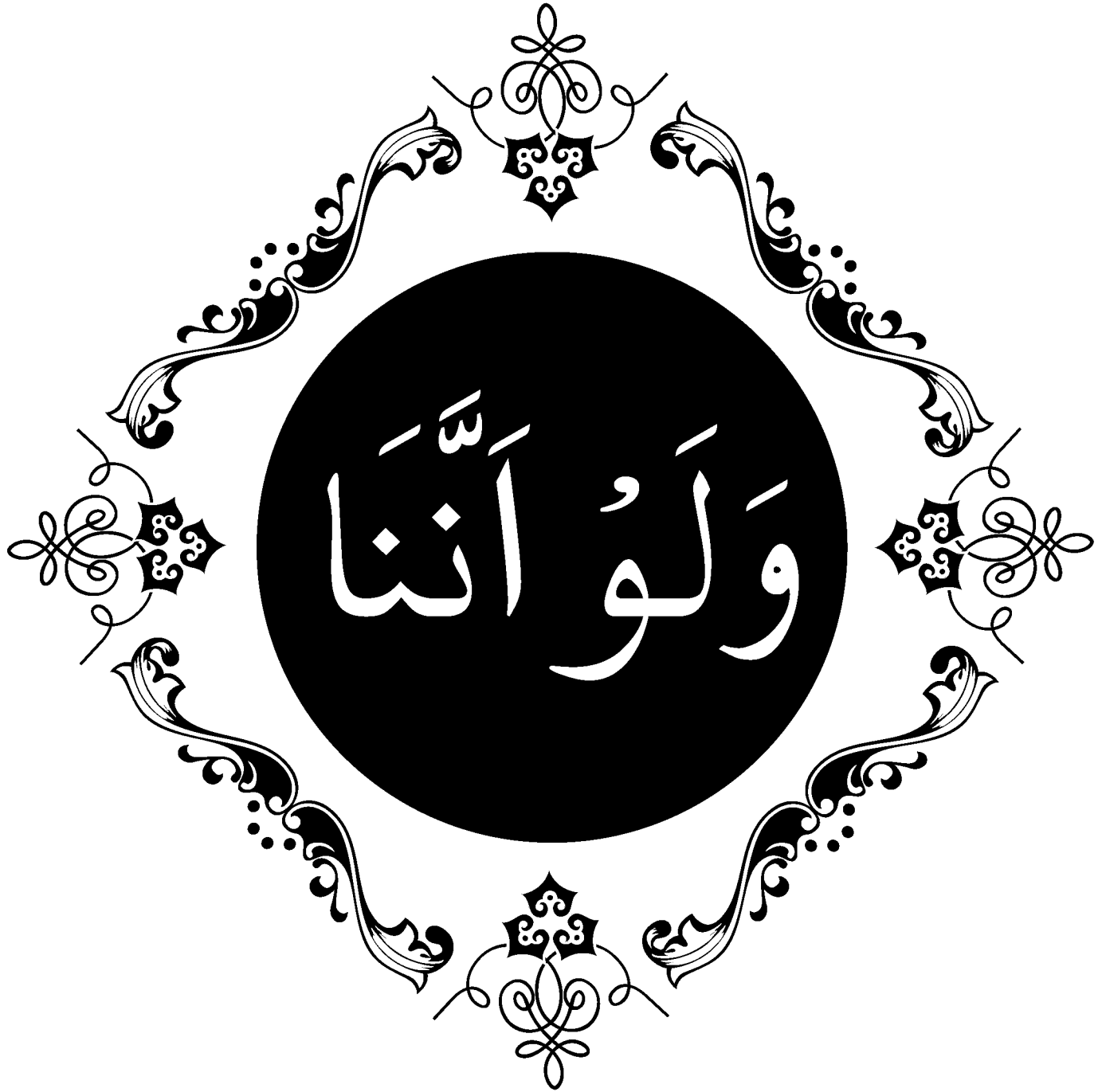


# The Holy Quran

(Part Eight)



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 عليه الله تعالى نصره العزيز 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 عليه الله تعالى نصره العزيز, 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 عليه الله تعالى نصره العزيز 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 Eight 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. آمين

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## 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.

وَلَوْ	أَنَّ	نَا	نَزَّلْنَا	إِلَىٰ	هِمُ	الْمَلَائِكَةَ	وَ	كَلَّمَ	هُمْ	الْمَوْتَىٰ
and	even	we	We sent	to	them	angels	and	he spoke	them	dead

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ

And even if We send down to them angels, and the dead speak to them,

وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ	شَيْءٍ	قُبُلًا	مَا	كَانُوا	لِ	يُؤْمِنُوا
and	on them	all	thing	face to face	not	they were	that	they believe

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا

and We gather to them all things face to face, they would not believe,

إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	وَلَكِنَّ	أَكْثَرَهُمْ	يَجْهَلُونَ
unless	that	He wills	Allah	but	most	they are ignorant

إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١٢﴾

unless Allah (enforced) His will. But most of them behave ignorantly.

وَكَذَلِكَ	جَعَلْنَا	لِ	كُلِّ	نَبِيٍّ	عَدُوًّا	شَيْطِينًا	الْإِنْسِ
and	likewise	for	all	Prophet	enemy	evil ones	men

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينًا الْإِنْسِ

And in like manner have We made for every Prophet an enemy, evil ones from among men

وَ	الْجِنِّ	يُوحِي	بَعْضُ	هُمْ	إِلَىٰ	بَعْضِ	زُخْرَفِ	الْقَوْلِ
and	jinn	he suggests	some	them	to	some	gilded	speech

وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضِ زُخْرَفِ الْقَوْلِ

and Jinn. They suggest one to another gilded speech

غُرُورًا	وَ	لَوْ	شَاءَ	رَبُّ	كَ	مَا	فَعَلُوهُ	هُ	فَ	ذَرُّ	هُمْ	وَ	مَا
in deception	and	if	Willed	your	Lord	not	they did	it	so	you leave	them	and	that

غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا

in order to deceive--and if your Lord had (enforced) His will, they would not have done it; so leave them alone with that

يَفْتَرُونَ	وَ	لِ	تَصْغَى	إِلَى	هِ	أَفئِدَةُ	الَّذِينَ	لَا يُؤْمِنُونَ	بِالْآخِرَةِ
they fabricate	and	so that	it is incline	to	it	hearts	those who	they believe not	In hereafter

يَفْتَرُونَ ﴿١١٣﴾ وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

which they fabricate-- And in order that the hearts of those who believe not in the Hereafter may incline thereto

و	لِ	يَرْضَوُ	هُ	وَ	لِ	يَقْتَرِفُوا	مَا	هُمْ
and	so that	they are pleased	with it	and	so that	they earn	that	they

وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ

and that they may be pleased therewith and that they may (continue to) earn what

مُقْتَرِفُونَ	أَف	غَيْرَ	اللَّهِ	أَبْتَغِي	حَكَمًا	وَ	هُوَ
those that earn	do	other than	Allah	I seek	judge	and	He is

مُقْتَرِفُونَ ﴿١١٤﴾ أَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ

they are earning. Shall I seek for judge other than Allah, when He

الَّذِي	أَنْزَلَ	إِلَى	كُمُ	الْكِتَابَ	مُفَصَّلًا	وَ	الَّذِينَ
who	We sent down	towards	you	the Book	one that is fully explained	and	those who

الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۗ وَالَّذِينَ

it is Who has sent down to you the Book, clearly explained? And those to whom

آتَيْنَا	هُمْ	الْكِتَابَ	يَعْلَمُونَ	أَنَّ	هُ	مُنزَّلٌ	مِّنْ
we gave	them	the Book	they know	that	it	one that has been sent	from

آتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنزَّلٌ مِّنْ

We gave the Book know that it has been sent down from

رَبِّ	كَ	بِ	الْحَقِّ	فَ	لَا	تَكُونَنَّ	مِنَ	الْمُتَرِّينَ
Lord	your	with	truth	so	not	you be	among	those who doubt

رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُتَرِّينَ ﴿١١٥﴾

your Lord with Ttruth; so be you not of those who doubt.

وَ	تَمَّتْ	كَلِمَتُ	رَبِّ	كَ	صِدْقًا	وَ	عَدْلًا	لَا	مُبَدَّلَ
and	it was fulfilled	the word	Lord	your	truth	and	justice	no	one that can change

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ

And the word of your Lord has been fulfilled in truth and justice. None can change

لِكَلِمَتِ	ه	وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ	وَ	إِنْ
words	his	and	he is	All-Hearing	All-Knowing	and	if

لِكَلِمَتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝۱۱۶ وَإِنْ

His words; and He is the All-Hearing, the All Knowing. And if

تُطِعُ	أَكْثَرَ	مَنْ	فِي	الْأَرْضِ	يُضِلُّوكَ	عَنْ	سَبِيلِ	اللَّهِ
you obey	most	who	in	earth	they lead you astray	from	way	Allah

تُطِعُ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۝

you obey the majority of those on earth, they will lead you astray from Allah's way.

إِنْ	يَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَ	إِنْ	هُمْ	إِلَّا
not	they obey	except	conjecture	and	not	they	except

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا

They follow nothing but (*mere*) conjecture, and they do nothing

يَخْرُصُونَ	إِنَّ	رَبَّ	كَ	هُوَ	أَعْلَمُ	مَنْ	يَضِلُّ
they guess	surely	Lord	your	he is	knows	who	he goes astray

يَخْرُصُونَ ۝۱۱۷ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ

but lie. Surely, your Lord knows best those who go astray

عَنْ	سَبِيلِ	ه	وَ	هُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ	فَ	كُلُوا
from	way	His	and	he is	knows	ones those are guided	so	you eat

عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝۱۱۸ فَكُلُوا

from His way; and He knows best those who are rightly guided. Eat, then,

مِنْ	مَا	ذَكَرَ	اسْمُ	اللَّهِ	عَلَيْهِ	هَ إِ	إِنْ	كُنْتُمْ	بِ	آيَاتِهِ	مُؤْمِنِينَ
from	that	it was pronounced	name	Allah	on	it	if	you were	with	His signs	believers

مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

of that over which the name of Allah has been pronounced, if you are believers in His Signs.

و	مَا	لَ	كُمْ	أَلَّا	تَأْكُلُوا	مِنْ	مَا
and	what	for	you	not	you eat	from	that

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا

And what reason have you that you should not eat of that over which

ذَكَرَ	اسْمُ	اللَّهِ	عَلَيْهِ	وَ	قَدْ	فَصَّلَ	لَ	كُمْ	مَا	حَرَّمَ
it was pronounced	name	Allah	on it	and	already	explained	for	you	that	He made it forbidden

ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ

the name of Allah has been pronounced, when He has already explained to you that which He has forbidden

عَلَيْكُمْ	إِلَّا	مَا	اضْطَرَرْتُمْ	إِلَيْهِ	وَ	إِنَّ	كَثِيرًا
unto you	except	that	you were forced	to it	and	surely	many

عَلَيْكُمْ إِلَّا مَا اضْطَرَرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا

to you--save that which you are forced to? And surely many

لَ	يُضِلُّونَ	بِ	أَهْوَاءِ	هِمْ	بِ	غَيْرِ	عِلْمٍ	إِنَّ	رَبَّ	كَ
indeed	they mislead	with	evil desires	their	with	without	knowledge	surely	Lord	your

لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ

mislead (others) by their evil desires through lack of knowledge. Assuredly, your Lord

هُوَ	أَعْلَمُ	بِ	الْمُعْتَدِينَ	وَ	ذَرُّوا	ظَاهِرَ	الْإِثْمِ
He is	knows	with	transgressors	and	you eschew	open	the sin

هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾ وَذَرُّوا ظَاهِرَ الْإِثْمِ

knows best the transgressors. And eschew sin be it apparent

وَبَاطِنَ هَٰ	إِنَّ	الَّذِينَ	يَكْسِبُونَ	الْإِثْمَ	سَ	يُجْزَوْنَ
and	surely	those who	they earn	the sin	soon	they will be rewarded

وَبَاطِنَهُ ۖ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ

or hidden. Surely, those who earn sin will be rewarded for

بِمَا	كَانُوا	يَقْتَرِفُونَ	وَ	لَا	تَأْكُلُوا	مِنْ	مَا
because of	they were	they earn	and	not	you eat	from	that

بِمَا كَانُوا يَقْتَرِفُونَ ۖ وَلَا تَأْكُلُوا مِمَّا

that which they have earned. And eat not of that on which

لَمْ	يُذَكَّرِ	اسْمُ	اللَّهِ	عَلَيْهِ	وَ	إِنَّهُ	لَفِسْقٌ	وَ	إِنَّ	الشَّيْطِينَ
not	it is pronounced	name	Allah	on it	and	surely it	as disobedience	and	surely	evil ones

لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيْطِينَ

the name of Allah has not been pronounced, for surely that is disobedience. And certainly the evil ones

لَ	يُوحُونَ	إِلَىٰ	أَوْلِيَاءِهِمْ	لِ	يُجَادِلُوا	كُمُ	وَ	إِنْ
indeed	inspire	to	their friends	so that	they dispute	you	and	if

لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوا كُمْ ۖ وَإِنْ

inspire their friends that they may dispute with you. And if

أَطَعْتُمُوهُمُ	إِنَّ	كُمُ	لَ	مُشْرِكُونَ	أَ	وَ	مَنْ	كَانَ
you obey	surely	you	indeed	those that associate partner	do	and	who	was

أَطَعْتُمُوهُمُ إِنَّكُمْ لَمُشْرِكُونَ ۖ أَوْ مَنْ كَانَ

you obey them, you will indeed be setting up gods (with God). Can he, who was

مَيِّتًا	فَ	أَحْيَيْنَا	هُ	وَ	جَعَلْنَا	لَ	هُ	نُورًا	يَمْشِي	بِهِ
so dead		We gave life	him	and	We made	for	him	light	he walks	with it

مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ

dead and We gave him life and made for him a light whereby he walks



فِي النَّاسِ كَ مَنْ مَثَلُ هَ فِي الظُّلْمَتِ لَيْسَ بِخَارِجٍ مِنْهَا
in people like who condition his in darkness not one that come out from it

فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلْمَتِ لَيْسَ بِخَارِجٍ مِنْهَا ط

among men, be like him whose condition is (that he is) in utter darkness from where he cannot come forth?

كَ ذَلِكَ زِينٌ لِ الْكُفْرَيْنِ مَا كَانُوا يَعْمَلُونَ
like this adorned for disbelievers that they were they do

كَذَلِكَ زِينٌ لِّلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٣﴾

Thus have the doings of the disbelievers been made (to seem) fair to them.

وَ كَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا
and likewise We made in every town leaders wicked its

وَ كَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا

And thus We allowed the leaders of the sinners in every township

لِ يَمْكُرُوا فِيهَا وَ مَا يَمْكُرُونَ إِلَّا بِ أَنْفُسِهِمْ وَ
that they plot in it and not they plot except with their souls and

لِيَمْكُرُوا فِيهَا ط وَ مَا يَمْكُرُونَ إِلَّا بِ أَنْفُسِهِمْ وَ

to plot therein (against the truth); and they plot not except against their own souls; but

مَا يَشْعُرُونَ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ
not they perceive and when it came to them sign they said never we will believe

مَا يَشْعُرُونَ ﴿١٢٤﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ

they perceive not. And when there comes to them a Sign, they say, 'We will not believe

حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ أَلَلَّهُ أَعْلَمُ
until we are given that like he was given Messengers Allah Allah knows

حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ أَلَلَّهُ أَعْلَمُ

until we are given the like of that which Allah's Messengers have been given.' Allah knows best

حَيْثُ	يَجْعَلُ	رِسَالَتَ	هَ	سَ	يُصِيبُ					
where	He places	Message	His	soon	it shall afflict					
حَيْثُ يَجْعَلُ رِسَالَتَهُ ط سَيُصِيبُ										
where to place His Message. Surely,										
الَّذِينَ	أَجْرَمُوا	صَغَارًا	عِنْدَ	اللَّهِ	وَ عَذَابٌ شَدِيدٌ					
those who	they committed an offence	humiliation	before	Allah	and severe punishment					
الَّذِينَ أَجْرَمُوا صَغَارًا عِنْدَ اللَّهِ وَ عَذَابٌ شَدِيدٌ										
humiliation before Allah and a severe punishment shall smite the offenders										
بِمَا	كَانُوا	يَمْكُرُونَ	فَمَنْ	يُرِدُ	اللَّهُ	أَنْ	يَهْدِيَهُ	يَشْرَحُ		
because of	they were	they plot	whoso	he intends	Allah	that	He guides him	He expands		
بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٥﴾ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحُ										
because of their plotting. So, whomsoever Allah wishes to guide, He opens										
صَدْرَهُ	هَ	لِ	الإِسْلَامِ	وَ	مَنْ	يُرِدُ	أَنْ	يُضِلَّهُ	هَ	يَجْعَلُ
his heart	for	Islam	and	whoso	and	he intends	that	he misleads	his	he makes
صَدْرَهُ لِّلْإِسْلَامِ ۚ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلُ										
his heart for (the acceptance of) Islam; and as to him whom He wishes to let go astray, He										
صَدْرَهُ	هَ	ضَيْقًا	حَرَجًا	كَ	أَنَّمَا	يَصْعَدُ	فِي	السَّمَاءِ		
his heart	narrow	close	as	though	he mounts	into	sky			
صَدْرَهُ ضَيْقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ط										
constricts his heart, as if he were climbing a steep height.										
كَذَلِكَ	يَجْعَلُ	اللَّهُ	الرَّجْسَ	عَلَى	الَّذِينَ					
likewise	He inflicts	Allah	the filth	upon	those who					
كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ										
Thus does Allah inflict punishment on those who										

لَا	يُؤْمِنُونَ	وَ	هَذَا	صِرَاطُ	رَبِّ	كَ	مُسْتَقِيمًا
not	they believe	and	this	path	Lord	your	straight

لَا يُؤْمِنُونَ ﴿١٢٦﴾ وَ هَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ط

do not believe. And this is the path of your Lord (leading) straight (to Him).

