

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ ذَرَّهُمْ يَأْكُلُوا

to eat | leave them | Muslims | they were | (if) that | disbelieved | those who | with | perhaps

(The day will surely come when) those who disbelieve will wish that they were Muslims.(2) Let

وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْآثِلُ فَسَوْفَ يَعْلَمُونَ ۝ وَمَا أَهْلَكْنَا

We destroy | and not | they come to know | will | (with) hope | and be preoccupied | and let them enjoy

them eat and enjoy life; and let their hopes beguile them. Certainly they will (soon) know. (3)

مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ۝ مَا تَسْبِقُ مِنْ أُمَّةٍ

nation | any | (can) advance | not | a known | decree (book) | (there was) for it | but | a town | (of) from

Never have We destroyed a nation but it had a known decree. (4) No people can outstrip their

أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ۝ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ

(unto him) | was sent down | to whom | O you | and they say | delay (it) | not | its term

term, nor can they delay it.(5) They say: 'You (Mohammad) to whom the Message is being

الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ

of | you are | if | angels | (you) bring to us | not | if | are a mad man | truly you | the Quran

revealed, you are indeed a madman.(6) Bring down the angels, if what you say

الصَّادِقِينَ ۝ مَا نُنزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا

they would be | so not | with the truth | except | the angels | We send down | not | the truthful

be true.(7) We do not send angels except with the truth. Then they shall have

إِذْ أُنظِرِينَ ۝ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

guardians | for it | and surely We (are) | The Quran | have sent down | We | truly | given respite | then

no respite.(8) It is We who have sent down the Message and We will assuredly guard it (from

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ۝ وَمَا

and not | (of) old | the communities (sects) | amongst | before you | We sent | and indeed

corruption).(9) We have sent forth before you (apostles) among the factions of the men of

يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ كَذَلِكَ نَسْلُكُهُ

do we let it enter | thus | mock | at him | they did | but | Messenger | any | came to them

old.(10) Never came to them an apostle but they did mock him.(11) Thus We make it enter the

فِي قُلُوبِ الْمُجْرِمِينَ ۝ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةٌ

example | has gone | and indeed | in it | they would believe | not | (of) the sinners | the hearts | (into)

hearts of the guilty.(12) They do not believe in it (and already) the example (of Allah's) of the

الْأَوَّلِينَ ۝ وَ لَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا

and they were to continue | the heaven | from | a gate | to them | we opened | and even if | (of) the ancients  
ancients has gone forth. (13) If We opened for the unbelievers a gate in the heavens and they

فِيهِ يَعْرَجُونَ ۝ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ

may but | our eyes | have been blocked (blurred) | surely | they would say | ascend | there to  
kept ascending through it. (14) Still they would say: 'Our eyes were dazzled: truly, we are a

نَحْنُ قَوْمٌ مَّسْحُورُونَ ۝ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا

big stars | the heaven | in | We have put | and indeed | bewitched | (are) people | We  
people bewitched. (15) We have put constellations in the heavens and made them look

وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّاكِبٍ ۝

outcast | devil | every | from | and We have protected it | for the beholders | and We beautified it  
nice to the beholders. (16) And guarded them from every accursed devil. (17)

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ ۝ وَالْأَرْضَ

and the earth | a clear | flaming fire | he is pursued by | hearing | gain (steals) | him who | except  
But he who listens by stealth is pursued by a clear flaming fire. (18) We have spread out

مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَتْبَعْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

thing | each | of | therein | and caused to grow | firm mountain | therein | and placed | We spread it  
the earth and set upon it immovable mountains and have caused to grow in it all kinds

مَوْزُونٍ ۝ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ

means of living | therein | for you | and We have made provision | balanced (in due proportion)  
of things in due balance; (19) And We have given to you livelihood therein, and to those

وَمَنْ لَّسْتُمْ لَهُ بِرَازِقِينَ ۝ وَإِنْ مِنْ شَيْءٍ إِلَّا

but | a thing | and (there is) not | provide | (for whom) | you not | and for those whom  
for whom you provide not (wild animals, birds, insects etc.). (20) And there is not a thing but with Us are the treasures

عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهَا إِلَّا بِقَدَرٍ مَّعْلُومٍ ۝

known | in a measure | except | We send it down | and not | (are) the stores thereof | with Us  
stores) thereof; and We do not send it down except in a known measure. (21)

وَأَمْرَسْنَا الرِّيحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ

and We gave it to you drink | water | the sky | from | then cause to descend | fertilizing | winds | and We send  
We send the fertility winds and send water from the sky from which We make you

وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ

and cause death | who give life | we it is | and certainly we | (are) able to store | for it | you | and not  
drink all which you cannot store (man has no control over the original source of water, the clouds to store).(22) And surely it is We who give life and death and

وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا

of you | the first generations who have passed away | We know | and indeed | are the inheritors | and we  
it is We Who are the inheritors.(23) We know those who have gone before,

وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ

(is) He | your Lord | and verily | the present (late) generations who will come afterwards | We know | and indeed  
and those who will come.(24) Your Lord will gather them together.

يَجْمَعُهُمْ بِحُجْرَتِهِمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ

from | man | We created | and indeed | All-Knowing (is) All-Wise | truly He | who will gather them  
He is Wise, Knowing.(25) We created man of dry clay, of black

صَلْصَالٍ مِنْ حَيٍّ تَسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ تَارِ

fire | from | afore time | We created it | and the Jinn | altered into shape | mud | of | clay  
mud moulded.(26) And before him, the Jinn, We created of fire

السُّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ

going to create | verily I (am) | to the angels | your Lord | said | and (remember) when | (of) smokeless flame  
flaming.(27) Your Lord said to the angels: 'I am creating man from dry

بَشَرًا مِنْ صَلْصَالٍ مِنْ حَيٍّ تَسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ

I have fashioned him | so when | altered into shape | mud | of | clay | from | a man  
clay, of black mud moulded.(28) When I have shaped him and breathed of My

وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ

so prostrated | prostrating | for him | then fall down | My soul | of | into him | and breathed  
spirit into him, fall you down, bowing before him.(29) All the angels bowed

الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ

with | be | to | he refused | Iblis (Satan) | except | together | all of them | the angels  
themselves all together.(30) Except Satan who refused to be one of those,

السَّاجِدِينَ ﴿٣١﴾ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ

with | you are | that not | (is) for you | what | O Iblis (Satan) | (Allah) said | the prostrators  
bowing.(31) He said: 'Satan, what is your reason for not being among

السَّجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ

whom you created | to a man (human being) | to prostrate | I am | not | (Iblis) said | the prostrators  
those bowing?(32) He replied: 'I will not bow myself before a mortal whom you have

مِنْ صَلْصَالٍ مِنْ حَيَا تَسْنُونِ ﴿٣٣﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ

for truly you | from here | then, get out | (Allah) said | altered, into shape | mud | of | clay | from  
created of dry clay, of black mud moulded.'(33) (Allah) said: 'then get you out from

رَاجِمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ قَالَ

Iblis said | (of) Recompense | the Day when | till | the curse | shall be upon you | and truly | are outcast  
here, you are accursed.(34) A curse shall be on you till Judgement-day.'(35)

رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ

then truly you | (Allah) said | (the dead) will be resurrected | Day | till | give me then respite | O my Lord!  
He said: 'Lord, respite me till the Day (they) are raised.'(36) He answered: respite is granted you

مِنَ النَّظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ قَالَ رَبِّ

O my Lord! | (Iblis) said | the known | of the time | the Day | till | who are reprieved | (are) of those  
till the day of a known time.(38) (Satan) said: 'Since You have left

بِمَا أَعْوَيْتَنِي لَأَزِيَّنَ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ

and I shall mislead them | the earth | on | for them | I shall indeed adorn | you misled me | because of what  
me in error, I will adorn the path of error for them in the earth and shall mislead

أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ

the way | this (is) | Allah said | the chosen (sincere) | among them | your slaves | except | all  
them all.(39) Except those that faithfully serve You.'(40) He replied: 'This is the way which will

