

وَمَا أُبْرِئِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ

bestows His Mercy | when | except | to evil | (is) inclined (incites evil) | the self | verily | myself | I free | and not  
Nor do I free myself (from the blame): the (human) self often commands evil, except him to

رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ٥٣ وَقَالَ الْمَلِكُ انْتُونِي بِهِ

him | bring to me | the King | and said | Most Merciful | (is) Oft-Forgiving | my Lord | verily | my Lord  
whom Allah has shown mercy. My Lord is Forgiving, Merciful. (53) The king said: 'Bring him to

أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا

(are) with us | this day | verily you | he said | he spoke to him | then when | to my person | that I may attain him  
me that I will take him specially to serve about my own person.' And when he had spoken with

مَكِينٌ أَمِينٌ ٥٤ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي

verily I | (of) the land | the store houses | over | set me | he said | and fully trusted | high in rank  
him, (the king) said: 'Verily, this day, you are with us high in rank and fully trusted.' (54) He said:

حَفِظْتُ عَلَيْهِمْ ٥٥ وَكَذَلِكَ فَكَّنَا لِيُوسُفَ فِي الْأَرْضِ

the land | in | to Joseph | We gave full authority | thus | with full knowledge | (will) guard (them)  
'Give me charge of the store houses of the land; I am a good keeper who knows.' (55) Thus We

يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

We will | on whom | of our mercy | We bestow | he likes | as when or where | therein | to take possession  
established Joseph in the land to dwell wherever he likes. We bestow Our mercy on whom We

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ٥٦ وَالْأَجْرَ الْآخِرَةَ

the Hereafter | and verily the reward | (of) the good doers | the reward | We make to be lost | and not  
will, and never deny the righteous their reward. (56) Better is the reward of the life to come for

خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ٥٧ وَجَاءَ إِخْوَتُ يُوسُفَ

Joseph's | brothers | and came | fear (Allah) | and used to | who believe | for those | (is) better  
those who believe in Allah and keep from evil. (57) Then came Joseph's brothers and presented

فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ٥٨ وَلَمَّا

and when | recognized not | him | but they | he recognized them | unto him | and they entered  
themselves before him. He recognized them, but they knew him not. (58) And when he had given

جَهَنَّهُمْ بِجَهَارِهِمْ قَالَ انْتُونِي بِأَخِي لَكُمْ مِنْ أَبِيكُمْ

your father | from | of yours | a brother | bring me | he said | with their provisions | he had furnished them  
them their provisions, he said: 'Bring me your (other) brother from your father. Do you not see

أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْدَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَمْ

not | but if | of the hosts | the best | and that I (am) | measure | give full | that I | see you | Do not  
that I give just measure and am the best of hosts? (59) If you do not bring him,

تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

you shall come near me | nor | with me | for you | measure | there (shall be) no | him | you bring to me  
you shall have no corn, nor shall you come (even) near me.' (60)

قَالُوا سَتَرَأُودُ عَنْهُ آيَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

shall do it | and verily we | from his father | for him | we shall try to get permission | they said

They said: 'We will try to get him from his father. This, we will surely do.' (61) He (Joseph) said

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَكُمْ فِي رِحَالِكُمْ لَعَلَّكُمْ تَعْرِفُونَهَا

know it | so that they might | their bags | into | their money | to put | his servants | and he Joseph told  
to his servants: 'Put their merchandise (the money with which they had bought the corn) in their

إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّكُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا

they returned | so when | come back | in order that they might | their people | to | they go back | when  
packs, so that they may find it when they return to their people. Perchance they might come

إِلَىٰ آبِيهِمْ قَالُوا يَا أَبَانَا مَنَعَنَا الْكَيْدَ فَأَرْسِلْ

so send | measure of grain | from us | has been prevented/ held | O our father! | they said | their father | to  
back.' (62) When they returned to their father, they said: 'Father, No more measure of grain shall

مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٣﴾ قَالَ هَلْ

can | he said | are guardians | for him | and truly we | we shall get our measure | our brother | with us  
we get (unless we take our brother). So send our brother with us and we shall have our measure.

أَمْنَكُمْ عَلَيْهِ إِلَّا كَمَا أَمَّنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ

but Allah | afore time | his brother | (on) | I entrusted to you | as | except | him | I entrust to you  
We will take good care of him.' (63) He said: 'Am I to trust you with him as I once trusted you

خَيْرُ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا

they opened | and when | of those who show mercy | (is) Most Merciful | and He | to guard | (is) the best  
with his brother? But Allah is the best of guardians: He is the most Merciful of all those that

مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا

what | O our father | they said | to them | had been returned | their money | they found | their bags  
show mercy.' (64) When they opened their packs, they found that their merchandise (money) had

تَبَعْنِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَدِيرٌ أَهْلَتَنَا

our family | and we shall get food for | to us | has been returned | our money | this | can we desire  
been returned to them. 'Father,' they said, 'what more should we desire? Here is our

وَنَحْفَظُ أَخَانًا وَنَزِدَادُ كَيْدٍ بَعِيرٌ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

(is) easy | quantity | this | (of) camel's load | measure | and add more | our brother | and we shall guard  
merchandise (money) returned to us. We will buy provisions for our people and take care of our

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ

Allah's name | (From) in | a solemn oath | you give to me | until | with you | send him | I will not | he said  
brother. We shall receive an extra camel - load; that is but a quantity easy (for the king to give). (65)

لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ

they give him | when | yourselves | (are) surrounded | that | unless | him | that you will bring back to me  
He replied: 'I shall not let him go with you until you give me an undertaking in Allah's name to

مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا تَقُولُونَ وَكَيْلٌ ﴿٦٦﴾ وَقَالَ لِيَبَنِيَّ

O my sons! | and he said | (is) Trustee, witness | we have said | what | over | Allah | he said | their solemn oath  
bring him back to me, unless you are yourselves surrounded (by enemies etc.). And when they

لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَّادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا

and can not | different | gates | by | but enter | one | gate | by | enter | do not  
had given him their pledge, he said: 'Allah shall be guardian over what we say. (66) My sons, do

أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَمْتُ إِلَّا بِاللَّهِ عَلَيْهِ

in Him | with Allah | only | the decision (rasts) | verily | thing | any | Allah | against | you | I avail  
not enter by one door. Enter by different doors. I cannot be of any help to you against Allah;

تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا

they entered | and when | all those that put trust | Let put their trust | and in Him | I put my trust  
Verily, judgement is His alone. In Him, I have put my trust; in Him alone let the trustful put their

مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ

Allah | against | them | it avail | (was) | did not | their father | ordered them | from where  
trust.' (67) And when they entered in the manner their father had advised them, nothing availed

مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ

and verily he | which he discharged | Jacob's | (of) inner-self | it was a need (a wish) | but | the least | in  
them against (the decree of) Allah. It was but a wish in Jacob's soul which he had thus fulfilled.

لَدُوْا عِلْمًا لِّمَا عَلَّمْنَاهُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا

not men most but We had taught him because with knowledge was endowed

He was possessed of knowledge because of what We had taught him, though most men

يَعْلَمُوْنَ ﴿٦٨﴾ وَلَمَّا دَخَلُوا عَلٰى يُوسُفَ اٰوٰى اِلَيْهِ اَخَاهُ قَالَ

and said his brother to himself he betook Joseph before they went in and when Know

know not. (68) When they came into Joseph's presence, he took his brother to himself

اِنِّىْ اَنَا اَخُوكَ فَلَا تَبْتَسِ بِمَا كَانُوْا يٰعْمَلُوْنَ ﴿٦٩﴾ فَلَمَّا

so when to do they used for what grieve so not your brother I (am) verily

and said: 'I am your brother. Do not grieve at what they did.' (69) And when

جَهَّزَهُمْ بِجَهٰزِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ اَخِيْهِ

his brother's bag into the bowl he put with their provision he had furnished them forth

he had given them their provisions, he put a drinking-cup into his brother's pack.

