

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.

سُبْحَانَ الَّذِي ١٥ أَسْرَى يَعْبُدُهُ لَيْلًا مِّنْ

from | by night | His slave (Muhammad) | took for a journey | be to Allah Who | Glory

Glory be to Him who carried His servant by night from the sacred

الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي

which | farthest | the Mosque (in Jerusalem) | to | sacred | the Mosque (at Makkah)

Mosque to the farthest Mosque whose precincts We have blessed,

بَرَكَاتًا حَوْلَهُ لِنُرِّيَهُ مِنْ آيَاتِنَا إِنَّهُ

verily | Our Signs | of | show him (Muhammad) | around it (neighbourhood whereof) | We (Allah) blessed

that We might show him (some) of Our signs. He is the All-hearing, the

هُوَ السَّمِيعُ الْبَصِيرُ ① وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى

a guidance | and made it | the Scripture | Moses | and We gave | the All-Seer | (is) the All-Hearer | He

All-seeing.(1) We gave Moses the Book and made it a guide for the

بَنَى إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنِّي دُونِي وَكَيْلًا ②

as Protector (Disposer of affairs) | other than Me | you take | (saying) that not | (of) Israel | for the Children

Children of Israel (enjoining): 'Take no other guardian than Myself.(2)

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ③ وَقَضَيْنَا

and We decreed | grateful | a slave | was | verily he | Noah | with | We carried | of those whom | offspring

(You are) the descendants of those whom We carried in the Ark with Noah. He was a truly

إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ

twice | the earth | in | indeed you would do mischief | the Scripture | in | (of) Israel | children | for (to)

thankful servant.'(3) And We declared to the Children of Israel in the Book: 'Indeed, you shall

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ④ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا

for the first of two | promise | came | so when | extremely | arrogant | and indeed you will become tyrants

commit evil in the land twice and you shall become great tyrants.'(4) And when the time for the

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَلِ

the innermost parts | they entered | a terrible | to warfare | given | (of) Ours | slaves | against you | We sent

first of the two came (to be fulfilled), We sent against you servants of Ours of great

الذِيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ۖ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ

a return of victory | (to) you | were turned | then | fulfilled (executed) | a promise | and was | (of) homes (land) | might who ravaged your land. And it was an accomplished promise (threat) (5) Then We gave you once

عَلَيْهِمْ وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۖ إِنَّ

if | numerous (in man-power) | more | and made you | and children | with wealth | and We helped you | over them | again, a return of victory over them and aided you with wealth and children, and made you more

أَحْسَنُكُمْ أَحْسَنُكُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ

comes | then, when | it is for it (against yourselves) | you do evil | and if | for yourselves | you do it | you do good | numerous in man-power. (6) (We said): 'If you do good, you do good for your ownelves and if

وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ

the Mosque (of Jerusalem) | and they enter | your faces | so they make sorrowful | last (second) | promise | you do evil, (you do it) against yourselves. And when the second promise (proclamation) came to pass,

كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا

they had conquered | all that | and to destroy | time | first | they had entered | just as | (We raised another people) to make your faces sorrowful and to enter the Mosque as they

تَتَّبِعُونَ ۗ عَلَىٰ رَبِّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدتُمْ

you return (to sins) | but if | may show mercy unto you | that | your Lord | it may be | with (utter) destruction | entered it the first time and utterly destroy whatever they conquered. (7) It may be that Allah will

عُدْنَا ۗ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۗ

made (a prison) | for this disbelievers | Hell | and We have made | We (shall) return (to Our Punishment) | have mercy on you. But if you return (to mischief), We will return (with punishment). We have

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ

and gives glad tidings (to) | just (most right) | which (is) | to that | guides | Qur'an | this | verily | made Hell a prison-house for the unbelievers. (8) This Quran will guide to (the way that

الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۗ

great | a reward | they shall have | that | righteous deeds | do | who | the believers | is) most just and right. It promises the believers who do good works a rich reward. (9)

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ آَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۗ

a painful | torment | for them | We have prepared | in the Hereafter | believe | not | those who | and that | and those who do not believe in the world to come-We have prepared for them a painful doom. (10)

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ۝۱۱

hasty | man | and was (is) | for the good | (as) he invokes | for evil | man | and invokes

(Yet) man prays for evil (as fervently) as he prays for good. Truly, man is ever hasty.(11)

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَدَحَوْنَا آيَةَ

Sign | then We have obliterated | as two Signs | and the day | the night | and We have made (appointed)

We made the night and the day as two (of our) signs. And We blot out the sign

الَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا

bounty | that you may seek | bright/illuminating | (of) the day | Sign | and We have made | (of) the night

of the night and make the sign of day shine forth so that you may seek the bounty

مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ

and every | and the reckoning (counting) | (of) the years | number | and that you may know | your Lord | from

of your Lord and know the number of years and reckoning. We have explained

شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ۝۱۲ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ

We have fastened to him | (each) man | and every | with full explanation | We have explained (in details) | thing

all things in detail.(12) We have bound every man's deeds about his neck.

طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا

a book | (of) Resurrection | (on the) Day | for him | and We shall bring out | his neck | in (to) | his deeds

On the Day of Resurrection, We shall bring out for him a book spread wide

يَلْقَاهُ مَنشُورًا ۝۱۳ اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ

today (this day) | you yourself | is sufficient | your book | read | wide open | which he will find

open, (saying):(13) 'Read your book. Enough for you this day your own soul to make

عَلَيْكَ حَسِيبًا ۝۱۴ مَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ

for his own self | goes right | then (only) | he goes right | whosoever | as a reckoner (accountant) | against you

out an account against you.'(14) He that seeks guidance is only guided to

وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ

can bear | and not | against his own self | he goes astray | then only | goes astray | and whosoever

his own advantage, but he that errs shall err to his own loss. (No soul)

وَأَرْسَالٌ وَنَزَارًا أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ

We have sent | until | punishing | We (were) | and not | of another | burden | one laden with burdens

laden bears another's burden. Nor do We punish until we have sent forth

رَسُولًا ۱۵ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا

its wealthy/luxurious people | We order | a village (town) | destroy | to | We decide | and when | a Messenger
an apostle. (15) When We decide to destroy a town, We first command those that live in luxury (to

فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا

then We destroy it | the word (of torment) | on it (against it) | thus is justified | in it (therein) | then they transgress
obey Us). But they transgress therein. So the Word (of doom) is proved true against them, then (it

تَدْمِيرًا ۱۶ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ

the generations (centuries) | (from) | We have destroyed | and how many | with (complete) destruction
is) and We utterly destroy it. (16) How many generations have We destroyed

مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا

as an All-Knower | (of) His slaves | of (the) sins | your Lord | and sufficient is | Noah | after
since Noah's time! Sufficient is your Lord as an All-Knower and All-Beholder of

بَصِيرًا ۱۷ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا

in it | him | We quickly grant | the quick passing (this fleeting life) | wishes (wants) | (was) | whoever | All-Seer (Beholder)
His servants' sins. (17) He that desires this fleeting life, We hasten to him in it whatever

مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا

he will burn therein | Hell | for him | We have appointed (made) | then | We will | to whom ever | We like | what
We will to whom We please. Then afterwards, We have prepared for him Hell; he will

مَنْ مَوْمًا مَدْحُورًا ۱۸ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا

its striving | for it | and strives | the Hereafter | wants/ desires | and whoever | rejected | disgraced
burn in it despised and rejected. (18) As for him that desires the world to come and strive for it

وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۱۹ كَلَّا نُبَدُّ

We provide | each | (shall be) appreciated | their striving | are (were) | then those | a believer | while he is
as he ought to, being also a believer - then such are the ones whose striving is acceptable (to

هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ

(of) your Lord | Bounty | was | and not | (of) your Lord | Bounty (gift) | from | and those | these
God). (19) We bestow the bounty of your Lord on all - on these and those (the deserving and the un-deserving) - and the bounty of your

مَحْظُورًا ۲۰ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ

and verily the Hereafter | others | over | some of them | We preferred | how | see/ look | forbidden (restricted)
Lord was never withheld (from any one). (20) See how We have exalted some above others. Yet

اَكْبَرُ دَرَجَاتٍ وَّاكْبَرُ تَفْضِيْلًا ۝۲۱ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

another | god | Allah | with | set up | do not | in preference | and greater | in degrees | (will be) greater
the life to come is greater by degrees and is greater in preference. (21) Set not up with God (Allah)

فَتَقَعَدَ مَدْمُومًا مَّحْدُوْلًا ۝۲۲ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوْا

worship | that you do not | your Lord | and has decreed | forsaken | reproved | you will sit down
another god, lest you be despised, forsaken. (22) Your Lord has decreed that you

إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۝۲۳ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا

one of them | old age | with you | attain | if | be good (dutiful) | and to parents | Him | except
worship none but Him, and to show kindness to your parents. If either or both of

أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

to them | but say | scold them | not | a word of disrespect | to them | say | then do not | both of them | or
them attain old age with you, say not to them 'Fie', nor rebuke them; but speak to

قَوْلًا كَرِيْمًا ۝۲۴ وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيْلِ مِنْ

through | (of) submission (humility) | (the) wing | to them | and lower | (of) honour | a word
them kind words. (23) And lower to them the wing of submission through mercy.

الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيْرًا ۝۲۵

(when I was) small (young) | they raised me | just as | bestow on them mercy | O my Lord! | and say | mercy
and say 'Lord, be merciful to them, just as they did bring me up when I was small. (24)

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوْسِكُمْ ۝۲۶ إِنَّ تَكُوْنُوا صٰلِحِيْنَ فَإِنَّهُ كَانَ

is | then verily He | righteous | you are | if | your innerselves | in | what (is) | knows best | Your Lord
Your Lord best knows what is in your hearts. If you are good, then verily He is most Forgiving to

لِلْأَوٰبِيْنَ غَفُوْرًا ۝۲۷ وَآتِ ذَا الْقُرْبٰى حَقَّهُ

his due (right) | to kins man | and give (grant) | Most-Forgiving | to those who often turn (unto Him)
those that turn to Him. (25) Give to the kindred their due, and also to the destitute

وَالْمَسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَدِّرْ مَالَكَ تَبْدِيْرًا ۝۲۸ إِنَّ

verily | wastefully | spend | but do not | and the wayfarer | and to the poor (who do not beg)
and to the wayfarers. Do not spend (your substance) wastefully. (26) Verily, the wasteful

الْمُبَدِّرِيْنَ كَانُوْا إِخْوَانَ الشَّيْطٰنِ وَكَانَ الشَّيْطٰنُ لِرَبِّهِ كَفُوْرًا ۝۲۹

ever ungrateful | to His Lord | the devil | and is | (of) the devils | brothers | are | the spendthrifts
are the devils' brothers; and the devil is ever unthankful to his Lord. (27)

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ

then say | which you hope | your Lord | from | a mercy | seeking | from them | you turn away | and if

But if you turn away from them, seeking your Lord's mercy, for which you hope,

لَهُمْ قَوْلًا نَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

your neck | to | be tied | your hand | let | and don't | kind | word | to them

then say kind words to them. (28) Make not your hand tied (like a niggard's) to your neck, nor

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

(and in) severe poverty | blameworthy | so that you sit | reach | to (its) utmost | stretch it (forth) | and don't

stretch it to its utmost reach (like a spendthrift) for then you should either be reproached or be

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

and straitens (for whom He wills) | He wills | for whom | the provision | extends (enlarges) | your Lord | verily

reduced to severe poverty. (29) Surely your Lord outspreads and straitens His provision

إِنَّهُ كَانَ يَعْبَادُهُ خَبِيرًا بِصِيَرَاتِهِ ﴿٣٠﴾ وَلَا تَقْتُلُوا أَوْلَادَكُمْ

your children | kill | and do not | All-Seer | All-Knower | of He slaves (servants) | He is | verily He

to whom He will. He knows and observes His servants. (30) You shall not kill your children for

خَشْيَةِ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً

a sin (mistake) | is | killing of them | verily | and for you | provide for them | We | (of poverty) | for fear

fear of want. We will provide (sustenance) for them and for you. Surely, the killing of them is a

كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزَّوْجَةَ الَّتِي كَانَ فَاحِشَةً

indecency | is | verily it | adultery/fornication | approach (come near) | and not | great

great sin. (31) You shall not draw near to adultery, for it is indecency and evil as a way (opening

وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

Allah | has forbidden (to kill) | which | a soul | kill | and do not | way | and it is the worst

the road to other evils). (32) You shall not kill anyone which Allah has forbidden (you to kill)

إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ

for his heir (guardian) | We have made | then surely | wrongfully | is killed | and whoever | for a just cause | except

except for a just cause. Whosoever is killed unjustly, we have given his heir the power (to demand

سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾ وَلَا

and don't | helped | is | verily he | killing | in | (he) exceed limits | but not | an authority

satisfaction, Qisas). But let him not exceed (the limit) in slaying, for he (the victim) is helped (by the law). (33)

تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى

until (is) best (it) with what except (of) the orphan wealth/property approach (come near)

Come not near the property of orphans except in a nice way,

يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ

is the covenant verily the covenant and fulfil the age full strength he attains

until he is of age. And keep your promise. Surely it will be questioned

سُؤْلًا ۝۳۳ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

with balance and weigh you measure when measure and give full a responsibility (questioned about)

about.(34) Give full measure, when you measure, and weigh with even scales.

الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝۳۴ وَلَا تَقْفُ مَا

what follow and not interpretation (in the end) and better good that is straight

That is fair, and better in the end.(35) Do not follow what you do not

لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ

(of) those each and the heart and the sight the hearing verily knowledge of which you have not

know. Surely the hearing, sight and heart—about each of those (you) shall be

كَانَ عَنْهُ سُؤْلًا ۝۳۵ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۝۳۶ إِنَّكَ

verily with conceit (and arrogance) the earth on walk and don't questioned for it is

questioned.(36) Do not walk proudly in the earth. Certainly you will never

لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ۝۳۷ كُلُّ ذَلِكَ

that all in height the mountains attain (reach) and will never the earth penetrate will never

tear the earth open nor reach the mountains in height.(37) All of that, the wickedness

كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكَرُوهًا ۝۳۸ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ

your Lord to you revealed (part) of what that is (is) hateful your Lord to (in the sight of) its evil is (was)

of it is hateful in the sight of your Lord.(38) These injunctions are but a part of the

مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ

lest you should be thrown another god Allah with set up and don't the wisdom of

wisdom which your Lord has revealed to you. Take no other god besides Allah, lest

فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ۝۳۹ أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ

sons your Lord has preferred for you (and) rejected blameworthy Hell into

you should be cast into Hell, despised and rejected. (39) Has then your Lord (O Pagans) preferred

وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ

(you) utter | verily you | females (daughters) | the angels | from among | and taken (for Himself)

for you sons and Himself adopted daughters from among the angels? Truly, you

قَوْلًا عَظِيمًا ۖ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا

that they may take heed | Qur'an | this | in | We have explained | and surely | (great) awful | statement

utter a dreadful thing. (40) We have made plain (Our revelations) in this Quran so that (the

وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۚ قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ

(other) gods | alongwith Him | there were | if | say | aversion | except | it increases them | but not

unbelievers) may take warning. But it increases them only in aversion. (41) Say (O Muhammad) if

كَمَا يَقُولُونَ إِذَا لَابَتَّغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۚ

a way | (of the) Throne | the Lord | to | they would have certainly sought | then | they say | as

there were other gods alongwith Him as they say, in that case, assuredly they would have

سُبْحَتَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ۚ تَسْبِيحُ

glorify | great | height (degree) | they say | above what | and Exalted is He | Glorified is He

sought a way to the Lord of the throne. (42) Glory to Him! He is high above all that they say. (43)

لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ

a thing | (of) | and (there is) not | (is) in them | and all that | and the earth | the seven | the heavens | to Him

The seven heavens, the earth, and all that is therein praise Him, and there is not

إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ

is | verily | their glorification | you understand | not | but | His Praise | glorifies | but

a thing but proclaim His praise but you do not understand their praise. Benignant

حَلِيمًا غَفُورًا ۚ وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ

and between | between you | We make (put) | the Qur'an | you recite | and when | Oft-Forgiving | Ever-Forbearing

is He and Forgiving. (44) When you recite the Quran, We place between you and

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ۚ وَجَعَلْنَا

and We have put | invisible (unseen) | a veil (barrier) | in the Hereafter | believe | do not | those who

those who deny the life to come, a hidden barrier. (45) We place a veil upon their hearts lest they

عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ

deafness (heavy load) | their ears | and in | they should understand it | lest it | coverings | their hearts | over (on)

understand it and deafness in their ears. (That is why) when you mention your Lord alone in the

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَىٰ أَدْبَارِهِمْ

their backs (fleeing) | on | they turn | alone | the Qur'an | in | (of) your Lord | you made mention | and when
Quran, they turn their backs in aversion.(46) We well know

نُفُورًا ۖ نَحْنُ أَعْلَمُ بِمَا يَسْتَبِعُونَ بِهِ إِذْ يَسْتَبِعُونَ

they listen | when | with it | they listen | of what | knows best | We | in extreme dilikeness
(what they wish to) hear when thy listen to you, and (what they say)

إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ

you follow | none | the wrong-doers | say | when | (take) secret counsel | they | and when | to you
when they converse in private; when the wrongdoers declare: 'You follow

إِلَّا رَجُلًا مَّسْحُورًا ۖ أَنْظُرْ كَيْفَ صَدَرُوا لَكَ الْأَمْثَالَ

examples | for you | they have put forward | how | see | bewitched | a man | but
only a bewitched person.' (47) See what examples they have put forward for you. So they have

فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۖ وَقَالُوا ءِذَا كُنَّا

We are | is it when | and they say | find a way | they can | and not | so they have gone astray
surely gone astray and cannot find the (right) path.(48) 'What!' they also say. 'When

عِظَامًا وَرُفَاتًا ءِإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۖ قُلْ

say | a new | creation | be resurrected | should We really | and fragments (ashes) | bones
we are turned to bones and dust, shall we be raised up again in a new creation?' (49)

كُونُوا حِجَارَةً أَوْ حَدِيدًا ۖ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي

in | is greater | of what (we created) | a creation | or | iron | or | stones | be you
Say: 'Be you stones or iron.(50) Or some creation which in your mind is hardest

صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي

He who | say | shall return us (bring us back to life) | who | then they will say | your breasts
(to be given life). (Yet you shall be raised up). They will ask: 'Who will bring us back (to

فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ

it (will be) | when | and say | their heads | at you | then they will shake | time | first | created you
life)?' Say: 'He that created you at first.' They will shake their heads at you and ask: 'When will this be?'

