

# The Holy Quran

(Part Seven)



Split Word Translation  
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

## Foreword

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V أيده الله تعالى بنصره العزیز reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur'an, as explained by Hadrat Khalifatul Masih III رحمه الله. Accordingly, regular Taleem-ul-Qur'an classes were started, but the need was felt for a split word translation of the Holy Quran to be made widely available. Work began on this in earnest with the approval of Hadrat Khalifatul Masih V أيده الله تعالى بنصره العزیز, and the split word English translation of the First Part was published by Majlis Ansarullah UK in 2009, the Urdu split word translation of the first 15 parts was recently completed and published. الحمد لله

The painstaking work continues for the English split word translation of the remaining parts. I am grateful for the dedication and hard work of Ch Ata Ur Rehman Sb (USA) who completed the initial split word translation based on the English translation by Hadrat Maulvi Sher Ali Sb رضي الله تعالى عنه as amended by Hadrat Khalifatul Masih IV رحمه الله, and Dr Sir Iftikhar Ayaz Sb (UK) for its first review. Maulana Munir-ud-Din Shamas Sb, Additional Wakil-ul-Tasnif London, was appointed by Hazoor-e-Aqdas أيده الله تعالى بنصره العزیز for its final review and approval. I am deeply indebted to him for his ongoing patience, help and support in guiding us through this task.

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

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Talim-ul-Quran, Muhammad Ishaq Nasir Sb, Farhat Hayat Sb, Hafiz Masood Iqbal Sb and Hafiz Muhammad Zafrullah Sb.

I pray that Allah blesses all those حسنات الدنيا والآخرة who have been involved with this project and accepts these humble efforts of Majlis Ansarullah UK. I also pray that, Allah may enable us all to learn, understand and follow the teachings of the Holy Qur'an. آمین

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December 2015

## Important Note

In Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses, so both meanings were included in split word translation of Part 2 &3 for learning purposes,

For example:

يَقُولُ means he says / he will say,

يَهْدِي means He guides / He will guide,

يَشَاءُ means He desires / He will desire.

We have not included both meanings in this Part and reader should keep the above rule in mind while learning the split word translation.

تَرَى	الرَّسُولِ	إِلَى	أُنزِلَ	مَا	سَمِعُوا	إِذَا	وَ
you see	Messenger	to	it was sent down	that	they heard	when	and

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى

And when they hear what has been revealed to this Messenger, you see

أَعْيُنَ	هُمْ	تَفِيضُ	مِنَ	الدَّمْعِ	بِمَا	عَرَفُوا	مِنَ	الْحَقِّ
truth	from	they recognised	because of	tears	from	it overflows	their	eyes

أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ بِمَا عَرَفُوا مِنَ الْحَقِّ ٤

their eyes overflow with tears, because of the truth which they have recognized.

يَقُولُونَ	رَبِّ	نَا	أَمْنَا	فَ	اَكْتُبْ	نَا	مَعَ
among	us	You write	so	we believed	our	Lord	they say

يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ

They say, 'Our Lord, we believe, so write us down among those

الشَّاهِدِينَ	وَ	مَا	لَنَا	لَا	نُؤْمِنُ	بِاللَّهِ	وَ	مَا	جَاءَنَا	مِنَ	الْحَقِّ	
truth	from	us	it came	with	that	with Allah	we believe	not	for us	not	and	those that bear witness

الشَّاهِدِينَ ٥ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ٥

who bear witness.' 'And why should we not believe in Allah and in the truth which has come to us,

وَنَطْمَعُ	أَنْ	يُدْخِلَ	نَا	رَبُّ	نَا	مَعَ	الْقَوْمِ	الصَّالِحِينَ	
righteous	people	among	our	Lord	us	he enters	that	we wish	and

وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ٥

while we earnestly wish that our Lord should include us among the righteous people?'

فَ	أَثَابَ	هُمْ	اللَّهُ	بِ	مَا	قَالُوا	جَنَّتِ
Gardens	they said	that	with	Allah	them	He rewarded	so

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّتِ

So Allah rewarded them, for what they said, with Gardens

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَلِيدِينَ	فِي	هَا	وَ	ذَلِكَ	جَزَاءُ
it flows	from	under it	streams	those that abide	in	it	and	this is	reward

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيدِينَ فِيهَا وَذَلِكَ جَزَاءُ

beneath which streams flow. Therein shall they abide; and that is the reward

الْمُحْسِنِينَ	وَ	الَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا	بِ	آيَاتِنَا
whose who do good	and	those who	they disbelieved	and	they rejected	in	Our Signs

الْمُحْسِنِينَ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

of those who do good. And those who have disbelieved and rejected Our Signs,

أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
these are	inmates	Hell	O you	those who	they believed

أُولَئِكَ أَصْحَابُ الْجَحِيمِ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا

these are they who are the inmates of Hell. O you who believe!

لَا	تُحْرِمُوا	طَيِّبَاتِ	مَا	أَحَلَّ	اللَّهُ	لَكُمْ	وَ	لَا
not	you make unlawful	good things	that	He made lawful	Allah	for	and	not

لَا تُحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا

make not unlawful the good things which Allah has made lawful for you, and do not

تَعْتَدُوا	إِنَّ	اللَّهُ	لَا	يُحِبُّ	الْمُعْتَدِينَ	وَ	كُلُوا
you transgress	surely	Allah	not	He loves	transgressors	and	you eat

تَعْتَدُوا ۝ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَكُلُوا

transgress. Surely, Allah loves not the transgressors. And eat

مِنْ	مَا	رَزَقَ	كُمُ	اللَّهُ	حَلَالًا	وَ	اتَّقُوا	اللَّهُ
from	that	He provided	you	Allah	lawful	and	you fear	Allah

مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۝ وَاتَّقُوا اللَّهَ

of that which Allah has provided for you of what is lawful and good. And fear Allah

اللَّهُ	كُمُ	يُؤَاخِذُ	لَا	مُؤْمِنُونَ	بِهِ	أَنْتُمْ	الَّذِي
Allah	you	He calls to account	not	believers	with it	you	whom

الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾ لَا يُؤَاخِذُكُمْ اللَّهُ

in Whom you believe. Allah will not call you to account

كُمُ	يُؤَاخِذُ	وَلَكِنْ	كُمُ	أَيْمَانٍ	فِي	اللَّغْوِ	بِ
you	He will call to account	but	your	oaths	in	vain	for

بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ

for (such of) your oaths as are vain, but He will call you to account

عَشْرَةَ	إِطْعَامُ	هَآءِ	كَفَّارَةٌ	فَ	الْأَيْمَانَ	عَقَدْتُمْ	مَا	بِ
ten	feeding	its	expiation	so	oaths	you made a contract	that	for

بِمَا عَقَدْتُمْ الْأَيْمَانَ فَكَفَّارَتُهَا إِطْعَامُ عَشْرَةَ

for the oaths which you take in earnest. The expiation for this is the feeding of ten

كُمُ	أَهْلِي	تُطْعَمُونَ	مَا	أَوْسَطِ	مِنْ	مَسْكِينٍ
your	family	you feed	that	average	from	poor persons

مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

poor persons with (such) average (food) as you feed your families with,

يَجِدُ	لَمْ	مَنْ	فَ	رَقَبَةٍ	تَحْرِيرُ	أَوْ	هُمْ	كِسْوَةٌ	أَوْ
he finds	not	whoso	so	a neck	freeing	or	them	clothing	or

أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ

or the clothing of them or the freeing of a neck. But whoso finds not (the means)

كُمُ	أَيْمَانٍ	كَفَّارَةٌ	ذَلِكَ	أَيَّامٍ	ثَلَاثَةَ	صِيَامٍ	فَ
your	oaths	an expiation	this is	days	three	fasting	so

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ

shall fast for three days. That is the expiation of your oaths

إِذَا	حَلَفْتُمْ	وَ	أَحْفَظُوا	أَيْمَانَ	كُمْ	كَ	ذَلِكَ
when	you took an oath	and	you guard	oaths	your	like	this

إِذَا حَلَفْتُمْ<sup>ط</sup> وَأَحْفَظُوا أَيْمَانَكُمْ<sup>ط</sup> كَذَلِكَ

when you have sworn (them). And do keep your oaths. Thus

يُبَيِّنُ	اللَّهُ	لَ	كُمْ	أَلَيْتِهِ	لَعَلَّ	كُمْ	تَشْكُرُونَ	يَا أَيُّهَا
He explains	Allah	for	you	His Signs	so that	you	you be grateful	O you

يُبَيِّنُ اللَّهُ لَكُمْ أَلَيْتِهِ لَعَلَّكُمْ تَشْكُرُونَ<sup>٩٠</sup> يَا أَيُّهَا

does Allah explain to you His Signs that you may be grateful. O you

الَّذِينَ	آمَنُوا	إِنَّمَا	الْخَمْرُ	وَ	الْمَيْسِرُ	وَالْأَنْصَابُ	وَالْأَزْلَامُ
those who	they believed	are only	intoxicant	and	game of chance	and idols	and divining arrows

الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ

who believe! intoxicants and games of chance and idols and divining arrows are only

رِجْسٌ	مِّن	عَمَلِ	الشَّيْطَانِ
abomination	from	handiwork	satan

رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

an abomination of Satan's handiwork.

فَ	اجْتَنِبُوهُ	هُ	لَعَلَّ	كُمْ	تُفْلِحُونَ	إِنَّمَا	يُرِيدُ	الشَّيْطَانُ
so	you keep away from	it	so that	you	you prosper	only	he desires	satan

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ<sup>٩١</sup> إِنَّمَا يُرِيدُ الشَّيْطَانُ

So shun (each one of) them that you may prosper. Satan desires only

أَنْ	يُوقِعَ	بَيْنَ	كُمْ	الْعَدَاوَةَ	وَ	الْبُغْضَاءَ
that	he causes	between	you	enmity	and	hatred

أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبُغْضَاءَ

to create enmity and hatred among you

فِي	الْخَمْرِ	وَ	الْمَيْسِرِ	وَ	يَصُدُّ	كُم	عَنْ
in	intoxicant	and	game of chance	and	it prevents	you	from

فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدُّكُمْ عَنْ

by means of intoxicants and games of chance, and to keep you back

ذِكْرِ	اللَّهِ	وَ	عَنِ الصَّلَاةِ	فَ	هَلْ	أَنْتُمْ	مُتَّهُونَ
remembrance	Allah	and	from prayer	so	will	you	those that keep back

ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُتَّهُونَ ﴿٩٢﴾

from the remembrance of Allah and from prayer. But will you keep back?

وَ	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا	الرَّسُولَ	وَ	احْذَرُوا
and	you obey	Allah	and	you obey	Messenger	and	you be on guard

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا

And obey Allah and obey the Messenger, and be on (your) guard.

فَ	إِنْ	تَوَلَّيْتُمْ	فَ	اعْلَمُوا	أَنَّ	عَلَى	رَسُولِنَا	الْبَلْغُ	الْمُبِينُ
so	if	you turned away	so	you know	only	upon	our Messenger	conveying message	one that is clear

فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّ عَلَيَّ رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٩٣﴾

But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

لَيْسَ	عَلَى	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	جُنَاحٌ
not	on	those who	they believed	and	they did works	good works	sin

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ

On those who believe and do good works there shall be no sin

فِي	مَا	طَعَمُوا	إِذَا	مَا	اتَّقَوْا	وَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
in	that	they ate	when	that	they feared	and	they believed	and	they did work	good works

فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ

for what they eat, provided they fear (God) and believe and do good works,



ثُمَّ	وَ	اتَّقُوا	ثُمَّ	وَ	آمَنُوا	وَ	اتَّقُوا	وَ	أَحْسَنُوا
they did good	and	they feared	again	and	they believed	and	they feared	and	they did good

ثُمَّ اتَّقُوا وَآمَنُوا ثُمَّ اتَّقُوا وَأَحْسَنُوا ط

(and) again fear (God) and believe, yet again fear (God) and do good.

وَ	اللَّهُ	يُحِبُّ	الْمُحْسِنِينَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَيَبْلُوكَنَّ	كُمُ	اللَّهُ
Allah	you	he will surely try	they believed	those who	O you	those who do good	He loves	Allah	and

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوكَنَّ اللَّهُ

And Allah loves those who do good. O you who believe! Allah will surely try you

بِ	شَيْءٍ	مِّنَ	الصَّيْدِ	تَنَالُ	هَآءِ	أَيْدِي	كُمُ	وَ	رِمَاحِكُمْ
with	thing	from	game	it seizes	it	hands	your	and	lances

بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحِكُمْ

in a (little) matter; the game which your hands and your lances can reach,

لِ	يَعْلَمَ	اللَّهُ	مَنْ	يَخَافُ	هُ	بِ	الْغَيْبِ	فَ	مَنْ	اعْتَدَى
so that	He knows	Allah	who	He fears	in Him	secret	so	who	he transgressed	

لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَى

so that Allah may distinguish those who fear Him in secret. Whoso, therefore, will transgress

بَعْدَ	ذَلِكَ	فَ	لَ	هُ	عَذَابٌ	أَلِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
after	this	so	for	him	punishment	grievous	O you	those who	they believed

بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

after this shall have a grievous punishment. O you who believe!

لَا	تَقْتُلُوا	الصَّيْدَ	وَ	أَنْتُمْ	حُرْمٌ	وَ	مَنْ	قَتَلَ	هُ	مِنْ	كُمُ
you	kill	game	and	you	in state of pilgrimage	and	who	he killed	it	among	you

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ط وَمَنْ قَتَلَهُ مِنْكُمْ

kill not game while you are in a state of pilgrimage. And whoso amongst you kills it

يُحْكُمُ	النَّعْمِ	مِنْ	قَتَلَ	مَا	مِثْلُ	جَزَاءً	فَ	مُتَعَمِّدًا
He determine	quadruped	from	he was killed	that	like	compensation	so	one that is done intentionally

مُتَعَمِّدًا فَجَزَاءً مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ يُحْكُمُ

intentionally, its compensation is a quadruped like to that which he has killed, as determined

كَفَّارَةٌ	أَوْ	الْكَعْبَةِ	يَلِغُ	هَدِيًّا	كُمُ	مِنْ	عَدْلٍ	ذَوَا	ه	بِ
expiation	or	the Ka'bah	reaching	offering	you	among	just	two males	it	with

بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا يَلِغُ الْكَعْبَةِ أَوْ كَفَّارَةٌ

by two just men from among you, (the same) to be brought as an offering to the Ka'bah; or an expiation

وَبَالَ	يَذُوقُ	لِ	صِيَامًا	ذَلِكَ	عَدْلٌ	أَوْ	مَسْكِينٍ	طَعَامٌ
penalty	he may taste	so that	fasting	this	equivalent	or	poor persons	feed

طَعَامٌ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ

(he shall have) to feed (a number of) poor persons, or fast an equivalent number (of days), so that he may taste the penalty

أَمْرِهِ	عَفَا	اللَّهُ	عَنْ	مَا	سَلَفَ	وَ	مَنْ	عَادَ	فَ	يَنْتَقِمُ	اللَّهُ
Allah	He forgive	Allah	that	what	it past	and	whoso	he reverted	so	Hepunishes	Allah

أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ

of his deed. (As for) the past, Allah forgives (it); but whoso reverts to it, Allah will punish

مِنْ	هُ	وَ	اللَّهُ	عَزِيزٌ	ذُو	اِنْتِقَامٍ
from	him	and	Allah	Mighty	one	retribution

مِنْهُ وَاللَّهُ عَزِيزٌ ذُو اِنْتِقَامٍ 96

him (for his offence). And Allah is Mighty, Lord of retribution.

أَجَلٌ	لَكُمْ	صَيْدُ	الْبَحْرِ	وَ	طَعَامٌ	هُ	مَتَاعًا	لَكُمْ	وَ	لِلسَّيَّارَةِ	وَ
it was lawful	for you	game	sea	and	eat	it	provision	for you	and	travellers	and

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ

The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers;

حُرِّمَ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا	دُمْتُمْ	حُرْمًا	وَ	اتَّقُوا	اللَّهَ	الَّذِي
it was forbidden	for you	game	land	as long as you were	حرام state of	and		you fear	Allah	Who

حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي

but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allah to Whom

إِلَى	هِ	تُحْشَرُونَ	جَعَلَ	اللَّهُ	الْكَعْبَةَ	الْبَيْتِ	الْحَرَامِ
towards	Him	you shall be gathered	He made	Allah	Ka'bah	House	inviolable

إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتِ الْحَرَامِ

you shall be gathered. Allah has made the Ka'bah, the inviolable House,

قِيَمًا	لِ	النَّاسِ	وَ	الشَّهْرِ	الْحَرَامِ	وَ	الْهَدْيِ	وَ	الْقَلَائِدِ
means of standing	for	mankind	and	Sacred	month	and	offering	and	collar

قِيَمًا لِلنَّاسِ وَالشَّهْرِ الْحَرَامِ وَالْهَدْيِ وَالْقَلَائِدِ ۗ

as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the (animals with) collars.