ثُمَّ اٰذَنَ مُوَدِّنٌ اٰيْتَهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿٧٠﴾ قَالُوْا وَاَقْبَلُوْا

turning towards they said (are) thieves surely you (in) the caravan O you a crier cried then

Then shouted out a Crier: 'O camel-riders!' you are thieves!' (70) They said, turning to

عَلَيْهِمْ مَاذَا تَفْقِدُوْنَ ﴿٧١﴾ قَالُوْا نَفَقَدُ صُوعًا مِّلْكٍ وَلِيْنَ

and for him (of) the King the bowl We have lost they said that you have lost what is it? them

them: 'What is it that you are missing? (71) 'We are missing the king's drinking-cup,' he

جَاءَ بِهٖ حِمْلٌ بَعِيْرٌ وَّ اَنَا بِهٖ زَعِيْمٌ ﴿٧٢﴾ قَالُوْا تَاللّٰهِ لَقَدْ

indeed by Allah they said will be bound by it and I (of) camel (is) a load it who produces

replied. 'He that restores it shall have a camel-load. I pledge my word for it.' (72) 'By Allah,' they

عَلَيْكُمْ مَا جِئْنَا لِنُفْسِدَ فِى الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ﴿٧٣﴾

(are) thieves we and not the land in to make mischief we came not you know

said, 'you know we did not come to do evil in this land. We are not thieves.' (73)

قَالُوْا فَمَا جَزَاؤُهٗ اِنْ كُنْتُمْ كٰذِبِيْنَ ﴿٧٤﴾ قَالُوْا جَزَاؤُهٗ

his penalty they said (are) liars you if (shall be) the penalty of him what then they said

They said: 'What shall be the penalty of him who stole it, if you prove to be lying?' (74) They

مَنْ وُجِدَ فِى رَحْلِهٖ فَهُوَ جَزَاؤُهٗ كَذٰلِكَ تَجْزٰى الظٰلِمِيْنَ ﴿٧٥﴾

the wrong-doers we punish thus is his punishment then it his bag in It is found who

replied: 'The penalty should be that he, in whose pack it is found, should be held for the

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا

he brought it out | then | (of) his brother | the bag | before | in their bags | so he began (the search) punishment as (bond man). Thus we punish the wrongdoers. (75) So he began the search with

مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ

his brother | take | he could | not | for Joseph | did we plan | thus | his brother's | bag | of their bags before his brother's and then took out the cup from his brother's bag. Thus did we

فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ

but over | We will | whom | to degrees | We raise | Allah | willed it | that | except | (of) the King | the law | by plan for Joseph. He could not have taken his brother according to the king's law unless Allah

كُلِّ ذِي عِلْمٍ عَلَيْهِمْ ۝ قَالَوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ

did steal | verily | he steals | if | they said | (is) the All-Knowing | knowledge | those endowed with | all willed otherwise. We raise whom We will degrees: but above those that have knowledge, there is

آخَرَ لَهُ مِنْ قَبْلُ فَاسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ

not | himself | in | Joseph | but these things did keep | before | of his | a brother One (more) Knowing. (76) They said: 'If he steals, there was a brother of his who did steal before

يُبْدِيهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانَاتٍ وَاللَّهُ أَعْلَمُ

Knows best (the truth) | and Allah | case | (are) in worst | you | he said | to them | revealing (the secrets) (him).' But these things did Joseph keep secret and did not reveal it to them. He said (within

بِمَا تَصِفُونَ ۝ قَالَوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ

so take | very | old | father | he has | verily | mighty one | O | they said | you assert | of what himself): 'You are in a worse position. And Allah knows best what you state.' (77) They said:

أَحَدًا مَكَاتَهُ إِنَّا نَرُكَ مِنَ الْمُحْسِنِينَ ۝ قَالَ مَعَاذَ اللَّهِ

Allah | for bid | he said | the good-doers | (are) (one) of | think you | indeed we | in his place | one of us 'Noble prince, he has an aged father. Take one of us, instead of him. We can see you are of

أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا

then | indeed we | with him | our property | we found | whom | (any one) but | we should take | that those who do kindness.' (78) He replied: 'Allah forbid that we should seize any but the man with

لَظَالِمُونَ ۝ فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ

said | in private | they held a conference | of him | they despaired | so when | (should be) wrong-doers whom we found our property: for then we should be unjust.' (79) When they despaired of him,

كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا

an oath | from you | took | indeed | your father | that | know you | did not | the eldest among them  
they went aside to confer together. The eldest said: 'Know you not that your father took a pledge

مِّنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَن

therefore will never | Joseph | with | you did fail in your duty | this | and before | Allah's name | in  
from you in the name of Allah, and that you broke your pledge before this concerning Joseph? |

أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۚ وَهُوَ

and He | my case | Allah | decides | or | my father | me | permits | until | this land | I leave  
shall not leave this land until my father gives me leave or Allah decides my case. He

خَيْرُ الْحَكِيمِينَ ﴿٨٠﴾ اِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ

your son | verily | O our father | and say | your father | to | return | of the Judges | (is) the Best  
is the Best of judges. (80) Return to your father and say to him: Father, 'your son

سَرَقَ ۖ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ

the Unseen | We could | and not | We know | according to what | except | we testify | and not | has stolen  
has committed a theft. We testify only to what we know. We could not guard against

حَافِظِينَ ﴿٨١﴾ وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي

which | and the caravan | in it | We have been | where | the town | and ask | be guardians  
the unforeseen? (81) Ask the town where we were and the caravan in which we

أَقْبَلْنَا فِيهَا وَإِنَّا لَصٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ

you | have be guiled | but | he said | (are) telling the truth | and indeed We | in | We returned  
travelled. We speak the truth.' (82) He said: 'No, your souls have tempted you to (do) something.

أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۚ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي

bring to me | will | Allah | may be | (is) most fitting | so patience | (into) something | your yourselves  
so patience is most fitting (for me). Allah may bring them all to me. He alone is the Knowing, the

بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾ وَتَوَلَّىٰ عَنْهُمْ

from them | and he turned away | the All-Wise | is the All-Knowing | He | truly He | all | them  
Wise.' And he turned away from them and said: 'Alas my grief for Joseph!' (83) He

وَقَالَ يَا سَفَىٰ عَلَىٰ يُوسُفَ ۖ وَأَبْيَضَّتْ عَيْنُهُ مِنَ الْحُزَنِ

the sorrow | because of | his eyes | and were whitened | Joseph | for | alas myself | and said  
lost his sight because of the sorrow that he choked within

فَهُوَ كَظِيمٌ ﴿٨٣﴾ قَالُوا تَاللَّهِ تَفْتُوا تَذَكَّرُ يُوْسُفَ حَتَّىٰ

until | Joseph | remembering | you will never cease | by Allah | they said | Was suppressing | that the  
him.(84) They said: 'By Allah, will you not cease remembering Joseph until

تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٤﴾ قَالَ إِنَّمَا أَشْكُوا

complain of | I only | he said | the dead | of | you be | or until | weak with old age | you become  
you become weak with old age or untill you be of the dead.' (85) He said: 'I only complain to

بَيْتِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٥﴾ يَا بَنِيَّ

O my Sons! | you know | not | what | Allah | from | and I know | Allah | to | and sorrow | my grief  
Allah of my sorrow and sadness. I know from Allah what you do not know!' (86) O my sons!

أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا

despair/ give up hope | and not | and his brother | Joseph | about | and enquire | go (you)

Go and seek news of Joseph and his brother. Do not give up hope

مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنَ رَوْحِ اللَّهِ إِلَّا الْكُفْرُ

the people | except | Allah's | Mercy | of | one despairs | not | certainly | Allah's | mercy | of  
of Allah's mercy; none but unbelievers despair of Allah's

الْكُفْرُونَ ﴿٨٦﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا

has hit us | ruler of the land | O | they said | unto him | they entered | then when | who disbelieve

mercy.(87) And when they came (again) before him, they said: 'O prince, A hard time

وَأَهْلَنَا الضَّرَّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ

full measure | us | so pay | poor | capital | and we have brought | a hard time | and our family

has hit us and our family and We have brought merchandise of scant worth. so pay us full

وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ

do | he said | the charitable | does reward | Allah | truly | to us | and be charitable

measure, and be charitable to us: Allah rewards the charitable.'(88) 'Do you

عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

(were) ignorant | you | when | and his brother | with Joseph | you did | what | you know

know.' he said, 'what you did to Joseph and his brother in your ignorance?' (89)

قَالُوا ءَأِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي

my brother | and this (is) | Joseph | I (am) | he said | Joseph | you are | and indeed you | they said

They said: 'Can you indeed be Joseph?' He said: "I am Joseph, and this is my brother". Allah

قَدْ مَنْ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ

then surely | and (is) patient | fears Allah | who | verily He | to us | Allah | has been gracious | indeed  
has indeed been gracious to us. Whosoever fears Allah and is patient, surely, Allah

اللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ أَثَرَكِ

has preferred you | indeed | by Allah | they said | (of) the good-doers | the reward | makes to be lost | not | Allah  
will not deny the doers of good their reward.' (90) 'By Allah,' they said, 'Allah has

اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ

on you | reproach | no | he said | sinners | we have been | and certainly | above us | Allah  
exalted you above us all. We have indeed been guilty.' (91) He replied: 'Let no reproach be on

الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٩٢﴾ إِذْ هَبُوا

you go | (of) those who show mercy | (is) the Most Merciful | and He | you | Allah | may forgive | this day  
you this day. May Allah forgive you: He is the most Merciful of the merciful. (92) Take this shirt of

بِقَيْصِي هَذَا فَالْقُوَّةَ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا

clear-sighted/ a seer | he will become | (of) my father | the face | over | and cast it | this | with shirt of mine  
mine and throw it over my father's face: he will recover his sight. Then return to me with

وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ

said | the caravan | departed | and when | all | your family | and bring to me  
all your family.' (93) When the caravan left (Egypt), their father said: 'I feel the breath of Joseph,

أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا

they said | you think me senile | if not | (of) Joseph | the smell | (find) feel | I do indeed | their father  
though you call me dotard.' (a person who has weakness of mind because of old age). (94) 'By

تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾ فَلَمَّا أَنْ جَاءَ

arrived | that | then when | old | your error | (are) in | certainly you | by Allah  
Allah,' they said, 'this is but your old illusion.' (95) And when the bearer of good news arrived, he

الْبَشِيرِ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ

he said | clear-sighted | so he became | his face | over | he cast it (the shirt) | the bearer of the glad tidings  
laid (the shirt) on his face, forthwith, he saw once again. He said: 'Did I not tell you