قُلْ عَلَىٰ أَن يَكُونَ قَرِيبًا ۖ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ

and you will answer | He will call you | (on the) Day (when) | near (soon) | it is | perhaps | say
Say: 'May be, it will be quite soon'.(51) On that day, He will call you all, and you shall answer

يَحْمَدُهُ وَتَظُنُّونَ إِنَّ لِيْئْتُمْ إِلَّا قَلِيْلًا ۚ وَقَدْ لِعِبَادِيْ

to My slaves | and say | a little | but | you have stayed | that | and you will think | with His Praise
praising Him. You shall think that you have stayed away (In this world) but for a little while.' (52)

يَقُولُوا اَلَّتِي هِيَ اَحْسَنُ اِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ اِنَّ

surely | amongst them | sows | Satan | truly | (are) best | which | those (words) | that they should say
Tell My servants to speak that which is kindlier. The devil sows discord among them;

الشَّيْطَانَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ۗ رَبُّكُمْ اَعْلَمُ بِكُمْ اِنَّ

if | you | knows best | your Lord | a plain | an enemy | to man | is | Satan
he is the sworn enemy of man.(53) Your Lord knows you best. He will show

يَسْأَلُ بِرَحْمَتِكَ اَوْ اِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا اَرْسَلْنَاكَ

We have sent you | and not | He will punish you | He wills | if | or | He will have mercy on you | He wills
you mercy if He wills, and punish you if He wills. We have not sent you to be

عَلَيْهِمْ وَكِيْلًا ۗ وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ

and the earth | the heavens | (are) in | all those who | knows best | and your Lord | (as) a guardian | over them
their guardian.(54) Your Lord is best aware of all who are in the heavens

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٰنَ عَلٰى بَعْضٍ وَّاْتَيْنَا دَاوُدَ

David | and We gave | others | over (above) | (of) the Prophets | some | We have preferred | and indeed
and the earth. We have exalted some prophets above others, and to David,

رَبُوْرًا ۗ قُلْ اَدْعُوا الَّذِيْنَ رَعَمْتُمْ مِّنْ دُوْنِهٖ

besides Him | you pretend (claimed to be gods) | those whom | call unto | say | the Psalms
We gave the Psalm.(55) Say: 'Pray if you will to those whom you deify besides Him.

فَلَا يَبْلِكُوْنَ كَشَفِ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ۗ اُولٰٓئِكَ الَّذِيْنَ

whom | those | to shift (it) | nor | from you | the adversity | to remove | they do not (neither) have the power
They have no power to remove your troubles from you, nor can they change it.' (56) Those to

يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمْ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ

(should be) the nearest | which of them | the means of access | their Lord | to | desire (seek) | they call upon
whom they call upon, (themselves seek) means of access to their Lord, which of them

وَيَرْجُوْنَ رَحْمَتَهُ وَيَخَافُوْنَ عَذَابَهُ اِنَّ عَذَابَ رَبِّكَ كَانَ

is | (of) your Lord | the Torment | verily | His Torment | and they fear | (for) His Mercy | and they hope
shall be the nearest. They hope for His mercy and fear His punishment; for your

مَحْدُورًا ۵۷ وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ

before shall destroy it We but a town (of) and (there is) not (something to be) afraid of Lord's punishment is to be feared indeed. (57) No city is there, but We shall

يَوْمَ الْقِيَامَةِ أَوْ نَعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ

the Book in that is (with) severe punishment punish it or (of) Resurrection the Day destroy before the Day of Resurrection or punish it with dire punishment. That is written

مَسْطُورًا ۵۸ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا

them denied that but the Signs send to stopped us and not written

in the Book. (58) And nothing stops Us from giving signs but that the men of former generations

الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا

to her but they did wrong as a clear Sign the She-camel (to) Thamud and We gave the people of old disbelieved them. We gave the she-camel to Thamoud as a clear sign, yet they did her wrong.

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ۵۹ وَإِذْ قُلْنَا لَكَ إِنَّ

verily (to) you We said and (remember) when to warn (scare) except the Signs We send and not And We give signs only by way of warning. (59) (Remember) We have told you that your

رَبِّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي آرَيْنَاكَ إِلَّا

but We showed you which the vision We made and not mankind has encompassed your Lord Lord encompasses all men. We have made the vision which We showed to you only as

فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا

but not We put fear into (their hearts) the Qur'an in accursed and the tree for mankind a trial a test for mankind, and likewise the Cursed Tree in the Quran. We seek to put fear

يَزِيدُهُمْ إِلَّا طَغْيَانًا كَبِيرًا ۶۰ وَإِذْ

and (remember) when great oppression, transgression and disobedience save it increases them (in their hearts), but it only increases their wickedness more (60) When We said to the angels:

قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ

he said Iblis except so they prostrated unto Adam prostrate to the angels We said 'Bow down to Adam,' they bowed down, except Satan, who replied: 'Shall I bow to

ءَأَسْجُدُ لِمَنْ لَبِنَ خَلَقْتَ طِينًا ۶۱ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي

whom this do you see (Iblis) said (from) clay you created to one whom shall I prostrate him whom You have made of clay? (61) See? This (being) whom You have honoured

كَرَّمْتَ عَلَيَّ لَئِنْ لَئِنْ أَحْرَتَنِ إِلَى يَوْمِ الْقِيَامَةِ

(of) Resurrection | the Day | to | you give me respite | if | above me | you have honoured
above me, if You give me respite till the Day of Resurrection, I will overpower all

لَاخْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ۞ قَالَ أَذْهَبُ فَسَنُ

and whosoever | go | (Allah) said | a few | but | his offspring (all) | I will surely seize and mislead
but a few of his descendants.' (62) (God) said 'Go and whosoever of them follows

تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ۞

an ample | recompense | the recompense of all of you | Hell (will be) | then surely | of them | follows you
you - verily, Hell will be your recompense - an ample recompense. (63)

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ

on them | and make assaults | with your voice | of them | you can | whom | and befool

Rouse with your voice whomever you can from among them. Attack them with your cavalry and

بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ

and promise them | and children | wealth | (in) | and share with them | and your infantry | with your cavalry

infantry. Be their partner in their riches and in their offspring, and make promises to them. The

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا عُرْوًا ۞ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ

over them | for you | (there is) not | My slaves | verily | deceit | but | Satan | promises them | and not

devil promises them only to deceive them. (64) Verily, My true servants, you shall have no power

سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ۞ رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ

the ship | for you | drives | (is He) who | your Lord | as a Guardian | is your Lord | and sufficient | an authority

over them. Your Lord will be (their) all-sufficient Guardian.' (65) It is your Lord who drives the

فِي الْبَحْرِ لَتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ۞

Most Merciful | towards you | is | truly He | His Bounty | of | in order that you may seek | the sea | through

ship for you at sea so that you may seek His bounty. He is indeed Merciful towards you. (66)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ ۞

Him (Allah Alone) | except | you call upon | those that | vanish | the sea | upon | harm | touches you | and what

When a misfortune befalls you at sea, all those whom that you call upon--except

فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ

man | and is | you turn away | land | to | He salvages you (brings you safe) | but when

Him (Allah alone)--leave you in the lurch! yet when He brings you safe to dry land, you

كَفُورًا ٦٧) أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ

(of) the land | side | for you | He will swallow up | that (not) | do you then feel secure | ever-ungrateful
turn your backs upon Him. Truly, man is ever thankless.(67) Are you confident that He will not

أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلاً ٦٨) أَمْ

or | a guardian | for you | you shall find | not | then | a violent sand-storm | against you | send | or
cave in the earth beneath you, or let loose a deadly sand-storm upon you? then you shall find

أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ

against you | and send | a second | time | to it (sea) | He will return you | that | do you feel secure
none to protect you. (68) Or are you confident that he will not take you back into it (sea) a second

قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِهَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا

you will find | not | then | you disbelieved | because of | and drown you | wind | of | a hurricane
time and send against you a hurricane of wind and drown you for your thanklessness? Then you

لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ٦٩) وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

(of) Adam | children | We honoured | and indeed | an avenger | therein | against Us | for you
shall find none to help you against Us.(69) We have honoured the children of

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ

good things | (of) with | and have provided them | and sea | land | on | and We have carried them
Adam and carried them by land and sea, and provided them with good

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ٧٠)

(with) a marked preference | We created | of those whom | many | over | and We have preferred them
things and exalted them above many of those We created.(70)

يَوْمَ تَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ

then whosoever | with their leader | human beings | all | We shall call | (and remember) the Day (when)
The day (will surely come) when We shall call all men with their prophet, their Holy

أَوْتَىٰ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا

and not | their book (records) | will read | such (those) | in his right hand | his book | is given
Books, Imam etc. Those who are given their books in their right hands will read their book, and

يُظْلَمُونَ فَتِيلاً ٧١) وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ

blind | this (world) | in | is (was) | and whoever | in the least | they will be dealt with unjustly
they shall not in the least be wronged.(71) But those who have been blind in this (life.)

فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۗ وَإِنْ كَادُوا

they were about to | and verily | the path | and more astray from | blind | the Hereafter | in | then he (will be) | shall be blind in the life to come and more astray from the way. (72) And their purpose was to

لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا

against Us | to fabricate | unto you | We have revealed | that which | from | tempt you away | tempt you from that which We had revealed to you, (hoping) that you might invent something

غَيْرَهُ ۗ وَإِذَا لَا تَتَّخِذُوكَ حَلِيلًا ۗ وَلَوْ لَا أَنْ

(that) | and had not | a friend | they would certainly have taken | and then | (something) other than it | else in Our name, and then they would surely have taken you as a friend. (73) Indeed,

ثَبَّتْنَاكَ لَقَدْ كِدَيْتَ تَرَكُنَّ إِلَيْهِمْ شَيْئًا قَلِيلًا ۗ

a little | bit | to them | would have inclined | (you) nearly | indeed | We made you stand firm | had We not given you strength, you might have nearly inclined to them a little. (74)

إِذَا لَأَذُقَنَّكَ لَازِعًا مِنَ الْحَيَاةِ

(of) this life | a double (portion) | We would have made you taste | then (in that case) | Then We would have let you taste the double (punishment) of life and

وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا

against Us | for you | you would have found | not | then (after) death | and a double portion (of punishment) | double (punishment) of death. Then you should have found none to protect

نَصِيرًا ۗ وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ

the land | from | to frighten you | they were about | and verily | any helper (supporter) | you (from Our wrath). (75) They indeed wished to scare you so much as to drive you

لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْقَكَ إِلَّا

except | after you | they would have stayed | not | and then (in that case) | out of it | that they might drive you | out from the land. But in that case, they would have survived your (departure) only

قَلِيلًا ۗ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا

Our Messengers | of | before you | We sent | indeed | (with) whom | (this was Our) way | a little while | for a little while. (76) Such was Our way with the apostles whom We sent before

وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۗ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

from | mid-day | prayer | perform | any alteration | for Our Way | you will find | and not | you. You shall find no change in Our way. (77) Offer your prayer at the sinking of the sun (mid day) til

إِلَى عَسَى الْبَيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ

the recitation of the Quran | verily | in the early dawn | and (recite the) Quran | (of) night | darkness | till
the darkness of the night and (keep) the recital of the Quran at dawn. Surely (the recital of) the

الْفَجْرِ كَانَ مَشْهُودًا ۞ (78) وَمِنَ الْبَيْلِ فَتَهَجَّدْ

perform the night prayers | the night | and in (some parts of) | ever witnessed | is | in the early dawn
Quran at dawn is ever witnessed.(78) Pray during the latter part of the night, an

بِهِ نَافِلَةً لَّكَ عَلَى أَنْ يْبَعَثَ رَبُّكَ مَقَامًا

(to)a station (position) | your Lord | will raise you | that | it may be | for you | as an additional prayer | with it (Quran)
additional prayer for you. It may be that your Lord will raise you to a position of

مَحْمُودًا ۞ (79) وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي

and bring me out | (in) good (truth) | one entering | make me enter | my Lord | and say | (of) Praise worthy
praise and glory.(79) Say: 'Lord, grant me a goodly entrance and a goodly

مُخْرَجٍ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ۞ (80)

helper | an authority | you | from | (for) me | and make (grant) | (in) good (truth) | going out (exit)
exit, and give me from your presence a sustaining power.'(80)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ رَهُوقًا ۞ (81)

bound to vanish | is | falsehood | surely | the falsehood | and vanished | the truth | came | and say
Say: 'Truth has come and falsehood has vanished away. Surely, falsehood is (by its nature)

وُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

to the believers | and a mercy | is a healing (cure) | which | that | the Qur'an | from | and We send down
bound to vanish.' (81) We reveal of the Quran that which is a healing and mercy to believers,

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۞ (82) وَإِذَا أَلَعْنَا عَلَى

on | We bestow Our Grace | and when | loss | but | the wrong-doers | it increases | and not
though it adds nothing but ruin to the evil-doers.(82) Yet when We bestow favours

الْإِنْسَانَ أَعْرَضَ وَتَا بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ

touches him | and when | (from the Right Path) at his side | and becomes far away | he turns away | man
on man, (disbeliever) he turns his back and withdraws aside. But when evil touches

الشَّرُّ كَانَ يُوسَا ۞ (83) قُلْ كُلُّ يَعْتَدُ عَلَىٰ سَاكِلَتِهِ فَرَبُّكُمْ

and your Lord | his manner | (on) according to | acts | each | Say | in great despair | he is | evil
him, he grows despondent.(83) Say: 'Each man acts according to his own manner. But

أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ۖ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلْ

say | the soul (spirit) | about | and they ask you | on the path | is best guided | who | of him | knows best
your Lord best knows who is best guided on the way. (84) They ask you about the Spirit. Say:

الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝٨٥

a little | but | knowledge | of | you have been given | and not | (of) my Lord | command | (is) of | the soul
'The Spirit is by my Lord's command. You have been given of knowledge nothing except a

وَلَيْنَ شِئْنَا لَنُدَّهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ

you would find | not | then | to you | We have revealed | that which | We could surely take away | We willed | and if
little. (85) If We pleased, We could take away that which We have revealed to you (i.e. this Quran):

لَكَ بِهِ عَلَيْنَا وَكَيْلًا ۝٨٦ إِلَّا رَحْمَةً مِّن رَّبِّكَ إِن فَضَّلَهُ كَانَ

is | His Grace | verily | your Lord | from | as a Mercy | except | any protector (guardian) | against Us | in that | for you
then you should find none to plead with Us on your behalf. (86) Except for mercy from your Lord:

عَلَيْكَ كَبِيرًا ۝٨٧ قُل لِّمَنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ

the like | bring | to | (on) | and the Jinn | the mankind | were together | if | Say | ever great | unto you
for His bounty to you is great indeed. (87) Say: 'If men and jinn combined to write the

هَذَا الْقُرْآنَ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ

to some others | some of them | was/ were | even if | the like thereof | they can bring | not | Quran | (of) this
like of this Quran, they would surely fail to compose one like it, though they helped

ظَهِيرًا ۝٨٨ وَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ

of | Quran | this | in | to mankind (people) | We have fully explained | and indeed | helpers/supporters
one another.' (88) And We have set forth in this Quran every kind of parable, yet the

كُلِّ مَثَلٍ قَبْلِي أَكْثَرُ النَّاسِ إِلَّا كَفُورًا ۝٨٩ وَقَالُوا لَنْ

not | and they say | ingratitude | but | people | most | but refuse (to receive it) | (of) Parable/ similitude | every (kind)
greater part of men refuse (to respond) except with disbelief. (89) They say: 'We will

نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَدْبُوعًا ۝٩٠ أَوْ تَكُونَ

there is | or | a spring | the earth | from | for us | you cause to gush forth | until | in you | We shall believe
not believe in you until you make a spring to gush forth from the earth for us. (90) Or until you

لَكَ جَنَّةٌ مِّن نَّجِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَافًا تَفْجِيرًا ۝٩١

abundantly | in their midst | rivers | and you cause to gush forth | and grapes | date-palms | of | a garden | for you
have a garden of palms and vines and cause rivers to flow forth in them with abundant water. (91)

أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِلِلِّهِ

Allah | you bring | or | in pieces | upon us | you have claimed (pretended) | as | the heaven | you cause to fall | or
Until you cause the sky to fall upon us in pieces, as you assert (will happen), or bring down

وَالْمَلَائِكَةَ قَبِيلًا ٩٢ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرَفٍ أَوْ

or | adornable materials | of | a house | for you (there) is | or | before us (face to face) | and the angels
Allah and the angels before (us) face to face.(92) Until you have of gold ornament, or

تَرْتَفِي فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرِيقِكَ حَتَّى تُنزِلَ عَلَيْنَا

for us | you bring down | until | in your ascension | and we shall not believe | the sky | into | you ascend up
you go up into heaven; nor will we believe your going up until you bring down for us a book

كِتَابًا نَّقْرُؤُهُ ٩٣ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا ٩٤

(sent as) a Messenger | a man | but | I am | what | my Lord | Glorified is | Say | that We would read | a Book
which we can read.' Say: 'Glory to my Lord! Am I anything but a human apostle?'(93)

وَمَا مَنَعَهُ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا

they said | that | except | the guidance | came to them | when | believe | to | people | and nothing prevented
Nothing prevents men from having faith when guidance came to them but that they said: 'Allah

أَبْعَثَ اللَّهُ بَشَرًا رَّسُولًا ٩٤ قُلْ لَوْ كَانُوا فِي الْأَرْضِ مَلَائِكَةً يَّمشُونَ

walking (about) | angels | the earth | on | there were | if | Say | as a Messenger | a man | Allah | did send
sent a human being as an apostle?' (94) Say: 'Had there been in the earth angels walking at

مُطَهَّرِينَ ٩٥ نَزَّلْنَا عَلَيْهِم مِّن السَّمَاءِ مَلَكًا رَّسُولًا ٩٥

as a Messenger | an angel | the heaven | from | to them | then We would certainly have sent down | in peace
peace, We would have sent forth to them an angel from heaven as an apostle.(95)

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

All-Knower | of His slaves | is | verily He | and between you | between me | (for) a witness | Allah | sufficient is | Say
Say: 'Enough is Allah as a witness between me and you. He knows and observes His

بَصِيرًا ٩٦ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهْدٍ وَمَنْ يَضِلْ فَلَنْ تَجِدَ

you will find | never | He sends astray | and He whom | led aright | he is | Allah | guides | and He whom | All-Seer
servants.'(96) Those whom Allah guides are rightly guided; but those whom He leaves in error,