ذَلِكَ	لِ	تَعْلَمُوا	أَنَّ	اللَّهَ	يَعْلَمُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا
that is	so	you know	that	Allah	He knows	that	in	heavens	and	that

ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا

That is so that you may know that Allah knows what is in the heavens and what is

فِي	الْأَرْضِ	وَ	أَنَّ	اللَّهَ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ	إِعْلَمُوا
in	the earth	and	that	Allah	with	every	thing	knows well	you know

فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾ إِعْلَمُوا

in the earth, and that Allah knows all things well. Know

أَنَّ	اللَّهَ	شَدِيدٌ	الْعِقَابِ	وَ	أَنَّ	اللَّهَ	غَفُورٌ	رَحِيمٌ
that	Allah	severe	punishment	and	that	Allah	Most Forgiving	Merciful

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

that Allah is severe in punishment and that Allah is also Most Forgiving, Merciful.

مَا	عَلَى	الرَّسُولِ	إِلَّا	الْبَلْغُ	وَ	اللَّهُ	يَعْلَمُ	مَا
that	upon	the Messenger	except	conveying of Message	and	Allah	He Knows	what

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ ۖ وَاللَّهُ يَعْلَمُ مَا

On the Messenger lies only the conveying of the Message. And Allah knows what

تُبْدُونَ	وَ	مَا	تَكْتُمُونَ	قُلْ	لَا	يَسْتَوِي	الْخَبِيثُ	وَ	الطَّيِّبُ
you reveal	and	that	you hide	you say	not	it is alike	the bad	and	the good

تُبْدُونَ وَمَا تَكْتُمُونَ ۝ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

you reveal and what you hide. Say, 'The bad and the good are not alike,'

وَ	لَوْ	أَعْجَبَكَ	كَثْرَةُ	الْخَبِيثِ	فَ	اتَّقُوا	اللَّهُ
and	even	it excited you	abundance	the bad	so	you fear	Allah

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ

even though the abundance of the bad may cause you to wonder. So fear Allah,

يَا	أُولَى	الْأَلْبَابِ	لَعَلَّ	كُمْ	تُفْلِحُونَ	يَا أَيُّهَا	الَّذِينَ
O	those	understanding	so that	you	you prosper	O you	those who

يَا أُولَى الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ۝ يَا أَيُّهَا الَّذِينَ

O men of understanding, that you may prosper. O you who

أَمْنُوا	لَا	تَسْأَلُوا	عَنْ	أَشْيَاءَ	إِنْ	تُبَدَّ	لَكُمْ	تَسُوُّ	كُمْ
they believed	not	you ask	about	things	if	it reveals	you	it causes pain	you

أَمْنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسُوُّكُمْ ۖ

believe! ask not about things which, if revealed to you, would cause you trouble;

وَ	إِنْ	تَسْأَلُوا	عَنْ	هَا	حِينَ	يُنزَّلُ	الْقُرْآنُ	تُبَدَّ	لَكُمْ
and	if	you ask	about	it	while	is being sent down	Quran	it reveals	you

وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ ۖ

though if you ask about them while the Quran is being sent down, they will be revealed to you.

عَفَا	اللَّهُ	عَنْ	هَا	وَ	اللَّهُ	غَفُورٌ	حَلِيمٌ	قَدْ
already	Allah	about	it	and	Allah	Most Forgiving	Forbearing	

عَفَا اللَّهُ عَنْهَا ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠٢﴾

Allah has left them out, (out of kindness). And Allah is Most Forgiving, Forbearing.

سَأَلَهَا	قَوْمٌ	مِّنْ	بَيْنِ	قَبْلِ	كُمُ	ثُمَّ	أَصْبَحُوا	بِ	هَا	كُفْرَيْنَ
he asked about	people	from	before	you	then	they became	with	it	disbelievers	

سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كُفْرَيْنَ ﴿١٠٣﴾

A people before you, asked about such (things, but) then they became disbelievers therein.

مَا	جَعَلَ	اللَّهُ	مِنْ	بَحِيرَةٍ	وَ	لَا	سَائِبَةٍ	وَ	لَا	وَصِيلَةٍ
Wasilah	He made	Allah	from	Bahirah	and	not	Sa,ibah	and	not	Wasilah

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ

Allah has not ordained any Bahirah or Sa,ibah or Wasilah

وَ	لَا	حَامٍ	وَلَكِنَّ	الَّذِينَ	كَفَرُوا	يَفْتَرُونَ	عَلَى	اللَّهِ	الْكُذِبَ
and	not	Hami	but	those who	they disbelieved	they forge	on	Allah	lie

وَلَا حَامٍ ۖ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ ۖ

or Hami ; but those who disbelieve forge a lie against Allah,

وَ	أَكْثَرُهُمْ	لَا	يَعْقِلُونَ	وَ	إِذَا	قِيلَ	لَهُمْ
and	most	not	they understand	and	when	it was said	to / for

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾ وَإِذَا قِيلَ لَهُمْ

and most of them do not make use of their understanding. And when it is said to them,

تَعَالَوْا	إِلَى	مَا	أَنْزَلَ	اللَّهُ	وَ	إِلَى	الرَّسُولِ	قَالُوا	حَسْبُ	نَا
you come	to	that	He sent	Allah	and	to	the Messenger	they said	sufficient	us

تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا

'Come to what Allah has revealed, and to the Messenger,' they say, 'sufficient for us

مَا	وَجَدْنَا	عَلَى	هِ	الْبَاءِ	نَا	أَوْ	لَوْ	كَانَ	أَبَاؤُ	هُمْ
that	we found	upon	it	fathers	our	and	if	it was	fathers	their

مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۗ أَوْ لَوْ كَانَ آبَاؤُهُمْ

is that wherein we found our fathers.' What! even though their fathers

لَا	يَعْلَمُونَ	شَيْئًا	وَّ	لَا	يَهْتَدُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
not	they know	any thing	and	not	they are guided	O you	who	they believed

لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا

had no knowledge and no guidance? O you who believe!

عَلَى	كُمُ	أَنْفُسِكُمْ	لَا	يَضُرُّ	كُمُ	مَنْ	ضَلَّ	إِذَا	اهْتَدَيْتُمْ
you upon	your	selves	not	it harms	you	who	he went astray	when	you were guided

عَلَيْكُمْ أَنْفُسِكُمْ ۚ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ

Stand guard over yourselves. He who goes astray cannot harm you when you (*yourselves*) are rightly guided.

إِلَى	اللَّهِ	مَرْجِعُكُمْ	كُلُّكُمْ	جَمِيعًا	فَ	يُنَبِّئُكُمْ	بِمَا	كُنْتُمْ
to	Allah	return	your	all	so	He disclosed	you	that

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ

To Allah will you all return; then will He disclose to you what you

تَعْمَلُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	شَهَادَةُ	بَيْنَ	كُمُ	إِذَا
you do	O you	who	they believed	evidence	among	you	when

تَعْمَلُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا

used to do. O you who believe! the (*right*) evidence among you , when

حَضَرَ	أَحَدًا	كُمُ	الْمَوْتُ	حِينَ	الْوَصِيَّةِ	اِثْنِ	ذَوَا	عَدْلٍ
it presented	one	you	the death	time	bequest	two men	just	

حَضَرَ أَحَدًا كُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اِثْنِ ذَوَا عَدْلٍ

death presents itself to one of you at the time of making a bequest, is of two just men

مِنْكُمْ	أَوْ	أَخْرَانِ	مِنْ	غَيْرِكُمْ	إِنْ	أَنْتُمْ
you are	or	two others	among	not	if	you are

مِنْكُمْ أَوْ أَخْرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ

from among you; or of two others not from among you, if you be

ضَرَبْتُمْ	فِي	الْأَرْضِ	فَ	أَصَابَتْ	كُمْ	مُصِيبَةٌ	الْمَوْتِ
you were on journey	in	the land	so	it befell	you	calamity	the death

ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ط

journeying in the land and the calamity of death befell you.

تَحْبِسُونَ	هُمَا	مِنْ	بَعْدِ	الصَّلَاةِ	فَ	يُقْسِمْنَ	بِاللَّهِ	إِنْ	ارْتَبْتُمْ
you detain	both	it	after	Prayer	so	they both swear	with Allah	if	you doubted

تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمْنَ بِاللَّهِ إِنْ ارْتَبْتُمْ

You shall detain them both after Prayer (for giving evidence); if you doubt, they shall both swear by Allah (saying)

لَا	نَشْتَرِي	بِ	هَذَا	ثَمَنًا	وَلَوْ	كَانَ	ذَا	قُرْبَى	وَلَا	نَكْتُمُ
not	we take in exchange	with	this	price	if	it was	near	relation	and	we hide

لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ

'We take not in exchange for this any price, even though he be a near relation, and we conceal not

شَهَادَةَ	اللَّهِ	إِنَّا	إِذَا	ل	مِنَ	الْأَثِمِينَ	فَإِنْ	عُثِرَ	عَلَى
testimony	Allah	surely we	then	in that case	among	the sinners	so	if it was discovered	upon

شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ ١٠٧ فَإِنْ عُثِرَ عَلَىٰ

the testimony (enjoined) by Allah; surely, in that case, we should be among the sinners. But if it becomes evident

أَنَّ	هُمَا	اسْتَحَقَّا	إِثْمًا	فَ	أَخْرَانِ	يَقُومُنِ	مَقَامَ	هُمَا	مِنْ
that	the two	two were guilty	sin	so	two others	they stand-up	place	both	among

أَنَّ هُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَقُومُنِ مَقَامَهُمَا مِنْ

that they have committed the sin (of perjury) then the other two from among those against whose interest they

الْأُولَيْنِ	هُمْ	عَلَى	اسْتَحَقَّ	الَّذِينَ
former two	them	against	he was guilty	those who

الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَيْنِ

had witnessed should stand in their place. Then having taken oath in the name of Allah give

فَيُقْسِمُنِ	بِاللَّهِ	لَشَهَادَتُنَا	أَحَقُّ	مِنْ	شَهَادَةِ	هُمَا
so two swear	by Allah	surely our testimony	truer	from	testimony	both

فَيُقْسِمُنِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا

testimony against the former two affirming, 'Our testimony is truer than the testimony of the former two

وَمَا	اعْتَدَيْنَا	إِنَّا	إِذَا	لَمِنَ	الظَّالِمِينَ	ذَلِكَ	أَدْنَى	أَنْ
and	we were unfair	surely we	then	among	unjust	this	likely	that

وَمَا اعْتَدَيْنَا إِنْ إِذَا لَمِنَ الظَّالِمِينَ ۝ ذَلِكْ أَدْنَى أَنْ

and we have not transgressed. In case we are false we should be counted amongst the transgressors (in the sight of Allah.)' Thus

يَأْتُوا	بِالشَّهَادَةِ	عَلَى	وَجْهِ	هَآ	أَوْ	يَخَافُوا	أَنْ	تُرَدَّ	أَيْمَانُ
they come	with evidence	upon	face/facts	its	or	they fear	that	it will be rejected	oaths

يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ

it is more likely that pressure will be put upon them so that they will remain factual in their testimony fearing that other

بَعْدَ	أَيْمَانِ	هُمْ	وَ	اتَّقُوا	اللَّهَ	وَ	اسْمَعُوا	وَ	اللَّهَ
after	oaths	their	and	you fear	Allah	and	you hearken	and	Allah

بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۗ وَاللَّهُ

testimonies could also be entertained after their testimony. And fear Allah and hearken. And Allah

لَا يَهْدِي	الْقَوْمَ	الْفَاسِقِينَ	يَوْمَ	يَجْمَعُ	اللَّهُ	الرُّسُلَ
He guides not	people	disobedient	day	He will assemble	Allah	the Messengers

لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ

guides not the disobedient people. (Think of) the day when Allah will assemble the Messengers



فَ	يَقُولُ	مَاذَا	أَجِبْتُمْ	قَالُوا	لَا	عِلْمَ	لَ	نَا	إِنَّ	كَ
you	surely	us	for	knowledge	no	they said	you were replied	what	he says	then

فَيَقُولُ مَاذَا أَجِبْتُمْ ط قَالُوا لَا عِلْمَ لَنَا ط إِنَّكَ

and say, 'What reply was made to you?' They will say, 'We have no knowledge, it is only

أَنْتَ	عَلَّامُ	الْغُيُوبِ	إِذْ	قَالَ	اللَّهُ	يَا	عِيسَى	ابْنَ
son	Jesus	O	Allah	He said	when	hidden	best knower	you

أَنْتَ عَلَّامُ الْغُيُوبِ ١٠ إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ

you Who are the Best Knower of hidden things! When Allah will say, "O Jesus, son of

مَرْيَمَ	اذْكُرْ	نِعْمَتِي	عَلَى	كَ	وَ	عَلَى	وَالِدَةِ	كَ	إِذْ
when	your	mother	upon	and	you	upon	my favour	you remember	Mary

مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ

Mary, remember My favour upon you and upon your mother; when

أَيَّدْتُ	كَ	بِ	رُوحِ	الْقُدُسِ	تُكَلِّمُ	النَّاسَ	فِي	الْمَهْدِ
cradle	in	people	you spoke	the holiness	spirit	with	you	I strengthened

أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ١١ تَكَلِّمُ النَّاسَ فِي الْمَهْدِ

I strengthened you with the Spirit of holiness (so that) you did speak to the people in the cradle

وَ	كَهْلًا	وَ	إِذْ	عَلَّمْتُ	كَ	الْكِتَابَ	وَ	الْحِكْمَةَ
the Wisdom	and	the Book	you	I taught	when	and	middle age	and

وَ كَهْلًا ١٢ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ

and in middle age; and when I taught you the Book and the Wisdom

وَ	التَّوْرَةَ	وَ	الْإِنْجِيلَ	وَ	إِذْ	تَخَلَّقُ	مِنْ	الطِّينِ
and	the Torah	and	the Gospel	and	when	and	you fashion	clay

وَ التَّوْرَةَ وَالْإِنْجِيلَ ١٣ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ

and the Torah and the Gospel; and when you did fashion (a creation) out of clay,

كَ	هَيْئَةِ	الطَّيْرِ	بِ	إِذْنِ	يَ	فَ	تَنْفُخُ	فِي	هَا	فَ	تَكُونُ
became	likeness	bird	with	command	My	then	you breathe	in	it	then	became

كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ

in the likeness of a bird, by My command; and you did breathe into it (a new spirt) and it became

طَيْرًا	بِ	إِذْنِ	يَ	وَ	تُبْرِئُ	الْأَكْمَةَ	وَ	الْأَبْرَصَ	بِ	إِذْنِ	يَ
bird	with	command	My	and	you heal	the blind	and	the leprous	with	command	My

طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي ۚ

a soaring being by My command; and you did heal the night-blind and the leprous by My command;

وَ	إِذْ	تُخْرِجُ	الْمَوْتَى	بِ	إِذْنِ	يَ	وَ	إِذْ	كَفَفْتُ	بَنِيَّ
and	when	you raise	the dead	with	command	My	and	when	I restrained	children

وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي ۚ وَإِذْ كَفَفْتُ بَنِيَّ

and when you did raise the dead by My command; and when I restrained the children of

إِسْرَائِيلَ	عَنْ	كَ	إِذْ	جِئْتَ	هُمُ	بِ	الْبَيِّنَاتِ	فَ	قَالَ	الَّذِينَ
Israel	from	you	when	you came	them	with	clear Signs	then	they said	those who

إِسْرَائِيلَ يَلْ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ

Israel from (putting) you (to death) when you did come to them with clear Signs; and those who

كَفَرُوا	مِنْ	هُمُ	إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُبِينٌ	وَ	إِذْ
they disbelieved	among	them	is not	this	except	deception	clear	and	when

كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ۝ وَإِذْ

disbelieved from among them said, 'This is nothing but clear deception. And when

أَوْحَيْتُ	إِلَى	الْحَوَارِيِّينَ	أَنْ	آمَنُوا	بِ	يَ	وَ	بِ	رَسُولِي	يَ
I inspired	to	the disciples	that	you believe	in	me	and	in	My Messenger	my

أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمَنُوا بِي وَبِرَسُولِي ۚ

I inspired the disciples (of Jesus) to believe in Me and in My Messenger,

قَالَ	إِذْ	مُسْلِمُونَ	نَا	بِ	أَنَّ	أَشْهَدُ	وَ	أَمَّا	قَالُوا
they said	when	those that have submitted	we	that	with	you bear witness	and	we believed	they said

قَالُوا أَمَّا وَ أَشْهَدُ بِأَنَّ مُسْلِمُونَ ۝ إِذْ قَالَ

they said, 'We believe and bear You witness that we have submitted'. When the

رَبُّكَ	يَسْتَطِيعُ	هَلْ	مَرِيَمَ	ابْنِ	يَعِيسَى	الْحَوَارِيُّونَ
your Lord	He is able	is	Mary	son of	O Jesus	the disciples

الْحَوَارِيُّونَ يَعْيسَى ابْنِ مَرِيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ

disciples said, 'O Jesus, son of Mary, is your Lord able to

أَنْ	يُنزِّلَ	عَلَى	نَا	مَائِدَةً	مِّنَ	السَّمَاءِ
that	He sends down	upon	us	table spread with food	from	heaven

أَنْ يُنزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ ط

send down to us a table spread with food from heaven?'

