

The Holy Quran

(Part Twenty Five)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

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

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

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

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

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Important Note

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

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

إِلَىٰ	هِ	يُرَدُّ	عِلْمُ	السَّاعَةِ	وَ	مَا	تَخْرُجُ	مِنْ	ثَمَرَاتِ
to	Him	referred	knowledge	the Hour	and	no	come forth	from	fruit

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتِ

To Him (alone) is referred the knowledge of the Hour. And no fruits come forth

مِنْ	أَكْمَامِ	هَا	وَ	مَا	تَحْمِلُ	مِنْ	أُنْثَىٰ	وَ	لَا	تَضَعُ
from	sheaths	their	and	nor	bears	any	female	and	nor	give birth

مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ

from their spathes, nor does any female bear (a child), nor does she give birth (to it),

إِلَّا	بِ	عِلْمِ	هِ	وَ	يَوْمَ	يُنَادِي	هُمْ	أَيْنَ	شُرَكَاءِ	يُ	قَالُوا
but	with	His	knowledge	and	the day	He calls	them	where are	partners	My	they say

إِلَّا بِعِلْمِهِ ۖ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَاءِ يُ قَالُوا

but with His knowledge. And (think of) the day when He will call them, (saying), 'Where are

أَذْنَا	كَ	مَا	مِنْ	نَا	مِنْ	شَهِيدٍ	وَ	ضَلَّ	عَنْ	هُمْ	مَا	كَانُوا
We declare	you	not	among	us	from	a witness	and	lost	from	them	that	they used to

أَذْنِكَ ۚ مَا مِنَّا مِنْ شَهِيدٍ ۗ وَ ضَلَّ عَنْهُمْ مَا كَانُوا

the partners attributed to Me? They will say, 'We declare to you, there is none among us as a witness (to that).' And

يَدْعُونَ	مِنْ	قَبْلُ	وَ	ظَنُّوا	مَا	لَ	هُم	مِنْ	مَّحِيصٍ
they call	from	before	and	realise	no	for	them	any	escape

يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ ۙ

all that they used to call upon before will be lost to them, then will they realise that there is no escape for them.

لَا	يَسْتَمُ	الْإِنْسَانُ	مِنْ	دُعَاءِ	الْخَيْرِ	وَ	إِنْ	مَسَّ	هُ	الشَّرُّ
not	tire	man	of	praying	the good	and	if	touch	him	evil

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ

Man does not tire of praying for good; but if evil touch him,

فَ	يُؤُسُّ	قَنُوطٌ	وَ	لَئِنْ	أَذَقْنَا	هُ	رَحْمَةً	مِّنْ	نَا
so	gives up hope	despair	and	if	We make him taste	him	mercy	from	Us

فَيُؤُسُّ قَنُوطٌ ﴿٥٠﴾ وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا

he despairs, (and) give up (all) hope. And if We make him taste of mercy from Ourselves,

مِنْ	بَعْدِ	ضَرَاءٍ	مَسَّتْ	هُ	لَ	يَقُولَنَّ	هَذَا	لِي	وَ	مَا
from	after	affliction	befallen	him	surely	they say	this	for me	and	not

مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا

after (some) affliction that has befallen him, he will surely say, 'This is my due; and

أَظُنُّ	السَّاعَةَ	قَائِمَةً	وَ	لَ	إِنِّي	رُجِعْتُ	إِلَى	رَبِّي	يَ	إِنَّ
I think	the Hour	established	and	for	if	I am returned	to	Lord	my	surely

أَظُنُّ السَّاعَةَ قَائِمَةً ۖ وَلَئِن رُجِعْتُ إِلَىٰ رَبِّي إِنَّ

I do not think the Hour will (ever) come. But if I am returned to my Lord, I shall surely

لِي	عِنْدَهُ	هُ	لَ	الْحُسْنَىٰ	فَ	لَ	نُنَبِّئَنَّ	الَّذِينَ	كَفَرُوا	بِمَا
for me	with	Him	surely	the best	so	surely	inform	those who	disbelieve	with what

لِي عِنْدَهُ لِلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا

have with Him the very best.' Then We will surely tell the disbelievers all that

عَمِلُوا	وَ	لَ	نُذِيقَنَّ	هُمُ	مِّنْ	عَذَابٍ	غَلِيظٍ	وَ	إِذَا
they did	and	certainly	We make them taste	them	from	punishment	hard	and	when

عَمِلُوا ۖ وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥١﴾ وَإِذَا

they did, and We will certainly make them taste hard punishment. And when

أَنْعَمْنَا	عَلَى	الْإِنْسَانِ	أَعْرَضَ	وَ	نَا	بِ	جَانِبِ	هُ	وَ	إِذَا
We bestow favour	upon	man	turns away	and	with	ignore	side	his	and	when

أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَابِجَانِبِهِ ۖ وَإِذَا

We bestow a favour on man, he ignores (it) and turns aside; but when

مَسَّ	هُ	الشَّرُّ	فَ	ذُو	دُعَاءٍ	عَرِيضٍ	قُلْ	أَ	رَأَيْتُمْ
tell me	him	evil	so	having	prayer	long	say	do	tell me

مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥٢﴾ قُلْ أَرَأَيْتُمْ

evil touches him, lo! there he is a supplicant of long prayers. Say, 'Tell me:

إِنْ	كَانَ	مِنْ	عِنْدِ	اللَّهِ	ثُمَّ	كَفَرْتُمْ	بِ	هُ	مَنْ	أَضَلُّ
if	is	from	with	Allah	then	you disbelieve	with	it	who	more astray

إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ

if it is from Allah but you disbelieve in it -- who is more astray

مِنْ	مَنْ	هُوَ	فِي	شِقَاقٍ	بَعِيدٍ	سَ	نُرَى	هَمَّ	آيَاتِ	نَا
from	who	he is	in	an opposition	far off	soon	We show	them	Signs	Our

مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ سَنُرِيهِمْ آيَاتِنَا

than one who has drifted away (from Allah)? Soon We will show them Our Signs

فِي	الْأَفَاقِ	وَ	فِي	أَنْفُسِهِمْ	حَتَّى	يَتَبَيَّنَ	لَهُمْ
in	part of horizon	and	in	soul	until	manifest	to them

فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ

in all parts (of the earth), and among their own people until it becomes manifest to them

أَنَّ	هُ	الْحَقُّ	أَ	وَ	لَمْ	يَكْفِ	بِ	رَبِّكَ	أَنَّ	هُ	عَلَى	كُلِّ
indeed	it	truth	is	and	not	enough	with	your	indeed	He	over	all

أَنَّ الْحَقُّ أَوْلَمَ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ

that it is the truth. Is it not enough that your Lord is Witness over

شَيْءٍ	شَهِيدٌ	آلَا	إِنَّ	هُمْ	فِي	مَرِيَّةٍ	مِنْ
things	Witness	behold	surely	they	in	in doubt	concerning

شَيْءٍ شَهِيدٌ ﴿٥٤﴾ آلَا إِنَّهُمْ فِي مَرِيَّةٍ مِنْ

all things? Aye, they are surely in doubt concerning

لِقَاءِ	رَبِّ	هِمْ	آلَا	إِنَّ	هُ	بِ	كُلِّ	شَيْءٍ	مُّحِيطٌ
meeting	Lord	their	beware	certainly	He	with	all	things	encompasses

لِقَاءِ رَبِّهِمْ ۗ آلا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ۝۵۵

the meeting with their Lord. Aye, He certainly encompasses all things.

۴۲- سُورَةُ الشُّورَى مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Shurah

رُكُوعَاتُهَا ۵

آيَاتُهَا ۵۴

Ruku 5

Verses 54

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

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

حَمِّ	عَسَقَ	كَذَلِكَ يُوحىٰ إِلَىٰكَ	وَإِلَىٰ الَّذِينَ
Ha Mim (The Praiseworthy, the Lord of Honour)	Ain Sin Qaf (The all -Knowing, the All-Hearing, the Possessor of Power.)	thus	those who

حَمِّ ۝۲ عَسَقَ ۝۳ كَذَلِكَ يُوحىٰ إِلَيْكَ وَإِلَى الَّذِينَ

Ha Mim (The Praiseworthy, the Lord of Honour). Ain Sin Qaf (The all -Knowing, the All-Hearing, the Possessor of Power). Thus Allah, the Mighty, the Wise reveals to you and has revealed to those

مِنْ	قَبْلِ	كَ	اللَّهُ	الْعَزِيزُ	الْحَكِيمُ	لَ	هُ	مَا	فِي	السَّمَوَاتِ
that	preceded	you	Allah	the Mighty	the Wise	belong	Him	what	in	the heavens

مِنْ قَبْلِكَ ۗ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝۴ لَهُ مَا فِي السَّمَوَاتِ

that preceded you. To Him belongs whatever in the heavens

وَ	مَا	فِي	الْأَرْضِ	وَ	هُوَ	الْعَلِيُّ	الْعَظِيمُ	تَكَادُ	السَّمَوَاتُ
and	what	in	the earth	and	He	the High	the Great	about to	the heavens

وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝۵ تَكَادُ السَّمَوَاتُ

and whatever in the earth, and He is the High, the Great. The heavens may

يَتَفَطَّرْنَ	مِنْ	فَوْقِ	هِنَّ	وَ	الْمَلَائِكَةُ	يُسَبِّحُونَ	بِ	حَمْدِ
rend asunder	from	above	them	and	angels	glorify	with	Praise

يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ

well-nigh rend asunder in their celestial heights, and the angels glorify

رَبِّ	هَمُّ	وَ	يَسْتَغْفِرُونَ	لِمَنْ	فِي	الْأَرْضِ	آآ	إِنَّ
Lord	their	and	ask forgiveness	for those	in	the earth	behold	surely

رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ آآ إِنَّ

their Lord with His Praise and ask forgiveness for those on the earth. Behold! it is

اللَّهُ	هُوَ	الْغَفُورُ	الرَّحِيمُ	وَ	الَّذِينَ	اتَّخَذُوا
Allah	Who	the most Forgiving	the Merciful	and	those who	take

اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ⑥ وَالَّذِينَ اتَّخَذُوا

surely Allah Who is the most Forgiving, the Merciful. And (as for) those who take (for themselves)

مِنْ	دُونِ	هُوَ	أَوْلِيَاءُ	اللَّهُ	حَفِيزٌ	عَلَى	هَمِّ	وَ	مَا
from	beside	Him	protector	Allah	watches	over	them	and	not

مِنْ دُونِهِ أَوْلِيَاءُ اللَّهُ حَفِيزٌ عَلَيْهِمْ ⑦ وَمَا

protectors beside Him, Allah watches over them; and

أَنْتَ	عَلَى	هَمِّ	بِ	وَكَيْلٍ	وَ	كَذَلِكَ	أَوْحَيْنَا	إِلَى	كَ
you	over	them	with	guardian	and	thus	We revealed	to	you

أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ⑦ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

you are not a guardian over them. Thus have We revealed to you

قُرْآنًا	عَرَبِيًّا	لِّ	تُنذِرَ	أُمَّ	الْقُرَى	وَ	مَنْ
Quran	in Arabic	so that	you warn	mother	townships	and	whoever

قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ

the Quran in Arabic that you may warn the Mother of townships, and all around it;

حَوْلَ	هَا	وَ	تُنذِرَ	يَوْمَ	الْجَمْعِ	لَا	رَيْبَ	فِي	هِ	فَرِيقٍ
a section	it	and	you warn	the Day	of gathering	no	doubt	in	it	a section

حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ

and (that) you may warn (them) of the Day of Gathering whereof there is no doubt; A section

فِي	الْجَنَّةِ	وَ	فَرِيقٌ	فِي	السَّعِيرِ	وَ	لَوْ	شَاءَ	اللَّهُ
in	the gardens	and	a section	in	blazing Fire	and	if	willed	Allah

فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۖ وَلَوْ شَاءَ اللَّهُ

will abide in the gardens (of paradise) and a section will be in a blazing Fire. And if Allah had (so) pleased,

لَ	جَعَلَ	هُمْ	أُمَّةً	وَاحِدَةً	وَلَكِنْ	يُدْخِلُ	مَنْ	يَشَاءُ
surely	made	them	people	one	but	He admits	whom	He pleases

لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ

He could have made them one people; but He admits into His mercy whomsoever He pleases.

فِي	رَحْمَتِ	هِ	وَ	الظَّالِمُونَ	مَا	لَ	هُمْ	مِنْ	وَلِيِّ	وَ	لَا
in	Mercy	His	and	the wrongdoers	no	for	them	any	protector	and	no

فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا

And (as for) the wrongdoers, they will have no protector and no

نَصِيرٍ	أَمْ	اتَّخَذُوا	مِنْ	دُونِ	هِ	أَوْلِيَاءَ	فَ	اللَّهُ
helper	have	taken	from	beside	Him	protector	so	Allah

نَصِيرٍ ۖ أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ فَاللَّهُ

helper. Have they taken (for themselves) protectors other than Him? But it is Allah

هُوَ	الْوَلِيُّ	وَ	هُوَ	يُحْيِي	الْمَوْتَى	وَ	هُوَ	عَلَى	كُلِّ
Who	protector	and	He	quickens	the dead	and	He	over	all

هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ

Who is the (real) Protector. And He quickens the dead, and He has

شَيْءٍ	مِنْ	هِ	فِي	اِخْتَلَفْتُمْ	مَا	وَ	قَدِيرٌ	شَيْءٍ
anything	from	it	in	you differ	what	and	power	thing

شَيْءٍ قَدِيرٌ ⑩ وَمَا اِخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ

power over all things. In whatsoever you differ,

فَ	حُكْمُهُ	إِلَى	اللَّهِ	ذَلِكَ	اللَّهُ	رَبِّي	عَلَيْ	تَوَكَّلْتُ			
I put trust	Him	on	my	Lord	Allah	that is	Allah	with	His	decision	so

فَحُكْمُهُ إِلَى اللَّهِ ⑪ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ ⑫

the decision thereof (rests) with Allah. (say): 'Such is Allah, my Lord; in Him I put my trust,

وَ	إِلَى	هِ	أَنِيبُ	فَاطِرُ	السَّمَوَاتِ	وَ	الْأَرْضِ
the earth	and	the heavens	Creator	I turn	him	to	and

وَإِلَيْهِ أَنِيبُ ⑪ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ⑫

and to Him I (always) turn.' (He is) the Prime Creator of the heavens and the earth.

جَعَلَ	لَ	كُمُ	مِّنْ	أَنْفُسِكُمْ	كُمُ	أَزْوَاجًا	وَ	مِّنْ
from	and	pairs	your	souls	from	you	for	He made

جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ

He made pairs from among you and also

الْأَنْعَامِ	أَزْوَاجًا	يَذُرُّوْكُمْ	فِي	هِ	لَيْسَ	
nothing	it	in	you	He multiplies	pairs	cattle

الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ ⑬

pairs from among the cattle for your benefit. He multiplies you therein.

كَ	مِثْلِهِ	شَيْءٌ	وَ	هُوَ	السَّمِيعُ	الْبَصِيرُ	
the All-Seeing	the All-Hearing	He	and	thing	Him	similar	like

كَمِثْلِهِ شَيْءٌ ⑭ وَهُوَ السَّمِيعُ الْبَصِيرُ ⑮

There is nothing whatever like to Him; and He is the All-Hearing, the All-Seeing.

لَ	هُ	مَقَالِيدُ	السَّمَوَاتِ	وَ	الْأَرْضِ	يَبْسُطُ	الرِّزْقَ
to	Him	keys	the heavens	and	the earth	enlarges	provisions

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ الرِّزْقَ

To Him belong the keys of the heavens and the earth. He enlarges the provision

لِمَنْ	يَشَاءُ	وَ	يَقْدِرُ	إِنَّ	هُ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ
for whom	He wills	and	He straitens	surely	He	with	all	things	knows

لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

for whomsoever He pleases and straitens (it for whomsoever He pleases). Surely, He knows all things full well.

شَرَعَ	لَ	كُمُ	مِّنَ	الدِّينِ	مَا	وَصَّى	بِ	هُ	نُوحًا
prescribed	for	you	from	the religion	that	enjoined	with	it	Noah

شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا

He has prescribed for you the religion which He enjoined on Noah,

وَ	الَّذِيَّ	أَوْحَيْنَا	إِلَىٰ	كَ	وَ	مَا	وَصَّيْنَا	بِهِ	إِبْرَاهِيمَ
and	which	We revealed	to	you	and	what	We enjoined	with it	Abraham

وَ الَّذِيَّ أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

and which We have revealed to you, and which We enjoined on Abraham

وَ	مُوسَىٰ	وَ	عِيسَىٰ	أَنْ	أَقِيمُوا	الدِّينَ	وَ	لَا	تَتَفَرَّقُوا
and	Moses	and	Jesus	that	you steadfast	the religion	and	not	you be divided

وَ مُوسَىٰ وَ عِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا

and Moses and Jesus, (saying), 'Remain steadfast in obedience, and be not divided

فِي	هِ	كَبْرٌ	عَلَىٰ	الْمُشْرِكِينَ	مَا	تَدْعُو	هُمُ	إِلَيْهِ
in	it	hard	upon	the idolators	that	you call	them	to which

فِيهِ ۗ كَبْرٌ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ

therein. Hard upon the idolators is that to which you call them.