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا

they said | you know | not | that which | Allah | from | know | verily | to you | I say | did not  
that I know from Allah what you do not know? (96) His sons said: 'Father, ask



يَا أَبَا نَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ

he said | sinners | We have been | indeed | our sins | for us | ask forgiveness | O our father!  
forgiveness for our sins. We have indeed been sinners.' (97) He said: 'Assuredly,

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

the most Merciful | (is) the Oft-Forgiving | only He | verily He | my Lord | for you | ask forgiveness | I will  
I will ask my Lord to forgive you. He is Forgiving, Merciful.' (98)

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا

enter | and said | his parents | to himself | he took | Joseph | unto | they entered | Then when

And when they entered the presence of Joseph, he embraced his parents and said: 'Enter

بِصْرَ إِنْ شَاءَ اللَّهُ أَمِينٌ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

the throne | to | his parents | and he raised | in security | Allah | wills | if | Egypt

Egypt, if Allah wills, in security.' (99) He helped his parents to a throne (couch), and they fell down

وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ

the interpretation | this is | O my father! | and he said | prostrate | before him | and they fell down

before him prostrate. 'This,' said Joseph to his father, 'is the meaning of my dream of old: My

رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي

to me | He was good | indeed | come true | my Lord | has made it | before | of | (of) my dream

Lord has made it come true. He was good to me when he brought me

إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ

after | the bedouin life | out of | you | and brought | the prison | of | He took me out | when

forth from prison and brought you out of the desert after the devil had

أَنْ تَزَرَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ

(is) the most kind | my Lord | certainly | my brothers | and between | between me | Satan | had sown enmity

stirred up strife between me and my brothers. My Lord is gracious to whom He wills.

لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾ رَبِّ قَدْ

indeed | my Lord | the All-Wise | (is) the All-Knowing | only He | truly He | He wills | unto whom

He alone is the Knower, the Wise. (100) 'Lord, You have given me power and

آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ

the interpretation | of | and taught me | power/sovereignty | of | you have bestowed on me

taught me to interpret dreams and events. You are the Creator of the

الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۗ أَنْتَ وَلِيٌّ فِي

in (are) my protector | you | and the earth | (of) the heavens | (you are) the creator | (of) dreams  
heavens and the earth; You are my protecting friend in this world and

الدُّنْيَا وَالْآخِرَةِ ۚ تَوَقَّنِي مُسْلِمًا ۖ وَالْحَقِّينِ بِالصَّالِحِينَ ۝١٠١

with the righteous | and join me | as a Muslim | cause me to die | and (in) the Hereafter | this world  
in the next. Let me die in submission and join me to the righteous.'(101)

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ

with them | you were | and not | to you | which we reveal | (of) the unseen | the news | of | this (is)  
That is of the tidings of the Unseen that We reveal to you. You were not present with them when

إِذْ اجْتَمَعُوا أَمْرَهُمْ ۚ وَهُمْ يَمْكُرُونَ ۝١٠٢ وَمَا أَكْثَرُ النَّاسِ

(of) mankind | most | and not | were plotting | and they | their plan together | they arranged | when  
they arranged their plans and (also while) they were plotting. (102) Yet most of mankind will not

وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝١٠٣ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ

reward | any | for it | you ask of them | and not | will believe | you desire (it) eagerly | even if  
believe even if you desire it eagerly.(103) You ask of them no wage for it.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝١٠٤ وَكَأَيِّنْ مِنْ آيَةٍ فِي

in | a Sign | (from) | and how many | (unto the worlds (to all mankind)) | a reminder and an advice | but | (is) it | not  
It is a reminder to all mankind.(104) Many are the marvels of the heavens

السَّمَوَاتِ وَالْأَرْضِ يَمْشُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝١٠٥

a verse (pay no heed) | therefrom | while they are | by | they pass | and the earth | the heavens  
and the earth; yet they pass them by and pay no heed to them.(105)

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ۝١٠٦

attribute partners (unto Him) | they | except that | in Allah | most of them | believe | and not  
The greater part of them believe not in Allah except that they associate others with Him. (106)

أَقَامُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ

or | (of) Allah | the torment | of | covering veil | comes against them | that | do they feel secure  
Are they confident that Allah's scourge will not fall upon them, or that the Hour of

تَأْتِيَهُمُ السَّامَةُ بَغْتَةً ۚ وَهُمْ لَا يَشْعُرُونَ ۝١٠٧ قُلْ هَذِهِ

this is | Say | perceive | not | while they | all of a sudden | the Hour | come against them  
Doom will not overtake them unawares, while they perceive not, (107) Say: 'This is my way. With sure

سَبِيلِي اَدْعُوَا اِلَى اللّٰهِ عَلَىٰ بَصِيْرَةٍ اَنَا وَمَنْ اَتَّبَعَنِي

follows me | and whosoever | I | sure knowledge | with | Allah | unto | I invite | my way  
knowledge, I call on (you) to have faith in Allah, I and all my followers. (invite others to Allah)

وَسُبْحٰنَ اللّٰهِ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ ۝۱۰۸ وَمَا اَرْسَلْنَا

we sent (as Messengers) | and not | the polytheists | of | I (am) | and not | Allah | and glorified and Exalted is  
Glory be to Him! I am not one of the polytheists.' (108) Nor did We send before you any but men

مِّنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرَىٰ اَقْلَمُ

have not | (of) townships | the people | from among | unto them | we revealed | men | but | before you  
from among the people of townships, to whom We sent revelations. Have they not travelled in

يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ

(were) before them | (of) those who | the end | was | how | and seen | the land | in | travelled they  
the land and see what was the end of those before them? Better is the world

وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا اَقْلًا تَعْقِلُوْنَ ۝۱۰۹

you understand | do not then | fear Allah | for those who | (is) the best | (of) the Hereafter | and verily the home  
to come for those that keep from evil. Do you not then understand? (109)

حَتّٰى اِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوْا اَنْهُمْ قَدْ كَذَّبُوْا جَاءَهُمْ

then came to them | were denied | that they | and thought | the Messengers | gave up hope | when | until  
And when at length Our apostles despaired and thought that they were denied, then Our help

نَصْرُنَا فَنُجِّيْهِمْ مِّنْ نَّشَآءِ وَّلَا يُرَدُّ بَاسُنَا عَنْ

from | Our punishment | can be warded off | and not | We willed | whomsoever | so were rescued | Our help  
came down to them, delivering whom We pleased. Our wrath will never be turned back from

الْقَوْمِ الْمَجْرِمِيْنَ ۝۱۱۰ لَقَدْ كَانَ فِىْ قَصَصِهِمْ عِبْرَةٌ لِّاُولَى الْاَلْبَابِ

(of) understanding | for men | a lesson | their stories | in | there is | indeed | who are sinners/ criminals | the people  
those who are in sin. Indeed, in their stories, there is a lesson to men of understanding. (110)

مَا كَانَ حَدِيْثًا يُفْتَرٰى وَلٰكِنْ تَصْدِيْقًا الَّذِىْ بَيْنَ يَدَيْهِ

were before it | (of) which | a confirmation (of Allah's existing Books) | but | forged | a statement | it is | not  
This is no invented tale, but a confirmation of what is before it, an explanation of

وَتَفْصِيْلًا كُلِّ شَيْءٍ وَهَدٰى وَرَحْمَةً لِّلْقَوْمِ الْيُوْمِنُوْنَ ۝۱۱۱

who believe | for the people | and a Mercy | and a guide | thing | (of) every | and a detailed explanation  
all things, a guidance and a mercy to a people who believe. (111)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالرَّحْمَنِ الرَّحِيمِ  
وَالرَّحِيمِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالرَّحْمَنِ الرَّحِيمِ  
وَالرَّحِيمِ الرَّحِيمِ

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

الَّذِي أَنْزَلَ مِنَ السَّمَاءِ آيَاتٍ الْكِتَابَ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ

from | to you | has been revealed | and that which | (of) the Book | the Verses | these are | Alif-Lam-Mim-Ra  
Alif Lam Mim Ra. These are the verses of the Book and that which is revealed

رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۝ اللَّهُ الَّذِي رَفَعَ

raised | (is) He who | Allah | believe | not | men | most | but | (is) the truth | your Lord  
to you from your Lord is the truth, yet most men believe not. (1) It was Allah who raised the

السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ

and subjected | the throne | above | He rose | then | that you can see | any pillars | without | the heavens  
heavens without pillars that you can see. He then ascended His throne and subjected the sun and

الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ

all affairs | He manages | appointed | for a term | running (its course) | each | and the moon | the Sun  
the moon, each one running (its course) to an appointed term. He ordains all

يُقِصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۝

believe with certainty | your Lord | in the meeting with | that you may | the verses | He explains in detail  
things (and) makes plain His revelations so that you may firmly believe in meeting your Lord. (2)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ

and of | and rivers | (firm) mountains | therein | and placed | the earth | spreadout | who | and (it is) He  
It was He who spread out the earth and placed upon it (firm) mountains and rivers. And of all

كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَىٰ اللَّيْلَ

the night | He brings as a cover | two | in pairs | (in it) | He made | (of) fruits | every kind  
fruits, He has put in it couples (male and female) and drew the veil of night

النَّهَارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝ وَفِي الْأَرْضِ

the earth | and in | who reflect | for people | (there are) Signs | that | in | verily | (over) the day  
over the day. Surely in these, there are signs for thinking men. (3) And in the land, there are

قِطْعٌ مَّتَّجِرَاتٌ وَجَدَّتْ مِنْ أَعْنَابٍ وَزُرْعٌ

and green crops (fields) | vine | of | and gardens | neighbouring | (there are) tracts  
adjoining plots: gardens of vines and fields sown and palm-trees, growing

وَنَخِيلٌ وَصَوَانٌ وَغَيْرُ صَوَانٍ

one stem roots for every palm | or otherwise | growing into two or three from a single stem root | and date-palms  
out of single roots or otherwise, watered with one water.