قَالَ	اتَّقُوا	اللَّهَ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	قَالُوا
he said	you fear	Allah	if	you were	believers	they said

قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ قَالُوا

he said, 'Fear Allah, if you are believers'. They said,

نُرِيدُ	أَنْ	نَأْكُلَ	مِنْ	هَا	وَ	تَطْمَئِنُّ	قُلُوبُنَا	وَ	نَعْلَمَ
we desire	that	we eat	from	it	and	it be at rest	our	hearts	and

نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنُّ قُلُوبُنَا وَنَعْلَمَ

We desire that we may eat of it, and that our hearts be at rest and that we may know

أَنْ	قَدْ	صَدَقْتَ	نَا	وَ	نَكُونُ	عَلَى	هَا	مِنَ	الشَّاهِدِينَ
that	surely	you spoke truth	us	and	we are	upon	it	among	the witnesses

أَنْ قَدْ صَدَقْتَنَا وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ ۝

that you have spoken truth to us, and that we may be witnesses thereto.'

قَالَ	عِيسَى	ابْنُ	مَرْيَمَ	اللَّهُمَّ	رَبِّ	نَا	أَنْزِلْ	عَلَى	نَا
He said	Jesus	son	Mary	O Allah	Lord	our	you send down	upon	us

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا

Said Jesus, son of Mary, 'O Allah, our Lord, send down to us

مَائِدَةً	مِّنَ	السَّمَاءِ	تَكُونُ	لَنَا	عِيدًا	لِ	أَوَّلِ	نَا
table spread with food	from	heaven	it be	us	for	a festival	for	the first

مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا

a table from heaven spread with food that it may be to us a festival, to the first of us

وَ	الْآخِرِ	نَا	وَ	آيَةً	مِّنَ	كَ	وَ	ارْزُقْ	نَا	وَ	أَنْتَ	خَيْرُ
and	the last	our	and	a Sign	from	you	and	you provide	us	and	you	best

وَآخِرِنَا وَآيَةً مِّنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ

and to the last of us, and a Sign from You; and provide sustenance for us, and you are the Best

الرَّزِقِينَ	قَالَ	اللَّهُ	إِنِّي	مُنزِّلٌ	هَا	عَلَى	كُمْ
sustainers	He said	Allah	I surely	one that sends down	it	upon	you

الرَّزِقِينَ ۝ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ ۖ

of sustainers.' Allah said, 'Surely, I will send it down to you,

فَ	مَنْ	يَكْفُرْ	بَعْدُ	مِنْ	كُمْ	فَ	إِنِّي	أَعَذِّبُ	هُ	عَذَابًا
so	whoso	he disbelieved	after	among	you	then	surely I	I punish	him	a punishment

فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أَعَذِّبُهُ عَذَابًا

but whosoever of you disbelieves afterwards--I will surely punish them with a punishment

لَا	أَعَذِّبُ	هُ	أَحَدًا	مِّنَ	الْعَالَمِينَ	وَ	إِذَا	قَالَ	اللَّهُ
not	I punish	him	any other	from	entire world	and	when	He said	Allah

لَا أَعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ۝ وَإِذَا قَالَ اللَّهُ

wherewith I will not punish any other of the peoples. And when Allah will say,

يَا	عِيسَى	ابْنَ	مَرْيَمَ	ءَ	أَنْتَ	قُلْتَ	لِ	النَّاسِ	أَتَّخِذُونَ	مِي		
me	you	take	people	to	you	said	you	did	Mary	son	Jesus	O

يَعِيسَى ابْنَ مَرْيَمَ ءَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي

"O Jesus son of Mary, did you say to men, 'Take me

وَ	أَبِي	إِلَهَيْنِ	مِنْ	دُونِ	اللَّهِ	قَالَ	سُبْحَانَكَ	مَا	يَكُونُ						
it	is	not	Holy	are	you	he	said	Allah	besides	from	two	gods	my	mother	and

وَأَبِي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ

and my mother for two gods besides Allah?," he will answer, "Holy are You. I could never

لِ	مِي	أَنْ	أَقُولَ	مَا	لَيْسَ	لِي	بِ	حَقٍّ	إِنْ	كُنْتُ	قُلْتُ	هَ				
it	I	said	I	had	if	right	any	me	for	not	that	I	say	that	me	for

لِيَّ أَنْ أَقُولَ مَا لَيْسَ لِي ۖ بِحَقٍّ ۖ إِنْ كُنْتُ قُلْتُهُ

say that to which I had no right. If I had said it,

فَ	قَدْ	عَلِمْتَ	هَ	تَعْلَمُ	مَا	فِي	نَفْسِي	مِي	وَ	لَا	أَعْلَمُ	مَا	فِي			
in	that	I	know	not	and	my	mind	in	that	you	know	it	you	knew	surely	then

فَقَدْ عَلِمْتَهُ ۖ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي

You would have surely known it. You know what is in my mind, and I know not what is in

نَفْسِي	كَ	إِنَّ	كَ	أَنْتَ	عَلَّامُ	الْغُيُوبِ	مَا	قُلْتُ	لِ	هُمْ	إِلَّا			
except	them	to	I	said	not	the	hidden	knower	you	are	you	surely	your	mind

نَفْسِكَ ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝<sup>117</sup> مَا قُلْتُ لَهُمْ إِلَّا

Your mind. It is only You Who are the Knower of hidden things. "I said nothing to them except

مَا	أَمَرْتُ	نِي	بِ	هَ	أَنْ	اعْبُدُوا	اللَّهَ	رَبِّي	مِي	وَ	رَبَّ	كُمُ		
your	Lord	and	my	Lord	Allah	you	worship	that	it	with	me	you	commanded	that

مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ

that which You did command me -- 'Worship Allah, my Lord and your Lord.'

وَ	كُنْتُ	عَلَى	هِمْ	شَهِيدًا	مَا	دُمْتُ	فِي	هِمْ	فَ	لَمَّا	تَوَفَّيْتَ	نِي		
me	you	caused	to die	when	then	them	in	I was	while	witness	them	upon	I was	and

وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي

And I was a witness over them as long as I remained among them, but since you did cause me to die,

كُنْتَ	أَنْتَ	الرَّقِيبَ	عَلَى	هِمْ	وَ	أَنْتَ	عَلَى	كُلِّ	شَيْءٍ	شَهِيدٌ
witness	things	all	upon	you	and	them	over	watching	you	you were

كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

You have been the Watcher over them; and You are Witness over all things.

إِنْ	تُعَذِّبُ	هُمُ	فَ	إِنَّ	هُمُ	عِبَادُ	كَ	وَ	إِنْ	تَغْفِرُ
you	punish	if	and	your	servants	they	surely	so	them	you forgive

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرُ

"If You punish them, they are Your servants; and if You forgive

لَ	هُمُ	فَ	إِنَّ	كَ	أَنْتَ	الْعَزِيزُ	الْحَكِيمُ	قَالَ	اللَّهُ	هَذَا				
this	Allah	He	Said	the	Wise	the	Mighty	you	are	you	surely	then	them	for

لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾ قَالَ اللَّهُ هَذَا

them, You surely are the Mighty, the Wise." Allah will say, 'This

يَوْمٌ	يَنْفَعُ	الصَّادِقِينَ	صِدْقُ	هُمُ	لَ	هُمُ	جَنَّاتٍ
garden	day	He shall profit	the truthful	truthfulness	their	for	them

يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ

is a day when (only) the truthful shall profit by their truthfulness. For them are Gardens

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا
it flows	from	under	it	streams	those that shall abide	in

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ

beneath which streams flow; therein shall they abide for ever.

رَضِيَ	اللَّهُ	عَنْ	هُمْ	وَ	رَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ
He was pleased	Allah	them	them	and	they were pleased	with Him	that is	the triumph	the great

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

Allah is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.'

لِ	اللَّهِ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	فِي	هِنَّ
for	Allah	kingdom	heavens	and	the earth	and	whatever	in	them

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ

To Allah belongs the kingdom of the heavens and the earth and whatever is in them;

وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
and	He is	upon	all	things	powerful

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾

and He has power over all things.

6- سُورَةُ الْأَنْعَامِ مَكِّيَّةٌ

Revealed in Mecca

Chapter Al-Anam

رُكُوعَاتُهَا 20

آيَاتُهَا 166

20 Portions

It has 166 Verses

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful

أَلْ	حَمْدُ	لِ	اللَّهِ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ
all	praise	belongs	Allah	Who	He created	heavens	and	the earth

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

All praise belongs to Allah Who created the heavens and the earth

وَ	جَعَلَ	الظُّلْمَتِ	وَ	النُّورَ	ثُمَّ	الَّذِينَ	كَفَرُوا
	He made	darkness	and	light	then	those who	they disbelieved

وَجَعَلَ الظُّلْمَتِ وَالنُّورَ ۗ ثُمَّ الَّذِينَ كَفَرُوا

and brought into being every (kind of) darkness and light; yet those who disbelieve

بِ	رَبِّ	هَمَّ	يَعْدِلُونَ	هُوَ	الَّذِي	خَلَقَ	كُم	مِّنْ	طِينٍ
	Lord	their	they set up equal	He	Who	He created	you	from	clay

بِرَبِّهِمْ يَعْدِلُونَ ۚ ② هُوَ الَّذِي خَلَقَكُمْ مِّنْ طِينٍ

set up equals to their Lord. He it is Who created you from clay,

ثُمَّ	قَضَىٰ	أَجَلًا	وَ	أَجَلٌ	مُّسَمًّى	عِنْدَ	هُ	ثُمَّ	أَنْتُمْ
then	He decreed	term	and	term	fixed	with	Him	then	you are

ثُمَّ قَضَىٰ أَجَلًا ۗ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ۗ ثُمَّ أَنْتُمْ

and then He decreed a term. And there is (another) term fixed with Him. Yet you

تَمْتَرُونَ	وَ	هُوَ	اللَّهُ	فِي	السَّمَوَاتِ	وَ	فِي	الْأَرْضِ
you doubt	and	He	Allah	in	the heavens	and	in	the earth

تَمْتَرُونَ ۚ ③ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ۗ

doubt!. And He is Allah, (the God, both) in the heavens and in the earth.

يَعْلَمُ	سِرِّ	كُم	وَ	جَهْرَ	كُم	وَ	يَعْلَمُ	مَا	تَكْسِبُونَ	وَمَا	تَأْتِي
He knows	your	secrets	and	your	apparent	and	He knows	that	you earn	and not	it comes

يَعْلَمُ سِرِّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ۚ ④ وَمَا تَأْتِيهِمْ

He knows your secrets and also that which is apparent. And He knows what you earn. And there comes not

هَمَّ	مِّنْ	آيَةٍ	مِّنْ	آيَاتِ	رَبِّ	هَمَّ	إِلَّا	كَانُوا	عَنْهَا	مُعْرِضِينَ
from	them	Sign	from	Signs	Lord	their	except	they were	from it	those that turn away

مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ۚ ⑤

to them any Sign of the Signs of their Lord, but they turn away from it.



فَ	قَدْ	كَذَّبُوا	بِ	الْحَقِّ	لَمَّا	جَاءَ	هُمُ
so	surely	they rejected	with	the truth	when	it came	them

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَ هُمْ ط

So they rejected the truth when it came to them;

فَ	سَوْفَ	يَأْتِي	هُمُ	أَنْبَأُ	مَا	كَانُوا	بِ	هَ	يَسْتَهْزِءُونَ
then	shall soon	it comes	them	tidings	that	they were	with	it	they mocked

فَسَوْفَ يَأْتِيهِمْ أَنْبَأُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ٥

but soon shall come to them the tidings of that at which they mocked.

أَلَمْ	يَرَوْا	كَمْ	أَهْلَكْنَا	مِنْ	قَبْلِ	هُمُ	مِنْ	قَرْنٍ	مَكَّنَّا	هُمُ
do	they see	how many	we destroyed	from	before	them	from	age	we established	them

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّا

See they not how many ages have We destroyed before them? We had established them

فِي	الْأَرْضِ	مَا	لَمْ	نُمْكِنْ	لَكُمْ	وَ	أَرْسَلْنَا	السَّمَاءَ
in	earth	that	not	We have established	you for	and	We sent	clouds

فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ

in the earth as We have established you not ,and We sent the clouds

عَلَى	هُمْ	بِدَرَارًا	وَ	جَعَلْنَا	الْأَنْهَارَ	تَجْرِي	مِنْ
over	them	those that pour abundant rain	and	We made	streams	it flows	from

عَلَيْهِمْ بِدَرَارًا ۝ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ

over them, pouring down abundant rain; and We caused streams to flow

تَحْتِ	هُمْ	فَ	أَهْلَكْنَا	هُمُ	بِ	ذُنُوبِهِمْ	وَ	أَنْشَأْنَا	مِنْ
beneath	them	so	We destroyed	them	with	their	and	We raised	from

تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ

beneath them; then did We destroy them because of their sins and raised up

بَعْدِهِمْ	قَرْنًا	الْآخَرِينَ	وَ	لَوْ	نَزَّلْنَا	عَلَيْكَ	كَتَبًا
after	generation	others	and	if	we sent down	on	writing

بَعْدِهِمْ قَرْنًا الْآخَرِينَ ۗ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا

after them another people. And if We had sent down to you a writing

فِي	قِرْطَاسٍ	فَ	لَمَسُوهُ	بِأَيْدِيهِمْ	لَ	قَالَ	الَّذِينَ	كَفَرُوا
in/on	parchment	then	they touched it	with hands	their	they said	those who	they disbelieved

فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا

upon parchment and they had felt it with their hands, (even then) the disbelievers would have surely said,

إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُّبِينٌ	وَ	قَالُوا	لَوْ	لَا
not	this	except	magic	one that is manifest	and	they said	why	not

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۝ وَقَالُوا لَوْ لَا

'This is nothing but manifest sorcery.' And they say, 'Why has not

أُنزِلَ	عَلَيْهِ	مَلَكٌ	وَ	لَوْ	أَنْزَلْنَا	مَلَكًا	لَّ	قُضِيَ	الْأَمْرُ
it was sent down	on	angel	and	if	we sent down	angel	surely	it was decided	matter

أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ

an angel been sent down to him?' But if We had sent down an angel, the matter would have been settled,

ثُمَّ	لَا	يُنظَرُونَ	وَ	لَوْ	جَعَلْنَا	هُ
then	not	they are granted respite	and	if	We made	him

ثُمَّ لَا يُنظَرُونَ ۝ وَلَوْ جَعَلْنَاهُ

(and) then they would not have been granted a respite. And if We had appointed (as Messenger)

مَلَكًا	لَّ	جَعَلْنَا	هُ	رَجُلًا	وَ	لَلْبَسْنَا	عَلَيْهِمْ	مَا
angel	surely	We made	him	man	and	We confused	them	that

مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَ لَلْبَسْنَا عَلَيْهِمْ مَا

an angel, We would have made him (appear as) a man and (thus) We would have made confused to them what

يَلْبِسُونَ	وَ	لَقَدْ	اسْتَهْزِئُ	بِرُسُلٍ	مِّنْ	قَبْلِكَ
they confuse themselves	and	surely	he was mocked	with Messengers	from	before you

يَلْبِسُونَ<sup>10</sup> وَلَقَدْ اسْتَهْزِئُ بِرُسُلٍ مِّنْ قَبْلِكَ

they are (themselves) confusing. And surely have the Messengers been mocked at before you,

فَ	حَاقَ	بِالَّذِينَ	سَخِرُوا	مِنْهُمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ	وَقُلْ
SO	it encompassed	those who	they scoffed	in them	that	they were	with it	they mocked	you say

فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ<sup>11</sup> قُلْ

but that which they mocked at encompassed those of them who scoffed. Say,

سِيرُوا	فِي	الْأَرْضِ	ثُمَّ	انظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الْمُكَذِّبِينَ	قُلْ	لِمَنْ
you go about	in the earth	then you see	what	it was	end	those that treat as liars	you say	to whom		

سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ<sup>12</sup> قُلْ لِمَنْ

'Go about in the earth, and see what was the end of those who treated (the prophets) as liars.' Say, 'To whom

مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	قُلْ	لِلَّهِ	كَتَبَ	عَلَى	نَفْسِهِ
in that	heavens	and	the earth	you say	for	Allah	He decreed	on	himself

مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ

belongs what is in the heavens and the earth?' Say, 'To Allah'. He has taken upon Himself

الرَّحْمَةَ	لَ	يَجْمَعَنَّ	كُمُ	إِلَى	يَوْمِ	الْقِيَامَةِ	لَا	رَيْبَ
the mercy	surely	He will assemble	you	on	Day	Resurrection	no	doubt

الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ

(to show) mercy. He will certainly (continue to) assemble you till the Day of Resurrection. There is no doubt

فِي	هِ	الَّذِينَ	خَسِرُوا	أَنْفُسَهُمْ	فَ	هُمْ	لَا	يُؤْمِنُونَ
in	it	those who	they ruined	selves	them	so	they	they believe

فِيهِ<sup>13</sup> الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

in it. Those who have ruined themselves will not believe.