اللَّهُ	يَجْتَبِي	إِلَيْهِ	مَنْ	يَشَاءُ	وَ	يَهْدِي	إِلَيْهِ	مَنْ
Allah	chooses	to Him	whom	He pleases	and	guide	to Him	whom

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ

Allah chooses for Himself whom He pleases, and guides to Himself him

يُنْبِئُ	وَ	مَا	تَفَرَّقُوا	إِلَّا	مِنْ	بَعْدِ	مَا	جَاءَ	هُمْ	الْعِلْمُ
who turns	and	not	you differ	but	from	after	that	came	them	knowledge

يُنْبِئُ ⑭ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَ هُمْ الْعِلْمُ

who turns (to Him);' They did not differ and split, but after knowledge had come to them,

بَغِيًّا	بَيْنَ	هُمْ	وَ	لَوْ	لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَبِّ	كَ	إِلَى
envy	between	them	and	if	not	word	gone forth	from	Lord	your	to

بَغِيًّا بَيْنَهُمْ ⑮ وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ إِلَى

(they did so) out of envy against each other. And had it not been for a word that had already gone forth from your Lord for

أَجَلٍ	مُسَمًّى	لَّ	قُضِيَ	بَيْنَ	هُمْ	وَ	إِنَّ	الَّذِينَ	أُورِثُوا
term	appointed	surely	decided	between	them	and	surely	those who	inherit

أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ⑯ وَإِنَّ الَّذِينَ أُورِثُوا

an appointed term, (the matter) would surely have been decided between them. And surely those who were made to inherit

الْكِتَابِ	مِنْ	بَعْدِ	هُمْ	لَ	فِي	شَكٍّ	مِنْ	هُ	مُرِيبٍ
the Book	from	after	them	surely	in	doubt	from	it	disquieting

الْكِتَابِ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ⑰

the Book after them are in a disquieting doubt concerning it.

فَ	لِ	ذَلِكَ	فَ	ادْعُ	وَ	اسْتَقِمْ	كَمَّا	أُمِرْتَ	وَ	لَا	تَتَّبِعْ
so	for	that	then	call	and	you be steadfast	such as	commanded	and	not	you follow

فَلِذَلِكَ فَادْعُ ۚ وَاسْتَقِمْ ۚ كَمَا أُمِرْتَ ۚ وَلَا تَتَّبِعْ

To this, then, do you invite (mankind). And be you steadfast as you are commanded, and follow not

أَهْوَاءَ	هُمُ	وَ	قُلْ	أَمَنْتُ	بِمَا	أَنْزَلَ	اللَّهُ	مِنْ	كِتَابٍ
evil inclination	their	and	say	I believe	in what	sent down	Allah	from	Book

أَهْوَاءَ هُمْ وَقُلْ أَمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

their evil inclinations, but say, 'I believe in whatever Book Allah has sent down,

وَ	أَمِرْتُ	لِ	أَعْدِلَ	بَيْنَ	كُمْ	اللَّهُ	رَبُّ	نَا	وَ	رَبُّ	كُمْ
and	I am commanded	to	I judge justly	between	you	Allah	our	Lord	and	your	Lord

وَ أَمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ط اللَّهُ رَبُّنَا وَرَبُّكُمْ ط

and I am commanded to judge justly between you. Allah is our Lord and your Lord.

لَ	نَا	أَعْمَالُ	نَا	وَ	لَ	كُمْ	أَعْمَالُ	كُمْ	لَا	حُجَّةَ	بَيْنَ	نَا
for	us	deeds	our	and	for	you	deeds	your	no	quarrel	between	us

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ط لَا حُجَّةَ بَيْنَنَا

For us is the reward of our works, and for you the reward of your works. There is no quarrel between us

وَ	بَيْنَ	كُمْ	اللَّهُ	يَجْمَعُ	بَيْنَ	نَا	وَ	إِلَيْهِ	الْمَصِيرُ
and	between	you	Allah	gather	between	us	and	to Him	the return

وَ بَيْنَكُمْ ط اللَّهُ يَجْمَعُ بَيْنَنَا وَ إِلَيْهِ الْمَصِيرُ ١٦

and you. Allah will gather us together, and to Him is the return.

وَ	الَّذِينَ	يُحَاجُّونَ	فِي	اللَّهِ	مِنْ	بَعْدِ	مَا	أَسْتَجِيبَ
and	those who	dispute	about	Allah	from	after	that	accepted

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا أَسْتَجِيبَ

And those who dispute concerning Allah after He has been accepted --

لَ	هُ	حُجَّتُهُمْ	دَاحِضَةٌ	عِنْدَ	رَبِّ	هُمْ	وَ	عَلَيْهِمْ
for	Him	dispute	futile	in sight	Lord	their	and	upon them

لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَ عَلَيْهِمْ

their dispute is futile in the sight of their Lord; and on them

غَضَبٌ	وَّ	لَ	هُمَّ	عَذَابٌ	شَدِيدٌ	اللَّهُ	الَّذِي
wrath	and	for	them	punishment	severe	Allah	it is Who

غَضَبٌ وَ لَهُمْ عَذَابٌ شَدِيدٌ ①٧ اللَّهُ الَّذِي

is (God's) wrath and for them will be a severe punishment. Allah it is Who

أَنْزَلَ	الْكِتَابَ	بِ	الْحَقِّ	وَ	الْمِيزَانَ	وَ	مَا	يُذَرِّئُ	كَ
sent down	the Book	with	truth	and	the balance	and	what	make know	you

أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ①٨ وَمَا يُذَرِّئُكَ

has sent down the Book with truth and (also) the Balance. And what will make you know

لَعَلَّ	السَّاعَةَ	قَرِيبٌ	يَسْتَعْجِلُ	بِ	هَا	الَّذِينَ
perhaps	the Hour	near	they seek to hasten	with	it	those who

لَعَلَّ السَّاعَةَ قَرِيبٌ ①٩ يَسْتَعْجِلُ بِهَا الَّذِينَ

that the Hour may be near at Hand? Those who believe not therein seek to hasten it;

لَا	يُؤْمِنُونَ	بِ	هَا	وَ	الَّذِينَ	أَمَنُوا	مُشْفِقُونَ
not	believe	with	it	and	those who	believe	fearful

لَا يُؤْمِنُونَ بِهَا ②٠ وَالَّذِينَ آمَنُوا مُشْفِقُونَ

but those who believe are fearful

مِنْ	هَا	وَ	يَعْلَمُونَ	أَنَّ	هَا	الْحَقُّ	آلَا	إِنَّ	الَّذِينَ
from	it	and	they know	that	it is	the truth	beware	surely	those who

مِنْهَا ②١ وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ②٢ آلا إِنَّ الَّذِينَ

of it, and know that it is the truth. Beware! those who

يُمَارُونَ	فِي	السَّاعَةِ	لَ	فِي	ضَلَالٍ	بَعِيدٍ
the dispute	in	the Hour	are	in	in error	far gone

يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ②٣

dispute concerning the Hour are in error, far gone.

هُوَ	وَ	يَشَاءُ	مَنْ	يَرْزُقُ	هُ	عِبَادِ	بِ	لَطِيفٌ	اللَّهُ
He is	and	He pleases	whom	provides	His	servants	with	most kind	Allah

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ

Allah is exquisitely kind to His servants. He provides for whom He pleases. And He is

الْأخِرَةِ	حَرْثَ	يُرِيدُ	كَانَ	مَنْ	الْعَزِيزُ	الْقَوِيُّ
the Hereafter	harvest	desire	was	whoso	the Mighty	the powerful

الْقَوِيُّ الْعَزِيزُ ②٠ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ

the Powerful, the Mighty. Whoso desires the harvest of the Hereafter,

نَزِدْ	لَ	هُ	فِي	حَرْثِ	هُ	وَ	مَنْ	كَانَ	يُرِيدُ	حَرْثَ	الدُّنْيَا
We increase	for	him	in	his	harvest	and	whoso	was	desire	harvest	the world

نَزِدْ لَهُ فِي حَرْثِهِ ②١ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا

We give him increase in his harvest; and whoso desires the harvest of this world,

نُؤْتِ	هُ	مِنْ	هَا	وَ	مَا	لَ	هُ	فِي	الْآخِرَةِ	مِنْ	نَصِيبٍ
We give	him	from	it	and	no	for	him	in	the Hereafter	any	share

نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ②١

We give him (thereof), but in the Hereafter he will have no share.

أَمْ	لَ	هُمْ	شُرَكَؤُا	شَرَعُوا	لَ	هُمْ	مِنَ	الدِّينِ
have	for	them	associates	prescribed	for	them	in	faith

أَمْ لَهُمْ شُرَكَؤُا شَرَعُوا لَهُمْ مِنَ الدِّينِ

Have they (such) associates (of Allah) as have made lawful for them in religion

مَا	لَمْ	يُأْذَنْ	بِهِ	اللَّهُ	وَ	لَوْ	لَا	كَلِمَةُ	الْفَصْلِ
that	not	allowed	with it	Allah	and	if	not	word	final judgement

مَا لَمْ يُأْذَنْ بِهِ اللَّهُ ٭ وَلَوْ لَا كَلِمَةُ الْفَصْلِ

that which Allah has not allowed? And but for (Our) word about the final judgement,

لَ قُضِيَ	بَيْنَ	هُمُ	وَ	إِنَّ	الظَّالِمِينَ	لَ	هُمُ	عَذَابُ
decided	between	them	and	surely	the wrongdoers	for	them	punishment

لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ

(the matter) would have been decided (by now) between them. And surely the wrongdoers will have

أَلِيْمٌ	تَرَى	الظَّالِمِينَ	مُسْتَفْقِينَ	مِنْ	مَا	كَسَبُوا
grievous	you see	the wrongdoers	fearful	from	that	they earned

أَلِيْمٌ ② تَرَى الظَّالِمِينَ مُسْتَفْقِينَ مِمَّا كَسَبُوا

grievous punishment. You will see the wrongdoers in fear on account of that which they have earned,

وَ	هُوَ	وَاقِعٌ	بِهِمْ	وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
and	it is	befall	with	them	and	those who	believe	do	good works

وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

and it is sure to befall them. But those who believe and do good works

فِي	رَوْضَاتِ	الْجَنَّتِ	لَ	هُمُ	مَا	يَشَاءُونَ	عِنْدَ
in	meadows	the Gardens	for	them	what	the desire	with

فِي رَوْضَاتِ الْجَنَّتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ

will be in the meadows of the Gardens. They shall have with their Lord whatever they will desire.

رَبِّ	هُمُ	ذَلِكَ	هُوَ	الْفَضْلُ	الْكَبِيرُ	ذَلِكَ
Lord	their	that	it is	bounty	the great	that is

رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ② ذَلِكَ

That is the great bounty (of God). That it is

الَّذِي	يُبَشِّرُ	اللَّهُ	عِبَادَهُ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا
which	give glad tidings	Allah	His servants	those who	believe	and	do

الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا

whereof Allah gives the glad tidings to His servants who believe and do

الصَّالِحَاتِ	قُلْ	لَا	أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا	إِلَّا	الْمَوَدَّةَ
good works	you say	no	I ask	for	reward	except	love

الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ

good works. Say: 'I ask of you no reward for it, except a love

فِي	الْقُرْبَىٰ	وَ	مَنْ	يَقْتَرِفْ	حَسَنَةً	نَّزِدْ	لَهُ	فِي	هَا
in	kith and kin	and	who	an act	goodness	We enhance	for	him	it

فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا

displayed among kith and kin. And whoever does an act of goodness, We further enhance for him

حُسْنًا	إِنَّ	اللَّهَ	غَفُورٌ	شَكُورٌ	أَمْ	يَقُولُونَ
beauty	surely	Allah	Most Forgiving	Most Appreciating	Do	they say

حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ②④ أَمْ يَقُولُونَ

the beauty of his goodness. Surely Allah is Most Forgiving, Most Appreciating. Do they say,

أَفْتَرَىٰ	عَلَىٰ	اللَّهِ	كَذِبًا	فَ	إِنْ	يَشَاءُ	اللَّهُ	يَخْتِمُ
He forged	upon	Allah	lie	so	if	willed	Allah	sealed

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءُ اللَّهُ يَخْتِمُ

'He has forged a lie against Allah?' If Allah so willed He could have sealed

عَلَىٰ	قَلْبِكَ	وَ	يَمْحُ	اللَّهُ	الْبَاطِلَ	وَ	يُحِقُّ	الْحَقَّ
at	your	and	blots out	Allah	falsehood	and	establishes	truth

عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ

your heart. But Allah blots out falsehood and establishes truth

بِ	كَلِمَاتِهِ	إِنَّ	هُوَ	عَلِيمٌ	بِذَاتِ	الصُّدُورِ	وَ	هُوَ
by	His	surely	He	knows	that is	the breasts	and	He

بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ②⑤ وَهُوَ

by His commands. Surely, He knows full well what is in the breasts. And He it is

الَّذِي	يَقْبَلُ	التَّوْبَةَ	عَنْ	عِبَادِهِ	وَ	يَعْفُو	عَنِ
He Who	accepts	repentance	from	servants	and	forgives	from

الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ

Who accepts repentance from His servants, and forgives

السَّيِّئَاتِ	وَ	يَعْلَمُ	مَا	تَفْعَلُونَ	وَ	يَسْتَجِيبُ
sins	and	He knows	what	you do	and	accepts

السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٦﴾ وَيَسْتَجِيبُ

sins. And He knows what you do. And He accepts (the prayer of)

الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	وَ	يَزِيدُهُمْ	هُمْ
those who	believe	and	do	good works	and	increase	them

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ

those who believe and do good works, and give them more

مِّنْ	فَضْلِهِ	وَ	الْكَافِرُونَ	لَ	هُمْ	عَذَابٌ	شَدِيدٌ
from	His	and	the disbelievers	for	them	punishment	severe

مِّنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٧﴾

out of His grace; And (as for) the disbelievers, they will have a severe punishment.

وَ	لَوْ	بَسَطَ	اللَّهُ	الرِّزْقَ	لِ	عِبَادِهِ	هَ	لَ	بَغَوْا	فِي	الْأَرْضِ
and	if	enlarge	Allah	provisions	for	servants	surely	His	they rebel	in	earth

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

And if Allah should enlarge the provision for His servants, they would rebel in the earth;

وَلَكِنْ	يُنزِّلُ	بِ	قَدَرٍ	مَّا	يَشَاءُ	إِنَّ	هَ	بِ	عِبَادِهِ	هَ	خَيْرٌ
but	He sends down	with	measure	what	He pleases	surely	He	with	servants	His	All-Aware

وَلَكِنْ يُنزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَيْرٌ

but He sends down according to a (proper) measure as He pleases. Indeed, He is All-Aware and

مَا	بَعْدِ	مِنْ	الْغَيْثِ	يُنزِّلُ	الَّذِي	هُوَ	وَ	بَصِيرٌ
that	after	from	rain	sends down	it is Who	He	and	all-seeing

بَصِيرٌ ②٨ وَهُوَ الَّذِي يُنزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا

All-Seeing with regard to His servants. And He it is Who sends down rain after they have

قَنَطُوا	وَ	يُنشُرُ	رَحْمَةً	هُوَ	وَ	الْوَلِيُّ	الْحَمِيدُ
despaired	and	spreads	mercy	He	and	protector	praiseworthy

قَنَطُوا وَيُنشُرُ رَحْمَتَهُ ②٩ وَهُوَ الْوَلِيُّ الْحَمِيدُ ③٠

despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy.

وَ	مِنْ	آيَاتِهِ	خَلْقُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَثَّ
and	from	His Signs	creation	the heavens	and	the earth	and	what	spread

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ

And among His Signs is the creation of the heavens and the earth, and (of) whatever

فِي	هِمَا	مِنْ	دَابَّةٍ	وَ	هُوَ	عَلَى	جَمْعِهِمْ	إِذَا	يَشَاءُ	قَدِيرٌ
in	both	from	living creature	and	He	over	gather	when	He pleases	has power

فِيهِمَا مِنْ دَابَّةٍ ③١ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ③٢

living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

وَ	مَا	أَصَابَ	كُمُ	مِنْ	مُصِيبَةٍ	فَ	بِ	مَا	كَسَبَتْ
and	whatever	befalls	you	from	misfortune	so	with	what	earned

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ

And whatever misfortune befalls you, is due to what your own hands have

أَيْدِيكُمْ	وَ	يَعْفُوا	عَنْ	كَثِيرٍ	وَ	مَا	أَنْتُمْ	بِ	مُعْجِزِينَ
your hands	and	He forgives	from	many	and	not	are you	with	one to frustrate

أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ③٣ وَمَا أَنْتُمْ بِمُعْجِزِينَ

wrought. And He forgives many (of your sins). And you cannot frustrate

فِي	الْأَرْضِ	وَ	مَا	لَ	كُم	مِّنْ	دُونِ	اللَّهِ	مِنْ	وَلِيٍّ	وَ	لَا	نَصِيرٍ
in	earth	and	not	for	you	from	beside	Allah	any	friend	and	nor	helper

فِي الْأَرْضِ ۖ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٢﴾

(God's plan) in the earth; nor have you any friend or helper beside Allah.