قَدْ	فَصَّلْنَا	الْآيَاتِ	لِ	قَوْمٍ	يَذَّكَّرُونَ	لِ	هُمْ
indeed	we explained	Signs	for	people	they take admonition	for	them

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٧﴾ لَهُمْ

We have, indeed, explained the Signs in detail for a people who would be admonished. For them

دَارُ	السَّلَامِ	عِنْدَ	رَبِّ	هُمْ	وَ	هُوَ	وَلِيُّ	هُمْ	بِمَا
abode	peace	with	Lord	their	and	He is	friend	their	because of

دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَ هُوَ وَلِيُّهُمْ بِمَا

is the abode of peace with their Lord, and He is their Friend because of

كَانُوا	يَعْمَلُونَ	وَ	يَوْمَ	يَحْشُرُهُمْ	هُمْ	جَمِيعًا
they were	they do	and	day	He gathers	them	all together

كَانُوا يَعْمَلُونَ ﴿١٢٨﴾ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعًا ؕ

what they did. And on the day when He will gather them all together,

يَا	مَعْشَرَ	الْجِنِّ	قَدْ	اسْتَكْرْتُمْ	مِّنَ	الْإِنْسِ	وَ
O	company	Jinn	indeed	you won over many	among	men	and

يَمَعْشَرَ الْجِنِّ قَدْ اسْتَكْرْتُمْ مِّنَ الْإِنْسِ ؕ وَ

(He will say), 'O company of Jinn! you sought (to make subservient to yourselves) a great many from among men!' And

قَالَ	أَوْلِيُّوْهُم	مِّنَ	الْإِنْسِ	رَبَّنَا	اسْتَمْتَع
he said	friends	among	men	our Lord	he profited

قَالَ أَوْلِيُّوْهُم مِّنَ الْإِنْسِ رَبَّنَا اسْتَمْتَع

their friends from among men will say, 'Our Lord! we profited

بَعْضُنَا	بِبَعْضٍ	وَّ	بَلَّغْنَا	أَجَلَ	نَا	الَّذِيَّ	أَجَلْتِ	لَ	نَا
some of us	with some	and	we reached	term	our	which	you appointed	for	us

بَعْضُنَا بِبَعْضٍ وَ بَلَّغْنَا أَجَلَنَا الَّذِيَّ أَجَلْتِ لَنَا ط

from one another, but (now) we have reached our term which you did appoint for us.'

قَالَ	النَّارُ	مَثْوَى	كُمُ	خَالِدِينَ	فِي	هَآ	إِلَّا	مَا
He said	Fire	abode	your	those that shall abide	in	it	except	that

قَالَ النَّارُ مَثْوَى كُمُ خَالِدِينَ فِيهَا إِلَّا مَا

He will say, 'The Fire is your abode, wherein you shall abide, save what

شَاءَ	اللَّهُ	إِنَّ	رَبَّ	كَ	حَكِيمٌ	عَلِيمٌ	وَ	كَذَلِكَ	نُؤَلِّى
he willed	Allah	surely	Lord	you	Wise	All-Knowing	and	likewise	We appoint

شَاءَ اللَّهُ ط إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾ وَ كَذَلِكَ نُؤَلِّى

Allah may will.' Surely, your Lord is Wise, All-Knowing. And in like manner do We set

بَعْضُ	الظَّالِمِينَ	بَعْضًا	بِمَا	كَانُوا	يَكْسِبُونَ
some	wrongdoers	some	because of	they were	they earn

بَعْضُ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾

some of the wrongdoers over the others because of what they earned.

يَا	مَعْشَرَ	الْجِنِّ	وَ	الْإِنْسِ	أَلَمْ	يَأْتِ	كُمُ	رُسُلٌ
O	company	Jinn	and	men	did	he comes	you	Messengers

يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ

'O company of Jinn and men! did not Messengers come to you

مِّنْ	كُمُ	يَقُصُّونَ	عَلَيْكُمْ	آيَاتِى	وَ	يُنذِرُونَ	كُمُ
from	you	they relate	on to you	Signs	and	they warn	you

مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِى وَ يُنذِرُونَكُمْ

from among yourselves who related to you My Signs and who warned you

لِقَاءَ	يَوْمِ	كُم	هَذَا	قَالُوا	شَهِدْنَا	عَلَى	أَنْفُسِ	نَا
meeting	day	your	this	they said	we bore witness	upon	selves	our

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا

of the meeting of this your day?' They will say, 'We bear witness against ourselves.'

وَ	غَرَّتْ	هُمْ	الْحَيَاةُ	الدُّنْيَا	وَ	شَهِدُوا	عَلَى
and	it deceived	them	the life	the world	and	they bore witness	upon

وَغَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى

And the worldly life deceived them. And they will bear witness against

أَنْفُسِ	هِمْ	أَنَّ	هُمْ	كَانُوا	كَفَرِينَ	ذَلِكَ	أَنْ	لَمْ
selves	them	that	they	they were	disbelievers	this	that	not

أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾ ذَلِكَ أَنْ لَمْ

themselves that they were disbelievers. That is because

يَكُنْ	رَبُّكَ	مُهْلِكَ	الْقُرَى	بِ	ظُلْمٍ	وَ	أَهْلُ	هَا
He is	your Lord	destroyer	the towns	with	unjustly	and	people	its

يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلَهَا

your Lord would not destroy the towns unjustly while their people

غَفُلُونَ	وَ	لِ	كُلِّ	دَرَجَتٍ	مِّنْ	مَا	عَمِلُوا
unmindful people	and	for	all	ranks	from	that	they did

غَفُلُونَ ﴿١٣٢﴾ وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا

were unwarned. And for all are degrees (of rank) according to what they do,

وَ	مَا	رَبُّ	كَ	بِغَافِلٍ	عَمَّا	يَعْمَلُونَ	وَ	رَبُّ	كَ	الْغَنِيِّ
and	not	with	you	are unmindful	from what	they do	and	Lord	your	Self-Sufficient

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾ وَرَبُّكَ الْغَنِيُّ

and your Lord is not unmindful of what they do. And your Lord is Self-Sufficient,

ذُو	الرَّحْمَةِ	إِنْ	يَشَاءُ	يُذْهِبُ	كُمُ	وَ	يَسْتَخْلِفُ
one	mercy	if	He wills	He can do away	you	and	he causes to succeed

ذُو الرَّحْمَةِ ۖ إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَسْتَخْلِفُ

full of mercy. If He please, He can do away with you and cause to succeed

مِنْ	بَعْدِ	كُمُ	مَا	يَشَاءُ	كَمَا	أَنْشَأَ	كُمُ	مِنْ
from	after	you	that	He wills	as	He raised	you	from

مِنْ بَعْدِ كُمُ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ

you what He pleases, even as He raised you from the

ذُرِّيَّةِ	قَوْمٍ	الْآخَرِينَ	إِنَّ مَا	تُوعَدُونَ	لَ	آتِ
progeny	people	others	surely that	you are promised	indeed	come to pass

ذُرِّيَّةِ قَوْمٍ الْآخَرِينَ ۖ إِنَّ مَا تُوعَدُونَ لَآتٍ ۗ

offspring of other people. Surely, that which you are promised shall come to pass

وَ	مَا	أَنْتُمْ	بِمُعْجِزِينَ	قُلْ	يَا	قَوْمِ	اعْمَلُوا	عَلَى
and	you	not	those that are frustrated	you say	O	my people	you do	at

وَمَا أَنْتُمْ بِمُعْجِزِينَ ۗ قُلْ يَقَوْمِ اعْمَلُوا عَلَى

and you cannot frustrate (it). Say, 'O my people, act

مَكَانَةٍ	كُمُ	إِنِّي	عَامِلٌ	فَ	سَوْفَ	تَعْلَمُونَ	مَنْ	تَكُونُ
capacity	you	surely I	one that does	so	soon	you will know	who	you be

مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ

as best you can. I, too, am acting. Soon will you know whose will be

لَ	هَ	عَاقِبَةُ	الدَّارِ	إِنَّ	هَ	لَا	يُفْلِحُ	الظَّالِمُونَ
for	whom	ultimate	abode	surely	he	not	he prospers	the wrongdoers

لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۗ

the ultimate reward of the abode.' Surely, the wrongdoers shall not prosper.

وَجَعَلُوا	لِ	اللَّهِ	مِنْ	مَا	ذَرَأَ	مِنْ	الْحَرْثِ	وَ	الْأَنْعَامِ	نَصِيبًا
and	for	Allah	from	that	he produced	from	crops	and	cattle	portion

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا

And they have assigned Allah a portion of the crops and cattle which He has produced,

فَقَالُوا	هَذَا	لِ	اللَّهِ	بِ	زَعْمِهِمْ	وَ	هَذَا	لِ	شُرَكَائِنَا	نَا
so	they said	this	for	Allah	in	their	and	this	for	those that are partners

فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا

and they say, 'This is for Allah,' as they imagine, 'and this is for our idols.'

فَمَا	كَانَ	لِ	شُرَكَائِهِمْ	فَ	لَا	يَصِلُ	إِلَى	اللَّهِ	وَ	مَا
so	was	for	those that are partners	so	not	it reaches	to	Allah	and	which

فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا

But that which is for their idols reaches not Allah, while that which

كَانَ	لِ	اللَّهِ	فَ	هُوَ	يَصِلُ	إِلَى	شُرَكَائِهِمْ	سَاءَ	مَا
he was	for	Allah	so	that	it reaches	to	those that are partners	it was evil	that

كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا

is for Allah reaches their idols. Evil is what they

يَحْكُمُونَ	وَ	كَذَلِكَ	زَيْنَ	لِكَثِيرٍ	مِّنَ	الْمُشْرِكِينَ	قَتَلَ	أَوْلَادِهِمْ
they judge	and	likewise	he adorned	for many	from	idolators	slaying	children

يَحْكُمُونَ ۝ وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ

conclude. And in like manner have their associates made the killing of their children (appear) beautiful to many of

شُرَكَائِهِمْ	لِ	يُرُدُّوهُمْ	وَ	لِ	يَلْبَسُوهُمْ
associate-partners	so that	they ruin	and	so that	they make obscure

شُرَكَائِهِمْ لِيُرُدُّوهُمْ وَيَلْبَسُوهُمْ

the idolaters that they may ruin them and cause them confusion

عَلَيْهِمْ	دِينَ	هُمْ	وَ	لَوْ	شَاءَ	اللَّهُ	مَا	فَعَلُوا	هُ
upon them	religion	their	and	if	Willed	Allah	not	they did	it

عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ

in there religion. And if Allah had (enforced) His will, they would not have done this;

فَ	ذُرٌّ	هُمْ	وَ	مَا	يَفْتَرُونَ	وَ	قَالُوا	هَذِهِ	أَنْعَامٌ
so	you leave	them	and	that	they invent	and	they said	this is	cattle

فَذَرَّهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا هَذِهِ أَنْعَامٌ

so leave them alone with that which they invent. And they say, 'Such and such cattle

وَ	حَرْثٌ	حِجْرٌ	لَّا	يَطْعَمُ	هَا	إِلَّا	مَنْ	نَشَاءُ
and	crops	forbidden	not	he shall eat	thereof	except	whom	We please

وَحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ

and crops are forbidden. None shall eat thereof save whom we please'---

بِ	زَعْمِهِمْ	هُمْ	وَ	أَنْعَامٌ	حُرِّمَتْ	ظُهُورُ	هَا	وَ	أَنْعَامٌ
in	opinion	their	and	cattle	it was made forbidden	backs	its	and	cattle

بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ

so they allege---and there are cattle whose backs are forbidden, and there are cattle over which they

لَّا	يَذْكُرُونَ	اسْمَ	اللَّهِ	عَلَيْهَا	افْتِرَاءً	عَلَى	هِ
not	they pronounce	name	Allah	on it	forging a lie	on	Him

لَّا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۖ

pronounce not the name of Allah, forging a lie against Him.

سَ	يَجْزِي	هُمْ	بِمَا	كَانُوا	يَفْتَرُونَ	وَ	قَالُوا	مَا	فِي
soon	He requites	them	because	they were	they fabricate	and	they said	that	in

سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾ وَقَالُوا مَا فِي

Soon will He requite them for that which they have fabricated. And they say, 'That which is in



بُطُونٍ	هَذِهِ	الْأَنْعَامِ	خَالِصَةً	لِ	ذُكُورِنَا	وَ	مُحَرَّمٍ
wombs	these	cattle	exclusively	for	males	and	one that is forbidden

بُطُونٍ هَذِهِ الْأَنْعَامِ خَالِصَةً لِّذُكُورِنَا وَ مُحَرَّمٍ

the wombs of such and such cattle is exclusively (reserved) for our males and is forbidden

عَلَى	أَزْوَاجِ	نَا	وَ	إِنْ	يَكُنْ	مَيِّتَةً	فَ	هُمْ
on	wives	our	and	if	it be	dead	so	they

عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ

to our wives; but if it is (born) dead, then they are

فِي	هِ	شُرَكَاءُ	سَ	يَجْزِي	هُمْ	وَصَفَّ	هُمْ	إِنَّ	هُ	حَكِيمٌ
in	it	partners	soon	he requites	them	assertion	their	surely	He	Wise

فِيهِ شُرَكَاءُ ط سَيَجْزِيهِمْ وَصَفَّهُمْ ط إِنَّهُ حَكِيمٌ

(all) partakers thereof. He will requite them for their assertion. Surely, He is Wise,

عَلَيْهِمْ	قَدْ	خَسِرَ	الَّذِينَ	قَتَلُوا	أَوْلَادَ	هُمْ
All-Knowing	indeed	he suffered loss	those who	they slayed	children	their

عَلَيْهِمْ ١٤٠ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ

All-Knowing. Losers indeed are they who kill their children

سَفَهًا	بِغَيْرِ	عِلْمٍ	وَ	حَرَّمُوا	مَا	رَزَقَ	هُمْ	اللَّهُ
foolishly	without	knowledge	and	they made unlawful	that	he provided	them	Allah

سَفَهًا بِغَيْرِ عِلْمٍ وَ حَرَّمُوا مَا رَزَقَهُمُ اللَّهُ

foolishly for lack of knowledge, and make unlawful what Allah has provided for them,

افْتِرَاءً	عَلَى	اللَّهِ	قَدْ	ضَلُّوا	وَ	مَا	كَانُوا	مُهْتَدِينَ
forging a lie	on	Allah	indeed	they went astray	and	not	they were	those that are rightly guided

افْتِرَاءً عَلَى اللَّهِ ط قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ١٤١

forging a lie against Allah. They have indeed gone astray and are not rightly guided.

وَ	هُوَ	الَّذِي	أَنْشَأَ	جَنَّاتٍ	مَّعْرُوشَاتٍ	وَ	غَيْرِ
and	He	who	He produced	gardens	trellised	and	not

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ

And He it is Who brings into being gardens, trellised and

مَّعْرُوشَاتٍ	وَ	النَّخْلَ	وَ	الزَّرْعَ	مُخْتَلِفًا	أَكْلُ	هَ
trellised	and	date-palm	and	corn-fields	varying	fruits	it

مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ

untrellised, and the date-palm and cornfields whose fruits are of diverse kinds,

وَ	الزَّيْتُونَ	وَ	الرُّمَانَ	مُتَشَابِهًا	وَ	غَيْرِ	مُتَشَابِهٍ
and	the olive	and	pomegranate	similar	and	not	similar

وَ الزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرِ مُتَشَابِهٍ ط

and the olive and the pomegranate, alike and unlike.