عَلَى مُسْتَقِيمٍ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ

those | except | any authority | over them | you have | shall not | My slaves | certainly | Straight | to Me  
lead straight to Me.(41) You shall have no power over My servants, except the sinners

اتَّبَعَكَ مِنَ الْغَوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ

(is) the promised place for them | Hell | and surely | the ones who go astray | of | who followed you  
who follow you.(42) They are all destined for Hell.(43)

أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ

(is) a portion | of them | door | for each | gates | seven | it (Hell) has | all  
It has seven gates, and through each gate (goes) a portion of

مَقْسُومًا ۞ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۞ أَدْخُلُوهَا

enter therein | and water springs | Garden | (will be) amidst | the pious people | truly | assigned

them.(44) But the righteous shall dwell amongst gardens and fountains ;(45) In peace and safety,

بِسَلَامٍ آمِنِينَ ۞ وَتَرَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

injury (hard feeling) | any | their breasts | (is) in | what | and We shall remove | and security | in peace

they shall enter them.(46) We shall remove all hatred from their hearts, and they shall be upon

إِخْوَانًا ۞ عَلَى سُرُرٍ مَّتَقَابِلِينَ ۞ لَا يَسَّهُمْ فِيهَا تَصَبٌّ

fatigue | therein | will touch them | not | facing each other | thrones | on | so they will be brothers

couches face to face, as brothers.(47) There no sense of fatigue shall touch them, nor shall they

وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ۞ نَبِيِّ عَبْدِي أُنِيَّ

that | My slaves (servants) | inform (O Muhammad) | be removed | of it | shall they | nor

ever be removed from it.(48) Tell My servants (Muhammad) that verily I am the Forgiving, the

أَنَا الْغَفُورُ الرَّحِيمُ ۞ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۞

the most painful | torment | (It is) My torment | and that | the Most Merciful | the Or-Forgiving | I (am)

Merciful, and(49) That My punishment is dire indeed.(50)

وَنَبِّئِهِمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ۞ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

peace | and said | upon him | they entered | when | (of) Ibrahim | guests (angels) | about | and all them

Tell them of Abraham's guests.(51) They went in to him and said: 'Peace,' (Abraham) said:

قَالَ إِنَّا مِنْكُمْ وَجَلُونَ ۞ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ

bring glad tidings to you | We truly | be afraid | do not | they said | (are) afraid | of you | indeed we | he said

'Indeed we feel afraid of you.'(52) 'Fear not,' they answered. 'We give you good news of

يُعَلِّمُ عَلِيمٍ ۞ قَالَ ابَشِّرْتُونِي عَلَى أَنْ تَسْنِي

has overtaken me | (that) | when | do you give me glad tidings | (Ibrahim) said | knowledgeable | of a son (boy)

a son (that you shall have a son) possessing knowledge.'(53) He said: 'Do you bring me good news (of a son)

الْكَبِيرِ فِيمَ تُبَشِّرُونَ ۞ قَالُوا بِشْرُكَ بِأَلْحَقٍ فَلَا تَكُنْ

be | so not | in truth | we give you glad tiding | they said | you give glad tidings | so of what | old age

when old age has seized me? Of what do you give me good news?'(54) They said: 'We give you

مِّنَ الْقَنِطِينِ ۞ قَالَ وَمَنْ يَقْظُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا

except | (of) His Lord | the Mercy | of | despairs | and who | (Ibrahim) said | the despairing | of

good news in truth. Do not be one of those who despair.' (55) He said: 'Who despair of Allah's

الصَّالُونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا

they said | messengers (angels) | O you | your mission | then what is | (Ibrahim) said | those who are astray  
mercy except those who are astray?' (then he said: (56) 'Messengers, what is your errand?' (57)

إِنَّا أَرْسَلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ

(of) Lot | the Family | except | who are criminals (sinners) | a people | to | we have been sent | truly we  
They replied: 'We are sent to a guilty people. (58) Except Lot's family, We shall

إِنَّا لَنَنْجُوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَرْنَا لَهَا لَمِنَ

(is) of those who | that she | We have decreed | his wife | except | all | shall save them | we truly  
deliver them all. (59) Except his wife.' We have decreed that she should remain with those who

الْغَيْرِينَ ﴿٦٠﴾ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ

He said | the messengers (angels) | (of) Lot | the family | came to | then when | remain behind (to be destroyed)  
were to stay behind. (60) And when Our envoys came to the house of Lot, he said to them: (61)

لَكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِنَّتُكَ بِمَا كَانُوا

they were | with what | We have come to you | nay, but | they said | unknown to me | (are) people | verily you  
'You are a people unknown to me.' (62) 'No,' they replied: 'We bring you (news) of that

فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَآتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَاسِرْ

then travel | tell the truth | and we truly | the truth | and we have brought you | doubting | in it  
concerning which they have been doubting. (63) We bring you the truth, for what we say is true. (64)

بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ

of you | look back | and not | their backs | and follow | the night | of | in part | with your family  
So set forth you with your family in a part of the night. Walk in their rear and let none of you look back.

أَحَدٌ وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ

that | decree | this | to him | and We made | you are ordered | where | but go on | anyone  
Go where you are commanded.' (65) And We made known to him this decree that the last

دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَاءَ أَهْلَ

the inhabitants | and came | in the early morning | (was) to be cut off | of those (sinners) | the root  
remnant of those (wrongdoers) was to be cut off by the morning. (66) The townsfolk came to him

الْمَدِينَةَ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

shame me | so not | (are) my guests | these | verily | (Lot) said | rejoicing | of the city  
rejoicing (at news of the young men). (67) He said: 'These men are my guests; do not shame me. (68)

وَاتَّقُوا اللَّهَ وَلَا تُخْزَوْنَ ۖ قَالُوا أَوْلَم نَنْهَكَ عَنِ الْعَالَمِينَ ۝٦٩

(entertaining) the people | from | we forbid you | did not | they said | disgrace me | and not | Allah | and fear  
Have fear of Allah and do not shame me.'(69) They replied: 'Did we not forbid you (to entertain)

قَالَ هَؤُلَاءِ بَنَاتِي ۖ إِنْ كُنْتُمْ فَعِلِينَ ۝٧٠ لَعَنَرَكِ اللَّهُ إِنَّهُمْ لَفِي

(were) in | truly they | by your life | act | you must | if | (are) my daughters | these | he said  
strangers?'(70) He said: 'Here are my daughters (to marry) if you must be doing (so). '(71) By

سَكَرَتِهِمْ يَعْهَوْنَ ۝٧١ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۝٧٢

at the time of sunrise | awful cry | so, overtook them | wandering blindly | their wild intoxication  
your life, (O Muhammad) they moved blindly in their wild intoxication.(72) And the cry seized

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ۝٧٣

baked clay | of | stones | unto them | and rained | down | upside | and we turned it  
them at the sunrise(73) We laid their town upside down and rained clay-stones upon them.(74)

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّئِينَ ۝٧٥ وَإِنَّهَا لَیْسَبِیلٌ

(were) on a road | and verily they (the cities) | for those who see | (are) signs | this | in | surely  
Surely, in this there are signs for prudent men.(75) And verily, it (the city) is on a still existing

مُقِيمٌ ۝٧٦ إِنَّ فِي ذَلِكَ لَآیَةً لِّلْمُؤْمِنِينَ ۝٧٧ وَإِنْ كَانَ

were | and surely | for the believers | (is) indeed a sign | therein | surely | established  
road (from Makka to Syria i.e. the place where the Dead Sea is now). (76) Surely in this, there is a

أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ۝٧٨ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهَا

and they are both | on them | so, we took vengeance | wrong-doers | (of) the wood | the owners (dwellers)  
sign for true believers.(77) The Dwellers in the Wood were also guilty.(78) On them, too, We took

لِيَامَامٍ مُّبِينٍ ۝٧٩ وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ۝٨٠

the Messengers | (of) the rocky tract | dwellers | denied | and verily | clear | on a road (way)  
vengeance, and they are both on a plain road.(79) And the people of Hijr (a geographical name, north of Madinah) also denied the

وَأْتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ۝٨١ وَكَانُوا يَنْحِتُونَ

hew out | and they used to | averse | to them | but they were | Our Signs | and We gave them  
messengers.(80) We gave them signs, but they ignored them.(81) They hewed their dwellings

مِنَ الْجِبَالِ بِيُوتًا أَمْنِينَ ۝٨٢ فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝٨٣

in the early morning | an awful cry | but overtook them | secure | homes (dwellings) | the mountains | from  
into the mountains (and lived) in safety.(82) And the cry seized them in the morning.(83)

فَمَا أَغْنَىٰ عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ

the heavens | We created | and not | to earn | they used | what | them | availed | and not

That they earned did not avail them. (84) We created not the heavens and the earth and what is

وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ

(is) coming | the Hour | and surely | with truth | except | in between them | and all that is | and the earth

between them except in truth. The Hour of Doom is sure to come: therefore, overlook (O

فَاصْفَحِ الصَّفْحَ الْجَبِيلِ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٦﴾

the All-Knowing | the creator | is | your Lord | verily | (with) gracious | forgiveness | so overlook their faults

Muhammad) their faults with gracious forgiveness. (85) Your Lord is the Creator, the Knower. (86)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

Grand | and the Quran | the repeatedly recited verses | of | seven | We have given you | and indeed

We have given you the seven oft-repeated verses and the Glorious Quran. (87)

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ

of them | (couples) certain classes | (with) it | We have bestowed | what | at | with your eyes | look | not

Strain not your eyes at what We have given pairs of them, nor grieve on their account. And low

وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي

I indeed | and say | for the believers | your wing | and lower | over them | grieve | nor

your wing (in tenderness) for the believers. (88) And say: 'I am the plain

أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا عَلَى الْمُتَقَسِّمِينَ ﴿٩٠﴾ الَّذِينَ

who | the dividers | on | We have sent down | as | the plain | warner | I (am)

warner.' (89) As We sent down (punishment) upon the dividers. (90) Who broke up the Quran into

جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

all | We shall certainly ask them | so, by your Lord | into parts | the Quran | have made

parts (believing in some and denying others). (91) So by your Lord, We will question them. (92)

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ

you are commanded | that which | therefore, proclaim | to do | they used | about what

All about what they were doing. (93) Proclaim, then, what you are commanded and turn away

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ

who | (against) the scoffers | will suffice you | truly We | the polytheists | from | and turn away

from idolaters. (94) Truly, We suffice you against the mockers. (95) Those who serve



يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ تَعَلَّمْ

We know | and indeed | they come to know | so will | another | god | Allah | alongwith | set up  
other gods besides Allah. They will come to know.(96) Indeed, We know that your heart is

أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ

and be | (of) your Lord | the praises | so, glorify | they say | of what | your breast | is straitened | that you  
distressed at what they say.(97) Proclaim your Lord's praise and be of those

مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

the certainty (death) | comes unto you | until | your Lord | and worship | those who prostrate | of  
that bow.(98) And worship your Lord until there come to you the Hour that is certain (i.e., death).(99)

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.

آتَىٰ أَمْرٌ اللَّهُ فَلَآ تَسْتَعْجِلُوهُ سُبْحٰنَهُ وَتَعَلَىٰ

and above | Glorified is He | seek to hasten it | so not | (of) Allah | the command | came (will come)

The Judgement of Allah will surely come to pass: do not seek to hurry it on. Glory to Him!

عَمَّا يُشْرِكُونَ ﴿١﴾ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ

of | with the revelation | the angel | He sends down | they associate as partner with (Him) | all that

Exalted be He above what they associate with Him.(1) He sends down the angels with

أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا

but | god | no | that (there is) | warn | that | His slaves | of | He wills | whom | to | His command

the Spirit of His command to whom He wills of His servants. Saying: 'There is no god but I:

أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمٰوٰتِ وَالْأَرْضِ بِالْحَقِّ تَعَلَىٰ عَمَّا

above all | He is exalted | with truth | and the earth | the heavens | He created | so fear me | I

therefore, fear Me.'(2) He created the heavens and the earth with truth. Exalted be He above what

يُشْرِكُونَ ﴿٣﴾ خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ

he | then behold | semen / sperm | from | man | He created | they associate as partner (with Him)

they associate with Him.(3) He created man from a sperm-drop: yet he is (this same man) an

خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَالْأَنْعَامِ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ

(is) warmth | in them | for you | He has created him | and the cattle | open | becomes opponent

open opponent .(4) And the cattle He created for you. From them, you derive warmth and (other)

وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۝ وَلَكُمْ فِيهَا جَمَالٌ حِينَ

when (is) beauty therein and for you you eat and of them and benefits  
benefits. And of them you eat.(5) And in them, there is beauty for you when you bring them

تَرِيحُونَ وَحِينَ تَسْرَحُونَ ۝ وَتَحِيلُ أَثْقَالَكُمْ

your Loads and they carry you lead them to pasture in the morning and as you bring them home in the evening  
home in the evening and when you lead them to pasture in the morning.(6) They carry your

إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ

your Lord truly (to) yourselves with great trouble except reach it you could a land (town) to  
burdens to a land, which you could not otherwise reach except with painful toil. Your Lord is

لَرَّءُوفٌ رَّحِيمٌ ۝ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ

and donkeys and mules and (He has created) horses Most Merciful (is) Most Kind  
Most kind, Most Merciful.(7) (He has given you) horses, mules, and donkeys, which

لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝

you have knowledge about not what and He creates and as an adornment so that you may ride them  
you may ride or use as ornaments; and He creates what you do not know.(8)

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِدٌ

that are crooked but some of them (are ways) (of) the straight path (is) the direction Allah and upon  
Allah's it is to show the way and there are ways that do turn aside from it. If He had

وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ۝ هُوَ الَّذِي أَنْزَلَ مِنَ

from sends down who it is He all He would have guided you He willed and has  
willed, He would have guided you all together.(9) It is He who sends down water

السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ

vegetation (trees) and from it (grows) (is) drink (that you have) from it for you water (rain) the sky  
from the sky, which provides drink for you and (brings forth) from it vegetation on

فِيهِ تُسَيِّبُونَ ۝ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ

and the date palm and the olives the crop with it for you He causes to grow you pasture your cattle therein  
which your cattle feed.(10) And thereby He brings up crops and olives,

وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ

for people (is) a Sign that in verily (of) fruits (of) every kind and from and the grapes  
dates and grapes and all the fruits. Surely, in this, there is a sign for thinking

يَتَفَكَّرُونَ ﴿١١﴾ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ

and the moon | and the sun | and the day | the night | to you | and He has subjected | who reflect  
men.(11) He has subjected the night and the day and the sun and the moon; and the

وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ

for people | (are) Signs | that | in | surely | by His command | (are) subjected | and the stars  
stars are made subservient by His command. Surely, in this, there are signs for men of

يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي

in | verily | colours | of varying | the earth | on | for you | He created | and what | who understand  
understanding.(12) And what He created for you in the earth is of various colours: surely in this

ذَلِكَ لآيَةٌ لِّقَوْمٍ يَتَذَكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ

the sea | has subjected | who | and He (it is) | who remember | for people | (is) a Sign | this  
there is a sign for thoughtful men.(13) It is He who has subjected to you the ocean, so that you

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا

to wear | ornaments | of it | and that you bring forth | tender | meat | thereof | that you eat  
may eat of its fresh meat and bring up from it ornaments which you wear. And you see the ships

وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ

and that you may | His Bounty | of | that you may seek | through it | ploughing | the ships | and you see  
ploughing their course through it. (All this He has created) that you may seek His bounty and

تَشْكُرُونَ ﴿١٤﴾ وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ

with you | it should shake | lest | mountains (firm) | the earth | into | and He affixed | give thanks  
give thanks.(14) He set firm mountains upon the earth lest it should shake with you; and rivers,

وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَّمَتْهُمُ

they | and by the star | and landmarks | be guided | they you may | and roads | and rivers  
and roads, so that you may guide yourselves;(15) And way marks; and by the stars they are

يَهْتَدُونَ ﴿١٦﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا

will you not then | creates | not | as who | creates | is then, He who? | guide themselves  
guided.(16) Is He, then, who creates, like him who does not create? Will you not take

تَذَكَّرُونَ ﴿١٧﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ

Allah | truly | you can count it | not | (of) Allah | the Grace | you count | and if | remember  
heed?(17) If you count up Allah's blessings, never would you be able to count them. He is

لَعَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾

you reveal and what you conceal what Knows and Allah Most Merciful (is) Oft-Forgiving  
Forgiving, Merciful.(18) Allah has knowledge of all that you hide and all that you reveal.(19)

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ

and they themselves anything they create not Allah other than invoke and those who  
But those whom they invoke besides Allah create nothing: they are themselves

يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

they will be resurrected when they know and not lifeless (they are) dead are created  
created.(20) They are dead, not living; nor do they know when they will be raised to life.(21)

إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ

their hearts in the Hereafter believe not but for those who one (is) God your God  
Your Allah is one Allah. Those who believe not in the life to come have faithless hearts and are

مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ

they conceal what Knows Allah that doubt no (are) proud and they deny  
puffed up with pride.(22) Allah surely knows what they hide and what they reveal.

وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُمْ

to them it is said and when the proud (arrogant) He likes not truly He they reveal and what  
He does not like the proud.(23) And if they are asked: 'What has your Lord

مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا

they will bear (of) the men of old tales they say your Lord sent down what is that  
revealed?' they say: 'fables of the men of old! (24) They shall bear the full brunt of their burdens

أَوْزَانَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ

(of) those whom the burdens and of (of) Resurrection of the Day in full their own burdens  
on the Day of Resurrection, together with the burdens of those whom they misled without

يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾ قَدْ مَكَرَ الَّذِينَ

those plotted indeed they shall bear that evil indeed it is knowledge without they misguided  
knowledge. Evil is that which they shall bear.(25) Those who have gone before them also plotted.

مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُيُوتَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ

upon them and fell the foundations from their buildings Allah but struck before them  
But Allah smote their edifice at its foundations and its roof fell down on them from above and

السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

they did not perceive | where | from | the torment | and came to them | above them | from | the roof  
the doom came upon them from whence they did not know.(26)

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ

whom | (are) My partners | where | and say | He will disgrace them | (of) Resurrection | on the Day | then  
He will disgrace them on the Day of Resurrection. He will say: 'Where are My partners for whose

كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ

knowledge | have been given | those who | said/ will say | about them | to disgrace and dispute | you used  
sake you opposed (My Guidance)?' And those to whom knowledge has been given will say:

إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَتَوَقَّعُهُمْ

cause to die | those whom | the disbelievers | are upon | and misery | today (This Day) | disgrace | verily  
'Indeed, disgrace and evil are this day on the unbelievers.' (27) Those whom the angels will

الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ

to do | We used | not | (false) submission | then they will make | themselves | while they wrong | the angels  
cause to die while still they are wronging themselves. Then they will offer submission, saying:

مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا

so enter | to do | you used | of what | (is) All-Knower | Allah | truly | yes | evil | any  
'We have done no wrong!' Surely Allah knows what you have done.(28) Enter the

أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٢٩﴾

(for) the arrogant | abode | and indeed what an evil | therein | to abide | (of) Hell | the gates  
gates of Hell to be in it for ever. Dismal is the abode of the arrogant.(29)

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا

they say | your Lord | has sent down | what (is it that) | who are pious | to those | and (when) it is said  
(When) it is said to those who guard against evil: 'What has your Lord revealed?' they say: 'That

خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارِ الْآخِرَةِ

(of) the Hereafter | and the home | (there is) good | world | this | in | do good | for those who | good  
which is best.' To those who do good, there is good in this world: but far better is the reward of

خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتٍ عَدْنٍ

(of) Eden (Eternity) | Gardens | (of) the pious | (will be) the home | and excellent indeed | (will be) better  
the life to come. Pleasant will be the home of the righteous.(30) They shall enter the Gardens of

يَدْخُلُونَهَا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا

all that | therein | they will have | rivers | (from) (beneath them) | flowing | which they will enter  
Eden underneath which rivers flow, and they shall have there all they desire.

يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ

the angel | cause to die | those whom | the pious people | Allah | rewards | thus | they wish  
Thus does Allah reward the righteous.(31) The angels will say to those whom they

طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ

you used to | because of what | Paradise | enter (you) | be unto you | peace | saying | while they are good  
cause to die while they are in pious state. 'Peace be on you. Come into Paradise for what you

تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ

(should) come | or | the angels | should come to them | that | but | they await | do | do  
were doing.(32) Are they waiting that the angels shall come to them or your

أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمْ

wrong them | and not | before tem | those | did | thus | (of) your Lord | command  
Lords command shall come? Thus did those before them. Allah did not wrong

اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا

(of) what | the evil results | then, overtook them | to wrong | themselves | they used | but | Allah  
them, but they wronged themselves:(33) The evil which they did, recoiled upon them,

عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾ وَقَالَ الَّذِينَ

those who | and said | to mock | at (it) | they used | what | them | and surrounded | they did  
and that which they scoffed, encompassed them.(34) Those who associate

أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا

We would have worshipped | neither | Allah | had willed | if | joined others in worship (with Allah)  
other gods with Allah, say: 'Had Allah pleased, neither we nor our fathers

مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ

without Him | We have forbidden | nor | our fathers | not | We | thing | any | other than Him  
would have worshipped other gods besides Him; nor would we have forbidden anything

مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُلِ

the Messengers | on | then what (is) | (were) before them | those who | did | so | thing | any  
without (His sanction).' Thus also did those before them. Yet what should apostles do

إِلَّا الْبَلَّغَ الْمُبِينُ ٣٥ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا

a Messenger | nation | every | in | We have sent | and verily | the clear | to convey (the Message) | but  
but preach the clear Message?(35) We raised an apostle in every nation,

أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ

(were) some whom | then, of them | false deities | and avoid | Allah | you worship | (saying) that  
saying: 'Worship Allah and avoid the idols.' then some of them, Allah guided,

هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا

so travel | the straying | upon whom | was justified | (were) some | and of them | Allah | guided  
and others were justly (justifiably) disposed to error. So travel through the earth and see

فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ٣٦ إِنَّ تَحْرِيصَ

you covet | if | (of) those who denied | the end | was | how | and see | the land | through  
what the end of the disbelievers was!(36) Though you are ever so eager to

عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ

they have | and not | He lets to go astray | whom | will guide | not | Allah | then verily | their guidance | for  
guide them, Allah will not guide those (whom he lets) to go astray. There shall be none

مَنْ تُصْرِيحِينَ ٣٧ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ

will raise up | not | oaths | their stronger | by Allah | and they swear | helpers (supporters) | any  
to help them.(37) They solemnly swear by Allah that Allah will never raise up him

اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

not | (of) mankind | most | but | in truth | upon him | a promise | yes | dies | he who | Allah  
who dies; but surely it is a promise binding on Him in truth, though most of

يَعْلَمُونَ ٣٨ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ

and may know | wherein | they differ | that | for them | in order to illustrate | know  
mankind know not.(38) (This is) in order that He might show them (the truth) of that wherein they

الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ٣٩ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا

when | unto a thing | Our word | only | liars | were | that they | disbelieved | those who  
differ, and in order that those who disbelieve might know that they were liars.(39) Our word to a

أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ٤٠ وَالَّذِينَ هَاجَرُوا

emigrated | and for those who | and it is | be | unto it | We say | (is) that | We intend it  
thing when We intend it, is that We say to it 'Be,' and it is.(40) And those who emigrated for the

فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي

in We will certainly give them residence they were persecuted after (of) Allah in the cause  
cause of Allah, after they had been oppressed, We will provide them with a good (abode)

الدُّنْيَا حَسَنَةً ۖ وَالْآخِرَةُ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

(but) know they if will be greater (of) the Hereafter and indeed the reward goodly this world  
in this life: but better is the reward of the life to come, if they but knew it.(41)