وَ	مِنْ	أَيِّتٍ	هِ	الْجَوَارِ	فِي	الْبَحْرِ	كَ	الْأَعْلَامِ
and	from	Signs	His	sailing ships	on	sea	like	mountain

وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٣﴾

And of His Signs are the sailing ships on the sea like mountain tops:

إِنْ	يَشَاءُ	يُسْكِنِ	الرِّيحَ	فَ	يَظْلَلْنَ	رَوَاكِدَ	عَلَى
if	He wills	cause to still	wind	then	they become	motionless	upon

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى

If He (so) will, He can cause the wind to become still so that they become motionless upon

ظَهْرِهِ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	كُلِّ	صَبَّارٍ	شَكُورٍ
surface	it	in	that	for	Signs	for	all	patient	grateful

ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٤﴾

the surface thereof -- in that, surely, are Signs for every person who is most patient and grateful --

أَوْ	يُؤَبِّقُ	هُنَّ	بِمَا	كَسَبُوا	وَ	يَعْفُ	عَنْ	كَثِيرٍ
or	He destroy	them	because	they earned	and	He forgives	from	many

أَوْ يُؤَبِّقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٥﴾

Or He can destroy them because of that which they (the men) have earned -- but He forgives many (of their sins) --

وَ	يَعْلَمَ	الَّذِينَ	يُجَادِلُونَ	فِي	آيَاتِنَا	مَا	لَهُمْ	مِّنْ
and	he knows	those who	they dispute	in	Signs	not	for	from

وَ يَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِّنْ

And (He destroys them so that) those who dispute about the Signs of Allah may know (that) they have no

مَحِيصٍ	فَ	مَا	أَوْتِيْتُمْ	مِنْ	شَيْءٍ	فَ	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا
refuge	so	whatever	you are given	of	thing	so	temporary provision	life	presnt

مَحِيصٍ ﴿٣٦﴾ فَمَا أَوْتِيْتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

no refuge. And whatever you have been given is only a temporary provision of this life,

وَ	مَا	عِنْدَ	اللَّهِ	خَيْرٌ	وَ	أَبْقَى	لِ	الَّذِينَ
and	that	in sight of	Allah	better	and	more lasting	for	those who

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ

but that which is with Allah is better and more lasting for those who

أَمَنُوا	وَ	عَلَى	رَبِّ	هَمُّ	يَتَوَكَّلُونَ
believe	and	upon	Lord	their	put trust

أَمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾

believe and put their trust in their Lord.

وَ	الَّذِينَ	يَجْتَنِبُونَ	كَبِيرَ	الْإِثْمِ	وَ	الْفَوَاحِشَ
and	those who	eschew	more grievous	sin	and	indecencies

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ

And who eschew the more grievous sins and indecencies,

وَ	إِذَا	مَا	غَضِبُوا	هُمْ	يَغْفِرُونَ	وَ	الَّذِينَ	اسْتَجَابُوا
and	when	that	they were angry	they	they forgive	and	those who	listen

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾ وَالَّذِينَ اسْتَجَابُوا

and, when they are wroth, they forgive, And those who listen

لِ	رَبِّ	هُمْ	وَ	أَقَامُوا	الصَّلَاةَ	وَ	أَمْرُ	هُمْ	شُورَى
to	their	and	Prayer	observe	and	their	Lord	to	consultation

لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى

to their Lord, and observe Prayer, and whose affairs are (decided) by mutual

بَيْنَ	وَهُمْ	وَ	مِنْ	مَا	رَزَقْنَا	هُمْ	يُنْفِقُونَ	وَ	الَّذِينَ
between	their	and	from	what	We provided	them	they spend	and	those who

بَيْنَهُمْ ۖ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٩﴾ وَالَّذِينَ

consultation, and who spend out of what We have provided for them, And those who,

إِذَا	أَصَابَ	هُمْ	الْبَغْيُ	هُمْ	يَنْتَصِرُونَ	وَ	جَزَاءُ
when	afflict	them	wrong	they	they retaliate	and	recompense

إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٤٠﴾ وَجَزَاءُ

when a wrong is done to them, defend themselves. And the recompense

سَيِّئَةٍ	سَيِّئَةٍ	مِثْلُ	هَا	فَ	مَنْ	عَفَا	وَ	أَصْلَحَ
of an evil	an evil	like	it	so	whoso	forgives	and	bring reformation

سَيِّئَةٍ سَيِّئَةٍ مِثْلَهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ

of an injury is an injury the like thereof; but whoso forgives and (his act) brings about reformation,

فَ	أَجْرُهُ	عَلَى	اللَّهِ	إِنَّ	هُ	لَا	يُحِبُّ	الظَّالِمِينَ
so	reward	upon	Allah	surely	He	not	loves	the wrongdoers

فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

his reward is with Allah. Surely, He loves not the wrongdoers.

وَلَمَنْ	أَنْتَصَرَ	بَعْدَ	ظُلْمٍ	هُ	فَ	أُولَئِكَ	مَا	عَلَى	هُمْ
and	took revenge	after	wronged	him	so	those	no	upon	them

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ

But there is no blame on those who defend themselves after they have

مِّنْ	سَبِيلٍ	إِنَّمَا	السَّبِيلُ	عَلَى	الَّذِينَ
from	way	only	way	over	those who

مِّنْ سَبِيلٍ ﴿٤٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ

been wronged. The blame is only on those who

غَيْرِ	بِ	الْأَرْضِ	فِي	يَبْغُونَ	وَ	النَّاسِ	يَظْلِمُونَ
not	with	the earth	in	transgress	and	men	they wrong

يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ

wrong men and transgress in the earth without

الْحَقِّ	أُولَئِكَ	لَ	هُمُ	عَذَابٌ	أَلِيمٌ	وَ	لَ	مَنْ
justification	such	for	them	punishment	grievous	and	for	who

الْحَقِّ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝٤٣ وَلَمَنْ

justification. Such will have a grievous punishment. And he who

صَبَرَ	وَ	غَفَرَ	إِنَّ	ذَلِكَ	لَ	مِنْ	عَزْمِ	الْأُمُورِ
patient	and	forgive	surely	that	is	from	determination	matter

صَبَرَ وَ غَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ۝٤٤

is patient and forgive -- that surely is a matter of strong determination.

وَ	مَنْ	يُضِلِّ	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ
and	whoso	adjudges astray	Allah	so	not	for	him	from

وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ

And he whom Allah adjudges astray -- there is no protector for

وَلِيِّ	مِنْ	بَعْدِ	هُ	وَ	تَرَى	الظَّالِمِينَ	لَمَّا	رَأَوْا
protector	of	thereafter	him	and	you find	the wrongdoers	when	they see

وَلِيِّ مَنْ بَعْدِهِ ۗ وَ تَرَى الظَّالِمِينَ لَمَّا رَأَوْا

him thereafter. And you will find the wrongdoers, when they see

العَذَابِ	يَقُولُونَ	هَلْ	إِلَى	مَرَدٍّ	مِنْ	سَبِيلٍ
the punishment	they say	is	to	return	of	a way

العَذَابِ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ ۝٤٥

the punishment, saying: 'Is there any way of return?'

وَ	تَرَى	هُمْ	يُعْرَضُونَ	عَلَى	هَا	خَشِيعِينَ	مِنْ	الدُّلِّ
and	you see	them	brought before	on	it	casting down	from	disgrace

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلِّ

And you will see them brought before it (the Fire), casting down (their eyes) on account of disgrace,

يَنْظُرُونَ	مِنْ	طَرْفٍ	خَفِيٍّ	وَ	قَالَ	الَّذِينَ	آمَنُوا
looking	with	glance	stealthy	and	say	those who	those

يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا

looking (threat) with a stealthy glance. And those who believe will say,

إِنَّ	الْخَسِرِينَ	الَّذِينَ	خَسِرُوا	أَنْفُسَ	هُمْ
indeed	the losers	those who	ruin	souls	their

إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

'The losers indeed are those who ruin themselves

وَ	أَهْلِيَّ	هُمْ	يَوْمَ	الْقِيَمَةِ	آلَا	إِنَّ	الظَّالِمِينَ
and	families	their	Day	Resurrection	behold	surely	the wrongdoers

وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ آلا إِنَّ الظَّالِمِينَ

and their families on the Day of Resurrection.' Behold! the wrongdoers are (to remain)

فِي	عَذَابٍ	مُقِيمٍ	وَ	مَا	كَانَ	لَهُمْ	مِّنْ	أَوْلِيَاءَ
in	punishment	lasting	and	not	was	them	any	helper

فِي عَذَابٍ مُّقِيمٍ ٤٦ وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ

in a lasting punishment. And they have no helpers

يَنْصُرُونَ	هُمْ	مِّنْ	دُونِ	اللَّهِ	وَ	مَنْ	يُضِلُّ	اللَّهُ
they help	them	from	beside	Allah	and	whom	adjudges astray	Allah

يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ وَمَنْ يُضِلِّ اللَّهُ

to help them other than Allah. And for him whom Allah adjudges astray

فَ	مَا	لَ	هُ	مِنْ	سَبِيلٍ	إِسْتَجِيبُوا	لِ	رَبِّ	كُم	مِنْ
so	no	for	him	from	way	listen	to	Lord	your	from

فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٧﴾ اسْتَجِيبُوا رَبِّكُمْ مِنْ

there is no way (at all). Listen you to your Lord

قَبْلَ	أَنْ	يَأْتِيَ	يَوْمٌ	لَا	مَرَدٌّ	لَ	هُ	مِنْ	اللَّهِ	مَا	لَ	كُم
before	that	comes	day	not	averting	for	it	from	Allah	not	for	you

قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ

before there comes a day for which there will be no averting in opposition to (the decree of) Allah.

مِنْ	مَلْجَا	يَوْمَ	ئِذٍ	وَ	مَا	لَ	كُم	مِنْ	نَكِيرٍ
from	refuge	day	that	and	not	for	you	any	denial

مِنْ مَلْجَا يَوْمِئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٨﴾

There will be no refuge for you on that day, nor there will be for you any (possibility of) denial.

فَ	إِنْ	أَعْرَضُوا	فَ	مَا	أَرْسَلْنَا	كَ	عَلَيْهِمْ	حَفِيظًا
so	if	they turn away	so	not	We sent	you	on them	guardian

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

But if they turn away, We have not sent you as a guardian over them.

إِنْ	عَلَى	كَ	إِلَّا	الْبَلْغُ	وَ	إِنْ	نَا	إِذَا	أَذَقْنَا	الْإِنْسَانَ
not	upon	you	but	convey	and	surely	We	when	We cause to taste	man

إِنْ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ

Your duty is only to convey (the Message). And truly when We cause man to taste

مِنْ	نَا	رَحْمَةً	فَرِحَ	بِ	هَا	وَ	إِنْ	تُصِبُّ	هُم	سَيِّئَةً
from	Us	Mercy	he rejoices	with	there	and	if	befall	them	evil

مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِبُّهُمْ سَيِّئَةٌ

of mercy from Us, he rejoices therein. But if an evil befalls them

بِ	مَا	قَدَّمَتْ	أَيْدِي	هِمْ	فَ	إِنَّ	الْإِنْسَانَ	كَفُورًا	لِ	اللَّهِ
	what	sent forth	hands	their	so	surely	man	ungrateful	to	Allah

بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورًا ﴿٤٩﴾ لِلَّهِ

because of what their hands have sent forth, then lo! man is ungrateful. To Allah belongs

يَهَبُ	يَشَاءُ	مَا	يَخْلُقُ	الْأَرْضِ	وَ	السَّمَوَاتِ	مُلْكُ
He bestows	He pleases	what	He creates	the earth	and	the heavens	kingdom

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ

the kingdom of heavens and the earth. He creates what He pleases. He bestows

لِمَنْ	يَشَاءُ	إِنَاثًا	وَ	يَهَبُ	لِمَنْ	يَشَاءُ	الذُّكُورَ	أَوْ	يُزَوِّجُ	هُمْ
	He pleases	daughters	and	He bestows	to whom	He pleases	sons	or	mixes	them

لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٥٠﴾ أَوْ يُزَوِّجُهُمْ

daughters upon whom He pleases, and He bestows sons upon whom He pleases; Or He mixes them,

ذُكْرَانًا	وَ	إِنَاثًا	وَ	يَجْعَلُ	مَنْ	يَشَاءُ	عَقِيمًا	إِنَّ	هُ	عَلِيمٌ
males	and	females	and	He makes	whom	He pleases	barren	surely	He	All-Knowing

ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ

males and females; and He makes whom He pleases barren. Surely, He is All-Knowing,

قَدِيرٌ	وَ	مَا	كَانَ	لِ	بَشَرٍ	أَنْ	يُكَلِّمَ	هُ	اللَّهُ	إِلَّا	وَحْيًا	أَوْ
Powerful	and	is	not	for	a man	that	He speaks	him	Allah	except	by revelation	or

قَدِيرٌ ﴿٥١﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ

Powerful. And it is not for a man that Allah should speak to him except by revelation or

مِنْ	وَرَأَى	حِجَابٍ	أَوْ	يُرْسِلَ	رَسُولًا	فَ	يُوحِي	بِ	إِذْنِ	هُ
from	behind	a veil	or	He sends	a messenger	so	he reveal	with	command	His

مِنْ وَرَأَى حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِإِذْنِهِ

from behind a veil or by sending a messenger to reveal by His command

مَا	يَشَاءُ	إِنَّ	هُ	عَلِيٌّ	حَكِيمٌ	وَ	كَذَلِكَ	أَوْحَيْنَا
what	He pleases	surely	He	High	Wise	and	like that	We revealed

مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴿52﴾ وَكَذَلِكَ أَوْحَيْنَا

what He pleases. Surely, He is High, Wise. And thus have We revealed

إِلَىٰ	كَ	رُوحًا	مِّنْ	أَمْرٍ	نَا	مَا	كُنْتَ	تَدْرِي	مَا	الْكِتَابُ
to	you	Word	by	command	Our	not	you were	you knew	what	the Book

إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ

to you the Word by Our command. You did not know what the Book was,

وَ	لَا	الْإِيمَانَ	وَلَكِنْ	جَعَلْنَا	هُ	نُورًا	نَهْدِي	بِهِ	مَنْ
and	nor	the faith	but	We made	it	light	We guide	with it	whom

وَلَا الْإِيمَانَ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ

nor what the faith. But We have made it (the revelation) a light, whereby We guide such

نَشَاءُ	مِنْ	عِبَادِنَا	وَ	إِنَّ	كَ	لَ	تَهْدِي	إِلَىٰ	صِرَاطٍ
We please	of	Our servants	and	surely	you	are	you guide	to	path

نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ

of Our servants as We please. And truly, you guide (mankind) to the

مُسْتَقِيمٍ	صِرَاطِ	اللَّهِ	الَّذِي	لَ	هُ	مَا	فِي	السَّمَوَاتِ
right	path	Allah	Whom	for	Him	whatever	in	the heavens

مُسْتَقِيمٍ ﴿53﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ

right path, The path of Allah, to Whom belongs whatever is in the heavens

وَ	مَا	فِي	الْأَرْضِ	آلَا	إِلَىٰ	اللَّهِ	تَصِيرُ	الْأُمُورُ
and	whatever	in	the earth	behold	to	Allah	returns	all matters

وَمَا فِي الْأَرْضِ آلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿54﴾

and whatever is in the earth. Behold! to Allah do all things return.