كُلُوا	مِنْ	ثَمَرِهِ	إِذَا	أَثْمَرَ	وَ	آتَوْا	حَقَّهُ	هَ	يَوْمَ	حَصَادِهِ	هَ
you eat	from	its fruit	when	the bore fruit	and	you give	His rights	His	day	harvest	it

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ط

Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest

وَ	لَا	تُسْرِفُوا	إِنَّ	هَ	لَا	يُحِبُّ	الْمُسْرِفِينَ	وَ	مِنْ
and	not	you exceed bounds	He	surely	not	he loves	those who exceed bounds	and	from

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٢﴾ وَمِنْ

and exceed not the bounds. Surely, Allah loves not those who exceed the bounds. And of

الْأَنْعَامِ	حَمُولَةً	وَ	فَرَشًا	كُلُوا	مِنْ	مَا	رَزَقَ	كُمُ	اللَّهُ
cattle	burden	and	spreading slaughtering	you eat	from	that	He provided	you	Allah

الْأَنْعَامِ حَمُولَةً وَفَرَشًا ط كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ

the cattle (He has created some) for burden and (some) for slaughter. Eat of that which Allah has provided for you,

وَ	لَا	تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّ	هُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ
and	not	you follow	footsteps	Satan	surely	he	for you	enemy	one that is open

وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٣﴾

and follow not the footsteps of Satan. Surely, he is to you an open foe.

ثَمْنِيَّةَ	أَزْوَاجٍ	مِّنَ	الضَّأْنِ	اِثْنَيْنِ
eight	mates	from	sheep	two

ثَمْنِيَّةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اِثْنَيْنِ

(He has created) eight mates altogether (consisting of), the sheep two,

وَ	مِنَ	الْمَعْزِ	اِثْنَيْنِ	قُلْ	أَ	الذَّكَرَيْنِ	حَرَّمَ	أَمْ
and	from	goats	two	you say	is it	two males	He made forbidden	or

وَمِنَ الْمَعْزِ اِثْنَيْنِ ۖ قُلْ أَ الذَّكَرَيْنِ حَرَّمَ أَمْ

and of the goats two;---Say, 'Is it the two males that He has forbidden or

الْأُنثَيْنِ	أَمْ	اشْتَمَلَتْ	عَلَىٰ	هِ	أَرْحَامُ	الْأُنثَيْنِ
two females	or that	it is contained	upon (on)	it	wombs	two females

الْأُنثَيْنِ أَمْ اِشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ ۖ

the two females or that which the wombs of the two females contain.

نَبِّؤُنِي	بِ	عِلْمٍ	إِنْ	كُنْتُمْ	صَادِقِينَ	وَ	مِنَ	الْإِبِلِ
you inform	with	knowledge	if	you were	truthful	and	from	the camel

نَبِّؤُنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٤﴾ وَمِنَ الْإِبِلِ

Inform me with knowledge, if you are truthful.' And of the camels

اِثْنَيْنِ	وَ	مِنَ	الْبَقَرِ	اِثْنَيْنِ	قُلْ	أَ	الذَّكَرَيْنِ	حَرَّمَ
two	and	from	the oxen	two	you say	is it	two males	He made forbidden

اِثْنَيْنِ وَمِنَ الْبَقَرِ اِثْنَيْنِ ۖ قُلْ أَ الذَّكَرَيْنِ حَرَّمَ

two, and of the oxen two. Say, 'Is it the two males that He has forbidden

الْأُنثَيْنِ	أَرْحَامُ	هِ	عَلَى	اشْتَمَلَتْ	أَمَّا	الْأُنثَيْنِ	أَمْ
two females	wombs	it	upon (on)	contains	or that	two females	or

أَمْ الْأُنثَيْنِ أَمَّْا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ ط

or the two females or that which the wombs of the two females contain?

مَنْ	فَ	هَذَا	بِ	اللَّهِ	كُمُ	وَصَّى	إِذْ	شُهِدْتُمْ	أَمْ
who	so	this	with	Allah	you	He enjoined	when	present	you were

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمُ اللَّهُ بِهَذَا فَمَنْ

Were you present when Allah enjoined this on you?' Who is then

النَّاسِ	لِيُضِلَّ	كَذِبًا	عَلَى	اللَّهِ	افْتَرَى	مَنْ	مِنْ	أَظْلَمُ
people	so he leads astray	lie	Allah	upon	he forges	who	from	more unjust

أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ

more unjust than he who forges a lie against Allah that he may lead men astray

الظَّالِمِينَ	الْقَوْمِ	يَهْدِي	لَا	اللَّهِ	إِنَّ	عِلْمٍ	بِغَيْرِ
unjust	people	He guides	for	Allah	surely	knowledge	without

بِغَيْرِ عِلْمٍ ط إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾

without knowledge? Surely, Allah guides not the unjust people.

مُحَرَّمًا	يَ	إِلَى	أُوحِيَ	مَا	فِي	أَجِدُ	لَا	قُلْ
one that is forbidden	me	to	it was revealed	that	I	I find	not	you say

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا

Say, I find not in what has been revealed to me aught forbidden

دَمًا	أَوْ	مَيِّتَةً	يَكُونُ	أَنْ	إِلَّا	هَـ	يَطْعَمُ	طَاعِمٍ	عَلَى
blood	or	dead	it be	that	except	it	he eats	an eater	upon

عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيِّتَةً أَوْ دَمًا

to an eater (who wishes) to eat it, except it be that which dies of itself, or blood

أَوْ	رِجْسٌ	هَـ	إِنَّ	فَ	خِنْزِيرٍ	لَحْمَ	أَوْ	مَسْفُوحًا
or	unclean	that is	surely	so	swine	flesh	or	blood poured forth

مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ

poured forth, or the flesh of swine---for (all) that is unclean---or

غَيْرَ	بَاغٍ	اضْطُرَّ	مَنْ	فَ	بِهِ	اللَّهِ	غَيْرِ	لِ	أَهْلٍ	فِسْقًا
not disobedient		he was compelled	who	so	on it	Allah	other than	for	it was invoked	disobedience

فِسْقًا أَهْلٍ لِّغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ

what is profane, on which is invoked the name of other than Allah. But whoso is driven by necessity, being neither disobedient

وَأَلَّا	عَادٍ	فَ	إِنَّ	رَبَّ	كَ	غَفُورٌ	رَّحِيمٌ	وَ	عَلَى	الَّذِينَ
those	on	and	Merciful	Most Forgiving	your	Lord	surely	so	one that has gone over limit	not and

وَأَلَّا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٦﴾ وَعَلَى الَّذِينَ

nor exceeding (the limit), then surely your Lord is Most Forgiving, Merciful.' And to those who

هَادُوا	حَرَّمْنَا	كُلَّ	ذِي	ظُفْرِ	وَ	مِنَ	الْبَقَرِ	وَ	الْغَنَمِ
sheep and goat	and	oxen	from	and	claws	one	all	We forbade	they became Jews

هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ

are Jews We forbade all animals having claws; and of the oxen and the sheep and goats

حَرَّمْنَا	عَلَيْهِمْ	شُحُومَ	هُمَا	إِلَّا	مَا	حَمَلَتْ	ظُهُورُهُمَا	
the two	backs	it bore	that	except	the two	fats	on them	We forbade

حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا

did We forbid them their fats, save that which their backs bear

أَوْ	الْحَوَايَا	أَوْ	مَا	اخْتَلَطَ	بِ	عَظْمٍ	ذَلِكَ	جَزَيْنَا	هُمْ
them	We rewarded	this is	bone	with	it mixed	that	or	intestines	or

أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ

or the intestines, or that which is mixed with a bone. That is the reward We gave them

بِ	بَغْيِ	وَهُمْ	وَ	إِنَّا	لَصٰدِقُونَ	فَإِن	كَذَّبُوا	كَ	فَ	قُلْ
you say	SO	YOU	they accused of falsehood	if	SO	the truthful	surely we	and	their	rebellion with

بِبَغْيِهِمْ ۗ وَإِنَّا لَصٰدِقُونَ ﴿١٤٧﴾ فَإِن كَذَّبُوكَ فَقُلْ

for their rebellion. And most surely We are truthful. But if they accuse you of falsehood, say,

رَبُّ	كُم	ذُو	رَحْمَةٍ	وَ	وَاسِعَةٍ	وَلَا	يُرَدُّ	بَأْسُ	هُ	عَنِ
from	His	wrath	it is turned back	not	and	all-embracing	mercy	like	your	Lord

رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ ۚ وَلَا يُرَدُّ بَأْسُهُ عَنِ

'Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from

الْقَوْمِ	الْمُجْرِمِينَ	سَ	يَقُولُ	الَّذِينَ	أَشْرَكُوا	لَوْ
if	they associated partners	those	he will say	soon	the guilty	the people

الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٨﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ

the guilty people.' Those who associate partners (with Allah) will say, 'If

شَاءَ	اللَّهُ	مَا	أَشْرَكْنَا	وَ	لَا	أَبَاؤُنَا	وَ	لَا	حَرَّمْنَا	مِنْ	
from	we made unlawful	not	and	our	fathers	not	and	we associated partners	not	Allah	He willed

شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ

Allah had pleased, we could not have joined gods (with Him), nor could our fathers; nor could we have made anything

شَيْءٍ	كَذٰلِكَ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِ	هُم	حَتَّى	ذٰقُوا
they tasted	until	them	before	from	those	he accused of falsehood	like wise	anything

شَيْءٍ ۗ كَذٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذٰقُوا

unlawful, In like manner did those who were before them accuse (God's Messengers) of falsehood, until they tasted

بَأْسَ	نَا	قُلْ	هَلْ	عِنْدَكُمْ	مِنْ	عِلْمٍ	فَ	تُخْرِجُوهُ	هُ	لَ	نَا	
us	for	it	you produce	so	knowledge	from	you	with	is	you say	our	wrath

بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا

of Our wrath. Say, 'Have you any knowledge? Then produce it for us.

إِنْ	تَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَ	وَ	إِنْ	أَنْتُمْ	إِلَّا	تَخْرُسُونَ
if	you follow	only	conjecture	and	and	if	you	except	you tell lies

إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُسُونَ ﴿١٤٩﴾

You follow nothing but (mere) conjecture. And you do nothing but lie.'

قُلْ	فَ	لِ	اللَّهِ	الْحُجَّةُ	الْبَالِغَةُ	فَ	لَوْ	شَاءَ	لَ	هَدَى	كُمُ
you say	so	for	Allah	argument	one that is most thorough	so	if	he willed	indeed	He guided	you

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۗ فَلَوْ شَاءَ لَهَدَىٰكُمْ

Say, 'To Allah belongs the conclusive argument. If He had (enforced) His will, He could have surely guided you

أَجْمَعِينَ	قُلْ	هَلُمَّ	شُهَدَاءَ	كُمُ	الَّذِينَ	يَشْهَدُونَ
all	you say	produce	witnesses	your	those who	they bear witness

أَجْمَعِينَ ﴿١٥٠﴾ قُلْ هَلُمَّ شُهَدَاءَ كُمُ الَّذِينَ يَشْهَدُونَ

all.' Say, 'Bring forward your witnesses who testify

أَنَّ	اللَّهِ	حَرَّمَ	هَذَا	فَ	إِنْ	شَهِدُوا	فَ	لَا	تَشْهَدُ	مَعَهُمْ
that	Allah	forbade	this	so	if	they bore witness	so	not	you bear witness	with them

أَنَّ اللَّهَ حَرَّمَ هَذَا ۗ فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ

that Allah has forbidden this.' If they bear witness, bear you not witness with them,

وَ	لَا	تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	وَ	الَّذِينَ
and	not	you follow	evil desires	those who	they treated as lies	with	Signs	and	those who

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ

nor follow you the evil inclinations of those who treat Our Signs as lies and those who

لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	وَ	هُمْ	بِرَبِّهِمْ	يَعْدِلُونَ	قُلْ	تَعَالَوْا
not	they believe	with	Hereafter	and	they	with their Lord	they set up equals	you say	you come

لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥١﴾ قُلْ تَعَالَوْا

believe not in the Hereafter and who set up equals to thier Lord. Say, 'Come,

أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيَّ كُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا
anything with Him you associate partners that not you for your Lord He made forbidden that I recite

أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيَّ كُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا

I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner

وَوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
you slay not and doing good the parents with and

وَوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا

and that you must treat parents with exceeding kindness, and that you kill not

أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
them also and you We provide We poverty from your children

أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

your children for (fear of) poverty---it is We Who provide for you and for them---

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
it was made secret that or it from it opened that foul deeds you approach not and

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

and that you approach not foul deeds, whether open or secret;

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
justice with except Allah He forbade which the soul you slay not and

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

and that you kill not the life which Allah has made sacred, save by right.

ذَلِكَ وَمَا يُحْيِي كُفْرًا وَلَا تَقْرُبُوا
you approach not and you understand you so that with it you He enjoined this is

ذَلِكَ وَمَا يُحْيِي كُفْرًا وَلَا تَقْرُبُوا

That is what He has enjoined upon you, that you may understand. 'And approach not



يَبْلُغُ	حَتَّى	أَحْسَنُ	هِيَ	الَّتِي	بِ	إِلَّا	الْيَتِيمِ	مَالٍ
he attains	until	best	this is	that	with	except	orphan	property

مَالِ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ

the property of the orphan, except in (a way) which is best, till he attains

أَشَدُّ	هَ	وَ	أَوْفُوا	الْكَيْلَ	وَ	الْمِيزَانَ	بِالْقِسْطِ	لَا	نُكَلِّفُ
We burden	not	with equity	weight	and	measure	they gavefull	and	his	full strength

أَشَدَّهُ ۚ وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ

his maturity. And give full measure and weight with equity. We task not

نَفْسًا	إِلَّا	وَسِعَ	هَا	وَ	إِذَا	قُلْتُمْ	فَ	اعْدِلُوا	وَ	لَوْ
if	and	you do justice	so	you spoke	when	and	its	capacity	except	any soul

نَفْسًا إِلَّا وَسِعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ

any soul except according to its capacity. And when you speak , observe justice, even if

كَانَ	ذَا	قُرْبَى	وَ	بِ	عَهْدِ	اللَّهِ	أَوْفُوا	ذَلِكَ	مُ	وَصَى	كُم	بِهِ
with it	you	He enjoined	this is	you fulfil	Allah	covenant	with	and	relative	one	he was	

كَانَ ذَا قُرْبَى ۚ وَ بِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَلِكُمْ وَصَّكُمْ بِهِ

(the concerned person) be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you,

لَعَلَّ	كُم	تَذَكَّرُونَ	وَ	أَنَّ	هَذَا	صِرَاطِ	ى	مُسْتَقِيمًا
straight	My	path	this	surely	and	you take heed	you	so that

لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾ وَأَنَّ هَذَا صِرَاطِى مُسْتَقِيمًا

that you may may remember.' And (say), 'This is My path (leading) straight.

فَ	اتَّبِعُوهُ	وَ	لَا	تَتَّبِعُوا	السُّبُلَ	فَ	تَفَرَّقَ	بِ	كُم	عَنْ
from	you follow	so	the paths	you follow	not	and	it	you follow	so	

فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ

So follow it; and follow not (other) ways, lest they lead you away from

تَتَّقُونَ	كُم	لَعَلَّ	بِهِ	كُم	وَصَى	ذَلِكَم	ه	سَبِيلِ
you are righteous	you	so that	with it	you	He enjoined	this is	His	path

سَبِيلِهِ ۖ ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾

His way. This is what He enjoins upon you, that you may (become able to) guard (against evils).'