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ

before you We sent and not put their trust their Lord and unto remained patient those who  
(It is) those who are steadfast and put their trust in their Lord.(42) We have not sent any before

إِلَّا رِجَالًا ۖ تُوْحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ

the scripture those who know so ask to them whom We sent revelation men but  
you but men to whom We revealed (scriptures). Ask the knowledgeable (Christians and Jews) if

إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالذِّكْرِ ۖ وَأَنْزَلْنَا إِلَيْكَ

unto you and we have sent down and the Books with clear Signs knowing not you were if  
you do not know.(43) (We sent them) with clear proofs and Books. And We have sent down to

الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

to them (is) sent down what to mankind (people) that you may explain the reminder (Quran)  
you the Message so that you may make clear to mankind what has been revealed to them, and

وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ

that evils devise plots those who do then feel secure give thought and that they may  
that they may give thought.(44) Do then those who plot evil feel secure that Allah will not

يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ

direction from torment will come to them or (into) the earth with them Allah will sink  
cause the earth to swallow them up, or that His scourge will not fall upon them whence they do

لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا

so not their going to and fro in that He may seize them or they perceive not  
not know?(45) Or that He will not smite them in the course of their goings to and fro so that there

هُمْ بِمُجْرِمِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ

with a gradual wasting that He may seize them or will be able to escape (from Allah's punishment) they  
be no escape for them (from Allah's Punishment).(46) or that He will not give them over to slow

وقف لازم

التفكير



فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ٤٧ أَوَلَمْ يَرَوْا إِلَى مَا

what to seen (observed) have they not Most Merciful (is) indeed Most Gracious your Lord truly  
destruction? Surely your Lord is Compassionate and Merciful.(47) Do they not

خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّقِيُوا ظِلَّهُ عَنِ الْيَمِينِ وَالشَّائِلِ

and to the left the right to their shadow incline thing from Allah created  
see how every object Allah created casts its shadow right and left, bowing itself

سُجَّدًا لِلَّهِ وَهُمْ دُخْرُونَ ٤٨ وَلِلَّهِ يَسْجُدُ مَا فِي

(is) in (all) that prostrate and to Allah (are) lowly and they unto Allah making prostration  
before Him in all humility?(48) To Allah bow whatsoever is in the heavens

السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ

and the angels moving (living) creatures of the earth (is) in and all that the heavens  
and whatsoever is in the earth, and the angels also. They are not

وَهُمْ لَا يَسْتَكْبِرُونَ ٤٩ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ

and they do above them their Lord they fear proud or arrogant not and they are  
arrogant.(49) They fear their Lord above them and do all that they are

مَا يُؤْمَرُونَ ٥٠ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهُ

(is) God He verily (two) two gods you take not Allah and said they are commanded what  
commanded.(50) Allah has said: (O mankind) You shall not serve two gods, for He is but one

وَاحِدٌ فَأَيُّ فِرَاقِهِبُونَ ٥١ وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

and the earth the heavens (is) in all that and to Him belongs you should fear then Me one  
God. Then fear none but Me.(51) His is what the heavens and the earth contain.

وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ٥٢ وَمَا

and whatever you fear Allah is it any other than perpetual (is) the religion and His  
To Him, obedience is due always. Would you then fear any but Allah?(52) Whatever good you

يَكُمُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْعَرُونَ ٥٣

you cry aloud for help unto Him harm touches you when then Allah (is) from blessing of you have  
have is from Allah, and to Him you turn for help when misfortune befalls you.(53)

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ

with their Lord of you a party behold from you the harm He has removed when then  
Yet when He removes the distress from you, some of you set up other gods besides

يُشْرِكُونَ ﴿٥٣﴾ لِيَكْفُرُوا بِمَا

then enjoy yourselves | We have bestowed on them | that which | so then deny | associate other in worship  
Him(54) to deny that we have given them. So take your pleasure, certainly; you shall before

فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ لِمَا

for what | a portion | they know | not | unto what | and they assign | you come to know | but will  
long know (your folly).(55) They set aside (assign) a portion of what we have given them to what they do not know (they assign to fictitious gods

رَزَقْنَاهُمْ تَاللَّهِ لَتَسْأَلَنَّ عَنَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾

to fabricate | you used | about what | you shall certainly be asked | by Allah | We provided them  
which they have not knowledge of and which are figments of their imagination). By Allah, you shall be questioned about your false inventions!(56)

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

they desire | what | and unto themselves | Glorified is He | daughters | unto Allah | and they assign  
They assign daughters to Allah-glory be to Him! -but for themselves, (sons) they desire.(57)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ

and he | dark | his face | remains | of female | to any of them | the news is brought | and when  
When news is brought to one of them of (the birth of) a female, his face grows dark and he is

كَبِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا

(of) what | the evil | because of | the people | from | he hides himself | (is) filled with inward grief  
filled with inward gloom.(58) Because of the bad news, he hides himself from

بُشِّرَ بِهِ ۖ أَيَسْكَرُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ

the earth | in | bury it (her) | or | with dishonour | shall he keep it (her) | where of | he has been informed  
the people: should he keep her with disgrace or bury her in the earth. Certainly, evil is

أَلَّا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ

description | in the Hereafter | believe | not | for those who | they decide | (is) what | evil | certainly  
their decision.(59) Evil is the similitude of those who deny the life to come. But most

السُّوءِ ۗ وَاللَّهُ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ وَلَوْ

and if | the All-Wise | (is) the All-Mighty | and He | the highest | (is) description | and for Allah | (is) an evil  
sublime is the similitude of Allah. He is the Mighty, the Wise One.(60)

يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِنْ

of | on it | He would leave | not | for their wrong-doing | mankind | Allah | (were to) seize  
If Allah were to punish men for their sins, He would not leave on the (earth) a single living

دَابَّةٍ ۖ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَاِذَا

and when | an appointed | term | for | He postpones them | but | a single (moving) living creature  
creature. He postpone them to an appointed day; when their hour (term) comes,

جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿١١﴾

they can advance it | nor | an hour | they can delay it | neither | their term | comes  
they shall not put it back by a single hour nor put it forward. (61)

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ

the falsehood | their tongues | and describe (assert) | they dislike | what | to Allah | and they assign  
They assign to Allah what they themselves dislike. They utter the lie that a good

أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ

and that they | (is) the Fire | for them | that | doubt | no | the better things | will be theirs | that  
reward awaits them. But let them have no doubt: the Fire awaits them, and there

مُفْرَطُونَ ﴿١٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ

made seem fair | before you | the nations | to | We have sent | indeed | by Allah | (will be) left neglected  
they shall be hastened on into it and left there neglected. (62) By Allah, We have sent (messengers) before you to other

لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ

torment | and theirs (will be) | today | is their helper | so he | their deeds | Satan | to them  
nations. But the devil made their foul deeds seem fair to them, and to this day He is their patron.

أَلِيمٌ ﴿١٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ

to them | that you may explain | except | the Book | unto you | We sent down | and not | a painful  
Their shall be a painful punishment. (63) We have not revealed to you the Book except that you

الَّذِي ائْتَلَفُوا فِيهِ ۖ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٤﴾

who believe | for a folk | and a mercy | and as a guidance | in which | they differ | those things  
may make clear to them those things in which they differ and that it should be a guide and a

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ

its death | after | the earth | by it | then gives life | water (rain) | the sky | from | sent down | and Allah  
blessing to those who believe. (64) Allah sends down water from the sky with which He gives life to

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ

the cattle | in | for you | and verily | who listen | for people | (is) a Sign | this | in | verily  
the earth after its death. Surely in this, there is a sign for men who listen. (65) In cattle (too), there

لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ

and blood | excretions | between | from | their bellies | (is) in | of that which | We give you to drink | is a lesson  
is a lesson for you. We give you to drink of that which is in their bellies, between the excretions

لَبَنًا خَالِصًا سَائِغًا لِلشَّرِيبِينَ ۝٦٦ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ

and the grapes | (of) the date-palms | the fruits | and from | to the drinkers | palatable | pure | milk  
and the blood: pure milk, a pleasant (beverage) for those who drink it. (66) And (you have) the

تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً

(is) indeed a Sign | therein | verily | goodly | and provision | strong drink | of it | you derive (make)  
fruits of the palm and of the vine, from which you derive strong drink and wholesome food.