٢٣- سُورَةُ الزُّخْرُفِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Zukhruf

رُكُوعَاتُهَا ٧

آيَاتُهَا ٩٠

Ruku 7

Verses 90

الرَّحِيمِ

الرَّحْمَنِ

اللَّهِ

اسْمِ

بِ

the Merciful

the Gracious

Allah

name

with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

حَمِّ ۚ وَ الْكِتَابِ الْمُبِينِ ۚ اِنْ نَّآ جَعَلْنَا هُ قُرْءَانًا

Quran it We made We surely perspicuous the Book by Ha Mim(The Praiseworthy, the Lord of Honour)

حَمِّ ۚ ② وَ الْكِتَابِ الْمُبِينِ ۚ ③ اِنَّا جَعَلْنَاهُ قُرْءَانًا

Ha Mim(The Praiseworthy, the Lord of Honour). By this perspicuous Book, We have made it a Quran

عَرَبِيًّا ۚ لَعَلَّكُمْ تَعْقِلُونَ ۚ وَّ اِنَّ هُ فِىْ اُمِّ الْكِتَابِ

the Book the Mother in it surely and you understand you so that in clear, eloquent language

عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ④ وَّ اِنَّ هُ فِىْ اُمِّ الْكِتَابِ

in clear, eloquent language that you may understand. And surely, it is (safe) with Us in the

لَدِىْ نَا لَ عَلِىٌّ حَكِيْمٌ ۚ ا فَ نَضْرِبُ عَنْكُمْ

you from take away SO shall full of wisdom exalted for Us with

لَدِىْنَا لَعَلِىٌّ حَكِيْمٌ ⑤ اَفَنَضْرِبُ عَنْكُمْ

Mother of the Book, exalted (and) full of wisdom. Shall We then take away

الذِّكْرَ ۚ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ۚ وَّ كَمْ

how many and extravagant people you are that neglecting the Reminder

الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ⑥ وَّ كَمْ

the Reminder from you, neglecting (you) because you are an extravagant people. And how many

أَرْسَلْنَا	مِنْ	نَبِيِّ	فِي	الْأَوَّلِينَ	وَ	مَا	يَأْتِي	هِمْ	مِنْ	نَبِيِّ
We sent	from	a Prophet	in	earlier people	and	not	came	them	from	Prophet

أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ⑦ وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ

a prophet did We send among the earlier peoples! But there never came to them a Prophet

إِلَّا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	فَ	أَهْلَكْنَا	أَشَدَّ
but	used to	at him	they mocked	so	We destroyed	stronger

إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑧ فَاهْلَكْنَا أَشَدَّ

but they mocked at him. And We destroyed (those) who were stronger

مِنْ	هُمْ	بَطْشًا	وَ	مَضَى	مَثَلُ	الْأَوَّلِينَ	وَ	لَ	ئِنْ
from	them	in grip	and	gone before	example	earlier people	and	surely	if

مِنْهُمْ بَطْشًا وَ مَضَى مَثَلُ الْأَوَّلِينَ ⑨ وَلَئِنْ

in grip than these, and the example of the earlier people has gone before. And if

سَأَلَتْ	هُمْ	مَنْ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	لَ	يَقُولَنَّ
you ask	them	who	created	the heavens	and	the earth	surely	they say

سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ

you ask them, 'Who created the heavens and the earth?' they will surely say

خَلَقَ	هُنَّ	الْعَزِيزُ	الْعَلِيمُ	الَّذِي	جَعَلَ	لَ	كُمُ
created	them	the Mighty	All-Knowing	Who	made	for	you

خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ⑩ الَّذِي جَعَلَ لَكُمْ

'The Mighty, the All-Knowing (God) created them.' (He), Who has made the earth

الْأَرْضَ	مَهْدًا	وَ	جَعَلَ	لَ	كُمُ	فِي	هَا	سُبُلًا	لَعَلَّ	كُمُ
the earth	cradle	and	made	for	you	in	it	pathways	may	you

الْأَرْضَ مَهْدًا وَ جَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ

for you a cradle, and has made pathways, for you therein, that you may

قَدْرٍ	بِ	مَاءٍ	السَّمَاءِ	مِنْ	نَزَّلَ	وَالَّذِي	وَالَّذِي	تَهْتَدُونَ
proper measure	with	water	the sky	from	sends down	Who	and	you are rightly guided

تَهْتَدُونَ ۝ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

follow the right way; And Who sends down water from the sky in proper measure,

فَ	أَنْشَرْنَا	بِهِ	بَلَدَةً	مَيِّتًا	كَذَلِكَ	تُخْرَجُونَ
so	We quicken	with it	land	dead	like that	you will be raised

فَأَنْشَرْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ ۝¹²

and We thereby quicken a dead land; -- even so will you be raised; --

وَالَّذِي	خَلَقَ	الْأَزْوَاجَ	كُلَّ	هَا	وَ	جَعَلَ	لَكُمْ	مِنْ
Who	created	pairs	all	it	and	made	for	you

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنْ

And Who has created all the pairs, and has made for you

الْفُلْكِ	وَ	الْأَنْعَامِ	مَا	تَرْكَبُونَ	لِ	تَسْتَوُوا	عَلَى
ships	and	cattle	that	you ride	that	you may sit firmly	upon

الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝ لِتَسْتَوُوا عَلَى

ships and cattle whereon you ride, That you may sit firmly upon

ظُهُورِهِمْ	ثُمَّ	تَذْكُرُوا	نِعْمَةَ	رَبِّكُمْ	إِذَا	اسْتَوَيْتُمْ
backs	then	you remember	favour	your	when	you firmly seated

ظُهُورِهِمْ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ

their backs, (and) then, when you are firmly seated thereon, you may remember the

عَلَى	وَالَّذِي	سَبَّحَنَ	الَّذِي	سَخَّرَ	لَنَا	هَذَا
on	Who	Holy	He Who	subjected	us	this

عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا

favour of your Lord, and say, 'Holy is He Who has subjected this to us

وَمَا كُنَّا لَهٗ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ
one who return surely our Lord to we surely and to harness it for we were not and

وَمَا كُنَّا لَهٗ مُقْرِنِينَ ۝۱۴ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝۱۵

and we, by ourselves, were unable to harness it. 'And to our Lord surely shall we return.'

وَجَعَلُوا لَهٗ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ
man indeed a part His servants from Him for they made and

وَجَعَلُوا لَهٗ مِنْ عِبَادِهِ جُزْءًا ۝۱۶ إِنَّ الْإِنْسَانَ

And they assert some of His servants to be a part of Him. Indeed man

لَٰكْفُورٌ مُّبِينٌ أَمْ اتَّخَذَ مِنْ مَّا يَخْلُقُ بَنَاتٍ
daughters He created what from He taken has manifestly ungrateful is

لَٰكْفُورٌ مُّبِينٌ ۝۱۷ أَمْ اتَّخَذَ مِنْ مَّا يَخْلُقُ بَنَاتٍ

is manifestly ungrateful. Has He taken daughters from what He has created,

وَأَصْفَىٰ كُمْ بِالْبَنِينَ وَإِذَا بُشِّرَ أَحَدُهُمْ
them to one tidings given when and sons with you selected and

وَأَصْفَىٰ كُمْ بِالْبَنِينَ ۝۱۸ وَإِذَا بُشِّرَ أَحَدُهُمْ

and honoured you with sons? Yet when tidings are given to one of them

بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا
darkened his face became like of which the Gracious for ascribe what with

بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا

of that the like of which he ascribes to the Gracious (God), his face becomes darkened

وَهُوَ كَظِيمٌ أَوْ مَنْ يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ
he and ornaments in reared who and do choked with grief he and

وَهُوَ كَظِيمٌ ۝۱۹ أَوْ مَنْ يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ

and he is choked with grief. (Do you ascribe to God) one who is reared among ornaments,

فِي	الْخِصَامِ	غَيْرُ	مُبِينٍ	وَ	جَعَلُوا	الْمَلَائِكَةَ	الَّذِينَ
in	disputation	not	clear	and	describe	angels	those who

فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝ ۱۹ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ

and who is not clear in disputation? And they describe the angels, who are

هُمْ	عِبَادُ	الرَّحْمَنِ	إِنَاثًا	أَ	شَهِدُوا	خَلْقَ	هُمْ
they	servants	the Gracious	females	did	they witness	creation	their

هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ۝ أَشَهِدُوا خَلْقَهُمْ ۝

the servants of the Gracious (God), as females. Did they witness their creation?

سَ	تُكْتَبُ	شَهَادَةُ	هُمْ	وَ	يُسْأَلُونَ	وَ	قَالُوا	لَوْ	شَاءَ
will be	recorded	witness	their	and	they be questioned	and	they say	if	willed

سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۝ ۲۰ وَقَالُوا لَوْ شَاءَ

Then their testimony will be recorded, and they shall be questioned. And they say, 'If the

الرَّحْمَنِ	مَا	عَبَدْنَا	هُمْ	مَا	لَ	هُمْ	بِ	ذَلِكَ	مِنْ
the Gracious	not	we worshipped	them	not	for	them	with	that	from

الرَّحْمَنِ مَا عَبَدْنَاهُمْ ۝ مَا لَهُمْ بِذَلِكَ مِنْ

Gracious (God) had (so) willed, we should not have worshipped them.' They have no

عِلْمٍ	إِنْ	هُمْ	إِلَّا	يَخْرُصُونَ	أَمْ	آتَيْنَا	هُمْ	كِتَابًا
knowledge	not	they	but	they conjecture	have	We gave	them	Scripture

عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۝ ۲۱ أَمْ آتَيْنَاهُمْ كِتَابًا

knowledge whatsoever of that. They do nothing but conjecture. Have We given them a Scripture

مِنْ	قَبْلِ	هَ	فَ	هُمْ	بِهِ	مُسْتَمْسِكُونَ	بَلْ	قَالُوا
from	before	this	so	they	with it	holding fast	no	they say

مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ۝ ۲۲ بَلْ قَالُوا

before this, so that they are holding fast to it? No, they say,

إِنَّا	وَجَدْنَا	آبَاءَ	نَا	عَلَى	أُمَّةٍ	وَ	إِنَّا	عَلَى	أَثْرِهِمْ	مُهْتَدُونَ				
guided	their	footsteps	upon	we	surely	and	a	course	on	our	fathers	found	we	surely

إِنَّا وَجَدْنَا آبَاءَ نَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثْرِهِمْ مُهْتَدُونَ ﴿٢٣﴾

'We found our fathers following a (certain) course, and we are guided by their footsteps.'

وَ	كَذَلِكَ	مَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	فِي	قَرْيَةٍ
and	like	that	We	sent	not	in	township

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ

And thus (has it always been) that We never sent any Warner before you

مِّنْ	نَّذِيرٍ	إِلَّا	قَالَ	مُتْرَفُو	هَا	إِنَّا	وَجَدْنَا	آبَاءَ	نَا
from	Warner	but	said	prosperous	its	surely	we	found	our

مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَ نَا

to any township but the prosperous thereof said: 'We found our ancestors

عَلَى	أُمَّةٍ	وَ	إِنَّا	عَلَى	أَثْرِهِمْ	مُقْتَدُونَ	قَالَ
no	a	way	and	surely	we	on	following

عَلَى أُمَّةٍ وَإِنَّا عَلَى آثْرِهِمْ مُقْتَدُونَ ﴿٢٤﴾ قَالُ

set on a (certain course), and we are following their footsteps. (Their Warner) said:

أَوْ	لَوْ	جِئْتُ	كُمُ	بِ	أَهْدَى	مِنْ	مَا	وَجَدْتُمْ	عَلَيْهِ	آبَاءَ	كُمُ	
what	if	I	bring	you	better	guidance	than	you	found	on	it	your

أَوْ لَوْ جِئْتُكُمْ بِأَهْدَى مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَ كُمُ

What! even though I bring you a better guidance than that which you found your fathers following?

قَالُوا	إِنَّا	بِمَا	أَرْسَلْتُمْ	بِهِ	كَفَرُونَ	فَ	انْتَقَمْنَا	مِنْ	هُمُ
they	said	surely	we	are	sent	with	you	are	sent

قَالُوا إِنَّا بِمَا أَرْسَلْتُمْ بِهِ كَفَرُونَ ﴿٢٥﴾ فَانْتَقَمْنَا مِنْهُمْ

They said: 'Certainly we disbelieve in that which you are sent with. So We exacted retribution from them.'

فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ	وَ	إِذْ	قَالَ
so	behold	how	was	the end	who rejected	and	when	said

فَإَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٦﴾ وَإِذْ قَالَ

Behold then what was the end of those who rejected (*the Prophets*)! And (*remember*) when

إِبْرَاهِيمَ	لِ	أَبِي	هِ	وَ	قَوْمِ	هِ	إِنَّ	نَبِيَّ	بَرَاءً	مِّنْ	مَا	تَعْبُدُونَ
Abraham	to	father	his	and	people	his	surely	I	disown	from	what	you worship

إِبْرَاهِيمَ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٧﴾

Abraham said to his father and his people: 'I (*positively*) disown what you worship.

إِلَّا	الَّذِي	فَطَرَنِي	فَ	إِنَّ	هُ	سَ	يَهْدِينِي	وَ	جَعَلَ	هَا	كَلِمَةً
except	Who	created	me	so	He	soon	guide	and	made	it	word

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٨﴾ وَجَعَلَهَا كَلِمَةً

'Except Him Who created me, and He will surely guide me,' And He made it a byword

بَاقِيَةً	فِي	عَقِبِ	هِ	لَعَلَّ	هُم	يَرْجِعُونَ	بَلْ	مَتَّعْتُ	هَؤُلَاءِ
lasting	in	posterity	his	so that	they	they return	no	provided benefit	these

بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٩﴾ بَلْ مَتَّعْتُ هَؤُلَاءِ

to last among his posterity, that they might turn (*to God*). No, but I allowed them and their fathers

وَ	أَبَاءَ	هُم	حَتَّى	جَاءَ	هُم	الْحَقُّ	وَ	رَسُولٌ	مُّبِينٌ
and	fathers	their	until	came	them	the truth	and	Messenger	clear

وَأَبَاءَهُمْ حَتَّى جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٣٠﴾

(*temporary*) enjoyment until there came to them the truth and a Messenger who makes (*his Message*) clear.

وَ	لَمَّا	جَاءَ	هُم	الْحَقُّ	قَالُوا	هَذَا	سِحْرٌ	وَ	إِنْ	نَا	بِهِ	كَفِرُونَ
and	when	came	them	the truth	they said	this	magic	and	surely	we	with it	reject

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣١﴾

But when the truth came to them they said, 'This is magic, and we do reject it.'

وَ	قَالُوا	لَوْ	لَا	نُزِّلَ	هَذَا	الْقُرْآنُ	عَلَى	رَجُلٍ	مِّنْ
and	they say	why	not	sent down	this	Quran	upon	men	of

وَ قَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنْ

And they say, 'Why has not this Quran been sent to some great men of

الْقَرْيَتَيْنِ	عَظِيمٍ	أَ	هُمُ	يُقْسِمُونَ	رَحْمَتَ	رَبِّ	كَ
two towns	great	is	they	distribute	mercy	Lord	your

الْقَرْيَتَيْنِ عَظِيمٍ ۝٣٢ أَ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ط

the two towns? Is it they who would distribute the mercy of your Lord?

نَحْنُ	قَسَمْنَا	بَيْنَ	هُمُ	مَعِيشَةً	هُمُ	فِي	الْحَيَاةِ	الدُّنْيَا
We	We distribute	among	them	livelihood	their	in	life	worldly

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا

It is We Who distribute among them their livelihood in the present life,

وَ	رَفَعْنَا	بَعْضَ	هُمُ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	لِّ	يَتَّخِذَ
and	We exalt	some	them	above	others	in rank	so that	make

وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ

and We exalt some of them above others in degrees (of rank), but alas merely to

بَعْضُ	هُمُ	بَعْضًا	سُخْرِيًّا	وَ	رَحْمَتُ	رَبِّ	كَ	خَيْرٌ	مِّنْ	مَا
some	them	others	subjugation	and	mercy	Lord	your	better	from	that

بَعْضَهُمْ بَعْضًا سُخْرِيًّا ط وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا

result in the subjugation of some by others. And the mercy of your Lord is better than that

يَجْمَعُونَ	وَ	لَوْ	لَا	أَنْ	يَكُونُ	النَّاسُ	أُمَّةً	وَاحِدَةً
they amass	and	if	not	that	would become	mankind	people	one

يَجْمَعُونَ ۝٣٣ وَلَوْ لَا أَنْ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً

which they amass. And were it not that mankind would have (all) become one (type of) people

لَّ	جَعَلْنَا	لِمَنْ	يَكْفُرُ	بِ	الرَّحْمَنِ	لِ	بُيُوتِ	هَمَّ	سُقُفًا	مِّنْ	فِضَّةٍ
	We make	for him	disbelieve	with	the Gracious	for	houses	their	roofs	of	silver

لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّنْ فِضَّةٍ

We would have given to those who disbelieve in the Gracious (God), roofs of silver for their houses,

وَّ	مَعَارِجَ	عَلَىٰ	هَا	يَظْهَرُونَ	وَ	لِ	بُيُوتِ	هَمَّ
	stairways	upon	it	they go up	and	for	houses	their

وَّ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٤﴾ وَ لِبُيُوتِهِمْ

and (silver) stairways by which they could go up; And doors (of silver) to their

أَبْوَابًا	وَ	سُرُرًا	عَلَيْهَا	يَتَكئونَ	وَ	زُخْرَفًا	وَ	إِنْ	كُلُّ
doors	and	couches	upon which	they recline	and	gold ornaments	and	not	all

أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَتَكئونَ ﴿٣٥﴾ وَ زُخْرَفًا وَإِنْ كُلُّ

houses, and couches (of silver), on which they could recline, And (other articles of) embellishment.