وَلَهُ	مَا	سَكَنَ	فِي	الَّيْلِ	وَ	النَّهَارِ	وَ	هُوَ	السَّمِيعُ
All-Hearing	He is	and	the day	and	the night	in	He dwelled	what	Him for and

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۗ وَهُوَ السَّمِيعُ

To Him belongs whatever dwells in the night and the day. And He is the All-Hearing,

الْعَلِيمُ	قُلْ	أ	غَيْرَ	اللَّهِ	أَتَّخِذُ	وَلِيًّا	فَاطِرِ	السَّمَوَاتِ
the heavens	Creator	protector	I take	Allah	other than	do	you say	All-knowing

الْعَلِيمُ ۖ قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ

the All-Knowing. Say, 'Shall I take any protector other than Allah, the Maker of the heavens

وَالْأَرْضِ	وَ	هُوَ	يُطْعِمُ	وَ	لَا	يُطْعَمُ	قُلْ	إِنِّي	أُمِرْتُ
I was commanded	surely I	you say	He is fed	not	and	He feeds	He	and	the earth and

وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ

and the earth, Who feeds and is not fed?' Say, 'I have been commanded

أَنْ	أَكُونَ	أَوَّلَ	مَنْ	أَسْلَمَ	وَ	لَا	تَكُونَنَّ	مِنْ
from	you be	not	and	he submitted	who	first	I be	that

أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنْ

to be the first of those who submit.' And be you not of those who

الْمُشْرِكِينَ	قُلْ	إِنِّي	أَخَافُ	إِنْ	عَصَيْتُ	رَبِّي	أُ
polytheists	you say	surely I	I fear	if	I disobeyed	Lord	my

الْمُشْرِكِينَ ۖ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي

associate partners (with God). Say, 'Of a truth, I fear, if I disobey my Lord,

عَذَابَ	يَوْمٍ	عَظِيمٍ	مَنْ	يُصْرَفُ	عَنْ	هُ	يَوْمَئِذٍ
punishment	day	great	whoso	it is averted	from	it	this day

عَذَابَ يَوْمٍ عَظِيمٍ ۖ مَنْ يُصْرَفُ عَنْهُ يَوْمَئِذٍ

the punishment of an enormous day.' He from whom it is averted on that day,

فَ	قَدْ	رَحِمَ	هُ	وَ	ذَلِكَ	الْفَوْزُ	الْمُبِينُ	وَ	إِنْ
so	indeed	He had mercy	him	and	that is	success	manifest	and	if

فَقَدْ رَحِمَهُ ط وَذَلِكَ الْفَوْزُ الْمُبِينُ ⑰ وَإِنْ

(God) indeed has had mercy on him. And that indeed is a manifest triumph. And if

يَمَسُّ	كَ	اللَّهُ	بِ	ضُرِّ	فَ	لَا	كَاشِفَ	لَ	هُ	إِلَّا	هُوَ	وَ	إِنْ
He touches	you	Allah	with	affliction	so	no	remover	for	him	except	He	and	if

يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ط وَإِنْ

Allah touch you with affliction, there is none that can remove it but He; and if

يَمَسُّ	كَ	بِ	خَيْرٍ	فَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ	وَ	هُوَ
He touches	you	with	good	so	He is	on	all	things	powerful	and	He is

يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ⑱ وَهُوَ

He bestows upon you good (fortune), then He has power to do all that He wills. And He

الْقَاهِرُ	فَوْقَ	عِبَادِهِ	هُ	وَ	هُوَ	الْحَكِيمُ	الْخَبِيرُ	قُلْ
All-Powerful	over	servants	His	and	He is	the Wise	the All-Aware	you say

الْقَاهِرُ فَوْقَ عِبَادِهِ ط وَهُوَ الْحَكِيمُ الْخَبِيرُ ⑲ قُلْ

is All-Powerful over His creatures---the humankind; and He is the Wise, the All-Aware. Say,

أَيُّ	شَيْءٍ	أَكْبَرُ	شَهَادَةً	قُلِ	اللَّهُ	شَهِيدٌ	بَيْنِي	وَأَنْتَ
what	thing	greater	as witness	you say	Allah	witness	between	me

أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ط قُلِ اللَّهُ شَهِيدٌ بَيْنِي

'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me

وَ	بَيْنَكُمْ	وَ	أَوْحِيَ	إِلَيَّ	هَذَا	الْقُرْآنُ	لِي	أُنذِرَ	كُمُ	بِ	هُ
and	you	and	it was revealed	to me	this	Quran	so that	I warn	you	with	it

وَبَيْنَكُمْ فَ وَأَوْحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَ كُمْ بِهِ

and you. And this Qur'an has been revealed to me so that with it I may warn you

وَمَنْ	بَلَغَ	أَ	إِنَّ	كُم	لَتَشْهَدُونَ	أَنَّ	مَعَ	اللَّهِ	الِهَةَ	أُخْرَى
and whomsoever	it reached	do	surely	you	indeed you bear witness	that	with	Allah	gods	other

وَمَنْ بَلَغَ ۖ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى ۖ

and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allah?'

قُلْ	لَا	أَشْهَدُ	قُلْ	إِنَّمَا	هُوَ	إِلَهٌ	وَاحِدٌ
you say	not	I bear witness	you say	only	He is	God	One

قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ

Say, 'I bear not witness (thereto).' Say, 'He is the One God,

وَ	إِنَّ	نَبِيَّ	بَرِيءٌ	مِّنْ	مَا	تُشْرِكُونَ	الَّذِينَ	آتَيْنَا	هُمْ
and	surely	I am	one that is absolved	from	that	you associate	those	We gave	them

وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ۚ ۞ الَّذِينَ آتَيْنَاهُمْ

and I am completely absolved of what you associate (with Him).' Those to whom We gave

الْكِتَابَ	يَعْرِفُونَ	هَ كَمَا	يَعْرِفُونَ	أَبْنَاءَ	هُمْ	الَّذِينَ
the book	they recognize	as	they recognize	sons	their	those who

الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ

the Book recognize him as they recognize their sons. But those who

خَسِرُوا	أَنْفُسَهُمْ	فَ	هُمْ	لَا	يُؤْمِنُونَ	وَ	مَنْ
they ruined	souls	so	they	not	they believe	and	who

خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۚ ۞ وَمَنْ

ruin their souls will not believe. And who

أَظْلَمُ	مِنْ	مَنْ	افْتَرَىٰ	عَلَىٰ	اللَّهِ	كَذِبًا	أَوْ	كَذَّبَ
more unjust	from	who	he forged	on	Allah	a lie	or	he treated as lie

أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ

is more unjust than he who forges a lie against Allah or gives the lie

بِ	آيَاتِهِ	إِنَّ	هُ	لَا	يُفْلِحُ	الظَّالِمُونَ	وَ	يَوْمَ	نَحْشُرُهُمْ	هُمْ	
them	We shall gather	day	and	the unjust	He prospers	not	he	surely	His	Signs	with

بِآيَاتِهِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٢﴾ وَيَوْمَ نَحْشُرُهُمْ

to His Signs? Surely, the unjust shall not prosper. And (think of) the day when We shall gather them

جَمِيعًا	ثُمَّ	تَقُولُ	لِ	الَّذِينَ	أَشْرَكُوا	أَيْنَ	شُرَكَاءُ	كُمُ	
yours	partners	where	they associated	partners with God	those who	for	We will say	then	all

جَمِيعًا ثُمَّ تَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُ كُمُ

all together; then shall We say to those who associated partners (with God), 'Where are the partners you

الَّذِينَ	كُنْتُمْ	تَزْعُمُونَ	ثُمَّ	لَمْ	تَكُنْ	فِتْنَةٌ	هُمُ
their	mischief	it is	naught	then	you assert	you were	those whom

الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٣﴾ ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ

spoke of, those whom you used to assert?' Then (the end) of their mischief will be naught

إِلَّا	أَنْ	قَالُوا	وَ	اللَّهِ	رَبِّ	نَا	مَا	كُنَّا	مُشْرِكِينَ	أَنْظُرُ
you see	idolaters	we were	not	our	Lord	Allah	and	they said	that	save

إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٤﴾ أَنْظُرُ

save that they shall say, 'By Allah, our Lord, we were not idolaters.' See

كَيْفَ	كَذَّبُوا	عَلَى	أَنْفُسِهِمْ	وَصَلَّ	عَنْهُمْ	مَا	كَانُوا	يَفْتَرُونَ		
they fabricate	they were	that	them	he lost	and	them	selves	against	they lied	how

كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

how they lie against themselves. And what they fabricated was of no avail to them.

وَ	مِنْ	هُمْ	مَنْ	يَسْتَمِعُ	إِلَى	كَ	وَ	جَعَلْنَا
We made	and	you	to	he gives ear	whoso	them	among	and

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا

And among them are some who give ear to you; but We have put

عَلَى	قُلُوبِ	هِمْ	أَكِنَّةً	أَنْ	يَفْقَهُوهُ	وَ	فِي	أَذَانِ	هِمْ	وَقَرًا
over	hearts	their	veils	that	they understand it	and	in	ears	their	deafness

عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي أَذَانِهِمْ وَقَرًا ط

veils on their hearts, that they should *not* understand, and deafness in their ears.

وَ	إِنْ	يَرَوْا	كُلَّ	آيَةٍ	لَّا	يُؤْمِنُوا	بِ	هَا	حَتَّى
and	if	they see	every	Sign	not	they believe	in	it	until

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا حَتَّى

And (*even*) if they see every Sign, they would not believe therein, so much so, that

إِذَا	جَاءُوكَ	يُجَادِلُونَكَ	كَ	يَقُولُ	الَّذِينَ	كَفَرُوا	إِنْ
when	they came	you	the dispute	you	he says	those who	they disbelieved

إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ

when they come to you, disputing with you, those who disbelieve say, 'This is nothing but

هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ	وَ	هُمْ	يَنْهَوْنَ	عَنْ	هُ
this	except	fables	ancients	and	they	they forbid	from	it

هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ٢٦ وَهُمْ يَنْهَوْنَ عَنْهُ

fables of the ancients.' And they forbid (*others*) to (*believe*) it

وَ	يَنْتَوْنَ	عَنْ	هُ	وَ	إِنْ	يُهْلِكُونَ	إِلَّا	أَنْفُسَهُمْ	وَ
and	they keep away	from	it	and	that not	they ruin	except	themselves	and

وَيَنْتَوْنَ عَنْهُ ٢٧ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَ

and (*themselves too*) they keep away from it. And they ruin none but their own selves;

مَا	يَشْعُرُونَ	وَ	لَوْ تَرَى	إِذْ	وُقِفُوا	عَلَى	النَّارِ	فَ	قَالُوا
not	they perceive	and	if	when	they were made to stand	before	the fire	then	they said

مَا يَشْعُرُونَ ٢٧ وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا

only they perceive not. And if you could only see when they are made to stand before the Fire! They will say,



يَلَيْتَنَا	وَرُدُّ	وَلَا	نُكَدِّبَ	بِ	آيَاتِ	رَبِّ	نَا	وَ	نَكُونُ
Oh	we sent back	not	we treat as lies	with	Signs	Lord	our	and	we be

يَلَيْتَنَا نُرُدُّ وَلَا نُكَدِّبَ بِآيَاتِ رَبِّنَا وَنَكُونُ

'Oh, would that we might be sent back! And (then) we would not treat the Signs of our Lord as lies, and we would be

مِنَ	الْمُؤْمِنِينَ	بَلْ	بَدَا	لَهُمْ	مَا	كَانُوا	يُخْفُونَ	مِنَ	قَبْلُ
from	believers	no	it became clear	to them	they were	they were	they conceal	from	before

مِنَ الْمُؤْمِنِينَ ②٨ بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِن قَبْلُ ٭

of the believers.' No, that which they used to conceal before has (now) become clear to them.

وَ	لَوْ	رُدُّوا	لَ	عَادُوا	لِ	مَا	نُهُوا	عَنْ	هُ
and	if	they were sent back	indeed	they turned back	for	that	they were forbidden	from	it

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

And if they were sent back, they would surely return to that which they were forbidden.

وَ	إِنَّ	هُمْ	لَ	كَذِبُونَ	وَ	قَالُوا	إِنْ	هِيَ	إِلَّا	حَيَاةُ	نَا	الدُّنْيَا
and	surely	they	surely	liars	and	they said	nothing	is	except	our	life	worldly

وَأَنَّهُمْ لَكَذِبُونَ ②٩ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

And they are certainly liars. And they say, 'There is nothing except (this) our present life,

وَ	مَا	نَحْنُ	بِ	مَبْعُوثِينَ	وَ	لَوْ	تَرَى	إِذْ	وَقِفُوا
and	not	we	with	those that are raised again	and	if	you see	when	they were made to stand

وَمَا نَحْنُ بِمَبْعُوثِينَ ③٠ وَلَوْ تَرَى إِذْ وَقِفُوا

and we shall not be raised again.' And if you could only see when they are made to stand

عَلَى	رَبِّ	هُمْ	قَالَ	أَ	لَيْسَ	هَذَا	بِ	الْحَقِّ	قَالُوا	بَلَى
before	Lord	their	they said	is	not	this	with	truth	they will say	Yes

عَلَى رَبِّهِمْ ٭ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ٭ قَالُوا بَلَى

before their Lord! He will say, 'Is not this (second life) the truth?' They will say, 'Yes,

وَ رَبِّ نَا قَالَ فَ ذُوقُوا الْعَذَابَ بِ مَا كُنْتُمْ تَكْفُرُونَ
you disbelieve you were that because the punishment you taste then He said our Lord by

وَرَبَّنَا ۖ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣١﴾

by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِ لِقَاءِ اللَّهِ حَتَّى إِذَا
when until Allah meeting with/in they denied those who he lost indeed

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا لِقَاءِ اللَّهِ ۖ حَتَّى إِذَا

'Those indeed are the losers who deny the meeting with Allah, so much so, that when

جَاءَتْ هُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَةَ نَا عَلَى
on us grief O they said unawares the Hour them it came

جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسُرَتْنَا عَلَى

the Hour shall come on them unawares, they will say, 'O our grief

مَا فَرَطْنَا فِيهَا وَ هُمْ يَحْمِلُونَ أَوْزَارَهُمْ
their burdens they bear they and it in we neglected that

مَا فَرَطْنَا فِيهَا ۖ وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ

for our neglecting this (Hour)!' And they shall bear their burdens

عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ وَ
and they bear that it was evil surely their backs on

عَلَى ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣٢﴾ وَ

on their backs. Surely, evil is that which they bear. And

مَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهُوَ وَلِ الدَّارِ
the abode and indeed a pastime and a sport but worldly life nothing

مَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهُوَ ۖ وَلِلدَّارِ

worldly life is nothing but a sport and a pastime. And surely the abode

تَعْقِلُونَ	لَا	فَ	أَ	يَتَّقُونَ	الَّذِينَ	لِ	خَيْرٍ	الْآخِرَةُ
you understand	not	then	will	they are righteous	those who	for	better	Hereafter

الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

of the Hereafter is better for those who are righteous. Will you not then understand?

قَدْ	نَعْلَمُ	إِنَّ	هَ	لَ	يَحْزُنُكَ	كَ	الَّذِي	يَقُولُونَ	فَ	إِنَّ
surely	so	they say	that	thee	it grieves	surely	that	surely	We know	indeed

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ

We know (full well) that what they say verily grieves you; for surely

هُم	لَا	يُكَذِّبُونَكَ	وَ	لَكِنَّ	الظَّالِمِينَ	بِ	آيَاتِ	اللَّهِ
they	not	they charge you with falsehood	and	but	unjust people	with	Signs	Allah

لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ

it is not you that they charge with falsehood but it is the Signs of Allah that the evil-doers

يَجْحَدُونَ	وَ	لَ	قَدْ	كُذِّبَتْ	رُسُلٌ	مِّنْ	قَبْلِكَ	كَ
they reject	and	surely	indeed	it was rejected	Messengers	from	before	you

يَجْحَدُونَ ﴿٣٤﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ

reject. And Messengers indeed have been rejected before you;

فَصَبَرُوا	عَلَى	مَا	كُذِّبُوا	وَأُودُوا	حَتَّى	آتَى	هُم	نَصْرُنَا
they were patient	on	that	they were rejected	and they were persecuted	until	it came	them	our help

فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُودُوا حَتَّى آتَاهُمْ نَصْرُنَا

but notwithstanding their rejection and persecution they remained patient until Our help came to them.