لِقَوْمٍ يَعْقِلُونَ ۝٦٧ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي

take you | (saying) that | the bee | to | your Lord | and inspired | who think | for people  
Surely in this, there is a sign for men of understanding. (67) Your Lord inspired the bee, (saying):

مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۝٦٨ ثُمَّ كُلِي

eat | then | They erect | and in what | the trees | and in | habitations | the mountains | from (in)  
'Build your homes in the mountains, in the trees, and in that which they erect. (68) Feed on every

مِنَ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ

from | comes forth | made easy | (of) your Lord | the ways | and follow | fruits | all | of  
kind of fruit, and follow ways of your Lord, made easy (for you). ' There comes forth from their

بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ

this | in | verily | for people | (is) healing | wherein | its colours | varying | drink | their bellies  
bellies a drink of varying colours wherein is a healing (drink) for men. Surely in this there is a

لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ۝٦٩ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ

He will cause you to die | then | has created you | and Allah | who think | for people | (is) indeed a Sign  
sign for those who give thought. (69) Allah created you, and He causes you to

وَمِنْكُمْ مَن يُرَدُّ إِلَى أَرْدَلِ الْعُجْرِ لَكِنِّي لَا

not | so that | (of) age (senility) | the was at | to | are sent back | (there are) some who | and of you  
die. And some of you are kept back to a feeble age, that after knowing somewhat,

يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۝٧٠ وَاللَّهُ

and Allah | All-Powerful | (is) All-Knowing | Allah | truly | anything | having known | after | he know  
they may know nothing. Allah is Knowing, Mighty. (70) And Allah has favoured some of you

فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا

are preferred | those who | then not | provision (wealth) | in | others | above | some of you | has preferred  
above others in provision. Those who have been favoured do not give their provision

بِرَادِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ

thereof | so that they are | their right hands | possess | what | to | their wealth | will hand over  
to those (slaves) whom their right hands possess so as to be equal in that respect.

سَوَاءٌ أَقْبَلْتَهُمُ اللَّهُ يَجْحَدُونَ ﴿٧١﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ

of | (to) you | has given | and Allah | they deny | (of) Allah | do then, the grace | equal  
Would they deny Allah's goodness?(71) Allah has given you wives from among

أَنْفُسِكُمْ أَرْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَرْوَاجِكُمْ بَنِينَ وَحَفَدَةً

and grand sons | sons | your wives | from | (to) you | and has given | wives | your own kind  
yourselves, and has given you from your wives sons and grandsons. He has

وَرِزْقًا مِّنَ الطَّيِّبَاتِ أَفِالْبَاطِلِ يُؤْمِنُونَ وَبِئَعْتِ

and the favour | they believe | do then, in false deities | good things | of | and has provided you  
provided you with good things: will they then believe in falsehood and deny

اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ

do own | not | which | Allah | others besides | and they worship | deny | they | (of) Allah  
Allah's favours?(72) They worship besides Allah that which has no power to provide

لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

can they | nor | anything | and the earth | the heavens | from | any provision | from them  
them anything from the heavens or the earth. Nor have they any power.(73)

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا

not | and you | knows | Allah | truly | similitudes | for Allah | put forward | so not  
So strike not any similitude for Allah, for Allah knows and you know

تَعْلَمُونَ ﴿٧٤﴾ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا

not | under the possession (of another) | a slave | the example | Allah | puts forward | know  
not.(73) Allah puts forward the example (of two men - a believer and a disbeliever).

يَقْدِرُ عَلَى شَيْءٍ وَمَنْ زَرَقْنَاهُ مِنَّا رِزْقًا

provision | from Us | We provided him | and a man on whom | anything | over | has power  
On the one hand, there is a helpless slave, having no power over anything.

حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ<sup>٧٦</sup>

they be equal | can | and openly | secretly | thereof | spends | and he | a good

On the other, a man on whom We have bestowed Our bounty, so that he gives of it both in

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ<sup>٧٧</sup> وَضَرَبَ

and puts forth | know | not | but most of them | nay | to Allah | all praise is due

private and in public. Are the two alike? All praises be to Allah but most of them know not.(75)

اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ

anything | over | he has power | not | (is) dumb | one of them | (of) two men | an example | Allah

He also puts forward (another) example of two men. One of them is a dumb and

وَهُوَ كُلُّ عَلَى قَوْلِهِ أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ

good | he brings | not | he directs him | which ever way | his master | to | a burden | and he is

with no power of any sort - a burden on his master: wherever he sends him, he

هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى

on | and he (is) | justice | commands | and the one who | he | equal | is

brings no good. Is he equal with one who enjoins justice and follows the

صِرَاطٍ مُسْتَقِيمٍ<sup>٧٨</sup> وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ

and the earth | (of) the heavens | the unseen | and to Allah (belongs) | the straight | path

straight path?(76) To Allah belongs the Unseen in the heavens and the earth.

وَمَا أُنذِرُ السَّاعَةَ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

nearer | it (is) | or | (of) the eye | as a twinkling | but | (of) the Hour | the matter | and (is) not

And the matter of the Hour (of Doom) is but as a twinkling of the eye or it is

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>٧٩</sup> وَاللَّهُ أَخْرَجَكُمْ مِنْ

of | brought you out | and Allah | (is) All-Powerful | thing | every | over | Allah | truly

nearer (or even less). Allah has power over all things.(77) Allah brought

بُطُونَ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ

to you | and He gave | anything | you know | not | (of) your mothers | bellies (wombs)

you out of your mothers' wombs when you knew nothing, and gave

السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ<sup>٨٠</sup> أَلَمْ

do not | give thanks | that you might | and hearts | and sight | hearing

you ears and eyes and hearts, so that you may give thanks.(78)

يَرَوْنَ إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُسْكِنْنَ

holds them | none | (of) the sky | the midst | in | held (employed) | the birds | to | they see

Do they not see the birds held poised in the midst of (the air and) the sky? None

إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ وَاللَّهُ

and Allah | who believe | for people | (are) signs | this | in | verily | Allah | but

holds them but Allah. Surely in this, there are signs for true believers.(79) And it is

جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ

of | for you | and made | an abode | your homes | of | for you | has made

Allah who has made a place of rest for you of your houses and he has made for you

جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ

(of) your travel | the day | which you find so light | tents (homes) | (of) the cattle | the hides

out of the skins of animals shelter which you find so light when you travel and when

وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا

and hair | and fur | their wools | and of | (of) your stay | and the day

you stop (in your travels); while from their wool, fur, and hair He has given you furnishing and an

أَثْقًا وَمَتَاعًا إِلَى حِينٍ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا

out of that which | for you | has made | and Allah | a while | for | and comfort | furniture

enjoyment for a time.(80) Allah has given you of what He has created shades.