ذَلِكَ	لَمَّا	مَتَاعُ	الْحَيَوَةِ	الدُّنْيَا	وَ	الْآخِرَةِ	عِنْدَ	رَبِّ	كَ
that	except	provision	life	worldly	and	Hereafter	with	Lord	your

ذَلِكَ لَمَّا مَتَاعُ الْحَيَوَةِ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ

But all that is nothing but a (temporary) provision of the present life. And the Hereafter with your Lord

لِ	الْمُتَّقِينَ	وَ	مَنْ	يَعِشُ	عَنْ	ذِكْرِ	الرَّحْمَنِ	تُقَيِّضُ
for	righteous	and	who	turns away	from	remembrance	the Gracious	We appoint

لِلْمُتَّقِينَ ﴿٣٦﴾ وَ مَنْ يَعِشُ عَنْ ذِكْرِ الرَّحْمَنِ تَقَيِّضُ

is for the righteous. And he who turns away from the remembrance of the Gracious (God), We appoint

لَ	هُوَ	شَيْطَانًا	فَ	هُوَ	لَ	هُوَ	وَ	إِنَّ	هُمَّ	لَ	يَصُدُّونَ	هُمَّ
for	he	satan	so	he	for	him	and	surely	they	for	hinder	them

لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٧﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ

for him a satan, who becomes his companion. And surely they hinder them

عَنِ	السَّبِيلِ	وَ	يَحْسَبُونَ	أَنَّ	هُمْ	مُهْتَدُونَ	حَتَّى
from	the way	and	they think	that	they	are rightly guided	till

عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ③٨ حَتَّى

from the way (of God), but they think that they are rightly guided. Till,

إِذَا	جَاءَ	نَا	قَالَ	يَا	لَيْتَ	بَيْنِي	وَ	بَيْنَ	كَ	بُعْدَ
when	came	Us	he says	O	would that	between me	and	between	you	distance

إِذَا جَاءَ نَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ

when such a one comes to Us, he says (to his companion), 'Would that between me and you were the distance

الْمَشْرِقَيْنِ	فَ	بِئْسَ	الْقَرِينُ	وَ	لَنْ	يَنْفَعَكُمُ	الْيَوْمَ
of East and West	so	what an evil	companion	and	never	avail	this day

الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ③٩ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ

of the East and the West!' What an evil companion is he! 'Having transgressed

إِذْ	ظَلَمْتُمْ	أَنَّ	كُمُ	فِي	الْعَذَابِ	مُشْتَرِكُونَ	أَ	فَ	أَنْتَ
when	you transgressed	indeed	you	in	punishment	being partners	can	so	you

إِذْ ظَلَمْتُمْ أَنْكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ ④٠ أَفَأَنْتَ

as you did, your being partners in punishment will be of no avail to you this day.'

تُسْمِعُ	الصُّمَّ	أَوْ	تَهْدِي	الْعُمَى	وَ	مَنْ	كَانَ	فِي
you make hear	the deaf	or	you guide	blind	and	who	is	in

تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمَى وَمَنْ كَانَ فِي

Can you, then, make the deaf hear, or guide the blind and him who is in

ضَلَلٍ	مُبِينٍ	فَ	إِمَّا	نَذْهَبَنَّ	بِ	كَ	فَ	إِنْ	نَا
error	manifest	so	if	We take away	with	you	so	surely	We

ضَلَلٍ مُبِينٍ ④١ فَاِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا

manifest error? And if We take you away, We shall surely

مِنْهُمْ	مُنْتَقِمُونَ	أَوْ	نُرِينَ	كَ	الَّذِي	وَعَدْنَا	هُمْ	فَ	إِنْ	نَا
from them	exact retribution	or	We show	you	which	We promised	them	so	surely	We

مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾ أَوْ نُرِينَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا

exact retribution from them, Or We shall show you that which We have promised them; for surely We

عَلَى	هُمْ	مُقْتَدِرُونَ	فَ	اسْتَمْسِكْ	بِ	الَّذِي	أُوحِيَ	إِلَى	كَ	إِنَّ	كَ
over	them	All powerful	so	hold fast	to	which	revealed	to	surely	you	you

عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٣﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ

have complete power over them. So hold you fast to that which has been revealed to you; for you are

عَلَى	صِرَاطٍ	مُسْتَقِيمٍ	وَ	إِنَّ	هَ	لَ	ذِكْرٌ	لَّ	كَ
on	path	right	and	surely	it	is	reminder	for	you

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾ وَإِنَّهُ لَذِكْرٌ لَكَ

on the right path. And truly, it is a reminder for you

وَ	لِ	قَوْمٍ	كَ	وَ	سَوْفَ	تُسْأَلُونَ	وَ	سَأَلَ	مَنْ	أَرْسَلْنَا
and	for	your	people	and	soon	you be called to account	and	ask	those	We sent

وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٥﴾ وَسَأَلَ مَنْ أَرْسَلْنَا

and for your people, and you shall be called to account. And ask those

مِنْ	قَبْلِ	كَ	مِنْ	رُسُلٍ	نَا	أَ	جَعَلْنَا	مِنْ	دُونِ	الرَّحْمَنِ
from	before	you	from	Our	did	We	appoint	from	beside	the Gracious

مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ

of Our Messengers whom We sent before you, 'Did We appoint any deities beside the

الِهَةَ	يُعْبَدُونَ	وَ	لَ	قَدْ	أَرْسَلْنَا	مُوسَى	بِ	آيَاتِنَا
deities	to be worshipped	and	for	sure	We sent	Moses	with	Our

الِهَةَ يُعْبَدُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا

Gracious (God), to be worshipped?' And We did send Moses with Our Signs

إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ	ه	فَ	قَالَ	إِنِّي	رَسُولُ	رَبِّ	الْعَالَمِينَ
to	Pharaoh	and	chiefs	his	so	he said	truly I	Messenger	Lord	the worlds

إِلَى فِرْعَوْنَ وَ مَلَائِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

to Pharaoh and his chiefs, and he said, 'I am truly a Messenger of the Lord of the worlds.'

فَ	لَمَّا	جَاءَ	هُمُ	بِ	آيَاتِنَا	إِذَا	هُمُ	مِّنْ	هَا	يَضْحَكُونَ	وَ	مَا	
so	when	came	them	with	Our	Signs	then	they	from	it	they laughed	and	not

فَلَمَّا جَاءَ هُمْ بِآيَاتِنَا إِذَا هُمْ مِّنْهَا يَضْحَكُونَ ﴿٤٨﴾ وَمَا

But when he came to them with Our Signs, lo! they laughed at them. And We

نُرِيهِمْ	مِّنْ	آيَةِ	إِلَّا	هِيَ	أَكْبَرُ	مِنْ	أُخْتِ	هَا	وَ	أَخَذْنَا	هُمُ
We showed	of	Signs	but	it	greater	from	sister	its	and	We seized	them

نُرِيهِمْ مِّنْ آيَةِ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ

showed them no Sign but it was greater than its (preceding) sister, and We seized them

بِ	الْعَذَابِ	لَعَلَّ	هُمُ	يَرْجِعُونَ	وَ	قَالُوا	يَا أَيُّهَ	السَّحِرُ	ادْعُ
with	punishment	so that	they	they return	and	they said	O you	magician	pray

بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾ وَقَالُوا يَا أَيُّهَ السَّحِرُ ادْعُ

with punishment, that they might turn (to Us). And they said, 'O you magician, pray

لَ	نَا	رَبِّ	كَ	بِمَا	عَهْدَ	عِنْدَكَ	إِنَّ	نَا	لَ	مُهِتَدُونَ	فَ	لَمَّا	كَشَفْنَا
for	us	to	your	Lord	with	what	promised	with	you	surely	we	will	accept

لَنَا رَبِّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهِتَدُونَ ﴿٥٠﴾ فَلَمَّا كَشَفْنَا

for us to your Lord, according to the covenant He has made with you; for, then we will surely accept guidance.' But when We removed

عَنْ	هُمُ	الْعَذَابِ	إِذَا	هُمُ	يَنْكُثُونَ	وَ	نَادَى	فِرْعَوْنُ	فِي
from	them	the punishment	behold	they	they broke	and	proclaimed	Pharaoh	among

عَنْهُمْ الْعَذَابِ إِذَا هُمْ يَنْكُثُونَ ﴿٥١﴾ وَ نَادَى فِرْعَوْنُ فِي

the punishment from them, behold! they broke their word. And Pharaoh proclaimed among

قَوْمِ	هَ	قَالَ	يَا	قَوْمِ	أَلَيْسَ	لِي	مُلْكُ	مِصْرَ	وَ	هَذِهِ
people	his	he said	O	my people	is	for me	kingdom	Egypt	and	these

قَوْمِهِ قَالَ يَقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَ هَذِهِ

his people, (saying), 'O my people! does not the kingdom of Egypt belong to me and these

الْأَنْهَارُ	تَجْرِي	مِنْ	تَحْتِ	يَ	أَ	فَ	لَا	تُبْصِرُونَ	أَمْ	أَنَا
streams	flowing	from	under	me	do	so	not	you see	or	I am

الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ﴿52﴾ أَمْ أَنَا

streams flowing under me? Do you not then see? 'No, I am

خَيْرٌ	مِّنْ	هَذَا	الَّذِي	هُوَ	مَهِينٌ	وَ	لَا	يَكَادُ	يُبَيِّنُ
better	from	this	he	who	despicable	and	not	nearly	express clearly

خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ۚ وَلَا يَكَادُ يُبَيِّنُ ﴿53﴾

better than this (fellow) who is despicable and can scarcely express (himself) clearly.

فَ	لَوْ	لَا	أَلْقَى	عَلَى	هِ	أَسْوَرَةً	مِّنْ	ذَهَبٍ	أَوْ	جَاءَ	مَعَ	هُ
so	why	not	bestowed	on	him	bracelets	of	gold	or	came	with	his

فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوَرَةً مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ

'And why have not bracelets of gold been bestowed on him, or

الْمَلَائِكَةُ	مُقْتَرِنِينَ	فَ	اسْتَخَفَّ	قَوْمَ	هُ	فَ	أَطَاعُوا	هُ
angels	escorts	so	he made light	people	his	so	they obeyed	him

الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿54﴾ فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ

angels accompanied him in serried ranks?' Thus did he make light of his people, and they obeyed him.

إِنَّ	هُمْ	كَانُوا	قَوْمًا	فَسِيقِينَ	فَ	لَمَّا	اسْفُؤْنَا	نَا	انْتَقَمْنَا
indeed	they	were	people	disobedient	so	when	excited anger	Our	We exact retribution

إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿55﴾ فَلَمَّا اسْفُؤْنَا انْتَقَمْنَا

Indeed they were wicked people. So, when they excited Our anger, We exacted retribution

سَلَفًا	هُمْ	فَ	أَجْمَعِينَ	هُمْ	أَغْرَقْنَا	فَ	هُمْ	مِنْ
precedent	them	We made	so	all	them	We drowned	so	them

مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾ فَجَعَلْنَاهُمْ سَلَفًا

from them, and drowned them all. And We made them a precedent,

مَثَلًا	لِ	الْآخِرِينَ	وَ	لَمَّا	ضُرِبَ	ابْنُ	مَرْيَمَ	مَثَلًا
as a parable	Mary	son	mentioned	when	and	coming generations	for	an example

وَمَثَلًا لِلْآخِرِينَ ﴿٥٧﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا

and an example for the coming generations. And when the son of Mary is mentioned as a parable,

إِذَا	قَوْمٌ	كَ	مِنْ	هُ	يَصِدُّونَ	وَ	قَالُوا	ءَ	الِهَتُنَا	خَيْرٌ
better	our	gods	are	they say	and	they clap	it	from	your	people

إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٨﴾ وَقَالُوا ءَ الْهَتْنَا خَيْرٌ

lo! your People raise clamour thereat; And they say, 'Are our gods better,

أَمْ	هُوَ	مَا	ضَرَبُوهُ	هُ	لَ	كَ	إِلَّا	جَدَلًا	بَلْ	هُمْ	قَوْمٌ	خَصِمُونَ
contentious	people	they	no	for disputation	but	you	to	this	they mention	not	he	or

أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾

or he? They mention not this to you but for (the sake of) disputation. No, but they are a contentious people.

إِنْ	هُوَ	إِلَّا	عَبْدٌ	أَنْعَمْنَا	عَلَيْهِ	وَ	جَعَلْنَا	نَا	هُ
him	We	made	and	him	on	Our	favour	servant	but

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ

He was only Our servant on whom We bestowed Our favour, and We made him

مَثَلًا	لِ	بَنِي إِسْرَائِيلَ	وَ	لَوْ	نَشَاءُ	لَ	جَعَلْنَا	مِنْ	كُمْ
you	from	We made	surely	We willed	if	and	children of Israel	for	an example

مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٦٠﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ

an example for the children of Israel. And if We (so) willed, We could make from among you

مَلَأَكَّةً	فِي	الْأَرْضِ	وَيَخْلِفُونَ	وَ	إِنَّ	هُ	لَ	عِلْمٌ	لِ	السَّاعَةِ
angels	in	earth	successors	and	surely	he	is	sign	for	the Hour

مَلَأَكَّةً فِي الْأَرْضِ يَخْلِفُونَ ﴿٦١﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

angels in the earth to be successors (therein). But verily, he is a sign of the Hour.

فَ	لَا	تَمْتَرَنَّ	بِ	هَا	وَ	اتَّبِعُونِ	هَذَا	صِرَاطٌ	مُّسْتَقِيمٌ
so	not	you doubt	with	it	and	you follow me	this	path	right

فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾

So have no doubt about it, but follow me. This is the right path.

وَ	لَا	يَصُدَّنَّ	كُمُ	الشَّيْطَانُ	إِنَّ	هُ	لَ	كُمُ	عَدُوٌّ	مُّبِينٌ
and	not	hinder	you	Satan	surely	he	to	you	enemy	open

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٣﴾

And let not Satan hinder you. Surely, he is to you an open enemy.

وَ	لَمَّا	جَاءَ	عِيسَى	بِ	الْبَيِّنَاتِ	قَالَ	قَدْ	جِئْتُ	كُمُ
and	when	came	Jesus	with	clear proofs	he said	truly	I come	you

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ

And when Jesus came with clear proofs, he said, 'Truely I am come to you

بِ	الْحِكْمَةِ	وَ	لِ	أُبَيِّنَ	لَ	كُمُ	بَعْضَ	الَّذِي	تَخْتَلِفُونَ
with	wisdom	and	that	I make clear	to	you	some	which	you differ

بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ

with wisdom, and to make clear to you some of that about which you differ.

فِي	هُ	فَ	اتَّقُوا	اللَّهَ	وَ	أَطِيعُونِ	إِنَّ	اللَّهَ	هُوَ	رَبِّي
in	it	so	fear	Allah	and	obey me	verily	Allah	He	my Lord

فِيهِ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٦٤﴾ إِنَّ اللَّهَ هُوَ رَبِّي

So fear Allah and obey me. 'Verily Allah -- He is my Lord

وَ	رَبُّ	كُم	فَ	اعْبُدُوهُ	هُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ
and	Lord	your	so	worship	Him	this	path	right

وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٥﴾

and your Lord. So worship Him. This is the right path.'

فَ	اِخْتَلَفَ	الْأَحْزَابُ	مِنْ	بَيْنِ	هَمَّ	فَ	وَيْلٌ	لِ	الَّذِينَ
so	differed	the parties	from	between	them	so	woe	to	those who

فَاِخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ

But the parties differed among themselves. So woe to the wrongdoers

ظَلَمُوا	مِنْ	عَذَابٍ	يَوْمِ	الْيَمِّ	هَلْ	يَنْظُرُونَ
the wrongdoers	from	punishment	day	grievous	not	they wait

ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَمِّ ﴿٦٦﴾ هَلْ يَنْظُرُونَ

because of the punishment of a grievous day. They wait not

إِلَّا	السَّاعَةَ	أَنْ	تَأْتِيَهُمْ	بَغْتَةً	وَهُمْ	لَا	يَشْعُرُونَ
but	the Hour	that	come	suddenly	they	and	perceive

إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٧﴾

but for the Hour to come suddenly upon them. while they perceive (it) not.

أَلَا	إِخْلَاءٌ	يَوْمَ	ئِذٍ	بَعْضُ	هُمْ	لِ	بَعْضِ	عَدُوِّ	إِلَّا	الْمُتَّقِينَ
the	friends	day	that	some of	them	to	other	foes	except	the righteous

أَلَا إِخْلَاءٌ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٨﴾

Friends on that day will be foes to each other, except the righteous.

