

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا

no Say to them you return when to you they (the hypocrites) will make (their) excuses

They will apologize to you when you return. Say: 'Make no excuses'

تَعْتَذِرُوا لَنْ نُّؤْمِنَ بِكُمْ قَدْ بَيَّأْنَا اللَّهُ مِنْ

of Allah informed us has already you we shall believe never make excuses

we will not believe you. Allah has already informed us of the news

أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ

then and His Messenger your deeds Allah and will observe the news concerning you

concerning you. It is your actions that God and His Apostle will observe. In the

تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ

then He (Allah) will inform you and the seen (of) the unseen the All-Knower to you will be brought back

end, you shall return to Him Who knows what is hidden and what is open, and He will

بِمَا كُنْتُمْ تَعْمَلُونَ ٩٤ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ

you return when to you (Muslims) by Allah they will swear to do you used of what

declare to you what you were doing.'(94) When you return, they will swear

إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ

impure surely they are from them so turn away from them a way that you may turn to them

to you in Allah's name that you let them be. So let them be. They are unclean.

وَمَا لَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ٩٥

to earn they used for that which a recompense (is) Hell and their dwelling place

Hell shall be their home, as the reward for what they have been earning.(95)

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا

you are pleased but if with them that you may be pleased to you (Muslims) they (the hypocrites) swear

They will swear to you that you may be well-pleased with them but if you are

عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ٩٦ الْأَعْرَابُ

the bedouins disobedient (who are) the people with (is) pleased not Allah certainly with them

well-pleased with them, God will surely not be well-pleased with the wrong-doing people. (96)

أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ إِلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ

has revealed which the limits know not to and more likely and hypocrisy disbelief in (are) the worst

The desert Arabs are the worst in unbelief and hypocrisy, and have more cause

اللَّهُ عَلَى رَأْسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَمِنَ الْأَعْرَابِ

the bedouins | and of | All-Wise | All-Knower (is) | and Allah | His Messenger | to | Allah
to be ignorant of the laws which Allah has revealed to His Apostle. Allah is Wise, Knowing. (97)

مَنْ يَتَّخِذْ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصْ بِكُمُ الدَّوَائِرَ

the calamities | for you | and watch | as a fine | they spend | what | take | (there are some)
Some desert Arabs regard what they give (for the cause of Allah) as a compulsory fine and wait

عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ وَمِنَ الْأَعْرَابِ

the bedouins | and of | All-Knower | (is) All-Hearer | and Allah | evil (of) the | the calamity | on them (be)
for some evils turns of fortune to befall you. Theirs shall be the evil turn! Allah is Hearing,

مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذْ مَا

what | and take | the Last | and the Day | in Allah | believe | (there are some) who
Knowing. (98) Yet there are other desert Arabs who believe in Allah and the Last Day,

يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَاتٍ

(and a cause of receiving) | invocations | Allah | to | as means of nearness | they spend (in the cause of Allah)
and regard what they spend as a means of bringing them close to Allah and to the

الرَّسُولِ إِلَّا إِلَاقًا قُرْبًا لَهُمْ سَيَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ

His Mercy | to | Allah | will admit them | for them | a means of nearness | these are | indeed | (of) the Messengers
prayers of the Apostle. Indeed, closer they shall be brought; Allah will admit them to

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ وَالسِّقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ

the Emigrants | of | the fore-most | and the first (Muslims) | Most Merciful | (is) Oft-Forgiving | Allah | certainly
his mercy. He is Forgiving, Merciful. (99) The vanguards (of Islam), the first of

وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ

with them | Allah | (is) well-pleased | in goodness | followed them | and those who | and the Helpers
the muhajirs and the ansars, and those who followed them in (all) good deeds, Allah is

وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا

under them | flowing | Gardens | for them | and He has prepared | with Him | and they are well-pleased
pleased with them as are they with Him. He has prepared for them gardens watered

الْأَنْهَارِ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝ وَمِمَّنْ

and from those | the great | success | that is | forever | therein | to dwell | rivers
by running streams, where they shall dwell for ever. That is the supreme triumph. (100)

حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنْفِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ

(of) Al-Madinah | the people | and (so are) some among | (are) hypocrites | the bedouins | of | around you

Some of the desert Arabs around you are hypocrites, and so are some of the people of Madinah

مَرَدُّوْا عَلَى الْبِغْيَانِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ

We shall punish them | know them | We | you know them | not | hypocrisy | in | they persist

who are obstinate in hypocrisy. You do not know them but We know them. Twice shall We

مَرَّتَيْنِ ثُمَّ يَرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ۚ وَآخَرُونَ

and (there are) others who | a great | torment | to | they shall be brought back | then | twice

punish them: then they shall be sent to a painful torment.(101) Others (there are)

اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ

with another | that was righteous | a deed | they have mixed | their sins | have acknowledged

who have confessed their sins; they have mixed good works with evil.

سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ غَفُورٌ

(is) Off-Forgiving | Allah | surely | unto them | will turn in forgiveness | (that) Allah | perhaps | that was evil

Perhaps Allah will turn to them (in mercy). He is Forgiving, Merciful.(102)

رَحِيمٌ ۚ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

with it | and purify them | in order to cleanse | alms | their wealth | from | take | Most Merciful

Take alms from their wealth, to purify them and to cleanse them thereby,

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ

and Allah | for them | (are) a source of security | your invocations | verily | for them | and invoke Allah

and pray for them: Your prayers are a comfort for them. Allah is Hearing,

سَمِيعٌ عَلِيمٌ ۚ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ

from | repentance | who accepts | (is) He | Allah | that | they know | do not | All-Knower | (is) All-Hearer

Knowing.(103) Do they not know that Allah accepts the repentance of His

عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۚ

Most Merciful | (is) Acceptor of repentance | Allah | and that | the Sadaqat (alms, charity) | and takes | His slaves

servants and takes the alms, and that Allah is the Forgiving One, the Merciful?(104)

وَقَدْ أَعْمَلُوا فَسَيَرَىٰ اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

and (so will) His Messenger | your deeds | Allah | will see | do deeds | and Say (O Muhammad)

Say: 'Work; and Allah will surely see your work and so will His Apostle and

وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَلِيمٍ الْغَيْبِ وَالشَّهَادَةِ

and the seen (of) the unseen the All-Knower to and you will be brought back and the believers
the believers; then you shall be brought back to Him Who knows alike the unseen

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ وَأَخْرَجُونَ مُرْجُونَ لِأَمْرِ

Decree a wait and others do you used to of what then He will inform you
and the visible, and He will declare to you all that you were doing.'(105) There are yet

اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ

(is) All-Knowing and Allah them will forgive or He will punish them whether Allah's
others who must await Allah's decree. He will either punish them or will forgive them.

حَكِيمٌ ۝١٠٦ وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا

and disbelief by way of harming a mosque they took and as for those All-Wise
And Allah is Knowing, Wise.(106) And there are those who put up a mosque to

وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِصَادًا لِّئَلَّا يَحَرَّبَ اللَّهُ

Allah warred for those who and as an outpost the believers (between) and to disunite
cause harm and to spread unbelief and disunite the believers, and as an outpost

وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ

good (nothing) but we want that and they will indeed swear aforetime and His Messenger
for him who had made war on Allah and His apostle before. They swear that their

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۗ لَا تَقُمْ فِيهِ أَبَدًا ۗ لَبَسَ جُ

verily He Mosque ever therein stand you not certainly liars that they are bears witness and Allah
intentions were good, but Allah bears witness that they are truly liars.(107) Never stand

أَسَسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ

you stand that (is) more worthy day the first from piety on whose foundation was laid
(to pray) there. It is more fitting that you should pray in a mosque founded on piety

فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ

loves and Allah clean and to purify themselves to who love (are) men in it therein (to pray)
from the very first day. There you shall find men who love to keep pure. Allah loves those

الْمُطَهَّرِينَ ۝١٠٨ أَفَمَنْ أَفْتَنَ أَسَسَ بُيُوتَهُ عَلَىٰ

on (of) his building who laid He foundation is it then he? those who make themselves clean and pure
that purify themselves.(108) Who then is best? He who lays his foundation

تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ

he or better and His Good Pleasure Allah from piety

on piety to Allah and His good pleasure, or he who builds on the

أَسَسَ بُيُوتَهُ عَلَىٰ شَفَا حُرْفٍ هَارٍ

ready to crumble down (of) a cliff the edge on (of) his building who laid the foundation

brink of a crumbling precipice, so that it will fall with him into the

فَأَنْهَارٍ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

the people guides not and Allah (of) Hell the fire into with him so that it crumbled to pieces

fire of Hell? Allah does not guide the wrongdoers.(109)

الظَّالِمِينَ ۝ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً

a cause of doubt they built which their building will cease to be not (who are) the wrong doers

The edifice which they have built shall not cease to be a cause of doubt in

فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

All-Wise (is) All-Knower and Allah their hearts are cut to pieces (that) unless their hearts in

their hearts, until their hearts are cut to pieces. Allah is Knowing, Wise.(110)

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ

for (the price) that and their properties their lives the believers of has purchased Allah verily

Allah has bought of the believers their lives and (worldly) goods in return

لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ

and are killed so they kill (others) Allah's way in they fight Paradise theirs (shall be)

for Paradise. They fight in the way of Allah; they kill and are killed. Such is

وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ

and who and the Quran and the Gospel the Torah in in truth which is binding on Him it is a promise

the true pledge which is binding on Him in the Torah, the Gospel and the Quran.

أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ

you have bargained which in your bargain then rejoice Allah than to his covenant (is) truer

And who is more true to his promise than Allah? Rejoice then in the bargain you

بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ الَّذِينَ اتَّابُوا

who worship Him those who repent to Allah the supreme success (is) and that (with it)

have made. That is the supreme success. (111) (They are) those that repent and those

الْحَمْدُونَ السَّائِحُونَ الرُّكُوعُونَ السَّجِدُونَ

who prostrate themselves (in prayer) | who bow down (in prayer) | who fast or go out in Allah's cause | who praise Him
that worship Allah and praise Him; those that fast and those that kneel

الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ

and who observe | evil | from | and forbid (them) | to the | who command (people)
and prostrate themselves; those that enjoin good, forbid evil, and observe the

لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِيِّ

(proper) for the Prophet | it is | not | the believers | and give glad tidings to | Allah | the limits (set by)
limits set by Allah. And, give the good hews to the believers. (112) It is not for

وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ

close | they be | even though | for the polytheists | ask Allah's forgiveness | to | believe | and those who
the Prophet or the believers to beg forgiveness for the polytheists, even though they be

قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا

and not | (of) the Fire | (are) the dwellers | that they | to them | it has become clear | after | kin
near of kin, after it is clear to them that they are the people of the Fire. (113) Abraham

كَانَ اسْتَغْفَارَ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ قَوْلِ عَدَاةٍ

promise | because of | but | for his father | Abraham's | invoking (of Allah's) forgiveness | was
asked not pardon for his father except because of a promise he had made

وَعَدَاهَا وَإِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ

that he (his father) | to him (Abraham) | it became clear | but when | to him (his father) | he (Abraham) had made
him. But when it became clear to him that he was an enemy of Allah, he

عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

and forbearing | (was) humble | Abraham | verily | from him | he dissociated himself | to Allah | (is) an enemy
disowned him. Surely Abraham was a tender-hearted, forbearing (114)

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ

He makes clear | until | He has guided them | when | after | a people | lead astray | Allah | was/will | and never
Nor will Allah leave men in error after he has given them guidance, until he has

لَهُمْ مِمَّا يَنْتَقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ اللَّهَ

Allah | verily | (is) All-Knower | thing | of every | Allah | verily | they should avoid | as to what | to them
made plain to them all that they should avoid. Allah has knowledge of all things. (115)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ

and He causes death | He gives life | and the earth | (of) the heavens | the dominion | unto Him (belongs)
Surely to Allah belongs the kingdom of the heavens and the earth; He gives

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝١١٦ لَقَدْ تَابَ

Turned with favour | verily | any helper | nor | protector | any | Allah | besides | you have | and neither
life and takes it. You have none besides Allah either protector or helper.(116) Allah

اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ

the time | in | followed him | who | and the Helpers | and the Emigrants | the Prophet (on) (to) Allah
turned in mercy to the Prophet, the muhajirs and the ansars, who followed him

الْحُسْرَى مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ

then | of them | (of) a party | the hearts | deviated | nearly | had | after | (of) distress
in the hour of difficulty, when some of them were on the point of losing heart.

تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ۝١١٧

Most Merciful | Most Kind | (is) unto them | certainly He | of them | He accepted repentance
But he turned to them in mercy. Surely to them He is Compassionate, Merciful.(117)

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ

the earth | to them | was straitened | when | till | were left | who | the three | and (also) upon
And (He was also merciful) to the three who had been left behind. so that the

بِمَا رَحِبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لَا

there is no | that | and they perceived | their own selves | on them | and were straitened | it was vast | as
earth for all its vastness, and their own souls, became strait for them and they knew

مَلْجَأًا مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ

verily | that they might repent | He forgave them | then | to Him | but | Allah | from | fleeing (refuge)
that there was no refuge from Allah except in Him. Then He turned to them in mercy

اللَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝١١٨ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

Allah | be afraid of | believe | who | O you | Most Merciful | (is) Acceptor of repentance | He | Allah
that they might repent. Allah is the Forgiving One, the Merciful.(118) O believers, fear

وَكُونُوا مَعَ الصَّادِقِينَ ۝١١٩ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ

and those | (of) Ali-Madina | of the people | it was (becoming) | not | (those who are) true | with | and be
Allah and stand with the truthful.(119) It is not for the people of Madinah

حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا

to prefer | and nor | Allah's | Messenger | (from) | remain behind | to | the bedouins | of | around them
and the desert Arabs who dwell around them to stay behind Allah's Apostle or

بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا

not | thirst | afflicts them | neither | because they | that is | his life | to | their own lives
to prefer their lives to his life; because nothing could they suffer or do but

نَصَبٌ وَلَا مَخْصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّوْنُ مَوْطِئًا يَغِيظُ

to anger | any step | they take | nor | (of) Allah | the way | in | hunger | nor | fatigue
written to their account as a deed of righteousness - whether they suffered thirst

الْكَفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ

(with it) | to their credit | is written | but | any injury | an enemy | upon | they inflict | nor | the disbelievers
or fatigue or hunger in the cause of Allah or trod paths enraging un-believers or

عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ

do they spend | nor | (of) the good-doers | the reward | wastes | not | Allah | surely | righteous | as a deed
gain any gain from an enemy: Allah loses not the wages of the good.(120) Nor do they

نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ

to their credit | is written | but | a valley | they cross | nor | great | nor | small | anything
spend any sum, small or great, nor do they cross any valley but it is written to their

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا

and not (proper) | to do | they used | (of) what | with the best | Allah | that may recompense them
account, so that Allah may reward them for the best of what they were doing.(121) It is

كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ

troop | every | of | go forth | if not | all together | to go out to fight | (for) the believers | it was
not for the believers to go forth totally. Some of them only should, and

مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ

the religion (Islam) | in | that they (who are left behind) may get instructions | a party only | of them
some should stay behind to instruct themselves in religion and

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

so that they may beware (of evil) | beware | to them | they return | when | their people | and that they may warn
admonish the others when they return, so that they may take heed.(122)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ

in you and let them find the disbelievers of (are) close to you Those who Fight Believe O (you who)

O you who have believed, fight those adjacent to you of the disbelievers and let them find in you

غِظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (123)

those who fear (Him) (is) with Allah that And know harshness

harshness. And know that Allah is with the righteous. (123)

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ

(has) increased (it) which of you say (are some) among them a surah is revealed And whenever

And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has

هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ (124)

rejoice and they (in) then it has believe those who As for (in) (by) this

this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing. (124)

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ

their evil to (in) evil (it) increases them (is) a disease their hearts in those But as for

But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil.