وَلَا	مُبَدِّلَ	لِ	كَلِمَاتِ	اللَّهِ	وَ	لَ	قَدْ	جَاءَ	كَ	مِنْ
and	one that can change	for	words	Allah	and	surely	indeed	it came	you	from

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَ كَ مِنْ

There is none that can change the words of Allah. And there have already come to you

نَّبَايَ	الْمُرْسَلِينَ	وَ	إِنْ	كَانَ	كَبِيرَ	عَلَيْكَ	إِعْرَاضُهُمْ
tidings	the Messengers	and	if	it was	it was grievous	to you	their aversion

نَّبَايَ الْمُرْسَلِينَ ۝۳۵ وَإِنْ كَانَ كَبِيرَ عَلَيْكَ إِعْرَاضُهُمْ

tidings of (past) Messengers. And if their aversion is grievous to you,

فَ	إِنْ	اسْتَطَعْتَ	أَنْ	تَبْتَغِيَ	نَفَقًا	فِي
then	if	you were able	that	you seek	a passage	into

فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي

then, if you are able to seek a passage into

الْأَرْضِ	أَوْ	سُلَّمًا	فِي	السَّمَاءِ	فَ	تَأْتِي	هُمْ	بِ	آيَةٍ	وَ	لَوْ
the earth	or	a ladder	into	heaven	then	you bring	them	with	Signs	and	if

الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بآيَةٍ ۝ وَلَوْ

the earth or a ladder to heaven, and bring them a Sign, (you can do so). And had

شَاءَ	اللَّهُ	لَ	جَمَعَ	هُمْ	عَلَى	الْهُدَى	فَ	لَا	تَكُونَنَّ
He willed	Allah	surely	He brought together	them	on	the guidance	so	not	you be

شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ

Allah (enforced) His will, He could surely have brought them together into the guidance. So be you not

مِنَ	الْجَاهِلِينَ	إِنَّمَا	يَسْتَجِيبُ	الَّذِينَ	يَسْمَعُونَ
from	those that possess a lack of knowledge	only	he accepts	those who	they listen

مِنَ الْجَاهِلِينَ ۝۳۶ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۝

of those who lack knowledge. Only those who listen sincerely respond.

وَ	الْمَوْتَى	يُبْعَثُ	هُمْ	اللَّهُ	ثُمَّ	إِلَى	هِ	يُرْجَعُونَ
and	the dead	He will raise	them	Allah	then	towards	Him	they shall be brought back

وَالْمَوْتَى يُبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ۝۳۷

And (as for) the dead, Allah will raise them (to life), then to Him shall they be brought back.

وَ	قَالُوا	لَوْ	لَا	نُزِّلَ	عَلَى	هِ	آيَةً	مِّنْ	رَّبِّ	هِ	قُلْ	إِنَّ
surely	you say	his	Lord	from	Sign	him	upon	it was sent down	not	why	they said	and

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ط قُلْ إِنَّ

And they say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'Surely,

اللَّهُ	قَادِرٌ	عَلَى	أَنْ	يُنزِّلَ	آيَةً	وَلَكِنَّ	أَكْثَرَ	هُمْ
Allah	powerful	on/to	that	He sends down	Sign	but	most	them

اللَّهُ قَادِرٌ عَلَى أَنْ يُنزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ

Allah has power to send down a Sign, but most of them

لَا	يَعْلَمُونَ	وَ	مَا	مِنْ	دَابَّةٍ	فِي	الْأَرْضِ	وَ	لَا
not	they know	and	not	from	animal	in	the earth	and	not

لَا يَعْلَمُونَ ﴿٣٨﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا

do not know.' There is not an animal (*that crawls*) in the earth, nor

طَيْرٍ	يَطِيرُ	بِ	جَنَاحَيْ	هِ	إِلَّا	أُمَّمٌ	أَمْثَالُ	كُمْ
bird	He flies	with	two wings	its	but	communities	like	you

طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالَكُمْ ط

a bird that flies on its two wings, but they are communities like you.

مَا	فَرَّطْنَا	فِي	الْكِتَابِ	مِنْ	شَيْءٍ	ثُمَّ	إِلَى	رَبِّ	هِمْ
nothing	We left	in	the Book	from	things	then	towards	Lord	their

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ

We have left out nothing in the Book. Then to their Lord

يُحْشَرُونَ	وَ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	نَا	صُمٌّ
they will be gathered	and	those who	they rejected	with	Signs	our	deaf

يُحْشَرُونَ ﴿٣٩﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ

shall they be gathered together. Those who have rejected Our Signs are deaf

وَأَنْتُمْ	فِي	الظُّلْمَةِ	مَنْ	يَشَاءُ	اللَّهُ	يُضِلُّ	هُ	وَ	مَنْ	
whom	and	him	He permits to go astray	Allah	He wills	whom	darkness	in	dumb	and

وَأَنْتُمْ فِي الظُّلْمَةِ ۖ مَنْ يَشَاءُ اللَّهُ يُضِلُّهُ ۖ وَمَنْ

and dumb, in utter darkness. About whomever Allah so adjudges He permits him to go astray. And about whomever

يَشَاءُ	يَجْعَلُ	هُ	عَلَى	صِرَاطٍ	مُسْتَقِيمٍ	قُلْ	أ	رَأَيْتَ	كُم
you	you saw	what	you say	straight	path	on	him	He places	He wills

يَشَاءُ يَجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٠﴾ قُلْ أَرَأَيْتُمْ

He decides, He leads him to the straight path. Say, 'What do you think (your response will be)

إِنْ	أَتَى	كُم	عَذَابُ	اللَّهِ	أَوْ	أَتَتْ	كُم	السَّاعَةُ
if	it came	you	punishment	Allah	or	it came	you	the Hour

إِنْ أَتَتْكُم عَذَابُ اللَّهِ أَوْ أَتَتْكُم السَّاعَةُ

if the punishment of Allah comes upon you or there comes upon you the (destined) Hour, will

أ	غَيْرِ	اللَّهِ	تَدْعُونَ	إِنْ	كُنْتُمْ	صَادِقِينَ	بَلْ	إِيَّاهُ
will	other	Allah	you call	if	you were	truthful	no	Him alone

أَغَيْرَ اللَّهِ تَدْعُونَ ۚ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾ بَلْ إِيَّاهُ

you call upon any other than Allah, if you are truthful?' No, but on Him alone

تَدْعُونَ	فَ	يَكْشِفُ	مَا	تَدْعُونَ	إِلَىٰ	هِ	إِنْ	شَاءَ
you call	so	He will remove	that	you call	towards	Him	if	He pleased

تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ

will you call; then will He remove that which you call on Him (to remove), if He please,

وَأَنْتُمْ	تَنْسَوْنَ	مَا	تُشْرِكُونَ	وَأَنْتُمْ	لَ	قَدْ	أَرْسَلْنَا	إِلَىٰ	أُمَّمٍ
and	you forget	that	you associate	and	surely	indeed	We sent	to	peoples

وَأَنْتُمْ تَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤٢﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَّمٍ

and you will forget what you associate (with Him). And indeed We sent (Messengers) to peoples

مِّنْ قَبْلِكَ	وَ الضَّرَّاءِ	و	بِ الْبَاسَاءِ	هُمْ	أَخَذْنَا	فَ	كَ	فَ	كَ	قَبْلِكَ	مِّنْ قَبْلِكَ
adversity	and	poverty	with	them	We afflicted	so	you	before	from		

مِّنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَاسَاءِ وَالضَّرَّاءِ

before you; then We afflicted them with poverty and adversity

لَعَلَّ	هُمْ	يَتَضَرَّعُونَ	فَ	لَوْ	لَا	إِذِ
when	not	why	so	they humble themselves	they	so that

لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٣﴾ فَلَوْلَا إِذِ

that they might humble themselves. Why, then, when

جَاءَ	هُمْ	بِأَسْنَا	تَضَرَّعُوا	وَلَكِنْ	قَسَتْ	قُلُوبُ	هُمْ	وَ
and	their	hearts	hardened	but	they grew humble	our punishment	them	it came

جَاءَ هُمْ بِأَسْنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَ

Our punishment came upon them, did they not grow humble? But their hearts were hardened and

زَيْنَ	لَهُمُ	الشَّيْطَانُ	مَا	كَانُوا	يَعْمَلُونَ	فَ	لَمَّا	نَسُوا
they forgot	when	so	their deeds	they were	what	Satan	to them	he commended

زَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾ فَلَمَّا نَسُوا

Satan made all that they did (seem) fair to them. Then, when they forgot

مَا	ذَكَّرُوا	بِ	هَ	فَتَحْنَا	عَلَى	هُمْ	أَبْوَابَ	كُلِّ	شَيْءٍ
thing	every	gates	them	on	We opened	it	with	they were admonished	that

مَا ذَكَّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ط

that with which they had been admonished, We opened for them the gates of all things,

حَتَّى	إِذَا	فَرِحُوا	بِ	مَا	أُوتُوا	أَخَذْنَا	هُمْ	بَغْتَةً
suddenly	them	We seized	they were given	that	with	they rejoiced	when	until

حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً

until, when they became exultant at what they were given, We seized them suddenly,

فَ إِذَا هُمْ	مُبْلِسُونَ	فَقُطِعَ	دَابِرُ الْقَوْمِ	الَّذِينَ	ظَلَمُوا
they	were plunged into despair	so were cut off	people	those who	they wronged

فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٥﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ط

and see! they were plunged into despair. So the very roots of the people who did wrong were cut off;

وَ الْحَمْدُ	لِ اللَّهِ	رَبِّ	الْعَالَمِينَ	قُلْ	أَ رَأَيْتُمْ
and	Allah	Lord	all the worlds	you say	you saw

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ

and all praise belongs to Allah, the Lord of all the worlds. Say, 'What do you think?

إِنْ أَخَذَ	اللَّهُ	سَمْعَكُمْ	وَ أَبْصَارَكُمْ	وَ خَتَمَ	عَلَى
if	Allah	your hearing	and your sight	and He sealed	on

إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى

If Allah should take away your hearing and your sight, and seal up

قُلُوبِكُمْ	مَنْ	إِلَهٌ	غَيْرُ اللَّهِ	يَأْتِي	كُم بِ	ه أَنْظِرُ
your hearts	who	God	other than Allah	it would come	you with	you see it

قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ط أَنْظِرُ

your hearts, who is the God other than Allah who could bring it (back) to you?' See

كَيْفَ	نُصَرِّفُ	الْآيَاتِ	ثُمَّ	هُمْ	يَصْدِفُونَ
how	We vary	the Signs	then	they	they turn away

كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٧﴾

how We vary the Signs, yet they turn away.

قُلْ	أَ رَأَيْتَ	كُم	إِنْ	آتَى	كُم	عَذَابُ	اللَّهِ	بَغْتَةً	أَوْ
you say	you saw	you	if	it came	you	punishment	Allah	suddenly	or

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ

Say, 'What do you think? If the punishment of Allah come upon you suddenly or



الظَّالِمُونَ	الْقَوْمُ	إِلَّا	يُهْلَكُ	هَلْ	جَهْرَةً
the wrongdoers	the people	except	it is destroyed	will	openly

جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٨﴾

openly, will any be destroyed save the wrongdoing people?’

وَمَا	نُرْسِلُ	الْمُرْسَلِينَ	إِلَّا	مُبَشِّرِينَ	وَمُنذِرِينَ
and	We send	the Messengers	except	bearers of glad tidings	and warners

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ؕ

And We send not the Messengers but as bearers of glad tidings and as warners.

فَمَنْ	أَمِنَ	وَأَصْلَحَ	فَ لَا	خَوْفٌ	عَلَيْهِمْ	وَلَا
so	he believed	and he reformed	so	fear	on them	and

فَمَنْ أَمِنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا

So those who believe and reform (themselves), on them (shall come) no fear nor shall

هُمْ	يَحْزَنُونَ	وَالَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	يَمَسُّهُمْ	الْعَذَابُ
they	they will grieve	and those who	reject	Our Signs	touch	punishment

هُمْ يَحْزَنُونَ ﴿٤٩﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمْ الْعَذَابُ

they grieve. And those who reject Our Signs, punishment will befall them,

بِ	مَا	كَانُوا	يَفْسُقُونَ	قُلْ	لَا	أَقُولُ
because	that	they were	they disobey	you say	not	I say

بِمَا كَانُوا يَفْسُقُونَ ﴿٥٠﴾ قُلْ لَا أَقُولُ

because they disobeyed. Say: “I do not say

لَكُمْ	عِنْدِي	خَزَائِنُ	اللَّهِ	وَلَا	أَعْلَمُ	الْغَيْبِ
to you	I possess	treasures	Allah	and	I know	unseen

لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ

to you: ‘I possess the treasures of Allah,’ nor do I know the unseen;

وَا	لَا	أَقُولُ	لَ	كُم	إِنَّ	يَ	مَلَكٌ	إِنْ	أَتَّبِعُ	إِلَّا	مَا
that	except	I say	to	you	surely	I	an angel	not	I follow	and	that

وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِ اتَّبَعُ إِلَّا مَا

nor do I say to you: 'I am an angel.' I follow only that which is

يُوحَىٰ	إِلَىٰ	قُلْ	هَلْ	يَسْتَوِي	الْأَعْمَىٰ	وَ	الْبَصِيرُ
it is revealed	to me	you say	can	it is alike	the blind	and	one who sees

يُوحَىٰ إِلَىٰ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ

revealed to me." Say: 'Can a blind man and one who sees be alike?'

أَفَلَا	تَتَفَكَّرُونَ	وَ	أَنْذِرُ	بِ	هَ	الَّذِينَ	يَخَافُونَ
will	you reflect	and	you warn	with	it	those who	they fear

أَفَلَا تَتَفَكَّرُونَ ﴿٥١﴾ وَأَنْذِرِ الَّذِينَ يَخَافُونَ

Will you not then reflect? And warn thereby those who fear

أَنْ	يُحْشَرُوا	إِلَىٰ	رَبِّ	هُمْ	لَيْسَ	لَ	هُمْ
that	they shall be gathered	to	Lord	their	not	for	them

أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ

that they shall be gathered to their Lord, that they shall have no

مِّنْ	دُونِهِ	وَلِيٌّ	وَلَا	شَفِيعٌ	لَّعَلَّ	هُمْ	يَتَّقُونَ	وَلَا	تَطْرُدُ
from	besides him	friend	and not	intercessor	so that	they	that are righteous	and not	you drive away

مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥٢﴾ وَلَا تَطْرُدُ

friend nor intercessor beside Him, so that they may become righteous. And drive not away

الَّذِينَ	يَدْعُونَ	رَبَّ	هُمْ	بِ	الْغَدَاةِ	وَ	الْعِشِيِّ
those who	they call	Lord	their	with / in	the morning	and	the evening

الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعِشِيِّ

those who call upon their Lord morning and evening,

يُرِيدُونَ	وَجْهَهُ	هُ	مَا	عَلَيْكَ	مِنْ	حِسَابٍ	هِمْ	مِنْ	شَيْءٍ
they derive	countenance	His	not	on you	from	accountable	their	from	anything

يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

seeking His countenance. You are not at all accountable for them

وَمَا مِنْ	حِسَابٍ	كَ	عَلَى	هِمْ	مِنْ	شَيْءٍ	فَ	تَطْرُدُ	هُمْ
and	from	you	on	them	from	anything	so	you drive away	them

وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ

nor are they at all accountable for you, that you should drive them away

فَ	تَكُونُ	مِنَ	الظَّالِمِينَ	وَ	كَ	ذَلِكَ	فَتَنَّا	بَعْضَ	هُمْ
so	you be	from	the unjust	and	like	this	We tried	some	them

فَتَكُونُ مِنَ الظَّالِمِينَ ۝<sup>53</sup> وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ

and be of the unjust. And in like manner have We tried some of them

بِ	بَعْضٍ	لِ	يَقُولُوا	أَ	هَؤُلَاءِ	مَنْ	اللَّهُ	عَلَى	هِمْ	مِنْ	بَيْنَ	نَا
by	some	that	they say	are	these	he favoured	Allah	on	them	from	between	us

بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۖ

by others, that they may say, 'Is it these whom Allah has favoured from among us?'