يَا	عِبَادِ	لَا	خَوْفٌ	عَلَيْكُمْ	الْيَوْمَ	وَ	لَا	أَنْتُمْ	تَحْزَنُونَ
O	my servants	no	fear	upon you	this day	and	nor	you	you shall grieve

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٩﴾

'O my servants, there is no fear for you this day, nor shall you grieve;

الَّذِينَ	آمَنُوا	بِآيَاتِنَا	وَ	كَانُوا	مُسْلِمِينَ	أَدْخَلُوا	الْجَنَّةَ			
those who	believe	in	Our	Signs	and	were	and			
الَّذِينَ آمَنُوا بِآيَاتِنَا وَ كَانُوا مُسْلِمِينَ ﴿٧٠﴾ أَدْخَلُوا الْجَنَّةَ										
'Those who believed in Our Signs and submitted, 'Enter you the Garden,										
أَنْتُمْ	وَ	أَزْوَاجُكُمْ	تُحْبَرُونَ	يُطَافُ	عَلَيْهِمْ	بِصِحَافٍ				
you	and	your	spouses	you	made	happy				
أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧١﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ										
you and your spouses will be honoured and made happy.' To them will be passed round dishes										
مِّنْ	ذَهَبٍ	وَ	أَكْوَابٍ	وَ	فِي	هَا	مَا	تَشْتَهُ	هِيَ	الْأَنْفُسُ
of	gold	and	cups	and	in	there	what	they	desire	their
مِّنْ ذَهَبٍ وَأَكْوَابٍ ۚ وَفِيهَا مَا تَشْتَهُهِيَ الْأَنْفُسُ										
of gold and cups, and therein will be all that the souls desire										
وَ	تَلَذُّ	الْأَعْيُنُ	وَ	أَنْتُمْ	فِي	هَا	خَالِدُونَ	وَ	تِلْكَ	الْجَنَّةُ
and	delight	the	eyes	and	you	in	there	and	this	the
وَ تَلَذُّ الْأَعْيُنُ ۚ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾ وَ تِلْكَ الْجَنَّةُ										
and (in which) the eyes delight. 'And therein will you abide. 'And this is the Garden										
الَّتِي	أُورِثْتُمُوهَا	بِمَا	كُنْتُمْ	تَعْمَلُونَ	لَكُمْ	فِي	هَا			
which	you	made	heir	because	of	what	you			
الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾ لَكُمْ فِيهَا										
to which you have been made heirs because of what you have been doing. 'Therein for you										
فَاكِهَةٌ	كَثِيرَةٌ	مِّنْ	هَا	تَأْكُلُونَ	إِنَّ	الْمُجْرِمِينَ	فِي			
fruit	abundance	from	it	you	eat	certainly	the			
فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٤﴾ إِنَّ الْمُجْرِمِينَ فِي										
is fruit in abundance, which you will eat.' The guilty will certainly										

عَذَابِ	جَهَنَّمَ	خُلِدُونَ	لَا	يُفْتَرُ	عَنْ	هُمْ	وَ	هُمْ
punishment	Hell	abide	not	mitigated	from	them	and	they

عَذَابِ جَهَنَّمَ خُلِدُونَ ﴿٧٥﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ

abide in the punishment of Hell. It will not be mitigated to them, and they

فِي	هِ	مُبْلِسُونَ	وَ	مَا	ظَلَمْنَا	هُمْ	وَلَكِنْ	كَانُوا	هُمْ
in	it	seized with despair	and	not	We wronged	them	but	were	they

فِيهِ مُبْلِسُونَ ﴿٧٦﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ

will be seized therein with despair. And We wronged them not, but it was they themselves who were

الظَّالِمِينَ	وَ	نَادَوْا	يَا	مَلِكُ	لِ	يَقْضِ	عَلَى	نَا	رَبُّ	كَ	قَالَ
the wrongdoers	and	they cry	O	custodian	for	cause to perish	on	us	Lord	you	said

الظَّالِمِينَ ﴿٧٧﴾ وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ

the wrongdoers. And they will cry out, 'O custodian (of Hell) let your Lord cause us to perish. He will reply,

إِنَّ	كُمْ	مَكِثُونَ	لَ	قَدْ	جِئْنَا	كُمْ	بِ	الْحَقِّ	وَلَكِنَّ	أَكْثَرَكُمْ
surely	you	remain	for	sure	We brought	you	with	the truth	but	most

إِنَّكُمْ مَكِثُونَ ﴿٧٨﴾ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ

'You must remain.' (God will say), 'We certainly brought you the truth; but most of you were

لِ	الْحَقِّ	كَرِهُونَ	أَمْ	أَبْرَمُوا	أَمْ	أَمْ	فَ	إِنْ	نَا	مُبْرَمُونَ
for	the truth	averse	have	they determined	upon a course	so	surely	We	are determined	

لِلْحَقِّ كَرِهُونَ ﴿٧٩﴾ أَمْ أَبْرَمُوا أَمْ فَإِنَّا مُبْرَمُونَ ﴿٨٠﴾

averse to the truth.' Have they determined upon a course? Then We (too) are determined.

أَمْ	يَحْسَبُونَ	أَنْ	نَا	لَا	نَسْمَعُ	سِرَّهُمْ	وَ	نَجْوَى	هُمْ	بَلَى
do	they think	that	We	not	We hear	their	secrets	and	their	private counsel

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ط بَلَى

Do they think that We hear not their secrets and their private counsels? Yes!

و	رُسُلُ	نَا	لَدَى	هَمَّ	يَكْتُبُونَ	قُلْ	إِنْ	كَانَ	لِ	الرَّحْمَنِ
and	Our Messengers	with	them	they record	say	if	had been	to	the Gracious	

وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨١﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ

And Our messengers remain with them recording (everything). Say, 'If there had been a son to the Gracious (God),

وَلَدٌ	فَ	أَنَا	أَوَّلُ	الْعَبِيدِينَ	سُبْحَانَ	رَبِّ	السَّمَوَاتِ
son	so	I	first	of worshipper	Holy	Lord	the heavens

وَلَدٌ لَّيْ كُنَّا أَوَّلَ الْعَبِيدِينَ ﴿٨٢﴾ سُبْحَانَ رَبِّ السَّمَوَاتِ

I would have been the first of worshippers.' Holy is (Allah), the Lord of the heavens

وَ	الْأَرْضِ	رَبِّ	الْعَرْشِ	عَمَّا	يَصِفُونَ	فَ	ذُرُّ	هُمْ
and	the earth	Lord	Throne	from what	they attribute	so	leave	them

وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٣﴾ فَذَرَّهُمْ

and the earth, the Lord of the Throne, (and He is free) from all that which they attribute (to Him). So leave them alone

يَخُوضُوا	وَ	يَلْعَبُوا	حَتَّى	يَلْقُوا	يَوْمَ	هُمْ	الَّذِي
vain talk	and	they amuse	until	they meet	that Day	their	which

يَخُوضُوا وَيَلْعَبُوا حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي

to indulge in vain discourse and amuse themselves until they meet that Day of theirs which

يُوعَدُونَ	وَ	هُوَ	الَّذِي	فِي	السَّمَاءِ	إِلَهٌ	وَ	فِي
they are promised	and	He	Who	in	the heavens	God	and	in

يُوعَدُونَ ﴿٨٤﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي

they have been promised. And He it is Who is God in heaven, and

الْأَرْضِ	إِلَهٌ	وَ	هُوَ	الْحَكِيمُ	الْعَلِيمُ	وَ	تَبْرَكَ
the earth	God	and	He	the Wise	the All-Knowing	and	blessed

الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٥﴾ وَتَبْرَكَ

God on earth; and He is the Wise, the All-Knowing. And blessed

الَّذِي	لَ	هُ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا
Who	for	Him	kingdom	the heavens	and	the earth	and	that	between	them

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

is He to Whom belongs the kingdom of the heavens and the earth and all that is between them,

وَ	عِنْدَهُ	هُ	عِلْمُ	السَّاعَةِ	وَ	إِلَيْهِ	تُرْجَعُونَ	وَ	لَا
and	with	Him	knowledge	the Hour	and	to	you brought back	and	no

وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾ وَ لَا

and with Him is the knowledge of the Hour, and to Him shall you be brought back. And

يَمْلِكُ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِ	هُ	الشَّفَاعَةَ	إِلَّا	مَنْ
possess	those who	they call	from	beside	Him	the intercession	but	who

يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ

those on whom they call beside Him possess no power of intercession but he who

شَهِدَ	بِ	الْحَقِّ	وَ	هُمْ	يَعْلَمُونَ	وَ	لَ	إِنْ	سَأَلْتَهُمْ
bear witness	with	the truth	and	them	they know	and	for	if	you ask

شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٧﴾ وَلَئِنْ سَأَلْتَهُمْ

bears witness to the truth, and they know (him). And if you ask them,

مَنْ	خَلَقَ	هُمْ	لَ	يَقُولَنَّ	اللَّهُ	فَ	أَنَّى	يُؤْفَكُونَ	وَ	قِيلَ	هُ
who	created	them	surely	they say	Allah	so	where	they are turned away	and	said	his

مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٨﴾ وَقِيلَ

'Who created them?', they will surely say, 'Allah'. How then are they being turned away? I (swear) by his (repeated) cry

يَا	رَبِّ	إِنَّ	هَؤُلَاءِ	قَوْمٌ	لَا	يُؤْمِنُونَ	فَ	اصْفَحْ	عَنْ	هُمْ
O	my Lord	surely	these	people	not	they believe	so	turn aside	from	them

يَرَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٩﴾ فَاصْفَحْ عَنْهُمْ

'O my Lord!' that these are people who will not believe. Therefore, turn aside from them,

وَقُلْ	سَلَامٌ	فَ	سَوْفَ	يَعْلَمُونَ
say	peace	so	soon	they know

وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٠﴾

and say, 'Peace'; and soon shall they know.

۴۴ سُورَةُ الدُّخَانِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Dukhan

رُكُوعَاتُهَا ۳

آيَاتُهَا ۶۰

Ruku 3

Verses 60

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

ح	م	وَ	الْكِتَابِ	الْمُبِينِ	إِنْ	نَا	أَنْزَلْنَا	هُ	فِي	لَيْلَةٍ
(The Praiseworthy)	(The Lord of Honour)	by	the Book	perspicuous	We	truly	We revealed	it	in	night

حَمْ ۖ ﴿٢﴾ وَالْكِتَابِ الْمُبِينِ ﴿٣﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ

Ha Min (The Praiseworthy, the Lord of Honour). By this perspicuous Book. Truly, We revealed it in a blessed Night.

مُبْرَكَةٍ	إِنْ	نَا	كُنَّا	مُنذِرِينَ	فِي	هَا	يُفْرَقُ	كُلُّ	أَمْرٍ
blessed	truly	We	were	warners	in	it	decided	all	matters

مُبْرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٤﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ

Truly, We have (ever) been warning (against evil). In it all wise things are decided,

حَكِيمٍ	أَمْرًا	مِّنْ	عِنْدِ	نَا	إِنْ	نَا	كُنَّا	مُرْسِلِينَ
wise	command	from	with	Us	verily	We	We were	one who sends

حَكِيمٍ ﴿٥﴾ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٦﴾

(By) Our (own) command. Verily, We have ever been sending (Messengers).

رَحْمَةً	مِّنْ	رَّبِّ	كَ	إِنَّ	هُ	هُوَ	السَّمِيعُ	الْعَلِيمُ
mercy	from	Lord	your	verily	is	He	All-Hearing	All-Knowing

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾

As a mercy from your Lord. Verily, He is the All-Hearing, the All-Knowing,

رَبِّ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	إِنْ	كُنْتُمْ
Lord	the heavens	and	the earth	and	that	between	both	if	you are

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ

The Lord of the heavens and the earth and all that is between them, if you would (*only*)

مُوقِنِينَ	لَّا	إِلَهَ	إِلَّا	هُوَ	يُحْيِي	وَ	يُمِيتُ	رَبُّ	كُمُ
have faith	not	God	but	He	gives life	and	cause death	Lord	your

مُوقِنِينَ ﴿٨﴾ لَّا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ

have faith. There is no God but He. He gives life and He causes death. He is your Lord,

وَ	رَبُّ	آبَائِكُمْ	كُمُ	الْأَوَّلِينَ	بَلْ	هُمْ	فِي	شَكِّ	يَلْعَبُونَ
and	Lord	forefathers	your	earlier	no	they	in	doubt	they play

وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٩﴾ بَلْ هُمْ فِي شَكِّ يَلْعَبُونَ ﴿١٠﴾

and the Lord of your forefathers. Yet they play about in doubt.

فَ	ارْتَقِبْ	يَوْمَ	تَأْتِي	السَّمَاءُ	بِ	دُخَانٍ	مُّبِينٍ
so	watch	day	bring forth	sky	with	smoke	visible

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١١﴾

But watch you for the day when the sky will bring forth a visible smoke,

يَغْشَى	النَّاسَ	هَذَا	عَذَابٌ	أَلِيمٌ	رَبُّ	نَا
envelope	people	this	torment	painful	Lord	our

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١٢﴾ رَبَّنَا

That will envelop the people. This will be a painful torment. (*Then will the people cry*): 'Our Lord,

اَكْشِفْ	عَنْ	نَا	الْعَذَابَ	اِنَّ	نَا	مُؤْمِنُونَ	اَنْى	لَ	هُمُ
remove	from	us	the torment	surely	we	believers	from where	for	them

اَكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُونَ ﴿١٣﴾ اَنْى لَهُمُ

remove from us the torment; truly, we are believers.' How can they

الذِّكْرِى	وَ	قَدْ	جَاءَ	هُمُ	رَسُولٌ	مُّبِينٌ	ثُمَّ	تَوَلَّوْا
admonition	and	surely	come	them	Messenger	clearly	then	they turned

الذِّكْرِى وَقَدْ جَاءَ هُمْ رَسُولٌ مُّبِينٌ ﴿١٤﴾ ثُمَّ تَوَلَّوْا

benefit by admonition, when there has already come to them a Messenger, explaining in things clearly, And yet they turned away

عَنْ	هُ	وَ	قَالُوا	مُعَلَّمٌ	مَّجْنُونٌ	اِنَّ	نَا	كَاشِفُوا	الْعَذَابِ
from	him	and	they said	he is tutored	mad man	surely	We	remove	the punishment

عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٥﴾ اِنَّا كَاشِفُوا الْعَذَابِ

from him and said: 'He is tutored, a man possessed?' We shall remove the punishment

قَلِيْلًا	اِنَّ	كُمُ	عَائِدُونَ	يَوْمَ	نَبِطِشُ	الْبَطْشَةَ	الْكُبْرَى
little while	certainly	you	one who revert	day	We seize	the seizure	great

قَلِيْلًا اِنَّكُمْ عَائِدُونَ ﴿١٦﴾ يَوْمَ نَبِطِشُ الْبَطْشَةَ الْكُبْرَى

for a little while, (but) you will certainly revert (to disbelief). On the day when We shall seize (you) with the great seizure,

اِنَّ	نَا	مُنْتَقِمُونَ	وَ	لَ	قَدْ	فَتَنَّا	قَبْلَ	هُمُ	قَوْمَ	فِرْعَوْنَ
certainly	We	We exact retribution	and	for	sure	We tried	before	them	people	Pharaoh

اِنَّا مُنْتَقِمُونَ ﴿١٧﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ

then certainly We will exact retribution. And We tried the people of Pharaoh before them,

وَ	جَاءَ	هُمُ	رَسُولٌ	كَرِيْمٌ	اَنْ	اُدْوَا
and	came	you	Messengers	noble	that	deliver

وَ جَاءَ هُمْ رَسُولٌ كَرِيْمٌ ﴿١٨﴾ اَنْ اُدْوَا

and there came to them a noble Messenger, (Saying), 'Deliver

إِلَى	يَّ	عِبَادَ	اللَّهِ	إِنِّي	لَ	كُنتُمْ	رَسُولٌ	أَمِينٌ
to	me	servants	Allah	truly I	for	you	Messenger	trustworthy

إِلَى عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٩﴾

the servants of Allah. Truly, I am to you a Messenger, faithful to (my trust).

وَأَنْ	لَّا	تَعْلُوا	عَلَى	اللَّهِ	إِنِّي	آتِي	كُنتُمْ	بِ	سُلْطَنٍ	مُّبِينٍ
and	not	you exalt	against	Allah	surely I	come	you	with	authority	clear

وَأَنْ لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَنٍ مُّبِينٍ ﴿٢٠﴾

And exalt not yourselves in defiance of Allah. Surely, I come to you with a clear authority.

وَ	إِنِّي	عُدْتُ	بِ	رَبِّي	وَأَنْ	كُنتُمْ	أَنْ	تَرْجُمُونِ
and	surely I	take refuge	with	my Lord	and	your Lord	that	you stone me

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢١﴾

'And I seek refuge in my Lord and your Lord, lest you stone me.'

وَ	إِنْ	لَمْ	تُؤْمِنُوا	لِي	فَ	اعْتَزِلُوا	نِ	فَ	دَعَا	رَبَّهُ	أَنَّ
and	if	not	you believe	for me	so	keep away	me	so	pray	his Lord	that

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاغْتَرِلُونِ ﴿٢٢﴾ فَدَعَا رَبَّهُ أَنَّ

'And if you believe me not, then keep yourself away from me.' Then he prayed to his Lord, (saying),

هَؤُلَاءِ	قَوْمٌ	مُّجْرِمُونَ	فَ	أَسْرِبْ	بِ	عِبَادِي	لَيْلًا
these	people	sinful	so	take	with	servants	by night

هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾ فَاسْرِبْ بِعِبَادِي لَيْلًا

'These are indeed a sinful people.' (God said), 'Take My servants away by night;

إِنَّ	كُنتُمْ	مُتَّبَعُونَ	وَ	اتْرُكِ	الْبَحْرَ	رَهْوًا	إِنَّ	هُمْ
surely	you	you be pursued	and	you leave	the sea	motionless	surely	they

إِنَّكُمْ مُتَّبَعُونَ ﴿٢٤﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ

for you will surely be pursued. 'And leave you the sea (at a time when it is) motionless. Surely, they

جُنْدٌ	مُغْرَقُونَ	كَمْ	تَرَكَوْا	مِنْ	جَنِّتٍ	وَ	عُيُونٍ
host	ones to be drowned	how many	left behind	from	gardens	and	springs

جُنْدٌ مُغْرَقُونَ ﴿٢٥﴾ كَمْ تَرَكَوْا مِنْ جَنِّتٍ وَ عُيُونٍ ﴿٢٦﴾

are a host that are doomed to be drowned.' How many were the gardens and the springs that they left behind!

وَ	زُرُوعٍ	وَ	مَقَامٍ	كَرِيمٍ	وَ	نَعْمَةٍ	كَانُوا	فِي	هَا
and	cornfields	and	noble	places	and	comforts	were	in	it

وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ ﴿٢٧﴾ وَ نَعْمَةٍ كَانُوا فِيهَا

And the cornfields and the noble places! And the comforts wherein

فَكِهِينَ	كَذَلِكَ	وَ	أَوْرَثْنَا	هَا	قَوْمًا	الْآخِرِينَ	فَ	مَا
live happily	like that	and	We inherit	it	people	another	so	not

فَكِهِينَ ﴿٢٨﴾ كَذَلِكَ ۖ وَ أَوْرَثْنَا قَوْمًا الْآخِرِينَ ﴿٢٩﴾ فَمَا

they took delight! Thus (it was destined to be). And We made another people inherit these things.