وَمَاتُوا وَهُمْ كَافِرُونَ (125)

(are) disbelievers while they And they die

And they will have died while they are disbelievers. (125)

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ

twice or once year every (in) are tried that they they see Do not

Do they not see that they are tried every year once or twice

ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ (126)

pay heed they and not they turn (in repentance) not Yet

but then they do not repent nor do they remember? (126)

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِّنْ

any see you Does others to some of them look a Surah is revealed And whenever

And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?"

أَحَدٍ ثُمَّ انصَرَفُوا ۖ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (127)

understand not they (are) a people because they their hearts Allah has turned away they turn away then one

and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand. (127)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ

him | it grieves/ hurts | amongst yourselves | from | a Messenger (Muhammad) | come unto you | verily there has
There has now come to you an apostle of your own. It grieves him that you

مَا عَنْتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ

kind | for the believers | over you | he (Muhammad) is anxious | you should receive any injury or difficulty | that
should receive any injury or difficulty and anxious is he over you; gentle to

رَحِيمٌ ۖ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ

god | (there is) no | Allah | (is) sufficient for me | Say (O Muhammad) | they turn away | but if | (and) merciful
the believers, compassionate. (128) If they turn away, say: 'Allah is enough for me. There

إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

the Mighty | (of) Throne | (is) the Lord | and He | I put my trust | in Him | He | except
is no god but He. In Him I have put my trust. He is the Lord of the Glorious Throne.' (129)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

الرَّسِّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ

that | a wonder | for mankind | is it? | full of wisdom | (of) the Book | the Verses | these are | Alif-Lam-Ra
Alif Lam Ra. These are the verses of the Book of Wisdom. (1) Is it a wonder to the

أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَ

and | mankind | warn | (saying) that | from among themselves | a man | to | We have sent Our revelation
people that We revealed to a man from among them (saying): Warn the people and

بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ

sure | footing (reward of good deeds) | they shall have | that | believe | (to) those who | give good news
give the good news to those who believe that they shall have before their Lord the (reward of)

عِنْدَ رَبِّهِمْ قَالِ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۝

An evident (clear) | (is) sorcerer Muhammad | this (Prophet) | indeed | the disbelievers | said | their Lord | with
good actions they have advanced (they have sent forward)? The unbelievers say: 'This is a clear enchanter.' (2)

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ

then | days | six | in | and the earth | the heavens | created | who | (is) Allah | your Lord | surely
Yet your Lord is Allah, Who in six days, created the heavens and the earth and

٥٢٦

الميزان ٣

وقف النبي صلى الله عليه وسلم

اَسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا

except | intercessor (can plead with Him) | no | the affair of all things | disposing | the Throne | on | established Himself
then established Himself on the throne (of authority) regulating all things. There is no

مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ۝

to Him | you remember | then will not | so worship Him (Alone) | your Lord | (is) Allah | that | His Leave | after
intercessor except after His leave. Such is Allah, your Lord: therefore, worship Him. Will you not

تَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ

then | the creation | begins | it is He (who) | (is) true | (of) Allah | the promise | all | is your return
remember? (3) To Him is the return of you all: Allah's promise is true and sure.

يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

with justice | righteous | and did deeds | believed | those who | that He may reward | He will repeat it
He begins the process of creation, and then He brings it back again, that He may

وَالَّذِينَ كَفَرُوا لَهُمْ شْرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا

because | painful | and torment | boiling fluids | of | a drink | will have | disbelieved | and those who
justly reward those who have believed and done good works. As for the unbelievers, they shall

كَانُوا يَكْفُرُونَ ۝ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ

and the moon | a shining thing | the sun | made | who | (it is) He | disbelieve | they used to
drink boiling water and be sternly punished for their unbelief. (4) It is He Who made the sun a

نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ

and the calculating | (of) years | the number | that you might know | stages | and measured out for her | as a light
shining thing and the moon as a light, and measured out phases for her that you may learn the

مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝

who have knowledge | for people | the Verses | He explains in detail | in truth | but | this | Allah | create | did not
number of years and the reckoning. He created them only (to manifest) the truth. (Thus) He makes

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ

the heavens | in | Allah | has created | and all that | and the day | (of) the night | the alternation | in | verily
plain His signs for a people who understand. (5) Verily, in the alternation of night and day, and in

وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ۝ إِنَّ الَّذِينَ لَا يَرْجُونَ

their meetings with us | hope for | not | those who | verily | who fear (Him) | for people | (are) Signs | and the earth
all that Allah has created in the heavens and the earth, there are signs for righteous men. (6)

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا

Our Signs | of | who are | and those | with it | and satisfied | (of) the (present) world | with the life | but are pleased
Those who do not expect meeting Us, delighting in the life of this world and contenting

غَفْلُونَ ۚ أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

verily | earn | they used to | because of what | the Fire | their abode will be | those | heedless
themselves with it, and those who give no heed to Our revelations, (7) their abode is the Fire on

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِآيَاتِهِمْ تَجْرِي

will flow | through their Faith | their Lord | will guide them | righteous | and do deeds | believe | those who
account of what they have been earning. (8) As for those that believe and do good works, Allah

مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾ دَعْوَاهُمْ فِيهَا

therein | their way of request (will be) | (of) delight (Paradise) | the Gardens | in | rivers | under them
will guide them through their faith. Rivers will run beneath them in the Gardens of Delight. (9)

سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۚ وَآخِرُ دَعْوَاهُمْ

(of) their request (will be) | and the last | (will be) peace | therein | and their greetings | O Allah | Glory is to you
Their prayer there will be: 'Glory to you, Lord!' and their greeting therein will be: 'Peace!' The

أَنَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ

the evil | for mankind | Allah | hastens | and if | (of) the worlds | the Lord | (are) to Allah | all the praises | that
close of their prayers will be: 'Praise be to Allah, Lord of the Creation. (10) Had Allah hastened on

اسْتَعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا

not | those who | but we leave | their respite | (to them) | would be already decreed | for the good | as they would hasten
for men the ill as they would (like Him to) hasten on the good, their fate would have certainly

يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾ وَإِذَا مَسَّ

touches | and when | wandering blindly in distraction | their trespasses | in | their meeting with Us | expect
been decreed. Therefore, We let those who expect not meeting with us, blunder about in sin. (11)

الْإِنْسَانَ الضُّرَّ دَعَا رَبَّهُ لِيَلْجَأَ إِلَىٰ قَائِمًا فَلَمَّا كَشَفْنَا

We have removed | but when | standing | or | sitting | or | lying on his side | he invokes Us | harm | man
When harm touches man, he prays to Us, lying on his side, sitting or standing.

عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ

that touched him | (averting) a harm | for | invoked Us | had never | as if he | he passes on | his harm | from him
But as soon as We remove his harm from him, he passes on, as though he never

كَذَلِكَ زَيْنَ لِمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا

We destroyed | and indeed | do | they used to | to the extravagant | it is made fair-seeming | thus
prayed for (Our help) because of a harm that touched him. Thus it seem fair to the transgressors

الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

with clear proofs | their Messengers | while came to them | they did wrong | when | before you | generations
that which they used to do. (12) We destroyed generations before you when they did wrong and

وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ

then | (who are) sinners | the people | do we requite | thus | such as to believe | they were | but not
their Messengers came to them with clear signs but they would not believe. Thus do We reward

جَعَلْنَاهُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ

that We might see | after them | the land | in | successors (generations after generations) | We made you
those (people) who sin. (13) Then We made you their successors in the earth after them so that We might

كَيْفَ تَعْمَلُونَ ﴿١٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا

not | those who | Say | clear | Our Verses | unto them | are recited | and when | you would work | how
see how you would conduct yourselves. (14) When Our clear revelations are recited

يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا

not | Say | change it | or | this | other than | a Quran | bring us | their meeting with Us | hope for
to them, those who do not hope to meet Us say to you: 'Bring us a Quran other

يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَيْتُهُ إِلَّا مَا يُوْحَىٰ

is revealed | that which | but | I follow | not | my own | accord | on | change it | to | for me | it is (possible)
than this, or change it.' Say: 'It is not for me to change it of my own accord. I follow