أَحْسَنَ	الَّذِيَّ	عَلَى	تَمَامًا	الْكِتَابِ	مُوسَى	آتَيْنَا	ثُمَّ
excellent	those	upon	complete	the Book	Moses	We gave	then

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ

Again, We gave Moses the Book, which completely fulfils the requirements of one who is excellent in conduct

وَهُمْ	لَعَلَّ	رَحْمَةً	وَّ	هُدًى	وَّ	شَيْءٍ	كُلِّ	لِ	تَفْصِيلًا	وَّ
they	so that	mercy	and	guidance	and	things	all	for	explanation	and

وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ

and explains everything to the last detail and is a guidance and blessing so that they

ه	أَنْزَلْنَا	كِتَابَ	هَذَا	وَّ	يُؤْمِنُونَ	هَمَّ	رَبِّ	لِقَاءِ	بِ
it	We sent down	Book	this	and	they believe	their	Lord	meeting with	

بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٥﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

come to believe in the meeting with their Lord. And this is a Book which We have sent down;

تُرْحَمُونَ	كُم	لَعَلَّ	اتَّقُوا	وَّ	ه	اتَّبِعُوهُ	فَ	مُبْرَكٌ
you are shown mercy	you	so that	you guard against	and	it	you follow	so	blessed

مُبْرَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

(it is) full of blessings. So follow it, and guard against (sin) that you may be shown mercy;

قَبْلَنَا	مِنْ	طَائِفَتَيْنِ	عَلَى	الْكِتَابِ	أُنزِلَ	إِنَّمَا	تَقُولُوا	أَنْ
before us	from	two parties	upon	the Book	it was sent down	only	you say	so that

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا ۖ

Lest you should say, 'The Book was sent down only to two peoples before us,

وَ	إِنْ	كُنَّا	عَنْ	دِرَاسَةِ	هَمَّ	لَ	غُفْلِينَ
and	if	we were	about	reading	them	indeed	unaware people

وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغُفْلِينَ ﴿١٥٧﴾

and we were indeed unaware of their reading;'

أَوْ	تَقُولُوا	لَوْ	أَنْ	تَأَنَّ	أُنزِلَ	عَلَى	نَا	الْكِتَابُ	لَ	كُنَّا
or	you say	if	that	We	it was sent down	upon	us	the Book	indeed	we were

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا

Or lest you should say, 'Had the Book been sent down to us, we should surely have been

أَهْدَى	مِنْ	هُمْ	فَ	قَدْ	جَاءَ	كُمْ	بَيِّنَةٌ	مِّنْ	رَّبِّ	كُمْ
better guided	from	them	so	indeed	it came	you	clear evidence	from	Lord	your

أَهْدَى مِنْهُمْ ۚ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ

better guided than they.' There has (now) come to you a clear evidence from your Lord,

وَ	هُدًى	وَ	رَحْمَةً	فَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	كَذَّبَ
and	guidance	and	mercy	so	who	more unjust	from	who	he rejected

وَهُدًى وَرَحْمَةً ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ

and a guidance and a mercy. Who, then, is more unjust than he who rejects

بِ	آيَاتِ	اللَّهِ	وَ	صَدَفَ	عَنْ	هَا	سَ	نَجْزِي	الَّذِينَ
with	signs	Allah	and	he turned away	from	it	soon	we requite	those who

بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ

the Signs of Allah and turns away from them? We will requite those who

يُصَدِّفُونَ	عَنْ	آيَاتِ	نَا	سُوءَ	الْعَذَابِ	بِمَا	كَانُوا
they turn away	from	signs	our	an evil	punishment	because	they were

يُصَدِّفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا

turn away from Our Signs with an evil punishment because of their

يُصَدِّفُونَ	هَلْ	يَنْظُرُونَ	إِلَّا	أَنْ	تَأْتِي	هُمْ
they turn away	are	they waiting	but	that	it comes	them

يُصَدِّفُونَ ﴿١٥٨﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمْ

turning away. Do they expect aught but that

الْمَلَائِكَةُ	أَوْ	يَأْتِي	رَبُّكَ	أَوْ	يَأْتِي	بَعْضُ	آيَاتِ	رَبِّكَ
angels	or	He comes	Lord	or	he comes	some	Signs	your Lord

الْمَلَائِكَةُ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ ط

angels should come to them or that your Lord should come or that some of the Signs of your Lord should come?

يَوْمَ	يَأْتِي	بَعْضُ	آيَاتِ	رَبِّ	كَ	لَا	يَنْفَعُ	نَفْسًا	إِيمَانُهَا
day	he comes	some	Signs	Lord	your	not	he profits	soul	their belief

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا

The day when some of the Signs of your Lord shall come, to believe in them shall not profit a soul

لَمْ	تَكُنْ	أَمَنْتَ	مِنْ	قَبْلُ	أَوْ
not	he was	it believed	from	before	or

لَمْ تَكُنْ أَمَنْتَ مِنْ قَبْلُ أَوْ

which believed not before, nor

كَسَبَتْ	فِي	إِيْمَانِ	هَا	خَيْرًا	قُلِ	أَنْتُمْ	إِنَّا
it earned	in	faith	its	good	you say	you wait	surely we

كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا ط قُلِ أَنْتُمْ

earned any good by its faith. Say, you Wait, we (too)

مُنْتَظِرُونَ	إِنَّ	الَّذِينَ	فَرَّقُوا	دِينَ	هُمْ
those that are waiting	surely	those who	they split up	religion	their

مُنْتَظِرُونَ ﴿١٥٩﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ

are waiting.' (As for) those who split up their religion

وَ	كَانُوا	شِيَعًا	لَسْتَ	مِنْ	هُمْ	فِي	شَيْءٍ	إِنَّمَا
and	this were	sects	you were not concern	with	them	in	thing	surely

وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ط إِنَّمَا

and became (divided into) sects, you have no concern at all with them. Surely

أَمْرُ	هُمْ	إِلَى	اللَّهِ	ثُمَّ	يُنَبِّئُهُم	بِمَا	كَانُوا
affair	their	to	Allah	then	He will inform	of what	they were

أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا

their case will come before Allah, then will He inform them of what they used to

يَفْعَلُونَ	مَنْ	جَاءَ	بِ	الْحَسَنَةِ	فَ	لَ	هُ	عَشْرُ
they do	whoso	he came	with	good deed	so	for	him	ten

يَفْعَلُونَ ﴿١٦٠﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ

do. Whoso does a good deed shall have ten

أَمْثَالِ	هَا	وَ	مَنْ	جَاءَ	بِ	السَّيِّئَةِ	فَ	لَا	يُجْزَى
like	it	and	whoso	came	with	bad deed	so	not	he will be requited

أَمْثَالِهَا ۚ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى

times as much; but he who does an evil deed, shall have only a

إِلَّا	مِثْلَ	هَا	وَ	هُمْ	لَا	يُظْلَمُونَ	قُلْ
except	like	it	and	they	not	they be wronged	you say

إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ قُلْ

like reward; and they shall not be wronged. Say,

إِنِّي	هُدَيْتَنِي	رَبِّي	إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	دِينًا	قِيمًا
surely I am	He guided me	my Lord	towards	path	straight	religion	strong

إِنِّي هَدَيْتَنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ دِينًا قِيمًا

'As for me, my Lord has guided me unto a straight path---a right religion,

كَانَ	مَا	وَ	حَنِيفًا	إِبْرَاهِيمَ	مِلَّةَ
he was	not	and	one who is ever inclined to God	Abraham	religion

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ

the religion of Abraham, who was always inclined to the right path. And he was not

مِنَ	الْمُشْرِكِينَ	قُلْ	إِنَّ	صَلَاةَ	يَ وَ	نُسُكِي
from	those who associate partners	you say	surely	prayers	and	my sacrifice

مِنَ الْمُشْرِكِينَ ۝ قُلْ إِنَّ صَلَاتِي وَنُسُكِي

of those who associate partners (with God).' Say, 'My Prayer and my sacrifice

وَ	مَحْيَايَ	وَ	مَمَاتِي	لِلَّهِ	رَبِّ	الْعَالَمِينَ	لَا	شَرِيكَ	لَهُ
and	my life	and	my death	for Allah	Lord	of the worlds	no	partner	for Him

وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ ۚ

and my life and my death are (all) for Allah, the Lord of the worlds.' 'He has no partner.

وَ	بِ	ذَلِكَ	أُمِرْتُ	وَ	أَنَا	أَوَّلُ	الْمُسْلِمِينَ
and	with	this	I was commanded	and	I am	first	those who submit

وَ بِذَلِكَ أُمِرْتُ وَ أَنَا أَوَّلُ الْمُسْلِمِينَ ۝

And so am I commanded, and I am the first of those who submit.'

قُلْ	أ	غَيْرَ	اللَّهِ	أَبْغِي	رَبًّا	وَ	هُوَ	رَبُّ	كُلِّ	شَيْءٍ
you say	shall	other than	Allah	I seek	Lord	and	He is	Lord	all	things

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَ هُوَ رَبُّ كُلِّ شَيْءٍ ۚ

Say, 'Shall I seek a lord other than Allah, while He is the Lord of all things?'

وَ	لَا	تَكْسِبُ	كُلُّ	نَفْسٍ	إِلَّا	عَلَيْهَا	وَ	لَا	تَزِرُ	وَأَزْرَهُ
and	not	it earns	all	soul	except	upon it	and	not	bears burden	bearer of burden

وَ لَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَ لَا تَزِرُ وَازِرَةٌ

And no soul earns aught (of evil) but carries its burden against itself. And no bearer shall carry

وَزَّرَ	أُخْرَى	ثُمَّ	إِلَى	رَبِّ	كُمُ	مَّرْجِعُ	كُمُ
burden	another	then	towards	Lord	your	return	your

وَزَّرَ أُخْرَى ۖ ثُمَّ إِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ

the burden of another. Then to your Lord will be your return,

فَ	يُنَبِّئُكُمْ	بِمَا	كُنْتُمْ	فِي	هِ	تَخْتَلِفُونَ	وَ	هُوَ
so	He will inform	of what	you were	in	it	you differ	and	He is

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾ وَهُوَ

and He will inform you of that wherein you used to differ. And He it is

الَّذِي	جَعَلَ	كُمُ	خَلِيفَ	الْأَرْضِ	وَ	رَفَعَ
Who	He made	for you	successors	earth	and	He exalted

الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ

Who has made you successors (of others) on the earth and has exalted

بَعْضَ	كُمُ	فَوْقَ	بَعْضِ	دَرَجَاتٍ	لِّ	يَبْلُوَ	كُمُ
some	you	above	some	ranks	so that	He may try	you

بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ

some of you over the others in degrees (of rank), that He may try you

فِي	مَا	آتَىٰ	كُمُ	إِنَّ	رَبَّ	كَ	سَرِيعُ	الْعِقَابِ
in	that	He gave	you	surely	Lord	your	swift	punishment

فِي مَا آتَيْتُمْ ۖ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۚ

by that which He has given you. Surely, your Lord is swift in punishment;

وَ	إِنَّهُ	لَ	غَفُورٌ	رَّحِيمٌ
and	surely	Most	Merciful	Forgiving

وَ إِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٦﴾

and surely, He is Most Forgiving, Merciful.

## سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ

Al-A'raf -- Revealed in Mecca

رُكُوتُهَا 24	آيَاتُهَا 207
twenty four portions	two hundred and seven verses

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الْمَّصَّ	كِتَبٌ	أُنزِلَ	إِلَيْكَ	فَ لَا	يَكُنْ	فِي		
I am Allah all Knowing and I explain	Book	it was revealed	unto	you	so	not	it be	in

الْمَّصَّ ② كِتَبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُنْ فِي

I am Allah, I know and I explain: (*This is*) a Book revealed unto you---so let there be no

صَدْرِكَ	حَرَجٌ	مِّنْهُ	لِ	تُنذِرَ	بِهِ	وَ ذِكْرًا	لِ الْمُؤْمِنِينَ
your bosom	straitness	from	it	you warn	with it	and	for exhortation

صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَ ذِكْرًا لِلْمُؤْمِنِينَ ③

straitness in your bosom concerning it---that you may warn thereby, and (*that it be*) an exhortation to the believers.

اتَّبِعُوا	مَا	أُنزِلَ	إِلَيْكُمْ	مِّنْ رَّبِّكُمْ	وَ لَا	تَتَّبِعُوا			
you follow	that	it was sent down	to	you	from	your Lord	and	not	you follow

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِّنْ رَبِّكُمْ وَلَا تَتَّبِعُوا

Follow that which has been sent down to you from your Lord, and follow no

مِنْ	دُونِ	هُ	أَوْلِيَاءَ	قَلِيلًا	مَا	تَذَكَّرُونَ
from	other than	Him	protector	little	that	you remember

مِنْ دُونِهِ أَوْلِيَاءَ ٥ قَلِيلًا مَا تَذَكَّرُونَ ④

protectors other than Him. How little do you remember!



وَ	كَمْ	مِّنْ	قَرْيَةٍ	أَهْلَكْنَاهَا	فَجَاءَ	هَا	بِأَسْنَا	بَيَاتًا	أَوْ	هُمَّ	قَائِلُونَ	
	rest at noon	they	or	by night	our punishment	it	came	We destroyed it	town	from	how many	and

وَ كَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَ هَا بِأَسْنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ﴿٥﴾

How many a town have We destroyed! And our punishment came upon it by night or while they were resting at noon.

فَ	مَا	كَانَ	دَعْوَى	هُمَّ	إِذْ	جَاءَ	هُمَّ	بِأَسْنَا	
	our punishment	them	it came	when	their	cry	it was	not	so

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَا

So when Our punishment came upon them, their cry was

إِلَّا	أَنْ	قَالُوا	إِنَّا	كُنَّا	ظَالِمِينَ	
	wrongdoers	we were	indeed	they said	that	except

إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٦﴾

nothing but they said: 'We were indeed wrongdoers!'

فَ	لَ	نَسْئَلَنَّ	الَّذِينَ	أُرْسِلَ	إِلَىٰ	هُمَّ	وَ	لَ	نَسْئَلَنَّ	
	We will question	indeed	and	them	to	it was sent	those	we will question	surely	so

فَلَنَسْئَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْئَلَنَّ

And We will certainly question those to whom (the Messengers) were sent, and We will certainly question

الْمُرْسَلِينَ	فَ	لَ	تَقُصُّنَّ	عَلَيْهِمْ	بِ	عِلْمٍ	وَ
the Messengers	and	knowledge	with	upon them	We will relate	indeed	so

الْمُرْسَلِينَ ﴿٧﴾ فَلَتَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَ

the Messengers. Then will We certainly relate to them (their deeds) with knowledge, for

مَا	كُنَّا	غَائِبِينَ	وَ	الْوَزْنَ	يَوْمَئِذٍِ	الْحَقُّ	فَ	مَنْ
whoso	so	the truth	on the day	weighing	and	those that are absent	we were	not

مَا كُنَّا غَائِبِينَ ﴿٨﴾ وَالْوَزْنُ يَوْمَئِذٍِ الْحَقُّ ۚ فَمَنْ

We were never absent. And the weighing on that day will be true. Then as for those whose

ثَقُلْتُ	مَوَازِينُ	هَ	فَ	أُولَئِكَ	هُمْ	الْمُفْلِحُونَ
it was heavy	scales	his	so	these are	they	the prosperous

ثَقُلْتُ مَوَازِينَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

scales are heavy, it is they who shall prosper.

وَ	مَنْ	خَفَّتْ	مَوَازِينُ	هَ	فَ	أُولَئِكَ	الَّذِينَ	خَسِرُوا
and	whoso	it was light	scales	his	so	these are	those who	they ruined

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا

And as for those whose scales are light, it is they who shall have ruined

أَنْفُسَهُمْ	بِمَا	كَانُوا	بِ	آيَاتِنَا	نَا	يَظْلِمُونَ	وَ	لَ	قَدْ
their souls	because	they were	with	Our Signs	Our	they are unjust	and	indeed	already

أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١٠﴾ وَقَدْ

their souls because of their being unjust to Our Signs. And We have

مَكَّنَّا	كُفَّ	فِي	الْأَرْضِ	وَ	جَعَلْنَا	لَ	كُفَّ	فِي	هَا
we established	you	in	the earth	and	We made	for	you	in	it

مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا

established you in the earth and provided for you therein

مَعَايِشَ	قَلِيلًا	مَا	تَشْكُرُونَ	وَ	لَ	قَدْ	خَلَقْنَا	كُفَّ
means of subsistence	little	that	you are thankful	and	indeed	already	We created	you

مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ ﴿١١﴾ وَقَدْ خَلَقْنَاكُمْ

the means of subsistence. How little thanks you give! And We did create you

ثُمَّ	صَوَّرْنَا	كُفَّ	ثُمَّ	قُلْنَا	لِ	الْمَلَائِكَةِ	اسْجُدُوا
then	We gave shape	you	then	We said	to	angels	you submit

ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا

(and) then We gave you shape; then We said to the angels, 'Submit

لِ	أَدَمَ	وَ	سَجَدُوا	إِلَّا	إِبْلِيسَ	لَمْ	يَكُنْ	مِّنْ
among	Adam	so	they submitted	except	Iblis	not	he will be	

لِأَدَمَ ۖ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَمْ يَكُنْ مِّنْ

to Adam;' and they (all) submitted but Iblis (did not); he would not be of those

السَّاجِدِينَ	قَالَ	مَا	مَنْعَ	كَ	إِلَّا	تَسْجُدَ	إِذْ
those who submit	He said	what	it prevented	you	not that	you submit	when

السَّاجِدِينَ ۚ قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ

who submit. (God) said, 'What prevented you from submitting when

أَمَرْتُ	كَ	قَالَ	أَنَا	خَيْرٌ	مِّنْ	هُ	خَلَقْتَ	نِي	مِنْ	نَّارٍ
I commanded	you	he said	I am	better	from	he	you created	me	from	fire

أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِي مِنْ نَّارٍ

I commanded you?' He said, 'I am better than he. You have created me of fire

وَأَخَلَقْتَ	هُ	مِنْ	طِينٍ	قَالَ	فَ	أَهْبِطْ	مِنْ	هَا	فَ	مَا
and you created	him	from	clay	He said	so	you go down	from	it	so	not

وَأَخَلَقْتَهُ مِنْ طِينٍ ۚ قَالَ فَاهْبِطْ مِنْهَا فَمَا

while you have created him of clay.' (God) said, 'Then go down hence; it is not for

يَكُونُ	لَ	كَ	أَنْ	تَتَكَبَّرَ	فِي	هَا	وَ	أَخْرُجْ	إِنَّ	كَ
to be	for	you	that	you are arrogant	in	it	so	you go forth	surely	you

يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ

you to be arrogant here. Get out; you are certainly

مِنَ	الصَّغِيرِينَ	قَالَ	أَنْظِرْ	نِي	إِلَى	يَوْمٍ	يُبْعَثُونَ
from	those are abased	he said	you respite	me	to	day	they will be raised

مِنَ الصَّغِيرِينَ ۚ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ۚ

of those who are abased.' He said, 'Grant me respite till the day when they will be raised up.'