يُسْفَى بِمَاءٍ وَاحِدٍ وَتُفَضَّلُ بَعْضَهَا عَلَى بَعْضٍ فِي

(in) | others | than | some of them | yet we make more excellent | the same | with water | watered  
Yet, we make some excel others in taste. Surely in this there

الْأَكْلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾ وَإِنْ تَعْجَبْ

you wonder | and if | who understand | for the people | there are Signs | these things | in | verily | eating  
are signs for men of understanding. (4) If you would wonder, surely wonderful is their saying.

فَتَعْجَبْ قَوْلُهُمْ ءِذَا كُنَّا تُرَابًا ءَأَنَّا لِنُفَىٰ خَلْقٍ جَدِيدٍ

a new | creation | indeed (ba) in | shall we | dust | we are | when | (is) their saying | then wondrous  
What, when we are dust, shall we indeed then be raised up again in new creation. Such are those

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَقْلَلُ فِي

in | will have iron chains | and they are those who | in their Lord | disbelieve | who | and they are those  
who deny their Lord. Such have fetters on their necks. They are the people of

أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾ وَيَسْتَعْجِلُونَكَ

and they ask you to hasten | will abide | therein | they | (of) the fire | dwellers | and they will be | their necks  
the Fire, to abide therein for ever. (5) They ask you to hasten on the evil rather than

بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ النَّبِيُّ

exemplary punishment | before them | occurred | and verily | the good | before | the evil  
the good, yet exemplary punishments : have passed away before them.

وَإِنَّ رَبَّكَ لَذُو مَعْفَرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ

your Lord | and verily | their wrong-doing | in spite of | for mankind | (of) Forgiveness | (is) full | your Lord | but verily  
Verily, your Lord is forgiving to men for all their wrongdoing; and verily your

لَشَدِيدُ الْعِقَابِ ﴿٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ

to him | is sent down | why not | who disbelieve | those | and say | in punishment | (is) severe  
Lord is (also) strict in punishment. (6) The unbelievers say: 'Why has no sign been given

أَيُّهُ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾ اللَّهُ

Allah | (there is) a guide | people | and to every | a warner | you are | only | his Lord | from | a Sign  
him by his Lord?' But you are only a warner and to every people there is a guide. (7) Allah knows

يَعْلَمُ مَا تَحْدِثُ كُلُّ اُنْثَىٰ وَمَا تَغِيصُ الْاَرْحَامُ

the wombs | fall short (of their time or number) | and by how much | female | every | bears | what | Knows  
what every female bears: and what shortens or lengthens the womb's

وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَارٍ ۝٨ عِلْمُ الْغَيْبِ

(of) the unseen | (He is) All-Knower | (is) in (due) proportion | with him | thing | and every | they exceed | and what  
term. And everything with Him is measured. (8) He is Knower of the unseen and the seen. (He is)

وَالشَّهَادَةِ الْكَبِيرِ السَّمْعَالِ ۝٩ سَوَاءٌ مِنْكُمْ مَنْ

who | any of you | (it is) the same (to Him) (weather) | the most high | the most great | and the seen  
the Great, the Most High. (9) It is alike whether you conceal the

اَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

by night | be hid | (he) | and whoever | it | declares openly | and (who) | (his) speech | conceals  
word or speak aloud, whether you hide under the cloak of night or walk

وَسَارِبٍ بِالنَّهَارِ ۝١٠ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ

before him | (there are) angels in succession | for him | by day | or goes freely  
about in broad day. (10) Each has guardian (angels) before him and behind him, who watch him

وَمِنْ خَلْفِهِ يَحْفَظُوْنَ مِنْ اَمْرِ اللّٰهِ اِنَّ اللّٰهَ لَا يَغَيِّرُ

changes | not | Allah | verily | (of) Allah | the command | by | they guard him | and behind him  
by Allah's command. Allah does not change the condition of a people unless they change (their

مَا يَقُوْمُ حَتّٰى يَغَيِّرُوْا مَا بِاَنْفُسِهِمْ وَاِذَا اَرَادَ اللّٰهُ

Allah | wills | and when | in themselves | what (is) | they change | until | the condition of a people  
state of goodness) themselves. (by committing sins and by being ungrateful and disobedient to

يَقُوْمُ سُوْءًا فَلَآ مَرَدَّ لَهٗ وَمَا لَهُمْ مِنْ دُوْنِهٖ

besides Him | for them | and (there is) not | of it | turning away | (there can be) no | misfortune | for a people  
Allah). But when (once) Allah wills a people's punishment, none can ward it off. And they will

مِنْ وَّالٍ ۝١١ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا

and as a hope (for rain) | as a fear (for travellers) | the lighting | shows you | who | (it is) He | protector | any  
find besides Him no protector. (11) It is He who shows you the lightning, for fear

وَيُنْزِلُ السَّحَابَ الثَّقَالَ ۝١٢ وَيَسْبِغُ الرِّعْدُ

thunder | and glorifies | heavy (with water) | the clouds | and (it is) He who | brings up (or originates)  
and hope, and Who brings up the heavy clouds. (12) The thunder sounds His praises, and the

يَحْمَدُهُ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ

He strikes the thunderbolts and He sends His Awe because of and (so do) the angels His Praises angels, too, in awe of Him. He hurls His thunderbolts at whom

بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ

Mighty and He (is) Allah about dispute yet they (disbelievers) He wills whom there with He pleases. Yet the unbelievers dispute about Allah. Mighty in strength and severe in punishment is He

الْبَحَالِ ۝ (١٣) لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا

not besides Him they invoke and those whom (of) truth (is) the call for him (Alone) in punishment (13) To Him is the Call of Truth. Those upon whom when they call, besides Allah, give

يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ إِلَى الْمَاءِ لِيَبْلُغَ

to reach water for his hands like one who stretches forth except anything them they can answer them no answer. They are like a man who stretches out his hands to the water that

فَأَنَّ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي

in but (of) the disbelievers the invocation and is nothing reaches it it but not his mouth it may reach his mouth: and it reaches not! Vain are the prayers of the

ضَلِيلٍ ۝ (١٤) وَبِاللَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

and the earth the heavens (is) in whoever fall in prostration and unto Allah (Alone) an error (i.e. of no use) unbelievers. (14) To Allah bow all who are in the heavens and the earth,

طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْعُدُوِّ وَالْأَصَالِ ۝ (١٥) قَدْ

Say (O Muhammad) and in the afternoons in the morning and so do their shadows unwillingly willingly willingly or unwillingly; their very shadows too, morning and evening. (15) Say:

مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قَدْ أَفَاتَّخَذْتُمْ

have you then taken (for worship) Say (It is) Allah Say and the earth of the heavens (is) the Lord who 'Who is the Lord of the heavens and the earth?' Say: 'Allah.' Do you then take (for worship)

مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ

Say for harm nor either for benefit for themselves they have power not protectors other than him protectors besides Him, who, even to themselves, can do neither harm nor good?' Say: 'Are the

هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ

and light darkness equal are or and the seer the blind equal are blind and the seeing man alike? Does darkness equal to the light?' Have those they associate

أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ

so that seemed a like | the like of His Creation | who created | partners | to Allah | do they (disbelievers) assign | Or with Allah, brought into being a creation like His, so that both creations appear to

الْخَلْقِ عَلَيْهِمْ قَدْ لَدَّ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

the Irresistible | the One | and He is | things | (of) all | (is) the Creator | Allah | Say | to them | the creation them alike? Say: 'Allah is the Creator of all things. He is the One, the Conqueror.' (16)

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا

according to their measure | the valleys | and flows | water (rain) | the sky | from | He sends down He sends down water from the sky which fills the riverbeds to overflowing,

فَأَحْتَدَى السَّيْلُ رَبْدًا رَابِيًا وَمِمَّا يُوقِدُونَ

they heat | (and also) from what | that mounts up to the surface | the foam | the food | but bears away and the flood bears (on its surface) swelling foam, (akin to) that which

عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ

thus | like unto it | rises a foam | utensils | or | ornaments | in order to make | the fire | in | it they heat in the fire (ore rises a foam like it) in order to make ornaments and tools. Thus Allah shows

يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ

it passes away | the foam | then as for | and falsehood | (of) truth | Allah | does set forth (parables) forth truth and falsehood. Then as for the foam, it passes away as scum upon

جُفَاءً وَأَمَّا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ

thus | the earth | in | remains | mankind | benefits | that which | while | as scum upon the banks the banks, but that which is of use to mankind remains on the earth. Thus

يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى وَالَّذِينَ

and those who (are) good things (paradise) | their Lord's call | answered | for those who | Parables | Allah | sets forth Allah coins His parables. (17) For those who answered Allah's (call) is a reward most fair. But

لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ

and its like | together | the earth | in | all that is | they had | (that) | if | Him | answered | not those that disobey Him if they possessed all that the earth contains, and as much besides,

مَعَهُ لَأَفْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ

reckoning | (will be) the terrible | for whom | they are those | it | they would offer to save themselves | with it they would gladly offer it (in vain) for their ransom. Theirs shall be an evil reckoning. Hell shall be



وَمَا أُولَئِكَ بِمَعْلُومِيْنَ ۝۱۸ جَهَنَّمَ وِبِئْسَ الْوَسِيلًا ۝۱۹

shall be then who (is that) place for rest and worst indeed Hell and their dwelling-place (will be) their home, a dismal resting-place. (18) Shall be then who knows that what has

يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ

he (be) like him who (is) the truth your Lord from to you has been revealed that what Knows been revealed to you by your Lord is the truth, be like him who

أَعْيَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۝۲۰ الَّذِينَ يُوفُونَ بِعَهْدِ

the covenant fulfil those who (of) understanding the men pay heed but it is only (is) blind is blind? But only men of understanding pay heed. (19) Those who fulfil Allah's covenant

اللَّهِ وَلَا يَتَّفِضُونَ الْبَيْثَاقَ ۝۲۱ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ

has commanded what join and those who the covenant break and not (of) Allah and do not break their pledge; (20) Who join together what

اللَّهُ بِهِ أَنْ يُؤْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝۲۲

reckoning the terrible and dread their Lord and fear be joined to for it Allah Allah has commanded to be united; who fear their Lord and dread the terrible reckoning, (21)

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ

Prayers and offer perfectly (of) their Lord (the) Face seeking remain patient/ persevere and those who And those who patiently preserve, desirous of the face of their Lord, attend to their prayers,

وَأَنْفَقُوا مِنْ رَزَقِنَا سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ

and repel and openly secretly We have bestowed on them that which and spend out and spend of what We have given them in private and in public; and who ward off evil

بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عِاقِبَةُ الدَّارِ ۝۲۳ جَنَّاتُ عَدْنِ

(of) Adn (Paradise) Gardens is the (Good) home end for whom they are those evil with good with good. These shall have the (Eternal) Home. (22) They shall enter the Gardens of Eden,

يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ

and their wives their fathers from among acted righteously and (also) those who in which they shall enter together with the righteous among their fathers, their wives, and

وَدَّرَجَاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۝۲۴ سَلَامٌ

(saying) peace gate every from unto them shall enter and angels and their offspring their descendants. And angels shall come to them from every gate (saying). (23) 'Peace be on

عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝٢٣ وَالَّذِينَ

and those who | home | (is) the final | excellent indeed | you persevered in patience | for what | be upon you  
you for all that you preserved in patience. Excellent indeed is the final (Home) (of Paradise).'(24)

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ

has commanded | what | and severe | its ratification | after | (of) Allah | the covenant | break  
As for those who break Allah's covenant after accepting it, who part what

اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ

(is) the curse | for them | they are those | the land | in | and work mischief | be joined | to | for it | Allah  
Allah has commanded to be united and commit evil in the land, on them is the curse, and they

وَأَلَهُمْ سُوءُ الدَّارِ ۝٢٥ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

He wills | for whom | the provision | increases | Allah | home | (is) the evil | and for them  
shall have an evil abode (in Hell). (25) Allah enlarges livelihood for whom He wills and straitens (it

وَيَقْدِرُ ۝٢٦ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ

the life | and (is) nothing | worldly | in the life | and they rejoice | and straitens (it for whom He wills)  
for whom He will); they rejoice in this present life: but brief indeed is the comfort of

الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعًا ۝٢٧ وَيَقُولُ الَّذِينَ كَفَرُوا

disbelieved | those who | and say | a brief enjoyment | but | the Hereafter | as compared with | worldly  
this life compared to the life to come.(26) And those who disbelieve

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قَدْ إِنْ اللَّهُ يُضِلُّ مَنْ

Whom | sends astray | Allah | verily | Say | his Lord | from | a Sign | to him (Muhammad) | sent down | why (is) not  
say: 'Why has no sign been given him by his Lord?' Say: 'Allah leaves in error whom

يَشَاءُ وَيَهْدِي إِلَىٰهِ مَنْ أَرَادَ ۝٢٨ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ

and find rest | believe | those who | turn to Him in repentance | those who | unto Himself | and guides | He wills  
He wills, and guides to him those who repent.(27) (They are) those who believe and whose hearts find

قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝٢٩

hearts | find rest | (of) Allah | in the remembrance | verily | (of) Allah | in the remembrance | their hearts  
comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find rest.(28)

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا أَجَبَ ۝٣٠

place of (final) return | and a beautiful | (is) for them | delight/ bliss | righteousness | and work | believe | those who  
Blessed are those who believe and do good works; blissful their end.' (29)

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا

before it | passed away | verily (a) community | to | We have sent you (O Muhammed) | thus

Thus We have sent you forth to a nation before whom other nations have passed

أُمَّةً لَتَتْلُوا عَلَيْهِمُ الذِّكْرَ أَوْ حِينًا إِلَيْكَ وَهُمْ

and they | to you | we have revealed | what | to them | in order that you might recite | other communities  
away, that you may recite to them what we have revealed to you. Yet they

يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ

in Him | He | but | god (there is) no (is) my Lord | He | Say | in the Most Gracious | disbelieve  
disbelieve in the All-merciful. Say: 'He is my Lord. There is no god but He. In Him

تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۚ وَكَوْنُ أَنْ قُرْآنًا

a Quran | there had been | and if | will be my return with repentance | and to Him | I trust

I have put my trust, and to Him do I return.' (30) Even if there be a Quran by which

سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ

could be made to speak | or | the earth | with it | could be cloven asunder | or | mountains | with it | could be moved  
the mountains could be removed or the earth cleaved asunder or the dead made to

بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِسَّ

known | have not then yet | (of) all (things) | the decision | (is) certainly with Allah | but | the dead | with it

speak, (they will not believe). But to Allah is the power over everything. Do those who believe

الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ

will cease | and not | all | mankind | He could have guided | Allah | willed | had | that | believe | those who  
know that had Allah willed, He could have guided all people? As for those who disbelieve,

الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ

to | close | it settles | or | a disaster | they did | because of what | to strike them (to afflict them) | disbelieve | those who

disaster will not cease to afflict them because of what they do, or crouch at their very doorstep

دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۚ

(His) Promise | break | does not | Allah | certainly | of (Allah) | the promise | comes | until | their homes  
until Allah's promise is fulfilled. Certainly Allah will not break His promise. (31)

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلِ مِن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ

to those who | but | granted respite | before you (O Muhammad) | (many) Messengers | were mocked | and indeed  
(Many) Apostles indeed were mocked before you: But I bore long with those who disbelieved,

كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۗ ﴿٣٢﴾ أَفَمَنْ هُوَ قَائِمٌ

takes charge | He | so who is it | (My) punishment | was | so how (terrible) | I seized them | then | disbelieved  
and finally I punished them. Then, how (awful) was My punishment! (32) Is He Who watches over

عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَتُوهُمْ أَمْ

or | name them | Say | partners | to Allah | yet they ascribe | it has earned | by what | soul | every | of  
every soul and all its actions (as he who is aware of nothing)? Yet they set up partners besides

تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبَاهِرُونَ مِنَ الْقَوْلِ

false words | of | a show | or (is it) (just) | the earth | in | He knows | not | of what | you will inform Him  
Allah. Say: 'Name them. Or would you inform Him of that which He knows not on earth or is it

بَلْ زَيْنَ لِّلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ

from | and they have been hindered | their plotting | disbelieve | to those who | is made fair-seeming | nay  
(just) a show of false words?' Indeed, their plotting seems fair to the unbelievers, and they are

السَّبِيلِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۗ ﴿٣٣﴾ لَهُمْ عَذَابٌ

(is) a torment | for them | (any) guide | for him | so (there is) not | Allah | sends astray | and whom | the Right Path  
kept back (thereby) from the (right) path. None can guide those whom Allah has left in error.(33)

فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ

they have | and not | (is) harder | (of) the Hereafter | and certainly the torment | (of) the world | the life | in  
They shall be punished in this life: but more painful is the punishment of the life to come. None

مِّنَ اللَّهِ مِنْ وَاقٍ ۗ ﴿٣٤﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ

the pious | have been promised | which | (of) Paradise | the likeness | protector | any | Allah | any  
shall protect them from Allah.(34) The likeness of Paradise which the righteous

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْثَرُ دَائِمًا وَظِلُّهَا تِلْكَ

this (is) | and (so is) its shade | (is) eternal | its provision | rivers | underneath it | flows  
have been promised: it is watered by running streams: eternal are its fruits and so are

عُقْبَى الَّذِينَ اتَّقَوْا ۗ وَعُقْبَى الْكَافِرِينَ النَّارُ ۗ ﴿٣٥﴾

(is) Fire | (of) the disbelievers | and the end (final destination) | of those who are pious | the end (final destination)  
its shades. Such is the End of the righteous. But the End of the unbelievers is the Fire.(35)

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ

unto you (i.e. the Quran) | has been revealed | at what | rejoice | the Book | to whom We have given | and those  
Those to whom We have given the Book rejoice in what is revealed to you while

وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا

only | Say (O Muhammad) | a part thereof | reject | those who | the clans/ group | and (there are) among  
there are among the factions who deny a part of it. Say: 'I am commanded to serve

أُفِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ

and to Him | I call | to Him (Alone) | with Him | to join partners | and not | Allah | worship | to | I am commanded  
Allah and to associate none with Him. To Him I pray, and to Him is my

قَابِ ۝ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَرَبِيًّا

in Arabic | to be a judgement of authority | We have sent it (the Quran) down | and thus | (is) my return  
return.' (36) And thus We have revealed it to be a (code of) judgements in Arabic. If you should

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

of the knowledge | has come to you | what | after | their (vain) desires | to follow | were you (O Muhammad)  
follow their desires after that which has come to you of knowledge, then you shall find neither

مَا لَكَ مِنَ اللَّهِ مِنْ وَّالِيٍّ وَلَا وَاقٍ ۝ وَلَقَدْ أَرْسَلْنَا رُسُلًا

Messengers | We sent | and indeed | defender | nor | protector | any | Allah | against | you will have | not  
protector nor defender against Allah. (37) We have sent forth other apostles before you and

مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَمْزُوجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ

for a Messenger | it was | and not | and offspring | wives | for them | and We made | before you (O Muhammad)  
given them wives and children. Yet none of them could work miracles except by Allah's leave.

أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۝ يَذْحُوا

blots out | there is a Decree | matter | for each and every | Allah's | by Leave | except | a sign | bring | to  
Every term has its Book. Allah blots out what He wills and confirms (what He wills). With Him

اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝ وَإِنْ

and whether | (of) the Book | (is) the mother | and with Him | and confirms (what He wills) | He wills | what | Allah  
is the Mother Book. (38) (Al- Lauh Al- Mahfuz). (39) Whether We let you

مَّا نُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيكَ فَآتِنَا

(is) only | cause you to die | or | We have promised them | (of) what | part | We show you (O Muhammad)  
see some of that (punishment) which We have promised them, or

عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ۝ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي

come to | that We | they see | did not | (is) the reckoning | and on us | to convey (the Message) | your duty  
cause you to die (before it is fulfilled). your mission is only to give warning: it is for Us to do the reckoning. (40)

الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ

to put back (There is) none judges and Allah its outlying borders from reducing it the land

Do they not see how We get to the land and reduce its borders? (the structure of falsehood finally collapses and truth

لِحِكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۗ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

(were) before them those who did devise plots and verily (at) reckoning (is) swift and He His Judgement

makes its way everywhere) to put back His Judgement. Swift is His reckoning.(41) Those who have gone before them also

قَالَ اللَّهُ الْكُفْرَ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ

and will know person every earns What He knows all is the planning so unto Allah

plotted, but the master-planning is Allah's. He knows what every soul earns. The unbelievers

الْكُفْرَ لِمَنْ عُقُوبَى الدَّارِ ۗ وَيَقُولُ الَّذِينَ

those who and say (of) the Home the good end for whom will be the disbelievers

shall know for whom the final reward (of Paradise) is.(42) Those who disbelieve say:

كَفَرُوا لَسْتَ رُسُلًا ۚ قُلْ كَفَىٰ بِاللَّهِ

Allah is sufficient Say a Messenger you (O Muhammad) are not disbelieved

'You are not an Apostle.' Say: 'Allah is an all-sufficient witness between me and

شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۗ

(of) the scripture knowledge he has and whoever and (between) you between me for witness

you, as well as those who have knowledge of the Book. (scripture) ' ( 4 3 )

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

الرَّحْمَنِ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ

mankind in order that you bring out to you (O Muhammad) which We have revealed (this is) a Book Alif-Lam-Ra

Alif Lam Ra. A Book We have sent down to you that you may bring forth mankind

مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ

of the All-Mighty the path to (of) their Lord by leave light (of) belief into darkneses (of) disbelief from

from darkness to light by the leave of their Lord, to the path of the Mighty, the Owner of all

الْحَيِّدِ ۗ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ

the earth (is) in and all that the heavens (is) in all that to Him (belongs) Who Allah the Praise-Worthy

praise:(1) The path of Allah; to whom belongs all that is in the heavens and the earth.

وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ۝۱۰ الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ

the life | Who prefer | Those | a severe | torment | from | to the disbelievers | and woe

Woe to the unbelievers because of stern punishment (They draw down on them selves the wrath of Allah because of their rejection of Faith)(2) those who love

الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُوتَهَا عِوَجًا

crookedness | and see therein | (of) Allah | the path | from | and hinder (men) | the Hereafter | to | worldly

this life more than the life to come, debar (others) from the path of Allah and seek to make it crooked -

أُولَٰئِكَ فِي ضَلٰلٍ بَعِيدٍ ۝۱۱ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ

with the language | except | Messenger | any | We sent | and not | Far | straying | (are) in | they

they are far astray. (3) We have sent no apostle but in the language of his own people, so that he

قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ

He wills | whom | Allah | then mislead | for them | in order that he might make (the Message) clear | (of) his people

might make plain to them (His message). But Allah leaves in error whom He wills and guides

وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝۱۲ وَقَدْ أَرْسَلْنَا مُوسَىٰ

Moses | We sent | and indeed | the All-Wise | (is) the All-Mighty | and He | He wills | whom | and guides

whom He pleases. He is the Mighty, the Wise One. (4) We (formerly) sent forth Moses with Our

بِآيَاتِنَا أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ

and make them remember | light | into | darknesses | from | your people | bring out | (saying) that | with Our Signs

signs, (saying): 'Bring out your people from the darkness into the light, and remind them of

بِآيَاتِ اللَّهِ إِنَّ فِي ذٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝۱۳ وَإِذْ

and (remember) when | thankful (person) | patient | for every | (are) Signs | therein | truly | (of) Allah | the days

Allah's days (favours).' Surely in this, there are signs for every steadfast, thankful man.(5) And

قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ

from | He delivered you | when | to you | Allah's | Favour | call to mind | to his people | Moses | said

(remind them) when Moses said to his people: 'Remember Allah's goodness to you when He

أَل فِرْعَوْنَ يَسُوءَكُمْ وَالْعَذَابَ وَيُدْبِحُونَ أَبْنَاءَكُمْ

your sons | and were slaughtering | torment | with horrible | who were afflicting you | Pharaoh's | people

delivered you from Pharaoh's people, who had oppressed you cruelly, and who slew your sons

وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۝۱۴ وَإِذْ

and (remember) when | a tremendous | your Lord | from | trial | it (was) | and in | your women | and letting alive

and spared your women. Surely that was a great trial from your Lord. (6) And (remember) when

تَادَنَّ رَبِّكُمْ لِيْنَ شَكَرْتُمْ لَآزِيدَنَّكُمْ وَلِيْنَ

but if | I will give you more (of My Blessings) | you give thanks | if | your Lord | proclaimed  
your Lord declared: "If you give thanks, I will give you more: but if

كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۝ وَقَالَ مُوسٰى اِنْ

if | Moses | and said | (is) indeed severe | My punishment | verily | you are thankless (i.e. disbelievers)  
you are thankless, know that My punishment is terrible indeed." (7) And Moses said: 'If you

تَكْفُرُوْا اَنْتُمْ وَمَنْ فِى الْاَرْضِ جَمِيْعًا فَاِنَّ اللهَ

(is) All-Rich (Free of all wants) | Allah | then verily | together | earth | on | and all | you | you disbelieve  
prove thankless, you and whoso is on earth, together yet, He is surely Self-sufficient,

حَمِيْدٌ ۝ اَلَمْ يَأْتِكُمْ نَبُوْا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ

and Ad | (of) Noah | the people | before you | (of) those | the news | come to you | has not | Praise-Worthy  
Praised.' (8) Has not the news reached you of those before you? The people of Noah, Aad, and

وَتَمُوْدُ ۝ وَالَّذِيْنَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ اِلَّا اللهُ جَاءَتْهُمْ رُّسُلُهُمْ

their Messengers | come to them | Allah | but | knows them | none | after them | and those | and Thamud  
Thamoud, and those who (came) after them whom none knows but Allah. Their apostles came to

بِالْبَيِّنَاتِ فَرَدُّوا اَيْدِيَهُمْ فِىْٓ اَفْوَاهِهِمْ وَقَالُوْا اِنَّا كَفَرْنَا

we disbelieve | verily | and said | their mouths (biting them from anger) | in | their hands | but they put | with clear proofs  
them with clear signs, but they thrust their hands into their mouths (to bite their fingers as a sign of rage) and

بِمَا اُرْسِلْتُمْ بِهٖ وَاِنَّا لَفِىْ شَكٍّ مِّمَّا تَدْعُوْنَآ اِلَيْهٖ مُّرِيْبٍ ۝

suspicious | to it | you invite us | as to what | doubt | are really in | and we | with it | you have been sent | in what  
said: 'We deny what you are sent with. Indeed, we are in strong doubt as to that to which you call us.' (9)

قَالَتْ رُّسُلُهُمْ اَفِىْ اللهُ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ ۝

and the earth | of the heavens | the Creator | a doubt | Allah | what (is there be) about | their Messengers | said  
Their apostles said: 'Is there any doubt about Allah, the Creator of the heavens and the earth?

يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُوخِّرَكُمْ اِلَىٰٓ اَجَلٍ

a term | for | and give you respite | your sins | of | you | that He may forgive | He calls you (to Him)  
He calls you (to Him) that He may forgive you your sins and relieve you till your appointed

مُّسَمًّى قَالُوْا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا

turn us away | to | you wish | like us | human beings | but | you are | not | they said | appointed  
hour.' They said: 'You are no more than human like ourselves. You wish to turn us away from

مع

الطَّلحة



عَمَّا كَانَ يَعْبُدُ آبَاؤَنَا قَاتُونَا بِسُلْطِنٍ قَبِيْنٍ ۝ قَالَتْ لَهُمْ

to them | said | a clear | authority | then bring us | our fathers | worship | used to | from what  
that which our fathers worshipped. Then bring us some clear authority (a clear proof of what you say) (10) Their apostles

رُسُلَهُمْ اِنْ نَحْنُ اِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللّٰهَ يَمُنُّ

bestows His Grace | Allah | but | like you | human beings | but | we are | not | their Messengers  
said to them: 'We are nothing but human like yourselves.

عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا اَنْ نَّاتِيَكُمْ بِسُلْطٰنٍ اِلَّا

except | an authority | we bring you | that | for us | it is | and not | His slaves | of | He wills | whom | on  
Allah bestows His grace on those of His servants whom He chooses.

بِاِذْنِ اللّٰهِ وَعَلٰى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝ وَمَا لَنَا

for us | and what (is) | the believers | let put their trust | Allah | and in | (of) Allah | by the permission  
We cannot give you proof, except by Allah's leave. In Him, let true believers put their

اِلَّا نَتَوَكَّلَ عَلٰى اللّٰهِ وَقَدْ هَدٰنَا سُبُلَنَا ۗ وَلَنَصْبِرَنَّ

and we shall bear with patience | our ways | He has guided/ shown us | while indeed | Allah | in | we put our trust | that not  
trust. (11) And why should we not put our trust in Allah while He indeed has guided us our ways? And we shall

عَلٰى مَا اٰذَيْتُمُوْنَا وَعَلٰى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝

those who trust | let put their trust | Allah (Alone) | and in | hurt you may cause us | what certainly  
certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust'. (12)

وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَا

our load | of | surely we shall drive you out | to their Messengers | disbelieved | those who | and said  
Those who disbelieved said to their apostles; 'Be sure, We shall drive you out of our land

اَوْ لَنَعُوْدَنَّ فِيْ مِلَّتِنَا ۗ فَاَوْحٰى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ

truly we shall destroy | their Lord | (to) them | so revealed | our religion | to | you shall return | or  
unless you return to our religion.' So Allah revealed to them: 'We shall destroy

الظّٰلِمِيْنَ ۝ وَلَنُسَكِّنَنَّكُمْ الْاَرْضَ مِنْۢ بَعْدِهِمْ ذٰلِكَ

this (is) | after them | the land | and indeed we shall make you dwell in | the wrong-doers  
the wrongdoers. (13) And let you dwell in the land after them. This is

لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِيْ ۝

My Threat | and (also) fears | standing before Me (on the Day of Resurrection) | fears | for whoever  
for him who fears standing before Me (on the day of Resurrection) and fears My threat (My punishment). (14)

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ

dictator | every | and failed/ remained unsuccessful | and they (the Messengers) sought help and victory from Allah  
And they (the Messengers) called for help, and every hardened sinner was

عَيْدٍ ۝۱۵ مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ تَاءٍ صَدِيدٍ ۝۱۶

boiling/festering | water | and he will be made to drink | (is) Hell | behind him | obstinate/arrogant  
destroyed. (15) Hell lies before him and he is made to drink boiling, festering water.(16)

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ

every | from | death | and will come to him | to swallow it | and he will find hard | He will sip it unwillingly  
Which he sips, but he cannot swallow it. Death comes to him from every side,

مَكَانٍ وَمَا هُوَ بِمَيِّتٌ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ۝۱۷ مَثَلُ الَّذِينَ

those who | the parable of | (will be) a great | torment | and behind him | (will) die | he | yet not | side  
yet he can not die. And still beyond him is a harsh doom. (17) The likeness of those who

كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ

day | on | the wind | with it | blows furiously | (are) as ashes | (is that) their works | in their Lord | disbelieved  
disbelieve in their Lord, is that their works are like ashes whereon the wind blows

عاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الصَّلٰٓءُ

the straying | it is | that | ought | to (get) | they have earned | of what | they shall be able | not | a stormy  
strong on a stormy day: they have no control of that they have earned; that is straying

الْبَعِيدُ ۝۱۸ أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

and the earth | the heavens | has created | Allah | that | you see | do not | far away (from the Right Path)  
far away (from the truth). (18) Do you not see that Allah has created the heavens and the earth

بِالْحَقِّ اِنْ يَشَا يُدْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيدٍ ۝۱۹ وَمَا ذَٰلِكَ

that (is) | and not | a new | creation | and bring | he can remove you | He will | if | with truth  
with truth? If He wills He can remove you and bring a new creation: (19) That is no great matter

عَلَىٰ اللّٰهِ يَعْزِيزُ ۝۲۰ وَبَرَزُوا لِلّٰهِ جَمِيعًا فَقَالَ الضُّعَفٰٓءُ

the weak | then will say | all | before Allah | and they shall appear | hard/ difficult | Allah | on  
for Allah.(20) They will all come forth to their Lord. The weak will say to

لِلَّذِينَ اسْتَكْبَرُوا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُونَ

avail | you | can | following | for you | we were | verily | who were arrogant (chiefs) | to those  
those who were arrogant: 'We were your followers. Can you protect us

عَنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ

Allah | guided us | if | they will say | thing | any | Allah's | torment | from/ against | us  
from Allah's chastisement?' They will say: 'Had Allah guided us, we would have guided you.

لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبَرْنَا

bear (those torments) with patience | or | whether we rage | on us | it is equal | we would have guided you  
It is now the same whether we rage or bear patiently.

مَا لَنَا مِنْ مَّحِيصٍ ۗ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ

the matter | has been decided | when | Satan | and will say | place of refuge | any | (there is) for us | not  
There is no way out for us.' (21) And when Our judgement has been passed, the devil

إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا

and not | but I betrayed you | and I (too) promised you | (of) truth | a promise | promised you | Allah | verily  
will say to them: Allah surely promised you a true promise. I too made you a promise,

كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا

so not | to me | and you responded | I called you | that | except | authority | any | over you | I had  
but did not keep it. Yet I had no power over you except that I called you, and you answered me.

تَلُومُونَ وَلَوْ مَوْأَىٰ أُنْفُسِكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ

help me | you (can) | nor | help you | I can | not | yourselves | but blame | blame me  
Do not now blame me, but blame yourselves. I cannot help you nor can you help me.

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ

the wrong-doers | verily | before | you associated me as a partner (with Allah) | what | deny | verily | I  
I disbelieved in that which you before ascribed to me.' (associating satan as a

لَهُمْ عَذَابٌ أَلِيمٌ ۗ وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا

and did | believed | those who | and will be made to enter | (is) a painful | torment | for them  
partner with Allah). (22) Verily, the wrongdoers shall be sternly punished. As for those who

الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

therein | to dwell forever | rivers | under them | flowing | Gardens | righteous deeds  
believes and do good works, they shall be admitted to gardens watered by running streams, in

بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ۗ أَلَمْ تَرَ كَيْفَ

how | you see | do not | (will be) peace | therein | their greeting | (of) their Lord | with the permission  
which, by their Lord's leave, they shall abide for ever. Their greeting shall be: 'Peace!' (23) Do

صَرَبَ اللهُ مَثَلًا مِّثْلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَمَّائِتٌ

(is) firm | whose root | a goodly | as tree | a goodly | word | a parable | Allah | sets forth  
you not see how Allah sets forth a parable that the good word is like a good tree whose root is

وَقَرَعَهَا فِي السَّمَاءِ ۚ تُوْتِي أَكْلَهَا كُلَّ حِينٍ بِأَذْنٍ

by the Leave | times | all | its fruit | giving | the sky (i.e. very high) | are in | and its branches (reach)  
firm and its branches are in the sky. (24) Giving its fruit at all times by

رَبِّهَا وَيَضْرِبُ اللهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

remember | in order that they may | for mankind | parables | Allah | and sets forth | (of) its Lord  
Allah's leave? Allah gives parables to men so that they become mindful.(25)

وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ

the surface | from | uprooted | an evil | (is) that of tree | an evil | (of) word | and the parable  
And the parable of an evil word is like an evil tree torn out of the - surface of earth

الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ

with the word | believe | those who | Allah | will keep firm | stability | any | having | not | (of) earth  
and having no stability. (26) Allah will strengthen those who believe with (His)

الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللهُ

Allah | and will cause to go astray | the Hereafter | and in | (of this) world | the life | in | that stands firm  
steadfast Word, both in this life and the Hereafter. He leaves the wrongdoers in

الظَّالِمِينَ ۗ وَيَفْعَلُ اللهُ مَا يَشَاءُ ﴿٢٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ

those who | (to) | you seen | have not | He wills | what | Allah | and does | those who are wrong-doers  
error. Allah accomplishes what He pleases.(27) Have you not seen those who