إِلَىٰ إِلَهِي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ

if | Say | the Great | (of) Day | the torment | my Lord | I were to disobey | if | fear | verily | unto me
only what is revealed to me. If I disobey my Lord, I fear the punishment of a Great Day.' (15)

شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ

it | would He have made known to you | not | to you | I should have recited it | not | Allah | had so willed
Say: 'Had Allah pleased, I would never have recited it to you, nor would He have made

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ

so who | you think | then do not | before this | a lifetime | amongst you | I have stayed | verily
it known to you. I dwelt among you a lifetime before this. Will you not understand?' (16)

أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا

not surely His Signs denies/ belies or a lie Allah against forges than he who does more wrong
Who is more wicked than the man who invents a falsehood about Allah or denies His

يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا

nor hurt them not (things) that Allah besides and they worship the sinners succeed
revelations? Truly, the evil-doers shall not prosper.(17) They worship besides Allah

يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أُنْتِئُونَ إِلَيْهِ بِمَا

of that which Allah do you inform Say Allah with our intercessors these are and they say profit them
that which can neither harm them nor profit them and they say: 'These are our intercessors with

لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا

above all that and Exalted Glorified is He the earth on nor the heavens in He Knows not
Allah.' Say: 'Do you (presume) to tell Allah of what He knows to be neither in the heavens nor in

يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً

one community but mankind were and not they associate as Partners (with Him)
the earth? Glory to Him! Exalted be He above what they associate with Him!' (18) Mankind were

فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

your Lord from that went forth before a Word and had not it been for then they differed (later)
only one nation. Then they differed. Had it not been for a Word that preceded from your

لَقَضَىٰ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ

and they say they differed (in it) regarding what between them it would have been settled
Lord, their differences would have long been settled.(19) And they say: 'Why

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلُ إِنَّمَا الْغَيْبُ

the unseen verily Say his Lord from a Sign on him is sent down how is it that not
has not sign been given him by his Lord?' Say: 'The unseen belongs only to

اللَّهِ فَإْتِظَرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾ وَإِذَا

and when those who wait among (am) with you verily I so wait belongs to Allah (Alone)
Allah. Then wait! I too am one of those who wait.(20) And if We show mercy to

أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ

they have behold has afflicted them (some) adversity after mercy mankind We let taste
a people after some misfortune has afflicted them, then they begin to scheme

كَذَّبُوا فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا

Our Messengers (angels) | certainly | in planning | (is) more swift | Allah | Say | Our Signs | against | a plot
against Our revelations. Say: 'More swift is Allah's scheming. Our messengers (angels)

يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾ هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ

and sea | land | through | enables you to travel | who | He (it is) | which you plot | all that | record
are recording that what you scheme. (21) It is He who enables you to travel through land and

حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَقَرِحُوا

and they are good | a good | with wind | with them | and they sail | the ships | in | you are | when | till
sea until when you are in the ships, and they sail, carrying them in a pleasant wind,

بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا

and they think | place | every | from | the waves | and come to them | a stormy | wind | comes to it | therein
and they rejoice in it. Then comes a violent wind, and the waves come to them from all

أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن

(saying) | their faith | for Him Alone | making pure | Allah they invoke | therein | are encircled | that they
sides, they fear that they are encircled therein. Then they pray to Allah, making

أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ قَلَمًا أَنْجَاهُمْ

He delivered them | but when | the grateful | of | we shall truly be | this | from | you (Allah) deliver us
their faith pure for him. 'If you deliver us from this, we will be truly thankful.' (22) Yet

إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا

(is) only | mankind | O | wrongfully (without right) | the earth | in | rebel (disobey Allah) | they | behold
when He has delivered them, they rebel in the earth wrongfully. O men, your rebellion

بَعِيْكُمْ عَلَىٰ أَنْفُسِكُمْ قَتَاءَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا

unto Us | then | (this) world | (of) life | a brief enjoyment | your yourselves | against | your rebellion
is only against yourselves - the enjoyment in this life: (in the end) to Us is your return,

نَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾ إِنَّمَا مَثَلُ

the likeness | verily | do | you used to | of that which | and We shall inform you | (is) your return
and We will declare to you all that you have been doing. (23) This present life is only

الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَاخْتَلَطَ

so intermingle | the sky | from | which We send down | (is) as the water (rain) | (of) (this) world | life
like water which We send down from the skies and the plants of the earth mingle

بِهِ تَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ

takes | when | until | and cattle | men | eat | of which | (of) the earth | produce | with it
with it whereof men and cattle eat, until when the earth puts on its lovely

الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ

have all the powers of disposal | that they | its people | and think | and is beautified | its adornments | the earth
garment and becomes adorned, and its people think that they are its masters,

عَلَيْهَا أَتْمَهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا

like a clean-mown harvest | We make it | by day | or | by night | Our command | reaches it | over it
down comes Our scourge upon it, by night or in broad day, laying it waste, as

كَانَ لَمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نَفِصَلُ الْآيَاتِ لِقَوْمٍ

for the people | the Verses | We explain in detail | thus | yesterday | it had flourished | not | as if
though it has not blossomed yesterday. Thus We make plain Our revelations

يَتَفَكَّرُونَ ﴿٢٤﴾ وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ

to | He wills | whom | and guides | (of) peace | the home | to | calls | and Allah | who reflect
to those who reflect.(24) Allah invites you to the Home of Peace. He guides whom

صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ

shall cover | neither | and even more | (is) the best | have done good | for those who | the straight | Path
He will to a straight path.(25) For those that do good is a reward and more. Neither

وُجُوهُهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

therein | they | (of) Paradise | the dwellers | they (are) | humiliating disgrace | nor | dust | their faces
blackness nor shame (disgrace) shall cover their faces. They are the people of Paradise:

خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا

(is) the like thereof | (of) an evil deed | the recompense | evil deeds | have earned | and those who | will abide forever
in it they shall abide for ever.(26) As for those that have earned evil - evil will have

وَتَرَهُمْ ذُلًّا مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا

as if | defender | any | Allah | from | they will have | not | humiliating disgrace | and will cover them
a reward of like evil. Disgrace will cover them - they shall have none to defend

أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ

dwellers | they are | the darkness (of) | night | from | with pieces | their faces | had been covered
them from Allah - as though their faces were covered with the night's black patches.

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا

all together | We shall gather them | and the Day (whereon) | will abide forever | therein | they | (of) the Fire | They are the people of Hell: in it they shall abide for ever. (27) And on the day when We gather

ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ

you | (stop at) your place | set partners in worship (with Us) | to those who | We shall say | then them all together, We shall say to those who joined gods (with Us): '(Keep) to your places, you

وَشُرَكَاءُكُمْ فَذَرَيْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ مَا

(it was) not | their partners | and shall say | (between) them | then We shall separate | and your partners | and your partners!' We will separate them one from another, and then their partners will say to

كُنْتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكفى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ

and (between) you | between us | for a witness | Allah | so sufficient (is) | to worship | us | you used them: 'It was not us that you worshipped. (28) Allah is enough for a witness between us

إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُغُوا كُلُّ نَفْسٍ مَّا

what | person | every | will know | there | indeed unaware | your worship | of | We were | that and you: we were unaware of your worship.' (29) Thereupon, each soul will know

أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقُّ وَصَلَّى

and will vanish | rightful | their Lord | Allah | to | and they will be brought back | he had earned before what it has done. They shall be sent back to Allah, their true Lord, and that

عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ

the sky | from | provides for you | who | Say | to invent (false deities) | they used | what | from them which they invented will escape them. (30) Say: 'Who provides for you from

وَالْأَرْضِ أَمْ مَنْ يَبْدِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ

from | the living | brings out | and who | and sight | hearing | owns | or who | and the earth heaven and earth? Or who possesses hearing and sight? Who brings forth the

الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ

they will say | the affairs | disposes | and who | the living | from | the dead | and brings out | the dead living from the dead, and the dead from the living? Who ordains all things?'

اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمُ اللَّهُ رَبُّكُمْ

your Lord | Allah | such is | you be afraid (of Allah's punishment) | will not then | Say | Allah They will say: 'Allah.' Say: 'Will you not be God--fearing? (31) Such is Allah, your

الْحَقِّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَلْفَى تُصْرَفُونَ ﴿٣٢﴾

are you turned away | how then | error | save | the truth | after | so what else (can there be) | rightful
Lord, in truth. What is there, after truth, but error? How then are you turned away?(32)

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا

will not | that they | rebel | those who | against | (of) your Lord | the Word | is justified | thus
Thus the word of your Lord proved true against those who do wrong: that they

يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ ثُمَّ

then | the creation | originates | (one) that | your partners | of | is there? | Say | believe
believe not.(33) Say: 'Can any of your partners (associate-gods) produce a Creation, then

يُعِيدُهُ قُلِ اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَلْفَى تُؤْفَكُونَ ﴿٣٤﴾

are you deluded away (from the truth) | then how | He repeats it | then | the creation | originates | Allah | Say | repeats it
reproduce it? Allah produces a Creation, then reproduces it. How is it that you are so

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي

Who guides | (it is) Allah | Say | the truth | to | guides | (one) that | your partners | of | is there | Say
misled?(34) Say: 'Is there any of your partners (associate-gods) guides you to the truth? Say:

لِلْحَقِّ أَفَنَنْ يَهْدِي إِلَى الْحَقِّ أَحْسَنُ أَنْ يُتَّبَعَ أَمَّنْ لَا

not | or he who | followed | to be | more worthy | the truth | to | guides | is then He who | to the truth
Allah guides to the truth. Who is more worthy to be followed: He who guides to the truth or he

يَهْدِي إِلَّا أَنْ يَهْدِيَهَا فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

you judge | how | (is) the matter with you | then what | he is guided | that | unless | finds guidance
who finds no guidance unless he himself is guided? What has come over you that you judge the

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ

the truth | against | can avail | not | conjecture | certainly | conjecture | but | most of them | follow | and not
way you do?(35) Most of them follow nothing but mere conjecture. But conjecture by no means

شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَذَا الْقُرْآنَ

Quran | this | is | and not | they do | (is) All-Aware | Allah | surely | anything
take the place of truth. Surely, Allah knows the things they do.(36) This Quran could

أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي

which (was) | a confirmation of | but (it is) | Allah | other than | by | could ever be produced | such as
not have been composed by any but Allah. It confirms what was revealed before

بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

the Lord | from | wherein | doubt | (there is) no | (of) the Book | and a full explanation | before it
it and fully explains the Scriptures. There is no doubt about it - (it is) from the

الْعَالَمِينَ ۝ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ

like unto it | a Surah | so bring | Say | he (Muhammed) has forged it | do they say | or | (of) the worlds
Lord of the Creation. (37) If they say: 'It is his own invention,' say: 'Compose one Sura like

وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

truthful | you are | if | Allah | besides | you can | whomsoever | and call upon
it. Call on whom you may, besides Allah (to help you), if what you say be true!' (38)

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلِيهِ وَلَكِنَّا

and not yet | the knowledge thereof | they could comprehend | not | what | they have denied | nay
Indeed, they disbelieve what they cannot grasp, for its interpretation (in events) has not yet

يَأْتِيهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

before them | those | did deny | thus | the interpretation whereof | has come unto them
reached them. Those who passed before them acted in the same way. But see what

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۝ وَمِنْهُمْ مَنْ يُؤْمِنُ

believe | (there are) some | and of them | (of) the wrong-doers | the end | was | how | then see
the end of the wrong-doers was. (39) Some believe in it, while others do

بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ

(is) All-Aware | your Lord | and | therein | believe | not | (there are) some who | and of them | therein
not. But your Lord best knows the evil-doers. (40) If they deny

بِالْفُسُوقِ ۝ وَإِنْ كَذَّبُوا فَقُلْ لِي عَمَلِي وَلكُمْ عَمَلُكُمْ

(are) your deeds | and for you | (are) my deeds | for me | say | they deny you | and if | of the evil-doers
you, say: 'My deeds are mine and your deeds are yours. You are not

أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ۝ وَمِنْهُمْ

and among them | you do | of what | (am) innocent, am free from | and I | I do | of what | (are) innocent | you
accountable for my actions, nor am I (accountable) for what you do.' (41) And of them

مَنْ يَسْمَعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الصَّمَّ وَوَكُنُوا

(were) | even though | the deaf | make to hear | but can you | to you | listen | (are) some who
are some who listen to you. But can you make the deaf to hear though

لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي

guide | but can you | at you | look | (are) some who | and among them | they comprehend | not
they understand not.(42) And of them is he who looks at you. But can you

الْعُمَىٰ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا

in aught | mankind | wrongs | not | Allah | truly | they see | not | they were | even though | the blind
show the way to the blind, though they do not see?(43) Indeed, Allah does not in

وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن

as if | He shall gather them together | and on Day (when) | wrong | themselves | mankind | but
any way wrong mankind, but they wrong themselves.(44) The day (will come) when He will

لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ

will be ruined | indeed | each other | they will recognise | a day | of | an hour | but | they stayed | had not
gather them together, as though they had stayed (in this world) but an hour of the day. They will

الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ وَكَانُوا مُهْتَدِينَ ﴿٤٥﴾ وَإِنَّمَا

whether | guided | they were | and not | Allah | the meeting with | denied | those who
recognize one another. Lost are those that disbelieve in meeting their Lord and do not follow the

نُورِيكَ بَعْضَ الَّذِي وَعَدْتَهُمْ أَوْ نَتُوفِينَاكَ فَالْيَنَّا مَرْجِعُهُمْ

(is) their return | then unto Us | We cause you to die | or | We promise them | what | some (of) | We show you
right path. (45) Whether We show you some part of that which We promise them, or cause you to

ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ وَلِكُلِّ أُمَّةٍ رَّسُولٌ

(there is) a Messenger | nation | and for every | they used to do | what | over | (is) Witness | Allah | then
die (before it falls upon them), still to Us they shall return. Allah is witness of the things they

فَإِذَا جَاءَ رَسُولَهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا

will not | and they | with justice | between them | the matter will be judged | their Messenger | comes | so when
do.(46) And for every nation, there is an apostle. When their apostle comes, justly

يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ

Say | speak the truth | you | if | promise | this | when | and they say | be wronged
is the issue decided between them; they are not wronged. (47) They ask: 'when will this promise

لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ

for every | Allah | may will | what | except | profit | nor | any harm | (for) myself | I have power over | this
be (fulfilled), if what you say be true?' (48) Say: 'I have not the power to benefit or to harm myself

أَلَمْ يَأْتِ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا

nor | an hour | can they delay (it) | neither | their term | comes | when | (there is) a term | nation
except as Allah wills. To every nation (is a fixed) term. When their term comes, they cannot delay

يَسْتَقْدِمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ

or | by night | His torment | should come to you | if | have you thought | Say | can they advance
it for an hour, nor can they bring it before (its time). (49) Say: 'Have you thought: If His

نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتَمَّ إِذَا مَا وَقَعَ

it has actually befallen | when | is it then | the sinners | thereof | would hasten on | which (portion) | by day
punishment comes to you by night or by day, what of it would the sinners seek to hasten? (50)

أَمِنْتُمْ بِهِ الْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ

to those who | it will be said | then | hasten | it | and you used to | is it now | in it | you will believe
And when it overtakes you, do you believe in it then? Now (you believe) whereas (formerly) you

ظَلَمْتُمْ ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ

you used to | what | save | you recompensed | are | the ever-lasting | torment | taste you | wronged themselves
wanted it to be hastened.' (51) Then it shall be said to the wrongdoers: 'Taste the everlasting

تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ

verily it is | by my Lord | yes | Say | it | is true | and they ask you to inform them | earn
punishment! Shall you be rewarded except according to what you earned?' (52) They ask you to

لَحَقَّ لَحَقُّهُ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ

person | for every | (that) | and if (there) would be | escape (from it) | you | yes not | the very truth
tell them (saying): 'is it true?' (the torment and the establishment of the Hour) Say: 'Yes, by my