لَهُمْ أَوْلِيَاءٌ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ

their faces | on | (of) Resurrection | on the Day | and We shall gather them | besides Him | protectors | for them
for such you shall find no friend besides Him. We shall gather them all on the Day of

عُنْيًا وَبِكُنْيًا وَصَمًّا مَأْوَهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ

We shall increase (for them) | it abates | whenever | (will be) Hell | their abode | and deaf | and dumb | blind
Resurrection, (prostrate) upon their faces, deaf, dumb, and blind. Hell shall be their abode:

سَعِيرًا ۚ ذَٰلِكَ جَزَاؤُهُمْ بِآيَاتِهِمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا ءِذَا كُنَّا

We are | shall We | and they said | Our Signs | denied | because they | their recompense | that is | the fierceness of Fire
whenever it abates, We shall increase for them the Blaze, that is their reward. (97) Because they

عِظَامًا وَرُفَاتًا ءِذَا نَسَبَعُوتُونَ لَسُبْعُوتُونَ خَلَقْنَا جَدِيدًا ۗ أُولَٰئِكَ

do not | new | as creation | really be resurrected (raised again) | shall We | and fragments (ashes) | bones
disbelieved Our revelations and said: 'When we are turned to bones and dust, shall we be raised

يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ قَادِرٌ عَلٰى اَنْ يَّخْلُقَ

create | to | (on) | (is) Able | and the earth | the heavens | created | who | Allah | that | they see
up as a new creation?' (98) Do they not see that Allah, who has created the heavens and the

مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا ۗ لَا رَيْبَ فِيْهِ فَاَبٰى الظٰلِمُوْنَ

the wrong-doers | but refused (to receive it) | In it | doubt | (there is) no | an appointed | for them | and He has made | the like of them
earth, has power to create their like? He has appointed for them a term, no doubt of it; Yet the

اِلَّا كُفُوْرًا ۗ قُلْ لَوْ اَنْتُمْ تَمْلِكُوْنَ خَزٰٓئِنَ رَحْمَةِ رَبِّىْ اِذَا

then | (of) my Lord | (of) the Mercy | the treasures | possess | you | if | Say | (with) ingratitude | but
wrongdoers refuse (to receive it) except with disbelief. (99) Say: 'Had you possessed the

لَا مُمْسِكُمْ خَشِيَةَ الْاِنْفَاقِ وَكَانَ الْاِنْسَانُ قَتُوْرًا ۗ وَلَقَدْ اٰتَيْنَا

We have given | and indeed | ever miserly | man | and is | (of) spending | for fear | you would surely hold back
treasures of my Lord's mercy, you would have held them for fear of spending and man is ever

مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ فَسَّأَلْ بَنِيْ اِسْرٰٓءِيْلَ اِذْ جَآءَهُمْ

he came to them | when | (of) Israel | the Children (sons) | then ask | Clear | Signs | nine | Moses
niggardly.' (100) To Moses We gave nine clear signs. Ask the Children of Israel when he came to

فَقَالَ لَهُ فِرْعَوْنُ اِنِّىْ لَاطْنٰكُ يٰمُوْسٰى سَحُوْرًا ۗ قَالَ لَقَدْ عَلِمْتُمْ

you know | verily | he said | bewitched | O Moses | think you (are) indeed | verily | Pharaoh | to him | then said
them then the Pharaoh said to him: 'Moses, I can see that you are bewitched.' (101) 'You know

مَا اَنْزَلَ هٰؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصٰٓئِرٌ وَاِنِّىْ

and truly I | as clear Signs | and the earth | (of) the heavens | the Lord | but | these (Signs) | has sent down | none
full well,' he replied, 'that none but the Lord of the heavens and the earth has sent down these as

لَأَظُنُّكَ يُفِرُّعُونَ ﴿١٠٢﴾ مُتَّبِعًا ۖ قَارَادَ أَنْ يَنْتَفِرَهُمْ مِنَ الْأَرْضِ

the land | of | scare them out | to | so he wanted | (are) doomed to destruction | O Pharaoh | think you
eye-opening evidence. Indeed, O Pharaoh, I believe you are doomed. (to destruction) (102) So he (Pharaoh)

فَاغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي

to the children | after him | and We said | all | (were) with him | and who | but We drowned him
sought to scare them out of the land (of Egypt): but We drowned him, together with all who were

إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ

you | We shall bring | last | the promise | comes | then when | (in) the land | you dwell | (of) Israel
with him. (103) And We said thereafter to the Children of Israel: 'Dwell in this land. When the

لَقِيْفًا ﴿١٠٤﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ

We sent you | and not | it has descended | and with the truth | We sent it down | and with truth | as a mixed crowd
promise of the Hereafter comes (to be fulfilled), We shall assemble you all together as mixed

إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾ وَقُرْآنًا فَرَقْنَاهُ

which We have divided (into parts) | and (it is) a Quran | and a warner | as a bearer of glad-tidings | except
crowd. (104) We have sent down (the Quran) in truth, and in truth has it come down. We have

لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾ قُلْ

Say | by stages | and We have revealed it | intervals | at | men | unto | in order that you might recite it
sent you forth only to proclaim good news and to give warning. (105) (It is) a Quran which We

أَمْثُولًا أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ

it is recited | when | before it | knowledge | were given | those who | verily | believe | do not | or | in it | believe
have divided (into sections) so that you may recite it to the people at intervals. And We have

عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ

was | truly | our Lord | Glory is (to) | and they say | in prostration | on their faces | they fall down | to them
revealed it by gradual revelation. (106) Say: (It is up to you) to believe or not to believe in it. Those to

وَعَدُ رَبِّنَا لَفَعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ

and it adds them | weeping | on their faces | and they fall down | must be fulfilled | (of) our Lord | the promise
whom knowledge was given before (its revelation) fall down prostrate upon their faces when it is

خُشُوعًا ﴿١٠٩﴾ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُونَ

you invoke | by whatever (name) | the Most Gracious | invoke | or | Allah | invoke | Say | in humility
recited to them and say: (107) 'Glorious is our Lord. The promise of our Lord must be fulfilled.' (108) They fall

قُلْهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا

make it in a low voice | not | in your prayer | say loudly | and do not | the Best | Names | for Him (belong)
down upon their faces, weeping; and it increases them in humility.' (109) Say: 'Call on Allah or on

وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي

who | (is) to Allah | all the praise | and say | a way | these | between | and seek
Al-Rahman. (the Merciful), whichsoever you call upon, to Him belong the Most Beautiful Names.' Pray

لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ

northere is | (His) Dominion | in | a partner | for (Him) | and there is not | a son | taken | has not
neither with a loud voice nor with a low one, but seek you a way between that.(110) Say: 'Praise be to Allah who has not taken to Him a son;

لَهُ وَلِيُّ مَن الدَّلِّ وَكَبِيرُهُ تَكْبِيرًا ۝

(with all) magnificence | and magnify Him | submissiveness (low) | out of | any protector | for Him
who has no partner in his sovereignty; who needs no protecting friend to defend him from humiliation. Magnify him for his greatness and glory.(111)

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.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ

for it | placed | and has not | the Book | His slave | to | has sent down | who | (is) to Allah | all praise
Praise be to Allah who has sent down the Book upon His servant and has allowed therein no

عِوَجًا ۝ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ

Him | from | (of) severe | punishment | to give warning | (He has made it) straight | any crookedness
crookedness. (1) (He has made it) straight, so that he may give warning of stern punishment from

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝

goodly | reward | they shall have | that | righteous deeds | work | who | (to) the believers | and to give glad tidings
Him, and to bring to the believers who do good works, the news that theirs will be a

مَا كَثُرْنَ فِيهِ أَبَدًا ۝ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝ مَا لَهُمْ

they have | not | a son | Allah | has taken | say (said) | those who | and warn | forever | therein | (they shall) abide
fair reward.(2) Wherein they will abide for ever.(3) And admonish those who say that Allah has

بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

their mouths | of | (that) comes out | the word | mighty is | had their fathers | not | knowledge | (from) | about it
begotten a son. (4) Surely of this they have no knowledge, neither they nor their fathers: Dreadful

إِنْ يَقُولُونَ إِلَّا كَذِبًا ٥ فَلَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَىٰ آثَارِهِمْ إِنْ

if | their footsteps | over | yourself | kill | perhaps you would | a lie | but | they say utter | nothing
is the word that comes out of their mouths. What they say is nothing but falsehood.(5) Yet, you

لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ آسَفًا ٦ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ

the earth | (is) on | that which | have made | verily We | in grief | narration | in this | they believe | not
may destroy yourself with grief, sorrowing after them if they believe not in this Message.(6) We

زِينَةً لِّهَا لِنَبُوهُمْ ٧ أَحْسَنَ عَمَلًا ٨ وَإِنَّا

and verily We | in deeds | (are) best | as to which of them | in order that We may test them | for it | adornment
have made that which is on earth as ornament for it, so that We may test them (mankind) as to

لَجْعَلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ

(of the) Cave | (the) people | that | you think | or (did) | a bare dry | soil | (is) on it | what | We shall make
which of them is best in conduct.(7) We will surely make all that is on it (the earth) barren dust.(8)