بَكَتْ	عَلَى	هُمُ	السَّمَاءُ	وَ	الْأَرْضُ	وَ	مَا	كَانُوا	مُنْظَرِينَ
wept	upon	them	heaven	and	earth	and	not	were they	given respite

بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ ﴿٣٠﴾

And the heaven and the earth wept not for them, nor were they given a respite.

وَ	لَ	قَدْ	نَجَّيْنَا	بَنِي إِسْرَائِيلَ	مِنْ	الْعَذَابِ	الْمُهِينِ
and	for	sure	We delivered	children of Israel	from	torment	abasing

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣١﴾

And We delivered the children of Israel from the abasing torment

مِنْ	فِرْعَوْنَ	إِنَّ	هُ	كَانَ	عَالِيًا	مِّنَ	الْمُسْرِفِينَ
from	Pharaoh	surely	he	was	haughty	from	the extravagant

مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣٢﴾

(Inflicted) by Pharaoh; he was surely haughty (even) among the extravagant.

وَلَقَدْ	اخْتَرْنَا	هُمْ عَلَى	عِلْمٍ	عَلَى	الْعَلَمِينَ	وَ	اتَيْنَا	هُمْ
and	We chose	on	knowledge	upon	the peoples	and	We gave	them

وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَلَمِينَ ﴿٣٣﴾ وَاتَيْنَاهُمْ

And We chose them knowingly above the peoples (of their time). And We gave them

مِّنَ	الْآيَاتِ	مَا فِي	هِيَ	بَلَاءٌ	مُّبِينٌ	إِنَّ	هَؤُلَاءِ
from	Signs	what	in	it	clear	surely	these

مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٤﴾ إِنَّ هَؤُلَاءِ

some Signs wherein was a clear trial. These (people) do say:

لَئِن	لَّقُولُونَ	إِنْ هِيَ	إِلَّا	مَوْتَةٌ	نَا	الْأُولَى	وَ	مَا نَحْنُ
for	they say	not	but	death	our	first	and	We

لَّقُولُونَ ﴿٣٥﴾ إِنْ هِيَ إِلَّا مَوْتَتْنَا الْأُولَى وَمَا نَحْنُ

'It is but our first (and only) death, (after which there is no life) and we shall not

بِ	مُنْشَرِينَ	فَاتُوا	بِ	آبَاءِ	نَا	إِنْ	كُنْتُمْ	صَادِقِينَ
with	raised again	so you bring	with	fathers	our	if	you are	truthful

بِمُنْشَرِينَ ﴿٣٦﴾ فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

be raised again. 'So bring (back) our fathers, if you speak the truth.'

أَمْ	خَيْرٌ	أَمْ	قَوْمُ	تَبَعٌ	وَ	الَّذِينَ	مِنَ	قَبْلِ	هُمْ
or	better	people	'Tubba'	and	those who	from	before	them	

أَمْ خَيْرٌ أَمْ قَوْمُ تَبَعٌ وَالَّذِينَ مِنْ قَبْلِهِمْ ط

Are they better or the people of 'Tubba' and those before them?

أَهْلَكْنَا	هُمْ	إِنَّ	هُمْ	كَانُوا	مُجْرِمِينَ	وَ	مَا	خَلَقْنَا
We destroyed	them	surely	they	were	sinful	and	not	We created

أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٨﴾ وَمَا خَلَقْنَا

We destroyed them because they were sinful. And We created not

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	لِعِبِينِ	مَا
the heavens	and	the earth	and	that	between	both	in sport	not

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لِعِبِينِ ﴿٣٩﴾ مَا

the heavens and the earth, and all that is between them, in sport. We created

خَلَقْنَا	هُمَا	إِلَّا	بِ	الْحَقِّ	وَلَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ
We created	both	but	with	truth	but	most	not	they understand

خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

them not but with the requirements of truth (and justice), but most of them understand not.

إِنَّ	يَوْمَ	الْفَصْلِ	مِيقَاتُ	هُمْ	أَجْمَعِينَ	يَوْمَ	لَا
verily	the Day	Decision	appointed time	them	all	the Day	not

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤١﴾ يَوْمَ لَا

Verily, the Day of Decision is appointed time for all of them. The Day

يُغْنِي	مَوْلَى	عَنْ	مَوْلَى	شَيْئًا	وَ	لَا	هُمْ	يُنصَرُونَ
avail	friend	from	friend	at all	and	not	they	they be helped

يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٢﴾

when a friend shall not avail a friend at all, nor shall they be helped,

إِلَّا	مَنْ	رَحِمَ	اللَّهُ	إِنَّ	هُوَ	الْعَزِيزُ	الرَّحِيمُ
save	whom	mercy	Allah	surely	is	the Mighty	the Mercy

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٣﴾

Save those to whom Allah shows mercy. Surely, He is the Mighty, the Merciful.

إِنَّ	شَجَرَتَ	الزَّقُومِ	طَعَامُ	الْأَثِيمِ	كَ	الْمُهْلِ
verily	tree	the Zaqqum	food	the sinful	like	molten copper

إِنَّ شَجَرَتَ الزَّقُومِ ﴿٤٤﴾ طَعَامُ الْأَثِيمِ ﴿٤٥﴾ كَالْمُهْلِ

Verily, the tree of Zaqqum, Will be the food of the sinful, like molten copper,

ه	خُدُوْ	الْحَمِيْمِ	غَلِي	كَ	الْبُطُوْنِ	فِي	يَغْلِي
him	seize	scalding water	boiling	like	bellies	in	boil

يَغْلِي فِي الْبُطُوْنِ ﴿٤٦﴾ كَغَلِي الْحَمِيْمِ ﴿٤٧﴾ خُدُوْهُ

it will boil in (their) bellies, Like the boiling of scalding water. 'Seize him

فَ	اَعْتَلُوْ	ه	اِلَى	سَوَاءِ	الْجَحِيْمِ	ثُمَّ	صَبُوْا	فَوْقَ
upon	pour	then	blazing Fire	midst	to	him	drag	so

فَاعْتَلُوْهُ اِلَى سَوَاءِ الْجَحِيْمِ ﴿٤٨﴾ ثُمَّ صَبُوْا فَوْقَ

and drag him into the midst of the blazing Fire; 'Then pour upon

رَاسِ	ه	مِنْ	عَذَابِ	الْحَمِيْمِ	ذُقْ	اِنَّ	كَ	اَنْتَ
you were	you	surely	taste	boiling water	torment	of	his	head

رَاسِهِ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٩﴾ ذُقْ اِنَّكَ اَنْتَ

his head the torment of boiling water.' 'Taste it! You (did consider) yourself

الْعَزِيْزِ	الْكَرِيْمِ	اِنَّ	هَذَا	مَا	كُنْتُمْ	بِهِ	تَمْتَرُوْنَ
you doubted	in it	you were	what	this	indeed	the honourable	the mighty

الْعَزِيْزِ الْكَرِيْمِ ﴿٥٠﴾ اِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُوْنَ ﴿٥١﴾

the mighty, the honourable. 'This indeed is what you did doubt.'

اِنَّ	الْمُتَّقِيْنَ	فِي	مَقَامِ	اَمِيْنٍ	فِي	جَنَّتٍ	وَ	عِيُوْنٍ
springs	and	gardens	in	security	place	in	the righteous	verily

اِنَّ الْمُتَّقِيْنَ فِي مَقَامِ اَمِيْنٍ ﴿٥٢﴾ فِي جَنَّتٍ وَ عِيُوْنٍ ﴿٥٣﴾

Verily, the righteous will be in a place of security, And gardens and springs,

يَلْبَسُوْنَ	مِنْ	سُنْدُسٍ	وَ	اِسْتَبْرَقٍ	مُتَقَابِلِيْنَ
attired	in	fine silk	and	heavy brocade	facing each other

يَلْبَسُوْنَ مِنْ سُنْدُسٍ وَ اِسْتَبْرَقٍ مُتَقَابِلِيْنَ ﴿٥٤﴾

Attired in fine silk and heavy brocade, facing one another.

كَذَلِكَ	وَ	زَوَّجْنَا	هُمْ	بِ	حُورٍ	عَيْنٍ	يَدْعُونَ	فِي	هَا
like that	and	We wed	them	with	fair maidens	wide eyes	they call	in	it

كَذَلِكَ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ ﴿٥٥﴾ يَدْعُونَ فِيهَا

Thus (will it be). And We shall consort them with fair maidens, having wide, (beautiful) eyes. They will call therein

بِ	كُلِّ	فَاكِهَةٍ	الْمِثِينِ	لَا	يَذُوقُونَ	فِي	هَا	الْمَوْتِ
with	every	fruit	in security	not	they taste	in	there	death

بِكُلِّ فَاكِهَةٍ الْمِثِينِ ﴿٥٦﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتِ

for every (kind of) fruit, in (peace and) security. They will not taste death therein,

إِلَّا	الْمَوْتَةَ	الْأُولَى	وَ	وَقَى	هُمْ	عَذَابَ	الْجَحِيمِ
but	the death	first	and	save	them	punishment	blazing Fire

إِلَّا الْمَوْتَةَ الْأُولَى ۚ وَوَقَىٰ لَهُمُ عَذَابَ الْجَحِيمِ ﴿٥٧﴾

other than the first death. And He will save them from the punishment of the blazing Fire,

فَضْلًا	مِّنْ	رَّبِّ	كَ	ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ
grace	from	Lord	your	that is	it is	triumph	supreme

فَضْلًا مِّنْ رَبِّكَ ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٨﴾

(As an act of) grace from your Lord. That is the supreme triumph.

فَ	إِنَّمَا	يَسِّرْنَا	هُ	بِ	لِسَانِكَ	كَ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ
so	only	We made easy	it	with	tongue	your	so that	they	they take heed

فَإِنَّمَا يَسِّرُنَا بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٩﴾

And We have made it (the Quran) easy in your tongue that they may give heed.

فَ	ارْتَقِبْ	إِنَّ	هُمْ	مُرْتَقِبُونَ
so	you wait	surely	they	are waiting

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٦٠﴾

So wait you; they (too) are waiting.

٢٥ - سُورَةُ الْجَاثِيَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Jathiyah

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٨

Ruku 4

Verses 38

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.

ح	م	تَنْزِيلُ	الْكِتَابِ	مِنَ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	إِنَّ
Ha (The Praiseworthy)	Mim (The Lord of Honour)	revelation	the Book	from Allah	the Mighty	the Wise	verily

حَمْ ② تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ③ إِنَّ

Ha Mim(The Praiseworthy, the Lord of Honour). The revelation of this Book is from Allah, the Mighty, the Wise. Verily

فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	لَ	آيَاتٍ	لِّ	الْمُؤْمِنِينَ	وَ	فِي
in	the heavens	and	the earth	are	Signs	for	believers	and	in

فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِّلْمُؤْمِنِينَ ④ وَفِي

in the heavens and the earth are Signs for those who believe. And in

خَلْقِ	كُمُ	وَ	مَا	يَبُثُّ	مِنْ	دَابَّةٍ	أَيُّ	لِ	قَوْمٍ	يُوقِنُونَ
creation	your	and	that	scatter	of	creatures	Signs	for	people	they believe

خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ ⑤

your own creation and (in) that of all the creatures which He scatters (in the earth) are Signs for a people who possess firm faith.

وَ	اِخْتِلَافِ	الَّيْلِ	وَ	النَّهَارِ	وَ	مَا	أَنْزَلَ	اللَّهُ	مِنَ	السَّمَاءِ
and	alteration	night	and	day	and	what	sends down	Allah	from	sky

وَ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ

And (in) the alteration of night and day, and the provision that Allah sends down from the sky,

مِنْ	رِزْقٍ	فَ	أَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ	مَوْتِ	هَا	وَ	تَصْرِيْفٍ
from	provision	so	He quickens	with it	the earth	after	death	its	and	change

مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفٍ

whereby He quickens the earth after its death, and (in) the change

الرِّيحِ	آيَاتٍ	لِّ	قَوْمٍ	يَعْقِلُونَ	تِلْكَ	آيَاتُ	اللَّهِ	نَتْلُو	هَا
of winds	Signs	for	people	they understand	these	Signs	Allah	We rehearse	it

الرِّيحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ⑥ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا

of the winds, are Signs for a people who (try to) understand. These are the Signs of Allah which We rehearse

عَلَى	كَ	بِ	الْحَقِّ	فَ	بِ	أَيِّ	حَدِيثٍ	بَعْدَ	اللَّهِ	وَ	آيَاتِ	هِ
to	you	with	truth	so	with	what	word	after	Allah	and	Signs	His

عَلَيْكَ بِالْحَقِّ ۚ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ

to you with truth. In what word, then, after (rejecting that of) Allah and His Signs

يُؤْمِنُونَ	وَيْلٌ	لِّ	كُلِّ	أَفَّاكٍ	أَثِيمٍ	يَسْمَعُ	آيَاتِ	اللَّهِ
they believe	woe	for	every	big liar	sinful	he hears	Signs	Allah

يُؤْمِنُونَ ⑦ وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ⑧ يَسْمَعُ آيَاتِ اللَّهِ

will they believe? Woe to every sinful liar, Who hears the Signs of Allah

تُتْلَى	عَلَى	هِ	ثُمَّ	يُصِرُّ	مُسْتَكْبِرًا	كَ	أَنْ	لَّمْ	يَسْمَعْ	هَا
recited	to	him	then	persist	proudly	like	that	not	he heard	it

تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَنْ لَّمْ يَسْمَعْهَا

recited to him, and then proudly persists (in his disbelief), as though he heard them not.

فَ	بَشِيرٌ	هُ	بِ	عَذَابِ	الْيَمِّ	وَ	إِذَا	عَلِمَ	مِنْ	آيَاتِنَا	شَيْئًا
so	give tiding	him	with	punishment	painful	and	when	he learns	of	Signs	Our

فَبَشِيرُهُ بِعَذَابِ الْيَمِّ ⑨ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا

So give him the tidings of a painful punishment. And when he learns something of Our Signs,

إِتَّخَذَ	هَا	هُزُوءًا	أُولَئِكَ	لَ	هُمُ	عَذَابٌ	مُّهِنٌ	مِنْ
he makes	its	jest	those	for	them	punishment	abasing	from

إِتَّخَذَهَا هُزُوءًا ۖ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿١٠﴾ مِنْ

he makes a jest of them. For such there is an abasing punishment.