ظَلَمْتُ مَا فِي الْأَرْضِ لَأَفْتَدَتْ بِهِ

therewith | and sought to ransom himself | the earth | on | (all) that is | who had wronged
Lord! it is true: You shall not escape (from it) (53) Verily, if each soul that has done injustice had all that

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَقَضَىٰ بَيْنَهُمْ

(between them) | but it will be judged | the torment | they see | when | regret | and they would feel in their hearts
is in the earth, it would offer it for ransom. And they will feel regret when they see the

بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ إِلَّا إِنْ لِلَّهِ مَا فِي

(is) in | (all) that | (belongs) to Allah | surely | no doubt | they will be wronged | not | and they | with justice
punishment. But judgement shall be fairly passed upon them and they shall not be wronged. (54)

السَّمَوَاتِ وَالْأَرْضِ إِلَّا إِنْ وَعَدَ اللَّهُ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا

not | most of them | but | (is) true | Allah's | promise | surely | no doubt | and the earth | the heavens
Is it not (the case) that to Allah belongs all that is in the heavens and earth. Verily the promise of

يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾ يَا أَيُّهَا

O | you shall be returned | and to Him | and causes death | who gives life | (It is) He | Know

Allah is true, though most of them know not. (55) It is He who gives life and makes to die, and to

النَّاسِ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ

(your) breasts | (is) in | for that | and healing | your Lord | from | a good advice | has come to you | verily | mankind

Him you shall be returned. (56) Men, an admonition has come to you from your Lord, a healing

وَهُدًى وَرَحْمَةً لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ

and in His Mercy | (of) Allah | in the Bounty | Say | for the believers | and a mercy | and a guidance

for what is in the hearts, a guide and a mercy to the believers. (57) Say: 'In Allah's grace and

فِي ذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا

what | have you seen? | Say | they amass | than what | (is) better | that | let them rejoice | therein

mercy let them rejoice, for these are better than that which they amass.' (58) Say: 'Have you

أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ

Say | and lawful | unlawful | of it | and you have made | provision | (from) | to you | Allah | has sent down

considered the things that Allah has sent down for you and you have made some of it unlawful

اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنَّ الَّذِينَ يَفْتَرُونَ

invent | those who | think | and what | do you invent | Allah | against | or | (to) you | permitted | has Allah

and some lawful? Has Allah given you leave, or do you forge against Allah? (59) What

عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

mankind | to | (of) Bounty | (is) full | Allah | truly | (of) Resurrection | on the Day | a lie | Allah | against

will those who invent falsehoods about Allah, think on the Day of Resurrection? Allah is

وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا

and whatever | doing | (in) | you may be | and whatever | they give thanks | not | most of them | but

Bountiful to men: yet most of them do not give thanks. (60) In whatever business

تَشَلُّوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا

We are | but | deed | any | you are doing | and not | the Quran | from | (from it) | you may be reciting

you may be and whatever portion you may be reciting from the Quran and whatever

عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ

the weight | of | your Lord | from | (is) hidden | and nothing | it | you are doing | when | Witness | over you
deeds you (mankind) may be doing but We are witnesses of you when you are engaged therein.

ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا

nor what | that | than | (is) less | nor what | the heaven | in | nor | the earth | on | (of) an atom
Not an atom's weight in earth or heaven escapes your Lord, nor is there any object smaller or

أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ٦١ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا

(there is) no | (of) Allah | the friends | verily | no doubt | a clear | Record | (is) in | but | (is) greater (than that)
greater than that, but is recorded in a Manifest Book.(61) No doubt! Verily, the *Auliya*'s of Allah,

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢ الَّذِينَ آمَنُوا وَكَانُوا

and used to | believed (in the Oneness of Allah) | those who | grieve | shall they | nor | upon them | fear
(those who love Allah much and abstain from sins), no fear shall come upon them nor shall they grieve.(62)

يَتَّقُونَ ٦٣ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا

no | the Hereafter | and in | (of) the world | the life | in | (are) glad tidings | for them | fear (Allah)
Those that have faith and keep from evil,(63) for them is good tidings in the present life and in

تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْقَوْزُ الْعَظِيمُ ٦٤ وَلَا

and let not | the supreme | success | that is | (of) Allah | in the Words | change (can there be)
the world to come. No change can there be in the words of Allah. That is the supreme triumph.(64)

يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ

(is) the All-Hearer | He | all | belongs to Allah | power and honour | verily | their speech | grieve you
Let their words not grieve you. All glory belongs to Allah. He is the Hearing,

الْعَلِيمُ ٦٥ أَلَا إِنَّ اللَّهَ مَن فِي السَّمَوَاتِ وَمَن فِي

(is) in | and whosoever | the heavens | (is) in | whosoever | to Allah belongs | verily | no doubt | the All-Knower
the Knowing.(65) To Allah belong all (who dwell) on earth and in

الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءُ إِنَّ

not | the partners | Allah | besides | invoke | those who | follow | and not | the earth
heaven. Those who invoke associates besides Allah, follow nothing but

يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ٦٦ هُوَ الَّذِي جَعَلَ

has appointed | who | He (it is) | invent lies | but | they | and not | a conjecture | but | they follow
idle fancies and do nothing but lie.(66) He it is who has made the night that

لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي

in | verily | to make things (to you) visible day | and the day | therein | that you may rest | the night | for you
you may rest therein and the day to see. (to make things visible to you) Surely in this, there are

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ قَالُوا اتَّخَذَ اللَّهُ

Allah | has begotten | Jews Christians & Pagans Say | who listen | for a people | (are) Signs | this
signs for people who listen. (67) They Say: 'Allah has begotten a

وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا

and (all) that | the heavens | (is) in | all that | His | (is) All-Rich | He | Glory is to Him! | a son (children)
son.' Glory be to Him. Self-sufficient is He. His is all that the heavens

فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا أَتَقُوْنٰ عَلَى اللَّهِ مَا

what | Allah | against | do you say | for this | warrant | (of) | you have | no | the earth | (is) in
and the earth contain. Surely for this, you have no sanction. Would you say of

لَا تَعْلَمُوْنَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُوْنَ عَلَى اللَّهِ الْكُذِبَ لَا

not | lie | Allah | against | invent | those who | verily | Say | you know | not
Allah what you do not know? (68) Say: 'Those that invent falsehoods about Allah

يُفْلِحُوْنَ ﴿٦٩﴾ مَتَّعْنَا فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ

then | (will be) their return | unto Us | and then | (this) world | in | a brief enjoyment | will be successful
shall not prosper. (69) Some enjoyment in this world, but to Us they shall (in the end)

نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ وَاتْلُ

and recite | disbelieve | they used to | because | the severest | torment | We shall make them taste
return, and then We shall make them taste the severest torment for their unbelief. (70)

عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ

on you | hard | (it) is | if | O my people | to his people | he said | when | (of) Noah | the news | to them
And relate to them the story of Noah. When he said to his people: 'O my people, if

مَقَامِي وَتَذَكِّرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

I put my trust | Allah | then in | (of) Allah | of the Signs | and my reminding (you) | my stay (with you)
my stay (in your midst) and reminding (you) of the signs of Allah is hard on you - yet in Him

فَاجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عُدَّةً ثُمَّ

then | in doubt | for you | your plot | let be | not | and | and your partners | your plot | so gather you
I have put my trust - decide your course of action, you and your associates (besides

أَقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ۖ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ

I have asked of you | then not | you turn away | but if | give me respite | and not | on me | pass your sentence (Allah). Let not your action be dubious. Execute your judgement against me, and give me no

مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَأُضِرْتُ أَنْ أَكُونَ مِنْ

of | be | to | and I have been commanded | Allah | on | but | my reward |(is) not | reward | any respite.(71) Then if you turn away from me, I have not asked you for any wage. My wage falls

الْمُسْلِمِينَ ۖ فَكَذَّبُوهُ فَذَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ

the ship | in | with him | and those | so We delivered him | they denied him | the Muslims only on God (Allah). I am commanded to be one of those who surrender themselves (to Him.) (72) But