قَالَ	إِنَّ	كَ	مِنْ	الْمُنْظَرِينَ	قَالَ	فَ	بِمَا
He said	surely	you	from	those who are given respite	he said	so	because of

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٦﴾ قَالَ فِيمَا

(God) said, 'you shall be of those who are given respite.' He said: 'Now, since

أَغْوَيْتَ	نِي	لَ	أَقْعُدَنَّ	لَ	هُمُ	صِرَاطَ	كَ	الْمُسْتَقِيمِ
you caused to err	me	surely	I will sit	for	them	path	your	straight

أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمِ ﴿١٧﴾

you have adjudged me as lost, I will assuredly lie in wait for them on your straight path.

ثُمَّ	لَ	آتِيَنَّ	هُمُ	مِّنْ	بَيْنِ	أَيْدِي	هُمُ	وَ	مِنْ	خَلْفِ	هُمُ
then	indeed	I will come	them	from	between	hands	them	and	from	behind	them

ثُمَّ لَا تَيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ

'Then will I surely come upon them from before them and from behind them

وَ	عَنْ	أَيْمَانِ	هُمُ	وَ	عَنْ	شَمَائِلِ	هُمُ	وَ	لَا	تَجِدُ
and	from	right	their	and	from	left	their	and	not	you shall find

وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ

and from their right and from their left and you wilt not find

أَكْثَرُ	هُمُ	شَاكِرِينَ	قَالَ	أَخْرُجْ	مِنْ	هَآ	مَذَّةً	وَمَا
most of	them	those that are grateful	He said	you go forth	from	it	one that is despised	

أَكْثَرَهُمْ شَاكِرِينَ ﴿١٨﴾ قَالَ أَخْرُجْ مِنْهَا مَذَّةً وَ مَا

most of them to be grateful.' (God) said: Get out hence, despised and

مَذْحُورًا	لَ	مَنْ	تَبِعَ	كَ	مِنْ	هُمُ	لَ	أَمْلَأَنَّ	جَهَنَّمَ
one that is banished	surely	whoso	he followed	you	from	them	indeed	I will fill	Hell

مَذْحُورًا ۗ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ

banished. Whosoever of them shall follow you, I will surely fill Hell

مِنْكُمْ	أَجْمَعِينَ	وَ	يَا	آدَمُ	اسْكُنْ	أَنْتَ	وَ	زَوْجُكَ	كَ
you	from	all	and	O	Adam	you	and	your	wife

مِنْكُمْ أَجْمَعِينَ ①٩ وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ

with you all.' 'And O Adam, dwell you and your wife

الْجَنَّةَ	فَ	كُلَا	مِنْ	حَيْثُ	شِئْتُمَا	وَ	لَا	تَقْرَبَا
the Garden	so	you both eat	from	wherever	you both desired	and	not	you both approach

الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا

in the garden and eat therefrom wherever you will, but approach not

هَذِهِ الشَّجَرَةَ	فَتَكُونَا	مِنَ	الظَّالِمِينَ	فَوَسَّوَسَ	لَهُمَا	الشَّيْطَانُ
this	so you two be	among	wrongdoers	he made evil suggestion	for both	Satan

هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ②٠ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ

this tree lest you be among the wrongdoers.' But Satan whispered (*suggestions*) to them

لِ	يُبْدِي	لَ	هُمَا	مَا	وَرَى	عَنْ	هُمَا
to	He reveals	for	both	that	it was hidden	from	both

لِيُبْدِيَ لَهُمَا مَا وَّرَى عَنْهُمَا

so that he might reveal to them their shortcomings which had remained concealed in them

مِنْ	سَوَاتٍ	هُمَا	وَ	قَالَ	مَا	نَهَى	كَمَا	رَبُّ	كَمَا	عَنْ
from	nakedness	both	and	he said	not	He forbade	you both	Lord	you both	that

مِنْ سَوَاتِيهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ

of their shame, and said, 'Your Lord has only forbidden you

هَذِهِ الشَّجَرَةَ	إِلَّا	أَنْ	تَكُونَا	مَلَائِكِينَ	أَوْ	تَكُونَا
this	except	that	you two become	two angels	or	you become

هَذِهِ الشَّجَرَةَ إِلَّا أَنْ تَكُونَا مَلَائِكِينَ أَوْ تَكُونَا

this tree, lest you should become angels or such (*beings*)

مِنَ الْخَالِدِينَ	وَ	قَاسَمَ	هُمَا	إِنَّ	يَ لَ كَمَا	لَمِنَ النَّصِيحِينَ
immortals	and	he swore	to both	surely	I	for

مِنَ الْخَالِدِينَ ②١ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ②٢

as live for ever.' And he swore to them, (saying), 'Surely, I am a sincere counsellor to you.'

فَ	دَلَّى	هُمَا	بِ	غُرُورٍ	فَ	لَمَّا	ذَاقَا
SO	he caused them to fall into disobedience	them both	with	deceit	so	when	they both tasted

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا

So he caused them to fall (into disobedience) by deceit. And when they tasted

الشَّجَرَةَ	بَدَتْ	لَ	هُمَا	سَوَاتُ	هُمَا	وَ	طَفِقَا
the tree	it became manifest	for	them	nakedness	them	and	they two began

الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَ طَفِقَا

of the tree, their shame became manifest to them and they began

يَخْصِفْنَ	عَلَى	هُمَا	مِنْ	وَرَقِ	الْجَنَّةِ	وَ	نَادَى	هُمَا	رَبُّهُمَا
they both cover	on	them	from	leaves	Garden	and	he called	them	their Lord

يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ٣ وَ نَادَاهُمَا رَبُّهُمَا

to stick the leaves of the garden (together) over themselves. And their Lord called them,

أَ	لَمْ	أَنْهَى	كَمَا	عَنْ	تِلْكَمَا	الشَّجَرَةَ
do	not	I forbid	you both	from	this	tree

أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةَ

(saying), 'Did I not forbid you that tree

وَ	أَقُلُّ	لَ	كَمَا	إِنَّ	الشَّيْطَانَ	لَ	كَمَا	عَدُوٌّ	مُبِينٌ
and	I said	for	you both	surely	the Satan	for	you both	enemy	open

وَ أَقُلُّ لَكُمْ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ②٣

and tell you: verily, Satan is to you an open foe?'

قَالَا	رَبِّ	نَا	ظَلَمْنَا	أَنْفُسَنَا	وَأِنْ	لَمْ	تَغْفِرْ	لَنَا
us	for	You	wronged	ourselves	and	not	if	you
both	our	Lord	we	we	if	you	you	both
said			wronged	ourselves	and	not	if	you

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا ۖ وَإِنْ لَمْ تَغْفِرْ لَنَا

They said, 'Our Lord, we have wronged ourselves; and if You forgive us not

وَأَنْ	تَرْحَمْنَا	لَنْ	نَكُونَنَّ	مِنَ	الْخَسِرِينَ	قَالَ
and	you	surely	we	from	the	He
have	have	be	be	the	losers	said
mercy	mercy	surely	surely	losers	losers	said
on	on	surely	surely	losers	losers	said
us	us	surely	surely	losers	losers	said
and						

وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِرِينَ ۖ قَالَ ۞

and have not mercy on us, we shall surely be of the lost.' He said,

أَهْبِطُوا	بَعْضُ	كُمُ	لِبَعْضٍ	عَدُوٌّ	وَأَنَّ	لَكُمْ	فِي	الْأَرْضِ	مُسْتَقَرٌّ
you	some	you	for	enemies	and	for	you	there	is
go	of	some	some	of	others	you	is	an	abode
down	you	of	of	others	and	for	an	abode	on
	some	of	of	others	and	for	an	abode	on
	some	of	of	others	and	for	an	abode	on
	some	of	of	others	and	for	an	abode	on

أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ

'Go forth, some of you (being) enemies of others. And for you there is an abode on the earth

وَأَنَّ	مَتَاعٌ	إِلَىٰ	حِينٍ	قَالَ	فِي	هَا
and	a	for	a	He	in	it
provision	time	for	time	said	therein	therein
and	provision	for	time	said	therein	therein
and	provision	for	time	said	therein	therein
and	provision	for	time	said	therein	therein
and	provision	for	time	said	therein	therein

وَمَتَاعٌ إِلَىٰ حِينٍ ۖ قَالَ فِيهَا ۞

and a provision for a time.' He said, 'Therein

تَحْيَوْنَ	وَأَنَّ	فِي	هَا	تَمُوتُونَ	وَأَنَّ	مِنْ	هَا	تُخْرَجُونَ
you	and	in	it	you	and	from	it	you
live	and	in	it	die	and	from	it	be
shall	and	in	it	die	and	from	it	be
live	and	in	it	die	and	from	it	be
live	and	in	it	die	and	from	it	be
live	and	in	it	die	and	from	it	be

تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ۖ ۞

shall you live, and therein shall you die, and therefrom shall you be brought forth.'

يَا	بَنِي	آدَمَ	قَدْ	أَنْزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُؤَارِي
O	children	Adam	indeed	we	to	raiment	he
O	children	Adam	indeed	we	to	raiment	he
O	children	Adam	indeed	we	to	raiment	he
O	children	Adam	indeed	we	to	raiment	he
O	children	Adam	indeed	we	to	raiment	he
O	children	Adam	indeed	we	to	raiment	he

يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي

O children of Adam! We have indeed sent down to you raiment to cover

سَوَاتٍ	كُمُ	وَ	رِيْشًا	وَ	لِبَاسُ	التَّقْوَى	ذَلِكَ	خَيْرٌ
nakedness	your	and	means of adornment	and	raiment	righteous	this	better

سَوَاتِكُمْ وَرِيْشًا<sup>ط</sup> وَلِبَاسُ التَّقْوَى<sup>ط</sup> ذَلِكْ خَيْرٌ<sup>ط</sup>

your shame, and to be an elegant dress; but the raiment of righteousness---that is the best.

ذَلِكَ	مِنْ	آيَاتِ	اللَّهِ	لَعَلَّ	هُمْ	يَذْكُرُونَ	يَا	بَنِيَّ
this	from	Signs	Allah	so that	they	they remember	O	children

ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ<sup>27</sup> يَا بَنِيَّ

That is (one) of the Signs of Allah, that they may remember. O children

آدَمَ	لَا	يَفْتِنَنَّ	كُمُ	الشَّيْطَانُ	كَمَا	أَخْرَجَ	أَبَوَى	كُمُ
Adam	not	he seduced	you	Satan	as	he turned out	parents	you

آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَائِكُمْ

of Adam! let not Satan seduce you, even as he turned your parents out

مِّنَ	الْجَنَّةِ	يَنْزِعُ	عَنْ	هُمَا	لِبَاسَ	هُمَا	لِ	يُرِيَّ	هُمَا	سَوَاتٍ	هُمَا
from	Garden	he strip	of	them	their raiment	them	so that	he shows	them	their nakedness	their

مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِيَهُمَا<sup>ط</sup>

of the garden, stripping them of their raiment that he might show them their shame.

إِنَّ	هُ	يَرَى	كُمُ	هُوَ	وَ	قَبِيلُ	هُ	مِنْ	حَيْثُ
surely	he	he sees	you	he is	and	tribe	his	from	where

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ

Truly, he sees you, he and his tribe, from where

لَا	تَرَوْنَ	هُمْ	إِنَّا	جَعَلْنَا	الشَّيْطَانَ	أَوْلِيَاءَ	لِ	الَّذِينَ
you see not	them	surely we	We made	Satans	for	friends	those who	those who

لَا تَرَوْنَهُمْ<sup>ط</sup> إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ

you see them not. Surely, We have made Satans friends for those who



لَا	يُؤْمِنُونَ	وَ	إِذَا	فَعَلُوا	فَاحِشَةً	قَالُوا	وَجَدْنَا
not	they believe	and	when	they committed	indecenty	they said	we found

لَا يُؤْمِنُونَ ۝ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا

believe not. And when they commit a foul deed, they say: 'We found

عَلَيْهَا	آبَاءَ	نَا	وَ	اللَّهُ	أَمَرَ	نَا	بِ	هَا	قُلْ	إِنَّ	اللَّهَ	لَا
upon it	fathers	our	and	Allah	He enjoined	us	with	it	you say	surely	Allah	not

عَلَيْهَا آبَاءَ نَا وَ اللَّهُ أَمَرْنَا بِهَا ۝ قُلْ إِنَّ اللَّهَ لَا

our fathers doing it, and Allah has enjoined it upon us.' Say, 'Allah never

يَأْمُرُ	بِ	الْفَحِشَاءِ	أَ	تَقُولُونَ	عَلَى	اللَّهِ	مَا	لَا	تَعْلَمُونَ
He enjoins	with	indecencies	do	you say	on	Allah	that	not	you know

يَأْمُرُ بِالْفَحِشَاءِ ۝ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

enjoins foul deeds. Do you say of Allah what you know not?'

قُلْ	أَمَرَ	رَبِّي	بِ	الْقِسْطِ	وَ	أَقِيمُوا	وُجُوهَ	كُمُ	عِنْدَ
you say	we enjoy	my	with	justice	and	you fix	faces	your	near

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۝ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ

Say, 'My Lord has enjoined justice. And fix your attention aright at

كُلِّ	مَسْجِدٍ	وَ	ادْعُوهُ	مُخْلِصِينَ	لَهُ	الدِّينَ	كَمَا
every	place of worship	and	you call	Him	for	religion	as

كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۝ كَمَا

every (time and) place of worship, and call upon Him, making yourselves sincere towards Him in religion. As

بَدَأَ	كُمُ	تَعُودُونَ	فَرِيقًا	وَهْدَى	وَ	فَرِيقًا
He brought into being	you	you shall return	group	He guided	and	group

بَدَأَكُمْ تَعُودُونَ ۝ فَرِيقًا هَدَى وَ فَرِيقًا

He brought you into being, so shall you return.' Some has He guided, and (as for) others

حَقٌّ	عَلَيْهِمْ	الضَّلَّةُ	إِنَّ	هُمْ	اتَّخَذُوا	الشَّيْطِينَ
due	upon them	the error	surely	they	they took	evil ones

حَقٌّ عَلَيْهِمُ الضَّلَّةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيْطِينَ

error has become their desert. They have taken evil ones

أَوْلِيَاءَ	مِنْ	دُونِ	اللَّهِ	وَ	يَحْسَبُونَ	أَنَّ	هُمْ	مُهْتَدُونَ
friends	from	instead of	Allah	and	they think	that	they	those that are rightly guided

أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣١﴾

for friends to the exclusion of Allah, and they think that they are rightly guided.

يَا	بَنِي	آدَمَ	خُذُوا	زِينَةَ	كُمُ	عِنْدَ	كُلِّ	مَسْجِدٍ
O	children	Adam	you take	adornment	your	at	every	place of worship

يَبْنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O children of Adam! adorn yourself at every (time and) place of worship with garment of fear of Allah

وَ	كُلُوا	وَ	اشْرَبُوا	وَ	لَا	تُسْرِفُوا	إِنَّ	هُ	لَا	يُحِبُّ	الْمُسْرِفِينَ
and	you eat	and	you drink	and	not	you are immoderate	surely	He	not	He loves	immoderate

وَ كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

and eat and drink, but exceed not the bounds; surely, He does not love those who exceed the bounds.