خَلَقَ ظِلًّا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ الْكُنَاتِ

places of refuge | the mountains | of | for you | and has made | shades | He has created

And He has given you refuge in the mountains. He has furnished you with

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ

and coats of mail | from the heat | to protect you | garments | for you | and has made

garments to protect you from the heat, and with coats of armour to shield

تَقِيكُمُ بِأَسْكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ

unto you | His Grace | He perfects | thus | from your mutual violence | to protect you

you in your wars. Thus He perfects His favours to you, so that you may submit

لِعَلَّكُمْ تُسَلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا قَالْنَا عَلَيْكَ الْبَلَاءُ

to convey (the Message) | on you (is) | then only | they turn away | then if | submit | that you may

to Him.(81) But if they turn away, your mission is only to give plain

الْمُيِّنِينَ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمْ

and most of them | they deny it | yet | (of) Allah | the Grace | they recognize | in a clear way  
warning.(82) They recognize the favours of Allah, then they deny them, and most of them are

الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نُبْعَثُ مِنْ كُلِّ أُمَّةٍ

nation | each | from | We shall raise up | and (remember) the Day when | (are) disbelievers  
ungrateful.(83) And (remember) the Day when We call a witness from every nation, then

شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا

have disbelieved | those who | will be permitted | not | then | a witness (their Messenger)  
permission will not be given to the unbelievers (to put forward excuses), nor shall they be

وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ

the torment | do wrong | those who | will see | and when | will be allowed to repent | they | nor  
allowed to make amends. (to return to the world). (84) And when the guilty face their punishment,

فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾ وَإِذَا

and when | will be given respite | they | nor | unto them | it will be lightened | then not  
their torment shall never be alayed, nor shall they ever be reprieved.(85) And when

رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا

Our Lord | they will say | their partners | associated partners (with Allah) | those who | see  
those who set up partners with Allah behold their partners, they shall say:

هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ

besides you | invoke | we used to | whom | (are) our partners | these  
'Lord, these are our partners to whom we used to pray besides You.' But

فَالْقَوَا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

(are) indeed liars | surely you | (their) word | at them | but they will throw back  
their partners will throw back word at them (and say). 'Surely you are liars.'(86)

وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامُ وَصَلَّ عَنْهُمْ

from them | and will vanish | submission | on that Day | Allah | to | and they will offer  
They shall offer submission to Allah on that Day, and their own invention

مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ

from | and hinder (men) | disbelieved | those who | to invent (false dieties) | they used | what  
will forsake them.(87) (As for) those that disbelieve and debar others from the way of Allah, for



سَبِيلِ اللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا

because the torment over torment we will add for them (of) Allah the path  
them We will add penalty to penalty because they used to spread corruption

كَانُوا يُفْسِدُونَ ﴿٨٨﴾ وَيَوْمَ تَبْعَثُ فِي كُلِّ

every in We shall raise up and (remember) the Day when to spread corruption they used  
(by disobeying Allah).(88) And (think you of) the day when We shall raise from all

أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ

you and we shall bring amongst themselves from against them a witness nation  
peoples a witness against them from among themselves. And We (shall) bring you

شَهِيدًا عَلَىٰ هَؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ

the Book (Quran) to you and We have sent down these against as a witness  
(Muhammad) as a witness against these (your people): to you We have revealed

تَبَيِّنَاتٍ لِكُلِّ شَيْءٍ ۖ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

and glad tiding and mercy and a guidance thing of every as an explanation  
the Book (Quran) explaining all things, a guide, a blessing, and good news to those

لِلْمُسْلِمِينَ ﴿٨٩﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ

(and) giving (help) and doing good Justice enjoins Allah verily for the Muslims  
who have surrendered (to Allah).(89) Allah enjoins justice and kindness and charity

ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ

and oppression and evil deeds lewdness, obscenity from and forbids kith and kin to the  
to one's kindred, and forbids indecency, wickedness and oppression. He admonishes

يُعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ

(of) Allah the covenant and fulfil take heed that you may He admonishes you  
you so that you may take heed.(90) Fulfil Allah's covenant when you make a

إِذَا عَهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ

after (your) oaths break and don't you have taken a covenant when  
covenant. Do not break your oaths after you have confirmed them: for (by

تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۗ

guarantor over you Allah you have appointed and indeed confirmation thereof  
swearing in His name), you make Allah your surety. Allah has knowledge of what

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ

undoes | like that (woman) who | be (you) | and not | you do | what | knows | Allah | verily  
you do.(91) Do not, be like the woman who undoes the thread which she has firmly

غَزَلَهَا مِنْ بَعْدِ قُوَّتِهَا تَتَّخِذُونَ آيْمَانَكُمْ

your oaths | you take | weakening it | strength (it had become strong) | after | herspun thread  
spun, after it has become strong, by taking your oaths a means of deception

دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ

than | more numerous | (it is) a nation | should be | lest | among yourselves | as a means of deception  
among yourselves because one party is more numerous than the other.

أُمَّةٍ إِلَّا مَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ

on the Day | to you | and He will make clear | by this | Allah | tests you | only | another nation  
For Allah only tests you by this. He will make clear to you (the truth of

الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾ وَلَوْ شَاءَ اللَّهُ

Allah | willed | and had | to differ | about it | you used | what | (of) Resurrection  
that) wherein you disagree.(92) Had Allah pleased, He would have united you

لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

and guides | He wills | whom | He sends astray | but | one | nation | He could have made you all  
into one nation. But He leaves in error whom He wills and gives guidance to

مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾ وَلَا

and don't | to do | you used | for what | and certainly you shall be questioned | He wills | whom  
whom He pleases. You shall be questioned about what you did.(93) Do not take

تَتَّخِذُوا آيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ

a foot | lest, should slip | among yourselves | a means of deception | your oaths | take  
oaths to deceive each other, lest a foot should slip after it has stood firm,

بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ

hindered (men) | of having | the evil (punishment) | and you may have to taste | being firmly planted | after  
and lest evil should befall you for debarring others from the path

عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوا

purchase you | and not | a great | torment | and for you (will be) | (of) Allah | the path | from  
of Allah and great torment be your (lot).(94) Do not sell the covenant of Allah

يَعْبُدُ اللَّهَ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ

better (it) is Allah (is) with verily what a small price/gain (of) Allah (at the cost of) covenant for a small price. And surely what is with Allah-that is better for you, if you

لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا

and whatever will be exhausted (is) with you whatever to know you were if for you but knew it.(95) What is with you comes to an end, but that which Allah

عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُمُ الَّذِينَ صَبَرُوا أَجْرَهُمْ

their reward are patient those who and We will certainly pay will remain Allah (is) with has, is enduring. We shall reward the steadfast according to the best of

بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا

a righteous deed does whoever to do they used of what in proportion to the best what they did.(96) Whosoever does a righteous deed, whether male or female

مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً

a good a life We will give him life a believer while he is (or she) female or male whether and is a believer, We shall assuredly give him to live a goodly life; . We

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا

so when to do they used of what to the best their reward and we shall pay them shall reward them according to their noblest actions.(97) When you read the

قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ

not verily he the Outcast Satan from with Allah seek refuge The Quran you recite Quran, seek refuge in Allah from the accursed devil:(98) Verily, No power

لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا

only they put their trust their Lord and in (on) believe those who over power has has he over those who believe and put their trust in their Lord.(99) He only has power

سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَكَّلُوهُ وَالَّذِينَ هُم بِهٖ مُشْرِكُونَ ﴿١٠٠﴾

join Partners with Him they and those who follow him those who over he has power over those who befriend him, and those who serve other gods besides Allah.(100)

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا

of what knows best and Allah (of another) verse in place a verse We change and when When We change one verse for another-Allah knows best what He reveals-they say: 'You are but

يُنزِّل قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَدَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ

say | knows | not | most of them | but | a forger, liar | you are | only | they say | He sends down a forger.' Indeed, most of them understand not.(101) Say: 'The Holy Spirit brought it down from

نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا

believe | those who | to strengthen | with truth | your Lord | from | Holy | spirit (Gabriel) | has brought it down your Lord in truth to reassure those who believe, and to be guidance and good news to those

وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ

say | that they | We know | and indeed | to the Muslims | and glad tidings | and as a guidance that surrender themselves to Allah.(102) We do know that they say: 'Only a man

إِنَّمَا يُعَلِّمُهُ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ

to him | they refer | of whom | the tongue | a human beings | who teaches him | (it is) only is teaching him. The tongue of him they wickedly point to is foreign, while this

أَعْجَبِي وَهَذَا لِسَانُ عَرَبِيٍّ مُبِينٍ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا

not | those who | verily | (is) a clear | Arabic | tongue (language) | while this (Qur'an) | (is) foreign is a clear Arabic speech.(103) Those who disbelieve in Allah's

يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ

torment | and for them | Allah | will guide them | not | (of) Allah | in the Signs | believe revelations, Allah does not guide them. A grievous punishment awaits

أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَقْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ

in the Signs | believe | not | those who | falsehood | fabricate | (it is) only | (will be) a painful them.(104) It is only those who believe not in the signs of Allah, who forge

اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ

after | in Allah | disbelieved | whoever | liars | (they) are | and those | (of) Allah falsehood, and it is they who lie.(105) Any one who disbelieves in Allah, after

إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ

but | with faith | (is) at rest | and whose heart | is forced | him who | except | his belief he has believed-except him who has been compelled and his heart is still at rest in his

مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ

Allah | from | (is) wrath | on them | (their) breast | to disbelief | opens | whoever belief - but he who opens his breast for disbelief-shall incur the wrath of Allah and

وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَلِكَ بِأَنَّهُمْ أَحْتَبُوا الْحَيَاةَ

the life | they loved and preferred | because | that (is) | (is) a great | torment | and for them  
be sternly punished.(106) That is because such men love the life of this world more

الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

who disbelieve | the people | guides | not | Allah | and that | (that of) the Hereafter | over | (of) this world  
than the life to come. And Allah gives no guidance to the unbelievers.(107)

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ

and (upon) their hearing | their hearts | upon | Allah | has set a seal | (are) those (whose) | they  
They are those whose hearts and ears and eyes are sealed by Allah;

وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ لَهُمْ

they | doubt | no | who are heedless | (are) they | and those | and (upon) their eyes (sight)  
they are the heedless.(108) No doubt, in the life to come, they shall

فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ

for those who | your Lord | verily | then | the losers | (they) | the Hereafter | (will be) in  
assuredly be the losers.(109) Surely your Lord—to those who emigrated

هَاجَرُوا مِنْ بَعْدِ مَا قَاتَلُوا ثُمَّ جَاهَدُوا

strove hard | and thereafter | they had been put to trials | after | emigrated  
after they had been persecuted and then fought and were

وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾

Most Merciful | (is) Oft-Forgiving | afterwards | your Lord | verily | and were patient  
patient—your Lord after that, is Forgiving, Merciful.(110)

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا

itself | for | pleading | soul | every | will come up | (remember) the Day (when)  
(Remember) the day when every man will come pleading for himself and when

وَتُؤْتَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

be dealt with unjustly | not | and they will | it did | for what | soul | every | and will be paid in full  
every soul will be repaid what it did, and they will not be dealt with unjustly.(111)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا

coming to it | and content | secure | that was | (of) a town | the example | Allah | and puts forward  
Allah has made an example of the city which was once safe and peaceful, its

رَاقَهَا رَقْدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا

so made it taste | (of) Allah | the favour | then it denied | place | every | from | in abundance | its provision  
provisions coming in abundance from every place: but it (its people) denied the favours of Allah.

اللَّهُ لِبَاسِ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

to do | they used | because of that which | and fear | (of) hunger | the garb | Allah

So Allah made it taste of hunger and fear (closing in on it) like a garment (from every side) (as a

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ

so overtook them | but they denied him | from among themselves | a Messenger | had come to them | and verily  
punishment) for what they did. (112) An apostle of their own had come to them, but they

الْعَذَابِ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا

lawful | Allah | has provided you with | of what | so eat | (were) wrong-doers | while they | the torment  
disbelieved him. So the wrath seized them while they were evil-doers. (113) Eat of the good and

طَيِّبًا ۖ وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

(you) worship | Him | you really | if | Allah's | Grace/ Bounty | and thank | (and) good  
lawful things which Allah has provided for you and give thanks for His favours if you truly worship

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخنزِيرِ

of swine | (and) the flesh | (and) the blood | the dead animal | unto you | He has Forbidden | only  
Him. (114) He has forbidden you that which dies of itself, blood, and the flesh of

وَمَا أَهْلَ لغيرِ اللَّهِ بِهِ فَمَنْ

but if one | (with it) | Allah | for others than | (is) slaughtered as a sacrifice | and (any animal) which  
swine; also, any flesh consecrated other than in the name of Allah. But whoever

اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ

Allah | then verily | transgressing | and not | wilful disobedience | without | is forced (by dire necessity)  
is compelled to eat any of these, not intending to sin or transgress, then Allah is

عَفُورٌ رَّحِيمٌ ﴿١١٥﴾ وَلَا تَقُولُوا لِمَا

your tongues | put forth (describe) | to that which | say (you) | and not | Most-Merciful | (is) Oft-Forgiving  
Forgiving, Merciful. (115) And do not say, as to what your tongues falsely describe:

الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ

Allah | against | so as to invent | (is) unlawful (forbidden) | and this | (is) lawful | this | falsely  
'This is lawful, and this is forbidden,' in order to invent a falsehood about Allah.

الْكَذِبِ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

will prosper (be successful) | not | lies | Allah | against | invent | those who | verily | lies  
Those who invent falsehoods about Allah shall never prosper.(116)

مَتَاءً قَلِيلًا ۖ وَالَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى الَّذِينَ هَادُوا

and Jews | those who | and unto | (will be) a painful | torment | and for them | brief | enjoyment  
Brief is their enjoyment (of this life), and grievous the punishment that awaits them.(117) We

حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ

We wronged them | and not | before | to you | We have mentioned | that which | We have forbidden  
have forbidden the Jews what We have already related to you. We never wronged them,

وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا

do | for those who | your Lord | verily | then | wrong | themselves | they used to | but  
but they wronged themselves.(118) Surely your Lord—to those who commit evil

السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْحَابًا ۖ إِنَّ رَبَّكَ

your Lord | verily | and do righteous deeds | that | after | they repent | then | in ignorance | evil  
through ignorance and afterwards repent and mend their ways—your Lord thereafter is

مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا

obedient | a nation | was | Ibrahim | verily | Most Merciful | (is) Oft-Forgiving | thereafter  
surely Forgiving, Merciful.(119) Abraham was a model of piety, an upright man, (a man of pure faith)

لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعَامِهِ

for His Graces | (he was) thankful | the polytheists | of | he was | and not | straight/ upright | to Allah  
obedient to Allah. He was no polytheist.(120) (He was) grateful for His favours.

اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَأَتَيْنَاهُ فِي الدُّنْيَا

this world | in | and We gave him | the straight | path | to | and guided him | He chose him  
He chose him and guided him to a straight path.(121) We blessed him in

حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ

then | (are) righteous | of those who | the Hereafter | (is) in | and verily he | good  
this world, and in the world to come, he shall be among the righteous.(122) Then

أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ

straight (Monotheism) | (of) Abraham | the religion | follow | to | (to) you | We have sent the revelation  
We revealed to you: 'Follow the faith of Abraham: a man of pure faith and no

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ

those who | for | the Sabbath | was prescribed | only | (are) polytheists | of those who | he was | and not  
polytheist. (123) The Sabbath was only made (strict) for those who differed

اِخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

(of) Resurrection | on the Day | between them | will judge | your Lord | and verily | in it | differed  
about it. Verily, on the Day of Resurrection, your Lord will judge between them

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ

(of) your Lord | the path | to | invite (you) | differ | wherein | they used to | about that  
as to their differences. (124) Call (men) to the Way of your Lord with

بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

better | (it) is | in a way that | and argue with them | fair (kind) | preaching | with wisdom  
wisdom and mild exhortation. Reason with them in the better way.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ

and He (it is who) | His Path | from | has gone astray | who | knows best | (is) He who | your Lord | verily  
Your Lord best knows those who stray from His path and best knows those

أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا

(of) that which | with the like | then punish | you punish | and if | those who are guided | knows best  
who are rightly guided. (125) If you punish, then punish with the like of that wherewith

عُوقِبْتُمْ بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

for the patient | (is) better | verily it | you endure patiently | with (it) | you were punished  
you were afflicted. But if you are patient, it is certainly best for the patient. (126)

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللهِ وَلَا تَحْزَنْ عَلَيْهِمْ

over them | grieve | and not | from Allah | but | your patience (is) | and not | and endure patiently  
Be patient (then); and your patience is (possible) only by Allah's (help). Do not grieve

وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللهَ

Allah | verily | they plot | from what | distress | in | be | and not  
over them (the unbelievers), nor distress yourself at their intrigues. (127) Allah

مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

good-doers | (they) are | and those who | fear (Him) | those who | (is) with  
is with those who keep from evil and do good (to others). (128)