بَدَّلُوا نِعْمَتَ اللهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ

in the-house | their people | and caused to dwell | into disbelief | (of) Allah | the Blessing | have changed  
change the Blessings of Allah into disbelief and drive their people into the House

الْبَوَارِ ۗ جَهَنَّمَ يَصْلَوْنَهَا وَيَبْسُ الْقَرَارِ ۗ وَجَعَلُوا

and they set up | place to settle in | and what an evil | in which they will burn | Hell | (of) destruction  
of Perdition? (28) They shall burn in Hell; - and what an evil place to settle in! (29) They set up

لِللَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَتَّبِعُوا

but certainly | enjoy (your brief life) | Say | His Path | from | to mislead (men) | rivals | to Allah  
equals with Allah to lead (men) astray from His Way. Say to them: 'Take your pleasure: But

مَصِيرِكُمْ إِلَى النَّارِ ۖ قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا

that they should perform | have believed | who | to my slaves | Say | the Hell-Fire | (is) to | your destination  
certainly, your destination is the (Hell) Fire! (30) Tell My servants, who believe that they should

الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَاطَانِيَةً مِنْ قَبْلِ

before | and openly | secretly | We have provided them | from what | and spend in charity | prayers  
establish prayer and spend of what We have given them in private and in public, before the

أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَافٌ ۗ اللَّهُ الَّذِي

(is) He who | Allah | friendship | nor | in it | (there will be) mutual bargaining | neither | a Day | comes  
coming of that day in which there is neither trading nor friendship.(31) It is Allah

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ

a brought forth | water (rain) | the sky | from | and sends down | and the earth | the heavens | has created  
who made the heavens and the earth, and sends down water from the sky with

بِهِ مِنَ الشَّجَرِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ

the ship | to you | and He has made to be of service | for you | as provision | fruits | thereby  
which He brings forth fruits as food for you. He subjected to you the ships to

لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ

to you | and He has made to be of service | by His command | the sea | through | that they may sail  
run upon the sea by His command and subjected to you the rivers

الأنهَارِ ۗ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ

and the moon | the sun | to you | and He has made to be of service | the rivers  
and;(32) subjected to you, the sun and the moon, which steadfastly pursue

دَائِبِينَ ۗ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ۗ

and the day | the night | to you | and He has made to be of service | both constantly pursuing their courses  
their courses. And He has subdued to you the night and the day.(33)

وَأَنْتُمْ مِنْكُمْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا

not | Allah | the Blessings(of) | you count | and if | you asked Him for | that | all | of | and He give you  
He gives you all that you ask Him. If you count Allah's favours, you

تُحْصَوْنَهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۗ

a disbeliever (thankless) | (is) indeed an extreme wrong-doer | Man | verily | you will be able to count them  
could not count them. Truly, man is wicked and thankless.(34)

وَأَذَى قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي

and keep me away | safe | city (Makkah) | this | make | O my Lord! | Abraham | said | and (remember) when  
And (remember) when Ibrahim said: 'Lord, make this town secure. Turn me and

وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ ۗ رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا

many | have led astray | verily they | O my Lord! | idols | we worship | that | and my sons (from)  
my sons away from worshipping idols. (35) My Lord, they have led many of mankind astray. He that

مَنْ تَابَعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ

then you (are) indeed | disobeys me | and whoever (is) of me | verily he | follows me | so whoever | mankind | among  
follows me, shall surely belong to me, but if any one turns against me, you are surely Forgiving,

عَفُورٌ رَحِيمٌ ۖ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ

not | in a valley | my offspring | some of | have made to dwell | verily I | O our Lord | Most Merciful | Oft-Forgiving  
Merciful.(35) 'Lord, I have settled some of my offspring in a barren valley

ذِي زُرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا

prayers | in order that they may perform perfectly | O our Lord! | sacred | your house | by | cultivation | with  
near Your Sacred House, so that they may offer prayers perfectly, so make

الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ

with | and (O Allah) provide them | towards them | yearn | mankind | among | hearts | so make  
hearts of men yearn towards them, and provide them with the earth's fruits,

وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۖ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي

we conceal | what | know | certainly you | our Lord! | give thanks | so that they may | fruits  
so that they may give thanks.(37) 'Lord, You have knowledge of all that we hide

وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ

the heaven | in | nor | the earth | on | thing | any | Allah | from | is hidden | and not | we reveal | and what  
and all that we reveal: nothing in heaven or earth is hidden from Allah.(38)

أَلْحَدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

Ishmeal | old age | in | me | has given | who | (are) to Allah | all the praises and thanks  
'Praise be to Allah who has given me Ishmael and Isaac in my old age!

وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ ۗ اللَّهُمَّ رَبِّ اجْعَلْنِي

make me | O my Lord! | of invocation | (is) indeed the All-Hearer | my Lord | verily | and Isaac  
Surely my Lord is the Hearer of prayer.(39) 'Lord, make me and my descendants

مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا

our Lord| my invocation| and accept| our Lord| my offspring| and | prayers| one who performs perfectly  
steadfast in prayer. Lord, accept my prayer.(40) 'Forgive me, our Lord, and forgive

اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

the reckoning | will be established| on the Day (when)| and (all) the believers| and my parents| me | forgive  
my parents and all the believers on the Day when the reckoning will be established.'(41)

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ

He gives them respite | only | the wrong-doers | do | (of) that which|unaware|(is) Allah| you consider (that)| and not  
Do not think that Allah is unaware of what the evildoers work. He only gives them respite till the

لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

(they will be) hastening forward with necks outstretched | the eyes | in it| will stare in horror| up to a Day (when)  
day on which all eyes will stare (in horror).(42) They shall rush (in terror) with heads raised up

نُقْبَعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

(are) empty | and their hearts| their gaze| towards them| returning| not| their heads| raised up (towards the sky)  
(towards the sky) their glances returning not to them and hearts utterly empty (from thinking

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ الَّذِينَ ظَلَمُوا

wronged | those who| so will say| the torment | will come unto them | (of) the Day (when)| mankind| and warn  
because of extreme fear).(43) Forewarn mankind of the day when the doom will come upon them;

رَبَّنَا أَخْرِجْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتِكَ وَتَتَّبِعِ الرُّسُلَ

the Messengers| and follow | Your Call | we will answer| a little | a while | for| respite us| our Lord!  
when the wrongdoers will say: 'Lord, respite us (if only) for a short term, We will obey Your Call,

أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنَ زَوَالٍ

fall / end | any | (that there will be) not for you | afore time | you swore | you were| (it will be said) had not  
and follow Your apostles.' But did you not once swear that there would be no decline for you?(44)

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ

how | to you| and it was clear| themselves| wronged| (of) those who| the dwellings| in| and you dwell  
You lived in the dwellings of those who wronged themselves: and you were clearly shown how

فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ وَقَدْ مَكَرُوا مَا كَرَّهُمْ وَعِنْدَ

and (was) with| their plot| they planned| indeed| parables| for you| and we put forth| with them| we had dealt  
We had dealt with them, and We had given you many a parable. (45) They have plotted their plots.

اللَّهُ مَكْرَهُمْ وَإِنْ كَانَ مَكْرَهُمْ يَتْرُونَ مِنْهُ الْجِبَالَ ۖ فَلَا

so not | the mountains | whereby | it would remove | their plot | was (great) | though | their plot | Allah  
But their plots are (known) to Allah, and even if their plots can move mountains, (Allah will foil

تَحْسَبَنَّ اللَّهُ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو

All-Able | (is) All-Mighty | Allah | certainly | (to) His Messengers | His promise | will fail to keep | Allah | you think (that)  
them).(46) Do not think that Allah will fail in His promise to His Apostles. Mighty is Allah and

اِتِّقَامِهِ ۗ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ

and the heavens | earth | to other than | the earth | will be changed | on the Day (when) | (of) Retribution  
capable of revenge.(47) On the day when the earth will be changed into a different earth and the

وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۗ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ

the Day | the sinners | and you will see | the Irresistible | the One | Allah | and they(all creatures)will appear before  
heavens (into new heavens), mankind shall stand before Allah, the One, the Conqueror. (48) On

مُقَرَّبِينَ فِي الْأَصْفَادِ ۗ سَرَائِبُهُمْ مِنْ قَطْرَانٍ وَتَغْشَى وُجُوهُهُمْ

their faces | and will cover | pitch | of | their garments | fetters | in | bound together  
that day, you shall see the guilty bound together with chains; (49) Their garments of pitch, and

النَّارِ ۗ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مِمَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعٌ

(is) Swift | Allah | truly | it has earned | what | soul | each | Allah | that may requite | Fire  
their faces (shall be) covered with fire.(50) Allah will repay each soul what it has earned. Swift is

الْحِسَابِ ۗ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ

thereby | in order that they may be warned | for mankind | (is) a Message | this (Quran) | of reckoning  
Allah's reckoning.(51) This is a clear message to mankind, that they may be warned thereby, and

وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۗ

(of) understanding | men | and that may take heed | One | (is) God | He | that only | and that they may know  
that they may know that Allah is one God. Let the wise bear this in mind (52)

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.

الرَّ ۗ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ۗ

a Plain | and Quran | (of) the Book | are the Verses | these | Alif-Lam-Ra

Alif Lam Ra. These are the verses of the Book which clearly indicates (right and wrong).(1)