أَ	لَيْسَ	اللَّهُ	بِأَعْلَمَ	بِالشَّاكِرِينَ	وَ	إِذَا	جَاءَكَ
does	not	Allah	know best	the grateful	and	when	it came to you

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ۝<sup>54</sup> وَإِذَا جَاءَكَ

Does not Allah know best those who are grateful? And when

الَّذِينَ	يُؤْمِنُونَ	بِآيَاتِنَا	فَقُلْ	سَلَامٌ	عَلَى	كُمْ	كَتَبَ	رَبُّ	كُمْ
those who	they believe	with our Signs	you say	peace	on	you	He ordained	Lord	your

الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ

those who believe in Our Signs come to you, say: 'Peace be upon you! Your Lord has taken

عَلَى	نَفْسِ	هِ	الرَّحْمَةَ	أَنَّ	هُ	مَنْ	عَمِلَ	مِنْ	كُمُ	سُوءًا
on	self	His	mercy	so that	he	who	he did	among	you	evil

عَلَى نَفْسِهِ الرَّحْمَةَ ۖ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا ۖ

it upon Himself (to show) mercy, so that whoso among you does evil

بِ	جَهَالَةٍ	ثُمَّ	تَابَ	مِنْ	بَعْدِ	هُ	وَ	أَصْلَحَ	فَ	أَنَّ	هُ	غَفُورٌ
with	ignorance	then	he repented	that	after	it	and	he amended	so	surely	He	Forgiving

بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَانَّهُ غَفُورٌ

, ignorantly, and repents thereafter and amends, then He is Most Forgiving,

رَّحِيمٌ	وَ	كَ	ذَلِكَ	نُفِّصِلُ	الْآيَاتِ	وَ	لِتَسْتَبِينَ
Merciful	and	like	this	We expound	Signs	and	so it becomes manifest

رَّحِيمٌ ﴿٥٥﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِيَسْتَبِينَ

Merciful.' And thus do We expound the Signs (that you may seek forgiveness) and

سَبِيلُ	الْمُجْرِمِينَ	قُلْ	إِنِّي	نُهَيْتُ	أَنْ	أَعْبُدَ	الَّذِينَ
way	the sinners	you say	surely I	I am forbidden	that	I worship	those who

سَبِيلُ الْمُجْرِمِينَ ﴿٥٦﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ

that the way of the sinners may become manifest. Say: 'I am forbidden to worship those on whom

تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	قُلْ	لَا	أَتَّبِعُ	أَهْوَاءَ	كُمُ
you call	from	besides	Allah	you say	not	I will follow	vain desires	your

تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قُلْ لَا أَتَّبِعُ أَهْوَاءَ كُمْ ۖ

you call beside Allah.' Say: 'I will not follow your vain desires.

قَدْ	ضَلَلْتُ	إِذَا	وَ	مَا	أَنَا	مِنَ	الْمُهْتَدِينَ	قُلْ	إِنِّي
indeed	I went astray	then	and	not	I	among	the guided	you say	surely I

قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾ قُلْ إِنِّي

In that case, I shall become lost and I shall not be of the guided.' Say: 'I

عَلَى	بَيِّنَةٍ	مِّنْ رَّبِّي	وَ	كَذَّبْتُمْ	بِهِ	مَا	عِنْدِي	مَا
on	clear evidence	from	and	you rejected	with it	not	with me	that

عَلَى بَيِّنَةٍ مِّنْ رَّبِّي وَكَذَّبْتُمْ بِهِ ۗ مَا عِنْدِي مَا

(take my stand) on a clear evidence from my Lord and you reject it. That which you desire to be hastened is not in my (power).

تَسْتَعْجِلُونَ	بِهِ	إِن	الْحُكْمُ	إِلَّا	لِ	اللَّهِ	يَقْضُ	الْحَقُّ
you hasten	with it	it is not	the decision	except	for	Allah	He explains	the truth

تَسْتَعْجِلُونَ بِهِ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۗ يَقْضُ الْحَقُّ

The decision rests with none but Allah. He explains the truth,

وَهُوَ	خَيْرُ	الْفَصِلِينَ	قُلْ	لَوْ	أَنَّ	عِنْدِي	مَا	تَسْتَعْجِلُونَ	بِهِ
and	He is	the judges	you say	if	it was	I have	that	you hasten	with it

وَهُوَ خَيْرُ الْفَصِلِينَ ﴿٥٨﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

and He is Best of judges.' Say: 'If that which you desire to be hastened were in my (power),

لَ	قُضِيَ	الْأَمْرُ	بَيْنِي	وَ	بَيْنَكُمْ	وَ	اللَّهُ
surely	it was decided	the matter	between	me	and	you	Allah

لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ

surely the matter would be decided between me and you. And Allah

أَعْلَمُ	بِ	الظَّالِمِينَ	وَ	عِنْدَهُ	مَفَاتِحُ	الْغَيْبِ	لَا
knows	the	unjust	and	with	Him	keys	not

أَعْلَمُ بِالظَّالِمِينَ ﴿٥٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا

knows best the unjust.' And with Him are the keys of the unseen; none

يَعْلَمُ	هَا	إِلَّا	هُوَ	وَ	يَعْلَمُ	مَا	فِي	الْبَرِّ	وَ	الْبَحْرِ	وَ	مَا
he knows	it	except	He	and	He knows	that	in	land	and	the sea	and	not

يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا

knows them but He. And He knows whatsoever is in the land and (in) the sea. And

تَسْقُطُ	مِنْ	وَرَقَةٍ	إِلَّا	يَعْلَمُ	هَا	وَ	لَا	حَبَّةٍ	فِي	ظُلْمَتٍ
it falls	from	leaf	except	He knows	it	and	not	grain	in	darkness

تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتٍ

there falls not a leaf but He knows it; nor is there a grain in the deep darkness

الْأَرْضِ	وَ	لَا	رَطْبٍ	وَ	لَا	يَابِسٍ	إِلَّا	فِي	كِتَابٍ	مُبِينٍ
the earth	and	not	moist	and	not	dry	but	in	Book	one that is clear

الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦٠﴾

of the earth, nor anything green or dry, but is (recorded) in a clear Book.

وَ	هُوَ	الَّذِي	يَتَوَفَّى	كُمُ	بِ	الَّيْلِ	وَ	يَعْلَمُ	مَا	جَرَحْتُمْ
and	He	Who	He takes soul	your	in	night	and	He knows	that	you did

وَهُوَ الَّذِي يَتَوَفَّكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم

And He it is Who takes your souls by night and knows that which you do

بِ	النَّهَارِ	ثُمَّ	يَبْعَثُ	كُمُ	فِي	هِ	لِ	يُقْضَى	أَجَلٌ	مُسَمًّى
by	day	then	He raises	you	in	it	so that	it is complete	term	appointed

بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ۚ

by day; then He raises you up again therein, that the appointed term may be completed.

ثُمَّ	إِلَى	هِ	مَرْجِعُكُمْ	ثُمَّ	يُنَبِّئُكُمْ	بِمَا	كُنْتُمْ
then	to	Him	return	then	He will inform	of	you were

ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ

Then to Him is your return. Then will He inform you of what you

تَعْمَلُونَ	وَ	هُوَ	الْقَاهِرُ	فَوْقَ	عِبَادِهِ	وَ	يُرْسِلُ
you do	and	He	the Supreme	over	His	servants	He sends

تَعْمَلُونَ ﴿٦١﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ

used to do. And He is Supreme over His servants, and He sends

عَلَى	كُم	حَفَظَةً	حَتَّى	إِذَا	جَاءَ	أَحَدَ	كُم	الْمَوْتُ
over	you	guardians	until	when	it came	anyone	you	death

عَلَيْكُمْ حَفَظَةً ٥ حَتَّى إِذَا جَاءَ أَحَدَ كُمُ الْمَوْتُ

guardians (to watch) over you, until, when death comes to anyone of you,

تَوَفَّتْ	هُ	رُسُلُ	نَا	وَ	هُمْ	لَا	يُفَرِّطُونَ	ثُمَّ	رُدُّوْا	إِلَى
it took the soul	his	messengers	our	and	they	not	they fail	then	they returned	to

تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ٥ ثُمَّ رُدُّوْا إِلَى

Our messengers take his soul, and they fail not. Then are they returned to

اللَّهُ	مَوْلَى	هُمْ	الْحَقِّ	أَلَا	لَ	هُ	الْحُكْمُ	وَ	هُوَ	أَسْرَعُ
Allah	Lord	their	true	surely	for	His	the judgment	and	He	Quickest

اللَّهُ مَوْلَهُمُ الْحَقِّ ٥ أَلَا لَهُ الْحُكْمُ ٥ وَهُوَ أَسْرَعُ

Allah, their true Lord. Surely, His is the judgment. And He is the Quickest

الْحَسِيبِينَ	قُلْ	مَنْ	يُنَجِّي	كُم	مِّنْ	ظُلْمَتِ	الْبَرِّ
reckoners	you say	who	He delivers	you	from	calamities	the land

الْحَسِيبِينَ ٥ قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلْمَتِ الْبَرِّ

of reckoners. Say, "Who delivers you from the calamities of the land

وَ	الْبَحْرِ	تَدْعُونَ	هُ	تَضَرُّعًا	وَ	خُفْيَةً	لَ	إِنْ	أَنْجَى	نَا
and	the sea	you call	Him	humility	and	secret	indeed	if	He delivered	us

وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً ٥ لِّئِنْ أَنْجَانَا

and the sea, (when) you call upon Him in humility and in secret, (saying), 'If He deliver us

مِّنْ	هَذِهِ	لَ	نَكُونَنَّ	مِنَ	الشُّكْرِيِّينَ	قُلِ	اللَّهُ	يُنَجِّي	كُم
from	this	surely	we be	of	those that are grateful	you say	Allah	He delivers	you

مِّنْ هَذِهِ لَنَكُونَنَّ مِنَ الشُّكْرِيِّينَ ٥ قُلِ اللَّهُ يُنَجِّيكُمْ

from this, we will surely be of those who are grateful?' " Say, 'Allah delivers you

مِّنْهَا	وَ	مِنْ	كُلِّ	كَرْبٍ	ثُمَّ	أَنْتُمْ	تُشْرِكُونَ
from	and	from	every	distress	then	you	you associate partners

مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾

from them and from every distress, yet you associate partners (with Him).'

قُلْ	هُوَ	الْقَادِرُ	عَلَى	أَنْ	يَبْعَثَ	عَلَى	كُمْ	عَذَابًا	مِّنْ
you say	He is	powerful	to (on)	that	He sends	upon	you	punishment	from

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ

Say, 'He has power to send punishment upon you from

فَوْقَ	كُمْ	أَوْ	مِنْ	تَحْتِ	أَرْجُلِ	كُمْ	أَوْ	يَلْبِسَ	كُمْ	شِيَعًا
above	you	or	from	beneath	feet	your	or	He confounds	you	sects

فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا

above you or from beneath your feet, or make it your lot to split into (mutually hostile) sects

وَ	يُذِيقُ	بَعْضَ	كُمْ	بَأْسَ	بَعْضِ	أَنْظُرْ	كَيْفَ
and	He makes (you) taste	some	you	violence	some	you see	how

وَيُذِيقُ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ

and make you taste the violence of one another.' See how

نُصَرِّفُ	الْآيَاتِ	لَعَلَّ	هُمْ	يَفْقَهُونَ	وَ	كَذَّبَ	بِهِ	قَوْمُكَ	وَ	هُوَ
we expound	signs	so that	they	they understand	and	they rejected	with it	your people	and	it is

نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ

We expound the Signs in various ways that they may understand! And your people have rejected it, though it is

الْحَقُّ	قُلْ	لَسْتُ	عَلَى	كُمْ	بِ	وَكَيْلٍ	لِ	كُلِّ	نَبَأٍ	مُّسْتَقَرٍّ
the truth	you say	I was not	over	you	with	a guardian	for	every	event	appointed time

الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٧﴾ لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ

the truth. Say, 'I am not a guardian over you.' For every prophecy there is a fixed time;



وَ	سَوْفَ	تَعْلَمُونَ	وَ	إِذَا	رَأَيْتَ	الَّذِينَ	يَخُوضُونَ
and	soon	you know	and	when	you saw	those who	they engage

وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ

and soon will you come to know. And when you see those who trifle

فِي	آيَاتِنَا	فَ	أَعْرِضْ	عَنْ	هُمْ	حَتَّى	يَخُوضُوا	فِي
in	Our Signs	then	you turn away	from	them	until	they engage	in

فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي

with Our Signs, then turn you away from them until they engage in

حَدِيثٍ	غَيْرِ	هَ	وَ	إِمَّا	يُنْسِينُ	كَ	الشَّيْطَانِ	فَلَا	تَقْعُدُ
discourse	other than	it	and	if	he causes to forget	you	Satan	then not	you sit

حَدِيثٍ غَيْرِهِ ٥ وَإِمَّا يُنْسِينُكَ الشَّيْطَانُ فَلَا تَقْعُدُ

a discourse other than that. And if Satan cause you to forget, then sit not,

بَعْدَ	الذِّكْرِ	مَعَ	الْقَوْمِ	الظَّالِمِينَ	وَ
after	recollection	with	the people	the unjust	and

بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾ وَ

after recollection, with the unjust people. And

مَا	عَلَى	الَّذِينَ	يَتَّقُونَ	مِنْ	حِسَابِ	هُمْ	مِنْ	شَيْءٍ
not	for	those who	they are righteous	from	accountable	their	from	anything

مَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

those who are righteous are not at all accountable for them,

وَ	لَكِنْ	ذِكْرًا	لَعَلَّ	هُمْ	يَتَّقُونَ	وَ	ذَرِ	الَّذِينَ
and	but	admonish	so that	they	they fear	and	you leave alone	those who

وَلَكِنْ ذِكْرًا لَعَلَّهُمْ يَتَّقُونَ ﴿٧٠﴾ وَذَرِ الَّذِينَ

but (their duty is) to admonish them, that they may fear (God). And let alone those who

اتَّخَذُوا	دِينَ	هُمْ	لَعِبًا	وَ	لَهُوًا	وَ	غَرَّتْ	هُمْ	الْحَيَوَةُ	الدُّنْيَا
they took	religion	their	sport	and	pastime	and	it beguiled	them	life	worldly

اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهُوًا وَغَرَّتَهُمُ الْحَيَوَةُ الدُّنْيَا

take their religion for a sport and a pastime, and whom worldly life has beguiled.

وَ	ذَكَرْ	بِهِ	أَنْ	تُبْسَلَ	نَفْسٌ	بِ	مَا	كَسَبَتْ
and	you admonish	with it	lest	it is consigned to perdition	soul	by	that	they earned

وَذَكَرْبِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۖ

And admonish (people) thereby lest a soul be consigned to perdition for what it has wrought.

لَيْسَ	لَهَا	مِنْ	دُونِ	اللَّهِ	وَلِيٌّ	وَ	لَا	شَفِيعٌ	وَ	إِنْ
not	it	from	beside	Allah	helper	and	not	intercessor	and	if

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ

It shall have no helper nor intercessor beside Allah; and even if

تَعْدِلُ	كُلَّ	عَدْلٍ	لَا	يُؤْخَذُ	مِنْ	هَا	أُولَئِكَ	الَّذِينَ
you offer	every	ransom	not	it is accepted	from	it	these are	those who

تَعْدِلُ كُلَّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ أُولَئِكَ الَّذِينَ

it offer every ransom, it shall not be accepted from it. These are they who have been

أُبْسِلُوا	بِ	مَا	كَسَبُوا	لَهُمْ	شَرَابٌ	مِنْ	بِنِّ	حَمِيمٍ	وَ
they were delivered over to destruction	that	by	they earned	for	them	from	boiling water	and	

أُبْسِلُوا بِمَا كَسَبُوا ۗ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَ

delivered over to destruction for their own acts. They will have a drink of boiling water and

عَذَابٌ	أَلِيمٌ	بِمَا	كَانُوا	يَكْفُرُونَ	قُلْ	أَنْدَعُوا	مِنْ	دُونِ
punishment	grievous	because of	they were	they disbelieve	you say	do	we call	beside

عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾ قُلْ أَنْدَعُوا مِنْ دُونِ

a grievous punishment, because they disbelieved. Say: "Shall we call, beside

اللّٰهُ	مَا	لَا	يَنْفَعُ	نَا	وَ	لَا	يَضُرُّ	نَا	وَ	نُرَدُّ	عَلَى
Allah	that	not	it profits	us	and	not	harm	us	and	we be turned back	on

اللّٰهُ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى

Allah, upon that which can neither profit us nor harm us, and shall we be turned back on

أَعْقَابِنَا	بَعْدَ	إِذْ	هَدَىٰ	نَا	اللّٰهُ	كَ	الَّذِي	اسْتَهْوَتْ	هُ	الشَّيْطَانُ
our heels	after	when	He guided us	like	Allah	whom	it enticed	him	satan	

أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰ نَا اللّٰهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيْطَانُ

our heels after Allah has guided us, like one whom the evil ones entice away (*leaving him*)

فِي	الْأَرْضِ	حَيْرَانَ	لَهُ	أَصْحَابٌ	يَدْعُونَهُ	إِلَى	الْهُدَىٰ	أَنْتِ	نَا	قُلْ
in	earth	bewildered	for him	companions	they call him	to	guidance	you come	us	you say

فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَنْتِ نَا قُلْ

bewildered in the land, (*and*) who has companions who call him to guidance, (saying), 'Come to us?' Say:

إِنَّ	هُدَىٰ	اللّٰهُ	هُوَ	الْهُدَىٰ	وَ	أَمْرَنَا	لِ	نُسَلِّمَ	لِ	رَبِّ
surely	guidance	Allah	his is	the guidance	and	we were commaded	to	we submit	to	Lord

إِنَّ هُدَىٰ اللّٰهُ هُوَ الْهُدَىٰ وَأَمْرَنَا لِنُسَلِّمَ لِرَبِّ

"Surely, the guidance of Allah is the only guidance and we have been commaded to submit to the Lord

الْعَالَمِينَ	وَ	أَنْ	أَقِيمُوا	الصَّلَاةَ	وَ	اتَّقُوا	هُ	وَ	هُوَ	الَّذِي
the worlds	and	that	you observe	prayer	and	you fear	Him	and	He it is	One Whom

الْعَالَمِينَ ۗ وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوا ۗ وَهُوَ الَّذِي

of all the worlds. "And (*we have been given the command*): 'Observe Prayer and fear Him,' and He it is to Whom

إِلَىٰ	هُ	تُحْشَرُونَ	وَ	هُوَ	الَّذِي	خَلَقَ	السَّمَوَاتِ
to	Him	you shall be gathered	and	He it is	Who	He created	the heavens

إِلَيْهِ تُحْشَرُونَ ۗ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ

you shall be gathered." And He it is Who created the heavens

وَ	الْأَرْضِ	بِ	الْحَقِّ	وَ	يَوْمَ	يَقُولُ	كُنْ	فَ	يَكُونُ	قَوْلُ	هُ
His	word	it will be	so	you Be!	He says	day	and	justice	with	the earth	and

وَالْأَرْضِ بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ

and the earth the right way; and the day when He will say, " 'Be!' And it is." His word

الْحَقُّ	وَ	لَ	هُ	الْمَلِكُ	يَوْمَ	يُنْفَخُ	فِي	الصُّورِ	عَلِمُ
Knower	trumpet	in	it will be blown	day	Kingdom	Him	for	and	the truth

الْحَقُّ ۖ وَلَهُ الْمَلِكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ عَلِمُ

is the truth, and His will be the kingdom on the day when the trumpet will be blown. (He is) the Knower

الْغَيْبِ	وَ	الشَّهَادَةِ	وَ	هُوَ	الْحَكِيمُ	الْخَبِيرُ	وَ	إِذَا
when	and	the Al-Aware	the Wise	He is	and	the seen	and	the unseen

الْغَيْبِ وَالشَّهَادَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٤﴾ وَإِذَا

of the unseen and the seen. And He is the Wise, the All-Aware. And (remember the time) when

قَالَ	إِبْرَاهِيمُ	لِ	أَبِي	هِ	أَزَرَ	أَ	تَتَّخِذُ	أَصْنَامًا	الِهَةَ
gods	idols	you take	do	Azar	his	father	to / for	Abraham	he said

قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ أَتَتَّخِذُ أَصْنَامًا الْهَةَ ۚ

Abraham said to his father, Azar: 'Do you take idols for gods?'

إِنِّي	أَرَىٰ	كَ	وَ	قَوْمَ	كَ	فِي	ضَلَلٍ	مُّبِينٍ	وَ	كَ	ذَلِكَ
this	like	and	manifest	error	in	your	people	and	you	I see	surely I

إِنِّي أَرَىٰ أَرْبَكَ وَقَوْمَكَ فِي ضَلَلٍ مُّبِينٍ ﴿٧٥﴾ وَكَذَلِكَ

Surely, I see you and your people in manifest error.' And thus did

نُرِي	إِبْرَاهِيمَ	مَلَكُوتَ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لِ	يَكُونُ
he be	so that	and	the earth	and	the heavens	kingdom	Abraham	We show

نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونُ

We show Abraham the kingdom of the heavens and the earth (that he might be rightly guided) and that he might be



فَطَرَ	الَّذِي	لِ	يَ	وَجْهَتُ	وَ	إِنِّي	تُشْرِكُونَ	مَّا	مِّنْ
He created	Who	to	my	face	I turned	I surely	you associate	that	from

مِمَّا تُشْرِكُونَ ۗ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ

that which you associate (with God). 'I have turned my face toward Him Who created

السَّمَوَاتِ	وَ	الْأَرْضِ	حَنِيفًا	وَ	مَا	أَنَا	مِنَ	الْمُشْرِكِينَ
the heavens	and	the earth	and one that is ever inclined	and	not	I am	among	the idolaters

السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۗ

the heavens and the earth, being ever inclined (to God), and I am not of those who associate gods (with God).'

وَقَدْ	أَجَّحَ	هُ	قَوْمُهُ	قَالَ	أَتُحَاجُّونِي	يَ	فِي	اللَّهِ	وَ	قَدْ
surely	and	he argued	his people	he said	do you argue	with me	in	Allah	and	surely

وَحَاجَّهُ قَوْمُهُ ۗ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ

And his people argued with him. He said: 'Do you argue with me concerning Allah when

هُدًى	نِ	وَ	لَا	أَخَافُ	مَا	تُشْرِكُونَ	بِ	هُ	إِلَّا	أَنْ
He guided	me	and	not	I fear	that	you associate	with	Him	unless	that

هُدًى نِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ

He has guided me aright? And I fear not that which you associate with Him, unless

يَشَاءُ	رَبِّي	شَيْئًا	وَسِعَ	رَبِّي	كُلَّ	شَيْءٍ	عِلْمًا	أَفَ	لَا	تَتَذَكَّرُونَ
He will	my Lord	anything	He encompassed	my Lord	every	thing	knowledge	do	not	you be admonished

يَشَاءُ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ۗ

my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

وَ	كَيْفَ	أَخَافُ	مَا	أَشْرَكْتُمْ	وَ	لَا	تَخَافُونَ	أَنْ	كُم
and	how	I fear	that	you associated	and	not	you fear	that	you

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ

'And why should I fear that which you associate (with God), when you fear not to

أَشْرَكْتُمْ	بِ	اللَّهِ	مَا	لَمْ	يُنزِّلْ	بِ	ه	عَلَى	كُمْ	سُلْطَانًا	فَ	أَيُّ
which	so	authority	you	on	it	with	He sends down	not	that	Allah	with	you associated

أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۖ فَأَيُّ

associate with Allah that for which He has sent down to you no authority?' Which, then,

الْفَرِيقَيْنِ	أَحَقُّ	بِ	الْأَمْنِ	إِنْ	كُنْتُمْ	تَعْلَمُونَ
you know	you were	if	security	to / with	greater right	two parties

الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٢﴾

of the two parties has greater right to security, if indeed you know?

الَّذِينَ	آمَنُوا	وَ	لَمْ	يَلْبِسُوا	إِيمَانَ	هُمْ	بِ	ظُلْمٍ	أُولَئِكَ
these are	injustice	with	their	belief	they mix up	not	and	they believed	those who

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ

Those who believe and mix not up their belief with injustice— it is they

لَ	هُمْ	الْأَمْنُ	وَ	هُمْ	مُهْتَدُونَ	وَ	تِلْكَ	حُجَّتُنَا	نَا	آتَيْنَا	هَا
it	We gave	Our	argument	that is	and	those that are guided	they	and	security	them	for

لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا

who shall have peace, and who are rightly guided. And that is Our argument which We gave to

إِبْرَاهِيمَ	عَلَى	قَوْمِ	ه	نَرَفَعُ	دَرَجَاتٍ	مَنْ	نَشَاءُ
We please	whomso	degrees of rank	We exalt	his	people	against	Abraham

إِبْرَاهِيمَ عَلَى قَوْمِهِ ۖ نَرَفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ ۖ

Abraham against his people. We exalt in degrees of rank whomso We please.

إِنَّ	رَبَّكَ	حَكِيمٌ	عَلِيمٌ	وَ	وَهَبْنَا	لَ	ه	إِسْحَاقَ	وَ	يَعْقُوبَ
Jacob	and	Isaac	him	to	We gave	and	All-Knowing	Wise	your Lord	surely

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ

Your Lord is indeed Wise , All-Knowing. And We gave him Isaac and Jacob;

كُلًّا	و	نُوحًا	هَدَيْنَا	مِنْ	قَبْلُ	و	مِنْ	ذُرِّيَّتِهِ	ه
each	and	Noah	We guided	this	before	and	from	his	progeny

كُلًّا هَدَيْنَا ۖ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ

each did We guide aright, and Noah did We guide aright aforetime, and of his progeny,

دَاوُدَ	وَ	سُلَيْمَانَ	وَ	أَيُّوبَ	وَ	يُوسُفَ	وَ	مُوسَى
David	and	Solomon	and	Job	and	Joseph	and	Moses

دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى

David and Solomon and Job and Joseph and Moses

وَ	هَارُونَ	وَ	كَ	ذَلِكَ	نَجْرِي	و	الْمُحْسِنِينَ	وَ	زَكَرِيَّا
and	Aaron	and	like	this	We reward	and	those who do good	and	Zachariah

وَهَارُونَ ۖ وَكَذَلِكَ نَجْرِي الْمُحْسِنِينَ ﴿٨٥﴾ وَزَكَرِيَّا

and Aaron. Thus do We reward those who do good. And (We guided) Zachariah

وَ	يَحْيَىٰ	وَ	عِيسَىٰ	وَ	إِلْيَاسَ	كُلُّ	مِّن	الصَّالِحِينَ
and	John	and	Jesus	and	Elias	each one	from	the virtuous

وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلُّ مِّن الصَّالِحِينَ ﴿٨٦﴾

and John and Jesus and Elias; each (one of them) was of the virtuous.

وَ	إِسْمَاعِيلَ	وَ	الْيَسَعَ	وَ	يُونُسَ	وَ	لُوطًا	وَ	كُلًّا	فَضَّلْنَا
and	Ishmael	and	Elisha	and	Jonah	and	Lot	and	each one	We exalted

وَأِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۖ وَكُلًّا فَضَّلْنَا

And (We also guided) Ishmael and Elisha and Jonah and Lot; and each one did We exalt

عَلَى	الْعَلَمِينَ	وَ	مِنْ	آبَائِهِمْ	وَ	ذُرِّيَّتِهِمْ	وَ	إِخْوَانِهِمْ	هَمُّ		
above	the people	and	from	their	fathers	and	their	children	and	their	brothers

عَلَى الْعَلَمِينَ ﴿٨٧﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ ۚ

above the people. And (We exalted) some of their fathers and their children and their brethren,



و	اجْتَبَيْنَا	هُم	وَ	هَدَيْنَا	هُم	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ
and	We chose	them	and	We guided	them	to	path	straight

وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٨﴾

and We chose them and We guided them in the straight path.

ذَلِكَ	هُدَى	اللَّهِ	يَهْدِي	بِ	ه	مَنْ	يَشَاءُ	مِنْ	عِبَادِ	ه
this is	guidance	Allah	He guides	with	it	whom	He pleases	from	servants	His

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

That is the guidance of Allah. He guides thereby those of His servants whom He pleases.

وَ	لَوْ	أَشْرَكُوا	لَ	حَبِطَ	عَنْ	هُم	مَا	كَانُوا	يَعْمَلُونَ
and	if	they associated	surely	it was of no avail	for	them	what	they were	they do

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٩﴾

And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

أُولَئِكَ	الَّذِينَ	آتَيْنَا	هُمُ	الْكِتَابَ	وَ	الْحُكْمَ	وَ	النُّبُوَّةَ
these	those who	We gave	them	the Book	and	judgement	and	prophethood

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

It is these to whom We gave the Book and the faculty of judgement and prophethood.

فَ	إِنْ	يَكْفُرُ	بِ	هَا	هَؤُلَاءِ	فَ	قَدْ	وَكَّلْنَا	بِ	هَا	قَوْمًا
so	if	he is ungrateful	for	it	these	so	indeed	We entrusted	with	it	a people

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا

But if these (people) are ungrateful for them, (it matters not), for We have now entrusted them to a people

لَيَسُوا	بِهَا	بِ	كُفْرَيْنَ	أُولَئِكَ	الَّذِينَ	هَدَى	اللَّهُ	فِيهِدَى	هُمُ	اقتدِه
they were not	with it	with	ungrateful	these	whom	He guided	Allah	so He guided	their	you follow it

لَيَسُوا بِهَا بِكُفْرَيْنَ ﴿٩٠﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهٖ ط

who are not ungrateful for them. These it is whom Allah guided aright, so follow you their guidance.

قُلْ	لَا	أَسْأَلُ	كُم	عَلَى	هِ	أَجْرًا	إِنْ	هُوَ	إِلَّا
you say	not	I ask	you	for / on	it	any reward	it is not	this	except

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنَّ هُوَ إِلَّا

Say: 'I ask not of you any reward for it. This is naught but

ذِكْرِي	لِ	الْعَالَمِينَ	وَ	مَا	قَدَرُوا	اللَّهَ	حَقَّ	قَدْرٍ	هُوَ	إِذْ
an admonition	for	all mankind	and	not	they appraised	Allah	true	appraisal	His	when

ذِكْرِي لِلْعَالَمِينَ ﴿٩١﴾ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ

an admonition for all mankind.' And they failed to respect Allah as He should be respected, when

قَالُوا	مَا	أَنْزَلَ	اللَّهُ	عَلَى	بَشَرٍ	مِّنْ	شَيْءٍ	قُلْ	مَنْ
they said	not	He revealed	Allah	on	any man	from	anything	you say	who

قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّنْ شَيْءٍ ۗ قُلْ مَنْ

they said: 'Allah has not revealed anything to any man.' Say: 'Who

أَنْزَلَ	الْكِتَابَ	الَّذِي	جَاءَ	بِ	هُوَ	مُوسَى	نُورًا	وَ	هُدًى
He revealed	the Book	that	it came	with	it	Moses	light	and	guidance

أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى

revealed the Book which Moses brought, a light and guidance

لِ	النَّاسِ	تَجْعَلُونَ	هُوَ	قَرَاتِيسَ	تُبْدُونَ	هَا	وَ	تُخْفُونَ
for	people	you treat	it	scraps of paper	you show	it	and	you conceal

لِلنَّاسِ تَجْعَلُونَهُ قَرَاتِيسَ تُبْدُونَهَا وَتُخْفُونَ

for the people — though you treat it as scraps of paper which you show while you conceal

كَثِيرًا	وَ	عَلِمْتُمْ	مَا	لَمْ	تَعْلَمُوا	أَنْتُمْ	وَ	لَا	أَبَاؤُكُمْ
many	and	you were taught	that	not	you know	you	and	not	your fathers

كَثِيرًا ۚ وَعَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۗ

much; and you have been taught that which neither you nor your fathers knew?' —

قَلِ	اللَّهُ	ثُمَّ	ذَرُّ	هُمْ	فِي	خَوْضٍ	هُمْ	يَلْعَبُونَ
you say	Allah	then	you leave	them	in	vain discourse	their	they play

قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩٢﴾

— Say: 'Allah'. Then leave them to amuse themselves with their (vain) discourse.

وَ	هَذَا	كِتَابٌ	أَنْزَلْنَا	هُ	مُبْرَكٌ	مُصَدِّقٌ	الَّذِي
and	this is	a Book	We revealed	it	full of blessings	one that fulfils	that

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكٌ مُصَدِّقٌ الَّذِي

And this is a Book which We have revealed, full of blessings, to fulfil that

بَيْنَ	يَدَيْهِ	وَ	لِ	تُنذِرَ	أُمَّ	الْقُرَى	وَ	مَنْ	حَوْلَ	هَا
between	his	and	so that	you warn	Mother	towns	and	that	around	it

بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ۖ

which preceded it, and to enable you to warn the Mother of towns and those around her.

وَ	الَّذِينَ	يُؤْمِنُونَ	بِ	الْآخِرَةِ	يُؤْمِنُونَ	بِ	ه	وَ	هُمْ
and	those who	they believe	in	Hereafter	they believe	in	it	and	they

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ

And those who believe in the Hereafter believe therein and they

عَلَى	صَلَاةٍ	هُمْ	يُحَافِظُونَ	وَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ
over	prayers	their	they keep a watch	and	who	more unjust	from	who

عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٣﴾ وَمَنْ أَظْلَمُ مِمَّنْ

keep a watch over their Prayer. And who is more unjust than he who

اُفْتَرَى	عَلَى	اللَّهِ	كَذِبًا	أَوْ	قَالَ	أُوحِيَ	إِلَيَّ	وَ	لَمْ	يُوحَ
he forged	on	Allah	lie	or	he said	it was revealed	to me	and	not	it is revealed

اُفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ

forges a lie against Allah, or says, 'It has been revealed to me,' while nothing has been revealed

إِلَىٰ	هِ	شَيْءٍ	وَمَنْ	قَالَ	سَ	أَنْزِلُ	مِثْلَ	مَا	أَنْزَلَ	اللَّهُ
Allah	He sent down	that	like	I will send down	soon	he said	who	and	anything	him to

إِلَيْهِ شَيْءٍ وَمَنْ قَالَ سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ط

to him; and who says, 'I will send down the like of that which Allah has sent down?'