قُلْ	مَنْ	حَرَّمَ	زِينَةَ	اللَّهِ	الَّتِي	أَخْرَجَ	لِ	عِبَادِهِ	ه
you say	who	he forbade	adornment	Allah	which	He produced	for	servants	His

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ

Say, 'Who has forbidden the adornment of Allah which He has produced for His servants,

وَ	الطَّيِّبَاتِ	مِنْ	الرِّزْقِ	قُلْ	هِيَ	لِ	الَّذِينَ	آمَنُوا	فِي
and	pure things	from	provision	you say	that	for	those who	they believed	in

وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي

and the good things of (His) providing?' Say, They are for the believers in

الْحَيَاةِ	الدُّنْيَا	خَالِصَةً	يَوْمَ	الْقِيَامَةِ	كَ	ذَلِكَ
the life	the world	exclusively	day	Resurrection	like	this

الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ

the present life (and) exclusively (for them) on the Day of Resurrection. Thus do

نُفِّصِلُ	الْآيَاتِ	لِ	قَوْمٍ	يَعْلَمُونَ	قُلْ
We explain	the Signs	for	people	they know	say

نُفِّصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝٣٣ قُلْ

We explain the Signs for a people who have knowledge.' Say,

إِنَّمَا	حَرَّمَ	رَبِّيَ	الْفَوَاحِشَ	مَا	ظَهَرَ	مِنْ	هَا	وَ	مَا	بَطَّنَ
only	He forbade	my Lord	foul deeds	that	it was open	from	it	and	that	it was hidden

إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

'My Lord has only forbidden foul deeds, whether open or secret,

وَ	الْإِثْمَ	وَ	الْبَغْيَ	بِغَيْرِ	الْحَقِّ	وَ	أَنْ	تُشْرِكُوا	بِ	اللَّهِ
and	sin	and	transgression	without	truth	and	that	you associate	with	Allah

وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ

and sin and wrongful transgression, and that you associate with Allah

مَا	لَمْ	يُنزَّلْ	بِهِ	سُلْطَانًا	وَ	أَنْ	تَقُولُوا	عَلَى
that	not	He has sent down	with it	authority	and	that	you say	on

مَا لَمْ يُنزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى

that for which He has sent down no authority, and that you say of

اللَّهُ	مَا	لَا	تَعْلَمُونَ	وَ	لِ	كُلِّ	أُمَّةٍ	أَجَلٌ	فَ	إِذَا
Allah	that	not	you know	and	for	all	people	fixed time	so	when

اللَّهُ مَا لَا تَعْلَمُونَ ۝٣٤ وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا

Allah that of which you have no knowledge. And for every people there is a term, and when

جَاءَ	أَجَلَ	هُمْ	لَا	يَسْتَأْخِرُونَ	سَاعَةً	وَ	لَا
came	fixed time	their	not	they remain behind	single moment	and	not

جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا

their term is come, they cannot remain behind a single moment, nor

يَسْتَقْدِمُونَ	يَا	بَنِيَّ	أَدَمَ	إِمَّا	يَأْتِينَ	كُمُ	رُسُلٌ
they get ahead	O	children	Adam	if	come to	you	Messengers

يَسْتَقْدِمُونَ ﴿٣٥﴾ يَبْنِيَّ أَدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ

can they get ahead (of it). O children of Adam! if Messengers come to you

مِّنْ	كُمُ	يَقُصُّونَ	عَلَيْكُمْ	آيَاتِي	أَيُّ	فَ	مَنْ	اتَّقَى
among	you	they are rehearsing	to you	Signs	my	so	whoso	fear God

مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۚ فَمَنْ اتَّقَى

from among yourselves, rehearsing My Signs to you, then who so shall fear God

وَأَصْلَحَ	فَ	لَا	خَوْفٌ	عَلَيْهِمْ	وَ	لَا	هُمْ	يَحْزَنُونَ
he amended	so	not	fear	on them	and	not	they	they grieve

وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

and do good deeds, on them (shall come) no fear nor shall they grieve.

وَالَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	وَ	أَسْتَكْبَرُوا	عَنْ	هَا
and	they rejected	with	Our	Signs	and	they acted arrogantly

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

But those who reject Our Signs and turn away from them with disdain,

أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِي	هَا	خَالِدُونَ
these are	inmates	the fire	they	in	it	those that abide for long time

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

these shall be the inmates of Fire; they shall abide therein.

فَ مَنْ	أَظْلَمُ	مِنْ	مَنْ	أَفْتَرَى	عَلَى	اللَّهِ	كَذِبًا	أَوْ
so	more unjust	from	who	he forged	against	Allah	lie	or

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ

Who is , then, more unjust than he who forges a lie against Allah or

كَذَّبَ	بِ	آيَاتِ	هِ	أُولَئِكَ	يَنَالُ	هُمُ	نَصِيبُ	هُمُ	مِنْ
he rejected	with	Signs	His	these are	it shall reach	them	share	their	from

كَذَّبَ بِآيَاتِهِ ۗ أُولَئِكَ يَنَالُهُم نَصِيبُهُمْ مِّنَ

gives the lie to His Signs? It is these who shall have their lot

الْكِتَابِ	حَتَّىٰ	إِذَا	جَاءَتْ	هُمُ	رُسُلُ	نَا	يَتَوَفَّوْنَ	هُمُ
ordained	till	when	it came	them	Messengers	our	they take souls	their

الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۗ

as ordained, till when Our messengers shall visit them to take away their souls,

قَالُوا	أَيْنَ	مَا	كُنْتُمْ	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ	قَالُوا
they said	where is	that	your were	you call	from	besides	Allah	they said

قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۗ قَالُوا

they shall say, 'Where is that which you used to call upon beside Allah?' They will answer,

ضَلُّوا	عَنْ	نَا	وَ	شَهِدُوا	عَلَىٰ	أَنْفُسِهِمْ	أَنَّ	هُمْ
they lost	from	us	and	they bore witness	against	themselves	surely	they

ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ

'To us they are entirely lost;' and they will bear witness against themselves that

كَانُوا	كُفْرِينَ	قَالَ	ادْخُلُوا	فِي
they were	disbelievers	He said	you enter	in

كَانُوا كُفْرِينَ ۗ قَالَ ادْخُلُوا فِي

they were disbelievers. He will say, 'Enter you into

أُمَمٍ	قَدْ	خَلَّتْ	مِنْ	قَبْلِكُمْ	مِنَ	الْجِنِّ	وَ	الْإِنْسِ	فِي	النَّارِ
nations	surely	it	passed	from	before	you	from	Jinn	and	Men

أُمَمٍ قَدْ خَلَّتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ

the Fire among the nations of Jinn and men who passed away before you.'

كُلَّمَا	دَخَلَتْ	أُمَّةٌ	لَعْنَتْ	أُخْتَهَا	حَتَّى	إِذَا
every	time	it	entered	nation	it	cursed

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّى إِذَا

Every time a people enters, it shall curse its sister (people) until, when

أَدَارَكُوا	فِي	هَا	جَمِيعًا	قَالَتْ	أُخْرَى	هُمُ	لِ	أُولَى	هُمُ
they	arrived	in	it	said	the	last	to	the	first

أَدَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَى لَهُمْ لِأُولَى لَهُمْ

they have all successively arrived therein, the last of them will say of the first of them:

رَبِّ	نَا	هُؤُلَاءِ	أَضَلُّوا	نَا	فَ	أَتِ	هُمْ	عَذَابًا	ضِعْفًا	مِّنْ
Lord	our	these	they	led	astray	US	SO	you	give	them

رَبَّنَا هؤُلَاءِ أَضَلُّوا نَا فَ أَتِ هُمْ عَذَابًا ضِعْفًا مِّنْ

'Our Lord, these led us astray, so give them a double punishment

النَّارِ	قَالَ	لِ	كُلِّ	ضِعْفٌ	وَلَكِنْ	لَّا	تَعْلَمُونَ
Fire	He	said	for	every	one	but	you

النَّارِ هُ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَّا تَعْلَمُونَ ﴿٣٩﴾

of the Fire.' He will say, 'For each (preceding party) there shall be double (punishment), but you do not know.'

وَقَالَتْ	أُولَى	هُمُ	لِ	أُخْرَى	هُمُ	فَ	مَا	كَانَ	لِ	كُمْ
and	it	said	first	to	them	the	last	so	them	you

وَقَالَتْ أُولَى لَهُمْ لِأُخْرَى لَهُمْ فَمَا كَانَ لَكُمْ

And the first of them will say to the last of them: 'You have then no

عَلَى	نَا	مِنْ	فَضْلِ	فَذُوقُوا	الْعَذَابَ	بِمَا	كُنْتُمْ	تَكْسِبُونَ
upon	us	from	superiority	so you taste	punishment	that	you were	you did earn

عَلَيْنَا مِنْ فَضْلِ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾

superiority over us; taste therefore the punishment for all that you did.'

إِنَّ	الَّذِينَ	كَذَّبُوا	بِآيَاتِ	نَا	وَ	اسْتَكْبَرُوا	عَنْ	هَا
surely	those who	they rejected	Signs	our	and	they disdained	to	it

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

Those who reject Our Signs and turn away from them with disdain,

لَا	تُفْتَحُ	لَهُمْ	أَبْوَابُ	السَّمَاءِ	وَ	لَا	يَدْخُلُونَ	الْجَنَّةَ	حَتَّى
it will not be opened	them	gates	heaven	and	not	they will enter	Gardens	until	until

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى

the gates of heaven will not be opened for them, nor will they enter Heaven until

يَلْبَحُ	الْجَمَلُ	فِي	سَمِّ	الْخِيَاطِ	وَ	كَذَلِكَ	نَجْزِي
it goes through	camel	in	eye	needle	and	likewise	We requite

يَلْبَحُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۖ وَكَذَلِكَ نَجْزِي

a camel goes through the eye of a needle. And thus do We requite

الْمُجْرِمِينَ	لَ	هُمْ	مِّنْ	جَهَنَّمَ	بِمَهَادٍ	وَ
the offenders	for	them	from	Hell	bed	and

الْمُجْرِمِينَ ﴿٤١﴾ لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَ

the offenders. They shall have a bed of Hell, and

مِنَ	فَوْقِ	هُمْ	وَ	غَوَاشٍ	كَذَلِكَ	نَجْزِي	الظَّالِمِينَ
from	over	them	and	coverings	likewise	We requite	the unjust

مِنَ فَوْقِهِمْ غَوَاشٍ ۖ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾

over them coverings (of the same.) And thus do We requite the unjust.

وَالَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	لَا	نُكَلِّفُ	نَفْسًا
and	they believed	and	they did	good works	not	We burden	a soul

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا

But (as to) those who believe and do good works---(and) We task not any soul

إِلَّا	وُسْعَ	هَآ	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِي	هَآ	خَالِدُونَ
except	capacity	its	these are	inmates	Heaven	they	in	it	that they shall abide

إِلَّا وُسْعَهَا ۚ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٤٣﴾

beyond its capacity---these are the inmates of Heaven; they shall abide therein.

وَ	نَزَعْنَا	مَا	فِي	صُدُورِهِمْ	مِّنْ	غِلٍّ	تَجْرِي	مِنْ	تَحْتِهِمْ
and	We shall remove	in	that	their	from	rancour	it flows	from	beneath them

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمْ

And We shall remove whatever rancour may be in their hearts. Beneath them shall flow

الْأَنْهَارِ	وَ	قَالُوا	الْحَمْدُ	لِ	اللَّهِ	الَّذِي	هَدَى	نَا
rivers	and	they said	all praise	for	Allah	Who	He guided	us

الْأَنْهَارِ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا

rivers. And they shall say, 'All praise belongs to Allah Who has guided us

لِ	هَذَا	وَ	مَا	كُنَّا	لِ	نَهْتَدِي	لَوْ	لَا	أَنْ	هَدَى	نَا	اللَّهُ
for	this	and	we were	not	that	we have found guidance	if	not	that	He guided	us	Allah

لِهَذَا ۖ وَمَا كُنَّا لِنَهْتَدِي لَوْ لَا أَنْ هَدَىٰ اللَّهُ ۖ

to this. And we could not have found guidance, if Allah had not guided us.

لَ	قَدْ	جَاءَتْ	رُسُلُ	رَبِّ	نَا	بِ	الْحَقِّ	وَ	نُودُوا	أَنْ	تِلْكَ
surely	already	it came	Messengers	our	Lord	with	the truth	and	they were called	that	this is

لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ

The Messengers of our Lord did indeed bring the truth.' And it shall be proclaimed to them: 'This is



الْجَنَّةِ	أُورِثْتُمُوهَا	بِمَا	كُنْتُمْ	تَعْمَلُونَ	وَ	نَادَى	أَصْحَابُ	الْجَنَّةِ
Heaven	inmates	he called	and	you do	you were	because	you inherited it	Heaven

الْجَنَّةِ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ وَ نَادَى أَصْحَابُ الْجَنَّةِ

the Heaven which you have been given for an inheritance (as a reward) for what you used to do.' And the Inmates of Heaven will call out

مَا	وَجَدْنَا	قَدْ	أَنْ	النَّارِ	أَصْحَابَ
that	we found	already	that	Hell	inmates

أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا

to the Inmates of Hell: 'We have indeed found what

وَعَدَ	نَا رَبُّ	نَا	حَقًّا	فَ	هَلْ	وَجَدْتُمْ	مَا	وَعَدَ	رَبُّ	كُمُ	
your	Lord	He promised	that	you found	have	so	true	our	Lord	us	He promised

وَعَدْنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ

our Lord promised us to be true. Have you too found what your Lord promised you

حَقًّا	قَالُوا	نَعَمْ	فَ	أَذَّنَ	مُؤَدِّنٌ	بَيْنَ	هُمْ	أَنْ
that	they said	yes	so	he proclaimed	proclaimer	between	them	that

حَقًّا قَالُوا نَعَمْ فَ فَاذَّنَ مُؤَدِّنٌ بَيْنَهُمْ أَنْ

to be true?' They shall say: 'Yes'. Then a proclaimer shall proclaim between them,

لَعْنَةُ	اللَّهِ	عَلَى	الظَّالِمِينَ	الَّذِينَ	يَصُدُّونَ	عَنْ
the curse	Allah	on	wrongdoers	those who	they hinder	from

لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٥﴾ الَّذِينَ يَصُدُّونَ عَنْ

(saying), 'The curse of Allah is on the wrongdoers--- 'Who turn (men) away from

سَبِيلِ	اللَّهِ	وَ	يَبْغُونَ	هَا	عِوَجًا	وَ	هُمْ	بِالْآخِرَةِ	كَفِرُونَ
disbelievers	in Hereafter	they	and	crooked	it	they seek	and	Allah	path

سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفِرُونَ ﴿٤٦﴾

the path of Allah and seek to make it crooked, and who are disbelievers in the Hereafter.'

وَالْأَعْرَافِ	عَلَى	وَ	حِجَابٍ	هُمَا	بَيْنَ	وَ
elevated places	on	and	partition	them both	between	and

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ

And between the two there shall be a partition, and on the elevated places there

رِجَالٌ	يَعْرِفُونَ	كُلًّا	بِ	سِيمَا	هُمْ	وَ	نَادُوا
men	they recognise	all	by	marks	their	and	they called

رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادُوا

shall be men who will know all by their marks. And they will call out

أَصْحَابِ الْجَنَّةِ	أَنْ	سَلَامٌ	عَلَيْكُمْ	لَمْ	يَدْخُلُوا	هَا
inmates of Heaven	that	peace	upon you	not yet	shall have entered	it

أَصْحَابِ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا

to the people of Heaven: 'Peace be on you.' These will not have (yet) entered it although

وَهُمْ	يَطْمَعُونَ	وَ	إِذَا	صُرِفَتْ	أَبْصَارُهُمْ	تِلْقَاءَ
they	they hope	and	when	it was turned	their eyes	towards

وَهُمْ يَطْمَعُونَ ۖ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ

they will be hoping (to do so). And when their eyes are turned towards

أَصْحَابِ النَّارِ	قَالُوا	رَبِّ	نَا	لَا	تَجْعَلْنَا	مَعَ	الْقَوْمِ	الظَّالِمِينَ
inmates of Fire	they said	Lord	our	not	you place us	with	people	wrondoers

أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ۖ

the people of the Fire, they will say, 'Our Lord, put us not with the unjust people.'

وَ	نَادَى	أَصْحَابُ	الْأَعْرَافِ	رِجَالًا
and	he called	inmates	elevated place	men

وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا

And the occupants of the elevated places will call out to men

يَعْرِفُونَ	هُمْ	بِ	سِيمَا	هُمْ	قَالُوا	مَا	أَغْنَى	عَنْ	كُمْ	جَمْعُكُمْ
they know	them	by	marks	their	they said	not	availed for	you	you	your multitude

يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ

whom they will know by their marks, (and) say, "Your multitude availed you not,

وَأَمْ	مَا	كُنْتُمْ	تَسْتَكْبِرُونَ	أَمْ	هَؤُلَاءِ
and	not	you were	your being arrogant	are	these

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ۚ أَهَؤُلَاءِ

nor your arrogance." "Are these

الَّذِينَ	أَقْسَمْتُمْ	لَا	يَنَالُ	هُمْ	اللَّهُ	بِ	رَحْمَةٍ
those who	you swore	not	it reaches	them	Allah	with	mercy

الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ط

the men about whom you swore that Allah would not extend mercy to them?