وَرَأَى	هُمْ	جَهَنَّمَ	وَ	لَا	يُغْنِي	عَنْ	هُمْ	مَا	كَسَبُوا	شَيْئًا
before	them	Hell	and	not	avail	from	them	what	they earned	an aught

وَرَأَيْهِمْ جَهَنَّمَ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا

Before them is Hell; and that which they have earned shall not avail them aught,

وَأَلَّا	مَا	اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	أَوْلِيَاءَ	وَ	لَ	هُمْ
and	what	they have taken	from	beside	Allah	protector	and	for	them

وَأَلَّا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۖ وَلَهُمْ

nor shall those whom they have taken for protection beside Allah. And they will have

عَذَابٌ	عَظِيمٌ	هَذَا	هُدًى	وَ	الَّذِينَ	كَفَرُوا	بِ	آيَاتِ	رَبِّ	هُمْ
punishment	great	this	guidance	and	those who	disbelieve	with	Signs	Lord	their

عَذَابٌ عَظِيمٌ ﴿١١﴾ هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ

great punishment. This is guidance. And for those who disbelieve in Signs of their Lord

لَ	هُمْ	عَذَابٌ	مِّنْ	رَّجْزٍ	أَلِيمٍ	اللَّهُ	الَّذِي	سَخَّرَ	لَ	كُمْ
for	them	torture	from	punishment	painful	Allah	Who	subjected	for	you

لَهُمْ عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٍ ﴿١٢﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمْ

is the torture of a painful punishment. Allah it is Who has subjected

الْبَحْرِ	لِ	تَجْرِي	الْفُلُكُ	فِي	هِ	بِ	أَمْرِ	هِ	وَ	لِ	تَبْتَغُوا	مِنْ
the sea	that	sail	ships	in	it	with	His	command	and	that	you seek	from

الْبَحْرِ لَتَجْرِي الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ

the sea to you that ships may sail thereon by His command, and that you may seek of

فَضْلٍ	هَـ	وَ	لَعَلَّ	كُم	تَشْكُرُونَ	وَ	سَخَّرَ	لَـ	كُم	مَا	فِي
His	bounty	and	so that	you	you be grateful	and	subjected	for	you	that	in

فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾ وَ سَخَّرَ لَكُمْ مَا فِي

His bounty, and that you may be grateful. And He has subjected to you whatsoever is in

السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	جَمِيعًا	مِّنْ	هُ	إِنَّ	فِي	ذَلِكَ
the heavens	and	that	in	the earth	all	from	Him	surely	in	that

السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ

the heavens and whatsoever is in the earth: all (this is) from Him. In that surely

لَـ	آيَاتٍ	لِّ	قَوْمٍ	يَتَفَكَّرُونَ	قُلْ	لِ	الَّذِينَ	آمَنُوا	يَغْفِرُوا
for	Signs	for	people	who reflect	you say	to	those who	believe	they forgive

لَايَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا

are Signs for a people who reflect. Say to those who believe, that they exercise forgiveness

لِ	الَّذِينَ	لَا	يَرْجُونَ	أَيَّامَ	اللَّهِ	لِ	يَجْزِي	قَوْمًا	بِمَا	كَانُوا
for	those who	not	they expect	days of	Allah	that	requite	people	for what	they were

لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا

towards those who do not expect the promised days of Allah (to come to pass), that He may requite a people for what

يَكْسِبُونَ	مَنْ	عَمِلَ	صَالِحًا	فَ	لِ	نَفْسِ	هُ	وَ	مَنْ	أَسَاءَ
they earn	who	does	good works	so	for	his	soul	and	who	does wrong

يَكْسِبُونَ ﴿١٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ

they earn. Whoso does right, does it for his own soul; and whoso does wrong

فَ	عَلَيْهَا	ثُمَّ	إِلَى	رَبِّ	كُم	تُرْجَعُونَ	وَ	لَـ	قَدْ	آتَيْنَا	بَنِي	إِسْرَائِيلَ
so	upon it	then	to	your	Lord	you brought back	and	for	sure	We gave	children of Israel	

فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٦﴾ وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ

does so to its detriment. Then to your Lord will you (all) be brought back. And verily, We gave the children of Israel

الْكِتَابِ	وَ	الْحُكْمَ	وَ	النُّبُوَّةَ	وَ	رَزَقْنَا	هُمُ	مِّنْ
the Book	and	the sovereignty	and	prophethood	and	We provided	them	from

الْكِتَابِ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنْ

the Book, and sovereignty, and prophethood; and We provided them with

الطَّيِّبَاتِ	وَ	فَضَّلْنَا	هُمُ	عَلَى	الْعَالَمِينَ	وَ	آتَيْنَا	هُمُ	بَيِّنَاتٍ
pure things	and	We exalted	them	over	the worlds	and	We gave	them	clear

الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ①٧ وَآتَيْنَاهُمْ بَيِّنَاتٍ

(good and) pure things, and We exalted them over the peoples (of the time). And We gave them clear instructions

مِّنَ	الْأَمْرِ	فَ	مَا	اِخْتَلَفُوا	إِلَّا	مِنْ	بَعْدِ	مَا	جَاءَ	هُمُ	الْعِلْمُ
from	the law	so	not	they differed	but	from	after	that	came	them	the knowledge

مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَ هُمُ الْعِلْمُ ١٨

regarding the law. And they did not differ but after (true) knowledge had come to them,

بَغِيًّا	بَيْنَ	هُمُ	إِنَّ	رَبَّ	كَ	يَقْضِي	بَيْنَ	هُمُ	يَوْمَ	الْقِيَامَةِ	فِي	مَا
transgression	between	them	surely	your	Lord	will judge	between	them	on the Day	of Resurrection	concerning	that

بَغِيًّا بَيْنَهُمْ ١٩ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

through mutual envy. Verily, your Lord will judge between them on the Day of Resurrection concerning that

كَانُوا	فِي	هَ	يُخْتَلَفُونَ	ثُمَّ	جَعَلْنَا	كَ	عَلَى	شَرِيعَةٍ	مِّنْ
they were	in	it	they differ	then	We set	you	upon	a clear path	of

كَانُوا فِيهِ يَخْتَلِفُونَ ①٨ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنْ

wherein they differed. Then We set you upon a clear path of

الْأَمْرِ	فَ	اتَّبِعْ	هَا	وَ	لَا	تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	لَا	يَعْلَمُونَ
the law	so	you follow	it	and	not	you follow	evil inclinations	those who	not	they know

الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ①٩

the law; so follow it, and follow not the evil inclinations of those who know not.

إِنَّ	هُمْ	لَنْ	يُغْنُوا	عَنْ	كَ	مِنَ	اللَّهِ	شَيْئًا	وَ	إِنَّ	الظَّالِمِينَ
the wrongdoers	surely	and	aught	Allah	against	you	from	they avail	never	they	verily

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ

Verily, they will not avail you aught against Allah. And as for the wrongdoers,

بَعْضُ	هُمْ	أَوْلِيَاءُ	بَعْضِ	وَ	اللَّهِ	وَلِيُّ	الْمُتَّقِينَ	هَذَا
this	the righteous	friend	Allah	and	other	friends	them	some

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ②٠ هَذَا

some of them are friends of others; but Allah is the Friend of the righteous. This

بَصَائِرُ	لِ	النَّاسِ	وَ	هُدًى	وَ	رَحْمَةً	لِ	قَوْمٍ	يُوقِنُونَ
those who believe	people	for	mercy	and	guidance	and	mankind	for	clear evidences

بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ ②١

(Book contains) clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

أَمْ	حَسِبَ	الَّذِينَ	اجْتَرَحُوا	السَّيِّئَاتِ	أَنْ	نَجْعَلَ	هُمْ
them	We make	that	evil deeds	commit	those who	think	do

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ

Do those who commit evil deeds think that We shall make them

كَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	سَوَاءً	مَّحْيَا	هُمْ
their	life	equal	good works	do	and	believe	those who	like

كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ

like those who believe and do good works, so that their life and their death shall be equal?

وَ	مَمَاتُ	هُمْ	سَاءَ	مَا	يَحْكُمُونَ	وَ	خَلَقَ	اللَّهُ	السَّمَوَاتِ
the heavens	Allah	created	and	they judge	what	evil	their	death	and

وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ②٢ وَخَلَقَ اللَّهُ السَّمَوَاتِ

Evil (indeed) is what they judge. And Allah has created the heavens

وَ	الْأَرْضَ	بِ	الْحَقِّ	وَ	لِ	تُجْزَى	كُلُّ	نَفْسٍ	بِمَا	كَسَبَتْ
and	the earth	with	truth	and	that	requite	every	soul	with what	it earns

وَ الْأَرْضَ بِالْحَقِّ وَ لِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ

and the earth with truth and that every soul may be requited for that which it earns;

وَ	هُمْ	لَا	يُظْلَمُونَ	أَف	رَأَيْتَ	مَنْ	أَتَّخَذَ	إِلَهَ	هُوَ	هُوَ
and	they	not	wronged	so	have	you	seen	who	make	his

وَ هُمْ لَا يُظْلَمُونَ ۝٢٣ أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هُوَ

and they shall not be wronged. Have you seen him who makes his own desire his lord,

وَ	أَضَلُّ	هُوَ	اللَّهُ	عَلَى	عِلْمٍ	وَ	خَتَمَ	عَلَى	سَمْعِهِ	وَ	قَلْبِهِ
and	adjudged	astray	Allah	upon	knowledge	and	sealed	upon	ears	and	heart

وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ

and whom Allah has adjudged astray knowingly, and whose ears and whose heart He has sealed up,

وَ	جَعَلَ	عَلَى	بَصَرِهِ	هِ	غِشْوَةً	فَ	مَنْ	يَهْدِي	هُوَ	مِنْ	بَعْدِ	اللَّهِ
and	put	upon	his	eyes	covering	so	who	give	guidance	him	after	Allah

وَ جَعَلَ عَلَى بَصَرِهِ غِشْوَةً ۝٢٤ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۝

and on whose eyes He has put a covering? Who, then, will guide him after Allah (has condemned him)?

أَف	لَا	تَذَكَّرُونَ	وَ	قَالُوا	مَا	هِيَ	إِلَّا	حَيَاتُنَا	الدُّنْيَا
will	so	not	and	they	say	not	this	but	our

أَفَلَا تَذَكَّرُونَ ۝٢٤ وَ قَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

Will you not then heed? And they say, 'There is nothing but this our present life;

نَمُوتُ	وَ	نَحْيَا	وَ	مَا	يُهْلِكُ	نَا	إِلَّا	الدَّهْرُ	وَ	مَا	لَهُمْ
we	die	and	we	live	and	no	but	Time	and	nothing	for

نَمُوتُ وَ نَحْيَا وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ مَا لَهُمْ

we die and we live (here); and nothing but Time destroys us.' But they have no

بِ	ذَلِكَ	مِنْ	عِلْمٍ	إِنْ	هُمْ	إِلَّا	يَظُنُّونَ	وَ	إِذَا	تُتْلَى
with	that	from	knowledge	not	they	but	they conjecture	and	when	recited

بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ۝ 25 وَإِذَا تُتْلَى

knowledge of that; they do not but conjecture. And when

عَلَى	هُمْ	أَيْتُ	نَا	بَيِّنَاتٍ	مَا	كَانَ	حُجَّتَ	هُمْ	إِلَّا	أَنْ	قَالُوا
to	them	Our	Signs	clear	not	was	argument	their	but	that	they say

عَلَيْهِمْ أَيْتِنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا

Our clear Signs are recited to them, their only contention is that they say,

أَتْتُوا	بِ	آبَاءِ	نَا	إِنْ	كُنْتُمْ	صَادِقِينَ	قُلِ	اللَّهُ	يُحْيِي	كُمْ
bring	with	fathers	our	if	you are	truthful	you say	Allah	gives life	you

أَتْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ۝ 26 قُلِ اللَّهُ يُحْيِيكُمْ

'Bring (back) our fathers, if you are truthful.' Say, '(It is) Allah (Who) gives you life,

ثُمَّ	يُمِيتُ	كُمْ	ثُمَّ	يَجْمَعُ	كُمْ	إِلَى	يَوْمِ	الْقِيَامَةِ	لَا	رَيْبَ
then	cause to die	you	then	he gather	you	to	Day	Resurrection	no	doubt

ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ

then causes you die; then He will gather you together to the Day of Resurrection about which

فِي	هِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ	وَ	لِ	اللَّهِ	مُلْكُ
in	it	but	most	men	not	they know	and	for	Allah	kingdom

فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ 27 وَلِلَّهِ مُلْكُ

there is no doubt. But most men know not.' To Allah belongs the kingdom

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	يَوْمَ	تَقُومُ	السَّاعَةُ	يَوْمَ	ئِذٍ
the heavens	and	the earth	and	the Day	establish	the Hour	day	that

السَّمَوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُومَدِ

of heavens and the earth; and on the day when the Hour shall come, on that day

يُخْسِرُ	الْمُبْطِلُونَ	وَ	تَرَى	كُلَّ	أُمَّةٍ	جَائِيَةً	كُلُّ
be losers	those who lie	and	you see	every	people	on knees	every

يُخْسِرُ الْمُبْطِلُونَ ﴿٢٨﴾ وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً ۖ كُلُّ

those who reject the truth will suffer. And you will see every people on (their) knees. Every

أُمَّةٍ	تُدْعَى	إِلَى	كِتَابِ	هَا	الْيَوْمَ	تُجْزَوْنَ	مَا	كُنْتُمْ
people	be summoned	to	record	their	this day	you be requited	what	you were

أُمَّةٍ تَدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ

people will be summoned to their record, (and it shall be said to them) 'This day shall you be requited for that which

تَعْمَلُونَ	هَذَا	كِتَابُ	نَا	يَنْطِقُ	عَلَيْكُمْ	بِ	الْحَقِّ	إِنْ	نَا
you did	this	Book	Our	speaks	against you	with	the truth	surely	We

تَعْمَلُونَ ﴿٢٩﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ إِنَّا

you did. 'This is Our Book; it speaks against you with truth. We

كُنَّا	نَسْتَنْسِخُ	مَا	كُنْتُمْ	تَعْمَلُونَ	فَ	أَمَّا	الَّذِينَ	آمَنُوا
We were	cause to record	what	you were	you did	so	as for	those who	believed

كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾ فَأَمَّا الَّذِينَ آمَنُوا

caused (all) that you did to be (fully) recorded.' Now as for those who believed

وَ	عَمِلُوا	الصَّالِحَاتِ	فَ	يُدْخِلُ	هُمُ	رَبُّ	هُمُ	فِي	رَحْمَةِ	هِ	ذَلِكَ	هُوَ
and	did	good works	so	admit	them	Lord	in	their	His	mercy	that	it is

وَ عَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَلِكَ هُوَ

and did good works, their Lord will admit them into His mercy. That is

الْفَوْزِ	الْمُبِينِ	وَ	أَمَّا	الَّذِينَ	كَفَرُوا	أَ	فَ	لَمْ	تَكُنْ	آيَاتِي	يَ
success	clear	and	as for	those who	disbelieved	so	did	not	were	My	Signs

الْفَوْزِ الْمُبِينِ ﴿٣١﴾ وَأَمَّا الَّذِينَ كَفَرُوا فَلَمْ تَكُنْ آيَاتِي

the clear achievement. But as to those who disbelieved; 'Were not My Signs

تُتْلَىٰ	عَلَيْكُمْ	فَ	اسْتَكْبَرْتُمْ	وَأَنْتُمْ	كُنْتُمْ	قَوْمًا	مُجْرِمِينَ	وَ	إِذَا
recited	to you	so	were arrogant	and	you are	people	guilty	and	when

تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَأَنْتُمْ كُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٢﴾ وَإِذَا

recited to you? But you were arrogant, and were a guilty people. 'And when

قِيلَ	إِنَّ	وَعَدَ	اللَّهِ	حَقٌّ	وَ	السَّاعَةُ	لَا	رَيْبَ	فِي	هَا
it was said	certainly	promise	Allah	true	and	the Hour	no	doubt	in	it

قِيلَ إِنَّ وَعَدَ اللَّهُ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا

it was said, 'The promise of Allah is certainly true, and (as to) the Hour, there is no doubt about its (coming).'

قُلْتُمْ	مَا	نَدَرْنَا	مَا	السَّاعَةُ	إِنْ	نَظَنُّ	إِلَّا	ظَنًّا
you said	not	we know	what	the Hour	not	we think	but	a conjecture

قُلْتُمْ مَا نَدَرْنَا مَا السَّاعَةُ إِنْ نَظَنُّ إِلَّا ظَنًّا

you said, 'We know not what the Hour is; we think it to be nothing but a conjecture,

وَأَنْتُمْ	مَا	نَحْنُ	بِ	مُسْتَيْقِنِينَ	وَ	بَدَا	لَهُمْ	سَيِّئَاتُ	مَا
and	not	we	with	one convinced	and	became apparent	to	them	what

وَأَنْتُمْ مَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٣﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا

and we are not convinced.' And the evil (consequences) of their deeds will become

عَمِلُوا	وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
their deeds	and	encompass	with	them	what	they were	with it

عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

apparent to them, and that which they used to mock at shall encompass them.

وَ	قِيلَ	الْيَوْمَ	نُنْسِي	كُمْ	كَمَا	نَسِيتُمْ	لِقَاءَ	يَوْمِكُمْ
and	it will be said	this day	We forget	you	like that	you forgot	meeting	your day

وَ قِيلَ الْيَوْمَ نُنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ

And it will be said (to them), 'This day shall We forget you, as you forgot the meeting of this day of yours

هَذَا	وَ	مَأْوَى	كُمُ	النَّارُ	وَ	مَا	لَ	كُمُ	مِّنْ	نَّصِيرِينَ
this	and	resort	your	the Fire	and	not	for	you	any	helper

هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمُ مِّنْ نَّصِيرِينَ ﴿٣٥﴾

And your resort is the Fire, and you will have no helper.

ذَلِكَمُ	بِ	أَنَّ	كُمُ	اتَّخَذْتُمْ	آيَاتِ	اللَّهِ	هُزُؤًا	وَ	غَرَّتْ	كُمُ
this is	with	that	you	you made	Signs	Allah	a jest	and	deceived	you

ذَلِكَمُ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَغَرَّتْكُمُ

'This is so, because you made a jest of the Signs of Allah, and

الْحَيَاةُ	الدُّنْيَا	فَ	الْيَوْمَ	لَا	يُخْرَجُونَ	مِنْ	هَا	وَ	لَا	هُمُ
life	the world	so	this day	not	they be taken out	from	it	and	nor	they

الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ

the life of the world deceived you. Therefore, that day they will not be taken out from thence, nor will they

يُسْتَعْتَبُونَ	فَ	لِ	اللَّهِ	الْحَمْدُ	رَبِّ	السَّمَوَاتِ	وَ	رَبِّ
excuses accepted	so	for	Allah	All Praise	Lord	the heavens	and	Lord

يُسْتَعْتَبُونَ ﴿٣٦﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ

be granted access to the threshold. All praise, then, belongs to Allah, Lord of the heavens and Lord

الْأَرْضِ	رَبِّ	الْعَالَمِينَ	وَ	لِ	هُ	الْكِبْرِيَاءِ	فِي	السَّمَوَاتِ
the earth	Lord	the worlds	and	for	Him	the Majesty	in	the heavens

الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ وَلَهُ الْكِبْرِيَاءِ فِي السَّمَوَاتِ

of the earth, the Lord of (all) the worlds. And His is the majesty in the heavens

وَ	الْأَرْضِ	وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ
and	the earth	and	He	the Mighty	the Wise

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٨﴾

and the earth; and He is the Mighty, the Wise.

‘Elahe Yuraddo’

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