وَلَوْ	تَرَىٰ	إِذِ	الظَّالِمُونَ	فِي	غَمَرَاتِ	الْمَوْتِ
death	agonies	in	the wrongdoers	when	you see	if and

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

And if you could only see, when the wrongdoers are in the agonies of death,

وَالْمَلَائِكَةُ	بَاسِطُوًا	أَيْدِيَهُمْ	أَخْرِجُوا	أَنْفُسَكُمْ
and	those that stretch	their hands	you yield	your souls

وَالْمَلَائِكَةُ بَاسِطُوًا أَيْدِيَهُمْ ۖ أَخْرِجُوا أَنْفُسَكُمْ ط

and the angels stretch forth their hands, saying, 'Yield up your souls.

الْيَوْمَ	تُجْزَوْنَ	عَذَابَ	الْهُونِ	بِ	مَا	كُنْتُمْ	تَقُولُونَ
this day	you shall be rewarded	punishment	disgrace	because	that	you use to	you speak

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ

This day shall you be awarded the punishment of disgrace, because of that which you spoke

عَلَىٰ	اللَّهِ	غَيْرِ	الْحَقِّ	وَ	كُنْتُمْ	عَنْ	آيَاتِهِ	ه	تَسْتَكْبِرُونَ
against	Allah	without	justice	and	you were	about	His Signs	His	you disdained

عَلَىٰ اللّٰهِ غَيْرِ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ٩٤

against Allah falsely and (because) you turned away from His Signs with disdain.'

وَلَقَدْ	جِئْتُمُو	نَا	فُرَادَىٰ	كَ	مَا	خَلَقْنَا	كُم	أَوَّلَ	مَرَّةٍ
and	you came	us	alone	as	that	We created	you	first	time

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

And now you come to Us one by one even as We created you at first,

وَأَنْتُمْ	مَا	خَوَّلْنَا	كُم	وَرَاءَ	ظُهُورِ	كُم	وَ	مَا	نَرَى	
We see	not	and	your	backs	behind	you	We bestowed	that	you left	and

وَأَنْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى

and you have left behind you that which We bestowed upon you, and We see not

مَعَ	كُم	شُفَعَاءَ	كُم	الَّذِينَ	زَعَمْتُمْ	أَنَّ	هُمْ
they	that	you asserted	those who	your	intercessors	you	with

مَعَكُمْ شُفَعَاءَ كُمِ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ

with you your intercessors of whom you asserted that they were

فِي	كُم	شُرَكَوَالِقَدْ	تَقَطَّعَ	بَيْنِكُمْ	وَ	ضَلَّ	عَنْكُم	مَا	كُنْتُمْ	تَزْعُمُونَ	
you presume	you were	that	from you	it failed	and	between you	you cut off	surely	partners	you	in

فِيكُمْ شُرَكَوَالِقَدْ تَقَطَّعَ بَيْنِكُمْ وَضَلَّ عَنْكُم مَّا كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾

partners (with God) in your (affairs). Now you have been cut off from one another and that which you presumed has failed you.

إِنَّ	اللَّهَ	فَالِقُ	الْحَبِّ	وَ	النَّوَى
date-stones	and	grain	one that causes to sprout	Allah	verily

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ط

Verily, it is Allah Who causes the grain and the date-stones to sprout.

يُخْرِجُ	الْحَيَّ	مِنَ	الْمَيِّتِ	وَ	مُخْرِجُ	الْمَيِّتِ
He brings forth	the living	from	the dead	and	one that brings forth	the dead

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ

He brings forth the living from the dead, and (He) is the Bringer forth of the dead

مِنَ	الْحَيِّ	ذَلِكَ	اللَّهُ	فَ	أَنَّى	تُوفَكُونَ
from	the living	this is	Allah	so	wherefore	you turn back

مِنَ الْحَيِّ ط ذَلِكَ اللَّهُ فَأَنَّى تُوفَكُونَ ﴿٩٦﴾

from the living. That is Allah; wherefore, then, are you turned back?

فَالِقُ	وَ	الْإِصْبَاحِ	وَ	جَعَلَ	الَّيْلَ	سَكَنًا	وَ	السَّمْسِ
one that is cause to break	and	the day	and	He made	the night	rest	and	the sun

فَالِقُ الْإِصْبَاحِ ۚ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسِ

He causes the break of day; and He made the night for rest and the sun

وَ	الْقَمَرَ	حُسْبَانًا	ذَلِكَ	تَقْدِيرُ	الْعَزِيزِ	الْعَلِيمِ	وَ	هُوَ
and	the moon	reckoning	this is	decreed	the Mighty	the Wise	and	He is

وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٧﴾ وَهُوَ

and the moon for reckoning (time). That is the decree of the Mighty, the Wise. And He it is

الَّذِي	جَعَلَ	لِ	كُمُ	النُّجُومِ	لِ	تَهْتَدُوا	بِ	هَا	فِي	ظُلْمَتِ
Who	He made	for	you	the stars	to	you follow right direction	with	it	in	darkness

الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلْمَتِ

Who has made the stars for you that you may follow the right direction with their help amid the deep darkness

الْبَرِّ	وَ	الْبَحْرِ	قَدْ	فَصَّلْنَا	الْآيَاتِ	لِ	قَوْمٍ	يَعْلَمُونَ
the land	and	the sea	indeed	We explained	the Signs	for	people	they have knowledge

الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٨﴾

of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

وَ	هُوَ	الَّذِي	أَنْشَأَكُمْ	مِّنْ	نَفْسٍ	وَاحِدَةٍ	فَ	مُسْتَقَرًّا
and	He is	Who	He produced you	from	person	single	so	a home

وَهُوَ الَّذِي أَنْشَأَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا

And He it is Who has produced you from a single person and there is (for you) a home

وَ	مُسْتَوْدَعٌ	قَدْ	فَصَّلْنَا	الْآيَاتِ	لِ	قَوْمٍ	يَفْقَهُونَ
and	a lodging	indeed	We explained	the Signs	for	people	they understand

وَمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

and a lodging. We have explained the Signs in detail for a people who understand.

وَ	هُوَ	الَّذِي	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَخْرَجْنَا
	We brought forth	so	water	the cloud	from	He sent down	One Who	He is and

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا

And it is He Who sends down water from the cloud; and We bring forth

بِ	هَ	نَبَاتٍ	كُلِّ	شَيْءٍ	فَ	أَخْرَجْنَا	مِنْ	هُ	خَضِرًا
	green foliage	it	from	We brought forth	then	thing	every	growth	it with

بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا

therewith every kind of growth; then We bring forth with that green foliage

نُخْرَجُ	مِنْ	هُ	حَبًّا	مُتْرَاكِبًا	وَ	مِنَ	النَّخْلِ	مِنْ
We bring forth	it	from	clustered	grains	and	from	date-palm	from

نُخْرَجُ مِنْهُ حَبًّا مُتْرَاكِبًا وَمِنَ النَّخْلِ مِنْ

wherefrom We produce clustered grain. And from the date-palm,

طَلَعِ	هَا	قِنْوَانٌ	دَانِيَةٌ	وَ	جَنَّتِ	مِّنْ	أَعْنَابٍ
grapes	from	gardens	and	one that hangs low	bunches	its	sheaths

طَلَعَهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّتِ مِنْ أَعْنَابٍ

out of its sheaths, (come forth) bunches hanging low. And (We produce therewith) gardens of grapes,

وَ	الزَّيْتُونَ	وَ	الرُّمَّانَ	مُشْتَبِهًا	وَ	غَيْرَ	مُتَشَابِهٍ
	similar	not	and	similar	the pomegranate	and	the olive

وَ الزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ط

and the olive and the pomegranate — similar and dissimilar.

أَنْظُرُوا	إِلَى	ثَمَرِهِ	إِذَا	أَثْمَرَ	وَ	يُنْعِ	هُ	إِنَّ	فِي	ذَلِكَ
this	in	surely	its	it ripens	and	it bore fruit	when	its	fruit	to you look

أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيُنْعِهِ ط إِنَّ فِي ذَلِكَ

Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are

لَ	أَيِّ	لِ	قَوْمٍ	يُؤْمِنُونَ	وَ	جَعَلُوا	لِلَّهِ	شُرَكَاءَ	الْجِنِّ
Jinn	partner	for Allah	they held	and	they believe	people	for	Signs	surely

لَايَتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ

Signs for a people who believe. And they hold the Jinn to be partners with Allah,

وَ	خَلَقَ	هُمْ	وَ	خَرَقُوا	لَ	هُ	بَيْنِينَ	وَ	بَنَاتٍ
daughters	and	sons	Him	to	they falsely ascribed	and	them	He created	and

وَ خَلَقَهُمْ وَ خَرَقُوا لَهُ بَنِينَ وَ بَنَاتٍ

although He created them; and they falsely ascribe to Him sons and daughters

بِ	غَيْرِ	عِلْمٍ	سُبْحٰنَ	هُ	وَ	تَعَلٰى	عَنْ	مَا	يَصِفُونَ	بَدِيعُ
the originator	they attribute	what	of	He was exalted	and	He	Holy is	knowledge	other	with

بِغَيْرِ عِلْمٍ ۖ سُبْحٰنَهُ وَتَعَلٰى عَمَّا يَصِفُونَ ﴿١٠١﴾ بَدِيعُ

without any knowledge. Holy is He and exalted (far) above what they attribute (to Him!) The Originator

السَّمٰوٰتِ	وَ	الْأَرْضِ	أَنَّى	يَكُونُ	لَهُ	وَلَدٌ	وَلَمْ	تَكُنْ	لَهُ
for Him	it be	and not	son	for Him	it is	how can	the earth	and	the heavens

السَّمٰوٰتِ وَالْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ

of the heavens and the earth! How can He have a son when He has no

صَاحِبَةٌ	وَ	خَلَقَ	كُلَّ	شَيْءٍ	وَهُوَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ
All-Knowing	things	all	and He	thing	every	He created	and	wife

صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾

consort, and (when) He has created everything and has knowledge of all things?

ذٰلِكُمْ	اللَّهُ	رَبُّ	كُمُ	لَا	إِلٰهَ	إِلَّا	هُوَ
He	except	God	no	your	Lord	Allah	this is

ذٰلِكُمْ اللَّهُ رَبُّكُمُ ۚ لَا إِلٰهَ إِلَّا هُوَ ۚ

Such is Allah, your Lord. There is no God but He,



خَالِقُ	كُلِّ	شَيْءٍ	فَ	اعْبُدُوهُ	هُ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	وَ	كَيْلٌ
Creator	every	thing	so	you worship	Him	and	He	over	every	thing	and	Guardian

خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

the Creator of all things, so worship Him. And He is Guardian over everything.

لَا	تُدْرِكُ	هُ	وَ	الْأَبْصَارُ	هُوَ	يُدْرِكُ
no	it reaches	Him	and	eyes	He is	He reaches

لَا تُدْرِكُهُ الْأَبْصَارُ، وَهُوَ يُدْرِكُ

Eyes cannot reach Him but He reaches

الْأَبْصَارَ	وَ	هُوَ	اللَّطِيفُ	الْخَبِيرُ	قَدْ	جَاءَ	كُمُ	بَصَائِرُ
the eyes	and	He is	incomprehensible	All-Aware	indeed	come to you	clear evidence	

الْأَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٤﴾ قَدْ جَاءَ كُمْ بَصَائِرُ

the eyes. And He is the Incomprehensible, the All-Aware. Proofs have indeed come to you

مِنْ	رَبِّ	كُمُ	فَ	مَنْ	أَبْصَرَ	فَ	لِ	نَفْسِ	هِ	وَ	مَنْ	عَمِيَ
from	your	Lord	so	whoso	he saw	so	for	his	own	and	whoso	he was blind

مِنْ رَبِّكُمْ ۚ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَ

from your Lord; so whoever sees, it is for his own good; and whoever becomes blind,

فَ	عَلَىٰ	هَا	وَ	مَا	أَنَا	عَلَىٰ	كُمُ	بِحَفِيفٍ	وَ	كَ	ذَلِكَ
so	upon	him	and	I am	not	upon	you	a guardian	and	like	this

فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ ﴿١٠٥﴾ وَكَذَلِكَ

it is to his own harm. And I am not a guardian over you. And thus

و	نُصِرْفُ	الْآيَاتِ	وَ	لِ	يَقُولُوا	دَرَسْتَ	وَ
and	We vary	Signs	and	so that	they say	you learnt	and

نُصِرْفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَ

do We vary the Signs (that the truth may become established), but (the result is) that they say 'You have learnt (well); and

لِ	نُبَيِّنَهُ	لِقَوْمٍ	يَعْلَمُونَ	اتَّبِعْ	مَا	أُوحِيَ
so that	We explain it	people	they have knowledge	you follow	that	it was revealed

لِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾ اتَّبِعْ مَا أُوحِيَ

(We vary the Signs) that We may explain them to a people who have knowledge. Follow that which has been revealed

إِلَيْكَ	مِنْ	رَبِّكَ	لَا	إِلَهَ	إِلَّا	هُوَ	وَ	أَعْرِضْ	عَنِ	الْمُشْرِكِينَ
to you	from	your Lord	no	God	except	He	and	you turn aside	from	idolators

إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾

to you from your Lord; there is no God but He; and turn aside from the idolators.

وَ	لَوْ	شَاءَ	اللَّهُ	مَا	أَشْرَكُوا	وَ	مَا	جَعَلْنَاكَ	عَلَىٰ	هِمْ	حَفِظًا
and	if	He willed	Allah	not	they associated partner	and	not	We made you	over	them	keeper

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ

and if Allah had (enforced) His will, they would not have set up gods (with Him). And We have not made you a keeper over them

وَ	مَا	أَنْتَ	عَلَىٰ	هِمْ	بِوَكِيلٍ	وَ	لَا	تَسُبُّوا	الَّذِينَ
and	not	you	over	them	a guardian	and	not	you revile	those who

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾ وَلَا تَسُبُّوا الَّذِينَ

nor are you over them a guardian. And revile not those

يَدْعُونَ	مِنْ	دُونِ	اللَّهِ	فَ	يَسُبُّوا	اللَّهَ	عَدْوًا
they call	from	beside	Allah	so	they revile	Allah	out of spite

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا

whom they call upon beside Allah, lest they, out of spite, revile Allah

بِغَيْرِ	عِلْمٍ	كَذَلِكَ	زَيَّنَّا	لِ	كُلِّ	أُمَّةٍ	عَمَلَهُمْ	ثُمَّ	إِلَىٰ
without	knowing	like this	We caused to seem fair	for	every	people	deed	then	to

بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ۖ ثُمَّ إِلَىٰ

in (their) ignorance. Thus unto every people have We caused their doing (to seem) fair. Then to

رَبِّ	هِمْ	مَرَجِعُ	هُمْ	فَ	يُنَبِّئُ	هُمْ	بِ	مَا	كَانُوا	يَعْمَلُونَ
Lord	their	return	their	so	He will inform	them	with	what	they were	they do

رَبِّهِمْ مَرَجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

their Lord is their return; and He will inform them of what they used to do.

وَ	أَقْسَمُوا	بِ	اللَّهِ	جَهْدَ	أَيْمَانِ	هِمْ	لَ	إِنْ	جَاءَتْ	هُمْ
and	they swore	by	Allah	strongest	oaths	their	indeed	if	it came	them

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ

And they swear their strongest oaths by Allah that if there came to them

آيَةً	لَّ	يُؤْمِنُونَ	بِ	هَا	قُلْ	إِنَّمَا	الْآيَاتُ	عِنْدَ	اللَّهِ	وَ	مَا
Sign	surely	they would believe	in	it	you say	only	the Signs	with	Allah	and	what

آيَةً لِّيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا

a Sign, they would surely believe therein. Say, 'Surely, Signs are with Allah. But what

يُشْعِرُ	كُمْ	أَنَّ	هَا	إِذَا	جَاءَتْ	لَا	يُؤْمِنُونَ	وَ	تَقَلِّبُ
make understand	you	that	it	when	come	not	they will believe	and	We confound

يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾ وَتَقَلِّبُ

should make you understand that when the Signs come, they will not believe?' And We shall confound

أَفئِدَةً	هُمْ	وَ	أَبْصَارَهُمْ	هُمْ	كَ	مَا	لَمْ	يُؤْمِنُوا	بِ	هَ	أَوَّلَ
hearts	their	and	eyes	their	as	that	not	they believe	with	it	first

أَفئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ

their hearts and their eyes, as they believed not therein at the first

مَرَّةً	وَ	نَذَرُ	هُمْ	فِي	طُغْيَانِ	هِمْ	يَعْمَهُونَ
time	and	We shall leave	them	in	transgression	their	they wander in distraction

مَرَّةً وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾

time, and We shall leave them in their transgression to wander in distraction.

# وَإِذَا سَمِعُوا

7th Part of the Holy Quran with split word English translation  
Published by Majlis Ansarullah UK

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