أَدْخَلُوا	الْجَنَّةَ	لَا	خَوْفٌ	عَلَيْكُمْ	وَ	لَا	أَنْتُمْ
you enter	paradise	not	fear	upon you	and	not	you shall

أَدْخَلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ

(To them it has been said), 'Enter Paradise; no fear (shall come) upon you, nor shall you

تَحْزَنُونَ	وَ	نَادَى	أَصْحَابُ	النَّارِ	أَصْحَابُ	الْجَنَّةِ
you grieve	and	he called	inmates	Fire	inmates	paradise

تَحْزَنُونَ ۚ وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ

grieve'." And the inmates of the Fire will call out to the inmates of Heaven,

أَنْ	أَفِيضُوا	عَلَيْ	نَا	مِنَ	الْمَاءِ	أَوْ	مِنْ	مَا	رَزَقَ	كُمُ	اللَّهُ
that	you pour out	upon	us	from	water	or	from	that	he provided	you	Allah

أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ط

'Pour out on us some water or some of that which Allah has provided for you.'

قَالُوا	إِنَّ	اللَّهَ	حَرَّمَ	هُمَا	عَلَى	الْكَافِرِينَ	الَّذِينَ
they said	surely	Allah	He forbade	both	upon	disbelievers	those who

قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥١﴾ الَّذِينَ

They will say, 'Verily, Allah has forbidden them both to disbelievers---'Those who

اتَّخَذُوا	دِينَ	هُمْ	لَهُوَ	وَّ	لَعِبًا	وَّ	غَرَّتْهُمْ	الْحَيَاةُ	الدُّنْيَا
they took	religion	their	passtime	and	sport	and	it deceived them	life	worldly

اتَّخَذُوا دِينَهُمْ لَهُوَ وَّ لَعِبًا وَّ غَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا

took their religion for a pastime and a sport, and whom the life of the world beguiled.'

فَ	الْيَوْمِ	نُنْسِي	هُمْ	كَمَا	نَسُوا	لِقَاءَ	يَوْمِ	هُمْ	هَذَا
so	this day	We forget	them	as	they forgot	meeting	day	their	this

فَالْيَوْمَ نُنْسِيهِمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا ۝

This day, then, shall We forget them as they forgot the meeting of this day of theirs,

وَمَا	كَانُوا	بِ	آيَاتِنَا	يَجْحَدُونَ	وَلَقَدْ
and	they were	with	Signs	they persist	already

وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥٢﴾ وَلَقَدْ

and as they used to in deny Our Signs. And surely

جِئْنَا	هُمْ	بِ	كِتَابٍ	فَصَّلْنَا	هُ	عَلَى	عِلْمٍ	هُدًى
We came	them	with	Book	We explained	it	on	knowledge	guidance

جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى

We have brought them a Book which We have expounded with knowledge, a guidance

وَرَحْمَةً	لِّ	قَوْمٍ	يُؤْمِنُونَ	هَلْ	يَنْظُرُونَ	إِلَّا
and	for	people	they believe	will	they are waiting	only

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾ هَلْ يَنْظُرُونَ إِلَّا

and a mercy for a people who believe. Do they wait only

ه	نَسُوْا	الَّذِيْنَ	يَقُوْلُ	ه	تَاوِيْلُ	يَاْتِيْ	يَوْمَ	ه	تَاوِيْلَ
it	they forgot	those who	they will say	its	fulfillment	he will come	day	its	fulfilment

تَاوِيْلُهُ ۖ يَوْمَ يَأْتِي تَاوِيْلُهُ يَقُوْلُ الَّذِيْنَ نَسُوْهُ

for the fulfilment (of warnings) thereof? On the day when the fulfilment thereof shall come, those who had forgotten it

مِنْ	قَبْلُ	قَدْ	جَاءَتْ	رُسُلُ	رَبِّ	نَا	بِ	الْحَقِّ	فَ	هَلْ	لَّ	نَا
us	for	is	so	truth	with	our	Lord	Messengers	it came	already	before	from

مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا

before shall say, 'The Messengers of our Lord did indeed bring the truth. Have we then

مِنْ	شُفَعَاءَ	فَ	يَشْفَعُوْا	لَ	نَا	أَوْ	نُرَدُّ	فَ	نَعْمَلُ	غَيْرَ
other	we do	so	we be sent back	or	us	for	they intercede	so	intercessors	from

مِنْ شُفَعَاءَ فَيَشْفَعُوْا لَنَا أَوْ نُرَدُّ فَنَعْمَلُ غَيْرَ

any intercessors to intercede for us? Or could we be sent back so that we might do (deeds) other than

الَّذِي	كُنَّا	نَعْمَلُ	قَدْ	خَسِرُوْا	أَنْفُسَ	هُمْ	وَ
and	their	souls	they ruined	already	we do	we were	that

الَّذِي كُنَّا نَعْمَلُ ۖ قَدْ خَسِرُوْا أَنْفُسَهُمْ وَ

that which we used to do?' They have indeed ruined their souls and

ضَلَّ	عَنْهُمْ	مَا	كَانُوْا	يَفْتَرُوْنَ	إِنَّ	رَبَّ	كُمُ	اللَّهُ	الَّذِي
Who	Allah	your	Lord	surely	they fabricate	they were	that	for them	he failed

ضَلَّ عَنْهُمْ مَا كَانُوْا يَفْتَرُوْنَ ۗ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي

that which they used to fabricate has failed them. Surely, your Lord is Allah, Who

خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ	فِي	سِتَّةِ	أَيَّامٍ	ثُمَّ	اسْتَوَى
he established	then	days	six	in	the Earth	and	the Heaven	He created

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى

created the heavens and the earth in six periods; then He settled Himself

عَلَى	الْعَرْشِ	يُعْشِي	الَّيْلَ	النَّهَارَ	يَطْلُبُ	هَ	حَثِيثًا
on	Throne	he covers	night	day	He pursues	it	one that is incessant

عَلَى الْعَرْشِ تَفُتُّ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا ٥٤

on the Throne. He makes the night cover the day, which pursues it swiftly.

وَّ	الشَّمْسِ	وَ	القَمَرِ	وَ	النُّجُومِ	مُسَخَّرَاتٍ	بِ	أَمْرِ	هَ
and	the sun	and	the moon	and	the stars	those that are made subservient	by	His command	

وَّ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ مُسَخَّرَاتٍ بِأَمْرِهِ ٥٥

And (He created) the sun and the moon and the stars, (all) made subservient by His command.

أَلَا	لَ	هُ	الْخَلْقُ	وَ	الْأَمْرُ	تَبَرَكَ	اللَّهُ	رَبُّ	الْعَالَمِينَ
Verily	for	Him	creation	and	command	He blessed	Allah	Lord	the worlds

أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَرَكَ اللَّهُ رَبُّ الْعَالَمِينَ ٥٥

Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds.

أَدْعُوا	رَبَّ	كُمُ	تَضَرُّعًا	وَ	خُفْيَةً	إِنَّ	هُ	لَا	يُحِبُّ
you call upon	your Lord	humbly	and	secretly	surely	He	surely	not	He loves

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً إِنَّهُ لَا يُحِبُّ

Call upon your Lord in humility and in secret. Surely, He does not love

الْمُعْتَدِينَ	وَ	لَا	تُفْسِدُوا	فِي	الْأَرْضِ	بَعْدَ	إِصْلَاحِ	هَا
transgressors	and	not	you create disorder	in	the world	after	it has been set in order	its

الْمُعْتَدِينَ ٥٦ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

the transgressors. And create not disorder in the earth after it has been set in order,

وَ	ادْعُوهُ	هُ	خَوْفًا	وَ	طَمَعًا	إِنَّ	رَحْمَتَ	اللَّهِ	قَرِيبٌ
and	you call upon Him	in	fear	and	hope	surely	mercy	Allah	near

وَ ادْعُوهُ خَوْفًا وَ طَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ

and call upon Him in fear and hope, Surely, the mercy of Allah is nigh

مِّنَ	الْمُحْسِنِينَ	وَ	هُوَ	الَّذِي	يُرْسِلُ	الرِّيحَ	بُشْرًا
from	those who do good	and	He	Who	He sends	winds	glad tidings

مِّنَ الْمُحْسِنِينَ ۝ ٥٧ وَ هُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا

to those who do good. And He it is Who sends the winds as glad tidings

بَيْنَ	يَدَيْ	رَحْمَةِ	ه	حَتَّى	إِذَا	أَقْلَّتْ	سَحَابًا	ثِقَالًا
between	hands	mercy	His	till	when	it bore	clouds	heavy

بَيْنَ يَدَيْ رَحْمَتِهِ ۝ حَتَّى إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا

before His mercy, till, when they bear a heavy cloud,

سُقْنَا	هُ	لِ	بَلَدٍ	مَيِّتٍ	فَ	أَنْزَلْنَا	بِهِ	الْمَاءَ	فَ	أَخْرَجْنَا	بِهِ
We drove	it	for	city	dead	so	We sent down	with it	water	so	We brought forth	with it

سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ

We drive it to a dead land, then We send down water therefrom and We bring forth

مِّنْ	كُلِّ	الثَّمَرَاتِ	كَذَلِكَ	نُخْرِجُ	الْمَوْتَى	لَعَلَّ	كُم
from	all	fruits	like manner	We bring forth	the dead	so that	you

مِّنْ كُلِّ الثَّمَرَاتِ ۝ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ

therewith fruits of every kind. In like manner do We bring forth the dead that you may

تَذَكَّرُونَ	وَ	الْبَلَدُ	الطَّيِّبُ	يَخْرُجُ	نَبَاتُ	ه	بِ	إِذْنِ
you remember	and	the city	good	it comes forth	vegetation	its	with	command

تَذَكَّرُونَ ۝ ٥٨ وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ

remember. And (as for) the good land, its vegetation comes forth (plentifully) by the command

رَبِّ	ه	وَ	الَّذِي	خَبَثَ	لَا	يَخْرُجُ	إِلَّا	نَكِدًا	كَذَلِكَ
Lord	its	and	who	it was bad	not	it comes forth	except	scantily	like manner

رَبِّهِ ۝ وَ الَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۝ كَذَلِكَ

of its Lord; and that which is bad, (its vegetation) does not come forth but scantily. In like manner

أَرْسَلْنَا	قَدْ	لَ	يَشْكُرُونَ	قَوْمٍ	لِ	الْآيَاتِ	نُصَرِّفُ
We sent	verily	surely	they are grateful	people	for	Signs	We vary

نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٩﴾ لَقَدْ أَرْسَلْنَا

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do We vary the Signs for a people who are grateful. We sent

نُوحًا	إِلَى	قَوْمٍ	هَ	فَ	قَالَ	يَا	قَوْمِ	اعْبُدُوا	اللَّهَ
Noah	to	people	his	so	he said	O	my people	you worship	Allah

نُوحًا إِلَى قَوْمِهِ فَقَالَ يِقَوْمِ اعْبُدُوا اللَّهَ

Noah to his people and he said, 'O my people, worship Allah,

مَا	لَ	كُم	مِّنْ	إِلَهٍ	غَيْرُهُ	هَ	إِنِّي	أَخَافُ	عَلَيْكُمْ
no	for	you	from	god	other	Him	surely I	I fear	for you

مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ

you have no other God but Him. Indeed, I fear for you

عَذَابَ	يَوْمِ	عَظِيمٍ	قَالَ	الْمَلَأَ	مِنْ	قَوْمِ	هَ
punishment	day	great	he said	the chiefs	from	people	his

عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٠﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ

the punishment of the great day.' The chiefs of his people said,

إِنَّا	لَ	نَرَى	كَ	فِي	ضَلَلٍ	مُّبِينٍ	قَالَ	يَا	قَوْمِ	لَيْسَ
surely we	indeed	we see	you	in	error	manifest	he said	O	my people	not

إِنَّا نَرَىكَ فِي ضَلَلٍ مُّبِينٍ ﴿٦١﴾ قَالَ يَقَوْمِ لَيْسَ

Surely, we see you to be in manifest error.' He said, 'O my people, there is no

بِ	ئِي	ضَلَّةٍ	وَلَكِنِّ	ئِي	رَسُولٌ	مِّنْ	رَّبِّ
with	me	error	but	I am	Messenger	from	Lord

بِي ضَلَّةٍ ۖ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ

error in me, but I am a Messenger from the Lord



الْعَلَمِينَ	أَبْلِغُ	كُمْ	رِسَلَتِ	رَبِّي	وَ	أَنْصَحُ	لَكُمْ
the worlds	I deliver	you	messages	my Lord	and	I advise	for you

الْعَلَمِينَ ٦٢ أَبْلِغُكُمْ رِسَلَتِ رَبِّي وَأَنْصَحُ لَكُمْ

of the worlds.' 'I deliver to you the messages of my Lord and give you sincere advice,

وَأَعْلَمُ	مِنْ	اللَّهِ	مَا	لَا	تَعْلَمُونَ
I know	from	Allah	that	not	you know

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ٦٣

and I know from Allah what you do not know,'

أَوْ	عَجِبْتُمْ	أَنْ	جَاءَ	كُمْ	ذِكْرٌ	مِنْ	رَبِّ	كُمْ
do	you wondered	that	it came	you	exhortation	from	Lord	your

أَوْ عَجِبْتُمْ أَنْ جَاءَ كُمْ ذِكْرٌ مِنْ رَبِّكُمْ

'Do you wonder that an exhortation has come to you from your Lord

عَلَى	رَجُلٍ	مِنْ	كُمْ	لِ	يُنذِرَ	كُمْ	وَ	لِ	تَتَّقُوا
over	man	from	you	so that	He warns	you	and	so that	you be righteous

عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا

through a man from among yourselves, that he may warn you and that you may become righteous

وَ	لَعَلَّ	كُمْ	تُرْحَمُونَ	فَ	كَذَّبُوا	هُ	فَ	أَنْجَيْنَا	هُ
and	so that	you	you are shown mercy	so	they called a liar	him	so	We saved	him

وَلَعَلَّكُمْ تُرْحَمُونَ ٦٤ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ

and that you may be shown mercy?' But they accused him of falsehood, so We saved him

وَ	الَّذِينَ	مَعَ	هُ	فِي	الْفُلْكِ	وَ	أَغْرَقْنَا	الَّذِينَ
and	those who	with	him	in	the ark	and	We drowned	those who

وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ

and those with him in the Ark, and We drowned those who

كَذَّبُوا	بِ	آيَاتِنَا	إِنَّ	هُمْ	كَانُوا	قَوْمًا	عَمِينَ
they rejected	with	Signs	our	indeed	they	were	a

كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٥٥﴾

rejected Our Signs. They were indeed a blind people.

وَ	إِلَى	عَادٍ	أَخَا	هُمْ	هُودًا	قَالَ	يَا	قَوْمِ	اعْبُدُوا
and	to	Aad	brother	their	Hud	He said	O	my people	you worship

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا

And to 'Ad' (We sent) their brother Hud. He said, 'O my people, worship

اللَّهُ	مَا	لَ	كُم	مِّنْ	إِلَهٍ	غَيْرُهُ	أَ	فَ	لَا	تَتَّقُونَ
Allah	not	for	you	from	god	other	his	will	not	you fear (Him)

اللَّهُ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٥٦﴾

Allah; you have no other deity but Him. Will you not then be God-fearing?'

قَالَ	الْمَلَأُ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِ	هُ	إِنَّا
he said	the chiefs	those who	they disbelieved	from	people	his	surely we

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا

The disbelieving chiefs of his people said, 'We surely

لَ	نَرَى	كَ	فِي	سَفَاهَةٍ	وَ	إِنَّا	لَ	نَظُنُّكَ	مِنَ	الْكَاذِبِينَ
indeed	we see	you	in	foolishness	and	surely	indeed	we think	you	the liars

لَنَرِكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٥٧﴾

see you (lost) in foolishness and we surely think you to be (one) of the liars.'

قَالَ	يَا	قَوْمِ	لَيْسَ	بِ	يَ	سَفَاهَةٌ	وَلَكِنِّي	أَنَا	رَسُولٌ
he said	O	my people	not	with	me	foolishness	but	I am	messenger

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ

He replied, 'O my people, there is no foolishness in me, but I am a Messenger

مِّنْ	رَّبِّ	الْعَالَمِينَ	أُبَلِّغُ	كُمُ	رِسَالَتِ	رَبِّ	ئِي
from	Lord	the worlds	I deliver	you	messages	Lord	my

مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٨﴾ أُبَلِّغُكُمْ رِسَالَتِ رَبِّي

from the Lord of the worlds. 'I deliver to you the messages of my Lord

وَأَنَا	لَ كُمْ	نَاصِحٌ	أَمِينٌ	أَوْ	عَجِبْتُمْ	أَنْ
and	you	counsellor	faithful	do	you wondered	that

وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٩﴾ أَوْ عَجِبْتُمْ أَنْ

and I am to you a sincere and faithful counsellor.' 'Do you wonder that

جَاءَ	كُمُ	ذِكْرٌ	مِّنْ	رَّبِّ	كُمُ	عَلَى	رَجُلٍ	مِّنْ	كُمُ
came	you	exhortation	from	Lord	your	upon	man	from	you

جَاءَ كُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ

an exhortation has come to you from your Lord through a man from among yourselves

لِ	يُنذِرَ	كُمُ	وَ	أَذْكُرُوا	إِذْ	جَعَلَ	كُمُ	خُلَفَاءَ	مِنْ	بَعْدِ
so that	he warns	you	and	you remember	when	He made	you	heirs	this	after

لِيُنذِرَ كُمْ ۖ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ

that he may warn you? And remember (the time) when He made you inheritors (of His favours) after

قَوْمِ	نُوحٍ	وَ	زَادَ	كُمُ	فِي	الْخَلْقِ	بِصْطَةٍ
people	Noah	and	He increased	you	in	creation	excellence

قَوْمِ نُوحٍ وَزَادَ كُمْ فِي الْخَلْقِ بِصْطَةٍ ۚ

the people of Noah and increased you abundantly in constitution.