وَالرَّقِيمِ ٩ كَانُوا مِنْ آيَاتِنَا عَجَبًا ٩ إِذْ أَوَى الْفِتْيَةُ إِلَىٰ

to | the young men | (Sought refuge) fled | when | a wonder | Our Signs | among | (they) were | and the inscription
Or do you think the Companions of the Cave and al-Raqim were a wonder among Our signs? (9)

الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا

for us | and facilitate | Mercy | yourself | from | bestow on us (grant us) | Our Lord | so they said | the cave
When the youths sought refuge in the Cave, they said: 'Lord bestow on us from Your mercy and

مِنْ أَمْرِنَا رَشَدًا ١٠ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ١١

a number (of) | years | the cave | in their ears | on | therefore We covered | (in) the right way | our affair | from
dispose of our affair for us in the right way. (10) We sealed up their hearing in the Cave for a

ثُمَّ بَعَثْنَا لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا

for what | (was best at) calculating | (of) the two parties | which | that We might know | We raise them up | then
number of years, and then (11) raised them up to find out who of the two parties could best tell

لَبِثُوا أَمْدَانًا ١٢ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ

young men | truly they (were) | with truth | their story | unto you | narrate | We | time/period | they had tarried
the length of their stay. (12) We relate to you their story in all truth. They were young men who

أَمَنُوا بِرَبِّهِمْ وَزَدْنَاهُمْ هُدًى ١٣ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ

when | their hearts | and We made firm & strong | (in) guidance | and We increased them | in their Lord | who believed
believed in their Lord, and We advanced them in guidance. (13) We put courage in their hearts

قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوا

we call upon | shall never | and the earth | (of) the heavens | (is) the Lord | our Lord | and said | they stood up
when they stood up and said: 'Our Lord is the Lord of the heavens and the earth, never shall we

مِنْ دُونِهِ إِلَّا لَقَدْ قُلْنَا إِذَا شَطَطًا ۗ هُوَ إِلَهٌ

these (are) | an enormity (in disbelief) | then | (if we did) we should have uttered (said) | indeed | any god | other than Him
call upon any other god besides Him: (for if we did,) we should indeed have spoken outrage. (14)

قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ

authority | for them | they bring | why not | gods | other than Him | who have taken for worship | our people
These, our people have chosen (other) gods besides Him. Why do they not bring clear authority

بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ وَإِذْ

and when | a lie | Allah | against | invents | than he who | does more wrong | and who | clear
for what they do? Who does greater evil than the man who invents a falsehood against Allah? (15)

اعْتَرٰتْنَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّاۗ إِلَى الْكَهْفِ

the cave | (to) in | then seek refuge | Allah | except | they worship | and that which | you withdraw from them
(The young men said to one another) 'when you turn away from them and from what they

يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَاقًا ۗ

ease | your affair | (from) | for you | and will make | His Mercy | from | your Lord | for you | will open
worship other than Allah, go to the Cave for shelter. Allah will unfold to you of His mercy and

وَتَرَىٰ الشَّمْسُ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا

and when | the right | to | their cave | from it declines | it rose | when | the sun | and you might have seen
will dispose of your affair comfort and ease.' (16) You might have seen the sun when it rose,

عَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذٰلِكَ

that (is) | of it (the cave) | the midst | (out) of | while they | the left | towards | it turns away from them | it set |
declining to the right of their cave and, when it set, passing them by on the left, while they

مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضَلِّ

He sends astray | and he whom | the rightly guided | he (is) | Allah | guides | he whom | (of) Allah | the Signs | (out) of
stayed within in an open space. That was one of Allah's signs. He whom Allah guides is rightly guided;

فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۗ وَتَحْسَبُهُمْ آتِقَاتًا وَهُمْ رُقُودٌ

asleep | while they (are) | awake | and you will think them | | guiding | friend | for him | you will find | never
but he whom He leaves in error, for him you will find no protector to lead him to the Right Way. (17)

وَأَنقَلَبْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلَّمْنَا بَاسِطَ ذِرَاعَيْهِ

his two forelegs | stretching forth | and their dog | the left | and on | the right | on | and We turn them
 You might have thought them awake, as they lay sleeping. We turned them about to right and

بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

in flight | from them | you would certainly have turned back | at them | you looked | had | at the entrance
 left, while their dog lay at the entrance with forelegs (outstretched). Had you looked upon them, you

وَأَلْمَلَيْتُ مِنْهُمْ رُعبًا ۗ وَكَذَلِكَ بَعَثْنَاهُمْ

We awakened them | and likewise (thus) | with awe | of them | and you would certainly have been filled
 would have surely turned your back and been filled with terror of them. (18) And thus We roused

لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا

they said | have you stayed | how long | from them | a speaker | said | among them | that they might question
 them that they might question one another. 'How long have you been here?' asked a speaker

لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ

you have stayed | how long | knows best | Your Lord | they said | (of) a day | a part | or | a day | We have stayed
 from among them. 'A day, or apart of a day,' said some; they said: 'Your Lord knows best how

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا

which is | and let him find out | the city | to | (this) | with your silver coin | one of you | so send
 long we have stayed here. Now send one of you to the city with this silver coin of

أَرْزُقِي طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا

and not | and let him be kind (careful) | of it | some (provision) | and let him bring to you | food | (is) the purest
 by yours and see what food is purest and bring you provision from it. Let him be careful and let

يُشْعِرَنَّ بِكُمْ أَحَدًا ۗ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُئُوكُمُ

or | that will stone you (to death) | of you | they learn | if | verily they | anyone | of you | let know
 no man know of you. (19) For if they find you out, they will stone you (to death) or

يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ۗ وَكَذَلِكَ

test | and thus | even | in that case | you will be successful | and never | their religion | into | they turn you back
 force you back into their faith. Then you will not prosper ever. (20) Thus did We make their case

أَقْرَبْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ

and that the Hour | (is) true | (of) Allah | the promise | that | that they (people) might know | their case | We made known
 known, so that men might know that Allah's promise was true and that the Hour there

لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا

they said | about their case | among themselves | they disputed | (remember) when | about it | doubt | (there is) no
is no doubt of it. They argued among themselves concerning them. Some said: 'Build

ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ

their point | (on) | won | those who | said | about them | knows best | their Lord | a building | over them | construct
over them a building. Their Lord knows of them very well.' Those who won their point said:

لَتَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ۖ سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ

the forth of them | (they were) three | they say | a place of worship (mosque) | over them | We verily shall take
'Let us build a place of worship over them.' (21) (Some) will say: 'they were three: their dog was

كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجَبًا بِالْغَيْبِ

at the Unseen | guessing | being their dog | the sixth of them | (they were) five | and they will say | (being) their dog
the fourth.' and (some) say: 'They were five: their dog was the sixth, guessing at the unknown.

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ

their number | knows best | my Lord | say | being their dog | and the eight of them | (they were) seven | and they will say
And yet say: 'Seven: their dog was the eighth.' Say: 'My Lord knows best their number. None

مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۚ وَلَا

and do not | clear | (with) proof | except | about them | debate | so not | a few | but | knows them | none
knows them except a few.' Therefore, do not dispute with them except on matter which is clear

تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۚ وَلَا تَقُولَنَّ لِي أَرَأَيْتُ إِنْ قَامِلٌ

shall do | verily | of anything | say | and not | anyone | of them (Jews & Christians) | about them | consult
and do not ask any of them for a pronouncement on them. (on the people of the Cave). (22) And

ذَلِكَ عَدَاؤُا ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَلَىٰ

it may be | and say | you forget | when | Your Lord | and remember | Allah | wills | that | except | tomorrow | that
never say of anything: 'I will do it tomorrow,' (23) without adding: 'if Allah wills.' And remember

أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۚ وَلَبِثُوا فِي كَهْفِهِمْ

their cave | in | and they stayed | (of) guidance | this | than | unto a nearer way | My Lord | guides me | that
your Lord when you forget and say: 'May Allah guide me nearer than this to the truth.' (24) And

ثَلَاثَ مِائَةٍ سِنِينَ وَارْدَادُوا تِسْعًا ۖ قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ

with Him | they stayed | how long | knows best | Allah | say | nine | and add | years | hundred | three
they stayed in the Cave three hundred years and add nine. (25) Say: 'None but Allah knows how

عَيْبٌ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَأَسْمِعُ

and how clearly He hears (with it) how clearly He sees and the earth (of) the heavens (is the knowledge of) the Unseen long they stayed. To Him belongs the unseen in the heavens and the earth. Clear is His sight,

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ٢٦

anyone His Decision and Rule in He makes to share and not helper any other than Him they have not and keen His hearing. They have no other guardian besides Him and He allows none to share

وَأْتَى مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ ٢٧

His Words can change none (of) Your Lord the Book of to you has been revealed what and recite His sovereignty.' (26) Recite what is revealed to you of the Book of your Lord. None can change

وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ٢٨ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ

those who with yourself and keep patiently as a refuge other than Him find and you will never His words and you shall find no refuge other than Him. (27) And keep yourself with

يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ

let overlook and not His Face seeking and the evening in the morning their Lord call those who pray to their Lord morning and evening, seeking His Face. And do not turn

عَيْنِكَ عَنْهُمْ يُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ

him who obey and not (of) the worldly the life the beauty desiring them your eyes your eyes away from them, desiring the good things of this life, nor obey him whose

أَخْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ

and has been his own lusts and one who follows Our Remembrance of his heart We have made heedless heart We have made neglectful of Our remembrance; who follows his desires and whose

