ	قَبْلَ
chastisement	possessor	and	of forgiveness	possessor	is	your	Lord	indeed	you	before

قَبْلِكَ ۖ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ

before you. Your Lord is indeed the Master of forgiveness; and (also) the Master of

قَالُوا	لَ	أَعْجَمِيًّا	قُرْآنًا	هُ	جَعَلْنَا	لَوْ	وَ	أَلِيمٍ
they say	surely	foreign language	Quran	it	We had made	if	and	painful

أَلِيمٍ ۖ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا

painful chastisement. And if We had made it a Quran in a foreign tongue, they surely would have said,

لَوْ	لَا	فُصِّلَتْ	آيَاتُ	هِيَ	أَعْجَمِيَّةٌ	وَ	عَرَبِيٌّ
an Arab	and	foreign language	what	its	verses	made clear	not why

لَوْ لَا فَصِّلَتْ آيَاتُهَا أَعْجَمِيَّةٌ وَعَرَبِيٌّ ۖ

'Why have not its verses been made clear? What! a foreign tongue and an Arab?

قُلْ	هُوَ	لِ	الَّذِينَ	آمَنُوا	هُدًى	وَ	شِفَاءٌ
healing	and	a guidance	believe	those who	for	it is	say

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ

Say, 'It is a guidance and a healing for those who believe.

وَ	الَّذِينَ	لَا	يُؤْمِنُونَ	فِي	أَذَانٍ	هَمٌّ
and	those who	not	believe	in	ears	their

وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ

But (as to those) who believe not, there is deafness in their ears,

وَقَرُّ	وَ	هُوَ	عَلَى	هَمِّ	عَمًى	أُولَئِكَ
deafness	and	it is	for	them	blindness	they are

وَقَرُّ وَهُوَ عَلَيْهِمْ عَمًى ۖ أُولَئِكَ

and it is blindness for them. They are, (as it were),

قَدْ	لَ	وَ	بَعِيدٍ	مَّكَانٍ	مِّنْ	يُنَادُونَ
sure	for	and	far off	place	from	being called

يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ۖ وَلَقَدْ

being called to from a far off place. And We did

ه	فِي	اِخْتَلَفَ	فَ	الْكِتَابِ	مُوسَى	آتَيْنَا
it	in	difference	so	the Book	Moses	We gave

آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ

give Moses the Book, but differences were created concerning it;

قُضِيَ	لَ	كَ	رَبِّ	مِنْ	سَبَقَتْ	كَلِمَةً	لَا	لَوْ	وَ
decided	for	you	Lord	of	gone before	a word	not	if	and

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ

and had it not been for a word that had gone before from your Lord, (the matter) would have been decided

بَيْنَ	هُمْ	وَ	إِنَّ	هُمْ	لَ	فِي	شَكٍّ	مِّنْ	هُ	مُرِيبٍ
disquieting	it	of	doubt	in	are	they	certainly	and	them	between

بَيْنَهُمْ ۖ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ۖ

between them; and certainly they are in a disquieting doubt about it.

مَنْ	عَمِلَ	صَالِحًا	فَ	لِ	نَفْسِ	هُ	وَ	مَنْ	أَسَاءَ
evils	whoso	and	his	soul	for	so	right	does	whoso

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ

Whoso does right, it is for his own soul; and whoso does evil,

فَ	عَلَىٰ	هَا	وَ	مَا	رَبُّ	كَ	بِ	ظَلَامٍ	لِّ	الْعَبِيدِ
servants	for	unjust	is	your	Lord	not	and	it	against	so

فَعَلَيْهَا ۖ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ۖ

it will (only go) against it. And your Lord is not at all unjust to (His) servants.

‘Faman Azlamo’

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

Copyright
Majlis Ansarullah UK ®