فَ	أَذْكُرُوا	الْآءِ	اللَّهِ	لَعَلَّ	كُمُ	تُفْلِحُونَ	قَالُوا
so	you remember	favours	Allah	might	you	you prosper	they said

فَاذْكُرُوا الْآءِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾ قَالُوا

Remember, then, the favours of Allah, that you may prosper.' They said,

مَا	نَذَرَ	وَ	وَحْدَهُ	اللَّهُ	نَعْبُدُ	لِ	نَا	جِئْتَ	أ
that	we forsake	and	Him alone	Allah	we worship	for	us	you came	do

أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا

Have you come to us that we may worship Allah alone and forsake what

كَانَ	يَعْبُدُ	أَبَاؤُنَا	فَ أَتَيْتَنَا	بِمَا	تَعِدُّ	نَا	إِنْ كُنْتَ	مِنْ
from	you were	if	US	you promise	that which	us	bring	so

كَانَ يَعْبُدُ آبَاؤُنَا فَآتَيْنَا بِمَا تَعِدُّنَا إِنْ كُنْتَ مِنْ

our fathers used to worship? Bring us, then, that which you threaten us with, if you are of

الصَّادِقِينَ	قَالَ	قَدْ	وَقَعَ	عَلَيْكُمْ	مِنْ	رَبِّكُمْ	رِجْسٌ	وَ غَضَبٌ
wrath	and	punishment	your Lord	from	on you	it fell	already	he said

الصَّادِقِينَ ٧١ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَ غَضَبٌ ط

the truthful.' He replied, 'Indeed there have (already) fallen on you punishment and wrath from your Lord.

أ	تُجَادِلُونِ	نِي	فِي	أَسْمَاءٍ	سَمَّيْتُمُوهَا	هَآ
it	you named	names	in	me	you dispute	do

أَتُجَادِلُونِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا

Do you dispute with me about names which you have named---

أَنْتُمْ	وَ	أَبَاؤُكُمْ	مَا	نَزَلَ	اللَّهُ	بِهَا	مِنْ	سُلْطَنٍ
authority	from	it	with	Allah	He sent down	not	your	fathers

أَنْتُمْ وَ أَبَاؤُكُمْ مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ ط

you and your fathers---for which Allah has sent down no authority?

فَ	أَنْتَظِرُونَ	إِنِّي	مَعَ	كُمْ	مِنْ	الْمُنْتَظِرِينَ	فَ	أَنْجَيْنَاهُ
him	We saved	so	those who wait	from	you	with	surely I	you wait

فَأَنْتَظِرُونَ إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ٧٢ فَأَنْجَيْنَاهُ

Wait then, I am with you among those who wait.' And We saved him

وَالَّذِينَ	مَعَ	هُ	بِ	رَحْمَةٍ	مِّنْ	نَّا	وَ	قَطَعْنَا	دَابِرَ
and those who	with	him	with	mercy	from	our	and	We cut off	root

وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ

and those who were with him, by Our mercy, and We cut off the last remnant

الَّذِينَ	كَذَّبُوا	بِ	آيَاتِنَا	وَ	مَا	كَانُوا	مُؤْمِنِينَ
those who	they rejected	with	Signs	and	our	they were	believers

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٣﴾

of those who rejected Our Signs. And they were not believers.

وَ	إِلَىٰ	ثَمُودَ	أَخَاهُمْ	صَلِحًا	قَالَ	يَا	قَوْمِ	اعْبُدُوا
and	towards	Thamud	their brother	Salih	he said	O	my people	you worship

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقَوْمِ اعْبُدُوا

And to Thamud (We sent) their brother Salih. He said, 'O my people, worship

اللَّهُ	مَا	لَ	كُم مِّنْ	إِلَهٍ	غَيْرُهُ	هَ	قَدْ	جَاءَتْ	كُم
Allah	for	you	from	god	other than	Him	Verily	it came	you

اللَّهُ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ

Allah; you have no other deity but Him. Verily there has come to you

بَيِّنَةٌ	مِّنْ	رَّبِّكُمْ	هَذِهِ	نَاقَةٌ	اللَّهُ	لَ	كُم آيَةٌ
clear evidence	from	your Lord	this	she-camel	Allah	for	you

بَيِّنَةٌ مِّنْ رَبِّكُمْ ۗ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ

a clear evidence from your Lord---this she-camel of Allah, a Sign for you.

فَ	ذَرُوهَا	تَأْكُلْ	فِي	أَرْضِ	اللَّهُ	وَ	لَا	تَمْسُوهَا
so	you leave	she feeds	in	earth	Allah	and	not	you touch

فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا

So leave her that she may feed in Allah's earth and do her no

بِ	سُوِّءٍ	فَ	يَأْخُذُ	كُمُ	عَذَابٍ	الْيَمِّ	وَ	اذْكُرُوا	إِذْ	جَعَلَ	كُمُ
you	He made	when	you remember	and	painful	punishment	you	it seizes	so	evil	with

بِسُوِّءٍ فَيَأْخُذُكُمْ عَذَابُ الْيَمِّ ۗ وَاذْكُرُوا إِذْ جَعَلَكُمْ

harm, lest a painful punishment seize you. And remember (the time) when He made you

خُلَفَاءَ	مِنْ	بَعْدِ	عَادٍ	وَ	بَوًّا	كُمُ	فِي	الْأَرْضِ
the land	in	you	he settled	and	Aad	after	from	heirs

خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوًّا كُمْ فِي الْأَرْضِ

inheritors (of His favours) after 'Aad, and assigned you an abode in the land;

تَتَّخِذُونَ	مِنْ	سُهُولٍ	هَا	قُصُورًا	وَ	تَنْحِتُونَ	الْجِبَالَ
mountains	you hew	and	palaces	its	plains	from	you build

تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ

you build palaces in its plains, and you hew the mountains

بُيُوتًا	فَ	اذْكُرُوا	الْآءِ	اللَّهِ	وَ	لَا	تَعْتُوا	فِي	الْأَرْضِ
the earth	in	you commit iniquity	not	and	Allah	favours	you remember	so	dwellings

بُيُوتًا ۖ فَاذْكُرُوا الْآءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ

into houses. Remember, therefore, the favours of Allah and commit not iniquity in the earth,

مُفْسِدِينَ	قَالَ	الْمَلَأَ	الَّذِينَ	اسْتَكْبَرُوا	مِنْ	قَوْمِهِ
his people	from	those were arrogant	those who	the chiefs	he said	those that cause disorder

مُفْسِدِينَ ۗ قَالَ الْمَلَأَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ

causing disorder.' The chief men of his people who were arrogant said

لِ	الَّذِينَ	اسْتُضْعِفُوا	لِ	مَنْ	أَمَّنَ	مِنْ	هُمْ
them	from	he believed	who	for	those were considered weak	those who	for

لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ أَمَّنَ مِنْهُمْ

to those who were reckoned weak---those among them who believed---

أ	تَعْلَمُونَ	أَنَّ	صَلِحًا	مُرْسَلٌ	مِّنْ	رَّبِّ	هِ	قَالُوا
do	you know	that	Salih	those that was sent	from	Lord	his	they said

أَتَعْلَمُونَ أَنَّ صَلِحًا مُرْسَلٌ مِّنْ رَبِّهِ ط قَالُوا

'Do you know (for certain) that Salih is one sent by his Lord?' They answered,

إِنَّا	بِمَا	أُرْسِلَ	بِهِ	مُؤْمِنُونَ	قَالَ	الَّذِينَ	اسْتَكْبَرُوا
surely we	that which	he was sent	with it	believers	he said	those who	they were arrogant

إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٦﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا

'Surely, we believe in that with which he has been sent.' Those who were arrogant said,

إِنَّا	بِ	الَّذِي	امْتُمُّ	بِهِ	كَفِرُونَ
surely we	with	those	you believed	with it	disbelievers

إِنَّا بِالَّذِي امْتُمُّ بِهِ كَفِرُونَ ﴿٧٧﴾

'Verily, we do disbelieve in that in which you believe.'

فَ	عَقَرُوا	وَالنَّاقَةَ	وَ	عَتَوْا	عَنْ	أَمْرِ	رَبِّ	هِمْ
so	they hamstrung	she-camel	and	they revolted	against	command	Lord	their

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ

Then they hamstrung the she-camel and rebelled against the command of their Lord,

وَ	قَالُوا	يَا	صَلِحُ	أَتِ	نَا	بِ	مَا	تَعِدُّ	نَا	إِنْ	كُنْتَ
and	they said	O	Salih	you bring	us	with	that	you promise	us	if	you were

وَ قَالُوا يَصْلِحُ أَتِنَا بِمَا تَعِدُّنَا إِنْ كُنْتَ

and said, 'O Salih, bring us that which you threaten us with, if you are

مِنَ	الْمُرْسَلِينَ	فَ	أَخَذَتْ	هُمُ	الرَّجْفَةُ	فَ	أَصْبَحُوا
from	the Messengers	so	it seized	them	earthquake	so	they became

مِنَ الْمُرْسَلِينَ ﴿٧٨﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا

(indeed one) of the Messengers.' Then the earthquake seized them so that they turned into

فِي	دَارِهِمْ	جَثِمِينَ	فَ	تَوَلَّى	عَنْهُمْ	وَ	قَالَ
in	their homes	lay prostrate on ground	so	he turned away	from	and	he said

فِي دَارِهِمْ جَثِمِينَ ﴿٧٩﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ

corpses lying prone in their houses. Then (Salih) turned away from them and said,

يَا	قَوْمِ	لَ	قَدْ	أَبْلَغْتُكُمْ	رِسَالَةَ	رَبِّي	وَ	نَصَحْتُكُمْ
O	my people	surely	already	you delivered	Message	my Lord	and	I counselled

يَقَوْمٍ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ

'O my people , I did deliver the Message of my Lord to you and offered you sincere counsel,

وَلَكِنْ	لَا	تُحِبُّونَ	النَّصِيحِينَ	وَ	لُوطًا	إِذْ	قَالَ
but	not	you love	sincere counsellors	and	Lot	when	he said

وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٨٠﴾ وَ لُوطًا إِذْ قَالَ

but you love not sincere counsellors.' And (We sent) Lot--when he said

لِقَوْمِهِ	أَتَأْتُونَ	الْفَاحِشَةَ	مَا سَبَقَ	كُمُ	بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ
to his people	do you approach	abomination	it was not before	you	that	no one	in the world

لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨١﴾

to his people, 'Do you commit an abomination such as no one in the world ever did before you?

إِنَّ	كُمُ	لَ	تَأْتُونَ	الرِّجَالَ
surely	you	indeed	you approach	men

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ

You approach men

شَهْوَةً	مِّنْ	دُونِ	النِّسَاءِ	بَلْ	أَنْتُمْ	قَوْمٌ	مُّسْرِفُونَ
lust	from	instead	women	nay	you are	people	those who exceed limits

شَهْوَةً مِّنْ دُونِ النِّسَاءِ ط بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾

with lust instead of women. No, you are a people who exceed (all) bounds.'



وَمَا	كَانَ	جَوَابَ	قَوْمِ	هُ	إِلَّا	أَنْ	قَالُوا	أَخْرَجُوا	هُمْ
and	it was	answer	people	his	except	that	they said	you turn out	them

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرَجُوهُمْ

And the answer of his people was no other than that they said, 'Turn them out

مِّنْ	قَرْيَتِكَ	كُمُ	إِنَّ	هُمْ	أَنَاسٌ	يَتَطَهَّرُونَ	فَ	أَنْجَيْنَا	هُ
from	town	your	surely	they	people	they take pride in purity	so	We saved	him

مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ ﴿٨٣﴾ فَأَنْجَيْنَاهُ

of your town, for they are men who would keep pure.' And We saved him

وَ	أَهْلَهُ	إِلَّا	امْرَأَةً	هُ	كَانَتْ	مِنَ	الْغَابِرِينَ	وَ	أَمْطَرْنَا
and	his family	except	his wife	she was	from	those who stay behind	and	We rained	

وَ أَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٤﴾ وَ أَمْطَرْنَا

and his family, except his wife: she was of those who stayed behind. And We rained

عَلَيْهِمْ	مَطْرًا	فَ	انظُرْ	كَيْفَ	كَانَ	عَاقِبَةُ
over them	rain	so	you see	how/what	it was	the end

عَلَيْهِمْ مَطْرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

upon them a rain. Now see, what was the end of

الْمُجْرِمِينَ	وَ	إِلَى	مَدْيَنَ	أَخَا	هُمْ	شُعَيْبًا	قَالَ
the sinners	and	towards	Midian	brother	their	Shuaib	he said

الْمُجْرِمِينَ ﴿٨٥﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ

the sinners! And to Midian (We sent) their brother Shuaib. He said,

يَا	قَوْمِ	اعْبُدُوا	اللَّهَ	مَا	لَ	كُمُ	مِّنْ	إِلَهِ	غَيْرِ	هُ
O	my people	you worship	Allah	for	not	your	from	god	other	His

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ

'O my people, worship Allah; you have no other deity but Him.

قَدْ	جَاءَ تُمْ	بَيِّنَةٌ	مِّنْ	رَّبِّ	كُمْ	فَ	أَوْفُوا	الْكَيْلَ
surely	it came to you	clear Sign	from	Lord	your	so	you give full	measure

قَدْ جَاءَ تُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ

A clear Sign has indeed come to you from your Lord. So give full measure

وَ	الْمِيزَانَ	وَ	لَا	تَبْخُسُوا	النَّاسَ	أَشْيَاءَهُمْ
and	weight	and	not	you diminish	the people	their things

وَ الْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ

and full weight and do not give people less than what rightfully belongs to them,

وَ	لَا	تُفْسِدُوا	فِي	الْأَرْضِ	بَعْدَ	إِصْلَاحِ	هَا
and	not	you create disorder	in	earth	after	set in order	its

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

and create not disorder in the earth after it has been set in order.

ذَلِكَ	خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ
this	better	for	if	you were	believers

ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾

This is better for you, if you are believers.

وَ	لَا	تَقْعُدُوا	بِ	كُلِّ	صِرَاطٍ	تُوعِدُونَ
and	not	you sit	with	every	path	you threaten

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ

'And sit not on every path, threatening

وَ	تَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	مَنْ	أَمَّنَ	بِهِ
and	you turn away	from	path	Allah	who	he believed	in it

وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ

and turning away from the path of Allah those who believe in Him,

وَ	تَبْغُونَ	هَا	عِوَجًا	وَ	اذْكُرُوا	اِذْ
and	you seek	it	crooked	and	you remember	when

وَ تَبْغُونَهَا عِوَجًا ۖ وَ اذْكُرُوا اِذْ

and seeking to make it crooked. And remember when

كُنْتُمْ	قَلِيلًا	فَ	كَثَّرَ	كُمُ	وَ	انظُرُوا	كَيْفَ
you were	few	so	He increased	you	and	you behold	what

كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَ انظُرُوا كَيْفَ

you were few and He multiplied you. And behold, what

كَانَ	عَاقِبَةُ	وَ	الْمُفْسِدِينَ	اِنْ	كَانَ
it was	the end	and	those who create disorder	if	it was

كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾ وَ اِنْ كَانَ

was the end of those who created disorder!' 'And if there is

طَائِفَةٌ	مِّنْ	كُمُ	اٰمَنُوْا	بِالَّذِيْ	اُرْسِلْتُ	بِهٖ
a party	from	you	they believed	with that	I was sent	with which

طَائِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْ اُرْسِلْتُ بِهٖ

a party among you, who believes in that with which I have been sent,

وَ	طَائِفَةٌ	لَّمْ	يُؤْمِنُوْا	فَ	اصْبِرُوْا	حَتَّىٰ
and	a party	not	they believe	so	you be patience	untill

وَ طَائِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتَّىٰ

and a party who does not believe, then have patience until

يَحْكُمُ	اللَّهُ	بَيْنَ	نَا	وَ	هُوَ	خَيْرُ	الْحٰكِمِيْنَ
He judges	Allah	between	us	and	He is	best of	the Judges

يَحْكُمُ اللّٰهُ بَيْنَنَا ۖ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨٨﴾

Allah judges between us. And He is the Best of judges.

# وَلَوْ أَنَّا

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