وَجَعَلْنَاهُمْ خَلِيفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا

denied | those who | while We drowned | generations replacing one after another | and We made them they denied him. (Therefore) We saved him and those who were with him in the Ark, and made

بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ ۖ ثُمَّ بَعَثْنَا

We sent | then |(of) those who were warned | the end | was | how | then see | Our Signs them successors, and drowned those who denied Our revelations. See then how was the end of

مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَبَاءُوا بِآيَاتِنَا فَمَا كَانُوا

they would | but not | clear proofs | they brought them | their people | to | Messengers | after him them that were given warning! (73) Then, after him, We sent apostles to their people. They

لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ

the hearts |(on) up | We seal | thus | before hand |(it) | they had already rejected | what | believe brought them clear signs, but they would not believe in, what they had already denied. Thus, We

الْمُعْتَدِينَ ۖ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ

Pharaoh | to | and Aaron | Moses | after them | We sent | then |(of) the transgressors seal up the hearts of the transgressors. (74) Then We sent forth Moses and Aaron with Our signs

وَمَلَائِكِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ۖ

sinners | folk | and they were | but they behaved arrogantly | with Our Signs | and his chiefs to Pharaoh and his chiefs. But they behaved arrogantly, for they were wicked people. (75)

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ۖ

clear |(is) magic | this | indeed | they said | from Us | the truth | came to them | so when When the truth came to them from Us, they said: 'This is plain magic.' (76)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا

and not | this | (is) magic | it has come to you | when | about the truth | say you (this) | Moses | Said
Moses said: 'Is this what you say of the truth when it has come to you? Is this magic?'

يُفْلِحُ السَّحَرُونَ ﴿٧٧﴾ قَالُوا أَجِئْنَا لِنَتْلِفَتْنَا عَمَّا وَجَدْنَا

We found | from that | to turn us away | have you come to us | they said | the magicians | be successful
Magicians never prosper! (77) They said: Have you come to turn us away from the

عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ

We | and not | the land | in | greatness, command | that you two | and may have | Our fathers | on it
ways we found our fathers following , so that you two may have the command in the

لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾ وَقَالَ فِرْعَوْنُ أَتُؤْتُونِي بِكُلِّ سِحْرٍ عَلَيْهِمْ ﴿٧٩﴾

Well-versed | sorcerer | every | bring to me | Pharaoh | and said | (are) going to believe | in you two
land? We will not believe in you, two. (78) Then Pharaoh said: 'Bring every skilled magician to

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾

(want to) | you | what | cast down | Moses | to them | said | the sorcerers | came | and when
my presence. (79) When the magicians came, Moses said to them: 'Cast down what you may.'

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ

Allah | surely | (is) sorcery | (it) | you have brought | what | Moses | said | they had cast down | then when
And when they had thrown, he said 'What you have brought is magic. (80) Surely

سَيَبْطِلُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

(of) the evil-doers | the work | set right | does not | Allah | verily | will make it invalid
Allah will make it vain. Allah does not set right the work of the mischief-makers. (81)

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

the sinners | may hate it | however | by His Words | the truth | Allah | and will establish and make apparent
And Allah by His words does prove and establish the truth, much as the guilty may dislike it.' (82)

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ

of | the fear | because of | his people | of | the offspring | except | in Moses | believed | but none
So none believed in Moses except a seed of his people for fear of Pharaoh and his

فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ

(was) an arrogant tyrant | Pharaoh | and verily | he should persecute them | lest | and their chiefs | Pharaoh
chiefs that they would prosecute them. Verily, Pharaoh was a tyrant in the land.

فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَى يُقَوْمِ

O my people | Moses | and said | the transgressors | (one) of | and he (was) indeed | the earth | on
and one who transgressed all bounds.(83) Moses said: 'O my people, if you believe in

إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

(are) Muslims | you | if | put your trust | then in Him | in Allah | believed | you have | if
Allah, in Him put your trust if you have indeed surrendered (to Him).(84)

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا قِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

(who are) wrong-doers | for the folk | a trial | make us | not | Our Lord | we put our trust | Allah | in | they said
They said: 'in Allah we have put our trust. Our Lord! not let us be tried by wrongdoing people (do not make them overpower us). (85)

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ

Moses | to | and We revealed | the disbelieving | folk | from | by your Mercy | and save us
Deliver us, through Your mercy, from the unbelievers.(86) We inspired Moses and

وَآخِيهِ أَنْ تَبَوَّأَ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ

your dwellings | and make | dwellings | in Egypt | for your people | you provide | (saying) that | and his brother
his brother (saying): 'Take houses in Egypt for your people and make your homes

قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

(to) the believers | and give glad tidings | prayers | and offer perfectly | as places for your worship
places of worship. Conduct prayers and give good news to the believers.(87)

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَآئِهِ زِينَةً وَ

and | splendour | and his chiefs | Pharaoh | bestowed on | you have indeed | our Lord! | Moses | and said
'Lord,' said Moses. 'You have given to Pharaoh and his chiefs splendour and

أَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ

your path | from | that they may lead (men) astray | our Lord! | (of) this world | the life | in | wealth
riches in this life. Our Lord! so they lead (people) astray from your path.

رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا

they will believe | so that not | their hearts | and | harden | their wealth | destroy | our Lord!
Lord, destroy their riches and harden their hearts, so that they shall not believe

حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتِ دَعْوَانَا

the invocation of you both | (is) accepted | verily | (Allah) Said | the painful | torment | they see | until
until they see the painful punishment.(88) Allah said: 'Your prayer is heard. So go you

فَأَسْتَقِيمًا وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

know (the truth) | not | (of) those who | the path | follow | and not | so you both keep to the straight way
straight, and follow not the way of those that know not.'(89) We led the

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ

with his hosts | Pharaoh | and followed them | the sea | (of) Israel | the children | and We took across
Children of Israel across the sea, and Pharaoh and his legions pursued

بُعْيًا وَعَدَاوًا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ

god (there is) no | that | I believe | he said | drowning | overtook him | when | till | and enmity | in oppression
them with wickedness and tyranny. Till when he was drowning, he cried: 'Now I believe that

إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

Muslims | (one of) | I (am) | and | (of) Israel | the children | in | believed | (He) Whom | but
there is no god save the God in whom the Children of Israel believe. To Him I give up myself.' (90)

الآن وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْفٰسِدِينَ ﴿٩١﴾

the evil-doers | one of | and you were | before | you refused to believe | while | now (you believe)
(Allah said): 'Now (you believe)! But before this you disobeyed and were a wrongdoer.'(91)

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ

come after you | to those who | that you may be | your (dead) body (out from the sea) | We shall deliver | so this day
But We shall save you in your body, so that you may become a sign to all those who

آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ الْآيَاتِنَا لَغٰفِلُونَ ﴿٩٢﴾ وَقَدْ بَوَّأْنَا

We settled | and indeed | (are) heedless | Our Signs | of | mankind | among | many | and verily | a Sign
come after you: for most men give no heed to Our signs.'(92) We settled the Children

بَنِي إِسْرَائِيلَ مَبُورًا صٰدِقٍ وَرَزَقْنَهُم مِّنَ الطَّيِّبٰتِ فَمَا

and not | good things | with | and provided them | honourable | (in) a dwelling place | (of) Israel | the children
of Israel in a blessed land and provided them with good things. Nor did they

اٰخْتَلَفُوْا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ

on the Day | between them | will judge | your Lord | verily | the knowledge | came to them | until | they differed
disagree (among themselves) until knowledge was given them. Verily, Your Lord

الْقِيٰمَةِ فِيمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٣﴾ فَاِنْ كُنْتَ فِيْ شَكٍّ

doubt | in | you are | so if | they differ | in which | they used to | in what | (of) Resurrection
will judge their differences on the Day of Resurrection.'(93) If you are in doubt of

مِمَّا أَنْزَلْنَا إِلَيْكَ فَسَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ

the Book | (are) reading | those who | then ask | unto you | We have revealed | concerning that which
what We have revealed to you, ask those who have been reading the Book

مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ

(of) | you be | so not | your Lord | from | the truth | has come to you | verily | before you
before you. The truth has come to you from your Lord: Therefore, do not be one of

الْمُتَكِبِّينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

(of) Allah | Signs | deny | those who | (one) of | you be | and not | those who doubt
the doubters.(94) Nor be of those who deny the revelations of Allah, for then you

فَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ كَفَرُوا حَقَّتْ عَلَيْهِمْ

against whom | has been justified | those | truly | the losers | (one) of | for then you shall be
shall be of the losers.(95) Those concerning whom the word of your Lord will

كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ

Sign | every | should come to them | even if | believe | will not | (of) your Lord | the Word (Wrath)
be fulfilled will not believe.(96) even if every sign comes to them, until they

حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾ فَلَوْ لَا كَانَتْ قَرْيَةٌ أَمَنَتْ

and benefited it | that believed | any town | was | so if not | the painful | torment | they see | until
see the painful punishment. (97) Had this been otherwise, then if a nation had believed, it would

إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ

the torment | from them | We removed | they believed | when | (of) Jonah | the people | except | its faith
have profited from its faith. But it was so only with Jonah's people. When they believed, We

عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ

and had | a while | for | and permitted them to enjoy | (of) the world | the life | in | (of) disgrace
spared them the penalty of disgrace in this life and gave them comfort for a while. (98) If your

شَاءَ رَبُّكَ لَأَمَنَّ الْأَمَنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا

together | all of them | earth | on | those | would have believed | your Lord | willed
Lord had willed, whoever is in the earth would have believed, all of them

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا

and not | believers | they become | until | mankind | compel | so will you (O Mohammad) then
all together. Would you then force people to be believers?(99) No soul can

كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى

on | the wrath | and He will put | (of) Allah | by the Leave | except | believe | to | for any person | it is
have faith except by the will of Allah. He lays abomination upon those who have

الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

and the earth | the heavens | (is) in | what | behold | Say | understand | do not | those who
no understanding. (100) Say: 'Behold all that is in the heavens and on earth!'

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ

then do | who believe | not | the people | nor warners | Signs | benefit | but neither
But neither signs nor warnings will benefit the unbelievers. (101) What can they

يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ

Say | before them | passed away | (of) those who | the days | like | save | they wait (for anything)
wait for but (days) similar to (the days) of those who have gone before them?

فانتظروا إني معكم من المنتظرين ﴿١٠٢﴾ ثُمَّ نُنَجِّي رُسُلَنَا

Our Messengers | We save | then | those who wait | among | with you | I (am) (too) | so wait
Say: 'Wait if you will; I too am waiting.' (102) Then We shall save Our apostles and

وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ

(O Muhammad) | the believers | to save | upon Us | it is incumbent | thus | believe | and those who
the believers. It is but just that We should save the believers. (103) Say: "Men! If you

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ

worship | then I will not | my religion (Islam) | as to | doubt | in | you are | if | mankind | Say
are in doubt concerning my religion, (know that) I worship none of

الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي

who | Allah | I worship | but | Allah | besides | you worship | those whom
those you worship besides Allah, but I worship Allah who will cause you to

يَتَوَفَّكُمُ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

the believers | (one) of | be | to | and I am commanded | causes you to die
die; and I am commanded to be of the believers, and (further thus): (104)

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ

you be | and never | upright | towards the religion | your face | direct entirely | and that
'Set your face uprightly towards religion, and do not be of a

مِنَ الْمُشْرِكِينَ ۝ وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ

will profit you | neither | what | Allah | besides | invoke | and not | the polytheists | (one) of polytheists.(105) Do not call besides Allah on that which can neither profit nor

وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ۝ وَإِن

and if | the wrong-doers | of | then (will be) | so verily you | you did so | but if | hurt you | nor harm you, for if you do, then you will become a wrongdoer.(106)

يَبْسُطَ اللَّهُ بِضُرِّهِ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن

and if | He | but | it | who can remove | (there is) none | with hurt | Allah | touches you If Allah afflicts you with a misfortune, none can remove it but He; and if He wills

يُرِدُّكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن

whosoever | with it | He reaches | His Favour | who can repel | (there is) none | any good | He intends for you good for you, none can keeps back His bounty. He causes to reach whomsoever of

يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝ قُلْ يَا أَيُّهَا النَّاسُ

mankind | O you | Say | the Most Merciful | (is) the Oft-Forgiving | and He | His slaves | of | He wills His servants He pleases. He is the Forgiving, the Merciful."(107) Say: 'Men! the

قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا

then only | receives guidance | so whosoever | your Lord | from | the truth | has come to you | verily truth has come to you from your Lord. So whosoever is guided, is

يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَإِنَّمَا

then only | goes astray | and whosoever | for (the good of) his own | he is guided guided only to his own advantage, and he that goes astray, does so to his

يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۝

as a disposer of affairs | (set) over you | I (am) | and not | to his own loss | he strays own loss. I am not a guardian over you.'(108) Follow what is

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ

till | and be patient | unto you | is revealed | what | and follow revealed to you, and have patience till Allah

يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

(of) judges | (is) the Best | and He | Allah | gives judgement shall judge (do decide). He is the best of judges. (109)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

الرَّحْمٰنُ كَتَبَ اٰحْكَمَتۡ اٰیٰتِهٖ ثُمَّ فُصِّلَتْ مِنْ لَدُنِّ

One (Allah) who | from | explained in detail | then | the Verses thereof | are perfected | (this is) a Book | Alif-Lam-Ra
Alif lam Ra. (This is) a Book with verses most perfected, then made plain from

حَكِيْمٍ خَبِيْرٍ ۝۱ اَلَّا تَعْبُدُوْا اِلَّا اللّٰهَ ۚ اِنِّیۡ لَكُمْ مِّنْهُ

from Him | unto you | Verily I (Muhammad) (am) | Allah | but | you worship | (saying) | Well-Acquainted | (is) All-Wise
the Wise, the Aware.(1) That you should worship none but Allah. I am (sent) to you

نَذِيْرًا وَّبَشِيْرًا ۝۲ وَاَنْ اَسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوبُوْا

turn in repentance | and then | (of) your Lord | you seek the forgiveness | and that | and a bringer of glad tidings | a Warner
from Him to warn and to give good news.(2) And seek forgiveness of your Lord

اِلَيْهِ يَتَّبِعْكُمْ مَّتَاعًا حَسَنًا اِلَىٰ اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِي

owner | (to) every | and bestow | appointed | a term | for | good | enjoyment | that He may grant you | to Him
and turn to Him in repentance. He will make a good provision for you till a term

فَضْلٍ فَضْلَةً وَاِنْ تَوَلَّوْا فَاِنَّ اَخَافُ عَلَيْكُمْ عَذَابَ

the torment | for you | fear | (say) | they turn away | and if | His Grace | (of) grace
appointed and will bestow His grace upon those that have merit. But if you turn away,

یَوْمٍ كَبِيْرٍ ۝۳ اِلَىٰ اللّٰهِ تُرْجَعُكُمْ وَهُوَ عَلٰی كُلِّ شَیْءٍ

thing | every | over | and He | (is) your return | Allah | to | (of) a Great | Day (the Day of Resurrection)
then I fear for you the torment of a Great Day. (3) To Allah, you shall return and He has

قَدِيْرٌ ۝۴ اَلَّا اِنَّهُمْ يَتُنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ اِلَّا

surely | from Him | that they may hide | their breasts | fold up | they | no doubt | (is) Omnipotent
power over all things.(4) Surely, they cover up their breasts to hide (their thoughts)

حِيْنَ يَسْتَخْفُوْنَ ۚ وَیَسْتَعْلَمُ مَا یُكْتُمُوْنَ وَمَا

and what | they conceal | what | He Knows | with their garments | they cover themselves | (even) when
from Him. But when they wrap themselves in their garments, He knows what they

یُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ۝۵

(in) the breasts | of that which is | (is) the All-Knower | verily He | they reveal
hide and what they reveal? Surely He knows all the thoughts within the breasts.(5)