أَمْرُهُ فُرْطًا ٢٩ وَقَدْ الْحَقُّ مِنْ رَبِّكُمْ ٣٠ فَمَنْ شَاءَ فَلْيُؤْمِنْ

let him believe wills then whosoever Your Lord (is) from the truth and say lost whose affair case has gone beyond all bounds. (28) Say: 'This is the truth from your Lord. Let him who wills,

وَمَنْ شَاءَ فَلْيُكْفُرْ ٣١ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ

will surround a Fire for the wrong-doers have prepared verily We let him disbelieve wills and whosoever believe in it, and him who wills, deny it.' For the wrongdoers, We have prepared a fire which will

بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي

that will scald like boiling oil water they will be granted they ask for help and if its walls them encompass them like the walls of a pavilion. When they cry out for relief, they shall be showered

الْوُجُوهُ يَبْسُ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۚ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا

and do believe those who verily the resting place and terrible is the drink terrible is (their) faces with water as hot as molten brass, which will scald their faces. How dreadful their drink, and

الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۚ أُولَٰئِكَ لَهُمْ

for them those deeds does good (of) him who the reward shall lose not certainly We righteous deeds how evil their resting-place. (29) As for those who believe and do good works, We waste not the

جَنَّتِ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجَنُّونَ فِيهَا مِنْ

of (with) in it they will be adorned rivers beneath them flows Aden (overlasting) (are) Gardens reward of him who does good work. (30) They shall dwell in the Gardens of Eden, wherein rivers

أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِنْ سُدُسٍ وَإِسْتَبْرَقٍ

and thick silk fine silk of green clothes (garments) and they wear gold of bracelets flow beneath them. They shall be decked with bracelets of gold and will wear green garments of

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ لِمُرْتَفَقًا ۚ

(is) the resting place and how excellent (is) the reward how good raised thrones on in it they will recline silk and rich brocade, reclining therein on couches: how excellent a reward and how fair a

وَاصْرِبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ

grapes of two gardens to one of them We had given (of) two men the example to them and put forward resting-place! (31) Give them the parable of two men, to one of whom we gave two gardens of

وَحَقَّقْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۚ كِلْتَا الْجَنَّتَيْنِ

the gardens both cultivated fields between them and We made with date-palms and We had surrounded grapes and surrounded them with palm-trees, and between them we placed a cornfield. (32) Each

أَتَتْ أَكْلَهَا وَلَمْ تَنْظِلْ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلْفَيْهَا

in the midst of them and (we) caused to gush forth the east of it did wrong and not its produce brought forth of the two (gardens) yielded its produce and failed not in the least. We caused to flow a midst

نَهْرًا ۚ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا

I (am) (was) talking to him while he to his companion and he said fruit for him and there was a river in them a river. (33) (Abundant) was the produce this man had. He said to his companion while

أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۚ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ

(was) unjust while he his garden and he entered (in respect of) men and stronger in wealth than you more conversing with him: I am richer than you and mightier in respect of men. (34) And when

لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ

will ever come the Hour, I think and not ever this (garden) will perish that I think not he said to himself having thus wronged his soul, he entered his garden, he said: 'I do not think that this will ever perish! (35)

وَلَيْنِ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۖ قَالَ لَهُ

to him said as an end than this better I surely shall find my Lord to I am brought back and if Nor do I think that the Hour (of Doom) will ever come. Even if I am indeed returned to my Lord, I should

صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ۖ أَكَفَرْتُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ

then dust out of created you in Him who do you disbelieve? was talking to him while he his companion surely find a better place than this. (36) His companion said, while he was conversing with him: 'Have you

مِنْ تَطْفِئَةٍ ثُمَّ سَوَّكَ رَجُلًا ۖ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ

I shall associate and not My Lord is Allah He but into a man fashioned you then semen/ sperm out of no faith in Him who created you from dust, i.e. (your father Adam) then from a sperm-drop, and then shaped

بِرَبِّي أَحَدًا ۖ ۞ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتِكَ قُلْتَ مَا

that which you would have said your garden you entered when had it not been (good) anyone with my Lord you into a man? (37) As for myself (I believe) that He is Allah, my Lord. And none shall I associate with

شَاءَ اللَّهُ ۖ لَا قُوَّةَ إِلَّا بِاللَّهِ ۖ إِنَّ تَرَىٰ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ۖ

and children in wealth than you less I (am) you see me if with Allah but power (there is) no Allah wills Him. (38) When you entered your garden, why did you not say: "That which Allah wills (will come to pass);

فَعَلَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنْ

from a torment on it and will send your garden than better will give me (that) my Lord it may be that there is no power except in Allah"? Though you see me poorer than yourself and blessed with fewer

السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۖ أَوْ يُصْبِحَ مَاءً غَورًا ۖ فَلَنْ تَسْتَطِيعَ

you will be able so that never deep sunken its water will be come or slippery earth then it will be the sky children. (39) Yet my Lord may give me a garden better than yours, and send down thunder bolts from the

لَهُ طَلَبًا ۖ ۞ وَأُحِيطَ بِشَرِّهِ فَأُصْبِحَ يَظَلُّ عَلَىٰ مَا

what (ove his hands) twisting (wring) and he began his fruits and were surrounded (encircled) to seek it sky upon your vineyard, turning it into a barren waste. (40) Or drain its water deep into the earth so that you

أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ لِيَلَيْتَنِي لَمْ

not would that and he said its trellises on destroyed (empty) while it (was) on it he had spent can find it no more. (41) And his fruits were destroyed, and he began to wring his hands with grief at all that

أَشْرِكُ بِرَبِّي أَحَدًا ۖ وَلَمْ يَكُنْ لَهُ فِئَةٌ يَنْصُرُوهُ مِنْ دُونِ

other than | to help him | a group (of men) | for him | was | and not | anyone | to my Lord | I had ascribed
he had spent on them: for the vines had tumbled down upon their trellises. 'Would that I had served no

اللَّهِ وَمَا كَانَ مُنتَصِرًا ۗ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقُّ هُوَ خَيْرٌ

(is) the Best | He | the True God | (will be) for Allah | power | authority | there | victorious | he | nor | Allah
other gods besides my Lord' he cried.(42) He had none to help him besides Allah, nor was he able to

ثَوَابًا وَخَيْرٌ عُقْبًا ۗ وَاصْبِرْ لَهُمْ مِثْلَ الْحَيَاةِ الدُّنْيَا

(of) the worldly | the life | the example | for them | and put forward | for the final end | and the Best | for reward
defend himself.(43) There protection comes only from Allah, the true God. He is the best to reward and the

كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ

and becomes | (of) the earth | the vegetation | with it | and mingles | the sky | from | which We send down | like water
best to give success. (final end) (44) And put forward to them the example of the life of this world. It is as water that We

هَشِيئًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ۗ أَلْمَالُ وَالْبَنُونَ

and children | wealth | Omnipotent | thing | every | over | Allah | and is | the winds | which scatter | dry stalks
send down from the skies, the earth's vegetation absorbs it, (and becomes fresh and green) and then it

زِينَةٌ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ

Your Lord | with | (are) better | the righteous deeds | but that lasting | (of) the worldly | the life | (are) the adornment
becomes dry twigs which the winds do scatter. Allah has power over all things.(45) Wealth and children are

ثَوَابًا وَخَيْرٌ أَمْلًا ۗ وَيَوْمَ نَسِیرُ الْجِبَالِ

the mountains | We shall cause to move | and (remember) the Day | (in respect of) hope | and better | for rewards
the ornament of this life. But deeds of lasting merit are better in the sight of your Lord in reward and better

وَتَرَى الْأَرْضَ بَارِزَةً ۗ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۗ

anyone | of them | leave out | and not | and We shall gather them | as a levelled plain | the earth | and you will see
in hope.(46) And (remember) the day when We shall remove the mountains and you will see the earth a

وَعَرِضًا ۗ عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ

We created you | as | you have come to Us | now indeed | in rows | your Lord | before | and they will be set
levelled plain; when We shall gather them together, leaving not one of them behind.(47) They shall be

أَوَّلَ مَرَّةٍ بَدَّ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۗ وَوَضَعَ الْكِتَابُ

the Book (one's Record) | and will be placed | an appointment | for you | We had appointed | that never | you claimed | nay, but | time | the first
presented before their Lord in ranks, (who will say to them). 'You have come to Us as We created you at

فَأَنزَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ لَوِئَلَّنَا

woe to us | and they will say | (is) in it | of what | fearful | the criminals (sinners) | and you will see first. Yet you thought We shall not fulfil the appointment made to you to meet (Us). (48) The book will be set

مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا

but | a big (thing) | nor | a small (thing) | it leaves | neither | Book | this | what is the matter with in place, and you shall see the sinners dismayed at that which is (inscribed) in it. They shall say: 'Woe to

أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ

treat with injustice | and not | present (placed before them) | they did | what | and they will find | has recorded it with numbers us! What can this book mean? It omits nothing small or great: all are noted down!' and they shall find all

رَبِّكَ أَحَدًا ۝ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

so they prostrated | to Adam | prostrate | to the angels | We said | and (remember) when | anyone | your Lord that they did, placed before them. Your Lord will wrong no one. (49) When We said to the angels: 'Bow

إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ

will you then take him | (of) His Lord | the command | (of) them | and he disobeyed | the jinn | (one) of | he was | Satan | except yourselves to Adam.' So they all bowed themselves except Satan, who was a jinni; he disobeyed the

وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ

what an evil | (are) enemies | to you | while they | than Me | rather | as helpers/ protectors | and his progeny (offspring) Command of his Lord. Would you then take him and his offspring as protectors rather than Me, while they

لِلظَّالِمِينَ بَدَلًا ۝ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ

and the earth | (of) the heavens | the creation | I made them to witness | not | (is) the exchange | for the wrong-doers are enemies to you? A bad substitute the wrong-doers have chosen! (50) I did not call them to witness at the

وَلَا خَلَقَ أَنفُسَهُمْ وَمَا كُنْتُ مَسْخُودًا لِّلْمُضِلِّينَ عَصِدًا ۝ وَيَوْمَ

and (remember) the Day (when) | as helpers | the misleaders | to take | I was | nor | (of) their own selves | creation | and not creation of the heavens and the earth, nor even at their own creation; nor was I (Allah) to take those who

يَقُولُ تَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ قَالُوا

but not | then they will cry unto them | you claimed | whom | those (so-called) partners of Mine | call | He will say mislead as helpers. (51) One day, He will say: 'Call on those whom you claimed to be My partners.' They

يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ۝ وَرَأَى الْمُجْرِمُونَ

the criminals (sinners) | and will see | a barrier | between them | and We shall put (make) | (to) | they will answer will invoke them, but will receive no answer; for We shall place a deadly gulf between them. (52) And when the

النَّارَ قَطَرًا أَنَّهُمْ تَوَاقَعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

and indeed a way of escape from it they will find and not have to fall therein that they and apprehend the Fire sinners behold the fire of Hell, they will know that they shall be flung therein and they shall find no way of

صَرَفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ

of most man and is example every kind of for mankind Quran this in We explained escape from it.(53) Indeed We have explained every kind of example in this Quran for mankind. But man is

شَيْءٍ جَدَلًا ۝٥٤ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ

has come to them when they believe (from believing) that people men prevents and nothing quarrel some things ever more quarrelsome than any thing.(54) And what is there to keep back men from believing, now that

الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ

of the ancients the way (should) come upon them that except (of) their Lord and asking forgiveness the guidance guidance has come to them and from seeking forgiveness of their Lord unless they are waiting for the fate

أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٥ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ

as bearers of glad tidings except the Messengers We send and not face to face the torment came upon them or of the ancients to overtake them or the wrath should come upon them face to face.(55) We send Our

وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

the truth thereby in order to refute with false (argument) disbelieve those who and dispute and warners apostles only to give good news and to give warning. But those who disbelieve, dispute with false argument

وَاتَّخَذُوا إِلَهِيَ وَمَا أَنْذَرُوا هُزُورًا ۝٥٦ وَمَنْ أَظْلَمُ مِمَّنْ

than he who does more wrong and who as a jest they are warned and that which My Signs, Verses and they take in order to refute the truth thereby. And they take my signs and what they are warned of as a jest and mockery.(56) Who

ذَكَرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَا

his hands have sent forth what (deed) and forgets from them but turns away (of) his Lord of the Signs is reminded does greater wrong than the man who, when reminded of his Lord's revelations, turns away from them and

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

deafness their ears and in they should understand (it) lest veils their hearts over have set truly We forgets what his hands have sent forth? We have laid veils over their hearts, lest they should understand it

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝٥٧ وَرَبُّكَ

and your Lord ever then they will be guided never the guidance to you call them and if (the Quran) and in their ears heaviness. Though you call them to the guidance, yet they will not be guided ever.(57)

الْغَفُورُ ذُو الرَّحْمَةِ أَوْ يُؤَاخِذُ هُمْ بِمَا كَسَبُوا لَعَجَلٌ

He would have hastened | they have earned | for what | He called them to account | if (of) Mercy | Owner | (is) the Most-Forgiving
But your Lord is Forgiving, Owner of Mercy. If He were to call them (at once) to account for what they have earned,

لَهُمُ الْعَذَابُ بَلَّ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ٥٨ وَتِلْكَ

and those | an escape | beyond which | they will find | never | (their) appointed time | they have | but the punishment | for them
He would have hastened their punishment; but they have an appointed hour, which they shall never escape.(58)

الْقُرَىٰ أَمْسَكْنَا لَهَا مَا كَانُوا ظَالِمِينَ وَجَعَلْنَا لِغَلِبَتِهِمْ

for their destruction | and We appointed | they did wrong | when | We destroyed them | their inhabitants | towns
And all those towns! We destroyed them when they did wrong; yet We set the time for their

مَوْعِدًا ٥٩ وَإِذْ قَالَ مُوسَىٰ لِقَتْلِهِ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ نَجْمَ

the junction | I reach | until | I will give up or leave | not | to his boy-servant | Moses | said | and when | a fixed time
destruction.(59) And (remember) when Moses said to his servant: 'I will not give up until I reach the point

الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ٦٠ فَلَمَّا بَلَغَا نَجْمًا بَيْنَهُمَا نَسِيَا حُوتَهُمَا

their fish | they forgot | between them | the junction | they reached | then when | years (in travelling) | I spend | or | (of) the two seas
where the two seas meet, though I may go on for many years.(60) But when they came to the point where

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ٦١ فَلَمَّا جَاوَزَا قَالَ

he (Moses) said | they had passed further on | then when | as in a tunnel | the sea | through | its way | and it took
the two (seas) met, they forgot their fish, which made its way freely into the sea.(61) And when they had passed

لِقَتْلِهِ إِنَّا عَدَاؤُنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ٦٢ قَالَ

he said | fatigue | this | our journey | of/in | We suffered | truly have | our lunch (morning meal) | bring us | to his boy-servant
on (some distance) Moses said to his servant: 'Bring us some food; we are worn out with travelling.'(62)

أَرَأَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِنِيهِ

made me forget it | and none | the fish | forgot | indeed I | the rock | to | we betook ourselves | when | did you see?
Did you see (what happened) when we betook ourselves to the rock, then I forgot the fish. None but Satan

إِلَّا الشَّيْطَانُ أَنْ أَدْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٣ قَالَ ذَلِكَ مَا

(is) what | that | he said | in a strange way | the sea | in to | its way (course) | and it took | remember it | to | Satan | but
made me forget to mention this. The fish made its way into the sea in a strange (way)!(63) This is what we

كُنَّا نَبْغُكَ فَانْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ٦٤ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا

Our slaves | (one) of | (a) slave | then they found | retracing | their footsteps | so they went back on | seeking | We have been
'have been seeking,' said Moses. So they went back the way they had come.(64) And found one of Our servants

أَتَيْنَهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ۖ قَالَ لَهُ

to him | said | knowledge | from Us | and We had taught him | Us | from | mercy | on whom We had bestowed
to whom We had given Mercy from Ourselves and We had taught him knowledge (proceeding) from Us.(65)

مُوسَى هَلْ أَتَيْتُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتُ رُشْدًا ۖ

knowledge/ guidance | that which you have been taught | something of | you teach me | that | provided | I follow you | may | Moses
Moses said to him: 'May I follow you so that you teach me of that knowledge you have been taught (by

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ

not (a thing) which | about | you have patience | and how can | (to have) patience | with me | will be able | never | verily you will | he (Khidr) said
Allah?'(66) 'You will not be able to bear with me,' said he.(67) 'For how can you bear with that which is

تُحِطُ بِهِ خُبْرًا ۗ قَالَ سَتَجِدُنِي إِنِ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ

your | I will disobey | and not | patient | Allah | wills | if | you shall find me | (Moses) said | awareness | with it | you compass
beyond your knowledge?'(68) Moses said: 'If Allah wills, you shall find me patient: I shall not disobey you

أَمْرًا ۖ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ

of it | to you | I present | until | anything | about | ask me | not | you follow me | then if | he (Khidr) said | command
in anything.(69) He said: then if you follow me, ask me no question about anything till I myself speak to you

ذِكْرًا ۖ فَانْطَلَقَا ۖ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

he (Khidr) scuttled it (made a hole therein) | the ship | in | they embarked | when | till | so they both proceeded | a mention
concerning it.'(70) So the two set forth, until, when they embarked upon the ship, he made a hole in it.

قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۗ قَالَ أَلَمْ

did not | he (Khidr) said | bad/ evil | a thing | you have brought | truly | its people | in order to drown | have you scuttled it | (Moses) said
(Moses) said: Have you made a hole in it to drown her passengers. Truly a strange thing have you done?(71)

أَقُلُّ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۖ قَالَ لَا تَأْخُذْ بِنِهَايَتِي وَلَا

and not | I forgot | for what | call me to account | not | (Moses) said | (to have) patience | with me | would be able | never | that you | tell (you)
'Did I not tell you,' he replied, 'that you would not bear with me?'(72) Moses said: 'Blame me not for what I forgot, nor

تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۖ فَانْطَلَقَا ۖ حَتَّىٰ إِذَا لَقِيََا عُلَمًا فَتَلَّهُ

then he (Khidr) killed him | a boy | that met | when | till | then they both proceeded | with difficulty | my affair | of | be hard on me
be hard on me for what I did.(73) They journeyed on until when they met a young man; (khidr) killed him. Moses

قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۖ

evil | a thing | you have brought | verily | anyone | without (killing) | an innocent | person | have you killed | (Moses) said
said: 'Have you killed an innocent person who had not killed another? Surely you have indeed done a horrible thing.'(74)